



**GOSPEL TRUTH  
DEMONSTRATED,  
IN A COLLECTION OF  
DOCTRINAL BOOKS,  
GIVEN FORTH BY THAT  
FAITHFUL MINISTER OF  
JESUS CHRIST,  
GEORGE FOX**

**CONTAINING PRINCIPLES ESSENTIAL TO  
CHRISTIANITY AND SALVATION,  
HELD AMONG THE PEOPLE CALLED QUAKERS.**

“Seeing we have this ministry, as we have received mercy, we  
faint not; but have renounced the hidden  
things of dishonesty, not walking in craftiness, nor handling the  
word of God deceitfully, but by the  
manifestation of truth, commending ourselves to every man's  
conscience in the sight of God.”—2 Cor 4:1-2

**IN THREE VOLUMES, PRINTED IN THE YEAR 1706, RE-  
PRINTED 1831, PHILADELPHIA**

The following Table of Contents is to the Doctrine Books, I, II, and III of the eight volume set of *The Works of George Fox*. These doctrine books are full of outstanding writings, which are significant help in understanding the Bible, the Old Covenant, the New Covenant, and the true hope of the scriptures. The editor of this site has found some of these writings breathtaking in the understanding and hope presented, backed up with great depth of scriptures quoted. Fox's writings have been edited for modernized language, grammar, and punctuation. Many of Fox's words are directly from the King James Bible,\* and many of them are linked for your reference and enjoyment.

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If you would like to read more about who George Fox was, the 1st Chapter of his *Journal* is particularly recommended, which describes his youth and spiritual journey. His inspiring translation to paradise is detailed and concludes with being raised by Christ up to the state of Adam and Eve before the fall, still capable of falling to temptation **and then raised to the state of Christ, to sit down in Christ**, beyond Adam's state and not subject to falling to temptation.

In addition, there is also available a [short summary](#) of his life and the early Quakers that he founded.

Fox also has left 400 letters to the churches he founded. These writings are almost all addressed to the spiritually mature Christians, those who had experienced or were on the journey's completion to the baptism of death, Christ to be risen within them, to see his face, to fellowship with He and the Father, and to be living in paradise — while still on earth. These letters are full of spirit breathed exhortations and encouragements.

Also on this site is the book, *The Great Mystery of the Great Whore Unfolded and Antichrist's Kingdom Revealed*, by Fox devoted to answering all the charges against the faith of the early Quakers. The charges and answers by Fox serve to illustrate the desperation of the leaders of Christendom, including their blatant disregard of the scriptures, their complete lack of the Spirit of God, and their arrogant opinions. Thus you see the beast's lies and misrepresentations and why Christendom is Babylon, which means confusion, with which Babylon has smothered her customers.

Fox's three doctrine books below are primarily written to the world of Christendom, the rulers of the people, and all peoples of the world. The original books are also available in the on-line version of [this site](#) for viewing in PDF format, in their unedited language. The **red colored selections** are particularly recommended for reading. **Those in green, are the best of the best.** All the titles can be clicked on to take you directly to the writing. May they be an inspiration to you on your journey to the Kingdom of God within, as you seek, listen, hear, and

obey the voice of the Lord, the Word of God within your heart.

## **The Works of George Fox, Volume 4, Doctrine Book I**

- **Preface of Testimonies Regarding Fox**
- **That All Should Know the Way to the Kingdom**
- **The World's Profession without Foundation**
- **A Word From the Lord, to All the World**  
**(A MUST READ !!!!!)**
- **To all who love the Lord Jesus Christ, mercy and peace be multiplied unto you.**
- **To the High and Lofty Ones**
- **To all the Rulers of the Earth**
- **A Visitation to the Jews**
- **To Those Who Have Long Had the Scriptures**
- **The Difference Between Ministers of the Word and Ministers of the World**
- **A Call to Repentance, Principally to Merchants of London**
- **The Mystery of a Woman's Subjection to Her Husband**
- **Fasting and Prayer that God Accepts**
- **The Promise of God Proclaimed**
- **Why Silence in Prayer is Necessary?**



- **To All the Government Officials**
- **The World's Hypocritical Salutations to Each Other**
- **The Fashions of the World Exposed**
- **The Second Covenant**
- **A Warning to Merchants Who Sell**
- **The Pearl Found**
- **The Wrath of the Lamb**
- **All Priests and Ministers Called to the Judgment Bar by an Officer of the Lamb**
- **Serious People's Debate with the World's Believers and Teachers**
- **The World's Compared to the Saints' Relations with Others**
- **To the People of Uxbridge**
- **A Word on Behalf of the King**
- **To the Turk (Muslim)**
- **To the Magistrates of Malta, and to the Emperor of the House of Austria, and to All the Princes Under Him. To the King of France, and to All the Powers that are Under Him; and to the King of Spain, and Lastly, to the Pope.**

**To the Emperor of Austria**

**To the King of France**

**To the King of Spain**

**To the Pope**

- **To the Emperor of China**
- **To All the Nations - Regarding Quaking**
- **Plain Talk to the Religious Teachers**
- **To Both Houses of Parliament**
- **Christ Forbids Swearing**
- **What the Quakers Affirm and Deny**
- **A Declaration to the Jews**
- **To All That Profess Christianity**
- **Christ's Light, the Only Sure Antidote to Satan's Poisonous Temptations**
- **A Measure of Liberty and Persecution**
- **To Rulers of Families, Colleges, etc.**
- **Some Questions to Christian Believers and Teachers**
- **To All Sorts of People in Christendom**
- **Gospel Liberty and the Royal Law of Love**
- **Concerning the Act of Parliament Making Quaker Meetings of More than Five Persons, Subject to Banishment from their Mother Country**
- **A Hammer to Break Up All the False Idols and Images**
- **The Heathen's Divinity, to the Shame of Christians**
- **To All Believers in the Christian World, and to Jews and Muslims.**

## **The Works of George Fox, Volume 5, Doctrine Book II**

- **A Warning to All Who Claim to Be Christians.**
- **To All Preachers, Ministers, Pastors, Bishops, Teachers in Christendom**
- **A Mirror for the Jews**
- **A Testimony of Beliefs**
- **Why Swearing is Wrong, A SMALL TREATISE CONCERNING SWEARING IN THE OLD TIME OF THE LAW, WITH ITS USE**
- **The Early Church's Ordination and Succession**
- **Profession (Talking) Above Possession**
- **To All Magistrates and People Who Call Themselves Christians**
- **The Love of Mankind Expressed from Those Who the People of the World Call Quakers**
- **To Those Who Deny Revelation Still Occurs Today, Prophecy, Measure, and Rule; and the Inspiration and Sufficiency of the Spirit.**
- **The Beginning of Tithes in the Law, and the Ending of Tithes in the Gospel**
- **THE SPIRITUAL MAN CHRIST JESUS, *The Blessed Seed, Light of Life, Purger of Conscience, Healer of Nations, and Restorer of Mankind.***
- **Christ's Parable of Dives and Lazarus, for all called Christians, and others, to consider.**
- **A Testimony For all Masters of Ships, and Seamen to Consider**

**Concerning how the World is called the Sea in Scriptures**

- **Concerning Christ the Spiritual and Holy Head over his Holy Church, and his Church's Steadfastness, and Confidence, and the Unity and**

## **Oneness in Him**

### **Now concerning Schisms and Errors among the Christians**

- . To all Who Profess Themselves Christians, and to All Kings, Princes, and Governors of the World**
- . The Spirit of Man, the Candle of the Lord: the Candle of the Wicked often put out.**
- . A Testimony concerning the Blood of the Old Covenant, and the Blood of the New Covenant.**
- . A Demonstration to the Christians in Name, Without the Nature of it.**
- . ELECTION AND REPROBATION (Predestination Disputed) Clearly Discovered, and the ignorance of many concerning Election and Reprobation of persons, manifested.**

### **Now concerning false Doctrines**

**If God has ordained the greatest part of men and women for Hell and Condemnation, as many of the Priests and Professors say and preach; then let them consider these scriptures as follows:**

- . A DISTINCTION BETWEEN THE NEW COVENANT AND THE OLD**
- . THE MAN CHRIST JESUS THE HEAD OF THE CHURCH, And true Mediator, in opposition to the Papist Head, their Pope.**

### **Now Concerning Mediators**

- . A Warning to all that profess Christianity, and others, to beware of Covetousness, which is Idolatry.**

## **The Works of George Fox Volume 6, Doctrine Book III**

- . Concerning the Living God of Truth, and the World's God, in Whom**



**There is No Truth. (A MUST READ !!!!!)**

- **A clear Distinction between the Old Covenant, or Old Testament, and the New Covenant, or New Testament; and how Christ has abolished and taken away the First Covenant and Testament, and established the Second. (Deep Explanation!)**

- **To the great Turk and King at Algiers: together with a Postscript of George Pattison's capturing the Turks, and freeing them on their own shore.**

**George Pattison's taking the Turks.**

- **The Protestant Christian Quaker, a sufferer by Relics of Popery, under all powers, for thirty years last past, who have Persecuted for Religion, yet call the Holy Scriptures their rule, that justifies no such practice.**

- **Concerning the upright and good conversation of the saints in Christ, and in heaven.**

- **An encouragement for all to trust in the Lord.**

- **God dwells not in temples made with hands.**

- **Concerning persecution in all ages to this day. How he that was born after the flesh, persecuted him that was born of the Spirit; and even so it is now: yes, and all that will live godly in Christ Jesus, shall suffer persecution, 2 Tim 3:12 . Mark, all those who will live godly; not those who will live ungodly, out of Christ Jesus. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, Phil 1:29.**

- **A warning to all who serve alcohol in their businesses to never serve any person more than is good for them.**

- **Several plain truths manifested and declared from the Spirit of God, and borne testimony to by Christ, the Apostles, and Scriptures of Truth.**

**Concerning Mount Zion.**

**A distinction between wars and armor in the old testament and the new.**

**Concerning Cain.**

**Concerning uniformity, and conformity.**

**The authority of the church of Christ.**

**Concerning exhorting and admonishing.**

**Concerning such as cry against orders.**

- Concerning meeting in Houses, Ships, Streets, Mountains, and Highways. And in what places the Prophet Jeremiah, Christ, and the Apostles taught or preached in, may be seen in the scriptures.**
- Children: The state of the birth temporal and spiritual, and the duty and state of a child, youth, young men, aged men, and fathers in the truth.**
- Trying of Spirits in our age now, as in the Apostles' days, by the Spirit of Christ the Anointing within.**
- Heavenly and Spiritual worship, Unity, and Communion.**
- A word of admonition to those who wander from the anointing and teaching within, and from the Father and the son.**
- Concerning those who will and will not enter the kingdom of God and New and Heavenly Jerusalem**
- Those who forbid preaching, or teaching in the name of Jesus, and those ashamed to confess Him.**
- To government officials, calling themselves Christians.**

- **An exhortation to all people, to pureness, cleanness, and holiness, and faithfulness to the Lord.**
- **Concerning such as eat up God's people like bread, and such as make idols and images, and worship them, are without the true understanding, and are fools that hate knowledge; and such as go into adultery and uncleanness.**
- **The cause of drought, and barrenness, famine and plagues, for disobeying the Lord, and grieving his Spirit.**
- **Concerning those who overcome the Beast, and Dragon, and Whore, and False Prophet.**
- **The two suppers of Christ; 1) the last supper in the same night that he was betrayed, before he was crucified; and the supper after he was risen, which he calls people to in Rev 3:20, "To hear his voice, and open the door, and he will sup with them, and they shall sup with him."**

**Baptism of the Holy Spirit's Unquenchable Fire vs. Outward Water.**

**The resurrection of the just and unjust.**

**The stone that smote the image; Christ the vine; the vineyard destroyed by the Jews.**

- **A distinction between the laws, commandments, and ordinances of the higher powers, for the punishment of evil doers, and for the praise of those who do well.**
- **A distinction between true liberty and false.**
- **How the unchangeable God is, and how all people may know him, and in what he is worshipped and served.**
- **A true account of the sensible, thankful, and holy state of God's people; and of his speaking to them, both in the Old and New Covenant.**

- **How the Lord spoke unto Moses in the outward tabernacle in the Old Testament, and God speaks now by his Son in the New Testament, in the tabernacle and hearts of his people.**
- **To all Government Officials who profess Christianity. Concerning Christian gospel-liberty, against persecution, and one Christian, forcing, persecuting, imprisoning, and spoiling the goods of another, because they will not be of their faith, worship, or religion.**
- **How God's people are not to take the names of the heathen gods in their mouths. [Showing the names of the months and days are names of old heathen Gods. Why the Quakers named the days and months by numbers than the heathen God's names.]**
- **A testimony for God's truth: First, concerning new and heavenly Jerusalem, and Jerusalem from below.**

**How all nations may see with the light, the life in Christ, him the great mountain that fills the whole earth.**

**Here you may see how male and female were meet-helps in the government, when God made them in his image of righteousness and holiness, and how Christ restores man up into his image again, and how that male and female are all one in him, and of the increase of Christ's government and peace there is no end.**

**Here you may see how everyone is to improve his talent which Christ gives them; if not, it will be taken from them, and they cast into utter darkness.**

- **Concerning the apostate Christians, that think to do miracles by dead men's bones,**

**Of praying to the saints that are dead, and asking counsel of the dead, and praying for the dead.**

**Concerning the apostate christians' tradition of a purgatory,**



**after they are dead.**

**Concerning the apostate Christians' traditions, of making a God or Christ of bread and wine; and of their bowing to him, and worshipping him, and eating him when they have done. We never read that the heathens, nor the apostate Jews, when they had made gods and bowed to them, and worshipped them, to eat them when they were done.**

**Concerning the traditions of the Jews, and apostate Christians.**

**Christ is the rock and foundation which the heavenly Father revealed to Peter, on which he builds his church, and not on Peter, nor that which flesh and blood had revealed to Peter.**

**Now concerning whom the scripture said is the true rock and foundation.**

**The antiquity of our cross.**

- . The threats of Sultan Mahomet, the Great Turk AND George Fox's reply to the threats**
- . Concerning daily Sacrifices and Offerings.**
- . Concerning the antiquity of the people of God called Quakers; their worship; their mother, new and heavenly Jerusalem; their faith, and who is the author and finisher of it; their belief, their way, their original; their hope, distinct from the hope of the hypocrite that perishes; their gospel, the true ministers, their leader and teacher, and that which gives them knowledge; their mediator, their overseer, the church of Christ's prayer, and in what is their cross, and their baptism.**

- A spiritual or heavenly salutation to all the tender-hearted in Christendom, that are seeking the kingdom of God, and the righteousness thereof; which I desire and entreat them to read over, in the love of God, in which they are sent to them, from him that desires the good of all mankind here, and their eternal happiness hereafter.

**Prayer and Singing[must be in the Spirit].**

- Scripture testimony against persecution for religion; and a persuasive to take off all the laws in Christendom, made to force or bind the tender consciences, which is God's prerogative.
- The inward and spiritual warfare, and the false pretence of it. And a distinction between the true liberty and the false.

Shepherds, husbandmen, fishermen, and tradesmen made prophets and apostles, to preach the word of God, and set forth his glory.

Concerning purification by fire and water, in the old and new testament, and the eating of the heavenly bread, that people may grow thereby, and not be dwarfs.

How God has anointed the *true* ministers of Christ and his church, and they have the anointing in them.

Those who ignorantly say Christ reconciles the devil, who destroys him and his works, and slays the enmity.

How the son of perdition betrayed Christ without; and since his ascension betrays Christ within.

Concerning prayer by the spirit, without the Bible.

- Several treatises worthy of every true Christian's serious consideration.

**I. A distinction between the prophets of God, Christ, and his ministers, and the messengers of Satan; for the one preaches up Christ's works and things, and the other preaches up Satan's works and his evil things. Wherein you may clearly see, the outward body of man and woman is not the body of death, nor sins of the flesh, nor the old man with his deceitful lusts, which must be put off; and how that men and women had outward bodies, before the body of death, and sins of the flesh, and the old man came into them, and by what means they came into man, and by what means they are cast out again, while men and women are upon the earth. And how that the ministers of Satan teach people, that they must carry about them a body of death, and sins of the flesh, and imperfection, whilst on this side the grave, which never did the prophets of God, Christ, nor his apostles preach any such doctrine.**

**II. Priests the chief promoters of persecution, in the prophets, Christ, and the apostles' days, and since, and now the Lord is opening the eyes of people's understandings, that they will not let them ride upon them, as Balaam in his error upon his ass, for his wages of unrighteousness.**

**III. What a scabbed flock the bishops and priests have, which should oversee them; and how the magistrates are troubled with them, to send them to the jails, and transport them.**

**IV. How no persecutor upon the earth, for faith, worship, and religion, can exercise a good conscience towards God and man, until they are converted.**

**V. The bad example of Gehazi and Simon Magus, to be shunned.**

**VI. Concerning the priests and professors, that say they must do as the priests say, not as they do.**

**VII. To all you priests, teachers, and professors, that mock and scoff at the motions of the spirit.**

**VIII. A reformation from Heathenism and Popery, concerning the observation of days, months, times, and years; the beggarly elements of the world.**

**IX. Concerning the builders that reject the corner stone; and the husbandmen that kill the Lord's servants and son; and how Cain built the city Nod, and Nimrod the city and tower Babel; and God has set up his city, new and heavenly Jerusalem, and the apostate christians have set up the city Babylon, since the apostles' days.**

**X. News, news! Cain, Ishmael, Esau, Korah, Dathan, and Abiram, Balaam, and old Simon Magus, and his followers, have turned into outward Christians.**

**XI. Here you may see the heavenly and spiritual gifts that God and Christ gives to his ministers, are not to be bought and sold for money, and those who do, are in the bond of iniquity, and gall of bitterness, like Simon Magus.**

**XII. How that such as kill and persecute people, are not like to convert them, as the apostles did.**

**XIII. Concerning the Papists making the flesh and blood of Christ of bread and wine; and the apostle said, they knew Christ no more after the flesh; and how the formal Christians take the bread and wine kneeling, in remembrance of Christ's death, and his disciples took it sitting.**

**XIV. The trial of the Pope's Spirit.**

**XV. Concerning the kingdom of God.**





# The Works of George Fox

Volume 4, Doctrine Book I

## Table of Contents

George Fox's Doctrine books are full of outstanding writings, which are significant help in understanding the Bible, the Old Covenant, the New Covenant, and the true hope of the scriptures. The editor of this site has found some of these writings breath-taking in the understanding and hope presented, backed up with great depth of scriptures quoted. Fox's writings have been edited for modernized language, grammar, and punctuation. Many of Fox's words are directly from the King James Bible,\* and many of them are linked for your reference and enjoyment.

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**To the Emperor of Austria**

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Volume 4, *The Works of George Fox*, Doctrinal Books I

AN EPISTLE

BY WAY OF PREFACE TO THE UNPREJUDICED READER

THE books and treatises in the following collection being perused, we find the doctrine of our blessed Lord and Saviour Jesus Christ and those matters essential to salvation and true christianity so plainly asserted and fully demonstrated, according to holy scripture testimony, as may sufficiently eliminate our former and present adversaries' objections, and refute their calumnies and aspersions to the contrary. Although the most eminent reformers and martyrs have been most envied and misrepresented by their adversaries in all ages, as this true servant and minister of Christ was in his day, and since removed, his name and memory were most unjustly defamed by envious spirits. Yet the good report and fame, which through his faith, (and blessed effects of his faithful labors, great travels and sufferings), he obtained, will outlive the great envy of his and truth's adversaries. As he was a true minister and witness for Christ and his kingdom, both in life and doctrine, so he was a plain and true witness against antichrist, and his kingdom; and although he gave preference to the holy spirit, as all true spiritual christians do, yet his true love and sincere esteem of the holy scriptures, (being given by divine inspiration,) was clearly shown [throughout his ministry and writings].

First: In his frequent advice to Friends to keep to scriptural language, terms, words and doctrines, as taught by the Holy Ghost, in matters of, faith, religion, controversy and conduct, and not to be imposed upon; and drawn into unscriptural terms, invented by men in their human wisdom.

Second: In his great industry in searching the holy scriptures, and frequently

quoting, reciting, aptly applying, and explaining the scriptures in his writings, as will appear in the following collection. He truly testified, both in his ministry and writings, for Christ Jesus, his power and coming [first] in the flesh, and [his second appearance] in the spirit. He was both for the sacred history and ministry of Christ, revealed according to the holy scripture testimonies of him, respecting his sufferings without, the work of his power within, and his kingdom and glory. Under His conduct, this his minister faithfully warred against the spirit of antichrist and persecution and against the mystery of iniquity: mystery Babylon, the false church, the power of darkness, the corruptions of the world, and its deceit and hypocrisy under all professions. In the Lord's hand and power, he was instrumental in turning many to righteousness, and from darkness to light, and from the power of Satan unto God, that they might receive remission and release from sin, purified through faith in his dear son Christ Jesus.

He gave a thorough blow in his ministry and writings against the son of perdition, antichrist, Babylon, the beast and false prophet, and therefore was the more hated by those in whom the spirit of enmity and persecution ruled. We question not, but he has his lot and portion with the holy prophets and apostles in heaven; and a share in their rejoicing, at the downfall of mystery Babylon, the mother of harlots, and the kingdom of antichrist and Satan: therefore rejoice you heavens, and you that dwell in them rejoice over her; you heaven, and you holy apostles and prophets, for God has avenged you upon her, Rev 12:12, 18:20, which certainly will be fulfilled at Babylon's final downfall.

As this faithful minister and witness of Christ was a man fearing God, hating covetousness, and eschewing evil, he deeply suffered for his testimony to the truth when on earth. He died in the favor of God, and rests with him in heaven, with his church triumphant over his persecutors and the persecuting spirit, which blasphemes against God and his tabernacle and those who dwell in heaven. Glory to our God and to the lamb on the throne forever, Hallelujah.

Signed at our Second-day morning meeting.

***George Whitehead,***

***Richard Needham,***

***Francis Camfield,***

***William Robinson,***

***William Bingley,***

***Daniel Monro,***

***John Butcher,***

***John Kent,***

***William Warren,***

***George Oldner,***

***Thomas Lower,***

***George Chalkey,***

***Theodore Eccleston,***

***John Tomkins.***

*London, the 21st of the tenth month, 1705*

*The substance of some other Brethren's Testimonies concerning George Fox*

LUKE HOWARD, together with the rest of the Friends of the quarterly meeting in Kent, testify concerning the Lord's faithful servant, George Fox. That he was an honorable elder in the church and family of God, a man of an excellent spirit, with whom was God's power, council and wisdom; and that it dwelt with him, in doctrine, and overseeing the whole flock of God's pasture. His labor of love was to God's glory, by which many were begotten unto God; he did see the fruits of his travel unto the third generation. He declared the everlasting gospel among us through God's power, to the convincing of many and confirming them in the faith, and causing many to tremble and the devil to rage. Afterwards the Lord sent the said G. F. again to appoint men's and women's meetings, and to see that the whole family was kept in good order, as becomes the house of God. That blessed instrument, George Fox, gave forth many good epistles and instructions, both in print, and manuscript, for the edifying of the body, and building of it up in the love of God, who made him shine in the church unto the end of his days. We have often felt the life and love of God in his ministry, and never saw him applaud or set up himself; but in the Lord's name and power, he withstood that spirit that has risen up to oppose



God's work.

*Kent, the 5th of the 8th month, 1691*

AMBROSE RIGGE, concerning G. F. — That the Lord visited him early in our age, with his gospel day of life and salvation, and made him his messenger of glad tidings to many, and an able minister of the New Testament, (or covenant), not of the letter, but of the spirit, and endued him with power from on high, to proclaim the acceptable day of the Lord, then ready to dawn and spring in the hearts of many, who had long sat in darkness and under the shadow of death. He preached the gospel of peace and salvation, not with enticing words of man's wisdom, but in the demonstration of the spirit and power, and an effectual door was opened in the north, and many through his ministry were turned from darkness to light, and from the power of Satan unto God, and gathered to the true shepherd and bishop of their souls; for he did not preach himself, but Jesus Christ. Of this I was a witness, that he was a stranger and a pilgrim on earth, and went to and fro, and light, wisdom and understanding began to increase. He labored in the power of the spirit, to build up a spiritual house for God, and temple for the Holy Ghost to dwell in. He testified of the life of the son of God, that it was the light of men, given to direct them into the way of peace and holiness. He traveled through many sufferings, trials and tribulations; in perils, (by sea and land), and at last by false brethren; but the Lord's power was his shield, and defended him to the end of his days, from all the darts of opposition of the adversary. He was a goodly person, and of an amiable countenance, and lived to a good old age, and was gathered in peace unto his fathers, and rests in eternal glory. Upon his death bed he testified, that the holy life and seed, in which all the families of the earth are blessed, reigned; and this I must say also, that whoever grieved him, or smote at him, in words or writings, must bear their own burthen in the day of account. This testimony laid upon [from the Lord] me to give.

*Ryegate in Surrey, the 6th of the 12th month, 1690*

JOHN TAYLOR - In the name and power of the Lord, I give this short



testimony for that worthy and honorable man of God, George Fox; that he was an instrument by whom I was convinced of, and confirmed in the blessed truth, and gathered into the fellowship of the gospel, which he was a true minister of, and a faithful laborer in God's work and service, to the conversion of many. The Lord did very wonderfully appear with him, for the gathering of people to himself, having given him the word of reconciliation to preach to the poor and needy, of which I am a living witness. When I first went to him, he treated me in meekness like a lamb; he took me by the hand, and said, young man, this is the word of the Lord to you, there are three scriptures you must witness to be fulfilled, first, you must be turned from darkness to light; next, you must come to the knowledge of the glory of God; and then, you must be changed from glory to glory. This had such an impression on me, that I was fully satisfied he had been sent of God, and the word of life was with him; and what he then said to me was more effective than all that I had ever heard from all my teachers before, to the settling and confirming me in the faith of Jesus Christ. I praise the Lord, who sent this his faithful witness with the gospel of peace and glad tidings to my soul. He devoted himself to the service of God, seeking to gain souls to Him, having a constant care upon Him, for the settling of the churches of Christ in peace. I am assured that his memory is blessed, and he will be held in everlasting remembrance, and that he has entered into that rest that abides forever. Though his death was upon me as a great loss, and the great lacking that would be in the absence of this valiant champion of the Lord, it cannot be expressed or known as yet; and seeing so many worthy men, and champions of God have been taken away from among us lately, who finished their course and received that crown of life and glory that was laid up for them, my earnest breathings and prayer to God is that we may all double our diligence and walk in the holy order, and under the rule and government of our Lord and master, Jesus Christ, our captain and bishop of our souls, that he over all may have the glory and praise forever, and ever, amen.

*York, the 2d month, 1691*

**RICHARD ROBINSON'S TESTIMONY OF G. F.-** That the Lord raised him up and made use of him in early days, in his young years, and sent him abroad

in his power, endued him with his wisdom, and made him prosperous in his hand, to the gathering many to the Lord, and the glory of his arisings, and turning them from darkness, and the ways and works thereof, unto the true light, and from the power of Satan, unto the power of the living and true God; and confirming the faithful in that testimony God had given him. He became famous, honorable, and of good esteem among good men; and the word of God's eternal power dwelled plenteously in him. The judgment of the Lord having fallen upon me, (for my rebellion), and continued so long, that I began to question if I had not slighted the day of my salvation. This messenger of the Lord came into our parts in the third month, 1652, who taught that every man was enlightened, and had a measure of light and grace from the Lord Jesus Christ, and that if it was obeyed and followed, it would lead to God; but being disobeyed, would become men's condemnation, which reached home to my understanding. From that day and time I became affected to him and to all people, who holds forth that doctrine, living up to the same, although they were but few that then professed the truth in these parts. I found him to be a man fearing God and loving righteousness, endued with the spirit of judgment, and discerning, of a sound mind, and with gifts and graces becoming a true minister of the Gospel, a messenger of our Lord Jesus Christ; in a great measure being learned in Christ's school, in the things relating to God's kingdom. He stood in defense of the truth against all opposition, and in all things with which he came to be tried. He proved himself a minister of God in much patience, in afflictions, imprisonments, tumults, sufferings and travails; through whose labor, diligent testimony, and good example, many have been turned to the Lord, and had occasion to rejoice in the God of their salvation. Being gone to his rest with the Lord, he has ceased from all his labors, travels and exercises, and his good works follow him. I have observed that a heavenly divine virtue attended him, to the converting, uniting and preserving the Lord's people out of rents and divisions; and it has been sealed upon my spirit, that his soul is with the Lord, to rest in the paradise of his pleasure for evermore.

*Countersell, Yorkshire, the 21st of the 12th month, 1690*

**JOHN BOWATER'S TESTIMONY - A short testimony for our honorable**



brother in the faith, G. F. It is about thirty years since I first heard him; his matter was sound and weighty, though not with enticing words of man's wisdom, but in the demonstration of the spirit and power of God, opening many weighty things. He traveled up and down in God's power, to gather people from the idol shepherds, (that only feed themselves), to God, that people might know the true shepherd and bishop of the soul, and his voice in them. Through many trials the Lord upheld him, and delivered him out of many prisons that he was cast into. He traveled into many countries and islands beyond the seas, into some of which I afterwards traveled, and saw the fruit of his labors in many places, where he had settled many monthly, quarterly and yearly meetings, that are of great service in many parts of the world; though some angry and unruly spirits were offended, as some were against Moses. Although there was not a meeker man upon the earth, yet some said that Moses took too much upon him; as some have, concerning this faithful servant of Christ, whose labor and care was all along to promote truth. Since God first sent him forth to preach his gospel, his care was to keep things sweet, clean, and savory in the church of Christ, and that care might be taken for the poor, fatherless and widows. Not many days before his decease, on the 5th of the 11th month, 1690, (01/05/1691), about eight days before his departure, at our Second-day morning meeting, I much minded his exhortation to us; he encouraged Friends, who had gifts to make use of them, mentioning many countries beyond the seas that lacked visiting, instancing the labors and hard travels of Friends in the beginning of the spreading of truth in our days, in breaking up [the spiritual sod] of countries, and of the rough ploughing they had in steeple houses, etc., but now it was easier. He complained of many Demases and Cains, who embrace the present world, and encumber themselves with their own businesses, and thus neglect the Lord's, and so are good for nothing; and said, those who had wives should be as though they had none; and who goes to warfare, should not entangle himself with the things of this world. The Lord took him away from the evil to come, and delivered him out of the hands of his enemies, who hated him without a cause.

**EDWARD BOURN'S TESTIMONY** - After a long night of apostasy, the great God raised up our dear brother, G. F. to publish the everlasting gospel, in the

nation of England, and abroad in other nations, whereby many were turned to the Lord, and found him whom their souls loved, who is the desire of the righteous. In many tribulations and exercises, this our dear friend passed through, the Lord was with him, and did bless and prosper him in his work. I was often with him in person, in several places. Christ sent him forth to preach glad tidings and good things to the poor, laboring in the universal spirit and grace of God, for the good of Adam's posterity, that they might come to the knowledge of the truth, and be saved. In his testimony in our holy assembly, he did not appear with the enticing words of man's wisdom, but in the demonstration of the spirit and power of God, and with authority from him; and they, who had the savor of life in them, had a sense of the same. We cannot by commendation add to his happiness or faithfulness in the service of the Lord, for he was of a deep judgment and sound understanding; and the spirit and power of truth witnesses to me, that he is among the faithful and chosen of the Lord, who died in him, and whose works follow them. His works and writings, for the exalting of the ever blessed truth, and for the debasing of deceit, will remain as a blessed memorial to generations to come.

*Worcester, the 24th of the 4th month, 1692*

LEONARD FELL'S TESTIMONY - My testimony for my dear, true, and well-beloved friend and father in Christ, George Fox.

He was a man that loved righteousness, and hated iniquity; and the great God of heaven and earth wrought in him by his power and spirit, and framed him according to his mind, and fitted and furnished him for his great and heavenly work, and then sent him into the world; and many were turned to righteousness by him. For many years I frequented his company, and I never saw anything by him, but that he was kept from the spots of the world, and having finished his course, and truly performed his heavenly Father's great work and service, through many trials, tribulations and exercises, he has laid down his head in peace and great joy with the Lord in his kingdom, where his



abiding place must be forever, and evermore.

*London, the 13th of the 4th month, 1691*

THOMAS ROBERTSON'S TESTIMONY of G. F. - The blessed everlasting day of the Lord dawned upon him in our age; he preached the blessed light, and many became children of it, whereby the darkness was driven away. He had the word of reconciliation, whereby many were brought to God out of sin and evil, and through judgment received mercy and refreshment from the presence of the Lord. Let all, who are called to it, tread in the same steps and teach the same things, that they may profit themselves and others.

*The 20th of the 7th month, 1691*

STEPHEN HUBBERSTY'S TESTIMONY of G. F. - He was a man filled with the divine power and wisdom of God, which made him very honorable in the churches of Christ. My soul loved him from the first. He was a father in Christ to me, and to many thousands. God made use of him, for the turning of us from darkness to light, and from the power of Satan to God, in which we have found eternal salvation. God preserved him to see the head of the spirit of opposition broken, by which he suffered deeply. He sought the honor of God, by whom he was highly beloved, and of all good men; and the Lord took him in everlasting mercy to himself, and the same mercy will be unto all those that walk in his steps unto the end .

ROBERT JONES' TESTIMONY - A few words by way of testimony, according to the knowledge and experience that I had of my dear friend, and honorable in the Lord his God, G. F.

I certainly believe, that the Lord found him out, and fitted him to his work and service, and did empower him from on high, to go forth in that great and glorious work, to which he commissioned him, making his overcoming power manifest through him, to the turning of many from darkness to the holy pure light, and from the power of Satan to the power of God. For the word of the

Lord went through him as a lamp that burns, opening the eyes of many that sat in darkness, and dwelled as in the region of the shadow of death; many are the witnesses thereof. Oh! How he was carried through so many trials, deep exercises, and sufferings of various sorts, both by sea and land? Surely it was the Lord his God, who clothed him with his holy armour, that the arrows of the uncircumcised could not hurt him, (though ever so many and violent), for his life was hidden with Christ in God. I had knowledge of him more than thirty years, being with him in many meetings, and at my own house and elsewhere, by whose testimony I was refreshed and made glad in the Lord. For his testimony was not with enticing words of man's wisdom, but in the power and demonstration of the spirit of the most high God, both sound and pertinent, to the edification of the hearers in great plainness, exhorting people to wait to feel the power of God in themselves, and keep to it. The children of the light can witness for him, that his doctrine was sound and weighty. He labored to turn the minds of people to the light of Christ, by which they might witness the seed of the kingdom, to have dominion in their inward parts. What shall I say? In the blessed seed he lived, and died, and is ever with the Lord his God to behold his glory. I have sometimes admired the great goodness of the Lord, in prolonging his days, (which was of great service to the church of Christ), considering his great infirmities of body, by reason of his sore and hard sufferings. Well, good it was, and is, the Lord that preserved him, who is gone to eternal rest, and has left a good savor behind him. To this as a testimony for, and in behalf of my dear friend deceased, I in truth of heart subscribe my name, as above written.

*The 20th of the 5th month, 1691*

*A Testimony from Friends of Berkshire: OLIVER SANSOM, JOHN BUY, JOHN GIDDENS, and others, of the labors and travels of our dear friend, G. F.*

He was a father and an honorable elder in the church of God, a faithful pastor, and a diligent and careful overseer over the whole flock of Christ in his time. In the universal spirit of love and life, he labored abundantly to the advancement

of the kingdom of God, and the increase of the government of Christ Jesus, and establishing the good order thereof in all places wherever he came.

In this county we were partakers of his labor of love and fatherly care, having often been comforted and refreshed by his ministry, which was not in the words of man's wisdom, but in the demonstration of the spirit and power of God; and also by his epistles, which were of great benefit, full of divine counsel, good exhortations, and wholesome admonitions, all tending to the confirming, strengthening, and building of us up in our most holy faith and hope towards God and our Lord Jesus Christ; and also for the ordering our conducts aright, and to hear our testimonies as Christians faithfully in the world. Several, (inclining to an undue liberty), against the counsel of God given them, ran out into a spirit of strife and contention, and since into an open separation, whereby the tender-hearted, who abode in the truth, were sorely grieved and burdened, and became great sufferers, and were often distressed and bowed down. In this season of great exercise, our dear friend George Fox tenderly sympathized and send many greetings of tender love, fatherly care and sound advice; by which Christian encouragement was received, and divine strength was renewed to those who were near ready to faint, who with joy to God's glory can testify, that he has many times lifted up the hands that hung down, and strengthened the feeble knees. Although those contentious persons, in a spirit of strife opposed him in the work of God, seeking to lay waste and make void his labors and to overcome him; yet the Lord bore him up, so that all his enemies by all their striving against him, were so far from prevailing, that they always wounded themselves against that rock upon he was fixed. Therefore many of us, having received much comfort and benefit, looked upon ourselves in duty as obliged to give forth this short testimony, as a thankful remembrance of his labors and travels among us, desiring it may stand to posterity, for the honor and glory of the ever-living God, who so gloriously appeared, and dwelled, and wrought in him, which made him a blessing to the nation.

*The 30th of the 11th month, 1691*



*Oxfordshire Friends' Testimony. — For that faithful and honorable servant of Gad, and minister of the everlasting gospel of Christ Jesus, G. F.*

He was a true and faithful laborer in the work and service the Lord called him unto, in turning many from darkness to light, and from the power of Satan to Christ, the power of the living God. The Lord was with him, and made his work to prosper in his hand; insomuch, that in a short time, many that were as scattered sheep, that had no shepherd, were by him gathered, (as an instrument in the hand of the Lord), to Christ, the true shepherd and bishop of the soul. For he came forth in the name of the Lord, in his mighty power, in the breaking forth of dawning of his glorious day, and sounded the trumpet out of Zion, that gave a certain sound, (and an alarm from the Lord's holy mountain), in this our age; which alarmed the nation, and awakened many of the inhabitants thereof unto righteousness. For the power of the word of the Lord through him shook the sandy foundations of many, and overthrew the Babylonish buildings, which many people had built in the time of darkness and ignorance, and nature of unrighteousness; then was the deceitfulness of Babel's builders laid open and discovered, which made them rage like the troubled sea, (and to call to rulers to help them); and like the craftsmen of Ephesus, that made silver shrines for Diana, for they began to see their trade was in danger. Oh! The wonderful work of that time; this alarm was sounded from north to south through this valiant warrior of the Lamb, by whom the Lord wrought wonderful things, who never turned his back in the day of his spiritual warfare. Some of us can well remember when he first came up out of the north country into the south parts, with dread, power and authority, with which he was attended from God; which made the hearts of many to fear and tremble. For many that were as sturdy oaks and tall cedars, high in notion and profession, were made to bow at the power of the word of his testimony. He was endued with a spirit of discerning of the false spirit, and opposed it, and gave a true and just judgment upon it, which was of a very great service to the church of Christ; for he was in the hand of the Lord as a wall of defense to the lambs and little ones of the flock of Christ, in the days of their infancy. As to his ministry,



it was plain, yet powerful, consisting of many prophetic openings, declaring the day had come, in which God was fulfilling the prophecies of the prophets; though not decked nor flourished with the words of man's natural wisdom, but delivered in the gospel simplicity, power and demonstration of God's eternal spirit, and in the wisdom of God, so known only to the truly sanctified. He was a man given up to serve the Lord, and to spend himself and be spent, endeavoring to promote the truth, that the knowledge of it might increase in the earth; and all sober-minded and well-meaning people, of whatever religion or profession might be brought to the knowledge of it; that in it they might find rest and peace to their immortal souls, little minding the things of this world, but the things of God relating to man's happiness in the world to come.

He was a man greatly beloved; for all good people that truly feared God, and loved Christ the truth, that were acquainted with him, loved him for the truth's sake, and had an honorable esteem of him, as indeed he was worthy of double honor, who ruled well in the church of Christ; not seeking his own things, but the things of God, and the welfare, peace and prosperity of his church and people; not exercising lordship, or seeking dominion over them, but rather cherishing all the tender hearted. But he was a terror to the evil doers, and zealous in his testimony against deceit, to the end of his time; for which cause evil-minded men, hypocrites and deceivers, hated him. He was unto such as a target or a mark to shoot at; and it may be said of him in that respect, as it was said of Joseph: many archers shot at him, and they hated and grieved him, but his bow abode in strength, when theirs was broken, and the arms of his hands were made strong, and continued in strength by the hands of the mighty God of Jacob. No weapon formed against his life ever prospered; nor was any tongue lifted up in judgment, but that it was by his innocent life condemned, whereby he was made to stand in his testimony to the end, over the heads of all his enemies, to the finishing his course in faithfulness, and the laying down his head in peace; and we are satisfied he is at rest in Christ, whom he faithfully served, and has left a good savor behind him. So we shall conclude with this short testimony, that he was a blessing in the hand of the Lord to many thousands in this nation, and other nations, and his memorial will live through generations to come; in whose behalf our souls have cause to bless the name of

the Lord, and to render to him the praise, honor, glory and thanksgiving, for He only is worthy, who is over all the heavens and the earth, God, blessed forever, and forevermore.

*Thomas Gillpin,*

*Jeremiah Wearing,*

*Bray Doily,*

*Timothy Burborrow,*

*Silas Morten,*

*Thomas Penn,*

*Thomas Nickolls,*

*John Watts,*

*Thomas Gilks,*

*Alexander Harris,*

*Christopher Barrett,*

*John Hewes,*

*Nathaniel Falkner,*

*Henry Franklin,*

*Richard Vivers,*

*John Long, Sen.*

*John Haynes,*

*Daniel Flaxney.*

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If you would like to read more about who George Fox was, the 1st Chapter of his [Journal](#) is particularly recommended, which describes his youth and spiritual journey. His inspiring translation to paradise is detailed and concludes with being raised by Christ up to the state of Adam and Eve before the fall, still capable of falling to temptation **and then raised to the state of Christ**, beyond Adam's state and not subject to falling to temptation.

In addition, there is also available a [short summary](#) of his life and the early Quakers that he founded.

Fox also has left 400 letters to the churches he founded. These writings are almost all addressed to the spiritually mature Christians, those who had experienced the baptism of death, and Christ to be risen within them, to see his face, to fellowship with He and the Father, and to be living in paradise, while still on earth. These letters are full of spirit breathed exhortations and encouragements.

## THAT ALL SHOULD KNOW THE WAY TO THE KINGDOM

*Whether they are in forms, without forms, or are above all forms.*

*A direction to turn your mind within, where the voice of God is to be heard,  
whom you ignorantly worship as afar off;  
and to wait upon him for the true wisdom.*

*That you may know truth from error, the word from the letter,  
the power from the form, and the true prophets from the false.*

**Given forth by one of those whom the world in scorn call  
Quakers. George Fox**

Text in Light Blue or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

**Christ** said, unless a man is born again of water and of the spirit, [spiritual water] he cannot see the kingdom of God, nor enter into it, **John 3:3,5,8**. So no man in his first natural birth can see the kingdom of God, nor enter into it, nor know the things of God. For those who see the kingdom of God, they must come to the spirit of God, and the spiritual birth by which the things of God are known, and the kingdom of God; and John the divine said, he was in the



kingdom, Rev 1:9, then he saw it. And the apostle Paul said, God has translated us into the kingdom of his dear son. And so then these [John, Paul, and others] saw the kingdom, and were in it, Col 1:13.

And as many as receive Christ, he gives them 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 1:12-13. **This is the birth that sees, and enters God's kingdom, [while alive on the earth].**

I am the light of the world, said Christ, who enlightens every one that comes into the world. Christ has enlightened every one that has come into the world, you that love that light, which Christ has enlightened you withal, you bring your works to the light, that your deeds may be proved that they are wrought in God; and he that walks in the light, there is no occasion of stumbling in him; it teaches righteousness and holiness; it will keep you from lying, and not let you lie, and keep you in tenderness of conscience towards God and man, and never let you swear; it will check you if you do. The light will not let you take God's name in vain; it will let you see that if you do, you must not go unpunished; and it will never let you follow drunkenness, nor vain company; for who lives in that nature, are without God, and shall never inherit the kingdom of God. Therefore beware, this light will keep you from adultery and whoredom, for such will God judge; and the light will keep you from theft, quarrelling and fighting, and abusing yourself with mankind, and envy, and it will keep in the fear of God. This light which is of God, lets you see all the works of the world, and draws you out of the worships of the world, and keeps you in the fear of God; where the true wisdom is made manifest. The pure wisdom is made manifest to the pure, and put into the pure heart, and then your own wisdom you will see with the light, arising out of the earthly part in you; which wisdom is sensual, and devilish, and earthly. For while there is envy in you, there lodges the man slayer, and all the wisdom is from below while that nature stands. There are sects, and there are opinions; and there are conceivings arising out of this earthly part, where lodges this wisdom, and self-conceit, and pride; and by this wisdom the living God is not known. So all who dwell in this

wisdom, put the letter [Bible] for the word [Spirit of Christ], and give meanings and expositions upon it, and so gather together with the outward letter, not having the power and life that gave it forth. So there are castles built, and strong holds, and fenced cities, and high walls, as the Jews, who had the outward form of that which was given forth from the power; the form of the prophets, and Moses and David, and Abraham, who saw Christ, but whom lived in power. But the Pharisees and the Priests, getting their words, did not know Christ. So it is now with this generation of the world. For you say, you know Christ, as the Jews said, they were of Abraham. So they had gotten the letter, and others' words which had the power; and all these are but imitations and likenesses which are above, lifted up above the pure spirit; and here lodges the serpent in this earthly part. But as the eternal light which Christ has enlightened you withal, is loved, minded, and taken heed unto, this earthly part is wrought out; the daily cross is taken up, the fear of the Lord grows, the true wisdom increases, the errors of the wicked are discovered and made manifest, the unjust comes to be slain, the just comes to reign, the wisdom of the world comes to be confounded, then the heathen begin to rage, then tumults arise.

But dwelling in the light, all sects, and all opinions and religions are discovered, and stand naked before the Lord; (and before all who are of God, and are seen with the eternal eye) that arise out of the earth, and the earth is but one, and all such do raise their ground from the letter, which was given forth from the power of God. Now dwelling in the power, in the eternal light, all sects, and opinions come to be judged and overturned, and seen to be chaff that is to be burned, with that which cannot be quenched; for the light is but one, which is Christ, who enlightens everyone, and all are enlightened with one light; everyone taking heed to that light which Christ has enlightened you withal, it leads you out of sects, out of forms, out of the beauty of the world, to live in life and power. And waiting in the light which Christ has enlightened you withal, you come to be disciples of Jesus Christ, and servants to the truth, and not to serve the lusts, nor the desires, nor pleasures, but the light judges them. For serving the desires and the lusts, you turn into the beastly nature in the world, and into the flesh, and come to be darkened and veiled. Then your throat is an open sepulcher, so that you drink up iniquity as it were water. But



dwelling in the light, it judges all that; and all your works and actions come to be judged by that light. And all walking in this light which Christ has enlightened you with, you all walk in unity and sameness of mind, and lay away all guile, sin, and uncleanness, and are all taught to fear the Lord God. And it will lead you to the Church of God, from the church of the world, and from your teachers, to cease from men, to be taught alone of God, who teaches eternal things eternally; and leads the mind up out of external things.

And dwelling in the light, there is no occasion at all of stumbling, for all things are discovered with the light. You that love it, here is your teacher. When you are walking abroad, it is present with you in your bosom; you need not to say, lo here, or lo there. And as you lay in your bed it is present to teach you, and judge your wandering mind, which would wander abroad, and your high thoughts and imaginations, and makes them subject; for following your thoughts, you are quickly lost. But dwelling in this light, it will discover to you the body of sin, and your corruptions, and fallen estate, where you are, and multitude of thoughts. In that light which shows you all this, stand, neither go to the right hand, nor to the left. Here is patience exercised, here is your will subjected, here you will see the mercies of God made manifest in death. Here you will see the drinking of the waters of Shiloh, which run softly, and the promises of God fulfilled, which are to the seed, which seed is Christ. Here you will find a savior, and the election you will come to know, and the reprobation, and what is cast from God, and what enters. He who can acknowledge that can own [*acknowledge what Fox says to be true*] me, and receive my testimony into his heart [*is convinced that Fox's testimony is true*], the immortal seed is born up, [*words spoken from the Spirit bring the seed alive*] and his own will thrust forth. For it is not him that wills, nor him that runs, but the election obtains it, and God that shows mercy. For the first step of peace is to stand still in the light, (which discovers things contrary to it); for power and strength to stand against that nature which the light discovers. Here grace grows. Here is God alone glorified and exalted, and the unknown truth, unknown to the world, made manifest, which draws up that which lies in the prison, and refreshes it in time, up to God, out of time, through time.



Whom God loves, he loves to the end, where the eternal unity is. There is all peace, all clean, no jar, who are all of one mind, hidden from the world's wisdom, knowledge, comprehension, and thoughts which can never enter. As it is written, the world by wisdom knows not God, and he is coming to confound the wisdom of the wise. The Church in God, is not in imitation, gathered from the letter [Bible]; nor is it a high-flown people in their imaginations, but the Church is they who are born again of the immortal seed, by the word of God, which lives and endures forever, which the world knows not. For the word cuts asunder; hews down all wickedness, corruption, pride, and honor of men, that all the honor and glory may be given alone to God. He hews down the first birth, that he may establish the second, and raise up the second. The word of the Lord is a fire, which burns up all the corruptions and burns up all that is hewn down. The word is as a hammer to beat down, that nothing can stand it; and this is the word by which the saints are born again. You are born again by the immortal word, which lives and endures forever; and you are feeding upon the milk of the word, which word is God, which word became flesh, and dwelt among us. So he (Christ) is the head of the Church, and they are living stones; but all you now who put the letter for the word, and have got it in your minds, and gather assemblies by it; **this you cannot witness. And it is ignorance for you to say that the letter (Bible) is the word; when the letter (Bible) says, God is the word.** And it is a lie to speak and say that the steeple-house is the church; or to say, those who are gathered by the form of the letter, is the Church of God; for the Church is the pillar and ground of truth, gathered by the eternal power that was before letter [Bible] was; and all who are in this *church*, as it is called of the world, and live in the comprehension of the letter (Bible), and the earthly part yet standing, there is devilishness in your minds, and earthliness, and pride, and filth. If you hearken to that light in your conscience, it will let you see so; and while those are standing, such whose sacrifice God accepts not, and praises (while nature is standing) God accepts not, which is Cain's, to which God has no respect, but only to Abel's.

And God is coming to judge the great whore, all manner of opinions, and all manner of sects and fellowships, (as you call them), all manner of her forms. For every one that lives in God is coming to overturn and overthrow, for all the

sects lodge in the great whore; all the sects' foundations are in the earth, and earthly wisdom, gathered in the earthly nature. He will overturn them, that he may establish his own truth, his own truth in righteousness, his own kingdom. Now the stone cut out of the mountain without hands, begins to strike at the feet of the image, (that the head of gold begins to fall, and the breast of silver, and thighs of brass, and feet part iron, and part clay,) and his dominion is a dominion forever over all. And all who dwell not in this light, which Christ has enlightened you withal, you will be found too lightweight, for he is coming to weigh all things in this balance, and before him the hills shall move, and the mountains shall melt, and the rocks shall cleave, who measures the waters in the hollow of his hand, and his thunders begin to utter their voices, that the mysteries of God may be opened, and the carnal hearts rent. Great earthquakes shall be, the terrible day of the Lord draws near, the beast shall be taken, and the false prophet; into the fire must they go, for the beast and the false prophet have gone together, the one has held up the other. Now is the Lord coming to sit as judge, and reign as king, who is the law giver which shall go forth of Zion. Now shall Zion arise and thresh to beat the hills, and thresh the mountains; now is the sword drawn, which glitters and is furbished, the sword of the Almighty, to hew down Baal's priests, corrupt judges, corrupt justices, corrupt lawyers, fruitless trees which cumber the ground. Drunkard, you cannot hide yourself; cursed speaker, you cannot hide yourself; whoremonger, you cannot hide yourself. Awake, awake all people everywhere who live in forms, see what you possess, not having that eternal spirit that gave forth the scriptures; all your formal prayers, formal preaching, formal singing, will be found as the chaff, which is for the unquenchable fire. For Christ is risen, the true light shines, the glory of the Lord appears, and you are discovered to him, to be empty of that eternal spirit in your understandings, which gave forth the scriptures. I am the light, said Christ, which enlightens everyone; that light you hate, and all who hate this light, set up teachers without them; but all who love this light, are of God, and lead to God, which is a cross to all the world, and this light is in everyone; wait in it to receive Christ. And as many as receive Christ, to them he gives power to become the sons of God, which are not born of the will of man, nor by the will of man, but by the will of God; and these are they who are out of imitations, and have no images, nor likeness of truth, but are in



it, and possess it. Glory, glory to the Lord God forever, who governs his people, and is the head of the church; Christ is the head of the man, God is the head of Christ. He that can receive this, if he had not known the letter, let him. He has come, who was before the letter was written. In the beginning was the word.

Now all you that hate the light, your deeds are evil. Christ said, he is the light of the world, and he enlightens every one that comes into the world. The one he loves the light, and brings his works to the light, and walks in it; there is no occasion of stumbling in him. The other he hates the light, and will not bring his works to the light to be made manifest, because his deeds are evil, and the light will reprove him. You that say, the light is natural, and say that Christ does not enlighten every one that comes into the world, you are a liar, and blasphemer, and denier of Christ's words, and lays waste the scripture. And you that say the light is natural, you put the letter for the light, which is natural. Darkness (true it is) cannot comprehend this light, but the light makes manifest darkness, and this is the condemnation of the world; the light that you hate, this light you have. Christ said, swear not at all; the light will say the same to you, in you. Christ said, he that lusts after a woman commits adultery with her in his heart; this light will tell you the same, bringing your works to it, and loving it. Christ cried woe against the Pharisee, the hypocrite; this light will let you see the same. Christ will say, go you cursed workers of iniquity; this light will say the same to you, in you, who are a worker of iniquity. Here shall you be condemned with the light, and judged with the light out of your own mouth; this light will let you see all your hard speeches, your venomous thoughts, your evil intentions, and covetous desires, which is idolatry, and dissembling, and deceit, to be works of darkness, and let you see that all those things are evil. There you have learned your condemnation; there is your teacher, that would teach you to know God; there is your condemnation, hating that light that will condemn you from him. You will say, you know in your conscience that drunkenness is sin; here you love darkness rather than the light that shows it to you, and lying, and swearing, and cursed speaking is sin; and yet you follow it, and pleasures. There you love darkness rather than the light that shows you them, because your deeds are evil; and there you have learned your condemnation; when God's righteousness shall be revealed in



flames of fire, you shall witness I speak truth. You know theft is sin, and all unrighteousness God forbids; you will say something in your conscience tells you so; if you hearken to that, it will exercise your conscience, and bring you to repentance. Christ said, I call sinners to repentance. That light in you calls you to repentance, and if you hearken to that call, you hearken to Christ; and if you hate that call, you hate Christ, and God. Then you turn into sorcery and evil, into all uncleanness, and then God is not in your thoughts; and then you are the disobedient one, which disobey the light which God has enlightened you with; and there the wrath of God abides on you, and the prince of the air rules in you, as he does in all the children of disobedience, who hate this light.

Now do not think that I hold free will here, man's free will; I speak of that which is contrary to man's will, and loving the light it will keep your wills from running, and your wills from willing anything, and keep them in subjection. But he that hates this light, and makes a profession of God and Christ, and **says that the Bible is the word, and the four books of Matthew, Mark, Luke and John is the gospel, he knows not Christ which is glad tidings, the lamb of God, which takes away the sins of the world; for the Bible does not take away sin. And you that say you had not come to repentance, if you had not known the Bible, you deny Christ, who came to call sinners to repentance before the Bible existed. It is Christ who calls sinners to repentance, and not the Bible; but the Bible is a declaration of the word, God is the word; and the Bible is a declaration of the light, Christ is the light; and the Bible is a declaration of the spirit, but the spirit is not the Bible; the Bible is a declaration of power, but the power is not it.** The power, and the life, and the light, was in them that spoke it forth, whom the world always hated. Therefore waiting in the light, which Christ has enlightened you with, that is scripture within you, and that will open the scripture, (according as you grow in the light,) and the saint's conditions, as you are sanctified, and as you are cleansed and made free by the son of God, for it is he that makes free. Who are made free from sin, and from the world, are made free by the son of God; and blessed be the Father of our Lord Jesus Christ, who has raised him from the dead, and by him raised us up from the dead.

And to you who tempt God, and ask the Lord to give you a sight of your sins, priests and people; does not the light, which Christ has enlightened you with, let you see your sins, that lying and swearing, cursed speaking, theft, murder, and whoredom, and covetousness, and pride, and lust, and pleasures, all these to be the works of flesh, and fruits of darkness? This light within you lets you see it, so you need not tempt God to give you a sight of your sins, for you know enough; and waiting in the light, power and strength will be given to you; for those who wait upon the Lord, their strength shall be renewed; and living in the light, and walking up to God, it will bring you to true hunger and thirst after righteousness, that you may receive the blessing from God; and rise over tempting of God, as if he had not given you a sight of your sins. And to all you who say, God give us grace, and we shall refrain from our sin; this is using a customary word in a tempting manner, for the free grace of God has appeared to all men, and the grace of God shows you your ungodliness and worldly lusts. Now you that live in ungodliness, lying, and swearing, and theft, and murder, and drunkenness, and filthy pleasures, and lusting after the world; you are he that turns the free grace of God into wantonness, [ a license to sin] and casts his laws behind your back, and walks despitefully against the spirit of grace; here the scripture is fulfilled upon you! Oh vain man! Yet you can say, God is merciful; he is merciful and just; and that mercy and justice you shall see, when destruction comes upon you. For you can say, God is merciful, yet you live in your wickedness, passing your time without the fear of God, sporting yourself in your wickedness. Oh you covetous proud priests, who deceive the nation, who mind earthly things, whose God is your belly, whose glory is your shame. You are enemies of the cross of Christ; your destruction is coming, that you shall not make a prey upon the people any longer; the Lord has spoken it.

Oh you great men, and rich men of the earth, weep and howl for your misery is coming, who heap up treasure for the last day! Your gold and silver shall eat you up as the rust and the canker; the fire is kindled, the day of the Lord is appearing, a day of howling will be among your fat bulls of Bashan, that all the tall cedars and strong oaks must be hewn down, and all the loftiness of men must be laid low; then shall the Lord alone be exalted.



The free grace of God is the saints' teacher, which teaches them to deny ungodliness and worldly lusts, to live righteously and godly (like God) in this evil present world, denying all the world's lusts, and world's ways, and world's teachers, and works of darkness, which grace is turned into wantonness, [a license to sin], by those who follow the course of the world, and the works of darkness, drunkenness, and uncleanness; and such are they who cannot abide sound doctrine; which heap up teachers, having itching ears. And all who turn from this grace of God, into wantonness, [lack of restraint or a license for continuing to sin] , deny it to teach them, and they live in their worldly lusts and ungodliness. Oh how does the land mourn because of oaths! Oaths are heard in the streets openly belched forth. Oh how does the pride and haughtiness of men and women abound, that scarcely know how to walk in the streets! Oh how does oppression and tyranny rule, that the cries of the poor are entered into the ears of the Lord of sabbaths! Oh how does drunkenness and drunkards walk abroad in the streets, which devour the creatures! The Lord is rising, and surely he will be avenged of all his adversaries. He is come to sweep the land of evil-doers, that the earth shall yield her increase, and the land enjoy her sabbaths. He will sit judge, and righteousness shall run down our streets, and God alone be magnified and glorified, to whom it alone belongs forever. Oh how does all the creation groan under this bondage of corruption! The Lord is pouring out his spirit upon all flesh, that his sons and daughters may prophesy up and down this great city, and none shall make them afraid, crying for justice, crying for righteousness, crying for equity.

For the cry of the great whore is come up before the Lord, who is adulterated from the truth; they who hate this light, hate Christ which is the husband, and go from him; they who love the light, have the husband which is Christ, but the judgment of the great whore is come, who made all nations to drink of the cup of her fornication, who must drink of the cup of the indignation of the wrath of God poured out without mixture, who must have it filled double. Rejoice, rejoice all you prophets and holy men of God, triumph in glory. Sing aloud praise to the Lord God Almighty, and Omnipotent, who is come to reign. Rejoice over the world, over the false prophets, over the beast, over the whore,



which is adulterated from the light, and tells all her lovers that the light is natural, and so denies the husband Christ Jesus, and lives in fornication. But all who love the light, and walk in the light, witness Jesus Christ to be the husband, and this light is spiritual. Now she is convinced of her adultery, of her witchcraft, of sorcery, and that which does convince her is the light which Christ has enlightened her with, and this is her condemnation. And now the judgment of the great whore is come, God will be avenged on her, who has drunk the blood of his saints, who dwelled in the light, and loved the light.

All who hate this light, they set up to be their light such as are called of men masters, have the chief places in the assemblies, stand making long prayers, lay heavy burdens upon the people, which devour widows' houses (the widow has not a husband) all are as widows who are devoured of such; but who loves the light which Christ has enlightened them with, it joins them to Christ, and then they witness him to be their husband, and such as are not devoured of them. And who hate this light, hold up them who bear rule by their means; which Jeremiah, who dwelled in the light, was sent to cry out against. And those who hate this light, hold up them that cry for their gain from their quarters, and never have enough, which Isaiah, who dwelt in the light, was sent to cry out against. And those who hate the light go after the error of Balaam, and hold up such who love the wages of unrighteousness; and all who hate this light have the spirit of error, and those who dwell in the light, know the spirit of error, and what the spirit of error follows; and all who hate this light, hold up the hirelings that Micah cried against, and such as call for the fleece, and clothe themselves with the wool, that Ezekiel cried against, who was in the light, and full of the spirit. Now where the same light is made manifest, as was in the prophets which saw Christ the light, and in the apostles the same light which gave forth the scripture, all the scripture is witnessed; and here we are grounded upon the prophets, upon the apostles, and Christ the cornerstone, in the eternal light, by which we see the priests bear rule by their means now, and seek for their gain from their quarters now, and are greedy dumb dogs now, no worse than Balaam, who loved the wages of unrighteousness, (Num 22:6-14), but dare not take it; but these sue men at the law for it; worse than Simon Magus, who would have bought the gift of the spirit, but these sell the letter. This

corrupt practice has long reigned, but now is made manifest. And in this light we see the hirelings that preach peace, but he that puts not in their mouths, they prepare war against him; and by this light, we see teachers who profess they are sent of Christ, to be in the seat of the Scribes and Pharisees, and are called of men masters, and have the chief places, going in their long robes, love salutations in the markets, have the uppermost seats at feasts, and under pretence making long prayers, devouring widows' houses, which Christ cried woe against.

And such we cannot own as sent from Christ, nor hold up; for if we should, we should deny the scriptures, and hold up that which Christ forbids; and if we should hold up them who rule by their means, we should deny Jeremiah to be a true prophet, who cried against such. And if we should hold up such as cry for gain from their quarters, we should deny Isaiah, who was sent to cry against such. And if we should hold up such as go for gifts and rewards, who love the wages of unrighteousness, we should deny the apostle, who cried against such. For the same light is manifest, (praised be the Lord God,) by which they are seen and cannot be owned, but must be denied, as they were by the prophets, by Christ, by the apostles. And if we should hold up such that say, revelations are ceased, we should deny the son as they do. For none knows the father but the son, and he to whom the son reveals him; and so we deny those to know Christ, or to be sent of Christ, which deny the son, and deny revelations; for the apostle, (who was a minister of God), was not a minister of Christ, until the son was revealed in him, and then he preached him, and preached the kingdom of God. So all who deny revelations, deny the son and the father both, and live in their imaginations of the letter. And the apostle exhorts the saints to have the loins of their minds girded up, and hope to the end for the grace that was to be brought to them at the revelation of Jesus Christ. Now he was a minister, and he did exhort to wait for the revelation of Jesus Christ; but now you that deny revelations, do declare yourself openly, to be no minister, and erase yourself out from among the ministers of Christ. And you that go in the ways of Cain, you are raised away from Abel, for in your heart lodges persecution, and your mouth utters it, and your hands act it.



And you that speak a divination of your own hearts, are raised out from them who speak from the mouth of the Lord; for the prophets of the Lord ever cried out against such, and so they do now; and you that seek for gain from your quarter, are those who are shut out from the true prophets of God. The prophets cried out against you, and the same light cries out against you now, otherwise the prophets should be made of no effect, for they spoke forth freely, and so they do now that speak forth from the same light. The light is free, which has enlightened every one that comes into the world. You that hate it have learned your condemnation. The light lets you see all the evil deeds of your heart. And the gospel is free to every creature, not to be bought and sold for money. Oh shameless men, that tell people the letter is the word, and buy and sell it for money, which is a declaration of the living word. And the grace is free, which has appeared to all men, which is the saints' teacher, and you need not have any other teacher. If you own the grace, which shows your ungodliness and worldly lusts, this grace will teach you to deny them. And the light, which has enlightened everyone that comes into the world, is everyone's condemnation in particular that hates it, and is everyone's teacher who loves it; which light is but one, and will open all the figures, and the parables and types to you. And waiting in this light, it will guide you to God; there is your teacher, but there is your condemnation who hate it. Everyone of you shall eternally witness this; to that which should exercise your conscience do I appeal, for now the mighty day of the Lord is coming; meet him, by putting off your works of darkness.

God that made the world and all things in it, dwells not in temples made with hands, neither will he be worshipped with men's inventions; but Israel, when he had forgotten his maker, built temples; and Judah built fenced cities; but the Lord will send a fire to devour them, and all your songs shall be turned into mourning; the mouth of the Lord has spoken it. O then all you that profess, see that you possess, and profess no more than you are.

All who stumble at the light are without, and are not come to repentance, and so all who stumble at the light, stumble at the door; the door is known by the light which comes from Christ. And all who stumble at the light, stumble at the



way; for Christ has enlightened everyone, so that with the light he might see the way (which is Christ) to the Father. So all who stumble at the light, stumble at the scriptures, and know not the meaning of them; for that eye that is turned from the light is the blind, and leads into the ditch, and is to be condemned with the light from Christ. And all who stumble at the light, never knew the hope which purifies, nor the faith which purifies, nor the belief which overcomes the world; but he walks in darkness, and does not know where he goes. And the children of light, which dwell in the light, to him their condition is unknown, for he hates that which they walk in; so with that light he is condemned. **And to you all this is the word of God.** And all who stumble at the prophets' words, and cannot understand the words of them, spoken from the light which was in them; and all who stumble at the light, stumble at the apostles' words, which were declared from the light which was made manifest in all consciences, which ministered to the spirits in prison; so all who stumble at the light, they are to be condemned with the light from the life of the prophets and apostles, (who dwelled in the light), with the rude wicked world. And here **every one shall witness his condemnation to be just**, and see it just, with the light which shows him his evil deeds; and that Christ's words are true, and to own his condemnation that hates it. And they are the children of the light that love it, and believe in it, and with the light they see their deeds are wrought in God, to the praise of God, and joy, and comfort of themselves.

***George Fox***

***The Vials of the Wrath of God poured forth upon the Man of Sin, and upon all Professors of the World, who deny the Light of Christ, which he has enlightened every one withal, and walk contrary to it; with it they are condemned.***

***By him who is called George Fox.***

# **The World's Profession without Foundation; with several precious Notes to great Men, and rich Men.**

All the stated beliefs in Christ of the world are without ground, and without the true foundation; for the light is denied by the world, and hated. The professed believers, priests, and people, and all who hate the light; their deeds are evil, and they will not bring their works to the light, for fear that the light will reprove them; they know their deeds are evil. You will not bring your works, for fear that the light will reprove them. Drunkard, you know your deeds are evil; you will not bring your works to the light, for fear that the light will reprove you; there you have learned your condemnation, which is the light. Liar you know you should not lie, there you have learned your condemnation, the light. Swearer and railer, you know you should not swear, nor rail; the light within you lets you see that your deeds are evil, and makes you confess your deeds are evil. There you have learned your condemnation, the light. You devilish minds, who are hatching mischief, plotting together to do mischief in alehouses, and upon your beds, something in your consciences tells you that you should not do so. There you have learned your condemnation, the light. You cursed speakers, envious ones, quarrelers, fighters, stoners, wrathful, malicious ones, there is something in your consciences tells you, all this is of the devil. There you have learned your condemnation, in the light that Christ has enlightened you with, which lets you see that your deeds are evil, when you are sitting in alehouses, drinking, playing cards, playing shovel-boards, swearing by God, or your soul, or your faith, or cursing and provoking one another to wrath, fighting and abusing one another; so you are those that defile the flesh. There is something in your consciences that tells you, all this is of the devil. There you have learned your condemnation, which is the light that lets you see all the works of darkness.

Now therefore hearken to the light, which may lead you up to God the father of light; it lets you see that you should not lie, not steal, not commit adultery; you

should not walk in unclean actions, and all you who do, you know your deeds are evil by the light in your consciences, which is your condemnation; the light in your consciences which should exercise it. All you wanton, lustful ones, sporting yourselves, who gather yourselves together to spend your time in vanity, there is something in your consciences that tells you, all that is folly, foolishness, and madness. Laughter is madness, said the prophet, and those who have grown solid and civil, denying such practices, their denial is counted madness with you, who live in folly. There is that in your consciences that lets you see your deeds to be evil; you have learned the condemnation, the light; and when the book of all consciences is opened, you will all witness what I speak. To that in your consciences I appeal; then the time will come that you will wish you had not been born into the world.

Now you easeful ones are at ease, and you professors [stated believers in Christ and the scriptures], priests and people have set your nests so high as though none could reach you; and all you conceited ones, who rest in your conceits; and you worldly ones, who are drunk with the cares of this life; and you covetous ones, who devour one another, for the creature, for the earth; the time is coming when the poor despised ones shall sit down with Abraham, Isaac, and Jacob, and a cry will be among all you, and a howling, a wishing you had never been born.

Liar, you are for the lake that burns. Unbelievers, you are for the lake. Drunkards and scorers, you are for the lake that burns, and shall never inherit the kingdom of God, who act such things. Drunkard, you have cast the law of God behind your back; and you that mind earthly things, your end is destruction, whose God is your belly, who glory in your shame, who live in the lust, drunkenness, gluttony, devouring the creation. A time will come, that you will wish you had never been born; for you have all known in your days that your deeds have been evil and that you have done contrary to the light in your consciences. There is your condemnation, the light; for you wicked will be as the chaff which the wind drives away, and all you proud will be as the stubble; the mouth of the Lord has spoken it.



This is to be scattered among the ignorant, simple and blind people, led by the god of this world, and drunkenness, and lust, that the witness may arise in them, against these ungodly deeds, that they may be left without excuse, who have had a time, and a visitation and call to repentance. Now you have a time, **prize it**; you have light, which Christ has given you; to it I appeal, which lets you see all your evil deeds, hating it, it will be your condemnation. To all manner of people I speak, it will eternally witness for the Lord, and condemn you.

Some are drunk with drink, sitting together to invent mischief, to shed blood, to destroy the innocent. Another company, priests and people, have gotten together, drunk with rage and persecution, as drunk as the others are in rage and madness; plotting and inventing together against the righteous, to shed innocent blood; some you put into prison, and you are worse than common drunkards, for you stock, and cause the innocent to be imprisoned. Therefore awake all drunkards, and fear God, and turn unto the Lord while you have time.

Pharaoh you oppressor, Pharaoh you task master, Pharaoh you proud one, which lays heavy burdens upon the innocent and righteous seed, and oppresses the just, plagues and woe is your portion, as was Pharaoh's, who taxes, and oppresses, and causes the just and righteous seed to labor under you; who binds with oaths, and compels to swear by that which is a declaration of Christ, who said, swear not at all; and, he who does not abide in the doctrine of Christ, does not have God, but is of the devil.

Oh, you earthly-minded men! Stop oppressing the poor; exalt not yourselves above your fellow-creatures, for you are all of one mold and blood. You that set your nests on high, join house to house, field to field, until there be no place for the poor, woe is your portion. The earth is the Lord's, and the fullness thereof. And you that have not so much of the earth, give over your murmuring, and reasoning, fretting, and grudging, for all your need, is the need of God. The righteous God is coming to give to every one of you according to your works. Now the works of you all must be tried; you that have appeared unto men

beautiful outwardly, will be found in the generation of murderers, and you that have pretended to worship, your sacrifice will be found to be Cain's, which God has no respect to.

Oh, you high ones, which spread yourselves, appear fair, tall and strong! You know not God, nor yourselves to be oaks. Oh, you tall cedars! You know not yourselves to be so. The Lord has sent his servants to look for fruit in his vineyard among you, but it is full of wild olives, and wild grapes, that many are drunk with the juice of the wild grapes; and the vineyard is so full of briars and thorns, that the lambs and sheep cannot pass, but they are tangled among the briars and the thorns; and the land is as a wilderness, full of serpents; and the earth is overgrown with weeds and nettles, that there is no feeding for the lambs, until the earth can be dressed, and overturned.

Howl you vine-dressers! A day of howling is coming among you, who have been pretenders to the dressing of the vineyards, which are overgrown with weeds, and nettles, and thorns, and crooked ways. The lambs and sheep have been scattered and devoured among the briars and the thorns, and you have made no discerning between a lamb and a goat, a sheep and a wolf. Now the Lord himself is gathering his lambs and his sheep where they have been scattered in this cloudy dark day, and some are torn, and some are trampled upon with the horses of Pharaoh; but the Lord's hand is against you, and his sword drawn; the battle is begun, and the sword drawn, which must not be put up until it has made a separation in hewing down, and the Lord himself will have the praise, and the honor, and the renown, who rules over all.

Oh, how beautiful has your harlot been! Oh, how full is the land of enchanters! Oh, how full is the land of sorcerers, and witchcrafts! The mystery of her has deceived many through her whoredoms. Green was grass, and fresh was the flower, the bay tree spread itself, and the hawthorn, but the time is coming of fading; the flower will fade, and the grass will wither, and the whoredom and the enchanter must come to judgment. The Lord is risen, and rises as a swift witness against the enchanter, against the sorcerers, against the whoremongers, and the covetous. The glittering sword is drawn to hew down



you fruitless trees that cumber the ground. You lustful fleshly ones, you have not seen yourselves to be these trees which cumber the ground. You heady high-minded ones, you have not seen yourselves to be these trees which cumber the ground. You who live in the flesh, you do not see yourselves to be these trees which cumber the ground. You scorers, you liars, you dissemblers, false hearts, you do not see yourselves to be these trees which cumber the ground; but the Lord is risen against you, the earth stinks with the dead that are upon it, and the pollution of the polluted. The Lord is risen with power, and sends forth to bury the dead, and to raise up the dead; all who are immortal, this may see, this may receive.

Repent, for the day of the Lord is coming. Awake you worldly ones, hearken to that in your consciences, which shows you sin and evil; that will guide you to God, loving it. Awake you drunkards, and lustful ones, who follow pleasures. Consider the ways you walk in; for you who act such things, **must never inherit the kingdom of God**. For you act contrary to that in your consciences, which will be your condemnation; pride, and ambition, selfishness, and self-will stands up, which the plagues of God are due unto. **Silence all flesh**, who live in your conceit and deceit, thieving and stealing in the night what the saints spoke, making yourselves drunk with it, and then sell it to drunkards, and then are jovial, eating and drinking with drunkards. Howl you drunkards, for you shall want the staff of bread; a day of howling is coming upon you; lay aside all deceitful merchandise.

And all you star-gazers, who are gazing among the stars, wondering after your imaginations, doing the works of darkness, in whom lodges the spirit of witchcraft.

Silence, and come down all you that ride so high, that do bestir you as Jannes did, and Jambres, at the coming of the children of Israel out of Egypt; through the fire and the sea, you cannot come.

Silence all presumptuous talkers of God, who see him not, but are presumptuous boasters, who live in envy, crossness, and perverseness, and



vain contention, which proceeds from corrupt minds, who mind the earth, and earthly things, who are enemies to the cross of Christ, who glory in your shame, whose end is destruction, whose belly is your God, who do not see God, are not come so far as Moses; for Moses saw God face to face; and death reigns from Adam to Moses, and all that do not see God, death reigns in you. To that in your conscience I appeal, which Christ has enlightened you with, which calls you to repentance, which shows you your evil deeds, which will be your teacher, owning and loving it, and your condemnation, hating it. Now you have time, prize it; this is the day of your visitation.

## **A WORD FROM THE LORD, TO ALL THE WORLD,**

*And all Professors in the World; spoken in Parables; wherein all may come to read themselves through the Parables, and see where they are.*

***By George Fox***

Man being driven into the earth out of Paradise, and death having passed over all men, the flaming sword turns every way to keep the tree of life, death having passed over all men. Death reigned from Adam until Moses; and as there is death within, so death speaks. Though Christ has given to every one of you a measure according to your ability, and this measure is the light; yet one, he loves the light, and the other, he hates the light, and this is the condemnation. He that loves the light, and brings his deeds to the light, there is no occasion at all of stumbling. This is the light that gave forth the scriptures; accordingly, as you are grown up in the light, you will read the scriptures correctly again. Because you hate this light, you stumble, because your deeds are evil; you will not bring your deeds to the light, for fear that it should reprove them. You

know your deeds are evil, which this light shows you; there you have learned your condemnation. You know you should not lie, be drunk, and that you should not steal, nor commit adultery. This light will tell you all this, and it will condemn you, and reprove you; if you love it and bring your works to it. But if your deeds are evil and you know it will reprove you, you therefore hate it and will not bring your deeds to it. Therefore this is your condemnation. You will have learned it, when the righteousness of God is revealed through flames of fire upon you, then you shall see it is true.

You know you should not be proud, delight in fashions and customs, and follow the world. This light will show you, and let you see all that is vanity, and bring you sometimes to confess it; and yet your heart being hardened, and the deceit strong, you reject and hate that which calls you to repentance, which lies low in you, and continually calling you to forsake your lovers. It tells you that you should not lust, nor covet, nor thief. It tells you there is danger to all you thieves, and lustful ones, and covetous ones. It speaks to you, and I tell you that will be your condemnation; when the book of conscience is opened, in your own mouths you shall be judged. Therefore take warning. When the vengeance of God falls upon you, then you will say, you had time once, when it is past, and the plagues of God have been poured upon you, who hate to be reformed by that light in your conscience. When God calls you continually to repentance, you do not hear his voice, but trust in your own fancies and dreams, and lying divinations, and so hate the light. For if you love it, it would bring you to repentance, and the fear of the Lord; and the fear of the Lord is to depart from all sin and wickedness, and all evil, and all respecting of persons; and you who do respect persons [showing partiality to certain persons, not treating every man equally], respect not God's law, which forbids it. For he that respect persons transgresses the law, and is convicted as a transgressor, and commits sin. You that do not own this light, which is according to the law of God, which respects no man's person; that light in your conscience, if you love it and heed it, it will exalt God alone. You proud ones may stumble at this, but I appeal to that in your consciences, which should exercise it.

This light will bring you to walk in the commands of Christ. Christ Jesus said,



in all your communications let your *yes* be yes, and your *no* be no, for whatever is more, is evil; and swear not at all, for that was in the old time, the swearing. Now you that do not abide in the doctrine of Christ are of the devil. Swear not by the head, nor by Jerusalem, nor by the earth, nor by Heaven. These are great noted things. I say, swear not by the Bible, which is a great noted thing, which you swear by now; if the Lord's oath is performed, which he swore by himself, and put an end to all oaths. If the high priest Jesus Christ is owned, then all the priests are put to an end, which were true types and figures of him; for he who holds up priests which receive tithes according to the law, denies Jesus Christ come in the flesh. But whoever loves the light that he has given them, witness Jesus Christ to have come in the (their) flesh. These deny all the priests that receive tithes; for the receiving of tithes was in a time passed. Although Abraham paid tithes to Melchizedeck, who was a figure, when Jesus Christ the everlasting priest was come, he put an end to all figures; and you who hold up the figures, deny Christ has come in the flesh.\*

[\*Following George Fox's logic, to not confess Jesus Christ *come in the flesh*, (**thus to be antiChrist**), is to profess or support any false doctrine or unlawful practice. Who continues swearing, or tithing, or killing false prophets and unbelievers, or continues taking an eye for an eye, or building temples, or observing sabbaths, or having multiple wives, or forbidding certain foods, or observing certain days, or celebration of Jewish feasts; such person denies Jesus Christ as Lord and Master, denies Him come in the flesh, and therefore is antiChrist. It is not what you *say you are*, but what you do that makes you a Christian or not; from the Word of the Lord within: "Remember, every person who sins denies Him as Lord and Master;" and if you are still sinning while upholding any false practice of the false church, your conduct denies Him to have come in your flesh to be your ruler and king that orders **all** your words and **all** your deeds; **and so you are an antiChrist.**]

There was a temple which God commanded; but when Christ had come and had risen, all outward temples were denied; and we witness one priest, which is



over the household of God, ten thousand witness one priest, which is entered into the holiest; and all the priests and his hirelings are denied; and all such as go after covetousness, to make gain of the people, are denied, and all such as bear rule by their means, and seek for their gain from their quarters, are denied; and all such as are called of men masters, and have the highest places in the assemblies, are denied by such who have one master Jesus Christ, to whom all power is given in heaven and earth, who masters over all, and has conquered all, subdued all, reigns over all heaven and earth, judge over all heaven and earth. And the mighty day of the Lord is coming; God that made the world, dwells not in temples made with hands, neither is he worshipped with the works of men's hands, seeing he is Lord of all, has given to all breath and life, made of all nations man of one mould, to dwell upon the face of the earth, and is coming to fill his with the knowledge of himself. To all you that are unlearned outwardly, of the letter, who cannot read the scripture outwardly, to you **I have a word from the Lord to speak**, which is: Christ said, I have given to every one a measure, according to their ability; this is the measure, the light which is pure, which does convince you, and if you do take heed to this light, that is scripture within you; as a man should give, or a king should give to his subjects, or to them that are under him, every one a measure of the outward; so Jesus Christ the king, gives every one a measure of the inward, according to their ability; as the king does outwardly according to their ability, and so that is a figure to you, and if you wait in this measure, and improve your measure, and are faithful in your measure to God who has given it you, then you come to be a servant to the king Jesus Christ; as the servant outwardly does improve his outward measure, and serve the king outwardly, so you come to improve your inward, that is a figure to you; so figures are spoken to the carnal part in man.

And as the light opens and exercises your conscience, it will open to you parables and figures, and it will let you see invisible things, which are clearly seen by that which is invisible in you, which are clearly seen since the creation of the world, that does declare the eternal power and Godhead. What is invisible is the light within you, which he who is invisible has given you a measure of, that will let you see your heart to be stony. As stones are without

you of the like nature, and the highway ground without you, so your heart is highway ground; and as thorny ground without you, so your heart is as thorny ground. As you walk up and down, it will let you see the rough way without you, and rough way within you; and as you walk in the way full of briars and thorns without you, so it will let you see crooked ways within you. As there are briars without you, so there are briars within you; and as serpents are without you, so the nature of serpents is within you. As vipers are without you, so the nature of vipers are within you. All this lodges upon the earth; the earth without you, so it lodges in the earth within you. As lions are without you, so are the nature of lions within you. As trees are without you, so you are the nature of a tree which rises out of the earth. As trees grow from the earth without you, so trees are within you. As forests are without you, so the wilderness is in your heart. These things the scriptures speak of; they, who had the light, spoke forth these parables, to that nature in men and women. This light lets you see, who hate the light. As fat bulls without you, feeding the flesh, you are as a fat bull, who only feeds the flesh. As there are dogs and swine without you, you are a dog that bites, devours, and barks; there is your figure that barks. As swine without you, you are a swine wallowing in the mire. And as a foul house without you, you are the house; as a candle lighted up in the house without you, the candle is lighted up in your heart, which is the spirit of the Lord, and you will see the house foul, there is your figure.

As tall cedars without you, you will see yourself a tall cedar, who lives without the truth, spreading yourself. As strong oaks without you, you in your strength will see yourself as a strong oak, who are full of earth, and how you live in your power and dignity. As horses without you, you who live in earth and filth, and lust, you are as a horse neighing up and down; this the light will let you see. As asses without you, snuffing up their noses upon the mountains, you are lifted up in your high-mindedness, and full of pride and wildness; you will see yourself to be as a wild ass. As the grass without you, which is green for awhile, you will see yourself to be as the grass that grows upon the earth, which is green for awhile, but is suddenly cut down; the light within you will let you see these things. As cutting down without you with a sickle, so cutting you down; as reaping without you, so reaping you down, hewing the wicked. Here you



may learn your figure, who are reaping and mowing, as you are walking in the field, you may read scripture; as flowers are beautiful for a time, so you that are famous, you that are beautiful in your glory, you are as fading flowers, there you may learn your figure. This light will let you see the good ground without you; so are they who are the good heart, plowing up outside, so plowing up the fallow ground within you. As you hear the thunder without you, so you may hear the thunder within you; the voice without, so the voice within you. These are figures. As the earthquake without you, so the earthquake within you; and as mountains without you, so mountains within you; as hail-stones without you, so hail-stones within you; as wolves without you, so the nature of wolves within you; here you can go no way but you may read your figure.

As beasts without you, so you are the nature of brute beasts, that turn from the light of God in you; as the canker without you eating, so the canker within; as the sea without you, so the wicked are as the sea, the like nature of the sea within you; as foaming without you, so foaming within; as harvest without you, so harvest within, who come to see with the invisible eye, all those who mind the light shall see another harvest; as there are many sowing the seed without, that lies under the clods, so shall you see the seed that lies under the clods in you; and as the summer without you, so are the children of God brought into the summer, where there is joy and peace, and are brought out of the world; and as singing of birds without you, so are those who are brought out of the winter; the world is a figure to them; as a turtle-dove without you, that is a figure who comes to this joyful land; as doves without you, nature of doves within; as lambs without you, the nature of lambs within; as sheep without you, so the nature of sheep within; and as goats without you, the nature of goats within; now the light of God gave forth all these figures, like unto that nature in man, and of what the saints should enjoy; and this light will let you see, as there are fowls without you who have nests, so you who are flown above the truth, are as a fowl that has a nest, the nature of fowls within. As there are dragons that devour without you, so there is the nature of dragons that devours the righteous, and acts contrary to that pure principle in your conscience; and as a bed of sorrow without you, so you must be brought (that whored from the truth) into the bed of sorrow within. And as there is a widow without you,



which has not a husband, so you are a widow which has not Jesus Christ, who follow such priests who are called of men masters; as a garden without you, and dressing it without, so is Christ and his spouse, the saints. As there is a weeding without you, so the weeding of the weeds in the heart; thistles without you, the nature of thistles within you; sour grapes without you, you that are turned from the truth, has the nature of sour grapes in you; as you see the wild grapes without you, which set the children's teeth on edge without you, so they set their teeth on edge, who are growing in the earth, and take off that which acts contrary to the light, and the light will let you see it; as the night without you and darkness, so there is night within; and as stars without you, so there are stars within you; as moon without you, so there is moon within you; and as clouds without you, so there are clouds within you. These are all figures; and as the sun without you, so the sun of righteousness arising with healing in his wings within you. All who mind the measure which God has given you, it will open unto you these outward figures which God spoke, and will teach you; as you go up and down you shall read your figures; as covering without you, so there is covering within; woe to him that is covered, and not with the spirit of the Lord; and as fire and an oven without you, and as stubble without you, all you proud, and all you wicked are as stubble to be consumed in the fire, as fire does the stubble.

Now this light will show you these figures. Here you may read scriptures you that love the light; you that hate this light cannot see these figures. But it is the invisible that opens these, that gave them forth; and here you that are unlearned in the letter, may read the scripture, and as the secret chambers without you. Harken to the light within you, and it will let you see the secret places, where the retired place, the secret chambers are. As a prison is without you, so there is a prison within, where the seed of God lies; and as there is threshing without you, it will let you see threshing within you; chaff without you, the chaff within; wheat without you, so there is wheat within. This light of God which gave forth the scripture, this light of God according to its measure will open the scripture to you; for man having been driven into the earth, and the earth being above the seed; so as the earth without you, so the earth within you. The Lord speaks of low things, in comparisons like to that nature in man,

so that man may look upon the creation with that which is invisible, and there read himself; there you may see wherever you are going.

**This is the word of the Lord** to all you who have learned the letter of the scripture, even your Hebrew, Greek, and Latin; to you who hate the light *within*, and say every one does not have the light, to you shall I open my mouth in some parables. You are the painted walls; as you see the painted walls without you, so you are painted walls, there is your figure. As you see men stumble without you, who are blind; so do you, who say that every one does not have the light, and that every one is not enlightened. For you stumble at the eye which should let you see, and your mouth is the mouth of the false prophet, which the scripture speaks of. The true prophet said, he enlightens every one that comes into the world. There *were* only two, [the spirit of Christ in the Apostles, or Satan's spirit] and there *are* only two. You, who say he does not enlighten everyone that comes into the world, when he said he does enlighten everyone that comes into the world; you are the false prophet, and go about to make Christ a liar, who is the true prophet. You are the hypocrites who are kept above the truth with your fair faces; and you are the thieves, who steal your neighbors' words. You are filthy dreamers, who say Christ has not enlightened every one that comes into the world; they speak a lie, the divination of their own brain, and sell the prophets' words, and Christ's words for money, which was spoken forth freely. You tell people that you preach the gospel by ministering the letter, and you don't even know gospel; and you tell the people that the letter is the word; and the letter says that God is the word; and you tell them the letter is the light; and the letter says that Christ is the light. The Lord is coming in flames of fire, flames of fire without you, as you see with a natural eye, see flames of fire within, who have the light come upon you. You ungodly ones, as a sword without, which hews down, so shall you who are wicked find the sword of the Lord, which is the word of the Lord, hew you down. As you see fire burning without you, so you who hate the light, shall see the fire within you; and as you see wells without water without you, so you shall see *within* you wells without water. So are you, who say everyone does not have the light; as a cloud without you, so are you clouds without water, and all your knowledge, Hebrew, Greek and Latin is natural; and the natural man does not



know the things of God.

Therefore to all people everywhere, to that light in you I appeal, which shows your sin and evil to be works of darkness and deeds of the flesh; still of the old man! There is your teacher, and there is your condemnation, hating that light. You are those who get the saints' words in the old bottles and give meanings to them; you who are of the generation that always murdered the righteous seed. As bottles are without you, so are you bottles, new wine put into new bottles, the old wine put into old bottles, and that is a figure. As trees with leaves without, that bears no fruit, so are those who have profession and no life, nor any fruit; as sons and daughters without, born by the will of man, so there are sons and daughters of God, born by the will of God, heirs of another world; as these are born in this world, and as there is the world without you, so there is the world in the heart; as there is the field without, so there is the field in the heart; as there is the merchant-man without, that seeks for pearls without, so there is the merchant-man that seeks for pearls within; and as there is the kingdom without, so there is the kingdom of heaven within; and as the axe is laid to the tree-root without, to hew down the tree without, so the axe is laid to the tree within, that does not bring forth good fruit; and as trees cumber the ground without upon the earth, so do men cumber the ground; fruitless trees; and as there are rocks without, there are rocks within; as there is cleaving of rocks without, so there is cleaving of rocks within; as there are heavy burdens without, so there are heavy burdens within, the pure are burdened. As the rain falls upon the plants without, so does the mercy of God fall upon the tender plants within; as there is a vineyard planted without, so are the people of God a vineyard; who love the light, and have the invisible eye, will read these figures and parables; and you need not go to your natural priests without you; but this within will open them, as you love it, and walk in it as the saints did, who gave forth the scripture, and they exhorted others to take heed to that light, and said, you have a more sure word of prophecy, unto which you do well to take heed, as unto a light shining in a dark place, until the day dawn, and the daystar arise in your hearts.

This light is your teacher, which teaches you holiness, and teaches you the fear



of the Lord; and this light hating of it will be your condemnation, and then you stumble, and then you neither understand parables nor figures, but are those who stumble at noon day; all you who are earthly, minding that which is invisible, you will read the earthly parables and figures, and see the time of winter; as there is winter without, so there is winter within, the time of winter, and the time of summer, if you wait to get through the earthly part; the earth must be removed, and the earth must be shaken when the glory of the Lord arises. This is witnessed; so God Almighty open your understandings, all people every where, that you may see yourselves. If you take heed to that light which will exercise your consciences, it will let you see yourselves, which eye is the light, and this light will let you see God; but if your minds go forth, the God of this world comes in and takes the dominion, and so your minds are blinded, and your understandings darkened. Therefore everyone, what you possess, profess, for the saints *were* what they spoke; and every one as Christ has given you a measure, according to your ability, mind your measure, and improve your measure, and do not talk of the saints' conditions unless you find them fulfilled in you. Lay aside all contention, and striving about words, which is of no profit; but mind the pure light of God within, which will teach everyone to know God. So everyone must improve his talent, and improve his measure according to his ability; so everyone will be rewarded according to his works, whether they are good or evil.

You, who say everyone does not have the light, are the blind Pharisee; I shall stop your mouth with a few words, which the servants of God have spoken forth. Christ himself said, which is the true light, he does enlighten every one that comes into the world, and the one he loves it, and the other he hates it. And this is the condemnation of the world, that light has come into the world, and men love darkness rather than light, because their deeds are evil. You, who say he does not enlighten every one that comes into the world, you are a false prophet and a witness against Christ. You, who say that the grace of God has not appeared to all men to teach them, you are he that turns the grace of God into wantonness. The grace has appeared to you, for it is grace that shows the ungodliness and worldly lusts; and by this denial you make the apostle a liar, when the grace of God, he said, (which we witness,) has appeared to all men,

which teaches us to deny all ungodliness and worldly lusts, and to live godly, and soberly, and righteously in this present world. This grace has appeared to you who live wickedly and ungodly, and are of this present world. To that in your conscience I appeal, which you shall eternally witness, for to it the grace comes and appears; and when the book of conscience is opened, all men shall be judged out of it. Here you, who say everyone does not have the light in his conscience to exercise it, you proceed to make God unjust; for the light which lets man see sin and evil, is a perfect light of God; and you who say every one does not have a measure of light within them, to show them all their works and actions which they do, you go about to make God unjust, and unrighteous, and to keep the creature in darkness, for God said he will give to everyone a reward according to their works; and if he had not a light, how should he see his works, and how should the world be judged in righteousness? But blind hypocrites must show themselves, that they may openly appear blind to all them that are in the light, and love the light; and you that hate the light, there is your condemnation.



Volume 4, *The Works of George Fox*, Doctrinal Books I, Continued

Text in Light Blue or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

## **To all who love the Lord Jesus Christ, *mercy and peace be multiplied unto you.***

Who have been scattered abroad in the cloudy dark day from mountain to mountain, and worshipping that which you know not, following the imagination of others, which they spoke from the divination of their own brain, and not from the mouth of the Lord, shepherds that fed themselves, and clothed themselves with the wool, and sought after the fleece, and so made a prey upon us, and upon the people. Our God (as he promised, saying, I will gather my sheep from your mouths, and seek them which have been scattered in the cloudy dark day) has gathered us, and does feed us upon the mountain in a good pasture; and so we witness the promise of the Lord fulfilled. As the Lord said I will seek that which was lost, and bring again that which was driven away, through that one shepherd Jesus Christ; herein do we witness the Lord fulfilling the scriptures in us, and I witness the lost sheep is found. The Lord has brought back again that which was driven away; and here we deny all the teachers of the world, who speak a divination of their own brain, and not from the mouth of the Lord; for who spoke from the mouth of the Lord, denied them then; so do we by the same word. We deny all them that seek for gain from their quarters, which are greedy dumb dogs, as the scripture said; and all those who take the people's money, and sell the letter [charge you for repeating the word out out the Bible], which was spoken forth freely; for Isaiah that spoke from the mouth of the Lord, he denied such things, and bid all come freely, without money, and without price, to hear the voice of the Lord, that their souls might live, and to make with them an everlasting covenant, even the sure mercies of David; and this covenant I do witness. Therefore I deny



with the same word, by which they spoke, the same things the scripture denies, and all those that bear rule by their means, and hirelings which preach for hire, and prophecy for money. For Jeremy, who had the eternal word, denied such things, Micah denied such things; and Jesus Christ who was the word, said, the hireling would flee, because he is an hireling; and this word the Lord has made manifest, which gathers our hearts together up to God, and opens to us the scriptures, whereby we see the deceits of the Priests of the world now, of the same generation and nature, and acting those things there is no scripture for, which the holy men of God did not practice. And for taking tithes, in the old time Levi was to receive tithes, and the strangers, the fatherless and widows were to come and eat, and be filled within his gate; but this was according to the law; and here you see the priests of the world do not act according to the law, in which were types and figures of Christ; and when Christ came, those he sent forth were not to have a bag, nor a stick to defend them, nor two coats, nor brass, nor silver; but freely ye have received, freely give, the workman is worthy of his meat. So they neither walk according to the law, nor the gospel, therefore we deny them; and the minister of Jesus Christ, which went into the world, they had no portion of the world, but whipping, stocking, imprisoning(2 Cor 11:23-25, also: Acts 4:3, Acts 5:40, Acts 7:58)

But those who were gathered out of the world in the eternal word, which met together, and were of one heart, one mind, one soul, to such they said, if we minister unto you spiritual things, is it a great thing if you minister to us carnal things? This was spoken to them upon whom the end of the world came; and this I do witness, what the scripture does say: God commanded an outward temple, circumcision, the sabbath, given as figures and types, and shadows of Jesus Christ; but when Jesus Christ, the substance came, and when he was crucified and risen, who believed in him, preached his resurrection, and so went up and down in the synagogues, and into the temple, reasoning and disputing with them that held them up, to bring them out of the figure, up to Jesus Christ, who was the substance. So all which were gathered together in the substance, met together, and then the church was in God, and they denied the outward temple, which God commanded, being made the temples of God and denied circumcision outwardly, being circumcised with the spirit; and denied the Jewish sabbath outwardly, and observing days, Col 2:16, also Gal 4:9-10; for he that believes is entered into his rest, and has ceased from his own work, even as God from his. All those now, who have

received Jesus Christ the substance, who is the head of the church, deny all types and figures of him, and witness the scriptures fulfilled; and Jesus Christ, who is the mediator between God and man, being made manifest **in them**, makes them all of one mind, and one heart, and to deny the priests of the world, who profess him in words, and act those things he forbids. 1 Pet 2:25, Col 1:26-29

As, first, sprinkling of infants, and telling people they baptize them into the faith, into the church, which there is no scripture for; but the baptism by one spirit into one body, this we own; and the church is in God, as Paul, and Silvanus, and Timothy wrote to the church of the Thessalonians, which was in God. They tell people of a sacrament, for which there is no scripture; that we do deny, and them; but the Supper of the Lord we acknowledge. The bread that we break is the communion of the body of Christ, the cup we drink is the communion of the blood of Christ, all made to drink into *one spirit*. They speak a divination of their own brain, and not from the mouth of the Lord; and such the Lord sent his prophets to cry out against; all these now who study a divination of their own brain, and speak not from the mouth of the Lord, we do deny. All who are made ministers by Oxford and Cambridge, bred up with learning, and so made ministers by the will of men, and speak natural languages, as Hebrew and Greek, and say that is the original, which a natural man may learn, and the natural man knows not the things of God; all such we do deny. Paul was brought up at the feet of Gamaliel, in the Jewish religion, but that did not make him a minister of Jesus Christ. Paul declares that he was not made a minister by the will of man, nor of man, neither by man, but by the will of God, (also, Gal 1:1), and all such I own, who stand out of the will of man, denying all carnal ends; for this ministry draws up to God out of the world, and does not respect any man's person, but ministers to that which is in prison. **But those teachers which are made by man, say, the letter [Bible] is the light, the letter [Bible] is the *word*; they say that the four books, Matthew, Mark, Luke and John, is the gospel, when the Bible says, Christ is the glad tidings which was promised, the Lamb of God which takes away the sins of the world, and this we witness to be fulfilled.**

All whose, who are in the light, are in unity; for the light is but one, and who know the light are in unity; all who know the *word*, which is a mystery, are come to the



beginning, are sanctified by the *word*, and clean through the *word*; for this *word* is a fire, burning up all corruption, as an hammer beats down all high minds, high nature, that the pure seed may be raised up; as a sword cuts to pieces, and divides asunder the precious from the vile, and makes a separation inwardly and outwardly from uncleanness; and this is the *word* of reconciliation, that reconciles together to God, and gathers the hearts of his together, to live in love and unity one with another, and lets them see how they have been strangers and aliens from the life of God; the light and the *word* draws from under the occasion of all laws outwardly, working out that filthy nature which the outward law takes hold on; so walking in the spirit, there is not a fulfilling the lusts of the flesh; and the spirit is but one, which baptizes into one body, which we do witness to be fulfilled; praise be to the Lord.

Although we are a people accused of raising up a new war [in 1661, Quakers were accused of being allied with the Fifth Monarchy's revolt], it is false; for dwelling in the word, it takes away the occasion of wars, and gathers our hearts together to God, and unto one another, and brings to the beginning, before wars were; for the ministers of God, which had the word of reconciliation to draw them from the occasion of all wars, working out that nature that occasions war, said, where do wars arise? Even from the lusts. Therefore, all dear people, who love the Lord Jesus Christ, and the appearance of Jesus Christ *in* your souls, do not be talkers of the truth, nor followers of the blind guides, but mind the pure light of God *in you*, which shows your sin and evil, and how you have spent your time, and shows you how your minds go forth, and every carnal thought. If you love that light, you love Christ, and walking in the light in measure, there will be no occasion of stumbling, for all stumbling is in being disobedient. Wait to find the word in you, as the scripture said; not to fetch it from above, nor from beneath; but what does the scripture say? It is near you, in your mouth and heart, for with the heart man believes, and with the tongue confession is made unto salvation. Abiding inwardly in the light, it will let you see one another, and the unity one with another, and the teachers of the world to be the ministers of the letter, [and not the Spirit].

Although we are accused for going into steeple-houses, it was the practice of the apostles to go into the synagogues, reasoning and disputing about the scriptures, showing them the substance; and they told them that God did not dwell in temples



made with hands, neither was he worshipped with men's hands. Stephen said, the most high dwells not in temples made with hands, and for witnessing forth the substance, was stoned to death; but these were types of Jesus Christ. The saints who were made the temples of God, denied the outward temple; but there is a ministry now which does in words profess Jesus Christ, holds up these outward temples, and as Moses, which was a type of Christ, which was a servant, was faithful in his house, so the deceit (after him) got into his place, and was called of men masters, which sat in his seat, which pretended justice, and did it not; and that was the time before Christ was sacrificed up, who came to fulfil the law, and not to break it; but he cried, woe unto them that were called of men masters, and had the highest place in the assemblies, and laid heavy burdens upon the people, and painted themselves with the prophets' words. But when Jesus Christ was sacrificed and risen, and his ministers preached his resurrection, they did not hold up the types and figures then, but held forth the substance, Jesus Christ. All who were gathered together in the substance, were of one heart, one mind, one soul, and met together, and exhorted one another, and built up one another in the most holy faith, and all true building is in that which is holy; (and this faith I witness) which is but one, and all are one that are in it, if ten thousand, which purifies the heart, stands in God; glory and honor to the highest; and whom Jesus Christ made ministers, he made them not masters; but said, be ye not called masters, for ye have one master, even Jesus Christ. But the teachers of the world, who in words profess the Lord Jesus Christ, are called of men masters, and lay heavy burdens upon the people, go in long robes, having the highest place in the assemblies, standing praying in the synagogues; and those who did so, Christ Jesus said, their prayers were heathenish; which shows they were never taught of him, for they abode not in his doctrine; and he that abides not in the truth is of the devil; and here they show themselves neither to follow Jesus Christ the example, nor the apostles as an example, but take the scriptures to earn money, teaching about them.

All those which Jesus Christ, the prophets and apostles do deny, we deny. When the apostles spoke to the saints, he told them to take heed to the light that shined in a dark place, till the day dawned, and the day-star arose in their hearts; and as the light appeared, so they exhorted one another; for there were false prophets, and false teachers among the people, which with pretentious words and

covetousness, made merchandize of them, who had forsaken the right way, following the ways of Balaam, going in the way of Cain, whose sacrifice God did not accept. Now all people that love the Lord Jesus Christ, you may see all the *teachers of the world* there, going after the ways of Balaam; for then that doctrine crept in, which is scattered over the world, and the apostles saw certain creeping into houses, leading silly women captive, laden with sin, and divers lusts, which were ever learning, and never able to come to the knowledge of the truth, which he describes; they were lovers of their own selves, covetous, proud, heady, high-minded, self-willed, incontinent, truce-breakers, false accusers, fierce, despisers of those that are good, and lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; as Jannes and Jambres withstood Moses, so do these; men of corrupt minds, reprobates [sin still lives in them] concerning the faith; but they shall proceed no further, their folly shall appear to all men.

Now the apostle tells them, from such turn away; though once he said, some preach Christ of envy, some of strife and contention, some of good will, though their intention was but to add affliction to his bonds, yet he rejoiced in it; but that was a time when few believed that that was the Christ; so that his name was spread abroad, he did not matter what they were; but when his name was spread abroad, and many got the form, and had not the power, such were antichrists, and were denied by them who had power, and so they are now.

All people consider, (you who have long sat listening and learning), if you are yet to come to the first principle of religion, to that which turns the mind to God; all whose faith does not purify, they are reprobates [sin still lives in them] concerning the faith. So ask any minister or people, whether they shall overcome the body of sin, as long as they are upon the earth? They will say no. Therefore their seeming faith I deny, for faith purifies the heart, and gives the victory over the world; and this I own, and you have put off the body of sin, by the circumcision made without hands; and while we were servants of sin, we were free from righteousness, but God be thanked, who has made us free from sin, to serve God in righteousness, in the newness of the spirit, and not in the oldness of the letter [Bible and law].

Although we are accused for not owning magistracy; justice we own for conscience



sake; for that light which is in the conscience, loves equity, and righteousness, and justice, and leads out of all evil, and uncleanness; for let every soul be subject to the higher power, for all power is of God, and the powers of God our souls are subject unto; for he that resists that, resists the ordinance of God; but who lives in drunkenness, in pride, in covetousness, murder, lust and uncleanness, their souls are not subject to the higher power, but resist it, and that nature we do deny, and justify that which cuts it down. We acknowledge honor and set it up; and honor all men in the Lord; but as for respecting persons we deny, for he that respects persons, commits sin, and is a transgressor of the law. For to respect a proud man, because he has a gold ring on his finger, and fine apparel, such respects we deny, for the scriptures deny the same; and to set up a great man which has abundance of earth, joining field to field, and land to land, and respect such above the poor, this is an evil eye; for God cries woe unto such, for God has made all of one mold, and one blood, to dwell upon the face of the earth, and he is no respecter of persons; and who are in the faith of the Lord Jesus Christ, it is without respect of persons, for it is but one, and makes all one, one seed, one soul, one heart, one mind, in one God, father of all, over all, blessed forever. This we do witness (praised be the Lord) to be fulfilled, which all the holy men of God did witness forth, a good conscience, and therefore we have a cloud of witnesses which are recorded in the scriptures.

As for the customs and fashions of the world, bowing and making obeisance with cap and knee, which men and women have done one to another, which lived without the fear of the Lord, we deny; but we honor all men in the Lord with our souls, and with our hearts, and who looks for these things outwardly, there is a fleshly principle, for these things may be done and are practiced, and the heart full of envy; therefore all these fashions we deny. And touching good-even and good-morrow, which are customs of the world, spoken without fear of the Lord, we do deny; but good to all men we wish, and the good day, that they may be brought into it, and that they may see the happy day; but the vain fashions and customs which the fleshly and heathenish nature holds up, and when it is crossed in its ways and customs, rages, and is mad, we deny; and that nature which holds up all these things, we deny.

For the God of power, light, and glory, has raised up a light in his people, and



gathered their hearts together to himself, and has discovered unto them the vanity of all things, wherein they have lived, and showed them his way and truth, where they should walk and glorify him, and serve him in holiness and newness of life; and with eternal food, the bread of life, does he feed us, whereby we become wonders to the world, as he has raised his seed to his praise and glory, and is adding daily to his church, and the strong man bows himself, and the keepers of the house tremble, and the powers of the earth shake, and the glory of the Lord is rising, and is risen, which terribly shakes the earth, that the idols of gold and silver are cast away, and God alone loved, who is Lord of heaven and earth; and the works of the Lord are strange and wondrous, as ever were, as the scriptures witness. When Daniel heard the voice, he fell down and trembled, and his strength was gone. And Paul, when he heard the voice, he fell down, and trembled; and Habakkuk, when he heard the voice, his lips quivered, his belly shook, rottenness entered into his bones, that he might rest in the day of trouble. And David when he heard the voice of God in the holy temple, and his prayers came before him, the earth shook, and David his flesh trembled. And work out your salvation with fear and trembling. Now these workings are strange to them, where the strong man keeps the house, and who are in the earth; but who are rising up out of the earth, witness the power of the earth to be shaken; and who are raised up out of the earth, witness these things, and have a cloud of witnesses to witness them, passing through the same door, to the same rest; and so we witness the scriptures, and the power of Christ, and them to be fulfilled, and fulfilling; praises, praises be unto the Lord God Almighty forever. We witness the happy day of the Lord is come, the good and happy day, and glad tidings to souls, the day of Christ; praises, praises, be to him forever. All ye children of the Lord, praise the Lord for ever, sing praises unto the Lord for evermore. This is the day of salvation, and the everlasting gospel, glad tidings are come into our souls, free pardon of sin by Jesus Christ, who is come to take away sin, and to destroy the works of the devil; thus do we witness the scriptures fulfilled by God alone, therefore [we] deny all the ministers of the letter.

(Omitted from the original letter was: 1) a discussion of the honoring men by addressing them in the plural or you instead of thee and thou, which the grammar books of the day taught, and therefore irrelevant to today's language usage; and 2) the condemnation of the widespread practice of the singing David's Psalms, as though they were experiencing the same conditions as David, irrelevant today due to a plethora of hymns since composed and in usage.)

# TO THE HIGH AND LOFTY ONES

Hear the Lord God, and take heed of pride; woe unto you that are given to vanity, you grieve the spirit of the Lord God in you, you lose seriousness, you lose moderation in your apparel, in your diet; you lose temperance, you are not temperate in your apparel, nor in your diet. Bow to the Lord, you evil-doers; what a bowing and bending make you one to another; bow to the Lord, give him the glory, give him the honor. You who are offended, that you do not have the earthly honor, are the earthly man, earthly Adam, not the spiritual man, the Lord from heaven heavenly, not the spiritual man, the second Adam. Oh! How do you go in your apparel, that you are barely able to make your way in the streets! Oh! The glory of the world has swallowed you up many of you! Oh! You have entered into the great temptation. What would the devil have given Christ to have bowed down to him? Have you not the lusts of the flesh? Have you not the pride of life? And yet you profess scriptures and bow down to him who is out of the truth. Do you not have your hearts' desire in those things? Are you not dressed so in your apparel, that you can scarcely tell how to walk the streets, in gold, silver, jewels. Old men, have you lost gravity? Young men, have you forgotten sincerity? Have young women forsaken modesty, following vanity? Oh what a painting of yourselves you make, young and old people? Oh the spirit is vexed where vanity is! God will not always strive with man. Oh how have you forgotten the Lord, and given yourselves up to your hearts' lusts! Consider all people the days you spend, and have spent in vanity, in wantonness, in fooleries and toys, in superfluities, in haughtiness, in sports, in pleasures and games. Does not something in you all prick you and check you for your unconverted state, for your conduct in the earth, and for delighting in all things in the world, setting your hearts in vanity? Oh old men, how can you help but see and consider, is the fear of God quite gone out of your hearts? Oh who can but speak, who can hold his tongue? Oh how is the spirit grieved and vexed with your vanity and abominations? Oh how is the just trodden under foot? Oh how is everyone carried away with vanity and vexation of spirit, and covered with it? How do men reel in their folly and madness, that they cannot tell how to go, nor what to wear, nor what to eat, nor what to drink, nor what to put on? Is not



this the fashion of the heathen, and not like christians? Unsettled minds, that run into every fashion, that invent strange and new fashions! Repent, repent, for fear that God's judgments will come upon you, and sweep you away unawares. Oh how does your inordinate affections appear! you are excessive in apparel, you are excessive in superfluity and diet.

Oh what good does your preaching and teaching do you? How does it profit you at all, while you are so given up to vanity, as though you had never heard talk of God, talk of religion, talk of christians, prophets and apostles! Read their declarations, and see what they declared against. The rod of God must be fed withal, you lofty and full, you haughty and high-minded; Oh how do you eat and drink, and then rise up to play! Is not this your practice you full ones, and fat ones? Do you call this recreation, you idle ones, like the old world? as Sodom and Gomorrah in fullness of bread and idleness, who turned against Noah and Lot, the preachers of righteousness, so it is at this day, and so it was in the days of the prophets, and in the days of the apostles; these were spots in their feasts, that were beginning before the apostles' decease, to eat and to drink, and rise up to play, admiring men's persons because of advantage, of whose root and offspring you are, that make yourselves merry over the just in the particular, and then in the general, and so live wantonly upon the earth, and in pleasure, and nourish your hearts, you are of the flock that kills the just root and offspring; for the people sat down to eat and drink, and rose up to play, with whom God was not well pleased, of whom God slew thousands at once; there is your example, and there is your stock, and there are your old fathers. Though you profess the saints' words, if you read the scriptures, you may see of whose stock you are, and of whose generation, and whose path you go in; therefore if you love a long life, your souls' happiness and good, come out of vanity, come to seriousness and gravity, come to the Lord, come off all the barren mountains, all people come off the barren mountains, that you may have refreshment of the Lord God; come off vanity that you may be led with the spirit, and not grieve it, and vex it, but that you may have unity in the spirit, with the Father of spirits, and unity one with another; your vanities grieve the spirit, by which you are a burden to the creation; it is a marvel how you can walk up and down the streets, and not be checked and reprov'd in your own particulars, for your vanity, and not be ashamed. Is the witness stifled in you? Has the custom of the sin taken away the sense, are you past feeling? Know you not



that you must come to the dust you high, lofty, wanton, giddy ones? Oh how are you daubed with silver lace, and your jewels, and your spots of your faces, and your feathers, and your wearing of gold, and through the abundance of your vanity and of your superfluity! ambition and pride, loftiness and haughtiness stops the ear from hearing the Lord, his decree and sentence against you, and how he beholds you afar off, and stops up the eye with which you should see yourselves, and stops up your ear from hearing the poor, the blind and the lame, that lay up and down your streets; so that he that regards not the poor, regards not his Maker; and turning his ear from the poor, turns his ear from his Maker.

So all come to soberness and modesty, and shamefacedness, and be ashamed of all your pride and vanity, and delight in the Lord your Creator, more than the creature, the giver of all good, and take pleasure in him alone, and in his judgments; if not, woe and wrath, and his plagues will come upon you. Oh what a tumult is here, what a bowing and bending is here? Bow to the Lord, give glory to Him, give honor to Him, fear Him, dread the Lord, the Creator of all, of heaven and earth, and of power; he will throw down all deceit with his power. Do you not honor the creature more than the Creator? Do you not bow more to the creature than the Creator? Do you not bow oftener with hat and knee to the creature, than to the Creator? Do you not give more honor and worship, and respect to the creature than to the Creator? Oh shameless men and women! God will abase your pride, and bring your honor and glory to the dust, who beholds your vanity. Oh how have you your lackeys and lads to carry your trains after you. Oh you scorers, give over scorning, and Oh you fools learn to be wise, all you that are given to vanity, for shall those who are given to vanity prosper? Harken to the spirit of God in you, that checks you for vanity, that you may come into the fear of God, by which you may learn wisdom, and may not destroy the creation, and that you may come to know God, whereby you may come to feel eternal life, that which checks you for your sins, and your vanity, and for your going after it, by which you may come to understanding, and know what is vanity, and vexes the spirit, and what does not vex the spirit, that is pleasing to God, that you may learn with that which gives you understanding; *while you have time prize it*, for fear that your time be past; *this is the day of your visitation*, love the Lord God above all his creatures, and delight not in vanity, that to the Lord God in your generation, you may be a blessing, for all the destroyers of the creation are accursed; for woe, and

misery, and plagues are to come upon all the world.

Do not bow more and oftener with the hat and the knee to one another, than you do unto the Lord? People cannot tell how to please one another in their bowing with the hat, in curtseying one to another, but they will be ready to think, that I bowed with my hat oftener to him than he did to me, and I curtseyed more to her than she did to me; and thus they are offended one at another; and such a one has more ribbons and gold and silver on him than I have, and spots on their faces, and he powders his hair and curls it. So, if anyone differs in another fashion contrary to them, then they envy one another, which is among those whom have lost gravity. Are you not here as the transgressing children of Israel, mincing, tinkling in round attire, among whom must come to the stink? *Isaiah 3*. Are you not out of the apostle's doctrine, who said, "Not wearing of gold, nor brodered attire, nor plaiting of hair; but the adorning which, is the hidden man of the heart."

## To all the Rulers of the Earth

Oh all you rulers of the earth, from the foundation of the world, to this day, who have been in the transgression of the law of God, of the life of God, out of the fear of God, such in all ages have turned the sword against the just, that have transgressed the just principle of God in themselves, and grafted themselves into the wicked root. All such, from the foundation of the world to this day, have turned the sword backward like blind men; so hit their friends that come with love to their souls; and strike at them instead of their enemies; you persecute the just, you kill the saints, the prophets, and the Son, and persecute them that are in the life of the prophets and apostles. These rulers have always strengthened the hands of evildoers; but those who have reprov'd in your gates, in your streets, have been your prey. You have banished, you have whipped, you have imprisoned, you have persecuted, you have burned my flesh, said the Lord; you have branded, you have marked, you have fire and faggots, and houses of correction, and inquisitions, and sending up and down warrants, mittimuses, banishing the servants of the Lord, persecuting them because they cannot bow with the hat, give you the earthly honor, not honoring the courts, (as it was in the days of the martyrs, for the testifying of the truth,) and say *you* to one, showing that you are of the earthly old Adam, driven from God into the earth; not of the second Adam, the Lord from



heaven, Christ Jesus, who receives not honor of men. None honors the Father and the Son, but who has received honor from God, and that which is of God.

Now men in haste and passion, in rage, and fury, and bitterness, and prejudice, these are unseasoned men to be justices, unseasoned men to have honor, for humility goes before the honor; pride and high-mindedness, and lifting up, that looks for respect of persons, more than for truth, justice and equity. For if men keep down, low and humble, all doing justly, they are honored in the hearts of all people, with the just principle of God, that all people honors the higher power, that honor justice, and exalt the humility which goes before the honor, for God brings down the mighty from his seat, and abases the proud, and beholds him afar off, and brings down the lofty. Where bitterness, and prejudice, and burnings are in the breasts of people, they will side for parties, and be for their own ends. What work have men with these innocent people, which you in scorn call Quakers? Imprisoning, hauling out of steeple-houses, sending them as vagabonds from place to place, those that are able people outwardly, whipping of them; and because they cannot bow with their hat to you. What work are your judges making with them; and fining of them, imprisoning them because they cannot swear; and imprisoning them, and fining them, because they cannot pay the priest tithes; preparing war against them, because they cannot put into their mouths [pay them tithes], such as Micah cried against. If people were not hardened, they would look into these things, and consider these things, and see all along from the foundation of the world, how they persecute out of the fear of God, though they have gotten the form of words, but are out of the life of them. These persecute men because they cannot put into the priest's mouth [pay tithes], and such as hold up such priests as are made by men, and held up in men's wills, and not by the will of God; and persecute them because they cannot break Christ's command, but keep it, which said, "Swear not all;" and imprison and persecute such as cannot receive honor from men, nor give honor to men which is from below. Can the children of God give honor to that which God will abase and throw down?

All that seek or would be honored in the hearts of all people, must answer the principle of God in all people, with justice, with equity, with truth; and they must have patience, and humbleness, and mercy; for you have whipped, you have burned, you have persecuted, and these things lie upon you; you that have acted



these things are out of the fear of God. Therefore now you that fear God, whose hands are clear from blood, and from persecuting the innocent, and who have done justly to the wicked; the Lord God will be your reward, you shall have a crown that is immortal, you who have kept yourselves from persecuting the innocent, and put a difference between the precious and the vile. To them that do well, you have been a praise. Those that have reproved sin in your gates, have not been a prey, but you have protected them, you have nourished them; and the evil-doer has not been strengthened. Happy are you, who are honored in the hearts of all people; you are in their hearts who do justly, love truth, are merciful, and humble. Such persons God exalts and honors in the hearts of all his people, with that of himself. Such know the proud and lofty cannot honor them; they will not receive the honor from the proud and lofty ones, for their honor is only a compliment from below and is earthly. For what honors a magistrate, who does justice and equity and honors the power, is from the principle of God in him; that keeps him humble and low which brings him from under the occasion of the law, which is a praise to them that do well, and a terror to the evil-doers.

*A lover of all your souls, and your eternal good, and a friend to the creation, and the truth, and them that be in the life of God.*

**George Fox**

## A VISITATION TO THE JEWS

*From them whom the Lord has visited from on High, among whom he has performed his Promise made to Abraham, Isaac, and Jacob.*

*The mighty Day of the Lord is come, and coming, who dwells not in Temples made with Hands, nor is He worshipped with Men's Hands, but in the Spirit, from whom the Scripture was given forth.*

- By George Fox

To the Jews scattered, who are of the seed of Abraham, to whom the promise belongs, who have long had the words, but missed the promise, which promise is to the seed. From them who are of the seed, who witness the promise, to you this is sent.

From them that are of the seed of Abraham, to all the scattered Jews according to the flesh, who have the law of God, the form of it, but being found out of the life of it, have not possessed that which Moses saw, who received the law from God, which law you have the form of, and your fathers in ages past had, who put Christ to death, and slew him that is the end of the law, God's righteousness, Christ Jesus, the end of God's righteous law, to keep out of all unrighteousness.

And your fathers, that had the form of the law, slew the prophets that showed the coming of this just one, Christ Jesus, the end of his righteous law, God's righteousness; they having the prophets' words, and Moses' words, but out of the prophets' and Moses' *life*, who saw the just one that was to come and suffer, were those that slew the prophets.

David saw the just one, and called him Lord; and Moses saw him which received the law from God, which law was given to your fathers, which you have had the form of, who said, "Like unto me will God raise you up a prophet from among your brethren, and him they should hear, and every one that would not hear that prophet should be cut off."

Now your fathers that had Moses, who saw this prophet, and received the law from him, who said, God would raise up this prophet, and he came among your fathers, that had the law, and Moses' words, but not Moses' *life*; and the prophet's words, but not the prophet's *life*. They knew him not, neither heard him, though he was a prophet, raised up from among the brethren; and was made of the seed of Abraham, according to the flesh, but declared to be the Son of God, according to the scriptures, by signs, wonders and miracles, devils being made subject to him, loosing many from their chains, which were kept under bonds; and yet your fathers believed not that prophet which Moses saw, and the prophets saw, who had come to fulfill what was written of him. Neither did they hear him, though it was Moses' command that they should, and also God's command. So by this they were in the transgression, though they had the law (the words of it), they were found in the transgression, out of the *life of the law*, and the life of the prophets, and came to be mingled among the heathen which knew not God, who are in the same transgression, though you profess the words declared from the life.

Therefore being out of the life of the prophets, being raised up among your fathers,

who spoke of this just one, of this prophet; your fathers persecuted the prophets, and put them to death; and at last the Son came.

He spoke a parable to your fathers, which was agreeable to the prophet's words: as a man letting forth a vineyard to husbandmen, and he sent his servants to look for fruits, and they beat one and cast him out, and wounded another, and killed another; and last of all he sent his son; and when they saw the son, the heir of the vineyard, come, said they to the keepers of the vineyard, this is the heir, let us kill him, and cast him out, then the vineyard will be ours. And these things your fathers did fulfill, they killed him, they cast him out, and delivered him up to the Gentiles [Roman soldiers] to be mocked, scourged, and crucified.

Now consider, what has become of you since, of you husbandmen? Have not you been laid waste? Was not the word fulfilled concerning his coming and rising up from among the brethren? When he came among them in Jerusalem, he would have gathered them as a hen gathers her chickens under her wings, but your fathers would not listen. He showed them how they had stoned the prophets, and had killed them; and how wise men (scribes and prophets) would be sent among them, and how they would crucify some of them and scourge in their synagogues, because they neither knew the Father, nor the prophet that the Father had raised up, of which Moses spoke.

Therefore, he said to Jerusalem, behold your house is left unto you desolate. Has it not been so? Was he not a true prophet to you in this statement? Are not your houses unto you left desolate?

Have not this prophet's words been fulfilled on your fathers, and have not you [as a people] been scattered? Moses spoke of this prophet, who went up to Jerusalem, and was betrayed by him that David spoke of, unto the chief priests and scribes, who condemned him to death, and delivered him to the Gentiles to be mocked, scourged and crucified; but the third day he rose again. Christ said: it cannot be that a prophet perishes other than in Jerusalem.

This the prophet spoke to your fathers, of whom you have the form of the law, and the words of the prophets, which killed the prophets, and yet built their sepulchers.



Here you may see your fathers, and as it was with them, so it is with you, being now found in the same transgression, until you come to the *life* of the prophets, and of Moses; then with the life you see him who is the end of the prophets and Moses, even the Emanuel spoken of, born of a virgin, who is Christ. Now coming to the life the prophets were in, and Moses was in, with that, this you will come to see; and with it you will come to the conversion, and see the everlasting offering.

Christ the Emanuel, this prophet whom Moses speaks of, and the prophets saw, (who said, it could not be that a prophet would perish outside of Jerusalem) was delivered by the chief priests and scribes to be condemned to death, and delivered to the Gentiles to be mocked, scourged and crucified; [now mind,] he was betrayed into the hands of the chief priests and scribes, and was condemned to death, and by them delivered to the Gentiles to be scourged and crucified.

Now said Christ, when you shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Has not Jerusalem been compassed with armies, and has it not been laid waste? Is not your house desolate, and are not your people scattered as the prophet said? Has not Jerusalem been compassed with armies, where the prophets were slain? The prophet said they would fall by the edge of the sword and be led away captive into all nations, and Jerusalem would be trodden down of the Gentiles; the same Gentiles to whom your fathers delivered him to be crucified to death, until the time of the Gentiles was fulfilled. [Now mind,] have not these words been fulfilled, of which the prophets spoke about whom God would raise up? Is not Jerusalem trodden down? Have not you been carried captives into other nations?\*

\*The severity of Rome's destruction of Israel stemmed from The Great Revolt of the Jews against the Roman Empire in which Jewish rebels defeated the XII Roman Legion, killing 6,000 Roman troops and wounding many more — it was one of the worst defeats in Roman history, a humiliating defeat by a Jewish rag-tag group of rebels, and with loss of the legion's *aquila* or Eagle, (Rome's standard); and because the Eagle symbolized Rome, (Eagle lost, honor lost; honor lost, all lost), Rome was insulted, shocked, outraged, and resolved to inflict severe retribution on the Jews. The end of the Jewish Kingdom was in

70 A.D. In the first of several Jewish rebellions against Rome, most of the Jews were massacred and the temple in Jerusalem was completely destroyed by the Roman Prince, Titus, in 70 AD. Titus, who later became emperor of Rome, was the son of the Emperor Vespasian. Josephus, a first century historian, wrote that 1.1 million Jews died and hundreds of thousands were forced out of the country and into exile and slavery.

In a later Jewish rebellion against Rome in 135 AD, the Roman Emperor Hadrian further destroyed Jerusalem and Israel. Cassius Dio, a second century historian, counted 580,000 Jews killed, 50 fortified towns and 985 villages destroyed, and all the remaining Jews exiled to countries throughout the Roman Empire and eventually scattered and re-scattered throughout the world.

Have not the Gentiles trodden Jerusalem under foot? Has not Jerusalem been compassed with armies? Have not your houses been left desolate? Have not some fallen by the edge of the sword? Have not they come upon you, the Gentiles, to whom you delivered this prophet to be mocked and crucified? Have not the Gentiles laid waste to Jerusalem? Has not the temple been thrown down, and not one stone left upon another, which Solomon was commanded to build; just as Christ foretold, who was a greater than Solomon. So consider, are not the words of this prophet fulfilled on you that had the words of the prophets, but being out of the life, knew not the substance? Being strangers from the life of Moses, who had the life of the law, and strangers from the life of the prophets; you see not God's purpose, nor decree, nor determined counsel, which had showed unto his prophets of the coming of the just one before he came, before whom your fathers being in the transgression, out of the life of the law and the prophets, chose a murderer, Barabbas, and the chief priests persuaded the people to ask release for the murderer, and to crucify the just. Does not this show that they were in the state of the murderer?

And when the just was risen, whom neither death nor bonds could hold, according to the determinate counsel of God, as David who foresaw it, said, he would not leave his soul in hell, nor suffer his holy one to see corruption, Psalm 16:10.



When the news came Christ has risen, the chief priests and those that set a guard on Christ after they had crucified him gave large money to the soldiers to say that his disciples came by night and stole him away. This report was circulated among the Jews, and so blinded you with a lie, for a lie is of the devil; and he it is that is out of the truth and abode not in it, blinds the eye and casts a mist before their eyes so that they should not believe, and so believe the lies before the truth.

For had your fathers known Moses and the prophets in the life; they would have known him, the just one, the holy one, whom God would not suffer to see corruption, though he was numbered among transgressors, and among them he made his grave, whom God highly exalted at his right hand, to whom thrones, powers and dominions must be subject, who is the end of God's righteous law, God's righteousness, which the prophet Isaiah spoke of, who could not hold his peace for Zion's sake, and for Jerusalem's sake he could not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burns. And the Gentiles shall see your righteousness, and kings your glory; and you shall be called by a new name. This righteousness has come forth, and the Gentiles see it, and does burn as a lamp, and the brightness and salvation thereof is witnessed among them, and the vengeance of our God is proclaimed, the acceptable year of the Lord is come, and comfort to all that mourn; the good tidings are preached to the meek, the broken-hearted are bound up; liberty is proclaimed to the captives, and the prison doors are opened, and those who are bound go forth, who sing of his glory; and the Gentiles see his righteousness and profess it, and the Lord is an everlasting light to his people, and God their glory. For we can call salvation our walls, and gates praise. And the sons have come from far, this is witnessed; and behold, said the Lord, Gentiles shall come to your light, and kings to the brightness of your rising, lift up your eyes round about you, and all that gather themselves together, they shall come to you from far; and said the Lord, arise, shine, for your light is come, for the glory of the Lord is risen upon you: behold, darkness shall cover the earth, and gross darkness the people, but the Lord shall arise upon you, and his glory shall be seen upon you. This light the prophet saw the Gentiles should come to, and kings to the brightness of your rising. And said the Lord by his prophet, is it a light thing that you should be my servant to raise up the tribes of Jacob; take notice, and restore the preserved of Israel, take notice again; I will give you for a light to the Gentiles, that you may be



my salvation to the ends of the earth.

Now mind, the light to the Gentiles, and salvation to the end of the earth, which now the Gentiles profess; the prophet who was in the life, saw this. As it is said before, many do witness this light to the Gentiles and salvation to the ends of the earth, the redeemer of Israel, the raiser up of the tribes of Jacob. This is the redeemer of Israel, the holy one, to him whom man despises, to him whom nations abhor, to a servant of rulers, kings shall see and arise, princes also shall worship because of the Lord who is faithful, and the holy one of Israel, and he shall choose you.

And thus said the Lord, I will lift my hand to the Gentiles, and set up my standard to the people, and the people witness the standard, and the hand is witnessed, which to the Gentiles is lifted up of the Lord God.

Behold my servant whom I uphold, my elect in whom my soul delights; I have put my spirit upon him, he shall bring forth judgment to the Gentiles. The Gentiles now witness this judgment brought forth to them, and this judgment is set in the earth; he shall not fail nor be discouraged, until he has set judgment in the earth, and the isles shall wait for his law. Now many of the isles do witness this law, who have waited for it, which is royal.

Thus said the Lord, he that created the heavens, and searched them out, he that spread forth the earth, and that which comes out of it; he that gives breath to the people upon it, and spirit to them that walk therein; I the Lord have called you in righteousness, and will hold your hand, and will keep you, and give you for a covenant of the people, for a light of the Gentiles. Now this covenant to the people, and this light to the Gentiles that the prophet speaks of, the Gentiles witness now, and the people witness this covenant of God, and God's promise fulfilled. Those who were ministers of this covenant, were sent to turn the Gentiles from darkness to the light; and those Jews and those Gentiles that did believe in the light, did believe the everlasting covenant, and did receive the everlasting covenant, and the glory of Israel; and this brought in the Gentiles to light, which broke down the partition-wall between the Jew and the Gentile, and of two made one new man; which covenant of light the prophet saw before he was come; and when he was come, your fathers owned him not, neither received, though by signs and wonders,

and miracles, confirmed he his ministry, and that he came from God. Yet they said blasphemously; they, who had the prophets' words, and Moses' words, but were out of the life of both. They said that Christ cast out demons by Beelzebub, the prince of the devils.

Although they [the Jews] had the scriptures, but not the life, they knew him not; when he [Christ the prophet], who the scriptures speak of came, those who had the words [of scripture] did not recognize him. But the Gentiles, with their minds being alienated from the life of God, and strangers from the covenant of promise, and commonwealth of Israel, to them the light was promised, and that to it the Gentiles should come; which many did come to, and do now enjoy, and know the unsearchable riches that are hidden in God, Christ Jesus.

The Jews and the Gentiles receiving the light, the covenant of promise, they come to be baptized with the spirit into the one body; and that covenant of light which brings in the Gentiles, lets them to see the end of the first covenant, that decays; and lets them see the everlasting covenant, Christ Jesus (who came to fulfill the law, and not to break it: heaven and earth shall pass away, but not one stroke of the law shall pass away until all be fulfilled.) The law of life is perfect, converting the soul, and brings it from under that which was against it. So at this covenant of God, the light of the Gentiles, the Jews stumble, which covenant the prophets prophesied of, and your fathers in those days stood against; and so here is the saying of the Lord (which is the law of life) fulfilled: the builders rejected the corner-stone; and as David said, their table became a snare, a trap, and a stumbling-block, and a recompense unto them; and has it not been so? I say, then, have they stumbled that they should fall? God forbid, but rather through their fall salvation has come unto the Gentiles, in order to provoke them to jealousy; take notice of that. Now if the fall of them is the riches of the world, and the diminishing of them, [mark,] the riches of the Gentiles, how much more their fullness; I speak to you Gentiles.

So here those who have come into the life of Moses and the prophets, witness that which Moses and the prophets said should come to pass, that Christ should suffer, and rise from the dead, and show light to the people and to the Gentiles, in which light Jews and Gentiles are one. I will make an everlasting covenant with you, said



the Lord, even the sure mercies of David; behold I will give him for a witness to the people, a leader and commander to the people; behold you shall call a nation that knew you not, and nations that knew you not, shall run unto you. Now this everlasting covenant is witnessed, to which nations run; and the people witness the leader (which you that had the covenant that decayed stood against) and do enjoy the covenant of peace and authority; which you do not, that have not the life, which I will not remove, said the Lord that has mercy on you; and every one that keeps from polluting, takes hold of this covenant; as for me, this is my covenant with them, said the Lord, my spirit that is in you ... So the everlasting covenant is witnessed, which does not decay, with which is seen that which does decay. I will make an everlasting covenant with them, and their seed shall be known among the Gentiles; and said the Lord, my glory shall be declared among the Gentiles, and I will take of them for priests and Levites, said the Lord; and behold, said the Lord, the day is come, that I will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant which I made with their fathers in the day when I took them by the hand to bring them out of the land of Egypt, which covenant they broke, though I was an husband to them, said the Lord; but this shall be the covenant which I will make with the house of Israel; after those days I will put my law into their inward parts, and write it in their hearts, and will be their God, and they shall be my people, and they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me, from the greatest to the least, said the Lord, for I will forgive their iniquities, and I will remember their sins no more. Mind this, you that have this first covenant, which was given to your fathers when they came out of the land of Egypt; but said the Lord, I will make a new covenant, not according to the covenant I made with your fathers, which was to decay, for there you had a law written in tables of stone; but here in this covenant you shall have the law written in your hearts, with which you shall come to know the Lord, and need not say, know the Lord. Here is the covenant which was everlasting. Now the covenant which was made with your fathers, while that was standing, you were to be taught of the Lord; but this covenant being witnessed and received, the law-written in your hearts, you shall no more every man teach his brother, and his neighbor, saying, know the Lord; for all shall know him, from the greatest to the least.

And now thousands do witness this second covenant, this everlasting covenant,



not according to that covenant given to your fathers in tables of stone, but the everlasting covenant written in the heart, where they know the Lord; and these witness the second covenant, where the iniquities are forgiven, and the sins and transgressions the Lord will remember no more.

If these ordinances depart from before me, said the Lord, then shall the seed of Israel cease from being a nation before me forever, and I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their children after them: I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear into their hearts, that they shall not depart from me.

So you that had the covenant given to your fathers when they came out of the land of Egypt, stood against his covenant, though it was witnessed by Moses and the prophets, which you read; so you stand against the promise of God to you, which now thousands of the Gentiles do witness, the covenant of light, which to them was promised, with which they knew God, and so are come unto the life of the law, and covenant of God which reconciles Jews and Gentiles together; which brings to see that he is God of both, and brings them to one; so that which does convert, brings into the life that the prophet spoke of, and Moses spoke of, which God let them see, and the promise, which things is come to pass, and the life of the law and the prophets is witnessed, and he that sits on the throne of David now reigns.

Again, thus said the Lord, if you can break my covenant of the day, [take notice] and my covenant of the light, that there should not be day and night in their season. Mark, this covenant which orders day and night in their season, then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and this is the covenant, and this is the king of the Jews, whom they would not have to reign. This is he who bears his government upon his shoulders, which is without end; and this is the heir, and this is he that is come for judgment into the world, to make them blind that say they see, and to make them see, that see not.

And this is the question that lies upon you to answer, if Jesus was David's son, how did David call him Lord? Now as you come to the light, you will see it, and him that shall, and does reign on the throne of David, with the priests, Levites and

ministers; as the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David my servant, said the Lord.

Now he that sits on the throne of David, his seed witnesses him Lord and king, who is the prince of life, that has dominion over death, and through death has destroyed him that has the power of death; and repentance is preached, and remission of sins through faith in him, from whom comes the refreshing into the soul, who is the bishop of it; and as they cannot break the covenant that keeps day and night in its season (for day and night was made by him who was the covenant) so they cannot break this covenant with David, that he should not have a son to reign on his throne. If they can break that covenant that orders day and night, then they may break this covenant with David my servant, that he should not have a son to reign on his throne. They shall set their faces towards Zion, saying come let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. Now the everlasting covenant written in the heart, by which you need not say, *know the Lord*, brings from among the heathen, separates from among the strangers and aliens from the life of God, as the Gentiles were.

Though the Lord by his spirit in the prophets spoke of the promise, that he should be a light to the Gentiles, and that they should see his glory, which many now do enjoy, and embrace and see him who sits on the throne of David, him whom Abraham, David, and Isaiah saw, and Jeremiah saw, and the prophets gave testimony of, and Moses, who said, God would raise up, and the people should hear him, and the people do hear him; yet they who had the words [scriptures], being strangers from the life of God, knew him not when he was come, and God had raised him up [from the dead], but denied the resurrection of the just one.

And Jesus Christ, the Emanuel that Moses spoke of, the prophet which God raised up, said, “Think not I am come to destroy the law, but to fulfill it; (whom your fathers thought was out of the life of it), said he, it was said in old time, you shall not commit adultery;” [mark, *commit it*] but I say unto you, he that looks on a woman to lust after her, has in his heart committed adultery already. Now mark, here is the law written in the heart, here is the new covenant that the prophet speaks of, which is agreeable to Moses, and to them all, that which fulfils the law, not breaks it.



And the law said, “You shall not murder;” but your fathers which had garnished the sepulchers of the prophets which their fathers had killed, desired [the release of Barabbas, the a murderer] before the just one, the Emanuel, the Saviour, him whom Moses, the prophets, and Abraham did give testimony of. The Jews said, “His blood be upon us;” and Christ said, “All the righteous blood from Abel to Zachariah, should be required of this generation.” So have you not been driven into other nations, and your houses been desolate since, and Jerusalem trodden under foot, where the prophets perished that showed the coming of the just one; and at last the Son was cast out by you, and the Gentiles have trodden upon you.

But now is the Lord gathering to himself, and his name is great among the Gentiles, and the remnant of Jacob shall be in the midst of many people, (which now is witnessed, and his tent is known,) as the dew from the Lord, as the showers on the grass, that tarries not for man, [take notice,] nor waits for the son of man; and the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the sheep, whom if he goes through, he tears down, and tears in pieces, and none can deliver; now this is seen among many people. And in that day said the Lord, there shall be a root of Jesse, which shall stand for an ensign of the people, to it the Gentiles shall seek, and his rest shall be glorious. Now the Gentiles have found this glorious rest, and to this ensign, this root of Jesse they do seek, which this day is fulfilled among them, and witnessed; glory to the Lord God the highest forever; and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.

Now this ensign is set up for the outcasts of Israel, for nations, and to the gathering of the dispersed of Judah from the four corners of the earth; now you owning the light, you own this ensign, (and this ensign now is witnessed,) and we see it, and have that set upon the throne of David; for the Lord will utterly destroy the tongue of the Egyptian sea, and there shall be a highway for the remnant of his people, which shall be left from Assyria, [take notice,] like as it was to Israel in the day that he came up out of Egypt.

And where this covenant, (that is everlasting,) of light is received, with it the first



covenant is seen that decays; and thus said the Lord, I will hold your hand, I will keep you, and give you for a covenant of the people, and a light to the Gentiles, to open the blind eyes, to bring out the prisoners out of the prison, and them that sit in darkness out of the prison-house. I am the Lord, that is my name, and my glory I will not give to another; behold, the former things are come to pass, and new things I tell you of, before they spring forth, I tell you of them.

Now, when these things were sprung up among you, and come to pass, that had the first covenant given to you, when you came out of Egypt; these new things, this new covenant you did not receive, though to you it was declared by the prophet before they sprang forth. This covenant of the people, the light of the Gentiles, opens the blind eyes, brings out the prisoners out of the prison-house, and this is he that preaches unto the spirits in prison. Now you and your fathers that have rested in the former things, not beholding nor seeing the new things that are come to pass, and declared to your fathers before they came to pass, shows how you have refused the corner-stone, (which have been builders of the words without life,) the covenant of light, the prince of peace, the Lord of glory, he that sits on David's throne, that comes, (as it is written in the volume of the book,) to do the will of God.

So the new things which were declared by the prophet before they sprang forth, you that remain in the old have rejected, and have you not been rejected, [mark] and provoked by a people that were not a people? Have not the Gentiles which followed not after righteousness, obtained the righteousness, even the righteousness of faith in Christ Jesus, the covenant of light, the light of the Gentiles, among whom his name is great, and their eyes are opened, and the prisoners come out of the prison-house, and in him do the Gentiles trust. And thus said the Lord, in an acceptable time have I heard you, in a day of salvation have I helped you, I will preserve you, and give you for a covenant to the people, to establish the earth. I will give you (said the Lord) a light of the Gentiles, that you may be my salvation to the end of the earth. Now he that establishes the earth, the covenant witnessed, by whom all things were made. What, is he salvation to the end of the earth, the covenant of light? Yes, who gives light to every man that comes into the world, which Isaiah spoke of, which your fathers had their will on. And thus said the Lord, I will preserve you, and give you for a covenant to the

people, to establish the earth, to obtain the inheritance of the desolate heritage; [mark] this covenant of the people to establish the earth, which obtains the inheritance of the desolate heritages, and says to the prisoners, go forth, and to them that are in darkness, show yourselves; which is now fulfilled, and being fulfilled; they shall feed in the way, and their pasture shall be on the tops of the hills, and these witness the fresh springs of water, and this is witnessed among them that witness his covenant, and are converted to God, to serve the living God in righteousness, who have come to the life of the prophets, and possess what they spoke of; therefore David gave thanks to the Lord among the heathen, and sang praises to his name; great deliverance gives he to his king, to David and his seed, (whose seed we are forevermore;) and Moses, who received the covenant from the Lord, when your fathers came out of Egypt, said, “Like unto me will the Lord your God raise you up a prophet from the midst of your brethren, him shall you hearken unto:” now this prophet did Stephen witness and hold forth, when he was brought before the council, whom they cast out and stoned. Your fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion which he had seen, which also the fathers that came after brought in with Jesus, into the possession of the Gentiles, whom God drove out before the face of our fathers, unto the days of David, who found favour before God, and desired to build a tabernacle for the God of Jacob; but Solomon built him a house, nevertheless the most high dwells not in temples made with hands, as said the prophet, heaven is my throne, and the earth is my foot-stool, what house will you build me, said the Lord, or what is the place of my rest? Now your fathers that held up these outward things, being not in the life that saw beyond them, the end of them, the things which Stephen here witnessed, whom your fathers that had the law and not the life, put to death, which had persecuted the prophets that showed the coming of the just one, of whom they had been the betrayers, and murderers, and that stoned Stephen; these knew not that new thing that must come to pass, before declared, which the Lord by his prophets spoke of, but were disobedient and rebellious against the Lord, and cast his law behind their backs, and slew his prophets which testified against them, to turn them to the Lord, and they wrought great provocations; therefore the Lord delivered them to their enemies, and vexed them in the time of their troubles; and when they cried to him he heard them, and according to his manifold mercies he gave them a Saviour, who saved them from the hand of their enemies. Now you



may see the cause why his hand was against them, being rebellious and disobedient, casting the law behind their backs, being out of the life of it; here is the cause of slaying the prophets who witnessed the life of his law, and yet for many years did the Lord tolerate them; and testify against them through the prophets that had the words from the spirit. Therefore now you, having the prophets' words [but without the *life*], have built their sepulchers; if you were you in the prophets' *life*, you would see that to which Moses and the prophets testified. You would see him by whom the world was made, the glory of Israel, the light of the Gentiles, the leader of the people; [take notice,] the light is to lead, yes, the light is the leader of the people.

Now you are out of the *life* of the prophets and Moses, having their words, thinking to have life in the scriptures, searching them which testify of Christ, but not coming to the prophets' *life*, you do not know the voice of the prophets, though they are read among you every Sabbath-day; nor do you know the voice of Christ, the end of the prophets. So not coming to the prophets' *life*, you don't come to Christ the *life*, of whom the prophets testified, who said unto your fathers, you will not come to me that you might have life, who had that which testified of him. So he of whom the scriptures testify, Christ is now witnessed; Christ, who is the light and *life*, which light is the *life* of man, is he by whom the world was made.

And your fathers which had the prophets' words, and Moses' words, being strangers from the *life*, were those who said, they saw, but were those that were blind, and saw not Christ the just one, that the prophets showed the coming of, and Moses spoke of. You had your law from Moses, who said, like to him God would raise up a prophet, him you should hear, whom you did not hear but put him away from you, who were out of the *life* of the prophets, and would not hear him that was the *life* of them, and said, as for this man you know not from where he had come, and you would not have him to rule over you.

Therefore consider you this, neither your fathers or you ever came to see this prophet of which Moses spoke and of which the prophets testified. Your fathers had the words, but had not come to the *life*, which *life* you will never be able to see until you have come to the *life* of Moses and Abraham; the *life* of Moses and Abraham saw his glory. The *life* will let you see Christ the end of them, and that



which the prophets spoke of, and wrote of, and gave testimony of, which all his holy apostles witnessed after his resurrection; him, who was the covenant that the prophets and Moses gave testimony of, whom you having the words, but being found out of the *life*, persecuted.

But now you may come to see in this mighty day of the Lord, his gatherings together, with his covenant of light and his mighty power, which is everlasting and changes not, where the prophecy is opened, and things not declared of are known, which gathers together in one up to God, which leads out of the changeable things up to God who is a spirit; and the hour is now come, wherein they worship him in spirit; and the salvation of the Jews which is to the end of the earth, is believed in, and witnessed, and the time of the Gentiles not believing in the light is seen, and their conduct, wherein was the excess, wantonness, lust, wine, reveling, banqueting, and abominable idolatry; by which light, those who believe in it are turned from them, and come to the honest conduct, and the obtaining of the Savior Jesus Christ, who has abolished death, and brought life and immortality to light through the gospel. And the gospel is preached to the Gentiles, which is the power of God to salvation to every one that believes in the light; and him said God I give for a covenant, a light to the Gentiles; and when this covenant of God had come, Christ Jesus the everlasting covenant said, believe in the light, I am come a light into the world, and he that abides in the light, shall not abide in darkness. The ambassadors of this covenant of light, life, and peace, hazarded their lives among the Jews and Gentiles, among all sorts of people, which were out of the life of the law. They preached to them, to the Gentiles, and do still, for the covenant of light is everlasting to bring them to it; but now many have the words declared from this covenant of light, but yet are strangers to it. Those that killed the Lord Jesus Christ, and their own prophets, next persecuted the apostles, and pleased not God, but were contrary to all them; these were of your fathers, who had the words, but were strangers to the life. They forbade speaking to the Gentiles, to whom the covenant had been promised. They [your Jewish fathers] themselves were in the transgression, out of the life of what they professed, and out of the life of the prophets who declared this covenant; but now the riches of the glory of the mystery of the Gentiles is known, which God would make known, which had been hidden from ages and generations, which is now made manifest to his saints, which is Christ in them, the hope of glory, whom we preach, warning every man,

that we may present every man perfect in Christ Jesus the light, the everlasting covenant of God.

Now such Gentiles that walk after the vanity of their minds, are strangers yet from the glory of Israel, and the commonwealth and life of God, and the covenant of light; but God is gathering with his covenant of light up to himself both Jews and Gentiles in one. I say his everlasting covenant, not according to the old covenant which he gave to your fathers, when they were brought up out of the land Egypt, which did decay and wax old, for this covenant never does decay or wax old; glory, glory to the Lord God of life forever.

The Gentiles that have not yet come to own the light, are without the true hope, without God in the world. and so the promise being to the seed, he said not unto seeds, as of many, but of one, which is the seed, which is Christ. This I say, that the covenant with Abraham that was confirmed before of God in Christ, the law which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect, that the blessing of Abraham might come on the Gentiles through Jesus Christ, as it is written, “I will give him to be a light,” to whom he was preached after his resurrection; and this light brings from giving offence to Jew and Gentile that believe, but offends both that are against it. When the Gentiles which had not the law, did the things contained in the law, this showed the work of the law written in their hearts, that judged you Jews that had the law, and were transgressors of it, which caused the Gentiles to blaspheme God, and so your circumcision became uncircumcision, and their uncircumcision became circumcision, and judged you. So the light, which is the life, joins Jews and Gentiles together in one, up to one God, who is light, who is Lord of all, and rich to all, with which spirit they come to be baptized into one body; and you may come to know the salvation that is sent to the Gentiles, the everlasting covenant which among them is witnessed, which God of old promised; and Christ the prophet says, “Go not in the way of the Gentiles, but to the lost sheep of the house of Israel.”

Now when your fathers had delivered him up to be crucified, he sent his apostles to preach to all nations, to the Jews, and to the Gentiles, and when the Jews did not hear, (your fathers that had the words of the prophets and Moses, which spoke



of this covenant) they turned to the Gentiles, and the Holy Ghost they witnessed, to whom the apostles were sent, to whom the promise belonged. So Israel, which had the law and the prophets, being out of the life, did not see the glory of Israel, neither did they see the light of the Gentiles, which now is manifested by him whom the apostles and prophets declared.

Now among the Gentiles there is an exercising of lordship, and the great ones exercise authority on them, but it shall not be so with you, said Christ the light, the covenant whom God spoke of, whom Moses said God would raise up. For those who are in the light, are turned from the will of the Gentiles, and their lordship to Christ the Lord, [mark] and so the Gentiles are no more aliens but citizens, and co-heirs, joint-heirs, who believe in the light, in the covenant. So you that hold up that which does decay, stand against the prince of life, the covenant that does not decay, which many of the Gentiles received; and you that stood in the first, that does decay, come to be thrust out now by that which does not decay; and now as you hearken to the light, this you will come to see, and it is the light that does now manifest the counsels of your hearts, your thoughts, your vain imaginations, and covetousness, which is idolatry, and the lusting after those things which you should not.

Now this light gives to see Christ the covenant of light, and brings into the life of the law and the prophets to see Christ who is the light, which light in men, is the life of Christ, who is the end of the law. He is the light of the world, and does enlighten every man that comes into the world, He by whom it was made. If you love the light, and bring your deeds to the light, it will let you see whether they be wrought in God; but if you hate the light, it will be your condemnation. Solomon the king said, (and Christ that was a greater, said, a greater than Solomon was here; and Christ the light said, before Abraham was, I am; which because he said, they took up stones to cast at him,) to do justice and judgment, is more acceptable to the Lord than sacrifice; mark, this justice and judgment is more acceptable to the Lord than your sacrifice. And said the Lord, I will take no bullock out of your house, nor goat out of your flock; for all the beasts of the forest are mine, the beasts of a thousand hills. I know all the fowls of the mountains, and all the wild beasts of the field are mine: if I am hungry, I will not tell you, for the world is mine, [mark] and all that therein is. Will I eat the flesh of bulls? or drink the blood



of goats? offer unto God thanksgiving, and pay your vows to the most high; and (said the Lord by the prophet Hosea) I desire mercy and not sacrifice, and the knowledge of God more than burnt offering. Now you may see, many had the burnt offerings, and not the knowledge of God, whereas the knowledge of God, he required more than burnt offerings; and mercy, and not sacrifice; [mind,] mercy and not sacrifice.

And when Christ was come, the covenant of light, he told your fathers (who were in the burnt-offerings and sacrifices, but out of the knowledge and mercy) go and learn what the prophets' words meant, he would have mercy and not sacrifice; such as had the burnt offering, and not the mercy, nor knowledge of God; of such God desired mercy before sacrifice, and the knowledge of God before burnt offerings. So your fathers that had the sacrifice and the burnt offering, were without the mercy and the knowledge of God, who knew not the Son the covenant of light, that Moses and the prophets spoke of, and the blind offered the blind, that which was not accepted of the Lord, who respects not your persons, but allowed you to be trodden under foot of the Gentiles, and to have been scattered. But now the Lord is warning you to turn to him, and to do works appropriate for repentance, that you might come to know the prince of life, the end of the law, the end of the prophets, the end of all outward sacrifices, and come to know the spiritual sacrifice, which is acceptable to God by Jesus Christ, going up from the spiritual household, which is built on the prophets, Christ the corner stone, who is now come to reign on the throne of David, whose seed witness him David's son. God will show mercy to his seed for evermore; which mercy his seed witness, and witness the Son who reigns on the throne of David, the Son of God, who is the seed of Abraham, to whom the promise was when he was in the uncircumcision. We do witness the promise fulfilled, which was made to him when he was in the uncircumcision; glory, glory to the Lord God for evermore.

We are of the promise, which is to all the seed, which was not made to Abraham through the law; rather the promise is through faith, that it might be by grace, that the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us [who witness the fulfillment of the promise] also. He who was of Abraham is now witnessed, that took upon him the seed of Abraham [his flesh descendant], according to the

flesh, who [Christ the Light] was before Abraham was; a greater than Solomon; him, who according to the flesh, is of the seed of Abraham, but according to the spirit was declared to be the Son of God, the king of glory. And him David saw, and called him Lord, who said, God would not suffer his holy one to see corruption, nor leave his soul in hell; and said David of him, you have ascended up on high, you have led captivity captive, you have received gifts for men, yes for the rebellious, that the Lord God might dwell among men. [Mark,] He that ascended up on high, led captivity captive, and gives gifts unto men, that the Lord might dwell among them, and he that ascended, [mark] he that led captivity captive, what is it? but he that descended first into the lower parts of the earth, and he is the same that ascended far above all heavens, that he might fill all things, by whom all things were made, to reconcile all things to himself. And he gave some prophets, some evangelists, some apostles and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, until all come into the unity of the faith, and the knowledge of the Son of God, (the covenant) unto a perfect man, unto the measure of the stature of the fullness of Christ.

And the prophet Isaiah, speaking of Christ, said, he would proclaim liberty to the captives, [mark] to the captives, and he did proclaim liberty to the captives, and went ministering to the spirits in prison. Now you who have had the words declared forth from the prophets and Moses, but not being guided with that spirit that gave them forth, you cannot see the captives, but are captives yourselves; you cannot see him that brings deliverance, heals the broken hearted, recovers to the blind their sight, and sets at liberty them that are bruised; you cannot see he that leads captivity captive, and gives deliverance to the captives; you cannot know this until you come to the covenant of light. When Ezekiel was among the captives at the river of Chebar, the heavens were opened, and he saw the vision of God; [mark] when he was among (the captives) and he was to go to them of the captivity, and speak to them; and after he was commanded to speak to the captives, the spirit of the Lord took him up, and brought him to them.

So consider now, you that have had the prophets' words, but not knowing him that is on high, that leads captivity captive, being found out of the life, are scattered abroad; and hearken to the light that will discover your iniquity, whereby your



captivity may be turned away; whereby you may come to the life of the prophets and Moses, with which you may see Christ. For Jeremiah lamented the falseness of the prophets, which had not discovered their iniquity, which might have turned away their captivity, that you might come to know the voice of the bridegroom, the voice of joy, the voice of gladness, and the voice of them that say, “praise the Lord of hosts, for his mercies endure forever,” and of them that bring the sacrifice of praise into the house of the Lord. I will cause to return the captivity of the land, as at first, said the Lord; now know, this captivity led captive, and this captivity turned away.

And was it not often that Jerusalem and the children of Israel were carried into captivity for transgressing of the righteous law of God? And did not the enemy come upon you, which trod down the wall of Jerusalem, which was before Christ was manifest in the flesh, which after came and was manifest in the flesh, according to the saying of the prophet which showed the coming of the just one; and when he was come among you that had the words of Moses and the prophets, but being out of the life, you saw not that which Moses and the prophets saw; though the prophet said, Jerusalem should be laid waste, and compassed with armies; the wall thrown down, and you scattered. Is not the word of this prophet fulfilled among you, and upon you? Had you been in the life as Moses was in, and the prophets, and Abraham, you would have seen the glory of Israel, him whom God raised up to sit on David's throne, the hope that all the fathers hoped for.

Now your fathers being out of the life, though they had the words, knew not the substance when he was come, (but on the contrary) delivered him up to the Gentiles to be crucified, which Gentiles trod your city under foot, and they cried crucify him, crucify him, and desired his blood might be upon their heads. Now Jacob comes to be saved from his captivity, and Israel shall return to his rest, and I will be found of you, said the Lord, and will turn away your captivity, and will gather you from all the nations, and from all the places where I have driven you, and will bring you again to this place, said the Lord, whence I caused you to be carried away captive; when you come to the life of the law, this you shall witness. Now wait in the light, that you may come to witness this promise fulfilled, for the Lord's flock has been carried away captive, but now is the Lord redeeming, and gathering them with his power out of captivity, and leading captivity captive.



And, said the Lord, I will gather the remnant of my sheep out of all the countries where I have driven them, and bring them again to their fold, and they shall grow and increase; and I will set one shepherd over them, which shall feed them; they shall dread no more, nor be afraid, neither shall they lack anything, said the Lord: for the day is come, said the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute justice and judgment in the earth.

Now this branch, this king, this shepherd, this fold do we witness, that are his sheep, and are come to witness the life that Moses was in, and the prophets were in, and David was in, from which life the scriptures were given forth to be believed and fulfilled, which we see with the same that gave them forth, and the Son we see to reign; and the Lord is cutting off, according to his promise, Babylon, his name and his remnant, son and nephew, and there shall be a highway for the remnant of his people, which shall be left from Assyria, like as it was unto Israel in the day when he came up out of the land of Egypt [of this take notice.]

In that day shall the remnant of Israel, and such as have escaped of the house of Jacob, stay no more on him that smote them; [mark] on him that smote them, but shall stay upon the Lord, the holy one of Israel in truth; the remnant shall return, even the remnant of Jacob, to the mighty God; for though your people O Israel be as the sand of the sea, yet a remnant of them shall return, and there is a remnant that keeps the commands of God. And did not the Lord speak to Ezekiel; that your fathers should be carried away captive, and the time is come that whosoever shall call on the name of the Lord shall be saved; for in Mount Sion and Jerusalem shall be deliverance, as the Lord has said, and a remnant the Lord shall call. And the remnant of the Philistines shall perish: seek good, and not evil, hate the evil, and love the good, and establish judgment in the gate, it may be the Lord of hosts will be merciful to the remnant of Joseph, though the number of Israel be as the sand of the sea, yet a remnant shall be saved. Even so at this present time, there is a remnant through the election of grace; and now is the remnant known, that does give glory to God. And thus said the Lord to your fathers, who changed his judgments into wickedness, and his statutes more than the wicked: I will execute judgment in you; I will do unto you what I never did before, neither will I do any more the like, I will execute judgment in you, the whole remnant of you will I

scatter in all the winds.

And these things and many more this prophet does relate, which was done to your fathers, and what they should act and do, who are out of the life of the law; but now such as are in the life of the law, prophets, and Christ, can say, who is a God like unto you, who takes away iniquity, and passes by the transgression of the remnant of your heritage; and said the Lord, I will bring again their captivity, and the captivity of Sodom, and her daughters; and the captivity of Samaria, and her daughters; and will I bring again the captivity of your captives in the midst of them. Now those who are in the life of the prophets, see this, that those who were in the captivity, had despised the oath, in breaking the covenant; yet notwithstanding, said the Lord, I will remember my covenant with you in the day of your youth, and will establish unto you an everlasting covenant, and you shall know that I am the Lord. The Lord will raise up the tabernacle of David that is fallen down, and close up the breaches thereof; and I will raise up his ruins, said the Lord, and build it as in the days of old, that they may possess the remnant of the heathen, which are called by my name, said the Lord.

The dragon was enraged with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ; the dragon is enraged with them that keep the commandments, and them he cannot endure, but is enraged, and makes war against them. And the remnant of the seed of the woman appears now, that have the testimony of Jesus, and keeps the commands of God, over all the world stands, and the dragon and his wrath fears not, but by the testimony of Jesus they overcome, which is the spirit of prophecy, who are his remnant which keeps his commandments, with whom the dragon now is enraged, and makes war against. And now is the Lord made manifest to them that asked not after him, and found of them that sought him not; this prophecy of Isaiah is fulfilled in this our days, the Father is made manifest; God has made manifest his covenant to them [the Gentiles] that did not ask after him. [Mark,] Them that asked not after him, to them he is made manifest.

you, who are strangers from the light, the covenant, having the first covenant, this you saw not. Your eyes were blinded, who were from *the life* of the law and prophets. This [the spiritual gains of the Gentiles] should provoke you to jealousy.



All must come to life from the dead, before the riches [spiritual] of the world are known; the life being the covenant of light, the unchangeable, and the conversion, to the life of Moses and the prophets, and the Son of God, who of them is the end; and this you must know when converted, and come to the father of spirits, and know Moses and the prophets that gave forth the scriptures. For the life is what converts, and allows one to see why it was given, and gives a spirit of understanding, by which the prophets spoke, by which spirit they saw the eyes of your fathers blinded, whose ears were dull of hearing, and hearts gross, and are in blindness, not receiving the covenant of light within. So the veil remains over your hearts, who still have the blind eye and cannot hear the Holy Ghost, as well as blind and deaf to him who was born of the spirit, who ever testified. You need to be converted, healed, and judged with the spirit by which the scriptures were given forth. For Moses in the light saw the covenant, and Abraham saw the promise in the light, and we in the light enjoy that promise, which they saw to be fulfilled, the covenant of light. We witness the holy spirit from which the scriptures were given forth, and we see those who have the words of the scriptures, but are not in the spirit that gave them forth; God the father of spirits scatters them, though they gather together. Such are the heathens, who do not know the spirit from which the scriptures were given; these do not know God, the father of spirits, but are all huddled in an association based on words, killing and destroying one another.

From them who are Israel's commonwealth, who are the remnant that keep the command of God, and are of the seed of Abraham, who witness the mighty power of the Lord, in raising his own seed by his own power in this day; and the trumpet is blown in Zion, and the alarm is sounded in his holy mountain, which makes the earth to tremble, and it does tremble at the word of the Lord, (and is by the dark world called Quakers,) at whose voice Moses exceedingly did quake, which power and voice now is known among us, which does not only shake the earth but the heavens, which power removes that which is shaken, that that which cannot be shaken may remain and appear; and before this covenant you come to know, your hearts must be rent, so to come to witness the abolishing of death before life, and immortality be brought to light through the gospel, which is the power of God, which removes, shakes and throws down all the contrary, and so the promise comes to be fulfilled. The Lord said by the prophet, make the heart of this people fat, make their ears heavy, said the Lord, to him that was in the spirit, for fear that



they should see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and be healed; these were from the light of the law, the life, for his law is light, said Solomon.

But I said, how long Lord? [mark] and he answered, until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, [take notice.] those who be in the Holy Ghost see this fulfilled upon you, who have not understood with your hearts, nor seen with your eyes, nor been converted, whose cities are laid waste, and houses without man, and the land come to be desolate without the spirit, that gave forth scriptures. The Lord has removed men far away, and there is a great forsaking in the midst of the land [of this take notice.] But yet in it shall be a tenth [mark] and it shall return, and be eaten as a teil tree, and as an oak, whose substance is in them when they cast their leaves, [of that take notice,] so the holy seed shall be the substance thereof. [Mark,] The holy seed is life from the dead; he that has an ear, let him hear; and this must be known before the riches [spiritual] of the world can be.

Now that which gathers you to the promise, is the light and power of God, and the light will let you see all the evil deeds you have done, all the ungodly actions you have committed, and all your transgressions, that is the light which shows you them, and if you love the light, you will come to see yourselves, and whether your deeds are wrought in God, and if you believe in the light, which manifests all that ever you have done, you will become the children of light, and receive power from Christ, from whom the light comes, him by whom the world was made, to stand against the evil, which he has given you a light to see; and with this light you come to know the Messiah your Saviour, to save you from your sin, which he discovers, and to see the one offering.

But you that do hate this light, and go into the evil, and love the darkness more than that which shows you your evil deeds, and evil ways, when God is not in all your thoughts, when your heart revolts, and when you call on him with your lips, and your hearts afar off. This is the light of Christ that shows you this, and lets you see your covetousness, and idolatry, and if you go on in these things before-mentioned, the light will be your condemnation, said Christ, who enlightens every man that comes into the world. This light of Christ tells you, you should not do

unjustly one to another, that you should not be drunk, nor oppress one another, nor wrong one another. It is the light that shows you this, and measures things aright, and this word is near you, in the heart, and in the mouth, to obey and do it.

Now, as you love the light, and bring your deeds to it, you will come to know the light Moses was in, and come to know the prophet, whom he said God would raise up, whom you should hear; and come to know the covenant of light, which brings in the Gentiles from dead idols, to serve the living God, which the prophet spoke of, which is the glory of Israel. As you love this light before-mentioned, you will come to know the law written in your hearts, the new covenant, the everlasting covenant, which the prophet prophesied of, which now thousands do witness, with which light they know God the glory of Israel, Zion's king, and have come to worship him. This light will tell you that you must not bow to any likeness, but unto God alone, nor commit adultery, nor serve graven images, the gods of the heathen, nor follow their customs which are vain, for against that God's hand is turned, who is one with the light, which light the darkness cannot comprehend, though it in darkness shines; and Christ the light came to his own, and his own received him not, even among your fathers that had the oracles of God, and the darkness could not the light comprehend, though the light in darkness shined, neither could the darkness see him, by whom the world was made, the light who is glorified with the Father, with the glory that he had with the Father before the world was. Therefore to the light in you I appeal, that with it you may be turned from darkness, and the power of Satan to God, and receive the covenant of light, and the power of God Christ Jesus, that you may come to life, regeneration, and conversion, and the renewing of your minds, remission of sins, and receive the refreshing into your souls.

And as you love the light that shows you the evil that ever you have done, you love Christ, and that light is it which gives the knowledge of the glory of God in the face of Christ, which shines in the dark heart, and none comes to the knowledge of God but by the light which shines in the heart; and this treasure have we in earthen vessels, that the excellence of the power might be of God, and not of man. But if you hate this light, you hate Christ, and remain stumbling, blind, and scattered, refusing the corner stone, whom all the builders stumble at, who are out of the light, and none comes from stumbling, to know the words of the scripture declared

from the life, but such as own the light. To the light in you I appeal, if you go on in your evil deeds, and unbelief, not believing in the light, the light is your condemnation; hating the light, you hate Christ, for you do not come to the knowledge of God but by the light; he that comes to the knowledge of God, knows his Son; now none comes to the Son, but who owns and comes to the light, which from the Son does come. This light brings to one heart, one mind, one people, one God, one mediator, between God and man; and this light unites and brings Jew and Gentile together; and he that believes not in the light, does not believe in God, who is light, nor know his Son, who enlightens every man that comes into the world. And **to you this is the word of the Lord.**

***George Fox***

**Further Early Quakers Writings Addressed to to the Jews on this Site are:**

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| <b>To the Jewish and Hebrew Nation</b>                          | <b>Margaret Fox</b>    |
| <b>Hundreds of Old Testament Prophecies Fulfilled by Christ</b> |                        |

**A VISITATION TO ALL YOU THAT  
HAVE LONG HAD THE SCRIPTURES**

*But are found out of the Life of them that gave them forth, that are stumbling about the words, fighting*



*and contending about them, imprisoning and persecuting them that witness the Life, that gave them forth.*

*—By George Fox*

To all you who are from the life of the law, and the prophets, which is light, and from the spirit of understanding, which gave forth the scripture, and hearing hear not, and seeing see not, having hearts and understand not, whose ears are heavy, whose eyes are shut, and whose hearts are fat; who are in the transgression, out of the law of God, and his covenant first and second, against all such the Lord sent his prophet to declare, and commanded him, go tell this people, hear you indeed, but understand not, and see you indeed, but perceive not, make the heart of this people fat, and make their ears heavy, and shut their eyes, for fear that they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them, who were from the light, who with that ear could not hear [the Spirit speaking to them within their hearts].

Now the prophet was in the life of the law, the people were here gone from the life of the law, therefore the life turned against them that were from that of God in them; and the life of the law, the life turning against them, being one with that of God in them, which they were gone from, so the life blinded them, and their ears became heavy, and their hearts fat, and their eyes shut, and they could not hear with their ears, nor understand with their hearts, nor be converted, even such as were gone from the life, with which the spirit of God was one, in which the prophet was.

The prophet Isaiah told this people, that were gone from the life of the law, what the Lord would do with his vineyard, he would take away the hedge thereof, and it should be eaten up, and break down the wall thereof, and it should be trodden down; and I will lay it waste, and it shall not be pruned, nor dug; I will also command the clouds that they rain no rain upon it: for the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant, he looked for judgment, but behold oppression; for righteousness, but behold cry. These were those that were blind, where the judgment was not, but the oppression, and were from the light, such Christ came to make blind, against whom went the woe that drew iniquity with cords of vanity, and sin as it were with a cart-rope, that called good evil, and evil good, such as were from the life of the law, and such as these

hearing hear not, and seeing see not, whose hearts are made fat: make them fat, whose eyes are shut for fear that they should see, whose ears are heavy for fear that they should hear. Then said I, Lord how long? and he answered, until the cities be wasted without inhabitant, and the houses without men, and the land be utterly desolate; [mark and take notice of this] until the cities be without inhabitant, and the houses without men, and the land be utterly desolate. Now such as were here out of the life of the law and the prophets, being in the transgression, the life went against them that were from the life, and blinded them, and stopped that ear, and that heart cannot understand, that against the life is turned, until the city be wasted without inhabitant, and God hides his counsel and secrets from this eye, and from this ear; so he comes to make them blind, that they cannot see, which are in the transgression, but does not blind the eye that the prophet saw withal.

And again the prophet said to them that were out of the life of the law, in the transgression: Stay yourselves and wonder, for the Lord has poured out upon you the spirit of deep sleep, and has closed your eyes, the prophets, and your rulers, and the seers has he covered, the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, read this I pray you, and he said, I cannot; for it is sealed: and the book is delivered to him that is not learned, saying, read this, I pray you; and he said, I cannot, for I am not learned. Therefore thus said the Lord, forasmuch as this people draw near to me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear towards me is taught by the precepts of men, therefore will I proceed, ... These people were gone from the life of the law, whose hearts were far removed from God, to these the book was sealed, and the vision of all had become unto them as a sealed book, and they could not read it, neither the learned, nor the unlearned, for to both it was sealed. To this people, who could not see or hear, the book was sealed; whose eye was blinded though they were learned or unlearned, such as were without the life of the law, which was **the light, the life of the law**, the light they had not, and such the prophet saw, who was in the light of the Holy Ghost, and their fear towards the Lord was taught by the precepts of men, (as it is now with them that are blind), these their eyes were closed, upon whom was poured a spirit of deep sleep, who staggered like a drunken man, but not with wine, who sought deep to hide their counsel from the Lord, and worked



in the dark, among whom the Lord will do a marvelous work, and a wonder, the wisdom of their wise men shall perish, and the understanding of the prudent shall be hid.

These were them that turned things upside down, who should be esteemed as the potter's clay; for shall the work say to him that made it, he made me not? or, shall the thing framed say of him that framed it, he had no understanding? Yes, he sees [take notice] that has made and framed the world. Mind this, you who call upon God with your lips, but your hearts afar off, who are strangers from the life of his law; he turns things upside down that must be turned upside down, before the life of the law, which is the light, is known, and your eyes opened. Who are in the spirit of slumber, and the spirit of deep sleep, yet [supposedly] have wisdom and a prudent understanding; these were they who the prophet saw erred from the life of the law, and those that God had made blind. For the promise was when God gave forth the law, the blessing, and those who were in the life saw the end of it; a curse was not to them that did abide in the life of the law, the woe was not to them but the blessing; the curse was to them that did not abide in the life of the law, and such came not to see the end of what they professed; and these went from the life of the law to men's precepts, and they were such as called upon God with their lips, but their hearts were afar off; and such owning not the life of the law, they owned not Christ when he came, who was the end of it, but were blind, and so Isaiah's words came to be fulfilled, which were spoken forth from the life, when Christ came, who was the life, those who had the words of the law, and were out of the life, knew him not, but were blinded, and by hearing should not hear, nor understand; and seeing they should see, and not perceive; these which were gone from the life of the law, the light, which Christ was one with.

These could not perceive nor see, though they saw, and though they heard, they could not understand, being in the transgression gone from the life of the law, and such Christ came to make blind; and these eyes must be blinded that they cannot see nor hear; for that which must hear, comes to the life of the law, and to the conversion; and said Christ to them that were gone from the life of the law, which hearing heard not, neither understood, "These people's hearts were waxed gross, their ears were dull of hearing, (their eyes were closed, for fear that at any time, [mark] they were so shut up from the light the life of the law) for fear that they



should see with their eyes, and hear with their ears, and understand with their hearts, and be converted, and I should heal them.”

Now you may all come to see what sort of people they were whose hearts were waxed gross, and ears dull of hearing, and could not see with their eyes, nor hear with their ears, for fear that they should be converted, and Christ should heal them; such as were out of the life of the law, and were from that of God in them, in the unconverted estate, against whom Christ cried woe. For how can they hear with their ears, or see with their eyes, that are from the life of the law? How could it be otherwise, but that their hearts will wax fat and gross, and be hardened with the deceit, who go from the life of the law, which life is the eye that God does not blind, who is light; being from the life of the law, they teach men's commandments for doctrines. Those who do not hear the light of the law, are blind, and are those who run into the lust, whose hearts grow fat; and are those that have a wisdom [earthly], and a prudent understanding [earthly]; but as to hearing or seeing the things of God, their eyes are made blind, and ears they have, but hear not, and hearts they have, but understand not. Such cannot understand with their hearts, nor see with their eyes, for fear that any time they would see with their eyes and hear with their ears, and I should convert them, and they should be healed.

Now this ear and eye which is gone from the life of the law, hears not, sees not, and the heart waxes gross, and that eye must be made blind, before Christ comes to heal them, and convert them. “He that has an ear to hear, let him hear.” [They must come to realize they are blind, stop depending on themselves, and turn to the Lord in their broken hopes and trusts – looking for the true hope and not trusting in themselves, but only the Lord].

To such that had gone from the life of the law and prophets, into the transgression, Christ spoke parables; those who were gone from the life of the law, seeing, they saw not; and hearing, they heard not, nor perceived, nor understood; these having the words, but being out of the life, were those who were blinded, gross, and could not hear nor perceive, nor understand the mystery of the kingdom; unto these Christ spoke in parables. The disciples said to Christ, “Why do you speak to them in parables?” and he said unto them, “To you it is given to know the mystery, but to them it is not, who have eyes and see not, ears and hear not; but blessed are

your eyes, for they see, and your ears for they hear; for whosoever has, to him shall be given [mark,] and he shall have more abundance; [mark,] and whosoever has not, from him shall be taken away, even that which he has. He that has an ear to hear let him hear.” So they knew the mystery of the kingdom who were in the light, and those saw not the mystery of the kingdom, which were not in the light, therefore spoke Christ to them in parables, because in seeing, they saw not; and hearing, they heard not, neither did they understand. So in them is fulfilled the prophecy of Isaiah, which said, “By hearing you shall hear, and shall not understand; and seeing you shall see, and not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; for fear that at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them.”

Therefore parables were spoken to these which were gone from the life of the law, which did not understand with their heart the mystery of the kingdom, to be converted and healed. For those that understood, came with their heart to the life of the law, the light, to be converted and healed. Others stood against it, and that eye had been blinded, so saw them not, and were not converted; and all dullness of hearing was among them that were from the life of the law, the light; which life of the law gave to see before transgression was; and so these that did not understand with their hearts, not converted, not healed, were those who were gone from the light, the life of the law; such could not see the second covenant, when he was come, and to these Christ opened his mouth in parables, and uttered forth things which have been kept secret from the foundation of the world, to the fulfilling of the prophets' words who were in the life. The parables were spoken to those that were out of the light, the life of the law; but blessed, said Christ to his disciples, are your eyes, for they see, and your ears, for they hear. The life is manifested that was with the father before the world was, to which all the prophets of God gave testified, while Moses is read, the veil is over the heart, but where the life of Moses is, that [light] sees the end of the first covenant, Christ Jesus. But they who were out of the life of the first, were in the hardness of heart. They had the words of Moses, but were out of the life, whose ears were dull of hearing, and served God with their lips, out of the life, the light, and their hearts afar off. Such were in the days of Isaiah the prophet, and in the days of Christ in the flesh, these Christ



plainly told, them he came to make blind who said they saw, but were out of the life of what they professed, the light, and the God of this world blinded the eye of their mind, and for judgment Christ came into the world, to make them to see that saw not, and to make them blind that said they saw, where the God of this world ruled. And John speaks of the fulfilling of Isaiah's words, who saw the glory of the Lord, and spoke of him; he saw them that were from the life of the law, the light and the prophets, that could not see with their eyes, nor understand with their hearts, whose serving God was with the lip, but the heart afar off; these could not hear Christ when he came, nor understand with their hearts, nor be converted nor healed; such were for judgment, and such Christ judged and made blind; for these could not understand with their hearts, nor be converted nor healed, who were far from the light, and had it not.

The apostle speaks of the hated and loved, the election and reprobation, that the purpose of God, according to the election, might stand, not of works, but of him who calls, as it was said, the elder shall serve the younger; Esau have I hated, Jacob have I loved [mark,] so it is not of him that runs, but of God that shows mercy; as the scripture said of Pharaoh, for the purpose have I raised you up, that I may show my power in you, and that my name may be declared throughout all the earth [of this take notice.] The power which overthrew Pharaoh, brings the seed out of bondage; therefore has he mercy on whom he will have mercy, and whom he will he hardens. But you will say unto me, who has resisted his will? Why does he yet find fault? No, but O man, who are you that replies against God, who is light, you who are from the light? Shall the thing formed say to him that formed it, why has you made me thus? Has not the potter power over the clay, of the same lump, to make one vessel unto honor, another a vessel to dishonor? [mark,] but what, if God willing to show his wrath, and to make his power known, endures with much long suffering, the vessels of wrath fitted to destruction, the children of disobedience. [Mark] Jacob is loved, but Esau is hated; Esau was the first, a profane person. Pharaoh was a persecutor of the seed of God, who was hardened. God had mercy on his seed, and made his power known, in overthrowing Pharaoh and delivering Israel.

He that wills, and he that runs, does not obtain the promise of God, but the election obtains it. In Isaac shall your seed be called; and those who are the



children of the flesh, are not the children of God. So it is not in him that wills, nor in him that runs, but in God that shows mercy; the election obtains it.

But, O man, who are you that replies against God? [mark] Man, not the election which obtains the promise; shall the thing formed say to him that formed it, why have you made me this way? Has not the potter power over the clay, to make one vessel of honor, another to dishonor? What if God, willing to show his wrath and make his power known, endured with long suffering, the vessels of wrath fitted to destruction; [take notice] endured with much long suffering, the vessels of wrath fitted to destruction.

What if God will make his power known upon such, and will show his wrath upon the vessels thereof, who are in the disobedience from the light? Does not the potter have power over the clay, the vessels of wrath, where the enduring with much long suffering has been. Such are from the life of the law of God, in the disobedience, children of wrath, on whom the wrath of God abides; therefore the thing formed that said, why have you made me this way? Here is the willing, and not the election, which obtains it without the willing and running, which overthrows the vessels of wrath fitted for destruction, and the willing and the running, who has endured with long suffering. Now it is seen, the Lord will have mercy on whom he will have mercy, and the promise is to the seed, and Jacob is loved, and Esau is hated, and Ishmael is driven out; and the power which overthrew Pharaoh, which has raised up the seed; and the vessels of wrath, on whom he does make his power known, and shows his wrath, which he has endured with much long suffering, the vessels of wrath fitted for destruction, and the will that is willing is seen, and the mind which is running, and attains it not; and the man which replies against God, who is saying, why has you made me thus? As if the potter had not power over the clay. Here is the willing and the running, but the promise of God is to the seed, and the election obtains it, and has obtained; that he might make known the riches of his glory on the vessels of mercy whom he has called; so the promise is to the seed, not to seeds, as of many, but as of one, which seed is Christ. And David that was in the life of the law, seeing the second covenant, saw them that had the words of the law, but were out of the life; Rom11 and Paul who was in the life of the law, the light that David was in, saw David's words fulfilled in his generation, among them that were out of the life of the law, though they had the words, and said,

according as it is written, God has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear unto this day; they were such as were from the life of Moses and the prophets, having their minds reprobated; and said David, let their table be made a snare, and a trap, and a stumbling block; and for a recompense, let their eyes be darkened that they may not see, and bow down their neck always. Such as were from the life of the law, have they stumbled that they should fall? God forbid; but through their fall, salvation is come to the Gentiles.

Now those who had the outward covenant, the words of the law, and stood for the outward, and were not guided with the inward, their tables became a snare unto them, and a trap, and a stumbling block, and they fell, and through their fall (who were in the outward, from the light. the life of the law) salvation came to the Gentiles, and the riches of the world, the light, which is Christ the salvation, which overthrows the outward, and brings in the inward, the Jews in the spirit. For to such as were in the life of the law, the table did not become a snare, a trap, but they saw the end with the light; but such as were from the life of the law, had the spirit of slumber; so the election has obtained it, and the rest were blinded; [mark,] the rest were blinded, the election is not blinded; read this, who sees this, who is come to the election, which obtains, where this is witnessed, that which is blinded is seen, and the God of this world is judged, and the eye he opens, and that which does blind is judged with the light, with the eye where the conversion and healing is, and the casting away of them is seen, that were out of the life of the law, and the prophets, which had the outward oracles, which brought in the Gentiles, who said, they saw, but were out of the life of what they professed. For, if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? [mark,] the receiving of them is life from the dead, and that life which came from the dead, unites both Jew and Gentile together, when the converting comes, the healing comes, and the elect; and the life of the law, and the prophets is fulfilled, and the other eye is put out, and the gross heart, and the dull ear, and the spirit of slumber, and all this is by the spirit of truth judged, and the lip-service of God, and all this is judged, which brings the life from the dead, which brings to serve God with the heart, and brings the heart nigh unto God, while they who professed the law, being from the life, that heart perceives not, that eye sees not, which goes from the light, and cannot see the



mystery, nor hear Christ the end of the law.

And here is the rebellious people, and the stiff-necked, which hearing hear not, and seeing see not, hearts have they, and understand not, whom God blinds, that his mysteries they see not, those who are gone from the light, which are from the life of the law, the light, which is one with the light of God, in every man, which answers his law, so that which may be known of God is manifest, in them, for God has showed it unto them, with that they know that the judgments of God are upon them, when they act unrighteously. And in the acts the apostles speaking to the Jews which had the words of the law, and the prophets, (but out of the law and the life of Moses, and the prophets who knew not Christ the end of them, which life the apostles were in), when he had spoken with the Jews, and persuaded them concerning Christ out of the law, Moses, and the prophets, showing unto them the fulfilling of Isaiah's words, saying, go unto this people, and say, “hearing you shall hear, and not understand, and seeing you shall see, and not perceive; for the heart of this people is waxed gross, and they are dull of hearing, and their eyes are closed, for fear that they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them, to them he said, be it known unto you the salvation of God, is sent to the Gentiles, and they will hear it,” Acts 28:28.

So here the apostle, Christ, and Isaiah saw them that had the words of Moses, and the prophets, but out of the life, the light, such could not hear nor see, being from the life of God, such were blind, and such God's hand often turned against, and carried them into captivity, yes, to the bringing down, and bringing forth of his seed out of captivity; so in bringing them down that were in captivity, they often came to remember God, and so God's promise stands with the seed sure, and his election sure.

All along you may see in the days of the prophets, Christ and his apostles, such as had not the life of the prophets and apostles, being found out of the life of the spirit of God, had the spirit of slumber, had hearts, and could not perceive, eyes they had and could not see, ears they had and could not hear, and such eyes were blind, and ears were made deaf, and knew not the mystery of the kingdom, having their hearts gross, and far from God, and served him but with the lips, and those



who were from the life of the law were here; those who were in the life of the law, they saw such as were from the life of the law; here one saw, and the other did not; one saw, and the other's eye was made blind. They who carried God's seed into captivity, should be brought into bondage, and God would judge them, and they had the eye which was blind; so you may all see, that that which was from the life of the law, the life of the prophets, the life of Christ, which is the light, does harden, which is in the deceit, and such as hear the voice of the Son of God are not hardened, but such as hear not the voice of the Son of God, are hardened through the deceit, among these there were wars, one destroying another, and carrying captives.

But who are come to the life of the law, and the end of the law, the end of the first covenant, the everlasting priesthood, from the changeable to the unchangeable, witness that which does not veil, change, nor harden, and makes to see the captive state, and leads out of captivity; while Moses is read, the veil is yet over the heart, which does harden, but takes away that which does harden, and brings the mind out of the changeable, which their mind was in, in the outward, to the life, the light (who were hardened and blinded, having the spirit of slumber) and to the covenant of light, the everlasting covenant, the end of all shadows, types, and figures, to the substance, that old covenant is decayed to them, and so with this that is kept out, which does harden, [mark,] the deceit, which is out of the truth, the life, which is in the transgression, having a pretence of the worship, but out of the life of it; all such are blinded, and can neither hear with their ears, nor see with their eyes, nor be converted, nor healed, and from the life of the law are, whose hearts are afar off from God; so all these that have the words of Moses, and of the prophets, that are from the light, the life, with the life come to have all their wisdom and knowledge, overthrown, such had their eyes blinded, and had a spirit of slumber, and hearts gross, and these the life of the law overthrew, from top to bottom, and all that profession without the life of the law, calling upon God with the lips, but hearts afar off, God overthrows and judges, judges and blinds; he that has an ear to hear, let him hear.

That which overthrows the Jews outward, brings in the Jews inward, in the spirit to Christ the light, which is one in the spirit, and baptizes them both Jew and Gentile into one body, and here he comes to the life of the law, and the prophets,

and Christ, and the promise fulfilled, where there is seeing, and hearing, and conversion, the heart being brought to the Lord God to perceive. And to you this is the word of the Lord.

And this eye the Lord does not blind, God does not blind his own eye, but that eye which is out of the life of the law, the prophets, and Christ, and that eye is blinded which receives not the testimony of the prophets, nor the Son, and this the prophet saw with the Holy Ghost, and Christ saw, who by the Holy Ghost was conceived, and the apostle saw with the Holy Ghost such as were blinded, and is to be blinded, and the Holy Ghost was not blinded; that which goes from the life, cannot believe the life, but is hardened, they being from the life could not hear, nor see the life, when the life spoke unto them, to be converted, their eyes were so closed, for fear that Christ the light should heal them, to them woe was from the light, to them which were from it, they went from the life, and the life was against them; so the light cast them away, that held up the outward priests, that had the outward covenant; their eyes they have closed, [mark,] they have closed their eyes, for fear that they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and Christ should heal them; [mark,] they have closed their eyes, for fear that they should see Christ (that own not the light) that lights every man that comes into the world, they have closed their eyes, for fear that they should see it, and hear it, and come to understand with the heart, and should be converted, and Christ should heal them. They closed their eyes, for fear that they should see the light, (who were from it and owned it not), the healing which brings to be converted, and turns the heart from being gross, and the new heart comes to be received; these that have closed their eyes, least they should see the light at any time, saying they see, but are blind; so being from the light the sin remains; these call on God with their lips, but being from the light, the heart is afar off; and these are the unconverted, and understand not with the heart, and are unhealed, and follow the world, which say, they can see, when Christ came to make blind, and for judgment is he come into the world, that those who say they see may be made blind, and those who see not, may see; and the light brings Jews and Gentiles to see one another, and this raises up the tribes of Jacob, and gathers together in the unity in one, and with it does them reconcile up to God, with the covenant of light, which is unchangeable.



And the apostle James, speaking of the faith of our Lord Jesus Christ, the Lord of glory, which is without respect of persons, and showing the law which is royal, said, if you fulfill the royal law according to the scripture, you shall love your neighbor as yourself, you do well; but if you have respect to persons, you commit sin, and are convinced of the law as transgressors. So that you that respect persons, commit sin, and would have others to respect persons, and so commit sin, and who cannot, these you cast into prison, and go into the transgression of the law of God, and are against them whose souls are subject to the higher power, and do not respect the ordinances of God (as they do) but respect persons, and do commit sin, and are transgressors, and so bring to yourselves destruction, whose souls are not subject to the higher power; but the ordinance of God is resisted by such, and the royal law, and it convinces them as transgressors; so speak, and so do, as those who would be judged by the law of liberty. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all [mark,] this one point of not respecting persons, if it is broken makes guilty of *all*. As for instance; he that said do not commit adultery, said also, do not kill; if you commit not adultery, yet if you kill, you have become a transgressor of the whole law, adulterated from the life, and resist the higher power, to which the soul should be subject.

*Query* —But deceit will say, if I must not respect persons, I must not honor my father and mother.

*Answer.* —He honors not father and mother that disobeys God's command, and is out of his law, and lives not in the life of his law, who said, you shall not respect persons; and the same said, obey your parents in the Lord; for the law is the light, and the light is the life, and the life preserves, which light gives to know God and his will in the law, and God's judgments on them that transgress it, and this light keeps from adultery; and where the royal seed Christ is now risen up, (made under the law) brings to know, that marriage is honorable. He that has an ear to hear, let him hear.

*Objection.* —Said he that is out of the light, may I not respect another woman as well as my wife, seeing I may not respect persons?

*Answer.* —The light which is the law, teaches you not to commit adultery, and to love your neighbor as yourself, and your wife as your own flesh, and know that



marriage is honorable, and the bed undefiled; this light brings parents to train up their children in the fear of the Lord, with which they come to honor them in the Lord. This the law, which is the light, tells you, you must not lust nor covet, which if you do, you have an idol. So that which covets goes from the law, which is the light, and from the light, which is the law, to the idol maker, where is the founder of the image, that hardens, blinds, stops the ear, and makes the heart gross, and there comes in the eye which God blinds, and there is the heart far from God, though there be calling upon him with the lips. To the light in you all I appeal, that you may come to the law written in your hearts, with which you may come all to know the Lord, and Christ his son, his righteousness, the end of God's law, which is righteous, the end of the righteous, God's righteous law.

Let every man be subject to the higher power; [mark,] for there is no power but of God; the powers that be are ordained of God. [Mark,] Put on the whole armor of God, for we wrestle that we may be able to stand against the wiles of the devil: for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places; therefore take unto you the whole armor of God, that you may be able to stand in the evil day, and having done all to stand; having your loins girt about with truth, having the breast-plate of righteousness. So the armor and breast-plate of righteousness, brings to stand against the principalities and powers, against the rulers of darkness, against the spiritual wickedness in high places, whose feet are here shod with the preparation of the gospel of peace, and have the shield of faith, whereby they are able to quench all the fiery darts of the wicked, and have the helmet of salvation, the sword of the spirit, which is the word of God, and their souls are subject to the higher powers, and wrestle against the principalities, powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. For there is no power but is of God; the powers that be are ordained of God, bring to stand against the principalities and powers, against the rulers of the darkness of the world, the spiritual wickedness in high places [mark,] here is the higher power, that which God has ordained, to which the soul must be subject; and here is that which is out of the truth, the which, whose loins are girded with truth stand against.

Whoever therefore resists the powers, which he ordained of God, resists the

ordinance of God; and those who resist, shall receive to themselves damnation. The souls of those who go from the light, the truth, and the power of God, are not subject to the higher power; lusts come in, which wars against the power and war against the soul; this is the spiritual wickedness and the ruler of the darkness, which war against those who are in the truth. For rulers are not a terror to good works, but to the evil. Are you afraid of the powers ordained by God? Do that which is good, and you shall have praise of the same; [mark] then you are kept in the truth, and the loins about girded with it; for he is the minister of God to you for good, who has this higher power, which is of God and is above the principalities, powers, rulers of darkness in the world, and spiritual wickedness in high places - all of which are out of the light and out of the truth; such are not the help-governors, but he is the help-government that stands against sin, which is the higher power to which the soul must be subject. But if you do that which is evil, be afraid; then you go from the light, and your soul is not subject to the higher power; you are where there is spiritual wickedness and the ruler of darkness. This is the spiritual wickedness of the high places, which is to be wrestled against. So if you go into the evil, this higher power goes against you, for the magistrate is the minister of God, an avenger to execute wrath on him that does evil, whose soul is not subject to the higher power, but has gone from the truth and the light into the power of wickedness and darkness, which the power of God is above. Therefore you need to be subject to the magistrates, not only for wrath, but for conscience sake; so the light, which turns from the evil, the powers and rulers of darkness, spiritual wickedness in high places, and principalities brings the soul to be subject to the higher power for conscience sake, and to own the magistrate-minister of God, who is for good, which is in the power; whoever resists this power, brings to himself damnation, who to the evil doers is a terror, for the power of God turns against them that go from the light, and this is the power, that no man's person does respect.

So for the Lord's sake submit yourselves to every ordinance of man, whether it be the king, as superior; or to governors, or unto them that are sent by him, for the punishment of evil doers, and for the praise of them that do well. Here the higher power punishes the evil doer, torments the evil, goes against it, and against all the spiritual wickedness, in high places, [take notice of that]. To that ordinance for the Lord's sake, we are to be subject to, for the Lord's sake, for it is the will of God to



have the evil doer punished. But with your well-doing, you put to silence the ignorance of foolish men; you are free, not using your liberty as a cloak of maliciousness, but free as the servants of God. [Mark,] Again, Peter who was in the light, and his soul subject to the higher power, and owned every ordinance of man for the Lord's sake, which went against the evil, he said unto the rulers when they commanded him to speak no more in the name of Jesus, whether was it better to obey God, or man? Peter spoke against man's ordinances, which were contrary to the command of God; such commands were not to be obeyed, when the commands came from those who did not believe in the light and whose souls were not subject to the higher powers. The commands of God are not contrary to his own power, for whose souls are subject to the higher power, they own Christ the light, the power of God, the end of the law. So for the Lord's sake, everyone is to be subject to every ordinance of man, which are for the punishment of evil doers, [mark]; to be subject to that ordinance that punishes the evil, but does not punish the good and does not go against the command of God or Christ; for it is that power the soul must be subject unto.

Peter was subject to the higher power, but was not subject to the rulers, the high-priests, elders, and council, who charged them to speak no more in the name of Christ. He asked them whether was it better to obey God or man, and he was not subject to their ordinances, but preached Christ the light, whose soul was subject to the higher power. Neither were the three children subject to the king's command, who commanded them to bow to the image he set up; neither was Daniel obedient to the king's decree, which was made to prevent him from praying to his God. Neither was Mordecai obedient to the king's command, and he could not bow to Haman, even though by not bowing, he risked that all the Jews might have been destroyed. He, who would have Mordecai to bow, God bowed instead, and overthrew Haman; and brought down Nebuchadnezzar that set up the image and gave forth his commandment, to all nations, people, and languages, that all should bow to it. With his power God caused Nebuchadnezzar to know the most high reigned; which most high made him to bow, and feed with the beasts of the field. Seven times [years] were to pass until he knew the most high to rule in the kingdoms of men, and gives it to whomsoever he will; [mark,] to whomever he will he gives it. Here was a higher power above Nebuchadnezzar's power, which Nebuchadnezzar was out of, which power overthrew him, which power the three



children were in. This he knew not by all his might and authority, until seven times passed over him, and that which was to pass over him seven times, was to be fulfilled, before it was known that the most high ruled in the kingdoms of men; [mark,] which thing he did not know, when he was against that power which the three children were in, and to which their souls were subject, though they were cast into the fire, for not bowing to the image, nor hearkening to the king's command. But the image, and the founder of the image, were thrown down, and before he was thrown down, he knew not the most high to rule, as they do not now, and such God with his power breaks down, and the images to which the servants of the Lord could not bow, that were subject to the higher power, that delivered them; which power threw down Nebuchadnezzar that had set up the image, and made him to bow to, and to worship, and to know that the most high reigned. **And to you this is the word of the Lord.**

*\*Site Editor's Comment:* Before God changes us, before he cleanses our hearts, we are like Nebuchadnezzar; we are proud of our life, our education, our job, our hobbies, our home, our cars, etc. As we seek God, we have to be humbled. We have to be shown that we are like a beast in the field, a ravenous beast serving our lusts, pleasures, and pride - instead of others. This humiliation is necessary to destroy our pride; pride that is often a secret in our heart, which God must expose by his light, so that we become ashamed and repent. Only after we have suffered the embarrassment of strutting in the view of God in our pride, can we be freed by God; for only after painful suffering, will we have the resolve to never return to such selfish, prideful behaviors. Only after we have seen our feigned humility, only after we have seen our feigned love, only after we have seen our feigned worship, can we be cleansed and gentled.



Volume 4, *The Works of George Fox*, Doctrinal Books I, Continued

Text in Light Blue or bold Light Blue can be "clicked" for backup in scripture or detail in writings.

## A DECLARATION OF THE DIFFERENCE OF THE MINISTERS OF *THE WORD*, FROM THE MINISTERS OF THE WORLD, WHO CALL THE WRITINGS *THE WORD*.

*The Ministers of the Word now lay in Prisons, for witnessing Christ the Word, by them who have the Writings, who are filling up the Measure of their Fathers, who had the Writings, and persecuted the Word, and the Ministers of the Word.*

—By G. F.

Those who were ministers of the word, took in hand to set forth in order a declaration of those things, which were most surely believed among them, which were eye-witnesses from the beginning, and having had a perfect understanding of those things, from the very first to write in order; showing how John was born, how Christ was born, and how they came to fulfill the prophets, and how Christ suffered, and how John suffered, and how the prophets did give testimony of Christ, showing the coming of the just one, and Abraham, and Moses, and David; and how the just one did come to fulfill what was written of him; and how John was sent before to prepare the way; and how Christ was offered up and died, and rose again according to

the scriptures, of this the ministers of the word set forth in order a declaration: Matthew, a minister of the word, Mark, a minister of the word, Luke, a minister of the word, and John, a minister of the word. John said in his declaration, (a minister of the word) ,what the word is: God is the word, “In the beginning was the word, and the word was with God, and the word was God.” John 1:1. He did not say that the declaration was the word, but said in his declaration, God was the word. In the Hebrews the minister of the word said, “Who have spoken unto you the word of God, whose faith follow, considering the end of their conduct, Christ Jesus the same yesterday, today, and forever.” Heb 13:7-8. John, a minister of the word, said, “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifest unto us, that which we have seen and heard, declare we unto you.” 1 John 1:1-3. So that which was from the beginning with the Father, was before paper, and ink, and writings, which the ministers of the word declared forth, and showed unto the saints. Peter, a minister of the word, in his epistle, saw the mockers and scoffers, who spoke the high words in hypocrisy; he declares what the word was, “That by the word of God the heavens were of old, and the earth standing out of the water, and in the water, whereby the world that then was, being overflowed with the water perished; the heavens and earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.” 2 Pet 3:5-7. So this is the word which is kept in store, and by which the heavens were of old, as you may read. The minister of the word, Peter, in his first epistle, which declares of the builders that rejected the corner-stone, such as had the scriptures, he said, “The word of the Lord endures forever, this is the word which is by the gospel preached unto you, being born again not of corruptible seed, but of the incorruptible, by the word of God which lives and endures forever; as new-born babes desiring the sincere milk of the word; in the beginning was the word, that



which was from the beginning declare I unto you, the word of the Lord endures forever;" 1 Pet 1:23-25, 2:2. Scripture is writing, and writing does not endure forever; but the word of the Lord endures forever: for all flesh is as grass, and all the glory of man is as the flower of the grass that fades away, but the word of the Lord endures forever.

In the epistle to the Hebrews, the minister of the word said there, "Who being the brightness of his glory, and the express image of his person, upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the majesty on high." Heb 1:2-3. Here you may see that which upholds all things by the word of his power, which the scripture speaks of, is that which was before writings was. Paul, a minister of the word said, "The word is near you, even in your heart and in your mouth, that is the word of faith which we preach, that if you shall confess with your mouth the Lord Jesus, and shall believe in your heart, that God has raised him from the dead, you shall be saved." Then he said, "The scripture said (which are the writings) that whosoever believes in him shall not be ashamed: and the righteousness of faith speaks on this wise; say not in your heart, who shall ascend into heaven? that is, to bring Christ down from above: or, who shall descend into the deep? that is, to bring Christ up again from the dead; but (said he) the word is near you, in your heart, and in your mouth." This is the word of faith, which he preached, and for preaching this word of faith, they were they persecuted by those who had the writings. The twelve, which were ministers of the word, called the multitude of the disciples, and said unto them, "It was not reason for them to leave the word of God, and serve tables, but they would give themselves continually unto prayer, and to the ministry of the word," Acts 6:2,4,7, as you may read: and the word of God increased, and the number of the disciples multiplied. In Deuteronomy you may read, "Neither is it beyond the sea, that you should say, who should go over the sea for us, and bring it to us, that we might hear it, and do it." Deu 30:10-14. But the word is unto you in your heart and in your mouth, that you might do it. Again, here you may see where the word is that Moses declared who wrote of Christ, who said, "Like unto me will God

raise up a prophet, him shall you hear;" which prophet is the word; and all the prophets from Samuel, and all that have followed after him, likewise foretold of these days of Christ, Acts 3:22-24, whose name is called the word of God. When Peter, a minister of the word, was preaching Christ the word, showing how all the prophets did give witness, that through his name whosoever believed in him should receive remission of sins. While Peter was yet speaking, the Holy Ghost fell on them all that heard the word, Acts 10:43-44, which the prophets gave testimony of.

When the apostle preached the word of God, and most of the whole city came together, the Jews were envious, who had the scripture, and did not know the word that Paul preached; therefore said the apostle, "Beware for fear that that come upon you which is spoken of in the prophets; behold you despisers, and wonder, and perish: for I work a work in your days, a work in which you shall in no wise believe, though a man declare it unto you." Acts 13:40-41,46-50. Yet the apostles Paul and Barnabas waxed bold, and spoke the word of God, which was often ministered among them that had the scriptures, and told them, "seeing you put it from you, and judge yourselves unworthy of eternal life, lo we turn to the Gentiles," which had not the scriptures, Moses and the prophets; and many of the Gentiles received the word, and so the ministers of the word held forth the covenant of light to the Gentiles, saying, "I will also give you for a light to the Gentiles, that you may be my salvation to the ends of the earth. Isa 49:6. And when the Gentiles heard this they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life, believed. And the word of God was published throughout all the region. But the Jews which had the scriptures, stirred up the devout and honorable women and chief men of the city, and they persecuted Paul and Barnabas, and expelled them out of their coasts, for preaching the word, and against them the apostles shook the dust off their feet," Acts 13:48-52, as you may read. In the same chapter you may see how the ministers of the word showed the people how that which was written of the word was fulfilled; and that it was said in the same scripture, "You are my Son, this day have I begotten you:" and to this agree the words of the



prophets, as it is written, Psa 2:7, Acts 15:15, which showed the coming of Christ, the just one, which the ministers of the word were witnesses of; and John a minister of the word said, that “The word was made flesh, and dwelt among them, and they beheld his glory, as the glory of the only begotten Son of the Father, full of grace and truth;” John 1:14, but he does not say, that the writings were made flesh, for the Jews that had the writings of Moses and the prophets, persecuted Christ the word. The chief priests, doctors, and the rabbis, and those who had the law ministered forth, and sat in Moses’ seat, had the writings, the scripture, they did not know the word that was made flesh, but said he had a devil. So those who had the writings, the scriptures, were strangers to the word, and did not know the word that was made flesh; but those who saw his glory, were ministers of the word, the only begotten Son of the Father, full of grace and truth; which same word is *now* manifest that ever was, Christ the same today, yesterday, and forever. Christ said, “If they call them gods to whom the word of God came, the scripture cannot be broken;” and said Christ, “As it is written in your law, I say you are gods,” [who has an ear may hear this] and also it is written in your law, the testimony of two men is true, I am one that bear witness of myself, and the Father that sent me bears witness of me, Christ whose name is called, the word of God.

Now the Jews that had the law, and the writings of the prophets, and said they were of the seed of Abraham, and that God was their Father, and they were not born of fornication, these did not know Christ the word that became flesh, as they who are gotten up into the same light of profession in this age. They could not understand Christ's speech, nor hear his word, as they now who have the writings, and know not the word, but put the writings for the word; John 10, and they questioned him whether he was greater than Abraham and the prophets, and said, “Who did he make himself,” John 8. Here they knew not the word (that had the scriptures) that became flesh, as you may read. Many of the Jews, who had the scriptures, said the word was a devil, and said of Christ Jesus, “He has a devil, why do you hear him?” The prophet Jeremiah cried against those who use their



tongues, and say, the Lord said, when the Lord never spoke to them; and ran, and the Lord never sent them, as these do that know not the word, and by their lies and their lightness caused the people to err, said the prophet, “What is the chaff to the wheat, said the Lord? Is not my word like a fire, and like a hammer that breaks the rock in pieces?” Jer 23:28-32. Now that which breaks the rocks in pieces, and is as a fire that burns up, that is the word. He does not say that the letter is so, as a hammer, and as a fire; for though they had got the true prophets' words, yet they did not profit the people, which did not stand in God's counsel. The minister of the word in the epistle to the Hebrews declares, that “The word of God is quick and powerful, and sharper than a two-edged sword, piercing even to the dividing asunder of the soul and spirit, of the joints and marrow, and is a discernor of the thoughts and intents of the heart.” Heb 4:12-13 This is the word, but he does not say so of the letter which kills and open to the eyes of him with whom we have to do. All things being upheld by the word, must needs be naked in his sight, and manifest; and in the beginning was the word, by whom all things were made, which is the word of reconciliation, (namely) “That God was in Christ reconciling the world to himself, not imputing their sins and trespasses, and has committed unto us the word of reconciliation,” 2 Cor 5:19, which reconciles to God. The minister of the word thus said, who said the letter kills, but the spirit gives life.

Many have the writings as the Jews had, but they cannot witness the word of reconciliation; for the Jews stood against the word of reconciliation, who had the writings, as now the doctors and teachers of the world, who are in the nature of the Jews, have given the Bible the name of Christ, whose name is called, “The word of God,” and persecute them who do not bow to their image. “And he was clothed in a vesture dipped in blood, and his name is called, the word of God;” Rev. 19:13-16, and this, John, minister of the word, declares in his revelation, and said, “The armies which were in heaven followed upon white horses, clothed in fine linen, white and clean: and out of his mouth goes a sharp sword, that with it he should smite the nations,

and rule them with a rod of iron, and he treads the wine-press of the fierceness and wrath of the Almighty God: and has on his vesture and on his thigh a name written, King of kings, and Lord of lords.” And I saw the souls of them that were beheaded for the testimony of Jesus, and the word of God, and which had not worshipped the beast, and his image, nor received his mark in their foreheads, nor their hands; and they reigned with Christ, whose name is “The word of God.” See here now, those who did witness Christ the word of God, were beheaded, and suffered, as you may read in John's testimony of the word, and those who were beheaded for the word. The apostles went into the synagogues of the Jews and temple, and them that held up the synagogues, tithes, and the first priesthood and the temple, they having Moses and the prophets read among them every Sabbath-day, Acts 13:27, the apostle showed them Christ Jesus the word that became flesh, which the prophets prophesied of, which showed the coming of the just one, and of whom Moses wrote. They showed them out of the prophets and Moses, that Jesus was the Christ, whose name was called, “The word of God;” and they hearing the scriptures, the writings, but not knowing the word, were those who hauled out of the synagogues and temple, and persecuted them that were ministers of the word, and they knew not the word though they had Moses and the prophets, and the writings; and the minister of the word did give testimony unto the word of his grace with boldness, speaking in the synagogue and temple; and the priests could tell by the scripture where Christ should be born. When Herod had gathered all the chief priests together, he demanded of them where Christ should be born? Matt. 2:4-5. And the chief priests could tell him by the scripture, in Bethlehem of Judea, it is written, for so said the prophet. Now here the chief priests which had the writings of the prophets and the scriptures, with which they could tell where Christ should be born, and with it give answer to Herod at his demand, yet they knew not the word; but the chief priest mocked him with the Pharisees, and the chief priests and elders persuaded the multitude that they should ask Barabbas, and crucify Jesus. Here you may see that neither the chief priests nor elders knew the word, “And all the



chief priests and elders, and all the council sought false witness against Jesus to put him to death;” and the chief priests accused him and the elders. Now you may see here the highest of the priests, and those that were elders sought false witness against Jesus the word of God, though they had scriptures, as they do now against them who are witnesses for the word. “And the chief priests assembled together, and the scribes and the elders of the people, unto the palace of the high priest who was called Caiaphas, and consulted together to take Jesus by subtlety and kill him” These had the writing, the scripture, but knew not the word. The chief of the priests, as the chief of the priests and elders (those who have the writings of the prophets, Christ, and the apostles) now cast into prison and seek to put to death, and scourge in the synagogues, and whip and beat, and haul before the magistrates those who witness Christ to be the word, in the synagogues, and the scripture to be a declaration. “And these things shall they do unto you (said Christ) because they have neither known the Father nor me. But these things I have told you, that when the time shall come, you may remember I have told you.” John 16:2-4. So we do remember now Christ's words, and see his prophecy fulfilled in this age; those who have the writings, the scriptures in the synagogues [churches] and temple, haul them out of the synagogues, and persecute them, imprison them, and whip those who witness Christ to be the word, as the writings declare, which they have among them read, every Sabbath-day. But as Christ and the saints said to them which had the writings of the prophets, they did not know the voice of the prophets, nor did they know the Son of God, nor had seen God; Acts 13:27, and likewise the chief priests and the scribes and the elders mocked Christ whose name is called, “The word of God;” John 5:37 here they knew not the word, as they mock now at those who witness Christ the word, and haul them out of their synagogues. The chief priests cannot endure the presence of them who witness Christ the word, nor the elders, but persecute them. The chief priests covenanted with Judas, and bought Christ for thirty pieces of silver, to put him to death. A great multitude came with Judas with swords and staves, from the chief priests and elders of the people, Mat



26:47, to take Jesus to murder him. Here the chief priests which had the scriptures, and the elders, knew not the word, but persecuted it, and those who believed in it, and were ministers of it, as the disciples of Christ's testimony declare. Even as the chief priests and elders of the people, who have the writings of the prophets, Christ, and the apostles, now persecute them that believe in the word, and own the word, which the prophets showed the coming of, and the apostles were witnesses of. While Saul was among the chief priests and Jews, he had authority from the chief priests, and a commission, to beat, to punish, and to persecute in every synagogue them that believed in Christ the word. Paul, a minister of the word, declares this in his examination and declaration to Agrippa; Acts 26. When they were put to death for witnessing the word, Saul gave his voice. Now, do not the chief priests incense the multitude against those who witness Christ the word? Are they not hauled out of the synagogues? Have they not authority from the chief priests and elders of the people to haul out of the synagogues and to persecute them that witness Christ the word, and the scriptures a declaration, as you may read.

When the apostle was converted and denied the first priesthood, from which he had his authority to persecute, and witnessed Christ the everlasting priest, whose name is called, "The word of God," then was he persecuted among them, and with them, and by them that had the writings of Christ that was to come. They sought to put him to death who was a minister of the word, and his end of going into the synagogues was to show them that Jesus was Christ, out of the prophets, and Moses who wrote of him, and showed the coming of him which they had the writings of, but did not know him when he was come, Acts 17:1-3. So the purpose of the apostles going into the synagogues was not to hold them up, nor the temple, but to witness Christ the everlasting priest, the everlasting covenant, and the everlasting offering, and to bring the people to him, to turn them from darkness to light, so that they might come to witness their bodies temples of God, 1 Cor 6:19. So the ministers of the word Christ Jesus went into the synagogues to the ministers of the law and the first priesthood that took the tithes, that held up

synagogues and temple; and those who were ministers of the word were hauled forth by the first priesthood; those who held up temple and synagogues hauled them out that were ministers of the word, and knew not the word, and charged them to speak no more in that name, Acts 4:18, among those who had the writings, as you may read, and as the world does now; chief priests which have the writings and the tithes, and the synagogues, are against them that are ministers of the word Christ Jesus, who is the light of the world, and does enlighten every one that comes into the world, that all men through him might believe, who is the word, whose name is called, “The word of God,” and that every man might come to hear that prophet which God has raised up, Christ Jesus, whom Moses prophesied of, and every soul that will not hear this prophet is to be cut off, Deu 18:18-19, Acts 7:37, as you may read; it is not the hearers of the word, but the doers of the word are justified; if therefore you hear and do the same, you are happy. “Be you therefore doers of the word, and not hearers thereof only, deceiving your own selves, and receive with meekness the ingrafted word which is able to save your souls,” James 1:21-22, which is not the letter, nor the writing of the scripture, but the ingrafted word is able to save your souls, which you are to receive with meekness, as you may read. This word the ministers of the word preach, which differ from those who are ministers of the letter, have the writings, and persecute those who are ministers of the word. A minister of the word and spirit has never persecuted persecute anyone.

Christ the word said, that they should be persecuted, and they were persecuted from city to city by those who had the writings of the letter, who did not know the word, which was in the beginning, by whom all things were made, which is the word of reconciliation, (which word now is witnessed among the children of light). They persecuted Christ, the same today, yesterday, and forever? Why do you persecute me, said Christ to Saul, Acts 9:4, who had his authority from the chief priests to persecute. Christ, the word, said: “I was sick and in prison, and you visited me not; I was naked and you clothed me not; and I was hungry and you fed me not; and thirsty

and you gave me no drink,” Mat 25:42-45. When did we see you thirsty, or hungry, or in prison? (say they, who have the writings and did not know the word.) Inasmuch as you did it not to one of the least of these, you did it not unto me. Therefore if you do not visit him in the prison, what will become of you that cast him into prison? where will you stand in the day of judgment, though you have and do profess the writings as the chief priests and scribes did, but were persecutors of the word, and them that were witnesses for the word, as the ministers of the word now are by them who have the writings, but know not the word.

## **A CRY FOR REPENTANCE, UNTO THE INHABITANTS OF LONDON, CHIEFLY,**

*And unto all those whose fruits shame their profession, that they may come to Yes and No, in all their communications, and dealings, that their life may judge the world; for who are out of that, are in the evil, and fall into condemnation.*

*Given forth for the information of the simple, that they may know the say of Life, out of the evil communication which corrupts good manners.*

*By George Fox*

Repent you tradesmen of London, repent you merchants and great men of the city, the day of the Lord's hand is coming upon you, the day of the Lord's wrath is to be poured upon you, who have lived in wickedness, fullness and gluttony, and serving the creature more than the Creator, who is God blessed forever; and serving your lusts more than Christ, and making your



bellies your gods, fattening up yourselves with the creature, until you have forgotten God, until you grow proud and wanton. Alas! Do not heap up treasure upon earth, where thieves, and rust, and canker is, but consider all of you what treasure you have in Heaven. You tradesmen, whatever calling you follow, turn to the Lord by repentance. You seamen and fishermen, repent, and put away your evil, and turn to the Lord by repentance, while you have a day of mercy offered you. You poorer sort of people, who are drudging, laboring, and toiling in the earth under the great ones, repent. All you small and great, is not your labor for the mouth and apparel, yet your appetite, your lust and eye is not satisfied.

You teachers of the people, called priests, who have gotten into the high places, repent; and give over deceiving them, that you may be found in the life of what you profess. You rulers and magistrates, of whatever sort, high and low, small and great, repent, repent; that you may be found all in justice and judgment, that this may run down your streets, and in them righteousness reign; and that the streams and floods of ungodliness may not run down, but be stopped. You proud and idle people, men and women, repent, and come to acknowledge the Lord the Creator. You proud of the earth, great rich and small, turn, turn to the Lord. All you lawyers repent, that oppression may be taken off, and unreasonable demands may cease; and mercy may be showed to the helpless, and the jaws of the wicked may be broken, that would worry, and rend, and tear the innocent to pieces, that the oppressed, the needy, and the helpless may be sought out, and of his burden eased, that the Lord may bless you.

All you husbandmen, tillers of the earth, or keepers of cattle, repent, that your minds may be brought out of the earth, and you turned unto the Lord, and that your minds may be brought out of the greediness of gain. You buyers and sellers of cattle, and all others that are greedy of gain, greedy after the earth, greedy after riches, greedy after fashions, for this will men and women destroy one another with lies and flattery, through greediness after gain, and the earth. Repent! The voice and sound of repentance is cried

to you all, which reaches to the root of you all. The axe is laid to the root of the tree, and every tree that does not bring forth good fruit to the Lord God, must be cast into the fire; for the cry and voice of repentance is sounded, and sounds to you all, rich and poor, small and great. All tradesmen, lawyers, merchants, seamen, husbandmen, traders among cattle, judges, justices, rulers and magistrates, and you idle people of the land repent, for the day of the Lord's wrath is at hand, his vial is to be poured out on you all. Again, all you tradesmen, merchantmen whatever, or rulers, or judges, or justices, or lawyers, or husbandmen, or buyers or sellers of cattle, keep to yes and no in all your communication; whatever more words than that is from the evil one. Is it not as well to say yes and no, as to use so many words? Is it not good to keep to yes and no, to keep you out of the evil? **This is the word of the Lord God to you all** whosoever.

Again you tradesmen, merchantmen of all sorts whatsoever, buyers and sellers, do not publish a price upon the thing you sell in exchange, more than what you are willing to take. Is it not better and more ease to complete your business at a word, than to ask double or more? Does not this bring you into many vain words, and compliments, and talk, that fills the vain mind? This is deceitful before God and man. Is it not more savory to ask no more than you are willing to accept for your commodity, to keep yes and no in your communication, when you converse in your calling, than to ask more than you will be willing to take? So is not there the many words in which is the multiplying of sins? **This is the word of the Lord to you:** ask no more than you will have for your commodity, and keep to yes and no in your communication, and here will be an equal balancing of things, and a consideration before you utter words, and a using of this world, as though you used it not; and a possessing as though you possessed not. So you will come to show a life like christians, and the spirit like christians, and that you are a people in Christ's doctrine, that love his doctrine, which keep to yes and no in your communication; and you will not be a people that are high, and proud, and lofty. So a child shall trade with you as a man, because of the equity, and yes and no, and righteousness, and true weighing of things, and



true consideration of things; and people shall not be afraid of one cheating the other, or destroying one the other, where truth and equity is among them, and mercy and righteousness, and no more is set upon the thing than what they will take, who are in their yes and no in their communication. Here is the consideration before words are uttered, and where the power is over the tongue, the life of a christian is seen.

You porters and other laborers, and light and loose people, repent, and all you laboring people whatever, and judges of the earth, repent, repent, and turn to the Lord God, for fear that against you the Lord's hand be turned speedily, and you be found those that are convinced, and do not repent, to give glory to the Lord God, for fear that you are cast into the bed of sickness, and sudden judgments and plagues come upon you. For God is able to abase the pride and vanity of them who have looked to the hills for salvation, who cannot save themselves. Therefore all you that have lived without repentance, whose lives are not changed, you are those who have cumbered the ground; fruitless trees that have not brought forth fruit to God. Therefore the streams of ungodliness, streams of unrighteousness, rivers of wickedness, floods of many waters have been running so up and down the nations of the world, which the woman sat upon, which sits upon the beast. So have christians been an ill savor, their conduct, their communication, who have been out of the yes and no, the righteousness and judgment, and are not at a word in their calling and trading, and commerce with people, for which the heathen which are no christians judge them, as the Gentiles the Jews. Oh you christians, let your ways judge the heathen; let your lives, communication, conduct, judge the heathen; let it not be in the earth, but in heaven; ask no more for the commodity you exchange, than you would have. You tradesmen, buyers and sellers of all sorts, or hirers of laborers, at a word speak, and see before you speak; keep to yes and no in all your communications, this will keep you out of the evil, whatsoever is more comes of evil. With this you will come to answer that of God in the heathen, whom in righteousness God will judge. Alas for you! All your profession of the scriptures, of the apostles', Christ's and prophets' words are futile, if you



are found out of the life of the prophets, Christ and the apostles. You are only like the Jews were, of whom Christ said the devil was their father; and as the Pharisees, scribes and priests which Christ cried woe against, called whitened walls and graves, vipers and serpents, venoming and poisoning others, being not in the life the scripture was given forth from, are found such as the apostles spoke of, vain janglers about words, and vain disputers, and bringing the scriptures to oppose one another, and disputing of Christ and the saints' words, bringing scripture as the devil did, and are out of the life that gave it forth, and disputing about the body of Moses, such are in the unrepented state, which eat and drink damnation to themselves, not discerning the Lord's body; therefore you are warned.

**This is the word of the Lord God to you all**, you rulers of the earth, that righteousness and mercy, judgment and equity may run down, streaming in the nation, that the oppressed may see relief, and the peaceable eased, and the poor and needy may not be turned away, that this may run down all that which is called Christendom, that profess Christ, who is come to reign, and has set up his kingdom in power and authority, and majesty, who raises up jealousy as a man of war against all unrepented ones, that the thoughts of men are full of, and their imaginations and conceivings are at work; but the Lord is risen and rising, who will make waste him that has made desolate, who will judge righteously, according to the secrets of every man's heart, who will enter into the house, bind the strong man, and spoil his goods. The heart of all will I search, said the Lord, the reins of all will I try, the ways of all will I bring to light, the spirits of all will I make manifest, and according to them will I judge, who will make every one to confess that his ways and judgments are righteous, and render to every one a reward according to his works, whether they be good, or whether they be evil; I come quickly, and my reward is with me, said the Lord God Almighty, and there shall nothing escape in the heart, but its secrets shall be revealed, and the things that you have done in the body shall you give account for; I will exalt my kingdom and set it upon the highest throne, to tread dominions and principalities under my feet, who put down the authority, who bear my

government upon my shoulders; the Lord our righteousness is his name, who judges according to the secrets of every man's heart, who does enlighten every man that comes into the world, with which he shall see when he does evil, and when he does wrong, which is his condemnation that hates it; but he that loves the light, which he is enlightened withal, and believes in it, shall receive the light of life.

And all you makers of images, and makers of baubles and toys to please the lusts and vanity of people, repent, repent, for fear that God consume you with the vanity. Repent, for fear that God lay you in the dust with them, and make you like unto them. All you that delight in fine houses, and apparel, and the eyes are fixed in those things, repent, for fear that God destroy you with them. All you star-gazers and tellers of fortunes, and drawing people to gaze after your fancy more than after the Lord, repent, and be silent, and cover your lips, and give over your witchcraft, for fear that God cut you off, and destroy you, and make a sudden end of you for your heap of confusion, that has long reigned and ruled against the Lord. God's arm is turned, with which he will gather his people to himself; the furnace is prepared, the oven is provided, and the high buildings shall be laid low, and the cities waste, and without inhabitants. The Lord God is bringing his people to his city, and many are in their way wandering to it; and many are entered into their rest. Therefore to you repenting ones is this, and to you unrepentant ones that you may come to see the way here, out of the earth, into the righteous way and path of life, which leads to God the father of life. And to you this is the word of the Lord God, from him that dwells in that which comprehends the world, and answering this, shall be with that of God in every one of you.

### ***George Fox***

Have not ribbons, jewels, images and baubles carried away the eyes and hearts of people, which brings them to lose sincerity? O repent you whose hearts and eyes are given to vanity, for fear that the Lord comes upon you like mortar and clay, and treads you to pieces like potsherds.

# THE WOMAN LEARNING IN SILENCE, OR THE MYSTERY OF THE WOMAN'S SUBJECTION TO HER HUSBAND.

*As also the Daughter prophesying, wherein the Lord has fulfilled and is fulfilling what he spoke by the Prophet Joel: "I will pour out my spirit upon all flesh," Given forth by George Fox.*

***"Quench not the Spirit." "Despise not Prophesying." —1 Thes 5:19-20.***

Let your women learn in silence, with all subjection; here is a silent learning, a learning in silence; I suffer not a woman to teach, nor to usurp authority over the man, but to be silent; there she is to learn, in the silence, and not to usurp authority over the man, but ask her husband at home. That which usurps authority, the law takes hold of, but if you are led by the spirit, then you are not under the law; Gal 5:18 so I permit not a woman to speak in the church, as said the law. So let the woman learn in silence with all subjection; but I suffer not a woman to usurp authority over the man, but be in all silence; for Adam was formed, then Eve, and Adam was not deceived, but the woman was in the transgression, (read 1 Tim 2.) Nevertheless she shall be saved in child-bearing, if she continue in faith and love, and holiness, with sobriety. Let your women keep silence in the church, for it is not permitted them to speak, but they are commanded to be under obedience, as also said the law, the women are to be under obedience, and to be silent, and not to speak in the church, as also said the law, which does not permit it. But Christ in the male, and in the female is one, which makes free from the law: "I will pour out my spirit upon sons and daughters, and they shall



prophecy;" and if they will learn anything, let them ask their husbands at home, for it is a shame for a woman to speak in the church, which the law forbids, (and commands silence;) it is a shame to allow them to speak in the church. What? Did the word of God come out from you, or did it come unto you only.

Paul, according to the measure given to him, in all his epistles, 2 Pet 3:15-17, speaking in them of things of which some are hard to be understood, which those who are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction. You therefore, beloved, seeing you know these things, beware for fear that you also be led away with the error of the wicked, and fall from your own steadfastness, but grow in grace, and the knowledge of our Lord Jesus Christ, who is the end of the law for righteousness sake. Peter, who was unlearned in the letter, yet learned of Christ, says, such as were unlearned wrest the scriptures, and the epistles, being unlearned. The Scribes, Pharisees, great Rabbis, and doctors knew not the scriptures, being not learned of Christ, he who was the life of the prophets, and the end of the law, whom Peter was learned in, knew and preached, whom they knew not; so here the unlearned, who were in the life, confounded all the learned out of the life, and learned of him by whom the world was made, who comprehended all the learning that was in the world. So the unlearned wrest, they are to learn in silence, and not to speak, as said the law, but learn of Christ their husband who makes free from the law, Christ in the male, and Christ in the female.

Husbands love your wives, and be not bitter against them. Wives submit yourselves to your husbands as unto the Lord; the husband is the head of the wife, even as Christ is the head of the church, and is the saviour of the body; therefore as the church is subject to Christ, so let the wives be subject to their own husbands in everything. Husbands love your wives, even as Christ loved the church, and gave himself for it, that he might sanctify and cleanse it, with the washing of water by the word, that he might present it a glorious church, without spot or wrinkle, or any such thing, that it should be

holy and without blemish; so ought men to love their wives as their own bodies; he that loves his wife, loves himself, for no man ever hated his own flesh, but nourishes it, and cherishes it, even as the Lord the church, for we are members of his body, of his flesh, and of his bones; for this cause shall a man leave his father and mother, and be joined to his wife, and they twain shall be one flesh. This is a great mystery, I speak concerning Christ and the church, Eph 5:22-33. He that has an ear, let him hear this great mystery; now the unlearned men wrest it, and the unstable, who do not know this great mystery; you that are ignorant of the Lord's work, and the voice of his prophets, who are wondering at the prophesying of the daughters, who make yourselves ignorant of the scriptures, and are wondering at the Lord's prophets, his daughters, which Joel the Lord's prophet spoke of from the Lord, and said the Lord to him, I am the Lord your God, and none else, and my people shall never be ashamed: it shall come to pass after those days, I will pour forth my spirit upon all flesh, and your sons and your daughters shall prophesy, and your old men shall dream dreams, and young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit, said the Lord.

Here all may see the spirit of the Lord not limited, but upon the handmaids and the servants is the Lord's spirit poured, and to be poured. Many thousands of servants and handmaids witness the spirit of the Lord poured upon them, the word of the Lord fulfilled. Upon the sons and daughters will the Lord pour out his spirit, and they shall prophesy, and many daughters and sons, and young men and old men, witness the spirit of the Lord upon them poured out, that visions are seen, old men dream dreams, and young men see visions, and their sons and their daughters do prophesy, Joel 2:28; and in Acts 2:16-18. The apostles there gathered together, waiting upon the Lord, and the Holy Ghost fell upon them, that were to wait for the spirit. This prophecy of Joel they saw the fulfilling of, yet to the world they were as men drunk. So here the apostles witnessed the fulfilling of the prophets, who are witnesses of Christ, whom the apostles did give testimony of, and did speak of the daughters prophesying; and Philip had four daughters that



did prophesy, which the apostle did not forbid; and said the apostle, despise not prophesying. Here the prophet Joel was not against the daughters prophesying, nor the apostles were not against it, but said, despise not prophesying. The Lord said in 1 Chron 16: 22. touch not my anointed, and do my prophets no harm. So you that persecute the daughters, on whom the spirit of the Lord is poured, and believe them not, you are those who despise the prophets, and despise prophesying, and so have broken the apostles' command, who said, despise not prophesying, and show that you are out of the prophets' doctrine, and the apostles' doctrine, standing against the promise of God with all your might, who said, he would pour forth his spirit upon all flesh, and his daughters should prophesy. How can you be established, that believe not the prophets? For believing the prophets they came to be established, as you may read, 2 Chron 20.

So how ignorant of the prophets and promises of God do they, called teachers of the world, make themselves manifest, and how in darkness they appear to the children of light. You who despise prophecy (1 Thess 5:20), and cast the daughters and sons, servants and handmaids into prison, who witness the spirit of the Lord God poured forth upon them, you show that you be out of the apostles' doctrine, and to be strangers to the spirit the scriptures were given forth from, and are ignorant of the church the apostle speaks of, who said let the prophets speak two or three, and let the others judge, and if anything be revealed to one that sits by, let the first hold his peace, for you may all prophesy one by one, that all may learn, and all may be comforted, and the spirit of the prophets is subject to the prophets, for God is not the author of confusion, but of peace, as in all the churches of the saints. This order was in the church of the saints, the prophets to speak two or three, and the others to judge; and if anything was revealed to another that sat by, the first held his peace; they might all prophesy one by one, that all might learn and be comforted, and the spirit of the prophets was subject to the prophets, and this was order, and not confusion, in all the churches of the saints, which is disorder and confusion in the churches of the world, who cannot endure a daughter to prophesy, for a daughter might prophesy, and a



daughter is a prophetess, whom the spirit of the Lord is poured forth upon, and a son a prophet; for you never read that any of the prophets or apostles were against the daughters which had the spirit of the Lord poured forth upon them, but a daughter might prophesy in the church; for let your prophets speak two or three, and I will pour out my spirit upon all flesh, and your daughters shall prophesy.

So you that despise prophesying, despise God's command, and are out of Moses' light and life, who said, would to God all the Lord's people were prophets, [Num11:26, 27, 28,29](#). Daughters are the Lord's people; and when they were prophesying in the camp, there ran a young man and told Moses, and Joshua the son of Nun, the servant of Moses, and one of his young men answered and said, my Lord forbid them; but Moses said unto him, do you envy for my sake? Would to God all the Lord's people were prophets, and that the Lord would put his spirit upon them. Now mark Moses' answer, how far Moses was from limiting the spirit, that he would have the Lord's spirit put upon them all, and said, would that all the Lord's people were prophets. Now hear you magistrates, priests and people, which do put into prison sons and daughters for prophesying, and the Lord's people, you show a contrary spirit, you show a spirit that has erred from Moses' spirit, who cannot endure that the spirit of the Lord should be poured upon them, that they should prophesy, but would limit it to learned men, old books, and authors. And Anna the prophetess, the daughter of Phanuel, which was about four-score and four years of age, came into the temple, who served God with fasting and prayer night and day, she spoke of Christ to all them that looked for redemption in Jerusalem. [Luke 2:36-38](#). Here was a great testimony made about Jesus by Anna the prophetess; here you may see a daughter, who gave testimony of Jesus, who would be, and is a wonder in this our age, to see a woman of eighty-four years of age to speak of Jesus to all them that look for redemption in Jerusalem, as she did; the wicked ones would say, put her in prison, into prison with her would the priests say. And Paul, the minister of God, in [Phil 4:2-3](#), there he entreats his true yoke-fellow to help those women which labored with him in the gospel, as you

may there read. The women were joined with the other fellow-laborers, whose names are written in the book of life; and in [Rom 16](#) there you may see Priscilla and Aquila, Paul's helpers in Christ Jesus, who for his life laid down their necks. Here the wife Priscilla was an instructor, and was one of them that laid down their necks, and a helper in Christ Jesus; she and Aquila took Apollos, and expounded to him the way of God more perfectly, [Acts 18:24-26](#), one who taught in the synagogue was instructed by her and him in the way of God more perfectly; at these you synagogue-teachers scoff, to be instructed by a woman, and you that forbid a woman to speak that has the spirit of the Lord, you forbid scripture. For Aquila and Priscilla had a church in their house, and the church in Priscilla and Aquila's house was to be greeted, [1 Cor 16:19](#), who were instructors; and in the aforesaid chap. [Acts 18](#), he that was speaking boldly in the synagogue, witnessing Christ the second priest, the end of the first priesthood, that took tithes, the law, the offering, and the temple, Priscilla and Aquila expounded to him the way of God more perfectly, and the apostle Paul, a minister of the Lord, who witnessed the daughter's prophesying, said, I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea, that you receive her in the Lord as becomes saints, that you assist her in what business she has need of, for she has been a scourer of many, and of myself also, [Rom 16:1-2](#). This was Phebe the sister, the servant of the church, which was to be received in the Lord, and assisted in whatsoever business she had need. And said the apostle, as touching Priscilla and Aquila his fellow-laborers in Christ Jesus, who laid down their necks for his life, unto whom he gave thanks, and not only he did give thanks, but also all the churches of the Gentiles. Here you may see the account Aquila and Priscilla were in, who laid down their necks for the apostle, how thank-worthy they were; and Mary, in verse 6. was to be greeted, who bestowed much labor on the apostle.

You that cannot own the prophesying of the daughters, the women-laborers in the gospel, you are such as the apostle speaks of in the same chapter, which serve not the Lord Jesus Christ, but your own bellies, and by good



words and fair speeches deceive the hearts of the simple, Rom 16, for these had departed from obedience, who the apostle speaks of, and your disobedience is missing to the apostles' doctrine, who cannot endure the prophesying of the sons and daughters, whom the spirit of the Lord is poured upon, Joel 2:28. Mary Magdalene saw Jesus after his resurrection, which on the first day of the week came to the sepulcher, and when she saw Jesus, she knew not that it was he, and said unto him, "master." Jesus said unto her, "touch me not, for I am not yet ascended to my Father, but go unto my brethren, and say unto them, I ascend unto your Father, and my Father, unto your God, and my God." Mary Magdalene came and told the disciples that she had seen the Lord, and he had spoken these things unto her; the same day at evening, being the first day of the week, the disciples were assembled, Jesus came and stood in the midst, and said, peace be among you. Now here all may see that it was Mary Magdalene that was sent to declare his resurrection, and she was to tell the brethren (the disciples) where Christ was to go, to his Father, and our Father, his God, and our God, where her testimony was received. Now you that make a scoff and a wonder at a woman's declaring, you may see that it was Mary that first declared Christ after he was risen.

So be ashamed forever, and let all your mouths be stopped forever, that despise the spirit of prophecy in the daughters, and do cast them into prison, and do hinder the women-laborers in the gospel; and said the apostle, Christ in the male and in the female; and if Christ be in the female as well as in the male, is not he the same? And may not the spirit of Christ speak in the female as well as in the male? Is he there to be limited? Who is it that dare limit the holy one of Israel? For the light is the same in the male, and in the female, which comes from Christ, he by whom the world was made, and so Christ is one in all, and not divided; and who is it that dare stop Christ's mouth? who now is come to reign in his sons and daughters, Christ in the male, and Christ in the female? You that will not have him to reign in the female as well as in the male, you are against scripture, and will



not have him to reign over you, 2 Cor 13. For that male in whom Christ does reign, rule and speak, he will own Christ in the female, there to reign, to rule and speak, and come to see the apostle's doctrine, a minister of Christ and of God, and not made by the will of man, who said, that Christ was in the male and in the female, Christ all in all, and Christ in you, except you be reprobates. Now you that be reprobates, in whom Christ does not reign nor rule, cannot endure that Christ should be in the female nor in the male, but them you will haul into prison, and yet profess the words, as the Pharisees did, to whom Christ said, I was sick, and in prison, and you visited me not; and I was naked and hungry, and you clothed me not, nor fed me. Now they which might have scripture, and would not have Christ to reign, said, when saw we you in prison, or naked, and hungry, and we clothed you not, or visited you not? Inasmuch as you did it not to the least of these, you did it not unto me, said Christ. So if they who visited him not in prison, who might have the scriptures to talk of, of Christ that was to come, as you have of Christ which is come, and would not have him reign, as you will not now; such were to go into punishment prepared for the devil and his angels. If such punishment came upon them that visited him not, when he was cast into prison, what will come upon you that do cast him into prison?

But Christ is come to reign, he by whom the world was made, who was before the world was made, who now reigns in his sons and daughters, and in the male and in the female, that the glory is seen that the Son had with the Father before the world began, which glory those males and females that receive Christ do see, and the spirits of the prophets are subject to the prophets, whether it be son or daughter that prophesies, for the spirits of the prophets are subject to the prophets, and the prophets may speak one by one in the true church, and the daughter may prophesy as well as the son. Now every one having a light from Christ Jesus, the Son of God, him by whom the world was made, being turned to the light, turned to Christ, him by whom the world was made, sees him the prophet, whom God has raised up, which Moses spoke of, who is the end of the prophets, and with the light sees Christ, the gift of God, the promise of the Father; and receiving him,

you will see with the light such as act contrary to the light, which they are lightened withal, what portion is due to them, who contrary to the light do act, which comes from Jesus Christ; and with the light you will see the promise of life to them that walk in the light, that comes from Jesus, and every one receiving the light which comes from Christ, may receive the spirit of prophecy, whether they be male or female, and the spirit of prophecy is the testimony of Jesus; if male and female have received the testimony of Jesus, they have received the spirit of prophecy.

## **A DECLARATION CONCERNING FASTING, AND THE PRAYER THAT GOD ACCEPTS.**

*Given forth by G. F.*

To all you that are keeping fasts, who smite with the fist of wickedness, and fast for strife and debate. The voice has cried aloud like a trumpet against you. Now to you, and to all, that you may come to know the true fast, which is accepted, and the fast which is in the strifes, and the debate, and smiting with the fists of wickedness; which fast is not required of the Lord. Behold, in the day of your fast you find pleasure, and exact all your labor; behold, mark, take notice, you fast for strife and debate, to smite with the fists of wickedness, you should not fast as you do this day, to make your voice known on high. Is it such a fast that I have chosen? said the Lord. A day for a man to afflict his soul; is it to bow down his head like a bulrush, to spread sackcloth under him? Will you call this a fast, and acceptable day to the Lord? Consider, all you that do fast, see if yours be not hanging down the head for a day like a bulrush, and is in strife and debate, and to smite with the fists of wickedness, whose voice you make to be known on high, but this fast is not with the Lord accepted; but that which leads you from strife, from



debate, from wickedness, which is not the bowing down the head as a bulrush for a day, and yet live in exacting and pleasure, this is not accepted with the Lord, but that which separates from wickedness, debate, strife, pleasures, smiting with the fists of wickedness, that which separates from that, brings to know the true fast, which breaks the bonds of iniquity, and deals the bread to the hungry, brings the poor that are cast out to his own house, and when he sees any naked he covers them, and hides not himself from his own flesh; here is the true fast which separates from them, where the bonds of iniquity are standing, and the heavy burden of the oppressed remaining, and the yoke not broken, who deal not the bread to the hungry, and bring not the poor to their own house, and see the naked, but let him go unclothed, and hide themselves from his own flesh; yet such will make their voice to be heard on high, as Christ speaks of the Pharisees, which sounded a trumpet before them, and disfigured their faces, to appear to men to fast, but the bonds of iniquity were standing, strife and debate were standing, striking with the fist of wickedness standing, that made their voice heard on high, who had their reward.

But that which brings to the true fast, which appears not to men to fast, but unto the Father which sees in secret, and the Father that sees in secret shall reward it openly. This fast separates from the Pharisees' fast, and them that bow the head for a day like a bulrush; and this is it which brings to deal the bread to the hungry, and to clothe your own flesh when you see them naked, and bring the poor to your house, and to loose the bonds of wickedness; [mark,] this is the fast, and to undo every heavy burden; [mark again,] and to let the oppressed go free; this is the fast, and to break every yoke; and you that observe this fast, then shall your light break forth as the morning, and your health shall spring forth speedily, and your righteousness shall go before you; the glory of the Lord shall be your rearward; then shall you call, and the Lord shall answer, you shall cry, and he shall say, here I am; if you take away from the midst of you the yoke, the putting forth of the finger and speaking vanity, and if you draw out your soul to the hungry, and satisfy the afflicted soul, then shall your light arise in obscurity, and your darkness be



as the noon-day; the light brings to know this fast, and walking in it, this is kept, and he that believes in darkness abides not.

Again, the Lord shall guide you continually, and satisfy your soul in drought, and make fat your bones, and you shall be like a watered garden, and like a spring whose waters fail not; these are they which are guided with the light, which comes from Christ where the springs are.

Again, those who shall keep this fast, shall build the old waste places, you shall raise up the foundations of many generations, and shall be called the repairer of the breach, the restorer of the paths to dwell in. That which gives now to see the foundation of many generations, is the light which separates from all which is out of the light; and those who go out of the light, though they may pretend a fast, bowing down the head for a time, yet they are far from this fast, and him that does raise up the foundation of many generations, and is a repairer of the breach, and restorer of the paths to dwell in; that which does give to see this foundation of many generations; and these breaches that are to be repaired and restored, and the paths to dwell in, is the light, which brings to know the true fast, and where this fast is known, which is from wickedness, from debate, from strife, from pleasures, from exacting, from the voice that is heard on high, from the speaking of vanity, from the bonds of iniquity which breaks every yoke, let the oppressed go free, here the health grows, where the morning is known, righteousness goes forth, the glory of the Lord is the rearward, and the light rises, and the soul is drawn out to the hungry, and satisfies the afflicted soul, and the springs of living water are known and felt, the waters fail not, here the Lord guides continually, and the foundation of many generations comes to be seen and raised up, and the repairer of breaches is here witnessed, and the restorer of paths to dwell in.

But all such as be from the light which the prophets were in, with which they saw Christ, and such to be in fasts, where was strife, where was wickedness, where was debate, where was bowing down like a bulrush for a day, lifting

their voice on high, and the bonds of wickedness yet standing, and the burdens unloosed, and the oppressed not let go free, and the yoke not broken, the nakedness not clothed, the bread not dealt to the hungry, and the foundation of many generations not raised up until these things before mentioned be broken down, on such the light breaks not forth as the morning, and the Lord hears not that, and such have their reward, and such their iniquities have separated them from their God, and their sins have hid his face from them that he will not hear, and such their hands are defiled with blood, and their fingers with iniquity, whose lips have spoken lies, and tongues have uttered perverseness; none called for justice, nor any plead for truth; they trust in vanity, and speak lies, and conceive mischief, and bring forth iniquity, they hatch cockatrice eggs, and weave the spider's web; he that eats of their eggs dies, and that which is crushed breaks out into a viper, their web shall not become garments, neither shall they cover themselves with their work; [mark and take notice,] their works are works of iniquity, the act of violence is in their hands, their feet run to do evil, they make haste to shed innocent blood, their thoughts are thoughts of iniquity, wasting and destruction is in their paths, the way of peace they know not; there is no judgment in their doings, they have made them a crooked path, whatsoever goes therein shall not know peace; [mark,] such go from the light, therefore is judgment far, neither does justice overtake; and here is obscurity, and here is the walking in darkness, and here is the groping like blind men, as though they had no eyes, and their stumbling at noon-day in the desolate places, like dead men, and here is the roaring like bears, and mourning sorely, like doves, and here judgment is looked for, but there is none, and salvation is put far off, for the light is denied which gives to see it, but here the multiplying of transgression, and their sins testifying against them, and the transgression that was within them, and their iniquities which they knew, in transgressing and lying against the Lord, speaking the things they should not, when they knew with that of God in them, they should not speak it; so departing from the way of God, speaking oppression, revolting, conceiving and uttering forth from the heart words of falsehood; here is judgment turned away backward, and justice stands afar off, truth is fallen



in the streets and cannot enter; yes truth falls, and he that departs from iniquity makes himself a prey; yes the Lord saw it, and it displeased him.

These are such that are in the fast which God does not accept, and are not in the true fast of them, whose light breaks forth as the morning; but these are such that be in the false fast, who grope like blind men, and that which gives to know the true fast and the false fast, is the light, that gives to see each, where the true judgment is, and the iniquity stands not, nor the transgressor, nor the speaker of lies, but that is judged and condemned with the light, which makes it manifest; and who be in this fast when they call upon the Lord, the Lord will answer them, here am I; and here truth is pleaded for, and falsehood flies away, but who be out of this fast in the perverseness, their tongues uttering perverse things, are stumbling and groping like blind men, which be from the light, in the iniquity, which separates from God, who hides his face from them that he will not hear; going from the light, goes from the Lord and his face; so this is it which must be fasted from, for this is it which separates from God, and here comes the reward openly, which condemns all that before mentioned, which is contrary to the light, injustice, iniquity, transgression, vanity, and that which brings forth mischief, which hatches the cockatrice eggs, and weaves the spider's web; he that eats of these eggs dies, [mark,] that which is crushed breaks out into a viper; [mark again,] their web shall not become garments, neither shall they cover themselves with their works of vanity, acts of violence is in their hands, this is all from the light in the wickedness; their feet run to do evil, make haste to shed innocent blood; their thoughts are thoughts of vanity, wasting and destruction is in their path, this is all from the light. Again, the way of peace they know not, there is no judgment in their goings; they have made them crooked paths, whosoever goes therein shall not know peace. [mark,] who goes in their way, that know not the way of peace, shall not know peace, whose path is crooked, where there is no judgment in their goings; [take notice,] no judgment in their goings; and this is all from the light, which manifests that which is to be judged, where the covenant of peace is known, where all that which is contrary to that



before mentioned, is kept out; so all who live in those things before mentioned, contrary to the light in the false fast, they may mark their path, and behold their reward, who be out of the light, stumbling and groping like blind men; and those who be in the true fast, are from all them separated, their words, their actions and fruits, and their fast, whose fast breaks the bonds of iniquity, and whom the Lord hears, and to whom righteousness springs forth, and goes before them; the glory of the Lord is their rear-guard.

## THE PROMISE OF GOD PROCLAIMED:

*Which is Christ, the everlasting Covenant of God to the Jews, Gentiles, and all People upon the Earth, of which God spoke by his Prophets, and was preached by the Apostles, and by his Servants and Messengers, sent forth since for Barbados, New England, Virginia, the East and West Indies, and the South and North Parts of the World, to go to them all.*

—By G. F.

The promise of the most high God, that lives forevermore, which he promised to the Gentiles by his prophets in the days of old, *Isa. 11:9-10*, the earth shall be full of the knowledge of the Lord, as the waters cover the sea, [mark,] and in that day, [mark,] there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek, [mark,] to it shall the Gentiles seek, and his rest shall be glorious.

Behold, said the Lord God, that lives forever, behold my servant, whom I uphold, mine elect in whom my soul delights; I have put my spirit upon him, and the isles shall wait for his law, he shall bring forth judgment to the

Gentiles, [mark,] judgment to them, though they lived as the wild beasts; this is the promise which sets up judgment in the earth, and the isles shall wait for his law. He that creates the heavens, the Lord God, and he that spreads forth the earth, and that which comes out of it, and he that gives breath unto the people, and spirit to them that dwell therein, and has called his covenant in righteousness, and will uphold his hand. I will give you for a covenant of the people, and a light to the Gentiles, to open the blind eyes, and to bring the prisoners out of the prison, and them that sit in darkness, out of the prison house. Isa 42:1-7.

The Lord he will not give his glory to graven images, and his covenant of light is a new thing, he will bring to pass in the earth, who measures the waters in the hollow of his hand, and metes out heaven with a span, and comprehends the dust of the earth in a measure, and weighs the mountains in scales, and the hills in a balance, the mighty God of heaven and earth, that is the God of the spirits of all flesh, who has all souls in his hand, God that lives forever and ever, whose hand is his power, all nations are as a drop of a bucket, and are accounted as the dust of a balance. Behold he takes up the isles as a very small thing, all nations before him are as nothing, and they are accounted to him as less than nothing, and vanity, then to whom will you liken God, that lives forever and ever. Isa 40.

And the living God said, concerning Christ, his covenant, is it a light thing that you should be my servant, to raise up the tribes of Jacob and restore the preserved of Israel? I will give you for a light to the Gentiles, [mark,] the heathen, which shall gather Israel, and be my salvation to the ends of the earth, to him that the nations shall abhor, and man shall despise, but you shall say to the prisoners go forth, and to them that be in darkness, show yourselves, then the heavens shall sing, and the earth shall be joyful, Isa 49. I will lift up my hand, said the Lord God, that lives forevermore, to the Gentiles, [mark,] the heathen, and set up my standard to the people, verse 22 You shall break forth on the right hand and on the left, and your seed shall inherit the Gentiles, and the desolate cities shall be inhabited, Isa 54.

[mark,] the Gentiles shall inherit the seed, and so become heirs; and this is the covenant, said the Lord God, that lives forever, my spirit that is upon you. Isa 59:21.

Arise, shine, for your light is come, and the glory of the Lord is risen, the Gentiles shall come to your light, and the kings to the brightness of your rising, and you shall see and flow together, and your heart shall fear, and be enlarged, because the abundance of the sea shall be converted, [mark the sea,] unto you, and the force of the Gentiles shall come unto you, and these shall show forth the praises of the Lord, that lives forever, and the isles shall wait for me, said the Lord. Isa 60:2,5.

And said the Lord, that loves judgment, that makes the everlasting covenant with the Jews, their seed shall be known among the Gentiles, and their offspring among the people; rejoice in the Lord my soul, and be joyful in God that lives forever, for he clothes me with a garment of salvation, and covers me with the robes of righteousness, who causes righteousness and peace to spring forth before all nations; the Gentiles shall see your righteousness, and all kings your glory, and righteousness shall go forth as brightness, and salvation as a lamp that burns, the Lord God shall be an everlasting light unto you, and your God your glory, and the Lord God shall be your everlasting light, and the days of your mourning shall be ended, and your people shall be all righteous, and they shall inherit the land forever, the branch of my planting, the work of my hand, that it may be glorified forever, a little one shall become a thousand, and a small one a strong nation, I the Lord will hasten it in its time. Isa 60,61, 62.

I will gather all nations and tongues, said the living God, and they shall come to see my glory, and I will set him for a sign among them, to the isles and them afar off, that have not heard my fame, and those who heard my glory shall declare my name among the Gentiles; as the new heavens and the new earth, that I make shall remain before me, said the Lord, so shall your seed and your name remain, Isa 66:19,22. For you O Lord that made the



heavens, the Gentiles shall come unto them from the ends of the earth, and say surely our fathers inherited lies, wherein there is no profit, [Jer 16:19](#). Here the Gentiles come to see their own vanities, with the light that comes from God; proclaiming among the Gentiles, said the mighty God, let the heathen be awakened; come all you heathen and gather yourselves together, let the heathen be awakened and come up to the valley of Jehoshaphat, for there I will judge them round about; for the harvest is ripe and the press is full, and the sickle is ready, [Joel 3](#). and my name shall be great among the heathen, said the Lord of hosts, from the rising of the sun to the going down of the same, shall my name be great among the Gentiles; in every place shall incense be offered to my name. [Mal 1](#).

[Mat 12:20](#), He shall show judgment to the Gentiles, and he shall not strive, a bruised reed he will not break, nor the smoking flax he will not quench, and shall bring forth judgment to the Gentiles; and Simeon prophesied, who said his eyes had seen his salvation, a light to enlighten the Gentiles, and the glory of Israel. [Luke 2:29-32](#).

The Lord sent Paul after he had opened his eyes, and had chosen him to bear his name among the Gentiles, and many of the Gentiles received the word of the mighty God through Paul, and God granted repentance unto the Gentiles unto life, and the Gentiles glorified the word of the Lord, as many as knew the life eternal, and the Gentiles besought the apostles to preach the word, [Acts 13](#). And Christ suffered and rose again, that he might show light to the people and the Gentiles, according to the prophets, [Acts 26](#). So many of the Gentiles were called in the days of the apostles, and came to see the glory of God.

And the Gentiles that did not seek after righteousness, have obtained the righteousness of faith, and the Gentiles did by nature the things contained in the law, which judged the Jews, that had the law, [Rom 2](#). For both Jews and Gentiles were concluded under sin, that he might have mercy upon all, and God was the God of the Gentiles as well as of the Jews, [Rom 3](#). So glory and

honor is to the Jew and Gentile, that does seek the glory and honor and eternal life; and that the Gentiles might glorify God for his mercy, as it is written, for this cause I will confess your name among the Gentiles, and sing forth your praise; and Isaiah said, there shall be a root of Jesse, [mark,] that shall arise and shall reign over the Gentiles, and in him shall the Gentiles trust; and God revealed his Son in the apostle, that he might preach him among the Gentiles, who is now revealed that he might be preached, and the blessing of Abraham might come upon the Gentiles, that they might receive the promise of the spirit through faith, *Gal 3:14*, that the Gentiles should be heirs and partakers of the promise of Christ by the gospel, *Eph 3*, to whom God would make known what is the riches of his promise to the Gentiles, Christ in you the hope of glory, *Col 1:26-27*. Great is the mystery of godliness, God manifested in the flesh, preached unto the Gentiles, believed on in the world, *1 Tim 3:16*. that it might be fulfilled that was written, the land of Zebulun and Naphtali by the sea coasts beyond Jordan, Galilee of the Gentiles, spoken of by the prophet Isaiah, those who sat in darkness and the region and shadow of death, to them light sprang forth, *Mat 4*.

Paul in his confession said, he was sent to open the eyes of the blind, and to turn people from darkness to light, and from the power of Satan unto God, this he confessed before the heathen rulers, for which they thought he had been mad, which preached to the Gentiles repentance, to turn to God from dead works, *Acts 26:18* . And Paul declared in the midst of Mars-hill the unknown God, which set all the heathen in an uproar, *Acts 17:22*.

And the Lord put on righteousness as a breast-plate, and the helmet of salvation upon his head, and the garments of vengeance, for clothing, and was clad with zeal as a cloak. *Isa 59:17*.

## AN EPISTLE TO ALL PEOPLE ON

# THE EARTH

Be not rash with your mouth, and let not your heart be hasty to utter a word before God.

For God is in heaven, and you are on earth; therefore let your words be few. For a dream comes with much business and painful effort, and a fool's voice with many words. Ecc 5:2-3

*Showing the Ignorance of all the World, both Believers and Teachers,  
of the Birth that must be Silent, and of the Birth that is to Speak,  
which declares God;*

*and the Difference between Silence and Speaking,  
that they may come to an Understanding of themselves,  
and may know that Christ Jesus, the Light of the World,  
is their Teacher, or their Condemnation.*

*Also showing that it was the Practice of many to wait in  
Silence upon God,  
to hear his Word, and know his Voice.—By George Fox*

Text in Light Blue or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

(Note: Portions of this text that referred to the persecution the early Quakers experienced have been deleted.)

YOU have not come to know **the time to keep silence before the time to speak**, Ecc 3:7; but you are instead those such as Jeremiah speaks of, Jer 23, who use your tongues, and **say the Lord said, when the Lord has not spoken to you**. So you have not known the keeping of silence, before



the speaking. You are like those who David in Psa 12 speaks of; who say that your tongues are your own, and that you ought to speak. So hear what Isaiah said: '**sit down in silence, get you into darkness, O daughter of the Chaldeans, you shall no more be called the lady of kingdoms,**' [mark here,] the lady of kingdoms must come to silence, *Isa.* 47:5. And you know not to sit in silence in the fenced cities, as in *Jer.* 8-14; but the Lord will put you to silence, and **you must witness silence before you come to speak.** Kir of Moab was brought to silence, because he was in the night, *Isa.* 15. And all of you that are of Moab's stock must keep silence, though you have had a time to speak, and used your tongues before the time of silence was known, and the tongue of the dumb to sing. The songs of the temple shall be turned into howling, said the Lord, and there shall remain dead bodies in every place, and they shall cast them forth with silence, *Amos* 8. He that has an ear to hear, let him hear: **such as know the seven seals, shall know the silence in heaven.** And when I saw the seven seals, there was silence for half an hour in heaven; he that can, read this and understand, *Rev* 8:1. And the apostle said, "Let the woman learn in silence with all subjection, for I suffer not a woman to speak, nor to usurp authority over the man, but to be in silence," as said the law, *1 Tim* 2:11-12. Yet said the Lord, "I will pour out my spirit upon all flesh, and my sons and my daughters shall prophesy," *Joel* 2, *Acts* 2; and those who are led by the spirit are not under the law. And be swift to hear and slow to speak, said the apostle; and he speaks of the many unruly and vain talkers, and such teachers that are out of the faith, and had gotten the form of godliness, which were to be turned away from, who crept in among them in those days, who were to be silent. So here is a time to speak, and a time to keep silence; **"Be silent, oh all flesh before the Lord."** *Zech* 2:13

Now here is a birth, which is born of the flesh; and this birth, which born of the flesh, will persecute that birth, which is born of the spirit. Now come all, to know the birth which is to be silent; which birth is persecuted by those born only after the flesh. Let us see you priests that if you speak from the flesh or not. If you teachers and believers of Christ say you are not in the

same spirit that gave forth the scriptures, then you don't have the same birth that they had; so then you have the other birth, the flesh only. So you are either in the time to keep silence, as Solomon speaks of, or you are of those who Jeremiah speaks of: that use your tongues, though the Lord never spoke to you; and you are those who are swifter to speak than to hear, contrary to the apostles' doctrine, which are the lying prophets, who have not the same spirit in which were the apostles; from which spirit, the scriptures were given forth. Therefore you have not that birth and spirit that speaks forth scripture. Some had come to the time that they might speak, so holy men of God spoke forth the scriptures, as they were moved by the Holy Ghost. And they came to the watching and praying, but the “sacrifices of the wicked are abomination to the Lord, and all that watch for iniquity shall be cut off,” *Isa 29*; and the apostles were told to wait, and being assembled, they were told to not depart from Jerusalem, but to wait for the promise of the Father; and they were to receive the power after the Holy Ghost came, that they might be witnesses unto Christ.

Now here was a time of waiting, here is a time of receiving, here is a time of speaking: the Holy Ghost fell upon them, so that they spoke the wonderful things of God, *Acts 2:2-4*; and these were those who were gathered together with one accord. So where two or three are gathered together in the name of Christ, he is there in the midst of them; and Christ commanded the assemblies that were met together, to wait for the Holy Ghost and the power, not to depart, but to wait for the promise of the Father at Jerusalem. So the saints were not to forsake the assembling of themselves together, but to exhort one another, inasmuch **as they saw the day approaching**. *Heb 10:25*. And what if you should see such an assembly as was in the days of Ezra? They trembled at the word of the God of Israel, because of the transgression of those that had been carried away, and sat astonished until the evening sacrifice. This would be a wonder among you, *Ezra 9*.

And those who come into a true waiting, the true assembling, they come to the true supplication and praying. What if you saw some people sit down, as



Job did, for seven days; and spoke not a word to one another; this would fret the contrary mind, this would make you to wonder, *Job 2*. But I say, wait on the Lord, and let them be ashamed that transgress; wait on the Lord and be of good courage, and he will strengthen your heart; wait you on the Lord, *Psa 25*, and *Psa 27*, and rest on the Lord, and wait patiently for him. Fret not yourself because of him that prospers in his way, because of the man who brings wicked devices to pass. *Psa 37*. The Lord will wipe away all tears from all faces, and rebuke the people, the Lord has spoken it. It shall be said in that day, this is the Lord, lo we have waited for him, we will be glad in his salvation, *Isa 25*. The Lord is good to him that waits for him, to the soul that seeks him. It is good for a man that he should both hope, and quietly wait for the salvation of the Lord. It is good for a man to bear the yoke in his youth; he sits alone and keeps silence, because he has borne it upon him. Now that which has done iniquity must come into the silence, before the just comes to reign and have dominion, *Lam 3:25-28*. For the earnest expectation of the created being waits for the manifestation of the Son of God, and who groan within themselves for the adoption, namely, the redemption of the body; and are in that condition, that they do not know what they should pray for, but the spirit makes intercession with sighs and groans that cannot be uttered. So come to feel him that searches the heart, and knows what is the mind; of the spirit, because he makes intercession for the saints according to the will of God, *Rom 8*. Micah cried against the diviners and teachers for money, and he said he would wait upon the Lord, and he would look unto the God of his salvation, and he would hear him.

Be patient, my brethren, waiting for the coming of the Lord Jesus Christ. The husbandman waits for the precious seed of the earth, he has long patience for it, until he receives the early and latter rain: so be you also patiently established in your hearts, for the coming of our Lord draws near, *James 5*. The end of all things is at hand, be sober and watch unto prayer, *1 Pet 4*. The apostles were in laboring, and watching, and fasting, *2 Cor 6*. Now read these three places. Blessed are they who when the Lord comes shall be found watching; verily he shall make them to gird themselves and



sit down to eat, and will come and serve them. So blessed is the man that hears me, and watches daily at my gate, watching at the posts of my door. *Pro 8*. Christ said to his disciples; watch therefore, for ye know not what hour the Lord does come; and watch therefore, for ye know not the day nor the hour, in which the Son of man comes. *Mat 25*. This spoke Christ concerning the foolish virgins and the wise, such as had oil in their lamps, and such as had not. Therefore look to yourselves you that are pleased to go and buy. What do you think of those who Christ bids tarry here and watch with him, and Christ comes and finds them asleep, and said, could you not watch with me one hour? Watch and pray, lest you enter into temptation. Watch you therefore, said Christ, for you know not when the lord of the house comes, lest, when he comes, he finds you asleep: and **what I say unto one, I say unto all, watch.** *Mark 13*.

Now mind where the watching is, and the praying is; they are in the light, in that which silences all flesh, for words spoken in the light leads from the watch. Therefore come to know the watch set before every one of your mouths, and so to keep that silenced that must be stopped; and so what Christ said to one, he said unto all, **watch**. Now **all being upon the watch, all are waiting**; and here all men shall come to know the armor against that which will lead us aside. Timothy was to watch in all things, and the saints were to watch and be sober unto prayer, *1 Pet 4:7*, *1 Thes 1*. Let us not sleep as do others, but let us watch and be sober; for those who sleep, sleep in the night, and those who are drunk, are drunk in the night; but let us who be of the day be sober, putting on the breast-plate of faith and love, and for a helmet, the hope of salvation; for God has not appointed us for wrath, but to obtain salvation by our Lord. The saints were to watch, yes and to stand fast in the faith, and watch in the same with thanksgiving, *Col 4:2*, continuing in praying and watching with thanksgiving. Remember therefore how you have heard and received, and hold fast and repent: if therefore you shall not watch, I will come on you as a thief, you shall not know what hour I will come upon you, *Rev. 3:3*, [mark,] who are off from the watch, Christ comes on them so; and those who are out from the watch, are out of the light

that comes from Christ. Watch therefore with all perseverance and supplication for all saints. The apostles bid the saints watch, *Acts 20*, for wolves would come in among them; (but he had coveted no man's silver, nor no man's apparel) ; but such would enter in after the days of the apostles. And such as feared the Lord met often together, and spoke one to another; and such the Lord spares in the day he makes up his jewels, as a man spares his only son that serves him. The apostle said, build up yourselves in the most holy faith, praying in the Holy Ghost. [Mark,] The building up is in that which is holy, in the holy faith, and the praying in the Holy Ghost. Now he speaks of some: that speak high swelling words, but themselves living in the hypocrisy, and were gone into the ways of Cain and Balaam, and are those who must know a time of silence; for such build not among the saints, for they are Babylon's stones. **So all these high speakers which speak the words of the scriptures, but not from the Holy Ghost that gave them forth, they are out of that Spirit in which the saints pray; and so those who pray out of the Holy Spirit, are an abomination; they are to be silent.** They, who are out of the faith, are out of that by which the saints build up one another, the holy faith. That which is holy gives victory; in that the saints build up, in that they fear God; so in the faith, in the unity; for it gives victory over the enemy and the impure; for it purifies the heart, and without it man cannot please God, neither can they build up in the unity, nor in the faith that **gives the victory**, in which is the unity, which is the gift of God by which they please him. Such praying is in the Holy Ghost; the scripture was given forth from the Holy Ghost. Stephen was a man full of the Holy Ghost. In his examination, when he spoke to the council, he told them that they resisted the Holy Ghost, as their fathers did; and yet they professed the scriptures, but resisted the Holy Ghost. Now all those people, who have the scriptures, and resist the Holy Ghost, they resist that which gave forth the scriptures, and their gathering and their praying are abomination, and their gatherings are to be scattered.

And therefore all friends, that are come to witness the Holy Ghost and faith, in which the true praying and building is, which gives victory over the world,



which is the gift of God, in which you please God, keep your meetings, and being met together, **as you are moved, speak**; for they spoke as they were moved by the Holy Ghost, and as the spirit gave them utterance. And they prayed with the spirit, and it helped their infirmities, for they could not tell what to pray for as they ought: but he that searches the heart, knows the mind of the spirit that teaches to pray. And here comes to be known the birth born of the spirit, which God the Father of spirits hears, which is not of that birth born after the flesh, but is persecuted by that birth.

Now you may see the just man Simeon, *Luke 2*, who waited for the consolation of Israel, it was revealed to him, he came to see it; and the people gladly received Christ, for they waited for him, *Luke 8:40*. Now [mark,] that which is not silenced does not wait upon Jesus but persecutes that birth: but the birth is brought forth, and the light springs, and that is known and seen, that must speak, and that is known that must keep silence. Praises arise to the Lord God forever, who is exalting the birth born of the spirit, which is feeding upon the bread of life, which is nourished with the life in the bosom of the Lord God of life, and the elder is become servant to the younger. The arm of God reigns above the elder in his kingdom and throne, and God has fulfilled his promise, and is fulfilling it; and the time to speak is known, and the time to keep silence is known. Now those who are not come to distinguish each birth and each mouth, they do not know the time of silence, and the time of speaking; such are judged for judging the things of God, and are not fit to judge, as are such that know the peace of God that passes the understanding, and that which is unspeakable; they know silence in the life and in the spirit of God. This is to be read among Friends, and from them to pass abroad through the world. That which brings to look into the world, into time, captivates; where is the ground of the spirit of strife and mastery, and the crown that fades and vanishes away. As the life arises that stands in God; which gives to feel the crown which is immortal, which brings you to feel that which brings you to the beginning, which lets you see before pen, ink or paper, or writing was; in that live, which will let you see the fulfilling of that which was written.



And you that think yourselves above the world, whose wine is mingled with water, who wear the linen and woolen garment, who through pride and ease, and false joys lose the sincerity, whereby an earthen veil covers you. Through the lust lived in, a veil of flesh is spread over the whorish and adulterous woman that has been among you, which brings forth many children, which strives to lay the heritage of the Lord waste; this is but as briars and thorns that set themselves in battle against the Lord, who is a consuming fire. The whole world is now stumbling at the light, who have been checked with it and convinced, but now are turned from it. ... And here is the generation of mockers, out of the life, and out of the light, and every one striving for mastery and lordship and authority one over another; but it shall not be so with you who are children of light, disciples of Christ, not of this world, whose kingdom is not of the world, and who come out of strife, come into peace. Therefore all people dwell in that which leads into peace, and out of confusion, for God is not the author of that; but those are out of his life, that hold the truth in unrighteousness.

Come out of the bustlings, who are up in your wantonness, lightness and pleasures, who set the whole course of nature on fire, among whom the way of peace, and that which is perfect is not known. Among whom you have the words of Christ, the apostles and prophets, and the scriptures of truth; who hold it in the unrighteousness, where all spirits are disquieted, and the elements come to burn like fire, where is all the masteries and seeking for earthly crowns, and exalting among the people, and gathering parties out of people. Where stands the several ways and distances of people one from another, and opinions and sects. .. Where enter heats and fires, storms and the many waters, and the sea and the earth, the dragon and the beast, and the false prophets, which was the wonder in heaven, cast down into the earth, which make war against the saints and the Lamb, but over all the Lamb has got the victory. That which drank the cup of fornication, and she that gives the cup of fornication, and is that which draws people from the life within them. So there are all the unquiet spirits in the world, and the

restless and the wearied; for there is none upon the earth that come to have their spirits quieted, but who come to the light, that Christ Jesus has enlightened them withal; and so comes every spirit here to have a particular satisfaction and quietness in his own mind; and here comes the weary to have rest in Christ, who has enlightened them. No one can hold the truth in unrighteousness, until he comes to that of God revealed in him; and so that of God revealed in him, leads his mind up to God, he comes to the quiet and peaceable life and comes to retain God in his knowledge; and his spirit is quieted, and he comes to hold the truth in righteousness, and his mind is not reprobated. Such shall find mercy of God, when their minds are guided up unto God, and their spirits and minds are quieted in silent waiting upon God; **and in one half hour have more peace and satisfaction, than they have had from all other teachers of the world all their life time.** Here they come to feel that which quiets their minds to God, and they find and feel the way of peace, and come to grow up in that life from which the scriptures were given forth; and grow up in the life in which the saints lived, and into the spirit which guided their minds up to God the Father of spirits, whereby every particular comes to a particular satisfaction. All this bustling and teaching in the world for earthly things, men and people shall turn from it; for that is in the earth, it is that which went in Cora's way, and Cain's way, and Balaam's way, which is now standing in the way, which the apostles saw coming in before their decease.

So as you all come to be guided with that of God in you, and to feel that of God in you to guide your minds up to God, you shall come to satisfaction; it leads you up out of the earth to that within, so from all those without. The glory of the Lord God comes to be revealed in you. Though you may *profess* all the scriptures of truth, yet if every particular of you do not come to feel that of God, which God has manifested in you, and showed to you to guide your minds to God, you cannot *know* any of the scriptures; for that opens the words to every particular, and gives to every particular, a particular satisfaction, by which every one comes to pray in the spirit, and sing in the spirit, from which glory is given to God. Now there is not a people upon the



earth, who have come from the first Adam's state in the earth, driven from God in sin, and death, and unrighteousness, to the second Adam's state; but who come to the light that enlightens every one that comes into the world. They, who will not come to the second Adam from the first Adam, they will not come to the Lord from heaven who is the way to the Father. So they, who have not come to the light which enlightens every one that comes into the world, they are in the first state; driven from God, from his righteousness, from his wisdom, from the truth, the light, the life. For Christ the light, which enlightens every man that comes into the world, is the way to the Father, the truth, the life, the light, God's wisdom, God's righteousness, the hope of glory, and the power of God; the redemption, the teacher and the saviour, who enlightens every man that comes into the world, who is the way to the Father, which all the world despises. And their teaching of people is far from the light which enlightens every man that comes into the world, for they do not acknowledge the light, being out of God's wisdom in the devilish, that is both earthly and sensual. So this is the state driven from God; God's wisdom brings to God. All of you upon the earth that deny the light that enlightens every man that comes into the world, you are yet in the transgression in the first Adam; you are in your own righteousness. For any righteousness, that is not in the light, is your own. For Christ the light is God's righteousness. So everyone that comes into the world being enlightened, who hears not the light, which enlightens him, he hears not the prophet of which Moses prophesied; so the light condemns him, and he is to be cut off from among the people. And so all the world are away from Christ the light, from that of God in them; some in the presumption and some in the envy, and that eats them out and slays them. **Some in the false joy of presumption mount up to heaven, and fall down to the earth again. There all the minds are unestablished in the world.** They go from that of God in them, which does not change and the truth does not change, which comprehends the world and fathoms the world. They go from the light, which enlightens every man that comes into the world, and though he hates it, it is his condemnation.



...All people must come to know Christ your teacher, who said, 'learn of me, I am the way to the Father;' so the light that enlightens everyone that comes into the world, is the new and living way. You that are come to the light you are enlightened withal, you are come to that which is new, and living, now as ever it was. Therefore, all people come to know **the light in you, shining in your hearts, to give you the knowledge of God, in the face of Jesus Christ**; and all people come to know the heavenly treasure in the earthly vessels; which none do, but those who come to the light, which Christ has enlightened them withal; and all people come to know the second Adam, the Lord from heaven, above the first Adam, who enlightens every man that comes into the world; none knows him, but who owns the light, which brings them out of the first Adam's state, out of the earthly into the heavenly; and all people come to know God's word in your hearts, there to obey it, and there mind to do it. This is the word of faith preached; the ministers of the letter may keep you reading the letter without you, and telling you about the letter without you, but they cannot endure, (who deny the light), talking of the word within them in the heart; for feeling God's word in the heart to obey it, you come to know that which the prophets and apostles witnessed, the word of life which became flesh, which is Christ in us. Know him in you, all peoples upon the earth, then you will not be reprobates, [sin still lives in them] for if Christ be in you, the body is dead because of sin, and you are alive to righteousness. All people come to know the new covenant that God has prophesied of by his prophets, and Moses wrote of, and the apostles were witnesses and enjoyers of; the everlasting covenant. Knowing the end of the first covenant, know this covenant which is everlasting, the new covenant with God and his people forever. His law is in their hearts, that you need not say one to another, know the Lord; so that you may come to enjoy the thing the scripture speaks of. And all people come to know the mind of Christ, (which none can but who come to the light, he has enlightened them withal), that you may come to be of one mind, heart and soul. And all people wait to receive the spirit of Christ Jesus, which if you have not, you are none of his. And all people come to live

in the power of godliness. For many may have the form of godliness, but deny the power of God, and are against it, when it appears in them that declare it. And so you will come to live in the gospel.

And all people **come to the light which every one of you is enlightened withal, that is come into the world**, that you may come to the second Adam, from the first Adam; that you may have your sins and transgressions blotted out. And all people come to know the wisdom which is from above, which is above all the earthly, sensual, and devilish, which is below. None can acknowledge this, but who acknowledges the light, which enlightens every man that comes into the world. And all people **come to know Christ in you, the hope of glory**; which hope of glory, Christ, destroys the hope of the hypocrite; which hope purifies, even as he is pure. Now come to know this hope, Christ in you, distinguished from your own hope, which hope is a mystery. And all people come to know the anointing that abides in you to teach you; and as you continue in that, which abides in you, you come to know the Father and the Son. And none come to know the anointing abiding in them, but who come to know the light, with which Christ has enlightened all men. Nor none abide with the Son, but who continue in the light, which Christ has enlightened them withal: therefore all come to know **the anointing in you, that you might come to know that which teaches you to continue with the Son, where you need no man to teach you. For God has come to take his people off from the teachings of men, and to teach his people himself, and the Lord's children shall be taught of him**; and they shall cease from man, whose breath is in his nostrils, and come to know their strength renewed, and come to know the prophet's life, and the spirit he was guided withal. And **all people come away from the world's churches, and come to know the church that is in God, the Father of our Lord Jesus Christ, which is the pillar and ground of truth, where there is neither spot nor blemish, nor any such thing, out of all strife and contention of this world**. Come to know the power of that world, where there is no end; and oh people! be not surfeited with the cares of this life,



neither overcharge your hearts with the deceitfulness of riches, but mind the power of an endless life. And **cease from all these teachers which teach for earthly things**, who are such as keep you in the earth, and in sin, and teach people must be in sin while they be upon the earth, and so make the covenant of God of none effect. Such are ministers of unrighteousness, and still in their transgressions, and make Christ's dying in vain; and the one offering of no value, which has perfected forever all them that are sanctified; and his blood of none effect, which cleanses from all sin. But the ministry of righteousness is manifested, which **lets you see the effect of the blood of Jesus**, and of the everlasting offering, which you have not yet received the effects thereof. The ministry of righteousness turns your minds to the light, of which Christ Jesus has enlightened you withal; that with it you might see yourselves, and see Christ when he comes; and with it be justified from all sin; and come into the unity one with another; and have the love of God, and the peace of God shed in your hearts; and come out of strife one with another about words and forms of things, and arguing about scriptures; but come to that of God manifest in you, that you may know the life that gave forth the scriptures. The synagogue, temple, and priest that takes tithes are to be denied by all such that witness Christ come, and the second priesthood, and the Jews' sabbath also; for those who uphold these things are nominal christians that teach for filthy lucre, and seek for the fleece, and divine for money, and bear rule by their means, that stand praying in the synagogues, having the highest place in the assembly, and are called of men, masters; for all these the prophets and apostles cried against, and those who hold them up are to be denied. All people upon earth that ever come to the knowledge of the true God, must own the light of Christ Jesus within them, which light is but one in all men, and brings all that believe in it into oneness.

All the world's teachers, people, and professors, you are far from silence, and the silent meeting together, and waiting upon the Lord in silence. You have too much flesh in you, which speaks, and so are too full of words, which are not your own, and not acknowledged to be from others. For you



are out of the life of those who know a silence of the flesh and a waiting upon the Lord in silence, to hear his still voice, and to hear his voice behind them, saying, 'this is the way, walk in it;' and to have the mind stayed upon God, and to be guided by God, and to be led with the spirit of God into all truth, when they do not speak words outwardly. First, the spirit leading, then words from the spirit, and thus the spirit is not quenched in son nor daughter, in handmaid, nor servant. The false teachers, false prophets, and false apostles used their tongues; they had the form of godliness, but denied the power, for which they are to be turned away from. They are who said, the Lord said it, when the Lord never spoke to them, neither stood in his council. Had they stood in his council, they should have stood silent, and waited upon God; but those who use their tongues and say, the Lord said it, when the Lord never spoke to them. They were not silent, when the Lord said should be silent. Likewise those that went in Cain's way, and Core's way, and Balaam's; they spoke the high thing in hypocrisy, and likewise promised liberty, while they themselves were servants to corruption. These were against those who waited upon God, and they should be silent.

Therefore now in this age, those who use their tongues and say the Lord said it, when the Lord never spoke to them, have the form of godliness, but deny the power, and speak the high words, but they themselves are in the hypocrisy, and in Cain's and Balaam's way, and Core's way, separated from the spirit that gave forth scriptures, and so from God the Father of spirits, professors and teachers. Such are angry and offended at those who wait upon God in his council in silence, and patiently wait upon him; whose hearts pant after God, when there is never a word spoken; whose souls hunger after righteousness, when there is never a word spoken; who receive strength and blessing from God, the living mercy, the sure mercies of David. Yes a hearkening diligently, whose souls come to live; here is a silent waiting and diligent waiting upon God, and a silence in heaven; yes and the peace upon the earth, and the good will towards men is witnessed.

Now those who are exalted above their measure of the spirit of God manifest in them, such glory in the expressions, glory in words, and feed upon them

more than life, and delight in words and methods, and curiosity in speech; and this is that which is offended at silent waiting upon God, which looks at high expressions, and is fuller of them than life, that feeds the birth that must be silent, that is born of the flesh, so there is the time to be silent.

**This is the word of the Lord God to you all: that you may all come to that which God does manifest within you; it will let you see the birth that must be silent, and bring you to be silent, and to wait to receive teaching from God; then what is said, you may declare from the Lord of Heaven most high.** Cain was the first birth, and Esau and Ishmael was the first birth; now tell Cain the envious murderer of a silent meeting or waiting upon God, when he is a vagabond from that of God in him. Being from God, he would slay and murder them that are in the life; and yet he will slay and yet sacrifice, to which sacrifice God has no respect, who is from God's life, and so from God's life a vagabond, a murderer, that has not a habitation in God; yet he professes the saints' words which were declared forth from the life, who had a habitation in God. Here is Cain's offspring and generation known. So he has not eternal life abiding in him, he envies his brother; and how can he know a silent waiting upon God in the eternal, that has not the eternal life abiding in him.

**Consider this, ..this is God's word to you all; you are far off silent meeting and waiting upon God, or the love of God that envies not, or the body that edifies itself in love.** Do not tell Esau of a silent meeting, and a silent waiting upon God, that has despised his birthright, and after seeks it with tears, where there is no place found for him; now tell Esau of silence, a silent meeting is a wonder to Esau, that despises his birthright, and would sway the sword, and slay his brother Jacob, the second birth.

But a silent meeting is not a strange thing to righteous Abel, nor to the second birth Jacob, for God is the author of their faith; and Esau the cunning hunter, the profane person is among the beasts of the field that has the fat of the earth, a place for dragons, that bears the sword to destroy the righteous; tell him of a silent meeting and waiting upon God, and he will



hunt till he has tired himself, that he faints again, and despises his birthright. And likewise wild Ishmael the mocker; tell these of silent meeting and waiting upon God, no, this spirit will boast and mock and scoff at that which brings to wait upon God in silence; this is that which is to be cast forth. So Esau, Cain, and Ishmael, you may see your stock, offspring, and root, and you are branches of who is profane, who is envious; and scoff and mock at them, who do silently and patiently wait upon God for counsel, for instruction, who is the giver of all good. So as they are moved by the spirit to pray, to praise, to give thanks, to speak with the spirit, as it gives utterance, as it reveals things, and so it leads them, and they receive from the Father of spirits, and come to be obedient. Glory over all to the Lord God the highest of heaven and earth, that is bringing forth a birth born of himself, that knows the Father, and declares him which keeps the old birth silent. All who speak a divination of their own heart and brain, and are the filthy dreamers, false prophets, false teachers, false shepherds, false apostles, and ministers of unrighteousness, and such as divine for money, and teach for filthy lucre, and make merchandize of the people, and seek for their gain from their quarter, and bear rule by their means, and teach for the fleece, and are called of men masters, and stand praying in the synagogues, and have the highest places in the assembly, which Christ, the prophets, and apostles cried against, who were out of the spirit; these now cannot endure silent meeting together and waiting upon God. These are full of words, and steal them from their neighbors; these mind earthly things which make merchandize of the people; and these are transgressors, all of them, for they set up what the apostle threw down: tithes, and temple, and synagogue, and priests before mentioned. Now these are those who are out of the life, and these are offended at silent meetings, and waiting upon God in silence. For doctrine these teach their own traditions, and ordinances, and commands, and neglect the commands of Christ; telling people of sprinkling infants, and a sacrament, when there is no such scripture.

Now he that has a psalm, [mark,] now he that has one, let him sing, and sing in the spirit, and with understanding. And now he that sings in the spirit,



and prays in the spirit, as the spirit gives utterance, he is in that birth, that silences the birth of the flesh. And this is to all that would learn silent waiting upon God, and silent meeting; **for none ever shall come to God that is upon the earth, but as they do come to that of God in them, the light which Christ has enlightened them withal; and that is it which must guide every one's mind up to God, and to wait upon God to receive the spirit from God; and the spirit leads to wait upon God in silence, and to receive from God.** As many of the prophets and holy men of God, they sat often long waiting upon God, and said, blessed are all they whose minds are staid upon God, they should be kept in perfect peace. And, my soul wait you upon God; and the meek inherits the blessing; and ye shall find more strength, virtue, water of life, and the mercy of the Lord, and the presence of the Lord God, as you are still.

Keep to that of God in you, which will lead you up to God, when you are still from your own thoughts and imaginations, and desires and counsels of your own hearts, and motions, and will; when you stand single from all these, waiting upon the Lord, your strength is renewed; he that waits upon the Lord, feels his shepherd, and he shall not want. That which is of God within every one, is that which brings them together to wait upon God, which brings them to unity, which joins their hearts together up to God. So as this moves, this is not to be quenched, when it moves to pray or speak; for there is the power of the Lord. This is the arm of the Lord, the dominion, the victory over death. And all teachers and people on the earth that have kept people from the light that enlightens every man that comes into the world, that which is to be known of God manifest in them, they are those who shut up the kingdom of heaven from men, that would neither go in themselves, nor suffer others. These are those who have taken away the key of knowledge from people, that neither they nor the people could get into the scriptures, nor tell what the prophets meant, nor what Christ nor the apostles meant; but wrangling all about the light, about the door. For the light is the door, the light is the power, that enlightens every man that comes into the world; that all through the light might believe. He that believes, is

entered into his rest, has ceased from his own works as God did from his, and he has the witness in himself. And he that is born of God overcomes the world, he does not make haste. Here he knows a silent meeting and waiting upon God; and knows that all people upon the earth, if they come to the light Christ Jesus has enlightened them withal, their crowns must be laid down, down at his feet, and their peace taken away from the earth; and Christ, (God's covenant of peace, of light with God and man), they must come into; then all flesh must be silent before the Lord; so the life of God comes to guide.

And all you that are in your own wisdom, and in your own reason; it tells you that silent waiting upon God is famine to you; it is a strange life to you to come to be silent, you must come into a new world. Now you must die in the silence, to the fleshly wisdom, knowledge, reason, and understanding; so you come to feel that which brings you to wait upon God; (you must die from the other), that brings you to feel the power of an endless life, and come to possess it. And in the silent waiting upon God, you come to receive the wisdom from above, by which all things were made and created; and it gives an understanding and a reason, which distinguishes from the beast. And the life of God in you, which brings to wait upon God, which gives you life, brings to know God; and to know God and Jesus Christ is life eternal. **And to you this is the word of the Lord God.**

***George Fox***

(Omitted from the above original letter is the condemnation of the then widespread practice of the singing David's Psalms, as though they were experiencing the same conditions as David, irrelevant today due to a plethora of hymns since composed and in usage).

## **SOMETHING FURTHER CONCERNING SILENT MEETINGS**

Concerning silent meetings: The intent of all speaking is to bring into the life, and to walk in it, and to possess the same, and to live in and enjoy it,

and to feel God's presence; and that is in the silence, (not in the wandering whirling tempestuous part of man or woman). For in silence is the flock lying down at noon-day, and feeding of the bread of life, and drinking at the springs of life, not speaking words. For words declared are to bring people to the spirit, confessing God's goodness and love, but only as they are moved by the eternal God and his spirit. All the ravenous spirits that are from the witness of God in themselves, cannot be still, cannot be silent; it is a burden to them. They cannot keep at home in their own houses, but are the hunters before the Lord like Nimrod, the first builder of Babel; but God confounded them, for they went out of the stillness and quietness, as did the Jews that went from the law of God, then they gadded abroad, and changed their ways, and so did not see their salvation. The apostate christians do the same, who have become inwardly ravened [consumed] from the spirit of God. They are gone from the silence, and stillness, and from waiting upon God to have their strength renewed; and so they have devolved into into sects, among one another; they have the words of Christ and the apostles, but inwardly are ravened from the still life. In the still life, the fellowship is attained in the spirit of God, in the power of God, which is the gospel, in which is the fellowship, when there are no words spoken.

***George Fox***

## **TO ALL THE MAGISTRATES IN LONDON.**

Friends, that are called christians, and christian magistrates; are not you worse than the Jews that took tithes, and had store-houses, from which all the strangers, and widows and fatherless were satisfied, and there was not to be a beggar in Israel? Your blind men, widows and fatherless children, are crying up and down, lying in every corner of your streets; crying up and down half a dozen together, up and down your streets crying for bread, the poor and lame; is this not a shame to your christianity? How can the love of



God dwell in you? How do you clothe your own flesh? How do you feed the hungry? Have you not come here under the reproof of James? How can you be in the pure religion, to visit the sick, the fatherless, and the widows, when both blind, and sick, and crippled, and lame lie up and down, crying up and down on almost every corner of the city; while men and women are so decked with gold and silver in their delicate state, that they cannot see how to proceed. Surely, surely you are not aware that you are all of one mould and blood, who dwell upon the face of the earth. Would not a little out of your abundance and superfluity maintain these poor children, crippled, lame, and blind, or set them at work that can work; and those who cannot, find a place of relief for them. Would not that be a grace to you? Is not that a disgrace to you, for them to lie up and down in corners of your streets, and highways, and steeple-house doors? Does not this show, that you want the wisdom of God, to order the creation? Do you not agree that this is a grievous thing? Do you not believe it is grievous to all the tender and sober people? Is this true christian religion, to see so much preaching, praying, sermons, lectures, and to see so many blind and lame, poor men and women, and children up and down the streets, and at the steeple-house doors. Is not this an ill savor among you and in you and the high profession you profess?

Deal your bread to the hungry, honor the Lord God with your substance; hide not yourself from your own flesh; give to him that asks of you, or would borrow of you, lend, hoping for nothing again. He that turns his ear from hearing the cry of the poor, the Lord will not regard. He that despises the poor, despises his maker. So see, **this is the word of the Lord God to you all, and a charge to you all in the presence of the Lord God.** See all the poor, the blind, lame, the widows, the fatherless, that cry up and down your streets for bread, for maintenance at your steeple-house doors, and highways, and corners of streets and alleys, that these be taken up and provided for, and those who can work, that they may be set to it, and those who cannot, that they may be looked to, that there may be a good savor in your streets, that the Lord may come with a blessing upon you, and give you

an increase double another way. Then you show the fruits of true religion, and the works of love, and the fruits of love, and the fruits of the spirit; but now the fruits of the flesh which has superfluity, which said, I have enough, I have superfluity, I have gold, I have money and goods in store, I have fine apparel, and jewels, and rings, and dainty diet, dressing myself in glasses, and buying glasses and pictures, and spices, and consider not the poor which is ready to be starved, crying in the street, and you are so proud, that you cannot tell how to go up and down the streets in your laced shoes, and clothes, and hats. How are many with their hair powdered like bags of meal? How are many in their jewels, and rings, and gold, and costly attire, which the apostle speaks against, and checks such for; they regard not their own flesh, they regard not their Creator, that regard not their fellow-creature, that he created, who created the one as well as the other, and causes the sun to shine upon the just, and the unjust, but destroy the creatures upon their lusts, when others are in want of the creatures; slackening their hand, and not giving to the poor.

God loves a cheerful giver, for God gives cheerfully, and freely, and liberally. He that gives to the poor, lends to the Lord, the Lord restores him double again. But people's hearts are hardened, and they mind not to disgrace the truth, and the custom of the cries of the blind, the lame, the widows, and the fatherless has taken away the sense of compassion; therefore let there be a storehouse where all may be relieved, and let none lack, that all may have enough. The Lord can take away from you as much in a week, that would (it may be) serve thousands of the poor, and you cross by sea and by land for your hard-heartedness; which otherwise you would see as a blessing, and feel as a blessing both within and without, in store, in field, by sea and land. As you come into the wisdom of God, and stand in it, and are preservers of the creation, then God will bless you, and, what you take in hand will prosper. A preserver of the creation visits the sick and the fatherless, and causes not the blind to wander; cannot God bring the proudest of you all down, and make you as poor as them that wander in the streets, because you do not do good in your life time? Therefore come to work, and do the work

of the Lord, while you have poor, you great ones; and come to the feeling of these things, you magistrates, that none of these may lie up and down your streets, while it is in your power to do good. From a lover of mercy and compassion to all that feed the wounded and feeble, lame, and blind, and helpless. So in tenderness these things consider; for there is so much destroyed in your superfluity and vanity, that would maintain the weak, lame, and blind, that is spent upon your lusts. O be a good savor, and do that which may be a good savor to the Lord God, and in the hearts of all people in your generations.

*From a lover of truth, and a friend of all your souls.*

***George Fox***

## **CONCERNING THE WORLD'S HYPOCRITICAL SALUTATIONS, BEING OUT OF THE TRUTH, ARE CONDEMNED BY THE TRUTH.**

The customs, and manners, and fashions of the world, which are practiced among people in the world, are vain; when they meet one with another, they will say how do you sir, doff the hat, scrape a leg, make a courtesy, I am glad to see you well, your servant, your servant my Lord, (or sir) or mistress, and when they are past them, with the same tongue wish evil to them, speak evil of them, wish hurt to them, or to her, and say he is so, and so, or curse him, or wish that he was hanged, or killed, or do him a mischief; yet when he meets him, or she meets her, they bow one to another; the hats bow, they are one another's servants, (and your humble servant), at their service, and then when they are past one another, wishes wickedness one to another, and laugh at one another behind their backs; and this is a custom that is evil among men and women, which ought not to be, and is to be rebuked, and



reproved; they profess love and friendship to one another, and with the same mouth wish ill one to another, and one destroy another; this has been an evil custom among men and women, who when they meet together flatter one another, and say they are one another's servants, and profess humility one to another, and when one is gone from the other, envy one another, and lay a plot to do him mischief, and do wickedness to one another; this is, and has been a bad thing among people, and is to be reproved; and these salutations are vain, and not to be observed, but denied, and to be judged, that plainness, and truth, and uprightness, and honesty may come to rule in people, and single-heartedness, and the love indeed, which is more than words; and this humility is feigned, and this is a flattering one another in the presence, and a backbiting one another, behind one another's back; this is to be judged and condemned, that the witness of God in all may arise, that leads to truth in the inward parts.

***George Fox***

## **THE FASHIONS OF THE WORLD MADE MANIFEST; ALSO A FEW WORDS TO THE CITY OF LONDON.**

What a world is this? How does the devil garnish himself, and how obedient are people to do his will and mind, that they are carried away with fooleries and vanities, both men and women, that they have lost the hidden man of the heart through vanity, and the meek and quiet spirit, which is with the Lord of great price, they have lost the adorning of Sarah, they are putting on gold, gay apparel, plaiting the hair, men and women, they are powdering it, making their backs as if they were carrying bags of meal, and they look so strange that they cannot look at one another, they are so lifted up in pride. Pride has so lifted them up, and is flown up into their head, they snuff up like wild asses, and like Ephraim they feed upon wind, and are gotten to be

like wild heifers, who feed upon the mountains; and pride has puffed them up, they are out of the fear of God, men and women, young and old, one puffs up another, they are not in the fashions of the world else, they are not in esteem else, they shall not be respected else, if they have not gold and silver upon their backs, or their hair be not powdered; or if he has hung about his waist red, or white, or black, or yellow ribbons, and about his knees, and gets a company in his hat, and powder his hair, then he is a brave fellow, then he is accepted, then he is no Quaker, because he has ribbons on his back, and belly, and knees, and his hair powdered; this is he they stand with their hats off to; this is the array of the world.

Likewise the women, having their gold, or spots on their faces, and on their cheeks, and foreheads, having their rings on their fingers, wearing gold, having cuffs double under and above, having their ribbons tied about their hands, and three or four gold laces about their clothes, this is no Quaker, say they, this is it that pleases the world; this array, this attire pleases the world; but this is not the attire of Sarah, whose adorning was in the hidden man of the heart, of a quiet and meek spirit; this is the adorning of the heathen, not of the apostle, nor of the saints, who said not wearing of gold, nor plaiting the hair, but of a meek and quiet spirit, which was of the Lord of great price; and here was the sobriety and good ornament, which was of the Lord accepted; this was Paul's exhortation and preaching; but we see the talkers of Paul's words live out of Paul's commands, and example of Sarah, but are found in the steps of the great heathen, who comes to examine the apostle in his gorgeous apparel. Now are not all these that have got these ribbons hung about their breeches, hats, backs, waists, knees, and hands, like unto fiddler's boys, and show that they are got into the fashion of them that be called rogues, the fiddler's boys, and stage players, and quite out of the paths and steps of solid men, and in the very steps and paths of the wild heads, which give themselves up to every invention and vanity of the world that appears, inventing to get upon their backs, heads, feet and legs; and say, if it be out of fashion it is nothing worth. Are not these the spoilers of the creation, and have the fat and the best of it, and waste and destroy it? Do



not these cumber God's earth? Let that of God in all consciences answer, and who are in the wisdom judge.

And further, to get a pair of breeches like a coat, and hang them with points up to the middle, and a pair of double cuffs on his hands, and a feather in his cap; here is a gentleman, bow before him, put off your hats, bow before him; gets a company of fiddlers, a set of music, and women to dance, this is a brave fellow, a gentleman; a gentleman; up in the chamber; up in the chamber without, and up in the chamber within; are these your fine christians? Yes, say they, they are christians. Yes, but said the serious people, they are out of Christ's life, and out of the apostle's commands, and out of the saint's ornament; and to see such a company as before mentioned, as are in the fashions of the world, as is before mentioned, a company of them get a couple of bowls in their hands, or tables, or shuffle-board, or a horse with a company of ribbons on his head, as he has on his own, and a ring in his ear, and so go to a horse racing to spoil the creature; Oh! these are gentlemen, these are brave fellows, these are bred up gentlemen, these are no Quakers, and they must take their recreations, and pleasures as lawful, and these in their sports set up their shouts like unto the wild asses, or like unto the cattle or beasts when they are new put to grass, lowing and glorying in the things before mentioned, but it is in the flesh, not in the Lord; and these are called christians, and show they are gluttoned with the creature, and then the flesh rejoices; and here is bad breeding up youth and young women, who are carried away with the vanities of their minds in their own inventions, pride, arrogance, lust, gluttony, uncleanness, to eat and drink, and rise up to play; this is the generation that God is not well pleased withal, but their eyes are full of adultery, who cannot cease from evil; these are those who live in pleasures; these are those who be dead while they live, which glory not in the Lord, but in the flesh; these are they which be out of the light that the scripture was given out from, who live in the fashions and vanities of the world, and out of its adorning, and in the devil's adorning, who are out of the truth, and not in the adorning of the Lord, which is a meek and quiet spirit, which is with the Lord of great price; but this



ornament, and this adorning is not put on with them which be adorned, and have the ornament of him that is out of the truth, which is not accepted with the Lord.

Is it not in all the synagogues, and temples, and churches, as the world calls them, which are under the dominion of hireling-teachers, which teach for lucre and for gain, and for money. The people that go there to the temple, church and synagogue, as the people call them, they sometimes spy abroad one upon another, and sometimes upon the priest, to see what fashion he has on, and see what fashion the people have on them. Sometimes they listen to what the priest says, but they forget it before they have left the synagogue, temple, or church, as they call it. It is the fashion they can remember. Ah! They say, such a one has such a fashion, and it is very well made. Another one has a fashion, but remains in the old fashion, which is not regarded; and here you see the eye is abroad, and then in the week-day he gets such a fashion as he has seen in the steeple-house; and then he or she comes to the steeple-house with their fashion, which they have invented in the weekday. Then maybe he sees another fashion, and envy gets up; envy that another has a fashion, which it may be their means will not reach to, and then there is crying want. To tell these, who are of the world, that they are into the fashions of the world, which passes away, would make them angry; so those who are rich, full, in plenty, and abundance of the earth, send for the tailor to ask what's the best fashion now? I would have it made according to the current style, or it is worth nothing. A different fashion you may have; but who have such a fashion, said the man or woman? Yes, but that fashion is old and passed, so it is worth nothing. So everyone strives to have a fashion according to the greatest, and everyone here is climbing up, and trying to out do one another in these things. Thus you see that many people go to the steeple-house on the first day to see the latest fashions and show off their fashions; and do not many tradesmen go there to see the fashion, that they may please their customer with that fashion that they have seen at church, as they call it, and the people have seen it likewise; and therefore the tailor must make it according to the fashion, as the other was.

Then is not a great part of their talk about the fashions, and about the invention of the fashions, and about the making of the apparel, and about the putting of it on, that ornament, that attire; but where is Sarah's attire? Where is Peter's counsel, that which is of the Lord of great price? Do not all your fashions please your eyes? Is not this of the lust of the eye, and the pride of life, and not of the Father?

Is not this the fashion of the world which passes away? And is not here the strife in all these trimmings, and envying one another, and hatred to them that are in a fashion above your fashions? And do not you scoff at another that is in a fashion below yours, make a mock of it, and envy at them that be in a fashion above you, which your purse, you will say, is not able to reach, but if I had money I would have such a fashion, I want money, or I would have a gold ring on my hand; so the want is to get into the fashion, which is the want of the fear of God.

But is not all this destruction to the creation, and destroying the creatures of the Lord, yes the best of the creation is destroyed here upon the lust, and you carried away with the vanities of your minds, and your own inventions of your wicked hearts, where envy, lust, pride, uncleanness, ungodliness lodges: now do you not believe that God will spew you out, for polluting and staining the earth, who are given up wholly to inventions and fashions, crafts-men who are given up to inventing of fashions, and so serving your invention more than God, though you may call upon him with your lips, but your hearts are after your inventions; you call upon him with your lips, professing him with your lips, but your hearts after your fashions, the newest fashion that will please both priest and people; and like priest, like people. Oh, say they, the Quakers' religion stands in these things, to cry against the fashions of the world altogether; no, not altogether, yet it does stand to cry against them; their religion is pure, and keep from the spots of the world, and from the fashions of it, that perish away; it is time to cry against all your fashions, for the devil has carried you to such a height, who are in the wisdom that is earthly, sensual, and devilish, it is time it was set



upon the wall.

Oh! London, you are fatted in the flesh, whose flesh is as the flesh of horses, and you are stained with lust, pride and vanity, and your beauty must fade and wither, as the flower, to you this is the word of God. Your profession without life is from God empty, your wisdom, your knowledge, your prudence, your reason, understanding, the true understanding is hid from you, and this before-mentioned has caused you to err; with the life of God you are comprehended, and are to be ruled with the rod of iron; you have been proud of your profession, and religion and wisdom, and knowledge and understanding, which has been without the true ground, and the worship is without the spirit, your mountain must be beat, and the rocks must be rent, the wall of the fenced city laid down, your high tower and castle thrown down to the dust, all your hypocritical profession shall not serve your turn, but God to judgment is come upon you; and you who are found out of the life will be found unsavory, and trampled under by the foot of men, God will not heed your wisdom, he will not heed your beauty, but deface it, nor your pretence of God, and Christ and pretence of profession of Christ, the apostles' words and prophets, the calling of him Lord, and the heart removed from him, in the pride, in the vanity, in the lust, in the flesh, who the just has destroyed. Now the just is risen to plead with you by fire and sword, which shall answer the just, which you have quenched and destroyed in you; therefore be awakened all hypocrites, and heapers up of the earth, the Lord is risen, and will not spare; and you that be from his witness, shall feel the judgment; and you that be in the field, shall feel the sword, famine and plagues, you shall not escape it; for the Lord that fills heaven and earth is come to judgment upon the earth, who will answer the just in every man: and to you this is the word of God.

***George Fox***

**THE SECOND COVENANT,**



*Which does manifestly make known the end of the first covenant and priesthood, which could not continue by reason of death. Or the New Covenant of Light, Life, and Peace, wherein the Lord in righteousness establishes the hearts of his people; where they are taught of the Lord. Also herein is declared the difference between Christ's way, and Judas's way.*

*—By George Fox*

In the first covenant, *Exodus 19* and *Deuteronomy 4*, you may see how the people were taught the statutes of the Lord, and what they were to observe, and what they were not. The priests' lips were to preserve the knowledge of the people, and they should take the law at his mouth, for under this priesthood the people received the law. Now this law has been changed, and the priesthood has been changed, and the law by which the priesthood was made. In this first covenant there were ordinances and statutes; but the second priesthood has now come, whom Moses prophesied of, who had the ordinances and statutes, which he gave to the priests and to others to teach to the people, who saw beyond them, for he saw Christ whom the people should hear. The prophets also saw beyond those figures and ordinances, and they saw Christ. And David saw beyond them, and he saw Christ. When Christ came, whom they saw, he blotted out the hand-writing of ordinances which formerly had been taught to the people. Formerly, they were to teach these ordinances to each other, and teach their neighbor, and their brother, and their children, writing them on the posts and stones, and upon the walls, and making fringes upon their garments, to put them in remembrance of them. But Christ having come, the second covenant, the everlasting covenant, the first covenant, which is not everlasting and were ordinances, was blotted out by Christ.

Now where the light is received, Christ is received, the covenant of God, and this lets every one see the first covenant, (and the first covenant in which

were the ordinances, and the priests' lips that must preserve knowledge). The light that comes from Christ brings to see this, and the change of this priesthood, which was to educate the people regarding the Law, by the people listening to the priest's lips. The light brings to see the decaying of the first covenant, which is not everlasting, and see Christ to blot out the hand-writing of ordinances. So those who are in the covenant of light, see the first priesthood, whose lips were to preserve knowledge, the first covenant decaying, and the ordinances blotted out; these are in the light, and know God in their new heart, and need not teach every man his neighbor, saying know the Lord. For he that has received the light, has received the covenant with God; and growing up in the light, he is taught of Christ, and grows up in his knowledge. This the everlasting priest, who preserves his knowledge; but not through the first priesthood. This is He that gives him life, but not the first priesthood; and this is He that is the way, and not the first priesthood; for the first priesthood decays; and from him this is He that has the food, and not from the first priesthood, which is changed, and could not continue by reason of its death and annulment.

So God at sundry times and in divers manners, spoke in times past to our fathers by the prophets, but now in these last days has spoken to us by his Son, who is heir of all things, and upholds all things by the word of his power, who is the brightness of his glory, and the express image of his substance, and this now is witnessed, *Heb 1*. Moses said, that saw beyond his ordinances, and this is He that preserves his knowledge. Now he that does not hear him, (this prophet), whom God has raised up and which Moses spoke of; he follows the decaying things, the changeable priesthood, and pleads for the ordinances that Christ blotted out; as you are turned to the light, to this prophet, you may see with that which gave forth scriptures, the statutes of them that are out of the life, and the Jews which hold up the first priesthood, and the ordinances and the first covenant, for in these was their life, *John 5*. Christ told them he was the bread of life, which came down from above; and said, is it not written in the prophets they shall be all taught of God? Was is not true that in the first priesthood they were to teach



one another, to say know the Lord, and know his ordinances, and know his laws; and was not this in this first priesthood, and first covenant? But Christ the second priesthood, the second covenant, the prophet that Moses saw, whom the people should hear, which lights every man that comes into the world, that all men through him might believe; he said here, it is written in the prophets, you shall be all taught of God, every one therefore that has heard and learned of the Father comes unto me. Mark, he that *has heard and learned* of the Father, comes unto me, said Christ, who is the way to the Father. Now those who have not heard nor learned of the Father, murmured against Christ and would not come to him. Did God not say, when he had raised up his prophet, which Moses spoke that God would raise up, that the people should hear him. Does God not now say: *this is my beloved Son*, listen to, yield to, and obey him in all things?" Does not Christ say, learn of me, I am the way, the truth, and the life? Christ, who blotted out all the hand-writings of ordinances, triumphing over them, is the end of the law to every one that believes in him for righteousness sake. Christ, the end of the priesthood that could not continue by reason of death, he it is, who lives forever; and he is the end of the first covenant that decays. *He is the everlasting covenant*, which never decays, who is God's covenant of light, of life, of peace to his people, so that all through him might believe.

Who have come here, shall know the Lord, the blotting out of ordinances, and the changing of the law, by which they were made; and the disannulling of the command, which they had to take tithes of the people; and see these ordinances blotted out which the people were taught; and see what preserved knowledge, that priesthood at whose lips the people were to seek the law. He, who was made by a law, that law changed, and that priesthood also changed also, so that is the changeable; the light, which comes from the unchangeable, discovers it. Those who have come to Christ, the treasury of wisdom and knowledge, see the end of the first; they have come to the beginning, who is the heir of all things, who was glorified with the Father before the world began. They see God's covenant of light, life, and peace with his people - his everlasting covenant; and who are here need not say,



know the Lord, but shall witness the everlasting covenant, and have the law of God written in their hearts, according to his promise. Such have come to Christ, to the second priesthood, the everlasting covenant, who blotted out the hand-writing of ordinances. Christ told them they would be hauled before magistrates out of synagogues, (for such magistrates hold up the first covenant, and the ordinances which Christ blotted out, the first priesthood whose lips were to preserve knowledge, temple, and synagogues), and Christ said to his disciples, (then and now), that when they were brought before magistrates, or scourged in the synagogues, the Holy Ghost would teach them in the same hour what they were to say. Mark, the Holy Ghost teaches these those who have come into the everlasting covenant, as it is known and witnessed at this day by those who are in the covenant of light, life, and peace. The Holy Ghost teaches them what to say in the same hour, to answer the magistrate that holds up the first priesthood, whose lips were to preserve knowledge, and the ordinances which Christ blotted out. Those who were disciples of Christ, preached to the members of this priesthood, trying to show them Christ Jesus as predicted by the prophets, who spoke of Christ that was to come. When Christ came, the members of the old priesthood were found in the words of Moses and the prophets; but they were out of the life of Moses and the prophets; therefore were they blind guides and led others into the ditch; so they did not see what Moses and the prophets saw, and did not receive the new covenant when it came, although the prophets spoke of Christ, who was to come. So it is at this day with those who have the words of the scriptures, but are out of the life, standing against the life that gave them forth, standing against the things of which they they spoke.

So now those who are in the covenant that is everlasting, are taught by the Holy Ghost what to say in the same hour when they are brought and hauled out of the synagogue, and before the magistrate, or before the changeable priesthood; to which priesthood the magistrates and people look, instead of looking to the everlasting covenant, Christ Jesus the prophet, to hear him, who God has raised up, which Moses prophesied of; which thousands now witness, glory to the Lord God forever. In *Isa 54*, he said all your children

shall be taught of God, and great shall be the peace of your children: and in righteousness shall they be established, [mark,] the children of the Lord, which are taught of the Lord, in righteousness shall be established, for who are taught of the Lord, and established in righteousness, they are in Christ the righteousness of God, who is the end of the law for righteousness sake. So you, who have heard and learned of the Father, come to Christ God's righteousness and hear the Son, of which the prophet Moses spoke that God should raise up. Now you, who are holding up priests that take tithes, temple, and synagogues; do you believe that God has raised up his prophet of whom Moses spoke that the people should hear? Do you believe that this prophet has come, of which Moses spoke that God should raise up? You, who are listening to the priests, who continue to take tithes, are not you outside of the covenant that is everlasting? Are not you strangers from the life of God, the covenant of peace, and in the confusion one with another, about words: the words of Christ, the prophets, and apostles? Are not the children taught of the Lord, who are established in righteousness. Are you not but strangers from this covenant of promise, and strangers from the life of God, through the alienating of your minds, and so are still in the changeable. Shall anything prosper, which has been formed against those children taught of the Lord and established in righteousness? Will he not condemn every tongue that rises up in judgment against them? The children of the Lord, who are taught of him and established in righteousness; have they been taught of the first priesthood, which takes the tithes, is changeable, and holds up the synagogues, and temple, and first covenant? Are these followers of old priesthood established in righteousness, and free from oppression; as the children, who are taught of the Lord and established in righteousness, are free from?

David said, who saw beyond the ordinances the first covenant that was to decay, and the first priesthood that was to change, whose lips were to preserve knowledge, and the people was to seek it at his lips; David that saw beyond that priesthood and covenant, that saw Christ, he out-stripped all



his teachers. *Psa 119:99*. I have more understanding than all my teachers, for your testimony is my meditation. [Mark,] The testimony of the Lord was his meditation, for you taught me, how sweet were your words to my taste, yes sweeter than the honey. [Mark,] Here David out-stripped them all, who had heard and was taught of God, and said you taught me; he out-stripped and had more understanding than all his teachers, and said, Oh how I love your law, it is my meditation all the day; and said Solomon, his son, *Prov 6*, the law is light; who said, to do justice is more than sacrifice; who said of wisdom, *Prov 8*, I was with him in the beginning, before the earth was, and the hills were settled. So **he saw beyond the first priesthood, who saw into the beginning, and before the beginning**, when he gave the sea its decree and commandment, and appointed the foundation of the earth. I was with him, and took my solace in the compass of his earth, and my delight was with the children of men, when he established the clouds, when he prepared the heavens, before he made the mountains, and settled the hills, when he had not made the earth, the field, or the highest part of the world, then was I by him, as one brought up with him, daily his delight; here he sees over all the world. *Prov 8*. And said Job 12, which came to hear God, and after came to see him, Ask now the beast and they will teach you, and the fowls of the air and they will tell you, and speak to the earth and it will teach you, and the fish of the sea and it will declare unto you, who knows not that in all these the hand of the Lord has wrought, in whose hand is the soul of every living thing, and the breath of all mankind; [mark,] mind this hand in which the soul of every living thing is, and the breath of all mankind, mark this hand; feel and know this hand, then you will know that which does the valiant things, and you will come to know that which will teach you.

And now is the time come of Isaiah's prophecy, that the teacher shall be no more removed into a corner, though they have bread of adversity, and water of affliction, but your ears shall hear *a word* behind you, saying, this is the way, walk you in it. Now all people, being strangers from the covenant of light, their faces toward Egypt, which is darkness, *the word* calls behind, and all people are walking toward the first priesthood that is changeable,



and the first covenant that is changeable, and does decay, and to the synagogue and temple, and the ordinances that Christ blotted out, and maintaining the priesthood with tithes, which were of the first priesthood, but the covenant is changed that made them, and the command disannulled. Now *this word* is behind all these, for that is not the way, and *the word* said this is the way from all those ways; *the word* said Christ is the way, who said learn of me; and God said, this is my beloved Son, hear you him, him that Moses said God would raise up, this is *the word*, here is the voice behind, and who hears this voice, and has heard *this word*, hears the Son; in these last days God has spoken to us by his Son, who is heir of all things, whose name is called *the word of God*. Rev. 19:11-16. Now those who are of the Jews, are for holding up synagogues, and temple, and priesthood, which holds up the first covenant as the Jews did; the priests that take tithes, they will not hear *this word*, nor this voice behind them, they will have none of Christ, will not allow him to reign over them, and so will not hear the prophet that Moses said God would raise up, and said people *should hear*, and so disobey Moses' command, and God's command, who said, this is My Son, My Chosen One or My Beloved; *listen to* and yield to and obey Him, and Christ's command, who said, learn of me, whose name is the word of God.

So those who had the letter [scriptures], did not know *the word*, and those who have the letter do not know the voice now, nor *the word*, but flee to the priest's lips and synagogues, and temple; to the lips of the priest that takes their tithes to teach them their knowledge. So they will not hear *the word* Christ, nor the voice; but they imprison and persecute those who come to tell them of *this word*, and *this light*; they haul them out of the synagogues, and put them into prison, as they did in the days of the Jews. Now here Isaiah saw the word, and the covenant of light which the apostle preached, and knew this voice, and this way, which the people were to walk in, which he saw beyond sacrifice, and offerings, and priesthood, and first covenant; for he saw Christ, and said this is the man whom God has regard to, who was of a broken heart and contrite spirit, and trembled at his word, Isa 66.

And Jeremiah saw beyond the first covenant, first priesthood, and tables of stone, statutes and ordinances; and the Lord said by him; I will make a new covenant with the house of Israel, said the Lord, after these days, [mark,] I will put my law in their minds, I will write it in their hearts, I will be their God, and they shall be my people. Mark, here were days when the law was written in stone, and they were to write them upon the walls, and upon posts, and they were to have fringes on their clothing to put them in remembrance of the law. Now that was in days past; but the Lord said, *after those days*, I will put my law in their hearts; the hearts of those that had put them in tables of stone, in those days where the people were to be taught the law, and to have the Lord taught, and his laws, and his statutes, and his ordinances.

Now the law has been written in the heart according to the promise of the Lord, who performs and fulfils his words according as they were spoken; when he said that he will put his law in their inward parts, and write them in their hearts, *after those days* [mark,] after the former days, and I will be a God to them, and they shall be my people, and they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me, from the greatest to the least of them, said the Lord, and I will be merciful to their unrighteousness, for I will forgive their iniquity, and remember their sins no more. Now while the law was written outwardly, in the tables of stone, or upon the posts, and on fringes of clothing to put them in mind of the law, they taught every man his neighbor, and every man his brother; but these were the days when the laws were written upon stone, the first priesthood, the first covenant then standing. Now after those days, the end of the first priesthood, the first covenant, and the decaying of it; people come to witness the Lord having written his law in their hearts, and put them in their *inward* parts, [mark]. The Lord having done this, every one feels what the Lord has done, having put his law in their inward parts, and having written his laws in their hearts. Thus they feel the Lord near them; and they, who feel this, feel the promise of God fulfilled and know the Lord, he having put his law in their hearts; for this will teach every



man to know the Lord. Thus everyone shall feel the Lord is merciful to their unrighteousness, and their iniquities, and their sins he will remember no more. Those who feel the law written in their heart as his promise fulfilled, know this and know the Lord; yes the least of them, to the greatest of them, so that they shall not need to teach one another, saying, know the Lord; thus said the Lord who has promised this, which gives the sun for a light by day, and the ordinances of the moon, and the stars, for a light by night, which divides the seas when the waves thereof roar, the Lord of hosts is his name; [mark,] if these ordinances depart from before me, said the Lord, then shall the seed of Israel cease from being a nation before me forever.

And now is the Lord known, and his promise fulfilled, and his ordinances performed, who has put his law in their hearts, and written them in the inward parts of his people, and he is their God, and these need not teach every man his brother, and every man his neighbor, saying, know the Lord, for they shall all know me from the least to the greatest, said the Lord, and these, who can show this, that the law of God is written in their hearts, they know the Lord, from the least to the greatest, *Jer 31*. And in *Ezek 11*, the Lord said by him, I will give them one heart, and I will put a new spirit within you, and I will take their stony heart out of their flesh, and give them a heart of flesh, that they may walk in my statutes, and keep mine ordinances to do them, and they shall be my people, and I will be their God. Now this spirit is witnessed, which the Lord has put within his people, and has given them a new heart, and this is the one heart, the new heart, with which the people of God come to be joined together to God. This brings the people to know the Lord to be their God, and themselves to be his people according to his promise: they shall be unto me a people, and I will be unto them a God; but as for those that walk after the heart of their own detestable things, and their own abominations, I will recompense their way upon their own heads, said the Lord God.

Now here is the end and portion of those who walk by the light of Christ, walk by the light, so by the law, for the law is light; but those who witness



the new heart, the one heart, if it be thousands, yes ten thousands, these walk over all the abomination and detestable things of the world, and see the Lord recompensing upon their heads of those who walk after their own hearts, they are not in this one heart, but in the heart that is desperately wicked, and deceitful, and that is the old heart, the corrupt heart, that is desperately wicked, and this is the portion of them that walk after detestable things, and abominations, God will recompense it upon their own heads. Christ the second priest, the righteousness of God, the everlasting covenant of light, life and peace; when he was to leave his disciples and to pass away from them, he said, I will send you the Comforter. Here is the Comforter, which is the Holy Ghost, whom the Father will send in my name: he shall teach you all things. Mark, the Comforter was to come to those who were of Christ and followed him; the Comforter, the Holy Ghost, would come to them from the Father, which Christ is the way to, which Holy Ghost should teach them all things, and bring all things to their remembrance. Whatever I have spoken to you, [now mark,] this is it that must teach, and was to teach, and must bring all things to remembrance, which Christ has spoken to his disciples, [mark,] this brings to remembrance, the Holy Ghost, the Comforter which comes from the Father, the spirit of truth, which leads into all truth. Now who would have anything to teach them, and to bring to their remembrance, all the things that Christ has spoken, and to teach them, except the Comforter the Holy Ghost; yet there are many who oppose this and deny the possibility of this occurring, and they argue about the meaning of the words of scripture quoted above.

The Holy Spirit is what brings them to remembrance, and the same baptizes and *shuts out of the old memory the words*; he, who has the words in the old memory of his carnal mind, does not have the Holy Ghost to teach him. But now thousands have come to witness the Holy Ghost, including both those who are educated in letter and ignorant in letter. The Holy Ghost teaches them and brings to their remembrance the things that Christ has spoken; it brings to memory. Without it bringing to memory, there is no teaching of the educated or uneducated, as Peter speaks of; but this is it that

teaches, the Holy Ghost, and brings to memory, and lets them see the words, yes, of all things as Christ has spoken; so peace I leave with you.

The disciples and apostles, which witnessed Christ's resurrection and heard him, witness the Holy Ghost's teaching. These had received the Holy Ghost from the Father, which things said the apostle we also speak, not with words of man's wisdom, [mark,] not with words that the man's wisdom teaches, but which the Holy Ghost teaches, comparing spiritual things with spiritual things, [mark,] these spoke not in the words which man's wisdom teaches, not in the words, [take notice of that,] but which the Holy Ghost teaches, and so these witnessed Christ's words fulfilled. The Holy Ghost shall teach you and bring to your remembrance whatsoever I have spoken to you; now these saw Christ's words fulfilled, which we do now that are in his life, and witness the Holy Ghost, for these come to witness that are here, that which Christ spoke should come to pass and enjoy it. Here every one comes to know what the Holy Ghost teaches; here spiritual things are compared with spiritual things. You, who have come to this teaching of the Holy Ghost, will also know those things which also are spoken in words of man's wisdom, which that wisdom teaches, and these things which they speak. Now those who witness the Holy Ghost's teaching, witness a teaching above that teaching in words from man's wisdom, [mark,] we speak, not in the words which man's wisdom teach. *1 Cor 2:13-14*. Now they who are without this teaching of the Holy Ghost, and in the teaching from man's wisdom, looking at the words, get up heaps of teachers after their own lusts, and itching ears, itching after the words of man's wisdom, and the words that teaches in man's wisdom pleases them, and these turn after fables, who err from the truth, and are from the Holy Ghost teaching, *2 Tim 4*. and are desiring to be teachers of the law, *1 Tim. 1*, understanding neither what they say, nor what they affirm; we say the law is good if it be used lawfully. Mark, take notice of this, the law is good if it is used lawfully; knowing this, that it is made for the unrighteous and lawless; knowing it is not made for the righteous, but for the lawless, ungodly, disobedient, and sinners, for the unholy, profane, murderers of fathers, of mothers, man-slayers, for whoremongers, and them



that defile themselves with mankind, for liars, for perjured persons, if there be anything that is contrary to sound doctrine, according to the glorious gospel of the glorious God, which is the power of God, for these actions are contrary to the righteous. So the law was made for such, and not for the righteous, for Christ is the end of the law for righteousness sake, to every one that believes. Nevertheless the law is good in its place upon them that do not believe, but are still in sin, and pleading for it; such are teachers of the law, who do not know what they affirm, or of what they speak; for those who preached Christ, who had been taught by the Holy Ghost, said the law was changed by which the priesthood was made, and the commandment was disannulled, which gave them tithes. So those teachers of the law, who did not know what they affirmed, nor of what they spoke, were not taught by the Holy Ghost, which lets see Christ the end of the law, the righteousness of God to every one that believes for righteousness sake.

Now the apostle who witnessed Christ Jesus the everlasting covenant, who saw the end of the law, the end of the first priesthood, the decaying of the covenant, enjoined this which the prophet Jeremiah gave testimony of, and saw it fulfilled. Now said the apostle, if that first covenant had been faultless, then should no place be found for the second, for finding fault with them, he said, "behold the days come, said the Lord, when I will make a new covenant with the house of Israel, and the house of Judah, and not according to the covenant that I made with their fathers in the day when I took them by the hand, [mark,] to lead them out of the land of Egypt, because they continued not in my covenant, I regard them not, said the Lord." Mark, because they did not continue in God's covenant, he regarded them not; but now in the covenant, which God makes with his people, not according to that covenant which the people did not continue in, the Lord regarded them; for this is the covenant that I will make with the house of Israel after these days, said the Lord, I will put my law in their minds, and write them in their hearts, I will be to them a God, and they shall be to me a people, and they shall not need to teach every man his neighbor, or every



man his brother, for they shall all know me, from the least to the greatest; and I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more. He said a new covenant, he made the first old, [mark,] now that which decays and waxes old, is ready to vanish away. Now those in this new covenant, not according to the old made with the house of Israel and the house of Judah, but with the law of God put in their minds and written in their hearts, these witness the light, for the law is light, and they need not to teach every man his neighbor, or his brother, for this will teach every man, yes from the least to the greatest. Who witness this light, the law written in their hearts and in their minds, they know and witness him that is merciful to their unrighteousness, and their sins and iniquities he will remember no more, who has put his law in their minds, and written it in their hearts. In this state, the Lord is their God, and they are his people, and those who are in this state, witness the new covenant received from God. And he makes the first old, [mark,] he makes the first old; those who are in the old, and the decaying, and man's wisdom teaching, these are out of the new covenant, and do not know the Lord that gives the new. Now that which decays and waxes old, is ready to vanish away, ([mark, waxes old, decays, vanishes away), and they, who do not witness the new put into their minds and written in their hearts, do not know the Lord; they are in that which the Lord makes old, (the first covenant), and in that which decays and waxes old, and is ready to vanish away. Now this the apostle saw in his days, and such as are in the new covenant of God, the law written in their hearts and put in their minds, (which law is the light), these see the decaying, and the waxing old, and the vanishing of the other; and so these see those past days while the old covenant was still valid, and these see the days of the new covenant that came after those days.

Christ has come, the covenant of God, to do his will, as in the volume of the book, the everlasting covenant of light and life; and this is the covenant that I will make to the house of Israel and Judah, to the Gentiles a covenant of light, to the Gentiles that are in darkness; and the Jews and the Gentiles that are in the light, they are in one way, and with the light they come to know

the Lord, and having received the light put into their minds, they come to have the law written in their hearts, and put into their minds; and he that receives the light, receives the covenant, whether he is Jew or Gentile. He that receives the covenant, the new covenant, the law written in the heart, he receives a new heart; the stony heart goes away. For the stony heart will hold the decaying things, and those things that wax old and vanishes away, and with that heart God is not seen. Now that heart was desperately wicked, and deceitful, which the saints were once in, before receiving a new heart; for where the law is written in their hearts, that old heart is taken away; and so the saints come to witness the new covenant, and the new heart, and the one heart. This is the heart the saints are in, who believe in the light, Christ the covenant of light, and with this light they come to witness the law and Holy Ghost's teaching; and this turned them from man's teachings in the wisdom of words, to what the Holy Ghost taught. These come to witness the pure heart with which they see God, and know God, which those who are out of do not. This covenant, this everlasting new covenant is witnessed in our days, and this new heart is witnessed, this pure heart with which heart God is seen. God has put his law in the minds of his people, and in their hearts has he written them, with which they know him, and he is their God, and they are his people; and these witness what the Lord has spoken formerly in the ages past by his prophets to be fulfilled and having come to pass, for that is the end for which the scriptures were given forth, to be believed, fulfilled, read and practiced. John said, let that therefore abide in you, which you have heard from the beginning, [mark,] which you have heard from the beginning, let that abide in you. For Christ said I am the light of the world, who does enlighten every man that comes into the world, by whom the world was made, and all things were created for him and to him, who is the heir of all things, glorified with the Father before the world began, who enlightens every one that comes into the world, that all through him might believe. And this is the light that shines in darkness, (and shows darkness, sin, and evil), which comes from him who is the light; and this was the light, which the apostle was sent to turn people from darkness to; so turning to the light, turns to Christ, to him from whom it comes, by whom the world



was made. Those who hear the light, hear that which was from the beginning, and hear that which you have received from the beginning. Therefore I say unto you all, let that abide in you, which you have heard from the beginning, the light, and if that which you have heard from the beginning shall abide in you, you shall continue in the Son, and in the Father, for this comes from the Son, and the Father, and leads up into the Son from whence it comes, the light, and this is it which you have heard from the beginning: therefore I say unto you, let that abide in you, and this is the promise which he has promised us, even eternal life.

And these things have I written unto you concerning them that seduce you; now they who seduce, seduce from what you have heard from the beginning; which he, in whom it abides, continues in the Son, and in the Father, and comes to receive eternal life, which is the promise. Now the seducer teaches, who has the seducing spirit; but those are out of the truth, and do not abide in that which he has heard from the beginning; but is out of it.

**This is the word of the Lord God to you**, and that is the sorcerer that is out of it, which is heard from the beginning, and brings to eternal life, and brings to have unity with the Father, and the Son; and **this is the word of the Lord God to you again**, which the seducer is out of, which would seduce from it, and seduces all that are from it, that which is heard from the beginning. This is the world of wickedness under the power of the seducer, which seduces from what was heard from the beginning, from having unity with the Father, and the Son; and these are under the power of the seducing teachers. He, who is out of the unity the Father and the Son, denies the Son; yes, and denies the Father also, because they do not hear what was from the beginning, that anointing which you have received of him who abides in you; [mark,] *abides in you*, the light which comes from the holy one, from him by whom the world was made. Mark, now *it abides in you*, the anointing which you have received from him, from Christ, from the holy one, and you need not that any man teach you, but as the same anointing teaches you *all things*, mark. That which you have received from the



beginning, the anointing which abides in you, it will teach you, and you need not that any man teach you, but as the same anointing teaches you of all things, [mark,] but as the same anointing teaches them that abide in it.

Now who has received teaching, but not as the same anointing teaches him, those are led away from the Holy One, and so are seduced; for they need not any man teach them, but as the same anointing teaches of all things that come from the holy one, which you have received of him, of Christ by whom the world was made. So the seducer leads from this anointing, which you have received of him which abides in you, and you need not that any man teach you, but as the same anointing teaches you. Now there is man's teaching which draws from this anointing, which you have received and abides within you, and this man's teaching pleads with you that you need man's teaching; but the Holy Ghost's teaching said that you need not that any man teach you, but as the same anointing teaches you of all things, and is *truth*, [mark] of all things the same anointing teaches you, and is truth, and is no lie, [mark]. This is that which abides in you, and even as this anointing has taught you, you shall *abide in him*, mark, in Christ from where it comes. No one comes to abide in Christ, except by the teaching [and changing grace] of this anointing which they have in them. They shall abide in him, and it is truth, and no lie, and they need not that any man teach them, but as this anointing teaches them, which abides in you; and even as you are taught, you should abide in him by whom the world was made, and to see over men's teaching, and see those of men teaching to be out of abiding, and the seducer under the abiding and drawing people from it.

And now little children abide in him, that when he shall appear you may have confidence in him; now who abides in him, abides in that which they have heard from the beginning; those who abide in this, abide in the anointing which they have received from him who abides in them, and these need not any man teach them, but as the same anointing teaches them of all things, and it is true, and no lie, and received from him, that you abide in

him, even as it has taught you. You shall abide in him, [mark,] as it has taught you, you shall abide in him; but if you abide in what man teaches you, and the seducing spirit teaches you, they draw you from this anointing that abides in you; such does not abide in him, nor the truth, but believe lies, but these come shame and are without confidence at his appearing.\* But you shall not be ashamed at his appearing, who abide in him, who are taught with the anointing, but you shall have confidence, and if you know that he is righteous, you know that every one that does righteousness is born of him, and this they know that abide in him, and are taught of the anointing, and these comprehend the seducer's and men's teaching, and such as draw from the anointing that abides within you, [mark,] it abides within you, and none come to abide in the Son, but who abide in that, and are taught with that, with the anointing, and even as it teaches them they shall abide in him, in him by whom the world was made. And so the seducer and man's teaching people draws from the anointing, that abides in them, that must teach them; for if the man-teacher, and the seducer suffers people to own that which abides in them, and that they need not that man teach them, but as the same anointing teaches them, the seducer and man's teaching will soon fall, and man will have nothing to do, as every one is taught with this anointing which they have in them, they shall continue in the Son, and in the Father: and to you this is the word of the Lord God.

\*Those who are purified while on the earth by the grace of God, see Christ appear within them, bringing salvation and the Kingdom. Those who die, still in their sins, see Christ appear when they die. See Howgill's writing for the details of this Day of the Lord.

## **Christ's Way and Judas's Way.**

Christ Jesus which is the unchangeable priest, is the way to the Father, who is the light, he is the way to the Father of light, and all the changeable priests are not the way, who take the tithes, hold up synagogues and temple made



with hands, where the hirelings are, and such as divine for money, teachers that bear rule by their means, seek for their gain from their quarter, shepherds that seek for the fleece; the teachers that through covetousness make merchandize of the people, and teachers for filthy lucre sake, which have the love of money, which is the root of evil, and these are all out of the way, which is the light. All of those who are under these teachers, are kept out of the way by these teachers, and taught to deny the way, by teaching them to deny the light, which enlightens every one that comes into the world. Both the teachers and their hearers rail and blaspheme against the way; but the light, which enlightens every man that comes into the world, is the way that came from the Father of lights, which light enlightens every man that comes into the world, and comes from the Father of lights, and goes to the Father of lights again. Christ said, I came from the Father, and go to the Father again; I am the way, the truth, and the life, no man comes to the Father but by me; and I am the way to the Father, the light, truth, and life, and who comes to me, comes to the Father, for I am the way to the Father. Who comes not to me, comes not to the way, and comes not to the life, and comes not to the truth, and comes not to the peace.

Now the way of the devil was away from the truth, who abode not in it, and he deceived Eve; then she gave to Adam, who ate, though it had been said to him that he would die the death; which led out of the command of God, and so into death, which he did, and died; and was driven from God, disobeying his command, he went from God. So the way from the command of God, is death; the command is life, but the way from it is death. He who does not abide in the truth, but goes from it, does not abide in the way of God. Now Cain went from the command of God, which command is light; so Cain a murderer, and so is the devil who abode not in the truth. Now this is the devil's way, this is Cain's way, both murderers, who go from the light, from the truth, which is the command of God; and the Lord said unto Cain, "If you do well shall you not be accepted, and if not, sin lies at the door"? He did not do well, he disobeyed the command of God, and so went out of the command [walking by the promptings and direction of God's wisdom] of



God; and all the heathen who do not know God are out of the way, which is the light; and all the Jews, who had the law of God and talked of the words of it, but obeyed it not, were out of the way, which is the light. For the law is light, and these did not recognize Christ when he came, who were out of the law, which is light, and the obedience of it; and these did not see Christ when he had come, who was the light, the end of the law; which is the way, the new and living way; and Christ: the end of the first priesthood, the end of the first covenant, the end of the temple made with hands, and the end of all the synagogue-teachers, and temple-teachers that take tithes, who is the way to the Father, and the church in God the Father of our Lord Jesus Christ.

Now those who believe in the light, and walk in the light, that enlightens every man that comes into the world, they walk in the way, they walk in truth, to receive life eternal, and to witness the holy one. The anointing in them, by which they need no man to teach them; but as the same anointing teaches them all things, and is truth, and is no lie, and as every one abides in this anointing which is within them, received from the holy one, when he does appear, they shall appear with him in glory, for it is the way, comes from the way, and it is the way to the glory. But those who are turned from the light, which they have received from Christ the holy one, him by whom the world was made, which was glorified with the Father before the world began; I say those who turn from this light, go from the eternal honor, the eternal glory, the eternal riches, the everlasting priesthood, the everlasting covenant of light, life, and peace. They go from the way, they go from the truth, they go from the life, erring from the way to the Father, where the church is in God. In addition those who go from the light to the priests that take the tithes, and hold up synagogues, and outward temples made with hands, which divine for money, and teach for filthy lucre, and seek for their gain from their quarter, and bear rule by their means, and seek for the fleece; those who follow such priests have Judas for their way, not Christ, for they are gone from the light, Christ, the unchangeable priest, to the changeable; they may talk of Christ, but are gone from him, that are gone

from the light, to Judas, who had received part of the ministry when he forsook Christ. Judas went and betrayed Christ, and sold him to the changeable priests, and betrayed him to them. So, whoever forsakes the light which enlightens every man that comes into the world, which they are enlightened withal, and go to the changeable priests, Judas is your way. You who have been convinced with the light, and are gone from it, to the priests, the synagogues, temple priests, that take tithes; you speak evil of the right way, and cause others to speak evil of it, who through covetousness make merchandize of you. For the light is the way, and the light is the truth; and all they who hate the light, who enlightens every man who comes into the world, and cannot believe in the light that enlightens every man that comes into the world, they do not believe in the way, nor in the truth, nor in the life. These do not receive the gospel, for they do not receive the light of the glorious gospel; the god of the world having blinded their eyes. The light of the glorious gospel, which is the image of God, they do not see him by whom the world was made, who lights every man that comes into the world, and do not see the light of the glorious gospel, which lights every man that comes into the world, which light is the power of God.

And you may see all that are out of the light, who are out of the way, out of the truth. The Jews were out of the way, although they professed the scriptures, and they persecuted the way. The christians now that are in the letter, now are out of the way, and persecute those who are in the spirit; and these christians in the scriptures are crying up the Bible, and crying against the way, the light that enlightens every one that comes into the world; just as the Jews did, who cried up the outward ordinances, and the law, and the letter, but denied Christ, who lets them see the end of it. Persecution has always been out of the light, and so was always blind. **This is the word of the Lord God to you all:** Judas was out from the light, and so from the way Christ; when he went to the changeable priesthood, he went out from the everlasting priesthood. So are they all now, who go to the priests that take tithes, and to the synagogues, and temple, instead of Christ the everlasting priesthood, and do not receive gifts from him, who gives gifts

that are perfect, that are for **the perfecting** of the saints. But the priesthood that takes tithes, and holds up synagogues, and temples, and says that men shall not be perfect while they are upon earth; you are an imperfect ministry, but Christ is the way, who received gifts for men, who is perfect, for the perfecting of the saints, until that they do come to the unity of the faith, and to the knowledge of the son of God to a perfect man, and to the measure of the stature of the fullness of Christ, who **perfects forever them that are sanctified, [mark,] he perfects them forever.** But this ministry now, and the work of this ministry is denied, with the ministers, that deny the light which enlightens every man that comes into the world, which have not received their gifts from Christ, which makes perfect, who ascended far above all principalities and powers, which was glorified with the Father, with the glory which he had before the world began.





Volume 4, *The Works of George Fox*, Doctrinal Books I, Continued

Text in [Light Blue](#) or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

## A WARNING TO ALL THE MERCHANTS IN LONDON, AND SUCH AS BUY AND SELL.

*With advice to them to lay aside their superfluity, and with it to nourish the poor.*

—By G. F.

All should keep to yes and no to all people in their common occasions, for whatsoever is more than these, comes of evil. All take heed of deceitful merchandize, and deceiving, and cheating, and defrauding one another, and pretending one with another. All take heed of deceitful merchandize in all their buying and selling, and in all their exchange; away with all deceitful merchandize, for as a swift witness has the Lord come to plead with you, and against you that use deceitfulness in your merchandize, and use it in your buying and selling. Away with your flattering titles of "sir," and bowing the hat, and scraping the foot, and making the curtsy, and titles of master and mistress, with statements such as *at your service*, and forsooth [right you are] - this is your vain custom along with setting a price for some people that is often double the worth of the thing.\* and under this complimenting way, and in it, lies the deceit and over-reaching, and lurks to cozen and cheat, telling a falsehood, a flattery; so by fair speaking and flattering words, often times the simple is deceived Therefore this is a charge from the living God to

you all, be true, be faithful to God, be just, be innocent, and ask no more for the thing than you would have; be at a word, so say, and so do; when you ask more than you will have, or almost double, and say you will not take it except you have so much, and then send your boys after them, and so take it, you are not here at so say, and so do; and here are you judged with the law of liberty to be out of it, far off from the life of christians, like heathens in life and practice; therefore be at a word, and then you will be a good savor, for the Lord is come near to judgment among you; for while you are not at so say, and so do, you are not in the law of liberty, you are not in the prophets, you are not in the gospel, you are found out of them all.

\*Before the honesty of the Quakers prevailed on the English nation, all prices in stores were negotiable; similar to the distasteful experience of buying a car with the games of offers and counteroffers. The Quakers followed the **Golden Rule** and treated everyone as they would have others treat them — with a single price to all, whatever their dress, whatever their speech, etc. The honesty of the Quaker merchants soon fostered a loyalty of customers, so that when a stranger came to town, it was not uncommon for him to ask: "where is a Quaker shoemaker." Their honesty forced all shops to stop trying to cheat their customers with a high negotiated price; all stores reverted to single pricing. To this day, we owe the Quakers the thanks for sparing us the necessity of negotiating the price of food, clothing, etc.

Again, you merchants, great men and rich men, what a dishonor is it to you to go in your gold and silver, and gold chains about your necks, and your costly attire, and your poor, blind women and children, and cripples, crying and making a noise up and down your streets, a dishonor to your city, showing that you are not under the law, nor under the gospel; for under the law they had tithes and tenths to feed all the fatherless and strangers, for tithes were partly for that work and end. How can you go up and down in your superfluity, and abounding in your riches, and see the poor, blind, and

cripples go about your streets? Above all others, the blind should be taken care of; therefore let these things be kept in mind and considered. Fear God and do that which may be an honor to you, and to christianity, and your city; and in all your shops, and warehouses, and exchanges, keep to your words, and so say, and so do, and that you may not cozen and cheat one another, nor any people. For some have a name and a bad report of deceitful merchandize, which deceives the country people that deal with you. O therefore blot it out, and do it no more; but judge one another in these things. Be a good savor and commend yourselves to the innocent and simple, so that a child may come among you and not be wronged; that will be pleasing to God that you do righteously, and to the just God, that you do justly. Then you will be a good savor to the righteous just God, and to the country people, when you are turned from the bad to the good, so that you may be trusted for faithfulness and honesty, for the contrary dealings, is dishonesty. You that scrape your foot, and pull off your caps, and courtesy, and say sir, and master, and mistress, and flatter one another with the deceitful titles, and ask more for more than your commodity is worth, and are not at a word, so say, and so do. But you tell people that you will not will not take their offer, and then have your boys and lasses to run after them to come back again; this is the way to make the simple fear you, and the innocent to avoid you, and to keep up a bad savor, and a bad name.

Therefore **this is the word of the Lord God, and a charge to you in the presence of the Lord God, and to you all**, that you charge your servants not to deceive and cheat any, nor to ask more for your things than you will take, and to keep to yes and no in your common occasions, and to keep to a word, and that will be pleasing to God, and a good savor to all sober people.

All you merchants whatsoever, and shop-keepers, take heed of deceiving and cheating of people with your dark back-windows; for truth is risen, that will keep out all deceit; therefore be sober, and take it patiently, and live in it, for truth will make you free; and if you wish to be made free by truth, give up your deceitful merchandize, and give up your many words, and keep to



yes and no. [Mark,] you must be judged by the law. All your profession and crying up ordinances, and your notions and experiences, while you live in deceitful merchandize, and above yes and no in your common occasions; you are in the evil, and are not at so say, and so do. You are all judged by the law of liberty, who are deceitful in your merchandize, in your buying and selling, and deceiving and cheating poor country people in your merchandize; you are not to name the name of Christ, unless you depart from iniquity; and the truth has not made you free, who are found in the evil, judged by the law of liberty in all your deceitful merchandize. Therefore come to a word, come to yes and no, all you young and old whatsoever, so that you will be received by the Lord into his kingdom; for fear that you are turned out with the rich glutton, and the poor Lazarus taken into Abraham's bosom. Therefore take in the blind, halt and lame, and obey the things that Christ commands you, you who call him Lord; take in the blind and the cripples that cry up and down your streets, and invite them to your feasts; for the rich feast the rich, and not the poor that cannot feast them again. See now if you will take up the cross of Christ, and obey his commands, then you will become like unto them, when you obey Christ's command, and show that you have his spirit and mind in you, and are christians; for while you are not made free by truth, all your religion and profession of Christ and the apostles' words is vain, and your conduct is below in the earth, and not with Christ in heaven.

Again, all the while your poor, and blind, and lame cripples, and women, and children, are crying up and down your streets, and steeple-house-doors, and alleys, and corners, after you that call yourselves christians, and yet they are christians as well as you, and so members of the same body; so you may say, be clothed, be filled, be warmed, and be such a people the apostle speaks of, yet let them be crying up and down the streets not provided for. So this is to hang gold on one arm, and let the other go bare; or hang gold on the back, and let the leg go bare; for all are members of one body, the poor as well as the rich, and this declares that you are out of the law. For the Lord took the tithes and gave them to the strangers, and fatherless, and widows,

and gave all enough, that there was not a beggar in Israel among them. Now judge yourselves, and see how short you come of them in life and practice, who say you are christians, and profess the gospel. These things are a grief to many sober people in the city, to see that magistrates have no more feeling of these things, and yet so much profession of religion and preaching among them, and so much riches that men never knew want of. By this many come to be hardened, and one might think, if it were only to keep the honor of their city, they would not let above all things, blind men, and cripples, and lame people, and poor fatherless children make a noise up and down the streets, and steeple-house-doors; but out of their abundance they would lay a little aside, and have a place provided that all the poor, blind, lame cripples should be put into, and nurses set over them, and looked to, cherished, and seen unto that they do not want. Thus those who could work, to work; and this would be a good savor of the city, and of the magistrates, aldermen, and merchants of the city, and to the sober people, and to the Lord God, that there should not be seen a beggar walk up and down the streets, but that there might be a place where they might be maintained with a little out of their superfluity [their unneeded excess]. Yes, before there should be such a noise with the poor, the blind, the lame, and the fatherless, everyone lay by a little out of their abundance, and spare some off their backs in gold and silver lace, or their chains and rings; for who considers not the cry of the poor, but turns his ear from them, them their Maker will not regard. All who do not visit the fatherless, and the poor, and the sick, and feed the hungry, and clothe naked, and are of a profession of religion, and makes a talk of Christ's words, and the prophets', and Moses'; such are in the wisdom below, which is earthly, sensual, and devilish, not preservers of the creation, not in the wisdom that is from above, which is gentle, easy to be entreated, by which the creation is to be preserved, by which it must be ordered again to the glory of God. You going in your gold and silver, yes in your very shoes laced [with gold], while the poor lack bread, lack stockings and shoes. You with your many dishes, changes of dishes, which you call novelties, while the poor cannot get bread. Spare one of your dishes, and let



it be carried to the place for the poor, and do not make them to come begging for it either, but let them have a place where they may be kept, and that will be for your honor and renown. For consider what abundance of riches is in this city, and what good you might do with it, or how soon you may be taken from it, or it from you, by fire, or sea; and yet for all this you will not consider your poor brethren, which are made of the same blood and mould, to dwell upon the face of the earth. Therefore practice truth, which frees from deceit, and from all deceiving and pretending; this will bring you to a word in all your common occasions, and to so say, and so do, and to worship God in the truth, and to worship God in the spirit, that the devil is out of, and come to the pure religion, which is, to visit the fatherless, to visit the sick, and relieve the hungry, and clothe naked, that brings you to practice and to do the will of God. Give up your living in words, and your hearts afar off, surfeiting in riches, iniquity and deceit; but come to honesty and plain dealing, and mercy, and take heed of pride, and loftiness, and wantonness, and haughtiness, and walk humbly before the Lord, that you may come to the life the saints, the prophets, Christ, and the apostles were in. For the mighty day of the Lord is coming, wherein everyone of you must give account of his deeds done in the body, and every man's work must be tried by fire, and every man's work shall be brought to the light, and made manifest by it. So your day is not past, while you have time, prize it.

## THE PEARL FOUND IN ENGLAND.

*This is for the poor, distressed, scattered ones in foreign nations. From the royal seed of God, and heirs of salvation, called Quakers, who are the Church of the Living God, built up together of living stones in England. A visitation and uniting to the pearl of God, which is hidden in all the world, that everyone may turn into himself, and there feel it, and find it.*

—By George Fox



Friends,—The pearl is hidden in the field, and the field is the world, and the world is in your hearts, and there you must dig deep to find it. When you have dug deep and found it, you must sell all to purchase and redeem this field, and there you shall know the merchant-man that makes the exchange, and there shall you know Christ, *in* you the hope of glory, to save you, and redeem you, the Immanuel, God with us. There shall you know the woman that lost the piece of silver, and was seeking it without; but when the candle was lit and the house swept, she found it in her own house, and then she knew the joy, and went and told her neighbors; and then she knew the day-star rise in her heart, and the day dawning, whereby the light shall be known, that shines from the east to the west, and the word of faith in the mouth and heart, and the oil is in your lamp if you enter in with the bridegroom. The light shines in your own heart to give you the light of the knowledge of the glory of God in the face of Jesus Christ, from where it comes, and the anointing which abides in you will teach you, and as it does teach you, you shall continue in the Father and the Son, from where this holy anointing comes, and you have received it, and here you shall know that you need no man to teach you, but as the same anointing does teach you, and the engrafted word, able to save your souls, is in your hearts, and the hidden man of the heart, which is renewed day by day is found there, and the meek and quiet spirit, which is with the Lord of great price, is found in you. The covenant of grace that brings salvation is in your heart, and in your mouth, to season it and your words, and to teach you to deny all ungodliness and worldly lusts, and the heap of teachers set up by men's lusts in the world, that turn this grace into wantonness, and live wildly, and it will teach you to live soberly.

The devil went from the truth, and deceived the nations, and abode not in it, and he rules in all the hearts of the children of disobedience, that obey not the truth; he that went out of the truth, and so they become synagogues of Satan, and murderers. Cain went from the truth, the Jews went from the truth, and so were of the devil, the false prophets, antichrists, inwardly

ravened from the truth, and so all these turned against the just, and became murderers. But those who are come to the just that they ravened from, over all these they reign, and bring people to God, to reign over all this that is out of the truth, and contrary to it. All you high gazing professors, and hypocrites, the kingdom of heaven is within you (like unto a grain of mustard-seed, like unto leaven), that comes not by observation, who are and have been gazing for it without you.

\*Fox writes to remind us of Jesus' parables: that the kingdom of heaven is like the grain of mustard-seed and like the leaven which goes through the whole lump; both analogies show that the kingdom grows from small beginnings before it can be known. Further, Mark reports:

And he said, To what shall we liken to the kingdom of God? Or with what parable shall we picture it? It is like a grain of mustard seed, which, **when it is sown in the earth, is less than all the seeds that are in the earth.** But when it is sown, it grows up, and becomes greater than all herbs, and shoots out great branches; so that the fowls of the air may lodge under the shadow of it. Mark 4:30-32

So, in the beginning of your seeking the kingdom within, it is smaller than the tares of the world, which are the lusts, pride, worries, cares, and pleasures. But, if the seed of God's kingdom is watered and fed, it grows to be the largest of all; this seed is watered and fed through seeking the Lord, through silent waiting for him, listening for his voice, hearing his teachings and commands, and obeying them as directed from God.

Come all you wearied souls, who have been long traveling these many years since the days of apostasy from the true apostles and disciples, where

darkness and mists have gone over the earth, and blinded and darkened the minds and eyes of the people. The true ministry being lost since the days of apostasy, by which people have run into following reputed teachers, and separations, and sects, and truth among them held in the unrighteousness, the sin and the enmity in everyone's mind; men slaying one another about religion, and for religion, and about worship, which slaying was not the work of the true christians, true ministers, and true apostles. The true apostles brought people into unity, and wrestled against principalities, and powers, and spiritual wickedness, which ruled in the children of disobedience, and brought them to the thing which they disobeyed. So the enmity has been in all minds of believers upon earth, among christians, teachers, people, and rulers, who would slay one another, murder one another about worship, about scriptures, the prophets', Christ's and the apostles' words. Here is the devil, the old adversary of man, gotten in among believers, provoking them to destroy one another, keeping up the form of the saints' words, in the nature of the Jews, that kept up the form of the prophets' and Moses' words, which Christ said were of their father the devil, among whom the pearl was lost, that has been lost since the days of apostasy from the apostles' life, Christ's life; nations covered with ignorance like unto waters. But the prophets, Christ, and the apostles, were in unity in the spirit, which led them to speak forth the scriptures, which now are professed among christians in Christendom; but the life of Christ, of the prophets and the apostles, they have been out of. They lack the bond of peace, the unity; for the unity is in the spirit, which is the bond of peace, which Christ, the prophets and apostles were in, who gave forth the scriptures. So people have fallen out with one another over words, forms, traditions, inventions, and idols.

But now that is manifest which comprehends the world, which was before the world was made; Christ Jesus the covenant of God, who enlightens every man that comes into the world, that all through the light might believe and feel the witness in themselves, in which people come to have peace with God. Everyone receiving the light, with which they are enlightened, they



receive him, who has enlightened them, Christ Jesus in their own particulars. The light shows them their sins and to see the saviour of their souls, and to know the saviour of their souls, Christ Jesus, from whom the light comes. For, said God, I will give him for a covenant, a light to the Gentiles, and a leader to the people, and I will make a new covenant with the house of Israel and Judah, them that had the old; I will put my laws in their minds, I will write them in their hearts, and they shall not need to say know the Lord, which covenant thousands in England do witness, that they need not say know the Lord, in which they have unity one with another, and peace with God through Christ Jesus his covenant, and witness the power of it, and feel the covenant of light, the leader, and God's covenant fulfilled, him that Abraham, David, the prophets gave testimony of should come, him that the apostles did give testimony of had come and risen; he is enjoyed, in which people come to have unity one with another, (and the scriptures, and the thing the scriptures speak of), and God. In the light, him by whom the world was made, there is no occasion of stumbling, so the covenant of light that God said he would give by his prophets for a leader of the people, the way to the Father, thousands witness him leading of them out of the first Adam, driven from the Father, who is the end of the prophets, and he is leading of them up to God, and is their teacher, and they have found him in them, and come to him, and found rest for their souls, and their souls have rest, and they have taken on Christ's yoke that is easy, and his burden that is light, and he is become their teacher; and men's yokes, and burdens, and teachings, and doctrines come to be ceased from, and cast off, which have ruled since the days of the apostasy from the apostles.

And the pearl that has been hidden in the earth is found, and the morning star is risen, and the day is dawned, and the true light shines, and wisdom, (which all the knowledge, understanding and wisdom that man has cannot comprehend nor find), cries in the streets to the simple ones, and for all to fear God that they may receive it, the wisdom of God, Christ Jesus, him by whom the world was made, the wisdom by which all things were made and created, and to come out of the sin and transgression that all the world has

lived in, which have the form of godliness, but have been in the transgression from the life, and ravened from it, and have been in the sheep's clothing, but have been ready to worry the lambs everywhere; they, who are clothed on the outside, in the form of godliness, but inwardly ravened from the life; the antichrists, whom Christ said would come, and whom John saw had come, which the world has since been wondering after. So there has been the pearl hidden, and the life of Christ, the prophets, and apostles has been lost, and the form they have had, but life and glory is risen that manifests and discovers all things; and churches and teachers that have not been made by the will of God, which has risen up since the days of the apostles. From all such God is bringing his people to teach them himself; and from all their ways, to Christ the way to the Father; and from all their churches to the church in God, the pillar and ground of truth; and over them to the anointing which abides within, to which people have come; which as it teaches them, they continue in the Son of God, and the Father. Such need not that any man teach them, but as the same anointing teaches them, which abides in them, and as it does teach them, they continue in the Son of God, in the wisdom of God. They continue in the life and in the truth. They continue in the covenant of God. They continue in the power of God, and the rock Christ Jesus, him by whom the world was made, and was before it was made. In the power and Christ, people come to have peace with God, and one with another; and the foundation of many generations is found and witnessed that breaks down the bond of iniquity that made the breach between God and man. Christ makes up the breach between God and man, whereby health, and glory, and peace in the inward is felt; and the election is known before the world was made, which has obtained the promise of eternal life, and the power of an endless life is enjoyed, and the world to come.

Therefore come all here you scattered ones over the world, the power of God in you feel, and then you feel Christ Jesus who has enlightened everyone that comes into the world, then you will feel the covenant, which you have with God, which will blot out your sin and transgression, then you will feel



the blood of Christ Jesus which cleanses from all sin, which the light discovers as you walk in the light, as he is in the light, and you will have fellowship one with another; the kingdom of heaven is seen, which is as a grain of mustard-seed which is within, and many have received it, and are become as little children, and those who are instructed to the kingdom, bring forth their things new, and their things old. Many are digging in the field, which is the world, which is set in their hearts seeking for the pearl, and many have found it, and many merchant-men are exchanging, glory to the Lord forever. So the pearl is within you, that is found in the nation of England, and all people upon the earth come into yourselves, find the pearl in you, the precious pearl that has lain under the earth, and come out of your talk and profession in words, in which the Jews were, in whom the pearl was hidden, that you may find the pearl in yourselves, and the kingdom there within you, though it is like a grain of mustard-seed, it is like unto leaven, it will leaven you up into a new lump. Teachings, churches, and notions without life shall wither, fade like flowers, wither like grass, and be burnt up like stubble, sticks, and chaff that has cumbered the ground. The wheat is gotten out into the garner, the lambs are leaping, the Father carries them in his hands, the babes born of the immortal seed by the word of God, and are at the breast sucking, living riches is manifested, God the Father is known, and is worshipped in the spirit and in the truth, in that which the devil is out of, the blood of Jesus is witnessed, which flows and cleanses from all sin, the fountain is opened, where is the washing of all sores. God is bringing people into the life that gave forth the scriptures, that the prophets, Christ and the apostles were in, in which life they shall see their words, and have unity with them, and with the Lord God, and one with another. The word of faith is possessed and known in the heart, in the mouth, that divides asunder the precious thoughts from the vile thoughts, and precious desires from vile desires, and precious affections from vile affections; and the word of faith is in the mouth to divide asunder the precious words from the corrupt words, and this word that divides asunder the precious from the vile, is quick and powerful, and sharper than a two-edged sword; for the vile



separated from God, the word that divides it, the vile from the precious, hammers it down, burns it up, cuts it down, reconciles to the Father, and separates that which separated.

So the word of God in you all feel, in all your occasions, and then you will have the word of wisdom, that will divide asunder your precious thoughts from your vile thoughts, your precious words from your vile words, and this will teach you in all your occasions; the pearl in you come to know, the seed in you come to know, which seed is Christ, that inherits the promise, which now is risen in thousands, who are come to be heirs of the promise, and heirs of God, and heirs of the world that has no end. Come to know the anointing in you all, which abides in you, and then you need not that any man teach you, but as the same anointing does teach you, and as it does teach you, you shall continue in the Son of God, from where it comes, in him by whom the world was made. The kingdom of heaven in you all, come to know, which is like unto a grain of mustard-seed, and as you all come to receive it, you will all come to be as little children, and there you will come to feel the leaven, which leavens you up into a new lump, and so to know the kingdom of the world, to become the kingdom of the Son of God, and this is the kingdom of heaven, like a grain of mustard-seed in you, which never consented to sin, and receiving that, you come to be as little children, and to know the leaven that will leaven you up into a new lump, which thousands do witness in England. All come to know the light which shines in your hearts, which must give you the light of the knowledge of the glory of God in the face of Christ Jesus, in Christ's face, from whence the light comes, him by whom the world was made, glorified with the Father before the world began. I am the light of the world, and I do enlighten everyone that comes into the world, said Christ the second Adam, who is the way again to God, man being driven from God in the first Adam, Christ the second Adam, the life, the truth, is the way again to God, which everyone that comes into the world, is enlightened withal; for man being driven from God, he is driven from life, and driven from God, he is driven from truth, and driven from God, he is driven from his wisdom, and driven from God, he is driven from

his righteousness, and from his power, under the power of Satan. So Christ the power of God through death destroys death; and destroys him that has the power of death, the devil; and was over death before the world was made, the redeemer of mankind out of the fall, who enlightens every man that comes into the world, that all through him might believe; and he that has come into the light which he is enlightened withal, he has come into the wisdom of God, into the righteousness of God, he has come into the way, he has come to Christ the power of God, to the rock, him by whom the world was made, and so comes to the life, and rest, and peace.

He that believes is saved, he that does not is condemned; and he that believes has the witness in himself, and has set to his seal, that God is true, who has performed his promise, and sees the prince of this world is judged, and has come into the righteousness of God, Christ Jesus. So Christ Jesus, he is the righteousness of God, he is the new and living way, and the one way to the Father, and all the many ways are in the first Adam, driven from God, in the transgression; but Christ the second Adam, is the Lord from heaven. As death came by the one, life came by the other, and as darkness came by the one, light comes by the other, who is the righteousness of God, the truth, the life; as unrighteousness by the one, righteousness by the other, as untruth by the one, so truth by the other, as the many ways by one, so the one way to the Father by the other. There is disobedience by one which brings death, there is obedience by the other which brings life; him you must all come to find in you, Christ Jesus, **except you are reprobates**; then you come to witness the substance, then you come to know the everlasting covenant, then you come to know the prince of peace, the prince of life and comfort of what you do profess in your own particulars, in coming into the covenant of the Father; for death has reigned from Adam until Moses, and the law and the prophets were until John. Moses had the law which went over all transgression, and answered that in all people who was transgressed. The people have had Moses' words, but they have been out of the life of Moses. The prophets' words they have had, but they have been out of the life of the prophets. John's words they have had, but have been out of



the life of John. Christ's words they have had, but the life of Christ they have been out of. The apostles' words they have had but the life of the apostles they have been out of; the apostates since the days of the apostles. Christ said in the 7th, and 24th of Matt that false prophets and antichrists should come, to his disciples before he was offered up, and Christ gave to his disciples the marks by which they should know them, that they should be inwardly ravening, that is, devourers, having sheep's clothing, that is the outside, but wolves inwardly; do men gather grapes of thorns, or figs of thistles? by their fruits you shall know them. Now before the disciples' decease, Christ said unto them false prophets and antichrists should come, they saw they had come already into the world, as said 1 *John* 2:18-19,4:1. Little children I write unto you that it is the last time, whereof you have heard say, antichrist should come, whereby you know it is the last time, for there are many antichrists, many false prophets already in the world, and they went forth from us that it might be manifest they were not of us, for had they been of us, no doubt they would have continued with us. But said he, you have an anointing which abides in you (to the saints) and you need not that any man teach you, but as the same anointing does teach you, and as it does teach you, you shall continue in the Son of God and the Father. Christ, who said they should come, told the disciples to not go after them, the false prophets and antichrist which would be inwardly ravenous. John saw they had come ; he told the saints the anointing was in them to teach them, and the false prophets and antichrists, of which they had heard say should come, they were *already in the world*, and went out from them, and were inwardly raveners, and all that dwelled upon the earth went after, and all the world came to worship the beast and false prophet, and all nations drank of the wine of her fornications, that is, of the whore.

And now cry the professors and teachers of the world, the antichrist is just now coming, and our age is the end times; but did not John say, it was the last time when all nations had drank the cup of fornication, and all that dwelled upon the earth had worshipped the beast. [The whole world marvelled and followed this beast which changed to a beast with horns like a



lamb, supporting the false christian church of many names.] Now we say the false prophets and antichrists have come, those which Christ said would come, which John saw had come, which went forth from them, which all people that dwelled upon the earth went after, and all nations came to drink the cup of her fornications, and she sits upon the waters, and the waters are people, and nations, and tongues, and languages, and multitudes, *Rev 17:1-5,15*, where she sits, tongues are waters, people waters, languages waters, nations waters, multitudes waters, for those have been from the rock, those who Christ said would come, and John saw had come, that had gone forth from them, and so have been as waters, and so the first beast arose out of the sea, and the second out of the earth; and all this Babylon building up and throwing down, and all these crosses and images, pictures and worshipping of names and idols, and all these pulpits, priests, tithes, churches, with crosses in the church-yards, and church-ends, have been of them, and all this making of ministers by the will of men, by their schools and colleges, for covetous ends, and covetous practices, are among the apostates, which are apostatized from Christ's disciples, who went forth freely, sent forth by him, and all these names of blasphemy among people called christians are of the beast, and given by the beast since the days of the apostles in the apostasy; in their days there were not so many names given to christians. So what Christ said would come, John saw had come, who had gone forth from them, which all the world went after, and worshipped the beast and false prophets; except those who had their names written in the Lamb's book of life before the foundation of the world, which kept the testimony of Jesus, against whom the beast and false prophets should make war, and should overcome, and the woman fled into the wilderness, and the man-child was caught up unto God, that which ravened forth, which was the wolf from the life, turned against them that kept the life; the testimony of Jesus which is the spirit.

But now the Lamb and the saints have the victory, for everyone that comes into the world being enlightened, they which go from the light which they are enlightened withal, they were inwardly ravened; and you may see these

were those called heathens that got the sheep's clothing, that went forth from the apostles which had been among them, but they who did not continue, ravened from the life, had the sheep's clothing, kept the outside, but made war against those that kept the life, that kept to the spirit, the testimony of Jesus, and killed them. Here the apostasy began. Among these has come up all this trash, when they ravened from the life, and stood not in the counsel of God, but made ministers by their own wills, and apostatized from the true cross, the power of God, and from the true church, the pillar and ground of truth, and from the true apostles, and set up a church with a cross on the top of it, and these are those who have brought up all these pulpits, tithes, temples, schools, colleges, and these are those who despise prophecy, and quench the spirit, and limit the holy one, which sets them in confusion. The order and practice of the church of the apostles is, if anything be revealed to one that sits by, let the first hold his peace, for you may all speak one by one, that all may learn, and all may be comforted. So from all these apostates and apostasy, the beast and the number of his names, and his heads, and horns, and crowns, and his languages, and his crosses, and his churches, pulpits, and his teachers made by the will of man, is God bringing his people, and the Lamb and the saints have the victory; glory forever to the highest. The everlasting gospel shall be preached to them that dwell upon the earth, for all that dwell upon the earth have worshipped the beast, and gone after them that inwardly ravened, that Christ said would come, John saw had come, that had gone out from them; and so all nations have been like a wilderness, that briars, and thorns, and thistles may be gathered of them, and in this may everyone see his fruits; all worshipped the beast, except those who had their names written in the Lamb's book of life, and kept the testimony of Jesus. For all nations have drunk of the cup of her fornications, and this apostasy made war with the saints, and overcame them; but now the Lamb and the saints have gotten the victory over what Christ said would come, and John had come, which all the world went after, and now he is revealing the pure mystery [Babylon]. Now shall the saints and the holy prophets rejoice over her, who have come



to what she apostatized from; now shall the holy tabernacle be witnessed with man; now shall the holy city be witnessed, and the heavenly Jerusalem; now cries the spirit come, and he that hears bids come, and the bride said come, for the Lamb and the saints have victory; and now is the marriage of the Lamb, and to everyone that thirsts, he will give of the water of life freely.

So everyone that comes into the world being enlightened, having a light from the Lamb, being turned to the light, that Christ Jesus the Lamb of God has enlightened them withal, and believing in the light which will let you see your sins, with it you will see the Lamb of God which takes away sins, for all these tithes, and pulpits, and temples, and priests, come up since the days of the apostles, are among them that apostatized from them, for the true apostles witnessed against the true temple which Solomon built, and said their bodies were the temples of God, and the apostles witnessed higher than the true priesthood, whose lips were to preserve the people's knowledge, and offered for his own sins, and the sins of the people, and witnessed the everlasting priesthood, and the one offering, Christ the treasure of wisdom and knowledge, which does enlighten every man that comes into the world, and the light that shined in their hearts, which came from him, would give them the knowledge of the glory of God in the face of Christ Jesus, and with that light they saw the glory which was with the Father before the world began, from whom the light comes, him by whom the world was made; and the apostles brought them off the tithes, and said the priesthood was changed, and the law was changed also, and commandment disannulled which gave them tithes, *Heb. 7.* and Christ Jesus was come, the Son of God, the end of all similarities and likenesses. So as was said before, these priests, tithes, temples, pulpits, were made by the will of man since the days of the apostles in the apostasy, and these churches among whom are all these false names, and several worships and opinions, and judgments, and having the sheep's clothing, but everyone as a wolf ravened from the life, and ready to devour one another, so the form of godliness has been long among people, but the life and power has been wanting, which they were in, that gave forth the scriptures, in which people



have unity, from it they have been apostatized, in which spirit the holy men gave forth the scriptures, which is the bond of peace, in it is the unity, and the worship of the Father in the truth, in that which the devil is out of, in which is no enmity, and so all having been inwardly raveners that have been from the life within, they have been wolves in sheep's clothing, ravening one after another, to devour one another, and their fruits have been briars and thorns, so profession of religion has been among people, but the life has been wanting, into which life God is now bringing his people, to that which they all ravened from, with which they shall see all the apostates in the apostasy, and fathom over the heads of them all, with which they shall come to see the rock Christ Jesus, the covenant of light, and life, and peace.

So that which may be known of God is manifest within people, which God has showed unto them, that when they do the things that are not convenient, not righteous or worthy of death, with that of God in them all they can tell, and to that of God in them all they must come, before they do hold the truth in the righteousness, or retain God in their knowledge, or retain his covenant of light, in which is the peace with God, and one with another; for the Jews they held truth, the prophets', and Moses' and the saints' words, but their minds being reprobated from that which might be known of God made manifest in them, which God had showed unto them, they held it in the unrighteousness, in the sin and enmity, so that was in that age; now the ages since, people have held truth, Christ's words, the prophets' words, apostles' words, but it has been in the unrighteousness, that is in the sin, in the enmity in everyone's mind, and so there is the adversary and the wicked one among people, professors and christians that have that name, and so they become synagogues of Satan, in enmity one against another, giving one another names, gathering together in sects, one against another, cages of unclean spirits, habitations of dragons, yet truth held in the unrighteousness, in the enmity, which makes them to slay one another about it; and so there the devil puts men on to kill one another about religion, wrestle against flesh and blood, while the power of darkness, and spiritual wickedness rules, but those are no true christians, no ministers

of Christ that do so, but they are all gone from that which may be known of God made manifest in them, which God has showed to them as the Jews were, outward Jews, not inward, outward christians, not inward; for he is a true christian that has Christ in him, as he was a true Jew who was one inward, so to that which may be known of God, manifest in them, must all people be brought, before they retain God in their knowledge, from whence it comes, or retain his covenant Christ Jesus, (the end of the prophets Abraham and David), whom the apostles preached, who was before the world was made, in which you come to have peace with God, in whom truth must be held, and spoken as it is in Jesus, and then it is held in righteousness, and spoken in peace, the seed of God being brought forth, and the covenant of light and life witnessed, the Lamb being risen which makes the powers of the earth to rage, that be out of the fear of God, and Christ Jesus is come to reign, the same yesterday, today, and forever, which makes all the ministers, teachers, prophets, and antichrist to rage, that have been made by the will of man, and schools, and colleges, that speak a divination of their own brain, and not from the mouth of the Lord, and all ministers, teachers, prophets, pastors, shepherds, guides, and leaders of the people, that have gotten Christ's, the prophets' and apostles' words, and professors of them, being found out of the life of the prophets, Christ and the apostles, with the life of Christ, of the prophets and apostles are they all judged, which makes them rage, which life is now made manifest, glory to the Highest forever.

And the Lord is come to teach his people himself by his spirit, and to gather them from all the world's ways, and teachers, to himself, and so all upon the earth which profess Christ's words, the prophets' and apostles', and not in their life, they are raging against their life, which is now manifest, and be raging against Christ, which is now manifest in his saints, Christ the same today, yesterday, and forever, so the seed of God is risen, glory to the highest forever, which seed is Christ in the male, and in the female, whereby many males and females are come to confess Christ the seed, in them who have the promise, and so are become heirs of the promise, heirs of God, heirs of



life, and heirs of the world that has no end . The rulers of the earth take counsel together against the Lord, and against his anointed, and his babes as you may read, and as they may read, that now are taking counsel against him, where the anointing is manifest, such are those who slay him in the particular, and are the builders that reject the corner-stone. But the stone that is cut out of the mountains without hands, shall dash the head of gold to pieces, and the breast of silver, and who have an ear, they may hear. The world is crying out for their honor, and crying out for their bendings and bowings, and doffing their hats, and cry Jacob bowed to Esau; it seems that Esau is lord among you yet, and not servant. It is granted there was a time when Jacob bowed to Esau, and there was a time that Pharaoh and his host was in the sea, the family of Jacob rejoicing over them; there was a time that the house of Esau must be as stubble, and Jacob ride over the high places of the earth, and Nebuchadnezzar brought down among the beasts to eat grass like an ox, until he knew that the most high did rule in the kingdoms of men, and the elder must serve the younger; he that has an ear let him hear. And as for the hat, it is honor among men, is honor below, and not honor from above; while people are seeking for this honor below, they lose the honor which is from above, which Christ commands to seek, and questioned them that were there receiving honor one of another; and seeking honor of men, how could they believe? He said, moreover, I receive not honor of men, I which am the light of the world, by whom the world was made, which enlightens every man that comes into the world. He does not come among the sons of Adam (driven from God) to receive their honor, but to spoil it, deface it, stain their pride, deface their honor, mar their glory, stain their beauty. So the light (which every man that comes into the world is enlightened withal) will not receive the honor below, but will condemn him that receives it, and that is it which brings to seek honor from above, and stains the glory that is below. So the first Adam in the transgression receives honor of the earth, but the second Adam receives it not, nor will the light in them receive it, which comes from the second Adam, so I have a witness in all men's consciences upon the earth, that will not receive honor of men

below, but of God, and that comes from above.

And the teachers of the world, and ministers, and pastors, and doctors, and shepherds have told us that the Hebrew and Greek was the original, and they were the orthodox ministers to open the scriptures to us, and they had the original [tongues or languages], when Moses said that all the earth was of one language before Babel, and Nimrod the mighty hunter, whose stock was of Ham, whom God did confound into the many languages, he was the beginner of the building of Babel. Moses said, like unto me will God raise up a prophet, him shall you hear. And when this prophet was come, Christ Jesus, they crucified him, and when they crucified him, they wrote a inscription over him in letters of Hebrew, Greek and Latin; now here stands the world's original over Christ, over the life when they crucified him. The beginning of these many languages was Babel; and Pilate he could not open the scriptures with Hebrew, Greek and Latin, but crucified Christ who is the *substance of the scriptures*, and when he had done, he set his languages over him. John said in the Revelation, they must be redeemed out of every tongue or language, which they have told us was the original, that which was set over Christ when he was crucified, over the life. But now the life is risen, Christ is risen, who had the languages set a-top of him, Christ is risen who fathoms Babel and Babylon, before Babel or Babylon was, who had the many languages, which is the world's original, so the life is risen a-top of it, which they set a-top of him, and over them that say it is original, and that they must open the scriptures with it, with which they run all into confusion, Babylon, so between Babel and Babylon they may walk and see by plain scriptures how the languages were set over Christ; and Pilate could not open the scriptures with them, nor can they now open the scriptures with their many languages, but break into heaps, heads and parties, for if they could open them, they would satisfy one another, and come all into one, for that which gave them forth is one, which must open them again; so all people, teachers and professors, be all upon heaps, in confusion about the words of the scriptures, saying that is the original, and they are stopped at Babel, for all the earth was of one language before, and the call is out of many



languages, out of Babylon, Babylon is the end of them, and the life is risen that stains their pride, defaces their glory, and mars their beauty, for they have a pride, a glory, a beauty in their languages, which they call the original, (the naturals), and the light lets see before Babel or Babylon was, or Pilate either, into the beginning, the covenant of light with God. When people imagined to build Babel, they went out of the life, whom God confounded into many languages, that they might be scattered, and God scattered them, as he will all other gatherings, that are gathered with imaginations, of him, and are the builders, that go from the life of God *within* them, and so from God. Those who crucified Christ, they were away from the life, and they set the languages above Christ which was the life, and those who were in Babylon, were of them that ravened from the spirit of God in them, and went from the apostles' doctrine into the many languages, which the redemption is from, and so they cannot endure to hear talk of the life, and the spirit of God within, and the light; and these are those who set up languages. But now the life is risen (above the languages) which gathers to God and lets see before Babel or Babylon was, or Pilate either. Exalted Babel shall fall, and become a habitation of devils. But over all the life is risen, that gives to see to the beginning before the world was made, which brings to peace with God, which opens the words of Christ, the prophets, and apostles, and gives to everyone his particular satisfaction concerning the words of the prophets, of Christ, of the apostles, in which life and peace with God is known, which judges all them that have the words, and are out of the life.

## THE WRATH OF THE LAMB

I will break into pieces, said the Lord, I will make nations like dirt, I will tread them into mire; I will make religions, professions, teachings, time-servers, callers upon me with their lips, (and hearts afar off), surfeiting in

the earth, pride, hypocrisy, and deceitfulness of heart, gathered into a religion that is vain, gatherings on heaps, gatherings of multitudes, gatherings which they call churches, fair shows, fair pretences, hypocritical teachings, self-ends, covetous practices. I will make mire of them, I will make mortar, I will make dirt of them; the wrath of the Lamb is risen upon all apostates, who are gathered in the apostasy, apostatized from the prophets' life, the apostles' life, the life of the Lamb. The Lamb is risen, the scepter is gone out, the throne is set, beware everyone what you profess, what foundations you are laying, you shall be shaken, not being in the possession, being out of the possession of the life of God, of the prophets, of the apostles, of Christ. You diviners, you dreamers, you notionists, in your curiosities in the air, I will whirl you under, hail-stones, vials, plagues, thunders, woes, judgments are come among you, upon your heads, all nations that be out of the life of the Lamb, dread, quakings, fears, shall surprise hypocrites with amazements; the pure life of God is risen, that has been lost, from it you have been apostatized, without it have you been gathered, with it shall your gatherings be broken and scattered; from the life of my apostles, of my prophets have you been all scattered and apostatized, and so true ministry has been lost, true apostles' life lost, true prophets' life lost, false ministers got up, false apostles got up, false prophets got up, and reigned in their stead: my sheep's clothing you have had, wolves you have been, thorns and thistles your earth has brought forth, has lain like a wilderness unploughed up, among whom are so many names, and horns, setting up your inventions, but inwardly ravened, and apostatized, so the witness buried, in you who are whored from it, and in the fornication.

But the rod is over you which must rule nations, trumpets sounding and sounded, the just will rule, the Lamb will have the victory; woes, woes and miseries are out-going upon all the heads of the wicked, the judgments are come upon the world, the day of glory is appearing, and has appeared, the throne and the scepter that is everlasting is come and witnessed, and set over the world, which shall answer that of God in everyone who has ravened from it, and all gatherings upon the earth from that, shall be broken, and it



shall answer the just in everyone.

**George Fox**

## **THE LAMB'S OFFICER IS GONE FORTH WITH THE LAMB'S MESSAGE:**

*Which is the witness of God in all consciences, to call them up to the judgment bar, the Judgment of the Lamb, in this his day which is come. To all the parish clerks, vicars, curates, and professors in England, Ireland, and Scotland, and elsewhere in the whole Christendom; for you all to come up to the Lamb's bar, in this his day, to see if they can stand before the Lamb to plead their cause: guilty, or not guilty, in this his day, who have had the scriptures, but out of the life, which they were in that gave them forth.*

*—By George Fox*

The Lord Jesus Christ is come to reign, and his everlasting kingdom and scepter is set up, and the bar of judgment, and all are called to it, and he calls all up before it. Now Christ said false prophets should come, *Mat 7:14-16*, and antichrist, which should have the sheep's clothing, but inwardly ravening wolves. This he spoke to his disciples, and *before they had died, they had come*, *1 John 2* and *4*, and they went forth from them. In the Revelation it is written, all that dwelled upon the earth went after them, and the dragon made war with the woman, and she fled into the wilderness, the true church, and the man-child was caught up to God, and the dragon gave his power to the beast, and the beast made war with the saints, and overcame them, and killed them that kept the testimony of Jesus, the spirit

of prophecy: so here they killed the true ministry, and the woman fled into the wilderness, the true church, and the man-child caught up to God; and then power was given to the beast over all kindreds, tongues, and nations. [Mark,] And all the orthodox men, the original, the beast had the power to kill the saints, and suffered the original, the tongues to stand; the orthodox men so called, that have the scriptures in three or four languages, that were dressed in sheep's clothing, these inwardly ravened from the spirit of God, and turned against them that had the spirit of God, and killed them; and then the whore, the woman, the false church got a-top of the beast, who had power over all kindreds, tongues, and nations, who had his names, marks, horns, and images, and they gave their glory and honor to the beast, and the nations drank this whore's cup, this false church, this woman, and she corrupted the earth; and the kings of the earth drank her cup of fornication, and she corrupted the earth, and she made the inhabitants of the earth drunk; and this whore sits upon the waters, and the waters where the whore sits, are peoples, and nations and multitudes, and tongues, and she drinks the blood of the martyrs, prophets, and saints, and so kills the true ministers. This false church, this whore, and false woman, allows the tongues to live under her, the orthodox men so called the original; and John calls them waters, the pillars of her church. Now this whore departed from something; she departed from the spirit of the apostles', got the sheep's clothing, inwardly ravened, and went into the world, (just like the Jews which went from the law of God), among the heathen. They whored, (they committed spiritual adultery with the world), and so all nations drank the cup of fornication; the church adulterated with the kings of the earth and with the nations, being unmarried to Christ. And again, the judgment of this great whore should come; for as Cain, when he had killed the just, he then built a city. This great whore that was on the beast, that had the dragon's power, that killed the saints and killed the just, and killed the prophets, and witnesses; and the true church, when the woman fled into the wilderness, and the man-child was caught up to God; then this great whore, this false woman, false church, became a great built city, and all nations drank of her cup, and the kings of the earth drank her cup of fornication, and all nations



have drank her cup of fornication, that have drunk the blood of the saints.

Come now, priests: guilty, or not guilty; the Lamb and the saints shall have the victory, the judgment of this great whore is come, and the bride and the Lamb's wife is witnessed. Priests, as I said before, guilty or not guilty, now that you are before the judgment bar, are not you the tongues that the whore sits upon, which John calls waters, who are the orthodox men, and boast of the original, having the sheep's clothing, which have the scriptures in three or four languages. Have not you been standing, when the martyrs', and prophets', and saints' blood has been drunk? Did not you stand in the day of the beast's power, when he killed the saints, and made war with them, the true ministers? Did not the beast have power over all kindreds, tongues and nations, when the true ministers were killed? Was not your original Hebrew, and Greek, under the beast's power? Does not the beast have power over that original? Were Hebrew and Greek ever called *the original* among the saints that the beast killed, and that the whore drank the blood of? Did you not shelter under the beast's power, and the whore's, when the martyrs' and the prophets' and the saints' blood was drunk? Did you not proceed from the dragon to the beast, after the beast proceed to the whore? Does the beast not have power over the tongues, orthodox men, and the original? Come, guilty, or not guilty? Do you not say the church of Rome is the whore? From this whore, the church of Rome, have you not gotten tithes, and Easter reckonings, and midsummer dues, and glebe-lands, and mortuaries, and offerings? Have you not drunk from this whore's cup? guilty, or not guilty? Must you not drink the cup of the indignation of the wrath of the Almighty, that have drunk this whore's cup, since the true woman went into the wilderness? Come, priests, did not the whore set up your mass-houses with the cross on top of it, with their pictures and bells, and call it holy ground, where it stands, and name them by St. Paul's, and St. Peter's, and St. Michael's, and St. Gregory's, and St. Austin's? Come, priests, have you not drunk the whore's cup here? Is this not the whore's cup? Guilty or not guilty? If guilty, you must drink the cup of the indignation of the wrath of the Almighty. Come, priests, did not the whore set up your schools, and

colleges - this false church, by which you are made ministers, and which you gave them the names of Trinity college, Jesus college, Emanuel college, where you are made ministers, since the true church went into the wilderness? Have you not drunk the whore's cup in this? Guilty, or not guilty? Come, priests, answer. Did the whore not set up all these things, and the beast that killed the true ministers, martyrs, prophets, and saints, by the dragon, and beast, and whore's power, since the true church went into the wilderness, when true ministers were killed, and the man-child was caught up to God? Are not you here found among them in the same power, drinking the whore's cup? Answer, are you guilty, or not guilty? Was not this whore of Rome, the first author of preaching by the hour-glass, funeral sermons: ten shillings a sermon, twenty shillings a sermon, ten groats\* at the grave and mortuaries, and a salary of two hundred pounds a year for preaching? Is not this of the whore of Rome's cup? Have you not all drunk it? Do you not drink it daily? Are you guilty, or not guilty? (All of which has been set up since the true church went into the wilderness.) Did not the church of Rome first ordain the Jesuit's tribe, the order of black-coats? You of their colleges, have you not followed their example, and drank of her cup, and gone in the way of the Jesuit's tribe, in black-coats? Are you guilty, or not guilty? Was not the whore of Rome the first inventor of sprinkling a little water upon children's faces for money, and churching of women for money? Have you not drunk this cup? Come, priests, are you guilty, or not guilty? Was not the whore of Rome the first inventor of bells, calling people together, and christening of them, and staging processions, and setting up all your crosses? Was not the whore of Rome, the false church after the woman went into the wilderness, the inventor and setter up of all these things? Have not you priests and professors, and magistrates and rulers, and people, drunk of this whore's cup? Are you guilty, or not guilty?

\*An English silver coin worth four pennies.

Now you are come before the bar of the Lamb, and his throne, and the bride, the Lamb's wife is come, who is the true church which was before and in the



days of the apostles. Was not swearing, and oaths set up since the days of the apostles? Christ in the flesh said, swear not at all, for those who swore, came into the condemnation. For the oath in the law ended the sin, and put an end to the strife, and the sin; and Christ, who is the oath of God, blots out the sin and transgression, and ends the strife, and reconciles man unto God, and saves from sin, and redeems from the earth, and brings peace on the earth, and good-will towards men; so he makes an end of sin. Now the man-child, having been caught up unto God, and the woman having fled into the wilderness, and the prophets, and martyrs, and saints having been killed by this beast; and the whore, and the false prophets, beast and antichrist having gotten the sheep's clothing; so has not all this swearing since Christ, been set up by the false church, the church of Rome? Have not you priests, rulers, magistrates and people, drunk this whore's cup, this false church, and forsaken Christ's command, and the true church, which said swear not at all, as in James. Are you guilty, or not guilty? Have you not drunk the whore's cup, and so will fine and imprison them that will not swear? Is not this the whore's cup? Have not you drunk of it? Are you guilty, or not guilty? Now you are come before Christ, who said, swear not at all; the true church was far off of fining and imprisoning people for not swearing. Christ and the true church, on the contrary, gave them a command that they should not swear, and gave them an order what to say; whatsoever was more than your yes being *yes*, and your no being *no*, was evil. The apostle follows it, and said, condemnation followed the swearers, saying, above all things, my brethren, swear not at all, so are not you the false brethren, the false church, since the true church fled into the wilderness, and true ministers killed, which has drunk the blood of the martyrs, prophets, saints and apostles, and so swearing is set up by the false church, the church of Rome, not by Christ, and his apostles? Have you not drunk this whore's cup? Are you guilty, or not guilty? (All people, rulers, magistrates, and priests in all nations, that will fine and imprison men that will not swear, and break the command of Christ; are you not guilty?) Will not the tongues say, you must swear, which the beast and the whore has

power on, that drank the saints' blood, which has told the world they are orthodox men, that have the original tongues; but in the spirit of God you are all comprehended. Were not all your tithes, oblations, obventions, glebelands,\* your tithe-herbs and eggs, and mints, and sage, and rue, and beasts, and doves, and tithe-fish and fowls, and tithe-corn and hay, and wool, and pigs, and chickens, and smoke-penny, and plough-penny, gardens and bees, and apples, and plumbs, and all other tithes? Was not this set up by your mother-church at Rome, which you say is the whore?

\*glebeland – lands owned by the church; obvention – an occasional offering, oblation- a sacrifice.

Why do you rail against your mother from whom you have such an inheritance, and call her a whore? It is true enough, though you are ill-bred children, to clamor against your mother so; for was not she the inventor and setter up of all these things, the whore of Rome? Come priests, impropiators,\* answer, are you guilty, or not guilty? who must drink the cup of the indignation of God? the guilty, who have drank the whore's cup; for the true church witnesses the end of the first priesthood, his temple, and tithes, and among the apostles there was none, who was the true church; but since the church fled into the wilderness, you set up these things, and killed the true ministers, and apostatized from the church, and so set up tithes, who have the sheep's clothing, but out of the sheep's life; and now is the judgment of this great whore come, and the Lamb, and the bride is known, and come; and do you not think he will not reward you that have drank her cup? for you all know tithes are of the whore's cup; and have not you all drank it, priests, and impropiators, and others?

\* a layman with an income from the church

No, come, priests, have you not cast many into prisons, and hauled them before your courts, and took treble damages, and almost thrice treble from some, and cast them in prisons until death? and what abundance you have



in prison this day, because they will not give you the whore's cup, therefore you will have their lives. Are you not guilty here before the Lamb, and stand guilty before the bar, and to have the judgments and plagues poured forth upon their heads? and was not that the whore of Rome that drinks the blood of the saints, that whips, imprisons, and kills, and banishes, and causes to be hauled out of the synagogues, and imprisoned, and put in the house of correction, and persecutes from city to city? Have not you drunk this whore's cup at large, and drunk the blood of the saints, and imprisoning until death, and bruising, and knocking them down in your steeple-houses? Come, priests, magistrates and people, are you guilty, or not guilty, in this the Lamb's day, that are brought before his throne? Has not this killing and beating been by the dragon, beast, and false prophet, and hauling out of their synagogues and assemblies, and killing true ministers, prophets, and apostles; and the woman fled into the wilderness, and the man-child caught up to God, and the beast had power over tongues, and the whore sat upon the tongues, which are waters, your original, orthodox men? Were not they the inventors of your schools and colleges, and setters of them up; your natural schools of learning, and tell people that is the original? Have not you drunk the whore's cup, and followed the beast in this? Are you guilty, or not guilty? Answer, now you are come before the Lamb's throne, and speak, guilty, or not guilty? Was it not among the apostles, that if anything was revealed to any that stood by, the first should hold his peace; and they might all prophesy one by one, that all might learn, and all be comforted; for God was not the author of confusion, but peace, and the spirit of the prophets were subject to the prophets. Since the true church fled into the wilderness, and true ministers and prophets were slain by the beast, dragon, and great whore, does not the order of the true church set you all in confusion, and cry, he disturbs me, take him away, magistrates; and cry for a law against them that practice the order of the true church; are you not all guilty here? Let your stocks, and prisons, and houses of correction testify to it; and whether or not this has not been the whore's cup which you have drunk, and all the blood which has been shed about religion, church ministry, and worship in the whole Christendom? And whether or not this is not the

whore's cup? And whether you have not drunk it? Are you not guilty here? Whether or not the church of Christ did any such thing among the apostles, before she fled into the wilderness, and whether or no all the martyrs and prophets which have been slain, since the church fled into the wilderness, have not been by them which had the sheep's clothing, which are inwardly raveners? Whether or not you have not drunk this cup? Whether or not this was not the whore's cup, the church of Rome, your mother? Whether or not you must not drink the cup of the indignation of the wrath of God Almighty? Are you guilty, or not guilty? Come, answer me before the Lamb's power, throne, and dominion.

When the true woman [true church] had fled into the wilderness, the kings of the earth drank the whore's cup and made all nations to bend and to drink the same cup; so by that means all nations came to drink the whore's cup. Just as the apostles had gone into all nations, the whore's cup also went into all nations; their false prophets, beast, and antichrist, who killed the saints, prophets, and true ministers. Are you not guilty in this thing, you kings of the earth, and of the nations, who took the inwardly ravener's cup, who had the sheep's clothing, worrying and tearing the lambs? Did lamb's and sheep ever tear wolves, and worry beasts? So you that imprison, that whip, that burn, that cut off ears, that banish, that imprison until death; are not you the wolves in sheep's clothing? So you antichrists, and false prophets of the dragon and the beast in his power, with the whore's cup of the beast that drank the blood of the martyrs and saints; are you not guilty all in this, where these actions are found? You, whose fruits are shown in your jails, you are not the sheep, but the wolves in the sheep's clothing, the inwardly raveners. Has not all this hanging men for theft of cattle, money, or any of the creatures, when they should have restored, or been sold for their theft; has not this been set up since the days of the apostles, when you should have let them live to restore what was stolen, or have been sold for their theft, so that they might have labored in the thing that is good? Are you not guilty in this? Do you not act contrary to the law and gospel.



Well, come, priests, are not all you who have been called of men master, (and you love to have it so), and your salutations in the markets, and chief seats in the assemblies, when Christ said to his disciples, do not be like that, but instead to go into all nations, teaching them to observe all things that he commanded them? Have not all these things gotten up since the woman fled into the wilderness, and the slaying of the prophets and saints? Have not all these things been set up by the beast, whore, and dragon? Have you not drunk this whore's cup, and taught people that they should call you masters, contrary to Christ's command? Was not the church of Rome the first to set these up? Have you not drunk her cup? Are you guilty, or not guilty? For where do we read of master Paul, master Timothy, master Peter, master John, master Matthew? Where did Christ or the apostles, or true church, preach by the hour-glass, and no man might ask them a question in the time of the glass's running, or going from the steeple-house, or coming to it, without six months imprisonment, or being whipped? Where did the church of Christ ever do so? Have not you drunk the whore's cup in this? Are you guilty, or not guilty? Are you not guilty here again, who must drink the cup of the indignation of the Almighty, who have limited the holy one, and quenched the spirit, which was not the work of Christ and his apostles. For if anyone asks you a sober question, then to be satisfied you will imprison him for being a wicked malicious disturber, and have him sent to the house of correction, and whipped. Oh! The priest here give little satisfaction to the poor troubled people, who are burdened and discontented! So it is time for them to forsake them, who get means and estates of people for that which is not bread, [the revealed word of God within their hearts], and making a trade of the scriptures. But come, priests, did not the whore of Rome give you the names of vicars, and clerks, and parsons, and curates, and bachelors of art, and bachelors of divinity, and all your orders of your schools? Did not the whore of Rome give you these names? Have you not drunk her cup, and grown up by it? Are you not guilty here again of drinking the whore's cup? Has not the whore, the false church, and false woman, given you these names, since the true church, and true woman, went into the wilderness?

For where was there any such names among the apostles? Are you guilty, or not guilty? Answer this, who are come before the Lamb's power, and day, in this his marriage; and where was there any such names among Christ and the apostles?

Come, you clerks, and parsons, and vicars, for the whore has many garments, and decks herself with many colors, as the beast had many names, and likenesses, and colors; so you have many changings. Why do you observe this Michaelmas, Christmas, and Candlemas, and Lammas? Was not this of the whore's cup? and have you not drunk it; let all the nations witness it, how deeply you are immersed in these masses: Christmas, Michaelmas, and Candlemas! Curates, and priests, and clerks, and parsons? Oh, you cry, we will change our names, we will be called ministers of the gospel. No, you can no longer be hidden; now you are discovered; you are ministers made at schools, Oxford and Cambridge, at the colleges. Were the papists not the inventors of colleges, all these things before mentioned, and the whore's cup, which you and all nations have drunk, and still daily drink of them, and hold to them, deceiving your people. All your saints' days, and your holy-days, was not all this the whore's cup, the abomination, which has corrupted the earth, and many so drunk with it that they can hardly endure to have these things cried against, while such sports, plays, drinking, games, and excess occurs on those days. Many of these festive saints' days are the day that they were killed on and died on; but you feast on that day, and rejoice. This is the beast and the whore, which makes merry over the witnesses, and sending their gifts one to another, [Rev 11:7-10](#), over the bodies of the saints, when they have killed them, and make merry over them on the days they were killed; and having the sheep's clothing, and killing, and imprisoning, and whipping, and banishing them that are in the same life that they were in, which they were making merry over, and observing the days they were killed on, with their sports, and their music, and their wassail-pots, and their pie-times, and their Good Friday, and Holy Thursday, and their Shrove Tuesday. How now, vicars, and priests, and curates, and parsons, whose cup have you drunk, and whose are the people



drinking now, and the professors, and the rulers of the earth? Is not this of the whore's cup, the church of Rome, that false woman, that false church, and all these things gotten up, since the true woman fled into the wilderness, and the true church? Where was there any such thing among the apostles, before the true church fled into the wilderness? Come, are you guilty, vicars, curates, priests, clerks, and rulers, and magistrates? Is this not of the whore's cup that you drink? Are you guilty, or not guilty? and must not you drink the cup of the indignation of the Almighty? and are not these, and those who follow such things, such whom God spewed out of his mouth, which have deceived the nations? for where was there such Christmas and Candlemas, and Trinity college, and all these holy-days among the apostles? This has been mystery, Babylon, the great city, like Cain's, that has killed the just, and yet observes the days the saints were killed on, (oh, hypocrisy!) and are persecutors of the saints themselves, and gets the sheep's clothing! are you guilty, or not guilty? priests, and professors, parsons, vicars, curates, and clerks, and magistrates, and people; have you not drank this whore's cup now, who stands before the Lamb's power, in this the Lamb's day, whose scepter of righteousness is set up, who will judge you according to your works, whose reward is with him, who will judge the world in righteousness?

And come up, priests, curates, and parsons; was not the whore of Rome the first setter up of clerks to say amen, and turners of the hour-glass, and readers of mass, as the priest reads his sermons and notes? Are you guilty here, priests? Again, where were these clerks to say amen among the apostles, and seize people's goods, if they will not give them money to say amen? Come, are you guilty, or not guilty? Are not these the fruits of your mother church of Rome, which things have been set up since the days of the apostles, and the true church went into the wilderness? Come up, priests, clerks, and vicars, and parsons, and curates to the bar of judgment; where did you get those names of sacraments, creeds, and abundance of such inventions, which are from the pope of Rome's mass book? Have you not drunk the whore's cup here? Are you guilty, or not guilty? Did not the whore

of Rome set up and start the observation of all these days, May-day, and Lady-day, and Whitsuntide, and Christmas, Michaelmas, Lammas, Candlemas? Is not here the pope's order observed, the whore's order observed, his authority established and practiced, tolerated in all your almanacs, and drunk down, swallowed down; which all the vulgar people, and the priests, and magistrates, and the courts called by the saints' days, set up by the authority of the whore of Rome. For retaining them and observing them, have you not all drunk this whore's cup? First, priests, professors, magistrates and common people, are you guilty, or not guilty? Hear, you priests, and vicars, and parsons, are you not yet in the tribe of black-coats? Are you not those who have deceived the nations, who have on the sheep's clothing, and observe the sheep's days that they were killed on? You have brought the people to that, but are of those who have killed the sheep, and not brought people to the sheep's life, nor the spirit, nor the mind of the sheep. Nor have you brought the people to the life of Christ, the apostles, or the prophets, but you have drunk the whore's cup, as your practices and fruits declare throughout the nation; as your calendars and almanacs declare, observing the days that the saints were killed on. This has been the work of the wolves in the sheep's clothing, since the woman fled into the wilderness; so are not you guilty here? Do you not cry guilty here before the Lord's presence, and the throne, and the Lamb? Your whore has been brought to judgment; your whore, that woman, who has brought forth so many harlots, which she has scattered and spread over nations; and now shall the Lamb and saints have victory, as the deceit has had victory.

Now has the marriage of the Lamb come, the bride, the Lamb's wife, the true church known again, and you and your mother judged. Your mother's flesh must be burnt with fire; and you shall drink the cup of the indignation of the wrath of the Almighty, poured forth upon you without mixture. The man-child is brought forth, which will rule all nations with a rod of iron. The everlasting gospel shall be preached again to all kindreds, tongues and nations; as the deceit has been over all nations. The apostles were to go over all nations before deceit came up, and the deceit trod down the apostles'



work, the life, what they had set up, and turned against it, and killed the ministers, and turned against the church; and so deceit got power over all kindreds, tongues, and nations. But now shall the beast, false prophet, great whore, old dragon be taken, which has corrupted the earth, and made the inhabitants of the earth drunk, the kings of the earth, and corrupted the earth, with her fornication. Now shall she be taken and cast alive into the lake of fire, and Babylon shall be confounded, and the everlasting gospel shall be preached again to them who dwell upon the earth, which is the power of God, by which life and immortality shall come to light, in which power of God, the gospel, is the mystery of the fellowship known. This shall go over all the deceit of nations, kindreds, tongues, and people. Over all the nations shall go truth, the power of God, the gospel, as it did in the days of the apostles. This is the same power as was in the apostles, in which there shall be unity with their words, and with their lives, and Christ in whom they end, and the marriage of the Lamb is come, and the Lamb and the saints shall have the victory, who will kill with the sword, and slay with the sword, which are the words of his mouth. The joyful days are coming.

Come up, priests, clerks, vicars, curates and professors to the bar. Are not all your carnal weapons with which you persecute those of the whore's cup of Rome, which has been from the dragon's and beast's power, who has killed the creatures, and wrestled with flesh and blood? And Christ said: he came not to destroy men's lives, but to save them, who was the prince of life. And the apostle said, they wrestled not with flesh and blood, but with principalities, and powers, and spiritual wickedness, and rulers of darkness. And it is said, Christ came to destroy the works of the devil, and the devil and death, where he has his authority, and destroys the sin that was in their flesh; but does not say, he destroyed their flesh, wrestled not with flesh and blood, and so to bring the creature into the liberty of the Son of God, (who is the redemption of mankind) and to destroy you who are a destroying. Now you, since the days of the apostles, and Christ in the flesh, the church fled into the wilderness, who have destroyed and made war against the saints, and killed them, and have wrestled with flesh and blood, and killed the

creature, and destroyed their flesh and blood. Is not this the dragon's power, and beast, and the whore's cup, and whipped, and beat, and abused the creatures, and burned, and dismembered them? Have you not drank the whore's cup here, and marred the workmanship of God? instead of saving men's lives, have destroyed them, and instead of wrestling against spiritual wickedness, and powers of darkness, whipped, beat, and imprisoned the creatures. How now, priests and professors, is not this the whore's cup? are you guilty, or not guilty? whom have you been married to? is not this the whore's cup, got up since the woman fled into the wilderness, that drank the blood of prophets, martyrs, and saints, and tells the people, Hebrew and Greek is the original; and has got the sheep's clothing in those languages, and persecutes and kills the sheep, and prisons, and whips them? And where did the apostles say, that Hebrew and Greek was the original, but the church of Rome? Had not Pilate, the murderer, Hebrew, Greek and Latin, and set it a-top of Christ, the life, and crucified him? and has not the whore of Rome set up her schools and colleges, to make her ministers, and there the ministers, the orthodox men so called, have got Hebrew, Greek, and Latin, the naturals, since the true woman fled into the wilderness, and the man-child caught up to God? And has not this been the whore's cup you drank of? and have you not drank the whore's cup? Now the bride and the Lamb's wife is known; now you are come before his judgment bar; are you guilty, or not guilty? and the judgment of the great whore is come, and all her children; and is not the original the word which was in the beginning before Pilate's tongues, who set them a-top of Christ, which the beast and the whore of Rome has set up to be the original, and all nations have drank her cup, but who have their names written in the Lamb's book of life, before the foundation of the world was? (and this is from such.)

And has not all your crying up sin, while men are upon the earth, they must never be made free from sin; and is not this come from the whore's cup, who pleads for a purgatory after death? Come, priests, come up to the bar; are you guilty or not guilty? Is not this doctrine come from the whore of Rome, since the woman fled into the wilderness? The apostle said, he was made



free from sin, and they spoke wisdom among them that were perfect; and he that is born of God, does not commit sin; and as he was, so they were in this present world; and the blood of Jesus Christ cleanses from all sin; and the new covenant blots out sin and transgression, and by the one offering perfects forever them that are sanctified; and Christ was made manifest to save his people from their sin; and the church of Christ is without spot, or blemish, or wrinkle, or any such thing; and the work of the ministry was for the perfecting of the saints, until they all come into the unity of the faith, and unto the knowledge of the Son of God, and unto a perfect man, and to the measure and stature of the fullness of Christ: Now since the apostles and martyrs were killed, and true ministry, and the church fled into the wilderness, do not you and your false church say, that people must have sin while they be upon the earth, and so preaches up their sin? and is not this the dragon's power which the beast got, and the whore? and what good does your preaching do, if they must have sin while they are upon the earth? and what is your work to the people? that does not perfect them? and have you not here drank the whore's cup? Come up to the bar, answer, are you guilty, or not guilty? and was not the work of the apostles for the perfecting the saints? and had he not perfected some when he said, he spoke wisdom among them that were perfect? and is not your work to perfect none, that tells them they must have a body of sin, and be in their sin while they are upon the earth? and does not that make them imperfect? and so they can be but imperfect, who never come out, who hear you, who are got up since the true church fled into the wilderness, by that power that killed the prophets, martyrs, and saints, and whipped, and imprisoned, and banished them. Are you guilty, or not guilty? answer it here at the bar; and priests, we will not here bid you hold up your hands, and so you have cried up all the imperfection and sin, and the body of sin while on the earth; was not this the whore's cup which corrupts the earth with her fornication and abominations, who is upon the beast that has the dragon's power? and so what can you cry up but sin; this fenced city, mystery Babylon, mother of harlots, the great whore which has been ruled by the dragon, and fenced by

it, and yet killed the martyrs and prophets, and saints, within her compass, since this whorish woman, false church has got up, and has enlarged her city, since the true woman fled into the wilderness? but now the man-child, the Lamb is come to reign, who makes war in righteousness, and rides on the white horse, conquering and to conquer, and the Lamb and the bride his wife is witnessed, who will rule all nations with a rod of iron, he is come to make work with you, and the Lamb, and the saints shall have the victory over the beast, over the false prophet, over this whore, who will kill with his sword, and slay with his sword, which are the words of his mouth, and blessing and honor will be given to the King of kings, and the Lord of lords, who is Lord Omnipotent, and everlasting.

And did not the beast who had the dragon's power after the woman was fled into the wilderness, who made war with the saints, and overcame them, who then had the power over all kindreds, tongues and nations, and they gave their honor to the beast, and the whore is on this beast, and all nations have drank her cup, and the kings of the earth which have drank the blood of the martyrs, prophets and saints, and is not all this hat-honor, and hat-worship, imprisoning and fining, and raging if they had it not, is not this the beast, and whore, and dragon's power, which have been over all kindreds, tongues and nations? was there any such things among the apostles, and Christ and the true church before she went into the wilderness, but by the inwardly raveners, wolves in sheep's clothing, false prophet and antichrist, dragon, beast, and great whore, compelling all to worship, to receive his image, his mark in their forehead, or the hand, all that dwell upon the earth should worship him, but whose names were written in the Lamb's book of life before the foundation of the world; what is this beast, honor and worship? what is the thing he looks for, if it be not the hat, to bend and bow, and stoop to him? was not the beast, the whore, the first author of it? Now here have you not all drank the whore's cup in the whole Christendom? has not she given it you to drink, and have you not all drank it? and will you not fine and prison those that will not do it, and stand bareheaded before you? and is not this the false church, the false woman, and her cup, and the beast and



dragon's authority? Come up to the bar, priests; answer, are you guilty, or not guilty? And professors, and teachers, and magistrates, and kings of the earth; has not this been since the true woman fled into the wilderness, since the days of the apostles? and did not the angel and John see her coming up, who when he would have bowed to the angel, did not the angel bid him twice see he did it not, then why should mortals expect such honor? And now in this you may see where you are fallen in your pride and arrogance, and your oaths and swearing was from your mother the pope, whose cup you have drank, and fines and imprisons others that will not drink it. And has not your marrying with rings, and the surplice, and rails, and fonts, and altars, and the sprinkling with rosemary and bays when you bury the dead, has not all this been of the whore's cup? and have not you all drank it? Now if you say you have laid away some of these, how is it that you have not laid away all? Now come, guilty, or not guilty? And must you not drink the cup of the indignation of the wrath of God.

Come, priests, vicars, and curates, do you not buy your gifts at schools and colleges for money, and sell your gifts for money? are you not Simon Magus his brats here? guilty, or not guilty? And do you not make merchandize of people through covetousness, and teach for filthy lucre, and love of money, and have pierced yourselves through many hurtful lusts, and drowned yourselves through your pernicious ways, and have a form of godliness, and deny the power, which has caused the way of truth to be evil spoken of; and the very ignorant people to cry against you, and the sober to be ashamed of you, and made your names stink among the heathen that know not God, or Christ, you that have professed him with your lips, and in your will-worship, and feigned humility? Come up, priests, to the bar, before the throne of the Lamb, are you guilty, or not guilty? Come, priests, and curates, and parsons, and vicars, have you not sold your birthright for a mess of pottage, for a morsel of bread, for a handful of barley, and earthly things? and Esau-like, hunting up and down with his sword, to kill and slay the just Jacob, and get great benefices, and cast him into prison, and would make him to bow, when he is got past him; but now the younger is risen, and the elder shall be

servant, who has called you to judgment; and are you guilty, or not guilty of these things that are charged upon you? Come, priests and curates, parsons and vicars, are you not those who will preach peace to the people, if they put in your mouths, and he shall be a good churchman; if not, you will prepare war against him, cast him into prison, haul him before courts, make your names stink before the courts in the nation, you will cast them into prison until death? does not the blood of many lie upon you, as in York jail, Lancaster jail, Gloucester jail, Durham, Appleby, and other places? Come up to the Lamb's bar, and plead your own cause, guilty, or not guilty? and see how you can stand before the throne of the Lamb, you that are not able to stand before the Lord's servants, who are moved of the Lord to speak to you, but call to the magistrates to take them away, and to whip them, to the house of correction with them. Come up, priests and vicars, parsons and curates, are not you those who have borne rule by your means, and take away your means and you will not bear rule over that people? and are you not such greedy dumb dogs that can never have enough, everyone seeking for your gain from your quarter, and all looking for your own way, and not after the ways of the Lord, who have told people you never heard his voice, and so are those who God never sent? Come to the bar of judgment, guilty, or not guilty?

Come, priests, vicars, and curates, and parsons, are you not those who will not go without a money bag, and those which have taken the people's money for that which was not bread, and the messengers of Satan, and his ministers of unrighteousness, which Satan has transformed himself into, that takes and will have money of them, and means, whom you do not work for, and where you have neither plowed nor threshed, and where you never planted, and have made the gospel chargeable? Come up, guilty, or not guilty? Answer for yourselves. Come up, priests, and curates, and vicars, and parsons; are you not such as go in long robes, fashions and lusts of the world, with your ribbons and points, and double cuffs, and wearing of gold rings, in the lusts of the flesh, and pride of life, and the lust of the eyes, which is not of the Father, but of the world, more like your mountebanks,



and fiddlers, and stage-players, than like sober men that preach the gospel? Guilty, or not guilty? Let the witness in all your consciences answer it, which is now bringing you before the throne of the Lamb, which is his officer; and come up, priests, and curates, vicars, and parsons, and professors, have you visited Christ in prison, or have you not been those who have caused him in his members to be cast into prison, yes until death? and must they go into everlasting punishment, that does not visit him in prison? and have not you cast him into prison, and taken his means from him instead of visiting of him? have you not taken away the saints' goods? Come to the bar of judgment, are you guilty of these things or not? where must you go to receive your punishment, which you must have according to your desert? are you not come under the judgment of all the lives of the prophets, the life of Christ, the lives of the apostles, in this the day of the Lamb, in whom all the prophets and apostles end, and found among all them that be out of the spirit of the prophets, Christ, and the apostles, that have deceived the world, (but could not the elect?) consider with yourselves, for now are you calling up before the throne, and the bar of judgment, guilty, or not guilty? for now shall the false prophets, beast, and dragon be taken and cast alive into the lake of fire, and the judgment of the great whore come, the false church, and the false woman, and now shall the Lamb and the saints have the victory; glory to the Highest, and the everlasting gospel preached to them that dwell on the earth, and the saints and the Lamb reign, who makes war in righteousness; now is the day of your trial come, the Lamb's throne is set up, and scepter of righteousness held forth, which reaches over the whole world, and comprehends the whole world, and all the state of mankind, and now is the judgment of God come, and the man Christ Jesus, whom he ordained to judge the world in righteousness, according to the gospel.

And are not you them priests, curates, vicars, and parsons, which serve God with your lips, and call upon him with your mouths, and your hearts afar off, being full of ravenousness, murder, and madness, and persecution, and will drink the blood of the saints, who be contrary to you minded, and deface and mar the creatures, which are the workmanship of God, and yet make

people believe Christ has sent you, a company of disorderly men to mar the workmanship of God? which is contrary to Christ and the apostles, who saved men's lives, and wrestled not with flesh and blood, but brought the creatures into the liberty of the sons of God, and said, there was a glory of the first body, and a glory of the second; now you that have destroyed creatures, and marred the creatures, whipped and defaced them, and bruised them, have been in the dragon's power, beast, false prophet, antichrist, great whore, and Jews, heathen, and Judas, by your company with swords and staves, to haul before magistrates and high priests; are you now guilty here, or are you not guilty? Answer before the presence of the Lord God, and the Lamb's throne, for now is your time and day wherein judgment is come near to you. For is it like that all sober people should believe that Christ should send forth men to mar the workmanship of God, which pretend themselves to be ministers, and cause them to be marred? or is it like that any will believe that you are christians, that will mar the workmanship of God about religion, church, ministers, worship, and scriptures? and is not the creature the workmanship of God? and did not Christ come to destroy that which would destroy the creature, and to save men's lives, and not to destroy them? and did not the apostles bring creatures into the liberty of the sons of God? and to wrestle with principalities, powers, darkness, and spiritual wickedness, and not with flesh and blood, whose weapons were not carnal but spiritual, and mighty through God.

***George Fox***

## **THE SERIOUS PEOPLE'S REASONING AND SPEECH, WITH THE WORLD'S TEACHERS AND PROFESSORS.**

The world's teachers and professors say, “The Quakers are fools, because



they will not wear ribbons; and idiots, and novices, because they will not wear feathers in their caps, and great scarves a-top of their hats, and to hang over their hat-brims and shoulders, and their backs, therefore are they like fools, idiots, and nobody.”

“Yes, but,” says the serious people to these professors and teachers of the world, “you are more like novices, idiots, and fools, with your scarves a-top of the crown of your hats, hanging over their brims upon your backs; and your hearers and people with feathers in their caps, which are no where like christians, but are more like the idiots and the fools and novices, who have lost your sincerity, whose minds are taken up with these foolish things, which destroy your seriousness, and so you are not like the saints, you professors, and teachers, and people, but are like the heathen in your gorgeous apparel.”

The priests, and professors, and the world's table-talk, is, “The Quakers will not wear gold lace, will not wear ribbons in their hats, nor at their knees, nor about their waists, nor a bunch of ribbons before them, nor ribbons at their gloves, nor broad tassels upon their shoes, nor ribbons at their hands, nor a bunch of ribbons at their backs, as big as one's fist, as our women and members of our churches do, and a bunch of ribbons at their bosoms, and down their bosoms, and three or four gold laces upon their coats, and petticoats, and the Quakers, like a company of fools and novices, cry against us, and say we are all daubed about and dressed with pride: how must the poor live, if we must not wear their lace? and gold and silver, and ribbons on our backs?”

“Yes, but,” said the serious people, “are not you burdened with all this garb upon your back, and this vanity? Do not you spend a lot of time in decking yourself? Do you not see yourself ill-favored with all these ribbons, dangling about your hands, and flapping upon your hat, and great bunches as big as a hand flapping at the backs of women like a broom and your great things a-top of your shoes staring; and if you say how should the poor live if you do

not wear that; give them all that money which you bestow upon all that gorgeous attire, and needless things, to nourish them, that they may live without making vanities, and needless things, and costly attire for you, and through that you will live, and they will live both; giving the poor all that which you lay out in needless toys, and ribbons; and then you shall not be like fools, and fiddlers, and the dancing light women, with all their bunches of ribbons and toys about them,” said the serious people.

“But,” said the world's teachers and professors; “these Quakers are good for nothing but to cross (oppose) people, and cross (oppose) us.”

*Answer.* — “Your minds that live in vanities and ribbons, and delight in such fooleries you are so peevish, and so fretful, and so pettish, if the bunch of ribbons are not right, as you would have them upon your backs, and hang right upon your breasts, and your laces set right upon your coats and gloves, and your dressing and ribbons right upon your heads, that through your peevishness, and brittleness of your minds, that live in these earthly things, neither your men, nor your maids, can tell how to please you, nor your tailors to shape your garments right for you. So what the Quakers cross, is only your earthly minds, that live in these earthly toys; and the Quakers are more your friends than you are aware of, said the serious people. We know you, for many of you have lately gotten up with your ribbons on your backs, and knees, and your feathers in your hats, and your bunches of ribbons about your waists, and dabbling of your gloves, and putting on gold and silver, which is contrary to the apostles' doctrine. For we have known the time when many of you did not wear such things, which you have lately adopted, and put on, more like fools than serious people, who are out of the apostles' doctrine; who said it is not the wearing of gold nor costly apparel; and so, through your vanity, you have lost sincerity, and gone from the apostles' doctrine, and so are turned into the lusts of the eye, pride of life, and lusts of the flesh.”

“Away with you,” say the professors and teachers of the world, “you are a



company of madmen, you are not fit to live upon the earth.”

“Yes, but,” say the serious people, “you are the madmen that destroy the creation, and the creatures of God upon your lusts, and the lusts of your eye, the lusts of the flesh, and the pride of life, which is not of the Father, but of the world, by which you destroy the Father's works, and the prime of the creatures, which were given forth to be used by the wisdom, by which they were created to the glory of the Creator.”

Priests, and professors, and teachers, say they; “You are not fit to be spoken to. You would have all to be fools like yourselves. We have freedom to plait our hair, and hang it about with ribbons, and lay it over our brows; this is our liberty, and to set spots on our faces of half-moons, and a coach and horses, and curl and powder our hair, and tie it up with ribbons and jewels.”

“Yes, but,” say the serious people, “this is not like the christians' fashions, nor the apostles' doctrine, which said, it is not the plaiting of the hair, and putting on of gold; nor like Christ's doctrine, who said, they should not take thought what to eat and to drink, nor what to put on, for the Gentiles did so. But you are taking thought for your gold lace, and ribbons, and changeable suits, and cannot tell what to eat, nor what to drink, nor what to put on. You are more like the fools, (jesters and clowns), and the heathen, say the serious people, than christians; and you tie up your hair, and your children's hair, as the stable-hands tie up the horse's tails, and manes, and hang ribbons at their ears, as you do, so do the grooms and stable-hands in the wild horses and mares' heads, as you do your men and women, and so are a people that have forgotten God, and all sincerity; and so you are a people that more pleasure in the creatures than in the Creator. And as for your patches and half-moons, and horses and coaches on your faces, you are more like fools, and Jezebel's stock (who betrayed the just) that painted harlot, and so the just have you betrayed in yourselves, and have vexed and grieved the good spirit of God in you, by your vanity, one vanity after another, so you are more like Jezebel, than christians; what a crinkling is

here with your feet, and a mincing! how suit you with such as the prophets cried against, who shall be covered with ashes, and, instead of a sweet smell, a stink?”

The priests, and professors of the world say, “These fools, the Quakers, cannot endure to see us with two or three rings on our fingers, nor jewels in our ears, nor bracelets about our necks, nor cuffs, nor double cuffs, nor great dangling band-strings, they cannot endure we should wear a laced cap of twenty shillings price, or less, or more, and a pair of double cuffs up our hands, and double white boot-hose-tops, these novice Quakers cannot endure to see us with this garb upon our backs. And how should poor people live if we should not wear them?”

Say the serious people, “All your gold rings, your cuffs, your great band-strings, your lace, your jewels, your bracelets, your gorgeous apparel, and attire, turn it all into money, and give it to the poor to buy them bread, and I will warrant you, that they and you will have all enough, and there will be no want among you, for you are always wanting rings, or ribbons, gold hat-bands, laces, or bracelets, you are always wanting one thing or another; if you see another fashion, the other is old; and you want to get into it, and you envy others that are gotten into the fashion before you. And here is the devil the king of pride, that murderer, that leads people to consume and destroy the creatures upon their lusts, for his lusts they do; and so you are more like fools, that are slaves to the devil, who is out of the truth, that leads you to destroy the works, and creatures, and creation of God, and all your need is of God, for you need God, and his wisdom to order you.”

The teachers and professors of the world say, “The Quakers are offended at us, because our women have a dress cut down to the middle of their backs, and a great pair of cuffs upon their hands, and how must the poor people live if they should not do so?”

“The makers of these things,” say the serious people, “let them make plain



things, and wear plain things, and that money which you lay out on these costly things, give you to them; for who are you like in the scriptures? You are not like the christians, for what service is there in your wearing a bunch of ribbons at your women's back? Do they scare flies away? At their breasts, dangling at their arms, and a great company of ribbons dangling at their hands and their heads, do you wear them to scare flies from your hands? Why do you not wear that great bunch before? What is the service of it, that you are thus dressed? Are you dressed for a sight, and a show, that people should wonder and stare at you, or are you dressed according to the scripture, and the apostles' doctrine, and commands? Give some example for your fruits among the saints; said the serious people, we have seen Bedlam-people, and madmen hang ribbons in their caps, and at their horn's ends, and mad people hung about with kerchiefs. So you are more like fools and mad people than the Quakers. It is a wonder that you professors, and teachers, and people should be so offended at the Quakers, for they see no people who exceed you, except the mountebanks, and stage-players, and French servants. Therefore it is time for you to lay away your ribbons, and your gold, and your rings, and your bracelets, and your lace, and your gold and your silver lace, and your bunch of ribbons, and all your superfluity, and turn it into money, and give it to the poor tradesmen that make these things; so that they may not labor to serve your lusts, and wills, to consume it upon your lusts, and that shall bring more honor to God, in giving that which you waste on superfluity to the poor tradesmen that works for your consuming wills and lusts. Therefore, consider, said the serious people, for God will destroy the world that lies in pride and wickedness, which the devil is the prince of, and that shall come to an end, and it must be destroyed by the word, and the glory of the world will fade away, but the glory of the Lord will not, nor his word, which lives, abides, and remains, and endures forever. Therefore consider, all you children of pride, among whom the devil is, who is your king and ruler, who is called the king of pride, who are always in want, for the murderer and devourer causes you to waste the creation of God, and destroy it, and so your need is for need of God, and his wisdom. The Lord God of power, and of heaven and earth, who will rule you with his

hammer, with his sword, with his word, which is a fire for all children of pride; and the hammer is beating, and the sword is going, and the fire is kindling, which will make all the proud to rage with a burning fire.” “Hark!” cries the priest, and professors, and teachers of the world, “we cannot get a Quaker to the ale-house, nor tavern, nor to feast with us, nor to dance with us, nor to hear our fiddlers, nor music (a company of precise people) there is none knows how to have them.”

“Say you so?” said the serious people, “that is, because they will not to the taverns with you, and have the fiddlers, and pipes, and pots, and your banqueting, and feasting, and your hooting more like madmen out of your wits, than men that fear God, who thus destroy the creation upon your lusts. The Quakers are come into the wisdom of God, by which all things were created, so that if they eat, and drink, it must be to the praise and glory of God; being in his fear, so they cannot have fellowship with the destroyers and marrers of the workmanship of God, and the creation.”

The priests, and professors, and teachers of the world, say, “The Quakers will not doff their hats, nor scrape a leg, nor make a courtesy, (a company of clowns.)”

Said the serious people, “Where do you read in the scripture, that the apostles taught anyone that they should scrape a leg and make a courtesy, or put off their hats, for great men will stand with their hats on one to another, and sometimes they will bow and stir them, but they will seldom bow to the poor, or scrape a leg to a beggar; so if he has got a feather in his hat, and a few ribbons on his breeches, and hair powdered, and if she has gotten a bunch of ribbons on her back, then there is, your servant, madam, your servant, sir, your humble servant, Mr. then scrape, and courtesy, and doff the hat, and you sir, and this pleases proud flesh, but to say ‘you friend,’ makes him or her mad, which is a proper loving word, and scripture order and practice, and a sound word, that cannot be condemned. Therefore such proud ones, that bow not unto poor people, and scrape not unto poor



people, and thou's them, and not you them, and yet they must be curtsied to, and scraped to, and capped to, because they have some more of the earth and proud apparel, and their poor brethren must not be scraped, nor bowed unto; is not here respecting persons? and so are judged by the law of liberty.

“And as for your saying it is your liberty to wear cuffs, rings, beads, jewels, powder your hair, gold and silver lace, bunches of ribbons at your backs, great scarves about your hats, feathers and ribbons, great things a-top of your shoes; children's hair tied up, (like horse-manes with ribbons), like horse-tails, lusty great lasses and women, full of paint and patches of horses, and half-moons upon their faces; this is our liberty, say the professors and teachers of the world, and all is ours, and it is the saints' liberty; no, this is the liberty of the flesh, and the king of pride's kingdom, in his dominion in the earth; destroying the creatures, and devouring the creatures, and this liberty is your own bondage who are servants of corruption, and this liberty will be your burden, and your vanity will fly you in the end, though you will not fly it in your life time, and will stand you in no stead, who will be found as Dives, that rich glutton, that fared sumptuously every day, and the poor beggar has a greater share in the kingdom, with Abraham, Isaac and Jacob, than you; and sits in his bosom in that kingdom, when the other is in the lake. Therefore, you that live wantonly upon earth, you kill the just, and the devil is your king, (who is unjust), and your law-giver, who teaches you to destroy and devour, and to consume, and you that live in pleasures on the earth, are dead while you live, and have denied the faith, and are turned wanton, that eat and drink, and rise up to play, and go to dancing, and are like the children of Israel that danced before the calf, and like unto Herod's daughter, that danced to please that glutton and gorgeous man, who was reproved, who took off the head of John Baptist that reproved him, to satisfy the lust of the dance; and there is the end of those that live wantonly upon earth, that kill the just, that are sporting themselves, and living in pleasures in the day-time; such are gone out from the power of God, and are as the heathen, and not as the saints, who were redeemed out of the earth, and its vanities and pleasures, to know the election before the world began.

The priests and professors of the world say, “The Quakers, those fools, cannot endure our puppet-plays, nor our stage-plays, nor our May-games, nor our shovel-boards, nor our tables nor dice, nor our sports nor shows, nor that we should make pictures of things in heaven, and things in earth, nor our little babies that we sell, nor our images, these fools, the Quakers, cannot endure these things.” “Are you not ashamed,” said the serious people, “for shame, hold your tongues, do you call yourselves teachers, and professors, and christians, and name the name of Christ, and profess the apostles' words? Why, it is our recreation, say they. Recreation? Away, away, the recreation is in the law of God, the delight is there day and night, and the exercise is there, and the glorying is in the cross of Christ, that crucifies to the world. Are not you ashamed to talk of fiddlers, mountebanks, and stage-players, and images, and pictures, and shows, and your shovel-boards, and plays, and games, and dice? Away, for shame, hold your tongues, for they are works of the flesh, and works of vanity, and delights of fools, that live in their pleasures and lusts of the world, who are enemies to the cross of Christ, that crucifies to the world, and which is the saints' glory, who glory in the Creator. But those that follow their pleasures, glory in the creature more than in the Creator; who are swearing almost at every word, and cursing at every word, that there is such nasty streets, with such nasty unsavory words, and such cursing and swearing, that it is even a shame and loathsome to speak of, a den of dragons, like as hell were broke open; and this is your noise in your streets, taverns, and ale-houses.”

Ha, ha, cry the professors and teachers of the world, “What do the Quakers do? They tell you to mind the light of Christ within you.”

Yes, said the serious people, “If you did mind the light within you, it would never let you swear, nor curse, nor follow pleasures, nor follow the fashions of the world, nor the vanities, nor the fooleries, nor images, nor let you destroy the creation on your lusts, and creatures, and so many in the nation to starve for want of food, it would bring you to put off your gorgeous



apparel, gold and silver, and rings, and ribbons: but the light would lead you to Christ, the wisdom of God, from whence it comes, and that would lead you to order the creatures to the glory of God, the creator of them, which checks you, and reproves you, and brings you out of Dives's state, to poor Lazarus's kingdom; but if you hate it, it will be your condemnation. And to you that is the word of the Lord God; for when men are lifted up in pride, they shall not come near them without scraping and bowing the hat four or five times; and this is the honor below to fools, which is like snow in summer, and rain in harvest, unseasonable. Two men and two women of the world meet the one the other, and being much offended the one at the other; 'For,' said the one, 'I bowed three times to him, and he scarce bowed once to me, and scarce stirred his hat, he is not so civil and so courteous as he was wont to be; I wonder what is the matter.' 'I curtsied three times, the first almost to the ground, and she scarce bowed to me, she made but half a courtesy, which is not as she used to be, for she used to be more courteous.'"

"Why how now," said the serious people, "you were finding fault with the Quakers before? Who now cannot please one another with your courtesies, and scrapes, and your hats; some do too little, some too much; for I saw one of the world, a great professor and a teacher, and he came to another that had been a teacher, and they bowed one to the other until they out-bowed one another, and this the one said to the other, away with these compliments. So much of your time is spent, said the serious people, in capping one to the other, and curtsyng, and thinking what you shall eat, and what you shall drink, and your compliments and fashions. And this takes you off the service of God; and the civility which is in the truth, that is out of all that; for true civility stands in truth and love, that envies not, but the love of the world will envy, and be envious at others that will not give them their fashion, their compliment, their courtesy, their cap, and their scrape, which they call civility, and that is not civility which will envy; for civility stands out of envy, in truth and love, that envies not."

Priests and professors of the world say they, "These clownish Quakers will

not drink to one, neither say good-morrow, or good-evening, but say 'thou' to everyone; let him be great or small, they will *thou* him, a company of clowns, and ill-bred people, they are not fit to dwell upon the earth."

"How now?" said the serious people, "Why do you say so? Why do you thus rage? For it is a temptation in drinking one to another, it is more civility to set down the cup, let everyone take the creatures in their service, and drink as he needs, they stand to serve, and not to tempt one another to drink more than does him good."

"Yes, yes, we thought you would destroy all good fellowship," cry the teachers and professors of the world.

"No," cry the serious people, "the good fellowship is in the spirit, which gives an understanding and a good wisdom, that is pure and gentle, from above; with that to order the creatures to the glory of the Creator, and the morning is good, and the evening is good, for all things that God made were good; but bad people say, the morning is bad, and the evening is bad, when it does not please them. So to such we tell them that it is a good morning, and a good evening, which they call bad; and those who do not know all things that God made to be good, we tell them that they are; and those who say the morning and evening is bad, we tell them it is good, but the night of darkness is bad, where all the works of darkness are done. And the morning of judgment is good, but he will think it is bad, that his works and he must be tried by fire which cannot be quenched. And those are the clowns that do not know the morning good, and the evening good, but must be saying the words to one another all their lifetime. And those who say you to a particular, are not clowns, for it is sound scripture language. David was not a clown, nor the prophets, nor Christ, nor the apostles, that you'd particulars, and you'd many; but those be clowns that be out of the sound speech; and surely these teachers and professors might have known before now, and have taught the world singular and plural numbers, and have learned their accidence and their grammar before now, and not have called them clowns that come into



the practice of the singular and plural; a clown is untaught, and one that has learned, and does not practice.”

***George Fox***



Volume 4, *The Works of George Fox*, Doctrinal Books I, Continued

Text in Light Blue **or bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

# THE DIFFERENCE BETWEEN THE WORLD'S RELATIONSHIP, *which stands in Strife, Malice, and Wickedness, and the Saints' Relationship, which stands in Love, Life, Peace and Joy in the Holy Ghost.*

—By G. F.

The relationship, which stands in destroying,  
is denied by the children of the light.

All such who live out of light, and out of it walk,  
who wear the old garment, whose mind is corrupt,  
and have a wisdom, but with it know not God,  
and have a knowledge, and with it corrupt themselves,  
and have a humility, but it is false,  
and have a worship, but in the will of the carnal mind,  
and have a righteousness, but in the self,  
and speak the high words, but it is in hypocrisy,  
and have a liberty, but in the flesh,  
where the spirit is in prison.

All such in Cain's way have gone, and have not a habitation in God,  
whose affections are below in the earth, and serve the lusts and the  
pleasures,  
whose conduct is among the wicked,  
and there is the world's relationship where strife lodges,  
and the debate and deceit, and disdain,



and setting up that which God will throw down.  
Now while this is standing, which is contrary to the light,  
those who walk in the light and are in it, deny those,  
and see that which leads nature out of its course,  
and what sets the whole course of nature on fire;  
and there the whole world is in confusion,  
and all the tongues are unbridled, where the power is not over them,  
while that reigns which leads nature out of its course.  
Of such, his religion is vain, and that relationship stands out of truth;  
but all those who are turned to the light, see with the light,  
(which reveals what leads nature out of its course),  
the marriage that is honorable,  
and what sets the whole course of nature on fire,  
and what leads nature into course,  
where the pure relationship and the entrance of it is received,  
where the self and its righteousness is denied,  
and the righteousness of Christ received;  
where the worship of the will is denied,  
and the worship of God in spirit and truth received;  
where self-righteousness is denied,  
and Christ the righteousness of God received,  
and the former conduct put off,  
and the conduct in heaven witnessed,  
the affections below changed,  
and the affections from above are come to.

Here is the pure religion known without guile, who are out of Cain's way,  
where the habitation in God is witnessed and seen,  
where the just live by his faith, and honor in the Lord known,  
and the true humility learned of Christ,  
who is not of the world, though it was made by him,  
who lights every man that comes into the world,  
who is man's way out of it;

which light is man's condemnation, if he does not believe in it;  
and the relationship which is in the world (who hate the light) is in the lust,  
where the perverseness is in the love of the world,  
where the envy is, where the invention is,  
selfishness, crossness, perverseness, backbiting, maliciousness, filled with  
unrighteousness,  
yet they have a love, yet they have a relationship.  
Now the light which comes from the beloved Son of God,  
where the love of God is received, the world's relationship is denied,  
for the relationship of the world destroys and devours,  
but the children of the light, which are in the relationship out of the world,  
live in peace, unity, and fellowship, and comfort enjoyed in the Holy Ghost;  
so all you that profess relationship in words, when envy lodges in your  
hearts against one another,  
and yet flatter one another to your faces, and backbite one another behind  
the back,  
such relationships we deny, and have a witness in your consciences against  
it.

And all that profess a relationship one to another,  
and love and friendship with the tongue, and in heart deceive one another,  
and cozen and cheat one another, and lie, and dissemble one with another,  
all such relationships we deny, and have a witness in your conscience  
against it.

Those who profess religion, or worship, or humility, righteousness,  
and the scripture, Christ and the prophets' words,  
and live out of their life, and live in envy and malice,  
and yet profess you have a relationship to Christ, and God, whom you have  
not seen,  
and profess you love him, but do not love those whom you have seen,  
such relationships we do deny.

All who cry up your experiences, high notions, manifestations,  
as you call them, dispensations as you call them,



and live in pride, strife, and envy, debates, derision, scorns, loftiness, and high-mindedness,  
you are out of the light, and out of the way,  
in corners, and out of the pure relationship.  
We have a witness in your conscience against those things,  
which lets you see what you possess,  
and will let you profess no more if you listen to those things ,  
which light turns from the world and the relationships therein,  
for all who do not believe in the light, have not come to it.  
They have a love, but it is in the world,  
and a relationship, but it is in the world, which is enmity [enemy] to God.  
So that relationship which is enmity, is denied with the light,  
that love which is enmity, is denied with the light,  
which leads to the pure relationship, which envies not,  
where the destroyer and devourer is rebuked.

### ***George Fox***

The faith of such is no better than the faith of the Pharisees,  
who only believe of a Christ, because the scriptures declare of him,  
but the faith of them who dwell in the life and power of God,  
and follow the Lamb wherever he goes,  
is that faith which overcomes the world.

To believe only of a Christ because the scriptures declare of him, is to believe as the Pharisees believed, who were the persecutors and murderers of the just, but to believe in the light, the life that gave forth the scriptures is seen, and Christ is believed in, and here he has the witness in himself, and comes to be a child of light, and born of God, which birth overcomes the world.  
Now, said Christ, they hate the light, because their deeds are evil, and will not bring their deeds to it, because the light will reprove them, and this is the condemnation, the light, said Christ. Now it appears who hate the light: priests, teachers, people, young and old hate the light, and will not bring

their deeds to the light, because the light will reprove them. Neither will they allow others that walk in the light, and love the light, and bring their deeds to the light, to show them their deeds with the light, and reprove them with the light, because they hate the light, and those who walk in it, and cast them into prison, and so are stumbling at the light all sorts of people, [mark,] it is the light that they hate, said Christ, they hate the light which reproves their evil deeds.

This light is that which the world and its teachers cannot endure to hear talk of, but hate it, and those who walk in the light. It is the light that is so much stumbled at, because their deeds are evil, and they walk in darkness, there is a proof; for those who walk in the light stumble not, but come to receive the light of life. Here Christ's words are fulfilled among them that hate the light, and will not bring their deeds to the light, because the light will reprove them. For that which makes manifest is light; so that which makes manifest they cannot endure, but would be in the dark, and keep their deeds in the dark as it is manifest. Christ said the devil shall cast some of you into prison; he is out of the light, out of the truth, and a liar, and a murderer from the beginning, which now is seen with the light, and trampled upon. All who do not own the light, which comes from the word [within you heart and mouth], are the wicked seeds-men, sowing abroad for tares; there lies, the evil reports. Those who are gone from the light, that comes from the word of truth, are given up to believe lies and reports, and may cry up darkness. If you hate the light, what do you have to preach, other than darkness; if you turn from the light, pitiful preaching results, which hates the light, which manifests all the works of darkness.

***George Fox***

## **TO THE PEOPLE OF UXBRIDGE**

Friends,—Your conditions is grieved and lamented over, your want of the



life of God, and barrenness of his power among you, whose lean souls are seen, whose barrenness, and barren womb appears, who thirst little after the living God, whose wildness, wantonness, and negligence of the everlasting salvation appears; yet full, like Sodom and Gomorrah, being full of that which is wicked and profane; the streets of your town will manifest it. O, people, where is your salvation, and what assurance have you of that, and of your eternal inheritance, where nothing that does defile enters? O, are you come to examine and see whether Christ is in you, or not, that wickedness, profaneness, unrighteousness, ungodliness, filthiness might go out of you? For if Christ is found within you, the strong man goes out that has kept the house, and defiled the heart, and the body, and the mind, and that imprisoned the soul; if Christ is felt within, there is the soul's bishop. O, people, I am grieved with your abominations, and filthiness, and unsavoriness, and untowardness, and your unsubjected state to the life and power of God. If you do not repent, and your minds are not changed to serve the living God in spirit, which mortifies sin and corruption, the earth will vomit you out, who have cumbered it, and destroyed the creatures of God on your filthy ungodly lusts, and that you have served and pleased. O, I am weary of mine adversaries, said the Lord, I am weary of your abominations, you have loaded the just, and pressed it as a cart with sheaves, your hearts are gross and fat; with your tongues you have talked of God, but your hearts have been far off, after your own ends: your younger children, boys and people, are full of lightness, wildness, folly, and vanity, and envy, and mocking, scorn and derision, (which is not a good savor in your streets), stubbornness, and untowardness, and profaneness, and wildness, more like Esau's and Ishmael's stock, than Isaac's and Jacob's. Your old men are not sober, nor solid, nor grave, and so they are not good patterns to the younger; so you are all more like heathens than christians, empty of the good, full of the forgetfulness of God, and out of his fear, as though there was no God, as though you had never heard talk of God, nor scripture, nor Christ; but this saying is fulfilled, the teachers have not profited the people at all, *Jer 23*. But like people, like priest. But what a teacher is he that must serve this people? Who must be the prophet, or the priest, that must fit such a people?

Surely he must be such a one who teaches for filthy lucre, and bears rules by his means, that will divine for money, that will preach peace to them, while they put into his mouth, such as mind earthly things, who serves not the Lord Jesus Christ, but their own bellies, that has such fruits in the streets. But those who seek for their gain from their quarter, and the price, never lead people to the Lord, but lead them into the earth, and to be like themselves, and they live like beasts and swine, as you may read. Jer 5, Mic 3, Eze 34, Isa 56, Jer 23, Rom 13, Mat 12, whose fruits declare it.

And away with the profession of God with your lips, while your hearts are afar off; and away with your making a trade of the scriptures, Christ's and the prophets' and the apostles' words, for which many suffered death in giving them forth. Away with your lukewarmness, and away with your carnal formality, and away with your doctrines and traditions of men, which perish in the using of them. Away with your singing of David's quakings, and tremblings, and fasts in meter, and instead, come to sing in the spirit. Away with your hour-glass-preaching, and hypocritical praying, and your old mass-house-worship, which is called steeple-house or church, and come to the church in God. 1 *Thes 1*, and to worship God in spirit, *John 4*, and the Lord is come to teach his people himself, by his spirit, and to bring them off from all the world's teachers, and churches, and ways, to Christ, the way to himself, and he does enlighten everyone that comes into the world, that all through the light might believe; and everyone believing in the light, which has enlightened them, they shall become the children of the light; but those who hate the light that does enlighten them, they hate Christ, and that condemns them: and that is the light that lets the drunkard see he should not be drunk, and the curser that he should not curse, nor swear, and the thief, that he should not steal, and that the cozener should not cozen, nor cheat, nor wrong, nor defraud; and lets the profane see he should not profane; and lets the envious man see he should not envy, nor fight, nor quarrel, nor lie, nor commit adultery; that is the light which discovers that: not to look after a woman to lust after her, that is the light that said so. If you love the light, it will let you see all your evil thoughts, words, and



actions, which be wrought out of God, and turn you from them; and coming into the light, your works will be wrought in God, and your words will be from him, and so good, that is in everyone of your bosoms that will judge you, and condemn you acting contrary to it, and reprove you; but if you consider it, and hearken to it, it will turn your minds to the Lord God; and if you hate it, it will be your condemnation. Therefore, now while you have time, consider and prize it, for this is the day of your visitation, and salvation proffered to you. With the light which you see your sin, which Christ Jesus has enlightened you withal, with the same you may see your salvation, Christ Jesus, from whence it comes, to save you from your sin. And people, that which may be known of God is made manifest within you, which God has showed unto you, that when you do the thing which is not convenient, not righteous, but worthy of death, by that of God in you, you can know; and while your minds are reprobate from that, you are all strangers from the life of God, and the covenant of promise. And friends, the light you must feel in your own hearts, to give you the light of the knowledge of the glory of God in the face of Christ, *2 Cor 4*, and all the children of the Lord, shall be taught of the Lord, *Isa 54*, and you must come to know the anointing in you, to teach you, *1 John 2*, and the kingdom of heaven you must know within you, *Luke 17*, and that is it which never consents to sin. And you must come to know the new covenant, the law in your minds, and in your hearts, by which you need not say to one another, know the Lord, but that all might come to know him, from the greatest to the least, that witness the law of God put and written in your minds and hearts, that you may come to witness the Lord is your God, and you his people. Repent, for fear that you come to say you had time, when it is passed; so from a lover of your souls, and your eternal good.

### ***George Fox***

Come, away with your self-righteousness, and your feigned humility, and your will-worship, and your carnal security, and take heed of drunkenness,

and filthiness, and profaneness, and scoffing, mocking, scorning, and derision, for such who live in such things, and act such things, shall not inherit the kingdom of God; and away with that you call your sacraments, and your sprinkling infants, and come to Christ the substance, and come to the spirit, that you may be baptized into one body, that you may come to possess the things the scriptures speak of.

The very mist of the air is among you, and so are so light, and vain, which are the prince of the air's fruits, and the priest's who has long preached for his mouth; but if you put not into his mouth, see if he turn not against you, and you shall not keep him long; so look unto Christ Jesus to teach you, who said, learn of me, who is the way to the Father, who has enlightened you, that with the light you may see him, who is the bread to feed upon; but if you hate it, then you feed upon husks.

*This is to be read among the people of Uxbridge.*

## A WORD IN THE BEHALF OF THE KING,

*That he may see who they are that honor all Men, and love the Brotherhood, that fear God, and honor the King; according as it is written in the Scriptures of Truth. 1 Pet 2:17.*

— By George Fox

Let all people consider what they do, and what they say, and practice; who say they are christians (and go under that name) and bring Peter's words,<sup>1</sup> Pet 2:17, Honor all men, [Mark,] that is a large word, for if they honored all men, then they would not hurt any man, but love all men, and have all men in esteem; and if they esteemed a man, they would never hurt him; and if they esteemed all men, and honored them, then they would hurt no man. So if they only practiced what they say, there would be no strife in Christendom; nor would there be strife with any men, nor hatred of any



man, nor violence, nor striking any man - for he honored him, and had him in esteem, and he that honored him, loved him.

Now he that does not honor all men, nor does not love all men, nor has not all men in esteem, (though he may say these words of the apostle, yet he is out of the doctrine of the apostle, and practice) he is in the nature of a Jew, or a heathen, that hates, and dishonors, slanders, backbites, and envies, and does violence to men, does not honor them, nor has them not in esteem, nor does not love them. So look what derision, scorn, maliciousness, and what envy men live in, abusing one another, and wronging one another, yet would not these be called christians? do these honor all men? Do these love all men, even their enemies? Have these all men in esteem, that will strike, and fight, and shed men's blood? Are these such as keep Christ's commands, who said, "You shall love the Lord your God with all your heart, with all your mind, with all your soul, and with all your strength, and you shall love your neighbor as yourself." Luke 10:27, Again he said, "All things whatsoever you would that men should do unto you, do you the same unto them, for that is the law and the prophets." Luke 6:31. Now he that loves his neighbor as himself, he will not hurt him; and he that wrongs or deceives his neighbor, or strikes, or abuses, or sheds another man's blood, he would not have the same done unto himself by another; and so such an one is out of Christ's doctrine, and a transgressor of the law and the prophets.

Now is it not so, that many esteem clothes and riches, and so admire men's persons because of advantage. Thus they have become respecters of men's persons, and do not honor all men, but disesteem them that have not fine clothes, and gay apparel, and riches, and esteem them that have; and so honor the one, and dishonor the other; now this is respecting of persons, and not to honor all men, as the apostle James in 2:12 speaks of, who said, "My brethren have not the faith of our Lord Jesus Christ, the Lord of glory with respect of persons. For if there come a man with a gold ring, and goodly apparel, and there come in also a poor man in vile raiment, and you have respect to him that wears the gay clothing, and say unto him, sit you here in

a good place, and say to the poor man stand you there, or sit here under my foot-stool.” Now this is being the respecter of persons, who has not the faith of our Lord Jesus Christ, and not the one who honors of all men, and so there is the sect maker; but who honors all men, they are no sect makers, but are out of them all.

The second thing is this, “Love the brotherhood, and love enemies;” now here is the two things, to love enemies, it is not to kill them, and to destroy them, but to overcome them with the good; now enemies are sons of Adam, in whom the enmity is, and the sins of the flesh, who be strangers from the life of God, and the covenant of promise and sonship, in which is the brotherhood.

Those that are in the love of God, (which is to the world), would have all others to be saved, and to know their mind and their salvation. Now if they would have all men to be saved, they would not have them destroyed, neither destroy them. Even if they are hypocrites, or blasphemers, or dissenters, or heretics, or fanatics, let them be what they will; he would have them to be saved. The patience and long suffering of God is great salvation. Paul and David, who were great transgressors, witnessed this salvation. But the impatient and envious, (which are the tares), they destroy the saints, and pluck up the wheat for tares, as blasphemers and heretics. But these have not the spirit of Christ guiding of them, and such cannot love enemies, for those who hate enemies, are out of the commands of Christ, and out of his spirit, and mind, who persecute about religion, and church worship, but do not love enemies; neither are they in brotherly fellowship, nor in the spirit and power of God, that goes over all transgression, that was before it was. So those who hate enemies have not all men in esteem, (mark, *all men*), these are not in brotherly fellowship, nor do not love brotherhood, but are respecters of persons, that do not honor all men, and love enemies; but are in hatred, and envy, and fury, and rage, and madness, (not in the love and meekness), and that is the fanatic spirit, that does not love enemies.



Thirdly, “Fear God and honor the king;” so mark, those who fear God, honor the king; and to fear God is to depart from sin, and evil, (and that keeps the heart clean) which is the beginning of wisdom. Now such as do not fear God, do not honor the king; and such as do not depart from sin and evil, do not fear God, and they do not honor the king.

It may be they may talk of him with the lips, and bow the knee, put off the hat, etc. But that is not the honor; for those who live not in the fear of God, do not honor the king. Drunkards, and swearers, and cursers, you fear not God, therefore you honor not the king; for the scriptures said, “you shall not swear nor curse,” as Paul said, to the Romans , and as Christ said, Mat 5:32-37 and James said, James 5:12. And all you who live in adultery, fornication, uncleanness, idolatry, whoredom, lasciviousness, effeminateness, pleasures, gaming, sporting, pastime, which stirs up vain and idle words, (for which you must give an account) and vain actions, and taking God's name in vain, you fear not God that do so; therefore you honor not the king, but do dishonor him, and this nation, and his government, and his kingdom; “for righteousness exalts a nation, but sin is a reproach to any people,” said Solomon; and, said the apostle, “this know you, that no whoremonger, nor unclean person, or covetous man, who is an idolater has any inheritance in the kingdom of Christ, or of God.” Eph 5:5-6.

And all you cozeners, cheaters, defrauders, dissemblers, liars, backbiters, slanderers, false accusers, envious, and malicious persons, murderers, plotters, fighters, quarrelers, brawlers, scolders, tumultuous ones, rioters, ambitious, proud, heady, high-minded, vain-glorious, perverse, wicked, and willful men, you live not in God's fear, therefore you cannot honor the king; for they who honor the king, must fear God, as you may read, 1 Pet 2:17. All reproachers, scoffers, scorners, despisers, and mockers, and such as give nicknames to one another, and foolish jesters, and vain, and corrupt, and filthy talkers, who vomit out your own shame by your corrupt communication, you do not fear God; therefore you do not honor the king in your hearts. All of you must come to the witness of God in yourselves, which

lets you see sin and evil, and then depart from it. The fear of God is to depart from sin and evil, and then you come to honor the king as you live in God's fear, and there is no other way.

All you who are earthly-minded, and live in oppression, extortion, grinding the face of the poor, in covetousness, which is idolatry, and rebellion against God, which is as the sin of witchcraft, and stubbornness, which is iniquity, and say you shall have peace, though you walk in the stubbornness of your hearts, and regard not the Lord; you do not fear God, neither do you honor the king.

All you insober, intemperate, immodest, ungracious, who choose vice rather than virtue and piety, you fear not God, but cast his law and his fear behind your backs; therefore you honor not the king, for you are to be in the fear of God, before you honor the king.

So never profess that you honor the king, who do not live in the fear of God; and never profess that you are fearing God, and honoring of the king, while you are cursing, swearing, damning, roaring, drinking healths, and spoiling, and misspending, consuming, and destroying the creatures, and drinking in, and vomiting up again. All that be there (and are so doing), fear not God, and so they do not honor the king, (this is not for the king's health, nor this is not for the king's honor), but as I said before, such dishonor him.

All that follow the vain fashions of this world, that live in the lusts of the flesh, the lust of the eye, and the pride of life, which is not of God the Father, but of the world, these fear not God, so they honor not the king.

And all thieves, robbers, man-slayers, plotters to destroy men's persons, lives and estates, to bring men into poverty, and to undo one another; these live not in the fear of God, which is to love enemies, and to do good for evil; and these honor not all men, these love not the brotherhood, these cannot honor the king, that live not in God's fear.



All those who make discord, and strife, and dissension among people by lies, and false reports, and dissemble to get gain, and lay snares for the righteous, and betray the innocent to get gain and advantage to themselves, by telling lies of some to others, these fear not God, these do not honor the king.

And all who envy one another about their fashions, and diet, because they have not means to maintain it as high as others, though they would be in the same fashion, and live as high as others, but their estates will not maintain it, and therefore they envy all others who have estates, and can maintain it; and likewise those who have estates to maintain their fashions, etc. They envy others that would be there, and do as they do, but have not wherewithal to maintain it; and so these do not esteem all men, nor love brotherhood, nor fear God, nor honor the king, that have not departed from these evils; for those who go into evil, and live in evil, or in any manner of sin and wickedness, do not fear God, but they fear God, that depart from sin and evil, and such are those who honor all men, and love the brotherhood, who depart from sin, and these are those who honor the king.

But now, cursers, swearers, covenant-breakers, perjured persons, who will swear, and break oaths, and forswear, make covenants, and vows, and promises, and protestations, and leagues, and break them, such fear not God, nor honor the king.

And such as will fight, and kill, and destroy for a morsel of bread, or a mess of pottage, are profane, as Esau was. These are men without natural affection, lovers of themselves, and lovers of pleasures more than lovers of God, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, truce-breakers, incontinent, fierce, despisers of them that are good, traitors, and men of corrupt minds, and to every good work are reprobates. These do not fear God, neither can these honor the king, nor the kingdom, nor nation wherein they live.

All that follow gluttony, excess and riot, who eat and drink, and rise up to

play, feasts, banquets, stage-plays, bear-baitings, cock-fights, horse-races, hunting, hawking, dancing, carousing, wantonness, spending their times after the lusts and pleasures of the world, which perish with the using; these fear not God, these are not like to honor the king, that destroy the creatures upon their lusts, and vain pleasures.

Therefore tremble before the Lord God, you that do not fear his name, but live in sin, and wickedness, enviousness, maliciousness, strife, bitterness, wrath, anger, and clamor, and evil-speaking, lying, false accusing, persecuting the innocent; and live in drunkenness, bloody-mindedness, hateful, and hating one another, desperate, rash, hasty, perverse, unruly, disorderly, rebellious, unmerciful, cruel, hard-hearted, fierce, despisers, wrathful, obstinate, willful, stubborn, full of threats, revilings, haters of God; you love not enemies, you honor not all men, you do not love the brotherhood, you do not depart from sin and evil, you do not fear God, nor is it like that you should honor the king.

Therefore, all people from the highest to the lowest, it is a warning to you all to depart from sin, and all manner of evil whatsoever. You that live in adultery, idolatry, fornication, uncleanness, whoredom, cursing, swearing, drunkenness, lying, sporting, and pleasures, and in cozening, cheating, deceiving, and defrauding one another, dissembling, reproaching, persecuting one another with tongue or hand, backbiting, or slandering, or false accusing one another, rage, malice and hatred, and envying one another; fear God, and depart from those things, and come into the chasteness, and temperance, and sobriety, and truth, and righteousness, and meekness, and lowliness of mind, out of the high-mindedness, and to love the brotherhood, honor all men, fear God, and then you honor the king.

For as you live in sin and evil, you honor not all men, you love not the brotherhood, you fear not God, you honor not the king; that is from the Lord God to you all, you dishonor men, you dishonor the brotherhood, you dishonor the king, you cast the fear of God behind your backs, and his law



also, who live in sin and evil, though you talk ever so much of your honoring the king, we will never believe you, that you honor him while you live in sin, for that is it which is to his dishonor and reproach, and will bring the judgments of God upon the land.

So while you live in the wrath, and revenge, swearing, cursing, blaspheming the name of God, and taking it in vain, and professing him in words, but in works denying of him, living in lying, deceit, and hypocrisy, and dissimulation, in unrighteousness, injustice, and iniquity, in pride, idleness, and fullness of bread, in drunkenness, riotousness, and vain pleasures and delights, (which causes you to forget God), and all manner of cozening, cheating, deceit, defrauding, puffed up, heady, high-minded, ambitious, and overreaching one another in bargaining, to overthrow one another to make yourselves rich; we do say, and know, and believe that you neither fear God, nor honor the king, nor love enemies, nor love the brotherhood, nor honor all men, who are so wicked, and malicious and envious against men.

All that are persecutors about religion, church-worship, ordinances, ministers' maintenance, and their traditions, which the apostles never did so in the primitive times, neither did Christ ever give any such command; these fear not God that do so, neither do they honor all men that do persecute them about religion and worship, and cast them into prison, nor love enemies, nor love brotherhood, nor fear God, nor Christ, nor honor the king; for Christ gave them no such command, as you may read in the scriptures of truth.

Fifthly, and all those who persecute people about observing of days, and not observing of days, meats, and drinks, which stand in the will-worship, as the apostle speaks of, *2 Col*, who neglect the body. The kingdom of heaven stands not in such things, but righteousness, and peace, and joy in the Holy Ghost; and those who do so (contrary to the apostle, who said, "Let every man be fully persuaded in his own mind," *Rom 14*), bring people from waiting to be satisfied in their own minds, that persecute them, and compel

them to observe days, and times, and months, and years. These love not the brotherhood, nor honor all men, nor fear God, nor Christ, nor honor the king; for that which keeps in the honor of the king, keeps in righteousness, keeps in truth, keeps in justice, which establishes a kingdom, and keeps in the kingdom of God, which stands not in meats and drinks.

Sixthly, and all who teach for filthy lucre, for hire, and for the love of money, such serve not the Lord Jesus Christ, but their own bellies: and all who judge for gifts and rewards, and oppress the poor, and do not equal justice to all, nor minister freely, as Christ commanded, (who have received freely), these fear not God, nor regard the scriptures of truth, nor honor the king, who is to keep all to truth, righteousness, and justice.

Seventhly, and all who get a form of godliness, the scripture of truth, (which was given forth from them who were in the spirit of truth), and yet fine, prison, and persecute such as are in the same spirit as they were in that gave it forth; these neither regard God, nor his fear, nor truth, justice, nor equity; so these cannot honor the king, but such who honor the king, must be temperate, moderate, sober, patient, meek, mild, gentle, loving, do equally, justly, righteously, be holy, godly, true, and faithful, peaceable, merciful, and humble; for humility is that which goes before the honor, and these are the fruits of them that fear God, and honor the king, and love the brotherhood, and honor all men. 1 Pet 2:17.

And the fruits of them that fear not God, and do not honor the king, nor love the brotherhood, nor honor all men (though they pretend to do it), are such as these: cursing, swearing, drunkenness, whoredom, lying, murder, plotting, killing, fighting, theft, adultery, fornication, lasciviousness, pride, envy, hatred, malice, cruelty, oppression, unmerciful, idolatry, covetousness, inordinate affections, lust, voluptuous, (- given to luxury), insatiable, incorrigible, impenitency, unbelief, uncharitable, unthankful, hardness of heart, enmity, strife, competition, discord, persecution, and hauling (violent dragging) men without cause, and laying snares for the



innocent.

Never did any kill about religion but the heathen, and Cain, and the Jews, which had a law from God to kill and put to death such as drew them from their God, by which law they were to receive a punishment according to their transgression, whipped, or stoned, or run through. Therefore did the Jews think they did God good service, by killing such as were contrary minded to them, in that they did obey the law. Therefore, under this pretence they did kill the saints, the christians in the primitive times, for they were to love their brethren, and to hate their enemies; for they were their enemies, the heathen, and Gentiles, and such as set up a strange God among them. Therefore the christians (who own Christ, which ends this law, and the Jews' types, and figures, and shadows held up by it), were to love enemies; and this was the difference whereby they differed from the Pharisees, that were to hate enemies, and the christians were to love them. For the time has been, said Christ, “an eye for an eye, a tooth for a tooth,” but said he now, “He that smites you on the one cheek, turn to him the other, and resist not evil, but love your enemies:” Now the Jews who hated enemies, their weapons were carnal, but those who love enemies (the christians), their weapons were and are spiritual: so Christ ends that law of the Jews, which they thought they did God good service by, when they put to death them that were contrary minded to them; for they could not love enemies that killed them, neither can those who love enemies now kill them; for they love them that preserve them, and do not kill them, for Christ who ends the prophets (when his disciples would have had fire to come down from heaven, as the prophet had), rebuked them, and told them they knew not what spirit they were of, and said “he came not to destroy men's lives, but to save them.”

Christ nor the apostles never set up any law or commandment to imprison, or persecute any, brethren, or enemies, but love, for God loved the world; and so those who love the brotherhood, and honor all men, that have all men in esteem, they cannot hurt any man upon the earth, that owes nothing

to any man but love, that is the debt which must be paid, for love envies not, and he that envies is out of love, and not a child of God, but of Cain, and so a vagabond.

Now all Christendom do profess Christ and God in words, (but are out of the life, and out of the power), who fall into differences and strife about earthly things, and inventions, as days, meats, and their own traditions, which the kingdom of God stands not in, but in power, in righteousness, and joy in the Holy Ghost; but now since the days of Christ and the apostles in the primitive times, they have made laws to persecute one another, who have lost brotherhood, and honoring all men, which if they were in the kingdom which stands in power, (and not in meats and drinks, or days, or outward things), but in righteousness, peace and joy in the Holy Ghost, then they would feel the law of love, the law of the spirit of life, and to be made free from the law of sin and death. But those who fall out about days, and meats, and drinks, and inventions, and their own traditions, are out of the kingdom of God, and out of the brotherly love, not esteeming all men, not fearing God, and those who do so, are contrary to Christ and the apostles in the primitive times.

So they do not do God good service that persecute about religion now, and about the church-worship, for Christ commands them to love enemies, who ended the Jews' law, that did persecute the Gentiles, and such among themselves as did draw from the law of God. Christ broke down the partition-wall which was between Jew and Gentile, who slew the enmity, and so of two made one new man, and thereby came the love to enemies.

## TO THE TURK, (or today to the Muslims)

***And all that are under his Authority, to read this over,  
which concerns their Salvation.***

***—By George Fox***



Friends,—The mighty God of heaven and earth, that created all things, that has given you breath, and life, and strength to this day, commands you all to repent, and to believe in his Son the Lord Jesus Christ, who was crucified at Jerusalem, who was dead, and ascended, and is alive again, and lives for evermore, the man Christ Jesus, who now reigns; he commands that all powers, principalities, dominions should be subject to him. And this is the command of the Lord God to you, and you all, who rules kingdoms and kings with his mighty hand, which is his mighty power, as he does the waters; so he has kings in his hand, as he has the waters; the Lord of hosts, of heaven and earth, is his name, who sent his Son, who is the life of men, the Saviour of the world, the great and mighty prince of peace, the covenant of God with mankind, to make reconciliation for iniquity, and finish transgression, and put an end to sin, the great governor of heaven and earth, who has all power in heaven and earth given unto him, whose command is, that he will be worshipped in spirit and in truth: the spirit that mortifies sin, the truth, the devil and sin is out of, **for by your Muhammad have you been deceived, which saint is set up;** therefore is the dreadful presence of the Almighty God, the everlasting Father of life appeared among you, and to you; **unless you regard and embrace his voice, his power, his command, [the] mighty God of power, of dominion, and of dominions, who rules over all nations, heaven and earth; [unless you regard all of these, God] will seize upon you, and surprise you, and take you at unawares, and bring his judgments and dread upon you,** which is now appeared in this the day of his Son; and the hour of his judgment is come, and coming upon all the world, of the mighty God of heaven and earth, of the mighty righteous God of heaven and earth, who in righteousness reigns, and in truth and equity.

Therefore dread the Lord, whose mighty power is spreading over all nations, who commands all nations to forsake idols, and images, observances of inventions, to serve and to worship him, the Creator of all things, that clothes the earth with grass, and causes the trees to bud, and bring forth;

that gathers the waters together in one place, that established man upon the earth, the eternal God, the Lord of hosts is his name; and the word and charge of the mighty God is to you, and you throughout all your dominions, not give any worship to the sun, the moon, gods of stone, or gods of wood, brass, or silver, or iron, and not to put any trust or confidence in them, nor anything else, but the living God, or any false conceptions, but the living God, the Lord of hosts, who gives you all breath, life, strength, and all things needful; that you might worship him who is a spirit, whose dominion is set up, and setting up, whose glory now is revealed, and revealing; whose kingdom is now set up, and setting up, and spreading over all the world, who will be glorified and admired, the mighty King, the Lord of hosts, by all that fear him, the terrible God of heaven and earth to the wicked, and they shall find him dreadful that have trusted in lying vanities, and false conceptions, the Lord of hosts is his name, who delivers his people from their iniquities, and their sins; therefore remember him, for now is the day of his Son, the Lamb's power, who is come to reign, and to rule all nations with a rod of iron, whose scepter is gone forth, and righteousness shall shine throughout the world, to the ends of the earth, Christ Jesus the everlasting covenant of God, the great sacrifice, that one offering which ended all sacrifices, and offerings of rams, lambs, oxen, sheep, and whatsoever was outward, Christ the mystery of God, the Saviour of the world, to all that believe in him, that through him they might have life, who is the way again to God, who is the second Adam, the Lord from heaven, that leads the sons of Adam, and the daughters of Adam, and is their guide up to the Father, who is the life, the light, and power of God, and their sanctification, that makes people clean, and presents them to the Father spotless, and blameless; for Adam being driven from God, for sin and transgression, and Adam's sons and daughters scattered up and down the face of the whole earth, divided into families, and into nations, and several kingdoms, spread up and down the face of the earth, and some in one worship, and some in another; **some worship the sun, some the moon, some stocks, some stones, and some looking at Muhammad, others setting up dead images, and likenesses, which the Lord never did command.**



Now all the sons and daughters of Adam being dead in sins, and trespasses, and in darkness under the power of Satan, killing and slaying about their worship, being in darkness, and death, wanting life, and light, being separated from the Creator, in sin and transgression, have set up their inventions in the earth, and outward worships and inventions, but Christ is the second Adam, the Son of God, which God sent into the world, which does enlighten every one that cometh into the world, that all through the light might believe, and that all might believe in Christ; and this is the light that Christ the Son of God has enlightened every one that comes into the world withal, that he sees his evil deeds that he has done, his evil works that he has acted, his evil ways that he has walked in, his ungodly deeds, that he has ungodly committed, and his ungodly thoughts, that he ungodly thinks, and his ungodly words, which he ungodly speaks; this is the light that discovers and makes manifest all this to people, their sin and transgression, which they have done in the first Adam, which separated them from God: now Christ, the second Adam, does enlighten them, with which light they see their sin; now being in this light, they see their Saviour Christ, from whence the light comes to save them from their sins, he is the second Adam, their life, and being in the light they have life, being in the light Christ the life has enlightened them withal, they have life, for Christ is the life; which light and life that does enlighten every one that comes into the world, every one receiving, they are separated from sin by Christ, and by him brought to God again; for sin and transgression separates from God, and this is that that brings people to worship God in truth, the light which Christ the truth enlightens every man that comes into the world withal, which believing in, he has life, he has truth, and he passes from death, and from darkness, from sin, and transgression, and has the witness in himself, through which light and life all comes to the Father of life, which light **brings from all the worship of images: as stocks, and stones, and gods made of men's hands — yes, and from Muhammad — [from all false images] to the Lord Jesus Christ, the great prophet, the Saviour of the**



**world, whom God did promise by his prophet he would give for a light to the Gentiles, a ruler to the people, and that he should be his salvation to the ends of the earth: and a new covenant to the house of Israel, and the house of Judah, who would put his law in their minds and hearts, and they should not depart from him; which every one of you that come into the world being enlightened, and having light from the Son of God, and feel your teacher that tells you all that ever you have done, you have thought, or you have spoken, that is the man Christ Jesus, who said, "learn of me, I am the way to the Father," that enlightens every man; so all that come into the world must learn of him; (all the sons of Adam, and daughters of Adam, in the transgression are drove from God,) the way again to God, out of sin and darkness, and death and damnation, to life and light again, and salvation.** So everyone that comes into the world being enlightened, and being in the light they have the witness in themselves, and he that believes shall not come into condemnation; but he comes into the light that condemns all that is contrary, he comes into the light, into the truth, into the light that is the truth, where the Father of light is worshipped, and the devil and sin are out of; which truth will out-last all false worships, and worships that be out of truth. Now is the mighty supreme judge risen, and the mighty supreme authority set up, and the mighty King of glory, the Lord of hosts (risen) is his name, before whose presence shall all nations tremble, and before whose presence shall all nations and kings shake, for the mighty God of power, of heaven and earth is come to rule, and his mighty power is gone forth to the gathering of all nations to himself, to the subduing all powers to himself, who will rule and reign, whose right it is, the Lord God of hosts, whose the earth is, and the heavens, and the sea, and all things that be therein, and people upon the earth, and gives them breath, and life, and strength, and all things that is good, that they might serve, glorify, and worship him that is the Creator. Therefore, give attention to your Maker, to your Creator, and dread before Him; for before Him, the Lord God of might and power, shall all nations tremble in this his day, in this day of his power,

for his mighty power has gone forth to gather all nations, which does compass them, and all nations before Him is but as the drop of the bucket: and now is his day of gathering of all nations and kings to the battle of the great King of heaven and earth, and nothing shall reign and rule but righteousness itself, and that over all kingdoms and dominions, and thrones, and principalities is set up, and the standard of the most high God is pitched over the whole world, and his call is to the bar of righteousness, all kings, and dominions, and powers whatsoever; therefore, dread his name, for his name is dreadful, the Lord God, the mighty God, the Most High, who is in his glory, and rules in his dignity, and power, and majesty; who is a spirit, and will be worshipped in spirit and in truth, by whose breath of life man came to live, who is a spirit, and will be worshipped in spirit, and that is the spirit that mortifies the sin, and that is it in which people must have fellowship with God, and with one another, and with his prophets', and apostles', and Son's words: therefore, fear the Lord, let him be your fear and dread, and turn to the light, which Christ the Son has enlightened you withal, and believe in Christ, the saviour of the world, the offering for the sin of the whole world, that you might have life in him, and through him, and come to the dominion, (which Adam has lost), over all the creatures, to Christ, the light and life, the power and righteousness over all, and wisdom of God itself, that renews man into the dominion which man has lost; Christ, by whom the world was made, was before it was made, who is the brightness of his glory, the express image of the substance of God: in him was life, and the life was the light of men, which does enlighten every man that comes into the world; through the light that enlightens them they have life, light, justification, sanctification, redemption, they have salvation, they have truth, they have peace with God; for the light is the covenant, "I will give him for a covenant of light to the Gentiles," said God, "and a leader to the people:" So that light should be the leader of every man that comes into the world, the light with which every man is enlightened that comes into the world, that is the leader; which light was with the Father, glorified before the world began; which light lets men see all their evil ways and sins,



and transgressions they have done in the world, and the first transgression that was upon the earth, with which light, (the covenant of God,) sin and transgression is finished and blotted out, (to them that believe in it,) the which separated them from God, (sin and transgression,) Christ, the light and truth, separates from the sin, transgression, and iniquity, and reconciles to God, and brings to unity with God again, and in that has the people life and immortality, and **that is the word of the Lord God to all, and I charge you all to hear it**, the light that lightens every one that comes into the world, it will make you free from sin, by which light shall every one that believes see their salvation Christ Jesus, and the man that has told them all that ever they have done, and they shall know his salvation to the ends of the world, **and to you all this is the word of the Lord God, you believing in the light, which Christ has enlightened every one that comes into the world withal, they being in the light, with the light they are justified; and he that believes in the light shall never be condemned in this world, nor in the world without end. And in the light you will have unity with God, and peace with God, and one with another, and bring you to live peaceably upon earth one with another: yes, all nations and men, the sons and daughters of Adam being enlightened, having a light from Christ Jesus the second Adam, the way to the Father;** the life, the truth, all being in this truth which the second Adam has enlightened them withal, who is the life, the truth, the way to God, the way again to God the father of life, where man is driven from, and cannot enter again, but by the light, Christ the second Adam. So all being in the light, they are in the way, they have found the way Christ Jesus, the chief shepherd, the bishop of the soul, (which soul is immortal,) the same yesterday, to-day, and for ever, who was with the Father before the world began, by whom all was created, who is the soul's bishop, and the author of man's salvation, and redemption, and justification, (who has been driven from him by sin and transgression,) Christ who blots it out, and is the offering that offered himself for the sins of the whole world, who is the light of the world, that enlightens every man that comes into the world, that all through this light might believe in the Son

of God, Christ Jesus, the one offering, who is the way to God, and the covenant between God and man, in him is God well pleased, and does accept man; and they which believe in him have life, have power, have wisdom, and receive him that gives them power; and no one upon earth has life, peace, or justification, but such as come into the light of Christ the justification, the life of all that come to God, who was glorified with him before the world began, who lets all men see their way again to God, who is the life, the truth, and the leader of the people; which light is the condemnation to them that do not believe in it, and such have not unity with God, nor one with another; they be not in the one offering, the great sacrifice, the Prince of life, Christ Jesus, the Immanuel, and know not the interpretation thereof, that is, God with us. Therefore, every one of you that would have salvation, receive the light, and so you receive Christ your salvation, and neglect it not; for this is the day of your salvation and visitation; and the mighty power of God is gone forth among you, and his everlasting gospel, which is his power, is going forth to all nations, kindreds, tongues, and people, that dwell upon the earth, by which gospel shall kindreds and nations be gathered unto him, and into the mystery of the fellowship of the gospel, which fellowship is everlasting, the gospel everlasting, the power of God everlasting, in which is the fellowship, so that is everlasting; in this, people have fellowship with God, and one with another.

*From England.*

Some Papers Written to the Magistrates of Malta, and to the Emperor of the House of Austria, and to All the Princes Under Him. To the King of France, and to All the Powers that are Under Him; and to the King of Spain, and Lastly, to the Pope.

—By George Fox

## TO THE MAGISTRATES OF THE ISLE OF MALTA



Friends,—Two women being moved of the Lord to pass towards Jerusalem, were stopped, as we hear, by you rulers of Malta, who sent an inquiry to the pope at Rome, asking what you should do with them, (the servants and handmaids of the Lord God). Why were you not worthy to receive them? Why do you not subscribe to the apostles' doctrine, which is to entertain strangers? What is this the purpose of your religion? Why do you not comply with Christ's doctrine; the Lord Jesus Christ, who is now come to reign, who says to love enemies? Why do you send them to the inquisition, who will stop the hand-maids and servants of the Lord? Is this work like the true christians? Is this doing like the apostles, and in doing this, are you like men that were in the wisdom of God, that had the mind of Christ Jesus, and his spirit? Where did ever the apostles do so, or Christ; or the true christians in the primitive times? Why do you wrestle with flesh and blood, when the apostles said they did not? Why do you act contrary to them? Why do you act contrary to the command of Christ? (who hate enemies), as you pretend them to be your enemies, which are your friends. Is not a heretic, or a sect maker one who hates enemies, who has erred from the true church, the body of Christ? Why do you thus act contrary to Christ's commands, and the apostles' doctrine? Do you not manifest that you have but the form of godliness, and want the power. Did ever the apostles, or Christ, imprison any, or put any to death about religion, church, or worship, or any tradition, or compelling any to worship? Had they any among them to force men by an outward law? Was not the gospel preached, the end of the law of God, and so the end of all evil men's laws and inventions whatsoever? Are they preachers of the gospel, that do not preach what is the end of the law [to love all], and brings people to the end of it? Are they not the persecutors that run to the law, or their own inventions, and do not come to Christ that fulfils the law? How have you made the world like a wilderness, and stained the earth by your persecution, and inquisitions, prisons, and images, and destroying people, and drinking their blood, of such as have been opposite-minded against you. This has been occurring since the true church went into the

wilderness, (which was not an outward wilderness), just after the apostles' days. In this time, see how has this family of Christendom has massacred one another; how the have fallen out in the family among themselves; when they should have loved one another, when they should have overcome evil with good, when they should have loved enemies, when they should not have wrestled with flesh and blood, but with principalities, and powers, and spiritual wickedness in high places, and rulers of darkness, and brought the creature into the liberty of the sons of God. Such were the spiritual weapons with which the primitive christians warred, but how the carnal have weapons appeared in the hands almost of every *christian in name*, among which has been the form of godliness with Christ's, the prophets', and apostles' words only; by which they have sheathed their carnal weapons in the bowels of one another, killed, and slain, and tortured, burned, imprisoned, and racked, and put to death one another about their church, religion, worship, and ministry, and teaching and tradition, and ordinances and sacraments, as they call them. Oh! How unlike the apostles, Christ, saints, and christians of old are you. Oh! How have the spiritual weapons been wanting among you, and the spirit of the Lord God, in which you would have had unity in the bond of peace, whereby everyone would have broken down the enmity, that which causes it, and have brought one another into the liberty of the sons of God, and made manifest your spiritual weapons; hereby would you have come to live in the spirit, worshipped in the spirit, prayed in the spirit, and in that had unity with God, the Father of spirits, and one with another, and with the scriptures that was given forth from the spirit; then should there have been unity in the family being in the spirit, in which they all should worship God, in which the scriptures is known, and God of whom they learned, that gave them forth; but what a discord is there in the family of christians in Christendom! what a cry! heretics, separatists, antichrists, errors, a whole family in confusion, and setting up laws one against another, dividing the family, putting one another to death, as heretics, blasphemers, separatists. Were these the weapons the apostles fought with? Did they not preach the gospel, the end of the law, and priesthood, and temple, altar and offering held up by a law? Is not Christ the



head of the church, who has all power in heaven and in earth given unto him, who said, love enemies? Do you not hold up your religion, gospel, church, worship, and ministry by a law which is invented, along with invented statutes and commandments? Is this the bride, the Lamb's wife, or the beast, false prophets, and antichrist, and the mother of harlots, (the false church), which has compelled, killed, and drank the blood of the saints, and martyrs? Have not you ruled in this posture, and garb, and wisdom that is earthly, sensual, and devilish, since the true church went into the wilderness, (of which Christ is head)? Must not they be taken, the beast, dragon, and false prophets; and the judgment of the great whore, which is the false church, has come? In this judgment the Lamb, and the saints, the true church his wife, have victory? Is not Christ's sword, with which he kills, the words of his mouth? Has not all your killing been with outward swords, with jails, inquisitions, racks, and fires? So have you not been traitors to the Lord Jesus Christ, who said love enemies, overcome evil with good, and when they persecute you, not that you should persecute in return. Christ was persecuted and blasphemed by those who lived in error, more than any man upon earth, who was the end of the law, and he did not turn them to the Jews' law, (which was yet standing before he was offered up), to put them to death; but he rebuked the blind zeal of such that would have had fire come down from heaven to consume people, and told them he came not to destroy men's lives, but to save them, and told them they did not know what spirit they were of. Likewise, now they do not know what spirit they are of, that persecute men about religion, church, and worship, and ministry, that slays and destroys men's lives, and not saves them; they are not of Christ's mind. Christ did not use any law to compel and bind men to the worship of God in the spirit, for the spirit of God, (who worship in it), binds down the wrong nature, by which they do not need to be compelled by the law, but come to live in the end of the law, (who are true worshippers). This spirit, hearing what it said, it brings to hear God, and learn of him; such come to Christ; such are not compelled by an outward law to come to God and Christ; but the spirit that brings to hear God, and Christ, binds down that evil nature

which needs the law's restraint, that comes upon them because of that evil nature's fruits. So they who have come to the church in God, the Father of Christ, are not compelled by an outward law, they come to the end of the law, who come to the church that Christ is the head of. So the church lives in the end of the law; the body of Christ makes free from the law, and who comes to the body of Christ, comes to the church, and the head of it is Christ. Therefore lay away your persecutions, your jails, racks, and inquisitions about your ministry, worship, and church; and come into the power of the Lord God that comprehends the world, and feels over the world to the beginning before the world began; when Christ Jesus was, who has all power in heaven and in earth given him, who is now come to rule and reign in his power. Christ is terrible to the wicked, and the wrath of the Lamb is gone out against them, and thousands there are living in his power, and are with the Lamb, the wonderful one, the beginning, and ending, the prince of peace, prince of life, that slays, that destroys the devil, the prince of darkness, the prince of the air, the prince of the world, and saves men's lives. So who comes into the power, into Christ's power, which has all power in heaven and earth given to him, and have his mind to save men's lives, they shall know what spirit they are of, and that such are contrary to their family of nominal christians; those in Christ's power know who have manifested that they do not have the spirit of Christ [and are of the other spirit, who persecute].

The mighty day of the Lord is coming upon all wickedness, and ungodliness, and Christ is come to reign, who is the prince of life, who will rule all nations with a rod of iron, whose dread and power is to be sounded over all nations.

TO THE EMPEROR OF THE HOUSE OF  
AUSTRIA, AND ALL THE PRINCES  
UNDER HIM



*Friends, read this over, which is for your general and universal good, and consider as you read, and then you will see what has been up and reigned since the apostles' days, and where you are, and what you act, and by what weapons you hold up your religion, since the apostles' days.*

*—By George Fox*

Friends,—There has been a mighty breach in Germany, about religion, and much killing and slaying one another, and that is because they have been out of the patience, out of the life of the prophets, of Christ, and the apostles, whose weapons were not carnal, but spiritual. This life that was in Christ, and in the apostles, did not lead to do any such thing, nor to kill men, but to save men's lives, not to war with flesh and blood, and to use carnal weapons about religion, as the Jews did, who were not christians. The apostle said, (and you may read his testimony that said it), “they warred not with flesh and blood, their weapons were not carnal, but spiritual, mighty through God to the plucking down of strongholds, spiritual wickedness, and rulers of darkness, and to bring the creatures into the liberty of the sons of God;” for the devil went out of truth, and tempted others out of truth to sin, and so came death. The devil, the strong man’s kept house, has the power of death, and set up his works in men's hearts, who murders and yield their members to sin and to unrighteousness, by obeying the devil’s will to murder one another about their church, ministry, worship, and religion; yes, even murder one another about the interpretation of the prophets', Christ's, and the apostles' words. Now Christ, who is manifested, (who was glorified with the Father before the world began), in the flesh, to destroy the sin which is in the flesh, yet to save the man and the woman; and manifested to destroy the devil's works, yet to save the man and the woman, and through death to destroy the devil, the power of death, and death. So a stronger one than the devil comes to take the house [heart], and take the possession, and so truth comes to be known; Christ in you, who sanctifies the man, redeems the man,

and justifies the man to God. So he does not come to destroy men's lives, but to save them. Let the mind of Christ be in you, and the apostles that followed Christ, said, they “wrestled not with flesh and blood, they did not kill the creatures.” So all the wrestlers with flesh and blood, and killers of creatures, have been taught from the devil; he was the first author, and they have sprung from him. Such as Christ said should come, Mat7, and Mat 24, “Ravening wolves having got the sheep's clothing, but inwardly ravened, false prophets, and antichrist:” Now there is no false prophet nor antichrist, unless he is first inwardly ravened, and then he will cry, “Lo, he is here or there in the bread and wine,” and put the bread and wine in the secret chamber, in the secret place, and say he is there, now these inwardly ravening wolves, antichrist, and false prophets, which Christ said to his disciples should come, and before the disciples deceased, they saw there were come, 1 John 2:4, and they went forth from them, in the Revelation of John it is written, all that dwelled upon the earth went after them, and when they had gotten ahead in the world, they turned against the saints, and those who kept the testimony of Jesus, and overcame and killed them, and when he had overcome the saints and killed them, then power was given unto the beast over all kindreds, tongues, and nations, [mark] over the tongues, as well learned men as others, and then the cry was: Who was like unto the beast, who is able to make war with the beast? Then he set up his names, images, lying signs and wonders.

Now here the true church was in the wilderness; here were the saints and true prophets killed; and the beast had power over all kindreds, tongues, and nations, [mark that,] and read over the 12th and 13th chapters of Revelation. Then the whore sat upon the beast which had the dragon's power, and all nations drank the cup of her fornication, and the kings of the earth drank the cup of her fornication, and she corrupted the earth, and made the inhabitants of the earth drunk. She sits upon the waters, and the waters, where the whore sits and reigns over the kings of the earth, are people, [mark,] people are waters; and waters where the whore sits are nations, nations are waters. The waters where the whore sits are multitudes,



and the waters where the whore sits are tongues; and this is the great whore, mystery Babylon, the mother of harlots; so here is the whore, this woman, and all nations, and the kings of the earth have drunk her cup of fornication, and the kings and nations while they took this whore's cup, could not be married to Christ; for the true church, the true woman, was in the wilderness, and this whore has sat as a queen, and has drunk the blood of the martyrs, the prophets, and saints, so killed the true ministers, and drunk their blood. The beast and whore has power over tongues, and sits over tongues, which they tell the world is the original, and that they are orthodox men [who know the Greek and Hebrew] to open scriptures. And why should not the whore and beast have power over their tongues, just as did Pilate the murderer, who crucified Christ the just, and wrote a superscription in Hebrew, Greek, and Latin, and set it upon Christ, as in John you may read? Babylon was the beginning of many languages, as is disclosed in Genesis. Although murdered, he that was dead is alive, and lives forevermore, who was glorified with the Father before the world began, who was before Babylon was. He, whom Pilate sat the tongues on top of, is risen; and is where beast, dragon, false prophet, antichrist, great whore, mother of harlots, and mystery Babylon are not. So the Lamb and the saints shall have the victory, and the beast shall be taken, and with him the false prophet and the dragon, and cast into the lake of fire. The judgment of the great whore is come, mystery Babylon,; and they shall be cast into the lake of fire, and shall be confounded and be burnt with fire. The marriage of the Lamb is come, and the everlasting gospel shall be preached again, to all that dwell upon the earth, to all nations, kindreds, tongues, and people. [Now mark,] the tongues may say, (who have told the world they have been the orthodox men, and have had the original language and meaning); what, have we not had the gospel all this while? I say no, those who went from the spirit of the Lord, and ravened from the spirit of God; they went from the power of God, which is the gospel. So has this whore brought all nations on heaps, with the beast, false prophets, dragon, and antichrist; but now the man-child is brought forth to rule all nations with a rod of iron. The Lamb and the saints

shall have the victory; and the beast, dragon, false prophets, great whore, and kings of the earth shall make war with the Lamb and the saints, but he shall kill with the sword, and slay with the sword, which are the words of his mouth. Now is the marriage of the Lamb come, and the bride and the Lamb's wife known. All the killing, (about religion, and church, ministry, and worship), by fire, by faggot, by racks, inquisitions, by banishments, imprisonments, and whippings, has been by the beast, whore, false prophets, and inwardly ravening wolves; who have ravened inwardly from the spirit of God, and have not had the spirit of the apostles, nor Christ, who saved men's lives, and did not war with flesh and blood, but with principalities and powers, rulers of darkness, and spiritual wickedness. So these [of the false church] have warred against flesh and blood, and creatures, like wolves which have had the sheep's clothing; they comprise the great whore Babylon, mother of harlots, the false church, which has ruled and reigned over the kings of the earth, since the days of the apostles. But now she shall be confounded, and the loss of her children has come; she, who has sat as a queen, and seen no sorrow; who has killed and slain, whipped and martyred, and burnt and racked, and imprisoned, and all this righteous blood, which has been shed about religion, church, and worship, has been by the beast, great whore, and mother of harlots, and the dragon, and antichrist, and false prophets, inwardly ravening wolves, having sheep's clothing, but ravened from the spirit of God. These all turned against those who had the spirit of God, and killed them. These lost the spiritual weapons, and instead of warring with the powers of darkness, and rulers of darkness, they warred with flesh and blood. So here is Cain's weapons; and now with the power of God they are made manifest. Instead of saving men's lives, they are destroying them. Instead of bringing the creature into the liberty of the sons of God, and instead of striking at the powers of darkness, and spiritual wickedness that captivates the creature, they stock, and whip, and burn, imprison, rack, and hang, kill, and banish the creature, instead of bringing the creature into the liberty of the sons of God. To this shows quite a contrary spirit than what was in the apostles in their days. Now is the Lord redeeming and recovering things that were in the apostles' days; and now



the gospel of God is known, the power of God; and now is the mystery of the fellowship known, by which shall all the mysteries and fellowships upon the earth be broken, which are not in the power of God. Now vials, and plagues, and thunders, and woes are coming upon the world, and the smoke of the bottomless pit has ascended, and the torments of this great whore has come in this the Lamb's day, whose scepter of righteousness has gone forth, who will rule all nations with a rod of iron, and make war in righteousness. There is a people risen of the north that shall spoil Babylon. Now this is the day of the Lamb's power, and in this day of his power is the gospel going forth to all nations, kindreds, and tongues, and people, that they may be ruled as with a rod of iron. For they have been waters corrupt and drunken; corrupted with idols, images, relics, running to graves, seeking the living among the dead, which had a check by the angel, to them that did so, with a question saying, "why seek you the living among the dead, he is risen." The life is risen, and many sit with him in heavenly places, and the kindness and riches which the Lord showed towards the apostles, is now known, and the age is come, and the gathering of people into unity, into the power of the Lord God in the gospel, into the life which gave forth scriptures, and to the breaking of the beast's horns, marks, and images. Now a whore goes from something, for when the children of Israel transgressed the law of God, they played the harlot with other nations, the heathen; so these inwardly ravened from the spirit of God, though they had sheep's clothing, went out from the apostles, who had the spirit of God; and got the world's support to go against them, turned against them that had the spirit of God, and killed them; the whore did this, though they had sheep's clothing. So among these inwardly raveners, which have sheep's clothing, has all the blood been shed, who are a field of blood, about church, about religion, and set up dead images, dead crosses, schools, and colleges, to make their ministers; which ministers went forth from the apostles, (to set up tithes and temples). But the apostles were not of men, nor made by man; the apostles witnessed the end of the first priesthood and tithes, Heb 7, the end of the temple and true offerings; these went forth from the apostles into the world, set up all their lying signs and

wonders, killed, slew, and compelled to worship. These have been out of the power of God, the cross of Christ, and out of the gospel, which is the power of God, out of the image of God, and out of the word of God; for these things were to continue, until the words of God were fulfilled. Now is the fulfilling of the word of God. Now is the earthquake known, such an earthquake as has not been since the foundation of the world. The mystery of iniquity shall be discovered, and the true mystery of godliness is revealed, which does discover it. Glory to God in the highest, and the Lamb and the saints shall have the victory.

Now friend, prince, palatine, you have been moderate, your fame has come into England of your temperance, and of your moderation, and sober carriage towards the Lord's servants, and messengers, whom he is sending to all nations with the everlasting gospel, and to preach the everlasting gospel to them that dwell upon the earth; and happy are they, and blessed will it be to you, that do not lift up a hand or allow your servants to do so, in this day of the Lamb's power, against the Lamb. For now is his dread going forth to all the world, and all nations. His righteous scepter shall be set up, and his kingdom is known, where there is no end, and life and immortality is come to light through the gospel, and a thirst is risen among people, and those who thirst have of the water of life freely, and these worship not the beast, and receive none of his marks, images, or names, but has their Father's name in their foreheads. And these have come out from the great whore, which has corrupted the earth, and made the inhabitants of the earth drunk. The inhabitants of the earth are drunk almost in every place, and the earth corrupted, with images, and idols, and likenesses by this false church, since the woman and true church went into the wilderness, and true martyrs, and prophets slain, which is out of the life of the sheep, and the nature of them, for never did sheep nor lambs worry dogs, nor wolves, nor beasts, but they were as sheep among such. As Christ told the apostles to go into all nations; so the inwardly raveners with sheep's clothing, beast, dragon, and whore, have spread over all nations, and has brought the nations into waters, Rev 13, having power over all nations. So the false



church has killed the prophets, martyrs, and saints, and drunk their blood, and overcome them; and the man-child has been caught up unto God, and the woman has fled into the wilderness. But now is the man-child brought forth to rule all nations with a rod of iron, and the marriage of the Lamb has come, and the Lamb and the saints shall have the victory. The dragon, beast, whore, and false prophet, shall be taken and cast into the lake of fire, and the Lamb and the saints shall over all have victory and dominion. The whore's flesh shall be burnt with fire; the beast and the false prophets shall be cast into the lake of fire, which burns with brimstone. These had the sheep's clothing, but are quite out of the life of Christ, the prophets, and the apostles. These have brought all into heaps about words, and this is in whole Christendom. Now friend, this is the day of your visitation. now you have time, prize it, and keep in the fear of the Lord God, and his counsel, and his dread, that you may grow in wisdom. The fear of the Lord is to depart from sin, and evil, and the beginning of that wisdom by which all things were created. With this wisdom you may come to be ordered to the glory of the Creator, and with this wisdom you may order all things that are under your dominion to the glory of him that created them. With that wisdom you may come to answer the principle of God in every man, which is just, holy, good, and righteous; and then with that you will be a good savor unto the Lord, and a good savor in the hearts of all people that are under your dominion. The power, life, wisdom, counsel, and instruction will be with you, of the Lord God Almighty, and you shall have his blessing. For the power of the Lord God of life is spreading itself over all nations, over all the world, and his salvation is known, and knowing, yes, to the ends of the earth. The great, the mighty power of God, Christ Jesus, the mighty prince of life, has now come [in his true sheep] to rule and reign himself in the hearts of people. The Lord's dread and terrors shall take hold of all nations, and the Lord alone will reign, and the kingdom of the most high is ruling in men, and will rule in men, and the tabernacle of God is now with them. Now, friend, the ground and cause in the whole Christendom, since the days of the apostles, that they have been in heaps, is that though they have had scriptures, but they have not been in the life that they were in who gave forth the scriptures.

They were not in the spirit of God, in which spirit is the unity with God, and with one another, and no killing and slaying of men and women. The spirit of truth wrestles with the powers and rulers of darkness, and spiritual wickedness; by which it brings men into the liberty of the sons of God with knowledge of the scriptures, and prophets', Christ's, and apostles' words, the saints' words, Christ's commands and ordinances. But Christendom has torn one another about the sheep's clothing, which all Christendom has had, and have inwardly ravened, and are broken all into heaps about them, and striving about the words; that is, while they have lacked *the word Christ Jesus*, which is called *the word of God*, in which the prophets do end, the first priesthood ends; the temple, the circumcision, and the first covenant ends, along with apostles' words, the scriptures of truth - they all end in Christ the word, which was in the beginning. So the word reconciles men to the scriptures, for they are all fulfilled in the word [Christ within], who was in the beginning, before scriptures were given forth; and it reconciles to the just men's spirits, which gave forth scriptures, who all learned of God, and received the spirit which spoke them forth. So the word of reconciliation, which was in the beginning, has been lacking. The word of power and life has been lacking, yes, since the days of the apostles; but now it is made manifest to hammer down all this wickedness, to cut down all this wickedness, and to burn it up. Again, friend, be tender to all that fear God, and give a charge to all that be in office under you, to be gentle, and easy to be entreated; this shows the wisdom which is from above that is a mark and a sign of it. Seek the honor that is from above, and keep above the honor which is below, which God will stain; and be of Solomon's mind, who said, "before honor is humility;" and be of Moses' mind, who said, "would to God all the Lord's people were prophets;" and of Joel's mind, who said, "that sons and daughters should prophesy;" and of Peter's, that witnessed it. Now this power, this life, is witnessed and spreading itself abroad, and is fulfilled and fulfilling that promise, which said, "He will pour out his spirit upon all flesh, and his sons and daughters shall prophesy, and the children of the Lord shall be all taught of the Lord; Isaiah's prophesy is fulfilled and



fulfilling.” Christ said to the Jews, it is written, “They shall all be taught of God, and everyone that has heard and learned of the Father, comes unto me, their savior, their captain, their way to God, and they hear him;” and such witness Moses’ prophecy fulfilled, who said, “a prophet like unto me will God raise up, him shall you hear.” So the prophet is heard, who is the salvation to the ends of the earth, as God said, “I will give him for a covenant, and to be my salvation to the ends of the earth, to enlighten the Gentiles, the heathen, and a covenant to the house of Judah, and to the house of Israel, (which are called the people of God), and I will put my laws into their minds, and into their hearts, that had them without them before.” Now many witness this leader, this covenant of God, the light to the Gentiles, who said to the prisoners “show yourselves forth.” Many have showed themselves forth, and see over the dark night of apostasy, to the life which was with the Father before the world began, glory be to the Highest; they see the life, Christ Jesus, who enlightens every man that comes into the world, that all through him might believe. Every man who comes into the world, being turned to the light which Christ has enlightened him withal, they are turned to their savior Christ, from whom the light comes, the second Adam, which blots out the deeds done in the first Adam's nature, in the transgression drove from God. For when man transgressed the command of God, the law was added because of transgression upon the man, and there stood the first covenant of works and all temples, tithes, priesthood, and offerings, which must change. But the second covenant, the everlasting covenant, comes within the man again, and there is circumcision in the man [heart], in the spirit; and man's body comes to be the temple of God; and this ends the first priesthood with the everlasting priesthood, which ends all the changeable and brings people to see the beginning, that does end all the changeable types, figures, and shadows.

Now friend and friends, (that are associated with you), do justly, love mercy, and walk humbly with God; this is what the Lord requires, and that will be of good report to you. Come to know the seed of God in your own particular, and your own particulars, which is the heir of the promise of God, of life, of

the power of the world, where there is no end. For everyone of you, as has been said before, being enlightened, having a light from Christ Jesus, the savior of the soul, everyone being in the light which has enlightened them, they are in Christ, and they come to feel the witness in their own selves, and a spring of life springing up in them unto eternal life. Now those who do not believe are with the light condemned. Friend, read this over, this is for you, and your council, from a lover of your soul, and all your souls' eternal good; this is for the establishing of righteousness and peace, by the mighty power that feels and fathoms the whole world, that gives to feel dominion before the world was, in this the day of the Lord's power, which is now made manifest among his saints, and elect.

*Let this be sent to the Palatinate, and to Holland, and into Hungary, and into Poland.*

*The Lord has an elect royal seed to be gathered in those parts.*

***George Fox***

## TO THE KING OF FRANCE

*Read this over, it concerns your general good, and all the powers that are under you, which are suitable things to this present age.*

—By G. F.

Friend,—Let none in all your dominion under you be imprisoned until death, or persecuted, or banished concerning religion, church, or ministry, or about the scriptures, Christ's, the apostles', or saints' words; for those who do so, are out of the life of Christ, the apostles, and the saints. For all Christendom has been on heaps, killing and destroying one another about the ministry, church-worship, and scriptures; killing, imprisoning, banishing, whipping, and torturing the bodies of men. Now the cause is, that



magistrates are out of the life of Christ, the prophets, and the apostles, (and now into that, from which the scriptures were given, the Lord God is bringing his people, in which they shall have unity, and fellowship with God, with the scriptures, and with one another). Therefore, because the magistrates are out of the life that gave forth the scripture, there are so many ways, opinions, and judgments about the scriptures; they lack the spirit that gave them forth, in which they shall all have fellowship, and in which is the bond of peace.

George Bailey was moved of the Lord to go over into France, and was imprisoned to death in Paris, whose innocent blood will be required at your hands, and lies upon your heads. You should have overcome evil with good, you should heap coals of fire upon your adversaries' heads, and you should love enemies, whether they are heretics, or whatever you call them, for this is the doctrine of Christ. You should receive strangers, you should not imprison them. You lack the life of which the scriptures speak; you have the words, but you lack the life and power. You are of those whom the apostle saw would come, and of whom the spirit speaks expressly, having said they would depart from the faith, and give heed to seducing spirits, and doctrines of devils; forbidding meats, and marriages, and their murdering about religion, has been the work of you and the pope, since the days of the apostles, and the true church fled into the wilderness. Rev 12. Christ told the Jews they were murderers, and persecutors, and had shed blood; and that all the righteous blood shed from Abel would be required at their hands, for Christ came to save men's lives, not to destroy them. When the apostles would have had fire to come down from heaven to burn men who would not listen to them, he rebuked their zeal. Now you, and the pope, instead of calling fire down from heaven, you have set up fires. Therefore consider your ways, so that the Lord may show to you mercy, and give you repentance, if you turn to him.

For the apostle saw such as you coming up, that should go in Cain's way, and Balaam's way, in envy and murder, and love the wages of unrighteousness,

(for will not the pope sell pardons); and he saw them go in Core's way, such as had the form, but denied the power, who opposed the truth, and these the apostle saw come up before his decease; and Christ said false prophets should come, Mat 7 and Mat 24, and antichrist which had the sheep's clothing, but inwardly ravening wolves; this Christ spoke to his apostles and disciples, which were to go and spread the truth in all nations, and before the apostles deceased, they saw that the wolves were come, and they went from them, 1 John 2:18-19, 4:1-3, and they went into images, and idols, and he tells the saints and the true church keep themselves from idols; and they had the anointing within them, and they need not that any man teach them, but as the same anointing teaches them. So Christ said they should come, the false prophets and antichrist, that had the sheep's clothing, and John saw they had come, and these were the last times then; and such went forth from them, and such were the heretics, who drew people from the anointing within them, which anointing the apostle told them would teach them all things. So the false prophets, which went in Cain's and Core's and Balaam's way, (murderers and in sheep's clothing), went forth from the apostles into the world. These were the heretics and seducers that forbade eating of meats and marriages, and in the world they set up their churches, tithes, and temples, and ministers made by the will of man. These heretics and seducers went forth from the apostles, the true ministers, who had not been made ministers of man or by man, but had been made ministers by the will of God. Those who went forth from them, set up their churches in the world, killing with Cain's weapons, (they were in the dragon's power), and slaying the witnesses, Rev 11; and the dragon made war with the woman, the true church, and she fled into the wilderness, there to be fed for a time, and times, and half a time, and the man-child was caught up to God, then people worshipped the dragon, and the beast, and the dragon gave his power to him, and he made war with the saints, and overcame them, and killed them that kept the testimony of Jesus, and power was given to the beast over all kindreds, tongues and nations; [mark,] the beast having power over all kindreds, tongues, and nations, and the true ministers killed, and the true



church fled into the wilderness; here stands the tongues the beast has the power over, the tongues which the world calls their original. So the beast had power over the tongues, and over the naturals, when he killed the saints, killed the true ministers; and then he having power over all tongues, kindreds, and nations, the beast and his names were set up with his lying signs and wonders. All that have lived upon earth have worshipped him, but who had their names written in the Lamb's book of life, slain from the foundation of the world. And then the whore she got upon the beast, that was in the dragon's power, and the nations drank the cup of her fornication, and she has corrupted the earth, made the inhabitants of the earth drunk. Now this whore, this false woman, mystery Babylon, this fenced city, this false church, gotten up since the true woman went into the wilderness, which all nations embrace and reflect, and which cup of her fornications the kings of the earth drank; were not these kings and nations [supposedly] married to Christ? Just as the Jews, when they had transgressed the law of God, played the harlot, going among other nations and among the heathen, so the seducers, heretics, and false prophets, who had the sheep's clothing, went forth from the apostles. They whored and went forth from the apostles. They were inwardly ravened from the spirit, and all nations drank her cup, and she sits upon the waters, and multitudes, and tongues. Now nations are waters; and people, multitudes, and tongues are waters, (this may all Christendom witness.) Now you may say, is the whore on our tongues, including our orthodox [those who read Greek and Hebrew] men, the pillars of our church? Tongues are natural, and the whore is upon them, and she drinks the blood of the martyrs, the blood of the saints, and the blood of the prophets. This whore, this false woman, this fenced city is guarded with Cain's weapons [murder and violence], the dragon's power, Core's gainsaying, and Balaam's stumbling blocks, images, and idols; but no such things were among the apostles, but got up since the days of the apostles, and the true woman fled into the wilderness, the true church. So the whore is on people's tongues, orthodox men, (so called) and why not the beast and the whore on your tongues, murderers, as well as Pilate the murderer? for when he had murdered Christ, he set upon him Hebrew, Greek and Latin,

and there stands the orthodox men's original, the tongues of which Babel was the original, and which were never ministers of Christ, then (I say) they cried up that to be the original; but the word in the beginning was the original, before Babel was; and when the mother of harlots, the great whore, the beast, and the dragon, and Pilate is not, nor tongues neither, the word remains, and lives and abides forever.

Now all the blood that has been shed since the days of the apostles has been by this fenced city, this whore, this mystery Babylon, this false church that was set up; and the kings of the earth have drunk her cup, which are in the fornication, by the beast, and by the dragon, about religion, since the days of the apostles and since the true church fled into the wilderness. So now all the killing and slaying in the whole Christendom has been by the whore's, the beast's, and dragon's power; who has wrestled with flesh and blood, who has racked, tortured, burned, banished, and whipped creatures, and defaced the workmanship of God; for the creature is the workmanship of God. The apostles did not wrestle with flesh and blood, they did not strike at creatures, but they strove to bring people up into the liberty of the sons of God. The apostles wrestled with principalities, and powers, and spiritual wickedness in high places, and rulers in darkness, and said, there was a glory of the first body, and a glory of the second, and their weapons were spiritual and not carnal. Christ was made manifest to destroy the works of the devil and death, (in death, the devil had his authority and works, which he set up), and to save men's lives, who came to condemn sin in the flesh, that people by him might become the sons of God, [mark that]. So, since the days of the apostles and Christ, and the woman that had fled into the wilderness, all this blood has been shed by the beast and false prophet; this woman, the false church, has been fenced with Cain's weapons, murderers, sacrificers. Having the form of godliness, they take of the earth, and sacrifice of the earth; and these are Cain's weapons, for whatever is not received from God and from his spirit is from the earth. By this have all the righteous blood been shed by these wolves, seducers, heretics, false prophets, beast, dragon, great whore, mother of harlots, the false church; who went forth



from the apostles, made up this church, and the true church has been in the wilderness, and the man-child caught up to God, and the true prophet slain. So your field is a field of blood, and much blood has been shed among you in the whole of Christendom, on pretence of the victims being heretics, and blasphemers; and was that not the same pretence for which Christ was slain, as well as the apostles and prophets? Did Christ and the apostles ever give any such command that those who dissented with them, should be put to death and killed. On the contrary, Christ commanded to love enemies; and he prophesied that those who kept his testimony would be killed, as well he prophesied that all, who dwelled upon the earth, would worship the beast, except those who had their names written in the Lamb's book of life before the foundation of the world. Those who would raven and tear and were inwardly raveners, would rack and fry the flesh with fire, and mangle the creatures; these were the inwardly ravening wolves and false prophets, who had the sheep's clothing, which went forth from the apostles into the world. These did not have the Father or the Son; but they told the world that Christ was in the sacrament, and Christ was in the bread and wine, and that was his body and his blood. They erred, for the scriptures say, that bread and wine is only a memory and a show until he comes. The apostle said, examine, and so eat, and then examine again after he has eaten; and know you not yourselves, how that Christ is in you except you are reprobates; If he is witnessed within, and known within, then he has come; so then what need do you have of bread and wine to put you in remembrance of him? These things have gotten up since the days of the apostles, namely: setting up all these schools and colleges to make ministers; setting up these temples east and west; and setting up these jewels, beads, pictures, nunneries, holy-days, crosses, and saints' days. Since the days of the apostles has this false church, this whore, who has been fenced [protected and supported] with Cain's weapons; and all the covetous teachers for filthy lucre with the love of money, all the strikers, and all the quickly angry are found in her. These kind of ministers were forbidden by the apostle; ministers must be first proved before they can minister; therefore is it like that God should send a

company of men to destroy his workmanship, to imprison, destroy, banish, kill his creatures? Christ came to save men's lives, and the apostles brings them to the liberty of the sons of God; and these false church ministers destroy creatures. They are the false church of false christians, who are not likely to bring any to the glory of the first body, or the second either. Since the days of the apostles, the woman has been in the wilderness, and the prophets, martyrs, and true ministers have been killed. The false ministers got up and spread over the world, and this false church is the beast in the dragon's power, the antichrist and false prophet in the beast's power; but now is the man-child brought forth into the world, to rule all nations with a rod of iron. The kings of the earth, the beast, the dragon, the whore have risen against the saints, but the Lamb and the saints shall have the victory; they shall kill and slay with the sword, which is the word of his mouth. The beast and the false prophet shall be taken alive and cast into the lake of fire, that burns with fire and brimstone. The judgment of the great whore is come; this false woman, mystery Babylon, shall be confounded; her flesh shall be burnt with fire; and the Lamb and the saints shall have the victory. The everlasting gospel shall be preached again to them that dwell upon the earth, to all nations, tongues, kindreds, and people; and the bride, the Lamb's wife, is known again. This is the day the marriage of the Lamb is come, that the bride and the Lamb's wife is known. So the true church is known again, whereby people are brought into that which the apostles were in. The age is come that the kindness of the Lord, and the riches that he showed forth to the apostle, is seen in this the day of the Lamb's power, which over you all is stretched, and which enlightens everyone of you that comes into the world; with which light you will see all your evil deeds that you have ever done, all your evil ways you have walked in, all your ungodly words you have spoken, and all your unrighteous thoughts you have thought. That is the light, with which Christ the Savior of the soul has enlightened you; loving it and believing in it, you shall feel the springs of life spring up in you to eternal life, and it will be your teacher; but hating it, it will be your condemnation. **This is the word of the Lord to you.**



## TO THE KING OF SPAIN

Friend,—Your cruelty has come up into remembrance with the Lord, and with his power are you fathomed in this his day; with your inquisitions, and cruelties, which you have acted upon such that to your mind have been contrary. The Lord has remembered you, and remembered those whom you have martyred; and in this day of the Lamb you will be recompensed, and your inquisitions, your fires, your swords, your tortures, shall not secure you, nor profit you, nor stand you in any stead. The Lord has come, and is coming to call you to an account for your actions, for your works, for your deeds; and into remembrance of him they have come, and you, your religion, your church, and profession and worship that you have defended, by swords, by faggots, by inquisitions and tortures. You, (who have had the name of a christian), have caused the heathen to blaspheme by your bloody cruel doings among them; you have shamed the name of a christian, and the day of your recompense is come and coming, and draws on quickly. Your fires, faggots, inquisitions, racks, tortures, and swords shall not be of no help to you; they shall do you no good in this day of the Lamb's power, which is now stretched over you, with your jewels, your pictures, your images, your relics, and your crosses of wood and stone, all with which you have corrupted the earth. The day of the Lord's power has gone over you, and the day of the dread of the Lord shall overtake you. The Lord is now risen, the morning star is now broken forth, and your religion and your profession shall be at an end; the end of it is seen in the mighty power which is endless, and the Lord's hand is against you and all, who have been quite contrary to the apostles and Christ. Did the apostles have inquisitions, racks, tortures, fires, faggots, images, nunneries, wooden and stone crosses, beads, pictures? Did they fight with Cain's weapons, a war with flesh and blood?

Did they burn and kill heretics, that were contrary minded from them? Your desolation is coming, the Lord's power is over you, and with it you are comprehended to be out of truth, to be such as the apostles saw were coming up before their decease, in Cain's, Core's, Balaam's way, killing, slaying, such as be contrary to your minds, Cain-like, Jew-like, that was in the transgression, which turned against the just, doing the devil's work, as Christ said of the Jews, they were of their father the devil, the murderer turned against the just. The apostles and Christ were not persecutors, but the just always suffered by the unjust, and with all your lying signs and wonders have you deceived the nations, and kept the simplicity of truth from them, by your inquisitions, fires, faggots, Cain's weapons, that went forth from the apostles, which made up your pope's church, you heretics, Cains, Cores, Balaams, which they saw coming in as they declared in their epistles, your weapons declares you to be of that stock which went forth from the apostles into the world, that set up your lying signs and wonders there, inquisitions, fires, faggots, jewels, beads, pictures, images, wooden and stone crosses, that went forth from the apostles, that were in the power of God, the cross of Christ, and said the power of God was the cross of Christ.

Those that went forth from the true church of the apostles have set up your church, which the spirit spoke expressly should come, and depart from the faith, and give heed to seducing spirits, and doctrines of devils, forbidding of meats and marriages. So you are come and fulfilled that the spirit spoke expressly you should do, and you are such that Christ said should inwardly raven, have sheep's clothing, inwardly ravening wolves, the antichrists and false prophets, against the true Christ, and so you have put your bread and wine for him. You say he is in the desert, in the secret chamber, lo here, and lo there. How have you ravened over nations, with sheep's clothing upon your backs, but you have rent and torn and worried the lambs, the sheep, that is declared by your fruits; what thistles, and briars, and brambles may be gathered among you, that is declared also by your fruits, how you are like thistles, thorns, briars, the witness in all your consciences shall answer it,



who are the inwardly raveners, that Christ said should come, Mat 7, and Mat 24, and John saw was come, the 1st epistle, and 2d chapter, and the 4th chapter, which went forth from the apostles into the world, and in the Revelation, all that dwelled upon the earth went after them, all the world went after them, but they whose names were written in the Lamb's book of life, before the foundation of the world was. So you worship the dragon who gave his power to the beast, you worship the beast, and the beast made war with the saints, and overcame them, the dragon was wroth with the woman, and fled into the wilderness, and the man-child was caught up to God, and the beast killed the saints that had the testimony of Jesus, and power was given to him over all kindreds, tongues, and nations, he established his lying signs and wonders in his nations, and his marks, and his horns, and his images, likenesses, and his names, and the whore sat upon the beast. Then came up your church to be established, when the true woman was gone into the wilderness to be kept for a time, and times, and half a time. And the woman, the great whore, made all nations drunk with the cup of her fornication, and the kings of the earth, she has corrupted the earth with her images, and idols, and made the inhabitants of the earth drunk; she sits upon the waters, and the waters are nations, kindreds, tongues, and people, she has drank the blood of the martyrs, the blood of the prophets, and this is the false church, the false woman, the whore, and there you are. The true woman, the true church has been in the wilderness, and you the false woman, the false church has ruled. But now is the judgment of the great whore come. Now is Babylon confounded, and confounding, and now shall the beast be taken, the old dragon, the false prophet, and cast into the lake of fire. And now shall the Lamb and the saints have the victory, now is the man-child brought forth into the world, which shall rule all nations with a rod of iron, and this is the day of the Lamb's power, and now shall the everlasting gospel go forth to all kindreds, tongues, and nations, and to them that dwell upon the earth, which is the power of God, through which power life and immortality shall come to light, and you to be judged with the power, and your mother and popish church, and to the power, and to the state the apostles were in, is the saints come, which have victory with the

Lamb, over all your jewels, beads, pictures, crosses, images; for the power, the hand of the Lord is turned against you, and with it you are all compassed, pope, papists, Jesuits, inquisitions, nunneries, pictures, beads, jewels, crosses, by the cross of Christ, the power of God, with that you are comprehended, and judged, and trampled over, and gone over, through which power the saints are crucified to the world. Now is the mystery of iniquity discovered, that man of sin the apostle said should come, which has destroyed, and devoured, and wrestled with creatures, flesh and blood, and killed, and murdered men and women, and not saved their lives. This has been the work of the man of sin, which the apostles discovered. We have come to the apostles' power which they were in, by which we comprehend you who have done the man of sin's will, pope, papists, and Jesuits, priests, and you. The Lord reward you, as you have drunk blood, he will give you blood to drink. As you have killed with the sword, so shall you perish by the sword; pope, papists, and Jesuits, and you, and yours, which sword is gone over you, and turned against you.

The mysteries of God is manifest with which the mystery of iniquity is comprehended, which has wrought since the days of the apostles, and began in their days, and you fulfill the prophecy of Christ, which said love should grow cold; you have not loved your enemies, heretics, separatists are enemies, you have not overcome evil with good; you have not converted by the power, by the faith, by the life and light of Christ Jesus: but by swords and faggots, and inquisitions, have you made nations to bend to you, and the simple foolish people to stand in awe of you; and the ignorant world whom you have gathered into your body to make up your church withal, and so your love declares itself like Cain, killers, slayers, murderers, you have broken the command of God, which said receive strangers. For as the apostle was to go over all nations, so has the deceit since the apostles' days, the false prophets spread over all nations, and the mystery of the iniquity, the beast and dragon, the whore's power. But now shall all these be taken, and the everlasting gospel be preached again to all kindreds, tongues and



nations, to all that dwell upon the earth. The great and mighty day of the Lord is come, and coming to all the world, and his salvation shall be known to all the ends of the earth, and life and immortality shall come to light, and the Lamb's power known in this the day of the Lamb, Christ Jesus who is come to reign, who does enlighten everyone that comes into the world, that all through the light might believe, that all with the light might see their salvation, their Savior the Lord Jesus Christ, from whence it comes, and receive his power, and enter into covenant with God, Christ Jesus the covenant of God, given for a leader to the people, which said to the prisoners, show yourselves forth; which now has thousands, and ten thousands showed themselves forth, which has received the leader, and feels the leader Christ Jesus the covenant, the leader of his people, the way to the Father, and this in all your consciences shall you witness, with the light which Christ Jesus has enlightened you all with, which is your teacher if you love it, your condemnation if you hate it.

The light discovers and makes manifest in all your consciences, popes, cardinals, Jesuits, priests, kings, all the blood you have shed, all the tortures, and fires, racks, and inquisitions that you have put people unto, that is the light which makes it manifest, that comes from Christ the Savior of the world, which does enlighten everyone that comes into the world, that all through the light might believe, and save men's lives, he that believes in the light has life and salvation, and comes not into condemnation; he that does not believe is condemned, and he that does believe has the witness in himself, and can set to his seal that God is true; so it is the light which everyone of you is enlightened withal, which is your condemnation, for all your actions, your cruel actions, your cruel deeds, and killing and slaying, and slaughtering, and burning the lambs, the babes of Christ, and such as to your minds have been contrary, with the light, the witness in all your consciences are all these things comprehended, and in this the day of the Lamb shall the witness in your consciences answer in you against your actions, and cruelties in you, in the pope, cardinals, kings, Jesuits, priests, papists, the light which Christ Jesus has enlightened everyone of you withal,

shall cry against your evil works, your deeds, your carriages, and condemn you for them all, and tell you they are all evil, in this day of the Lamb's power. And the Lord Jesus Christ, the man whom God has ordained, is come to judge, to judge according to the secrets of every man's heart, and the world in righteousness, and you shall give an account according to the deeds done in the body, and the light shall answer to it. By your beads, nunneries, and jewels, by your crosses, pictures, and images, inquisitions, racks, fires, and prisons, have you buried the witness in yourselves, and gone from the light in your own particulars, which should have kept you up to receive Christ the image of God; and by your killing, and slaying the creatures, by your wrestling with flesh and blood, taking away men and women's lives, have you lost the spiritual weapons, which should have wrestled with powers of darkness, and spiritual wickedness in high places. But now is the man-child brought forth into the world, whom the kings of the earth, beast, false prophet, and dragon, great whore, make war against, but the Lamb and the saints shall have the victory, who kills with the sword, and slays with the sword, which is the word of his mouth. Now are the reapers going forth to reap, the angel going forth to reap with a sharp sickle, and now shall the wine-press be trodden without the city. Now is the gathering together to the great battle of the great God Almighty, now shall the fowls of the air feed upon the flesh of kings and captains, and now is your day of visitation, which with many of you is over, for many of you are to be numbered with the sword, and cut down to the earth, which has grown like sturdy oaks, which has lain like a barren wilderness full of venomous serpents, and wolves, devouring lions, and ravenous beasts, and bears. Your field has been a field of blood, and the righteous blood lies among you, the field of the persecutors upon the earth, transgressors, destroyers, the earth the field, the world the field of blood, where all the blood of the righteous lies, and it is required of you, the righteous blood that has been shed since the days of the apostles by you, the witness in all your consciences shall answer it. Oh your field looks red with the blood of the righteous, the blood of the saints, and prophets, and martyrs! Oh Christendom how are you besprinkled with blood! Oh, how has this whore, this woman, this false



church, besprinkled herself with blood, and drank the blood of the saints, prophets, and martyrs, since the woman fled into the wilderness, the true church, and she has sat as a queen, seeing no sorrow! now loss of children, now sorrow, now blood to drink, you are of the whore, and you are judged with that which let us see to the apostles, before the whore came up: Hallelujah to the Lord in the highest, the saints shall have the victory, and the mighty God is risen, the Lamb's power is known, the marriage of the Lamb is come, the bride the Lamb's wife is witnessed, she has trimmed herself for her husband. The alarm to the world is given, the trumpet is sounding, the woes is going forth, plagues to the beast, vials, and thunders, and earthquake, such a one as has not been since the foundation of the world, coming upon you, and all the earth, the light which Christ has enlightened you withal, shall answer it, and answer the salvation and condemnation, the light in all your consciences shall answer it. Now is the Lord gathering from east to west, from north to south, and now shall the angel be known that holds the four winds. The mighty God of Jacob is risen upon you, the seed of the woman, Christ to sit upon the head of the serpent, and you shall in no wise escape, you have been out of the wisdom of God, out of the power and life of God, in the dragon's power, destroying, and devouring, and the earthquake among you shall be known, the dread of the power of the Lord God of life, is gone over you with woes, plagues, terrors, and amazements; you shall be laid level with the earth, the Lord of hosts has spoken it, the Lord God of thunders will perform his word, and accomplish his desires upon you, and be avenged upon you his adversaries. The day of his visitation is come, recompense, and vengeance, and fury upon you, and you, his adversaries, no hiding-place will be found for you to escape his judgments, his power, his hand, his thunder, his sword, his arm, his strength is over you all, with it you are fathomed and comprehended, in which power, strength, life, arm, his salvation, his servants are in, and the Lamb, the man-child rules and reigns, who makes war in righteousness, with which power they go over you, and shall answer the light in everyone of you, which you are enlightened withal, pope, cardinals, kings, Jesuits,

priests, and papists, I say the light in all your consciences, shall answer to the power of God that is over you, with which you are comprehended, and by the church of our Lord Jesus Christ, (the Lamb) who be in the power the apostles were in, by which they comprehend the world, and fathom it, and you who are out of it, this power shall tread you to dust and powder under their feet, who are come into the power of the Lamb, the Lord, the Father before the world began, in which the Lamb and the saints have victory, and the age is come the apostle spoke of, that he will show forth his exceeding riches, his grace and kindness through Jesus Christ, which the apostle spoke of to the Ephesians. Now is redemption known, redeeming and recovering that which was lost, and restoring into that which was before the apostasy came up, which was in and among the apostles, with which (over you) this is seen, and the fellowship in the mystery, people are brought into, which is the gospel the power of God, which is everlasting, universal, and this mystery and fellowship is possessed, glory in the Highest, with which mystery and fellowship, is all other mysteries of iniquity discovered, and comprehended, and you, and all fellowships of the world, your time of desolation is at hand, the power of the Lord is gone over you, and against you, and it you cannot escape. Consider this, and read it over, let a copy of it go to your father the pope, and cardinals, and scatter it among the Jesuits, and priests, and the rest of your fellow-kings, and emperors, for the day of the Lord's power is going over you, passing over you, his mighty hand and arm is stretched over you, and the Son is come who reigns in his power, and he has set up his kingdom which is without end, the Lamb's authority, and throne, the everlasting Father, the prince of life, the heir of all things reigns and rules, in the midst of his saints and prophets, his righteous scepter, throne and dominion is set up, and they shall have the victory, and the hand and power of the Lord God is come over you, and his terrors, thunders, woes, plagues, and judgments, you must drink the fury of the cup of the Lord God's wrath and indignation, for with a high hand, and stretched-out arm, and mighty power, dread, and authority, will the Lamb, the man-child who is brought forth, rule you, and all the world, who now sits upon his throne, conquering, and to conquer, who goes on subduing all principalities,



thrones, dominions, and powers to himself, who will have the rule, the government, the victory, the glory and honor to himself; so to you this is a visitation from the Lord, and the power of the most high God, and the Lamb in this his day, who will rule, reign, and subdue.

The apostle said, let your moderation appear to all men, but your immoderation has appeared to all men, to all nations about you, of all you papists, your imprisonments, your killing, your inquisitions, your racks, your tortures, your burning, your immoderation has appeared to all men and sufficiently is seen, and has declared itself.

*From England*

***George Fox***

## **TO THE POPE**

*Friend, read this over, and the sad lamentation that is over you. You may behold, how your field is a field of blood, and how you are naked, your emperors and your princes, from the spiritual Weapons, and the armor of God, who has had the form, but out of the power since the Apostles' days, for yet you, nor any of your company dare ever adventure a meeting in the field with them that have the spiritual weapons, (as in the book called The Papist's Strength Broken, may be seen). Therefore, they, and all the emperors and princes, and yourself, having not the spiritual weapons, nor the armor of God, you have set up your inquisitions, your racks, your tortures, your prisons, your banishments, and this shows you have no rule nor government by the power of God. Therefore read this over, that you may see what you have gotten up into, since the Apostles' days, and how you have killed and mangled, martyred and tortured,*

*which is not the work of a true Christian, whose command from Christ was to love your enemies.*

**—By George Fox**

Friend, and friends, innocent blood has long cried for vengeance to the Lord, the earth almost swims with innocent blood, and the cry of it is heard, your frozen profession, your cold winter images set up in your streets, and the Lord God of power, of dread, of heaven and of earth, will be avenged on you, and you all. His day is approaching, his day is drawing near at hand on you all, his everlasting arm, his power is stretched over you, and gone beyond you, the Lord God is angry with all your idol images, your pictures, your jewels, your beads, your nunneries, all your several orders you have set up in your wills, and your will-worship, and your several orders of feigned humility. You have been fed like fat hogs in dens, you great and rich cardinals and pope, and seeing that you would not receive the Lord's messengers, but threw them into prison, and into your inquisition,\* whose blood lies upon you, it may be before long the Lord may give you a visit another way, for his dread is gone out, the zeal of the Lord is kindled against you, he that touches his, touches the apple of his eye, and he shall never prosper; the dread of the Lord is coming upon you, and his mighty power before long, who has stained the earth and corrupted it with your images, but now is the Lord risen, that will plead with you. You have drunk the blood of the saints and martyrs. Now must you have blood to drink, for there is that gone forth that is against you, and you shall not be able to stand before the Lord, before his power, the mighty God of Jacob. God will break down your images, and your nunneries, and dethrone the pope of his power, (the Lord alone will reign). For he has long existed before the whore, the false church, which has gotten up since the true church went into the wilderness, and the man-child caught up to God; but now the judgment of the great whore has come, and the Lamb, and the saints shall have the victory.



\*Early Quakers, Catherine Evers and Sarah Cheevers, were moved by the Lord to make testimony in Alexandria in 1658. En route by ship, they arrived at Malta, where they were interviewed by Roman priests, who after contacting Rome, quickly slapped them in prison and put them through the Inquisition for four years. Quakers John Luff and John Perrot went to Rome to visit and warn the Pope; they were promptly put in prison and through the Inquisition. John Luff died in prison.

In 1660, an eighteen year old Quaker, Mary Fisher, was sent by the Lord to warn the Sultan of Turkey, Mahomet IV, then at the height of his power. Despite him being on the battle front, she was courteously welcomed, heard, and thanked; the heathen Turk then offered her a guard to Constantinople on her return to insure her safety. The kind treatment, received at the hands of the non-Christian Turk, is in marked contrast with the severe persecutions, even to death, by the *so-called Christian* Roman Catholics' persecutions of the Quakers sent to warn them.

The Lamb's wife is known again, and the cry is, and the voice is, *come out of her*, that has been the whore, that has drunk the blood of the saints. Oh blood! The fields are sprinkled with the blood of the innocent, and you are the field of blood. Now the Lord is coming to take vengeance upon you, and his hand is stretched over your heads. His power is gone over you, and with that he will rule you and smite you under, and bring you lofty ones from your seats, and abase your pride, and take the glory to himself, and deface your glory and honor. You have been the cage of unclean birds, and the locusts, that have gone in swarms, that come out of the bottomless pit. The Lord God in his mighty power is entered into all your quarters, your wickedness has grown to the full, your time draws to an end, that the Lord God will be revenged on you. Now have you come into the remembrance of the Almighty. The Lords will destroy your *will-worship*. The Lord break will down all your feigned humility, all your invented images, pope, cardinals,

orders, nunneries, pictures, and relics; the Lord will break down whatsoever, for you are as a barren wilderness.

Oh, you have long cumbered the ground! You have long stained the earth; and the man of sin has long reigned among you, and with Cain's weapons you have slain many that have been contrary to your minds. You have been the great city, and with Cain's weapons you are fenced. You have reigned over the kings of the earth, the false church, the whore, since the woman went into the wilderness, as you may read in the Revelation. The Lord has come to break you to pieces, with his mighty power, and to lay your city level, and his power is entered among you; for how much blood, (which is immeasurable here to be measured), have you slain and drunk since the days of the apostles, and made yourselves drunk with it? But now has the indignation and wrath of the Almighty come, and is coming upon you, and you, pope, must feel it. The Lord God of heaven and earth is come to rule and reign, whose kingdom is without end, in whose hand all kings are as the waters, and you, and your images, and relics, and cardinals, and the several orders, they are only like the relics, and the potsherds.

The mighty God is risen, tremble before him, for he will abase you, and go over you all in his mighty power, for the blood of the innocent lies upon you, who have laid aside the scriptures, and the exhortations in them, which is to entertain strangers, and you imprison them until death, and you burn and rack people. This is your church's authority, for the whore has drunk the blood of the saints, apostatized from the true church, and set up images, and idols, (the true church is told to abstain from idols), and departed from the true faith, and has taken the glory and honor to yourself, that glory which belongs to God. You have gone into Cain's ways, (murderers), and are out of Abel's. You have gone into Balaam's way, for the wages of unrighteousness. You are as the devil that John speaks of, that casts into prison, and you are them that have a name, but are dead. You are the blasphemers, who said they were Jews, and are not. You have taken the honor and glory to yourselves, and you compel others to worship the beast, and the whore; but



now is the cry gone out, worship not the beast, come out of her, fear God and give glory to him. Now see your fenced cities broken down with the arm of the Lord God. The power of the Lord God is going over your city to break it down, and you are as Cain, that went from God, to whom the woe belongs, and plagues, and misery, and thunders, and vials, and the earthquake shall be known to shake down that part.

Are not you ravening wolves that set up your images, earthen images, crosses, and temples? The mystery of God is revealed, that discovers you all, and is revealing you. The Lord God will confound you, who have trusted in your graven images, your molten images, who have deceived the world, made havoc, shed blood every way, and flung your swords about you, set as a queen that sees no sorrow, but now desolation is coming upon you, now it is near the door, now shall the power of the Lord God go over you like reeds. For you and your relics are as pieces of clay, as potsherds, and pieces of dusty cloth, with dark Cain's spirit, and wolfish spirits, that Christ said should come, that went forth from the apostles, and the world is gone after you, but the Lord God is risen; the Lamb, and the saints shall have the victory, and he shall kill with the sword, and slay with the sword, even the word of his mouth, who have been the cause of all bloodshed about religion, worship, and church, and ministry. Tremble you pope; tremble, fear, and quake you pope; tremble you cardinals; tremble you Jesuits; tremble you priests; tremble all you orders of monks, and friars, and tremble you papists of whatever rank, for now is the power of the Lord God coming over you. Now you shall be shaken; and by whom shall you be shaken and dashed to pieces? The living Almighty God will reign, who thunders out his power, and has uttered forth his voice, and has sent his servants before to warn you, for before the Lord God brings his judgments on a city, he sends his servants to inform them, whom you have imprisoned, and kept in your prison even to death, the noise of which visitation of the Lord's servants is gone abroad, who were sent to visit the pope, from the Lord God of hosts, of power, of heaven and of earth, whom you have thus evilly entreated? They were sent so that the kindness of the Lord might be known to you, before he has

brought his judgment and sword, and his plagues, and his woes, that with his mighty thundering power you might be warned, for by that he will break down your images, and pictures, and nunneries, and strike, and break down your orders, and break down your fatherhood, your popehood, and lay it in the dust, for you have been the wolves, you have been a wilderness, and as wolves ravening up and down in the wilderness, and made the earth like a wilderness, but the Lord God of power, of life, of heaven and of earth will now reign and rule, oh how have you cankered and cumbered the earth, and stained the ground!

Oh how the Lord is grieved! Oh how the Lord is burdened with your filthiness and pollutions! “I will arise,” said the Lord, “I will **avenge me of all my enemies**,” fear and dread shall surprise you, and take hold upon you, and you shall become as a quivering leaf, as a shaking leaf; the Lord has spoken it, and he will bring his power over all nations, and break you to dust, and trample you to powder, in this day of his glorious appearance. His majesty shines forth, and in his righteousness he reigns, the Lamb and the bride is known, his wife is witnessed, he is going on conquering, and to conquer; and the everlasting gospel shall be preached again to all kindreds, tongues, and nations, and to them that dwell upon the earth, for the beast has had power over all kindreds, tongues, and nations, with lying signs, and wonders, and has corrupted the earth, and made the inhabitants thereof drunk, which has overcome the saints, and killed them, and drank their blood, and you have had the outside, the sheep's clothing, but the sheep's life has been wanting, and you have been them that Christ said should come, Mat 7:15, which John saw had already come,<sup>1</sup> John 2:18, which went from the apostles, which the world went after, and sat up your lying signs, and wonders, and miracles, and your images in the world, (a cage of unclean birds, the habitation of dragons), the great city reigns over the kings of the earth, who have been guided with the dragon's power, and the beast took it, and the whore took it, the false church, and since have the true church and the woman been in the wilderness, but now is come forth to rule all nations with a rod of iron, and the saints shall have the victory, glory to God in the highest, and the



everlasting gospel shall be preached, as I said before, to all kindreds, tongues, and nations, and to that the apostles were in, his people shall come into, and thousands, and **ten thousands witness it**. The arm of the Lord is spreading over the whole world, the host of heaven shall be known, and the reapers, and they are going forth to cut down, and the gathering together to the battle of the great day of God Almighty, the fowls of the air shall feed on the flesh of captains, and nobles, and great men, the mighty angel is going forth with the vials of the Almighty, pouring them out, and the wrath of the Almighty is to be poured out without mixture upon you, and that you must drink. The sharp glittering sword of the Almighty is drawn, and hangs over your head, you pope, therefore call in your Jesuits, priests, and cardinals, and give up to the Lord when he calls, for he is coming, he is near at hand, to throw down all your images, nunneries, pictures, crosses, jails; deliver up all your arms, your carnal weapons, for the mighty God of power is come upon you, and coming upon you, and you shall not escape his arm. The Lord will plead with you in his power, in his strength, in his might, and you shall feel his sword, (hand, arm, and strength, and his threshing instrument); which is drawn, which will hew you to pieces, and you shall have no place to flee.

You have been worse than the heathen, you have been worse than the Jews, you have made the name of a christian to stink among Jews and Gentiles, by your fires, inquisitions, and cruel acts, your crosses, beads, and your nunneries; you have been worse than the heathenish philosophers. I will make you to know that I am the Lord, said the Lord God Almighty, who will stamp you to powder, and make you as ashes. Cain's weapons shall not secure you, who have turned against those in the true faith; you would let them have no place among you. Now will the Lord God Almighty reign and rule, and of you take vengeance, and be revenged on you his enemies, for his elect's sake, who by you have suffered since the days of the apostles, under your kingdom, and your islands, and your nations. On you all will the Lord God take vengeance, and make you as a shaking leaf, (as before), whose dread, power, and authority, and dominion over you all is set, the righteous scepter over you all is gone, and the bar of judgment to which you shall be

called is set up. You are ripe for the sword, for the press, to be trodden without the city. His sword is drawn to cut you all down. Consider with yourselves what you have done; since the days of the apostles, in this time, and times, and half a time; since the woman has been in the wilderness, and nourished and fed there of God. Consider how unlike the apostles you have been, and the churches among them, unlike Peter, unlike Paul. Having published your traditions, which you call your church, such traditions have been invented by yourselves, you have made the true practices of the church of God, and the commands of God to no effect. Thus deceived the world, deceived the ignorant, and deceived nations; but now shall the everlasting gospel and the power of God go forth, and you shall be taken, and the judgment has come. The beast and false prophet, and the whore the mother of all harlots, and Babylon is confounded, and the Lamb and the saints shall have the victory. The everlasting gospel shall be preached, through which life and immortality shall come to light, in which is the power of God, the unity, and fellowship. The mystery of the fellowship, in the mystery of godliness, is the fellowship that is everlasting. In the light is the power of God, which is the cross of Christ, instead of which, you have set up your stone, wooden, golden, and iron crosses, by your church authority, which has ravaged from the power of God, the cross of Christ; but with the power of God, the cross of Christ, you are all judged, along with your crosses, including the founders of them, and all the rest of your lying signs and wonders. The power of God is going over you, which power is the cross of Christ that shall throw down all your crosses, nunneries, inquisitions, images, and your lying signs and wonders; and the mystery of God is now revealed, Christ Jesus to the church is known, of which church the apostles were, which was before you came up, and is now seen over, as is seen the age to come with the exceeding riches of his grace, which the Lord showed through Jesus Christ to the churches among the apostles, Eph 2. Therefore now is the dread of the mighty God, the great and mighty day of the Lord's power gone over you, and going over you, and with that power you are foreseen, before you were, and before you came up, and what you have done



since you came up, and since you reigned. This is the day of the Lamb and his power, (and his wife his church is known, Rev 19:7); and with this power the Lamb fathoms you all, your time, your reign, your actions. He sees before you came up to the days of the apostles, and we are of the true church, and none of yours, 1 Pet 2:9, but are of the royal elect seed of God, and co-heirs with Christ, and heirs of the covenant of God, Christ Jesus the covenant of God, that stands sure; whose blessing, life, and immortality we possess, with which power you are seen as dead corrupt trees, lying in a wilderness, full of vipers, serpents, and venomous beasts, locusts, unclean spirits, and fruitless trees that have not borne fruit to God, but cumbered the earth.

**Therefore I charge you, and command you from the Lord God,** that you read this over, and consider as you read it, for you and you shall feel it, the Lord's power which is to come upon you; the woes, the plagues, the vials, the thunders, the judgments of the Almighty, the recompense, the indignation, the fury of the Lord is coming upon you, and over you are his terrors, and upon you is his power gone, and **that is the word of the Lord God to you.** You have kindled your fires, and made them flame [to burn] for the servants of the Lord God; but now shall they be for yourselves. You shall be ruled by that power of life, in that power the servants, sons, and daughters of the Almighty reign; in the power, word, and life, over you all, which was before you were, which power will bruise you under, and the Lord God of power will make you to know that he rules, and he will be worshipped in the truth, (that Cain and the devil is out of, the murderer is out of), and be worshipped in the spirit. Christ has enlightened every man that comes into the world, from which you have ravened - from truth, from the light, from the worship of God in the truth; and so with the light are you judged, comprehended and condemned. With this light and power, you are all seen, and comprehended, which was before the world was made, by which power the glory is known, which was with the Father before the world began. The plagues of God will be your portion, oh pope, you who has deceived nations. All you Jesuits, and cardinals howl, for your misery is

coming, said the Lord God, who will be worshipped in spirit, and in truth, and with none of your inventions.

### **Site Editor's Postscript**

The Roman sect's Inquisitions stands as history's greatest act of brutality committed in the name of religion. But it was all predicted in the Bible's Book of Revelation: the whore was drunk on the blood of the saints. The Roman sect's inquisitions and slaughters took place throughout Europe during the Middle Ages (800 AD to 1500 AD), in which nine million souls were put to death, accused of witchcraft. The Roman sect's methods and numbers of killing and torture make the 20th Century Nazis look like amateurs. Those intelligent enough to have seen the barbarity and falseness of the Roman religion quickly died from torture. The still lauded pillars of the Roman faith, Augustine and Thomas, approved and supported such murders in writing; unrepudiated, they stand as testimony to the continued depravity of the Roman Catholic sect. The Roman Catholic English Queen Mary, (nicknamed bloody Mary), burned over 300 Protestants at the stake.

You who belong to Protestant denominations, carry on many of the man-made inventions and heresies of the Roman sect. Infant baptism, grape juice and bread, the trinity, (nowhere mentioned in scriptures), marriage by priests, vain and prideful buildings, steeples with bells, black robes, black shirts, special collars, creeds, reading sermons, sacraments, salvation by ritual, vicars, clerks, parsons, curates, bachelors of art, masters, fathers, Christmas, Easter, bachelors of divinity, etc.; all are inherited from the mother of your sect, the Roman Catholics. Your founders burned and killed just like Roman sect.

John Calvin, a principal founder of Protestantism still revered by many Protestant sects, forced the citizens of Geneva to attend church services under a heavy threat of punishment by death or expulsion. Because Michael Servetus had disagreed with Calvin's doctrinal writings, Calvin charged and



arrested Servetus for heresy, (among other differences were Servetus' denials of infant baptism and the trinity), resulting in Servetus being slowly burned at the stake with green wood. Jacques Gruet, a known opponent of Calvin, was arrested, tortured for a month and beheaded on 7/26/1547, for placing a letter in Calvin's pulpit calling him a hypocrite. Calvin also had thirty four women burned at the stake as witches accused of being responsible for a plague. His theocracy in Geneva is credited with seventy-six persons being exiled and a total of fifty-eight sentences of death, (after being tortured to obtain their "confession"). Calvin justified torture and execution of heretics, writing: *Whoever shall maintain that wrong is done to heretics and blasphemers in punishing them makes himself an accomplice in their crime and guilty as they are. There is no question here of man's authority; it is God who speaks, and clear it is what law he will have kept in the church, even to the end of the world. Wherefore does he demand of us a so extreme severity, if not to show us that due honor is not paid him, so that **we spare not kin, nor blood of any, and forget all humanity when the matter is to combat for His glory.***

Another venerated Protestant founder was Martin Luther, full of hate for the Jews. From the Wikipedia article on Martin Luther and from the Wikipedia Article on *Kristallnacht*, (the Night of Broken Glass):

Luther initially advocated kindness toward the Jews, but only with the aim of converting them to Christianity: what was called *Judenmission*. When his efforts at conversion failed, he became increasingly bitter toward them. His main works on the Jews were his 60,000-word treatise *Von den Juden und Ihren Lügen* (On the Jews and Their Lies), and *Vom Schem Hamphoras und vom Geschlecht Christi* (On the Holy Name and the Lineage of Christ) — reprinted five times within his lifetime — both written in 1543, three years before his death. He argued that the Jews were no longer the chosen people, but were "the devil's people." They were "base, whoring people, that is, no people of God, and

their boast of lineage, circumcision, and law must be accounted as filth." The synagogue was a "defiled bride, yes, an incorrigible whore and an evil slut ..." and Jews were full of the "devil's feces ... which they wallow in like swine." He advocated setting synagogues on fire, destroying Jewish prayer books, forbidding rabbis from preaching, seizing Jews' property and money, smashing up their homes, and ensuring that these "poisonous envenomed worms" be forced into labor or expelled "for all time." He also seemed to sanction their murder, writing "We are at fault in not slaying them."

The Nazi persecution of Jews in Germany began in massive scale on *Kristallnacht*, (the Night of Broken Glass), in which 200 synagogues were burned; Jewish books, scrolls, and antiquities were burned; 7500 Jewish businesses storefronts were smashed, (hence the *broken glass* name); tombstones and graves were uprooted; 30,000 Jews were arrested and taken to concentration camps; at least 100 were immediately murdered; and many homes were looted. A similar pogrom of similar magnitude took place in Vienna, Austria on the same night. These events occurred on November 9-10, 1938: Luther's birthday was November 10. Luther's advice was fulfilled on *Kristallnacht* to the letter. This was beginning of *the Final Solution* and *The Holocaust*.

According to Michael, Luther's work acquired the status of Scripture within Germany, and he became the most widely read author of his generation, in part because of the coarse and passionate nature of the writing. The prevailing view among historians is that his anti-Jewish rhetoric contributed significantly to the development of anti semitism in Germany, and in the 1930s and 1940s provided an ideal foundation for the National Socialist's (NAZI) attacks on Jews. Reinhold Lewin



writes that "whoever wrote against the Jews for whatever reason believed he had the right to justify himself by triumphantly referring to Luther." According to Michael, just about every anti-Jewish book printed in the Third Reich contained references to and quotations from Luther. Heinrich Himmler wrote admiringly of his writings and sermons on the Jews in 1940. The city of Nuremberg presented a first edition of *On the Jews and their Lies* to Julius Streicher, editor of the Nazi newspaper *Der Stürmer*, on his birthday in 1937; the newspaper described it as the most radically anti-Semitic tract ever published. On 17 December, 1941, seven Protestant regional church confederations issued a statement agreeing with the policy of forcing Jews to wear the yellow badge, "since after his bitter experience, Luther had already suggested preventive measures against the Jews and their expulsion from German territory."

The founder of the English Episcopalians, Henry VIII, had 72,000 people killed for differing religious views. The Protestants of England and America were responsible for the deaths of over 869 Quakers in the 17th Century. The persecutors of the Quakers included Episcopalians, Presbyterians, Congregationalists, and Baptists.

All the Protestant and Catholic sects that killed, (or even approved of killing), those with a different religious opinion **were very different from real Christians**; in even considering murder, **they were following and yielding to their father the devil**, who was the murderer from the beginning.

The Protestants and Catholics are part of the same beast, the second beast of Revelation with horns like a lamb, but who speaks like a dragon, which re-established the heathen religious traditions that the early Christian church almost destroyed, (the wound to the first beast's head), at the early Church's peak. The false church, Roman Catholic and Protestants alike, boasts she is

not a widow and will never see grief. These false churches boast that Christ is their husband; but all of these false churches are the whore of Babylon, who ignore Christ's commands to repent, his teachings, his requirements, his warnings, his required holiness, his gospel, his Kingdom, his promised freedom from sin, and his cross of self-denial - the Missing Cross to Purity.

All worships not totally controlled by the Holy Spirit are an abomination; God is a Spirit and must be worshiped in Spirit and Truth. See [Proper Worship](#) for how the early Church and the early Quakers worshipped in Spirit and Truth.

To understand more on how all the *so-called* Christian sects today are part of Babylon, see Isaac Penington's outstanding writings on [Babylon](#) and the [Great Apostasy](#). Also see Howgill's writing on [The Entering in of the Apostasy](#).





Volume 4, *The Works of George Fox*, Doctrinal Books I, Continued

Text in Light Blue or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

# FOR THE EMPEROR OF CHINA, AND HIS SUBORDINATE KINGS AND PRINCES

*From the people of God in England, in English called  
Quakers.*

*—By George Fox*

Friends,—There is a power above all powers, and this power is making itself manifest; and this is God, whose power this is, who is an over-ruler, the creator, and framer, and maker of all things in heaven and earth. He gathered together the waters, and made the sea, and made the earth, and caused it to bud, and bring forth; who has all times and seasons in his hand, and had placed man in the garden; but this garden, (man's habitation and union with God), was lost by man's transgression against the command of God. Yet God lives, who is the God of the spirits of all flesh, in whose hands is the breath and life of all mankind; who has all souls in his hand, and would have all to know him, and to worship him, and believe in him, and to serve him in the spirit and in the light. For God is light, and this is the true light, which enlightens every man that comes into the world. This light is Christ, the Son of God, the way to the Father, the second Adam; this light begets people to God, that brings them forth to God out of the earth, sin, and the fall, and evil, and transgression. Now this is the light which Jesus Christ has enlightened you withal, that shows you your evil thoughts, and the naughty words, and the evil actions and deeds, and your evil ways that you run into and walk in. Now this is the light that discovers all these, this which Christ has enlightened you withal, which is in you; which if you receive this light, you receive Christ, you

receive righteousness. For the light discovers unrighteousness, unrighteous walking, and actions. So when you receive this light, you receive righteousness, and come from unrighteousness; and this is what brings you into peace, and unity with God, and one with another, and with Christ, who upholds all things by his word and power. But not believing in the light, with which everyone of you is enlightened, then you come to be unrighteous, and ungodly, and speak wicked things, and act wicked actions, and evil deeds. Then this light condemns you in your own selves, and so then you fight, and quarrel, and are envious against one another; but if you walked in the light, you would be in unity, and would be in love with one another. This love is the love of God, which is shed in the heart, in the light, in the righteousness. This love differs from the love of the world, which hates the light and is in that which kills, and hates one another, whose deeds are evil, and words are wicked, and actions unrighteous. The light in them tells them so, and that checks them, and condemns them, who hate it, and they will not come to the light, because their deeds are evil, and there they fret and vex themselves, when the light checks and condemns them.

So all you kings and powers of the earth, God has come to rule, and his Son Christ to uphold all things, by his word and power, whose power is going over all nations of men, in whose hand is the breath of mankind, and has all souls in his hand, who is the God of the spirits of all flesh, creating man upon the earth, who gives him life, and breath, and strength, and all things that are good. But man being wicked, turns from his Maker, and grieves the spirit of God in him, who is righteous, and by his unrighteous actions and deeds, quenches the spirit of God in him. Christ has come to rule, who has all power in heaven and earth, who enlightens everyone that comes into the world, so that with the light all might believe in the light, and in Christ from where it comes; and so come into covenant with their Maker, so that he might take away their sin and blot it out. But those who hate the light, and do not believe in the light, that makes manifest their sins, Lets them see their evil actions, and evil words, and evil ways; they go into unrighteous words, and actions, which God will judge, who has enlightened them, and the light will condemn them. Now everyone shall come to have a reward according to their deeds and actions. Whoever has done unrighteously and done ungodly, and done wickedly and unjustly, the light in your consciences and hearts tells you, Lets you see what you have done; and that is Christ's witness in you, who will judge



according to your words, and actions. The light will tell you when you have erred in speaking, and in action; which if you hear it, it will teach you. The light, with which Christ has enlightened you, is Christ, the way to God the Father of light and life, in whom there is no darkness, nor no unrighteousness, nor no unholiness. Without holiness none can see him, who is righteous, just, holy, and true. So whoever goes into unrighteousness, and unholiness, and blindness, they cannot see God, and do the things that are true. So the Lord has come to judge you all, and that you must all give an account for all your evil ways that you have walked in, for all your evil actions, and unrighteous deeds that you have done, and for unrighteous ways and unrighteous words that you have spoken. You must give an account to the Lord God, the Lord has come to require an account of all your ways, your words, and your actions, which have been acted by all kings and emperors upon earth. Now has the mighty God of power, of heaven and earth, of all the breath and life of mankind, and the soul, and spirit, has come to judge all according to their works in this his day; and everyone shall have a reward according to his deeds, whether they are good, or whether they are evil. The cause of all differences in the whole body of mankind, among kings, and emperors, and people, and professions, and worships, and churches, and priests, and sacrifices, is that they have been out of the light with which they have been enlightened by Christ, who is the covenant of God; they have transgressed the spirit in which people have unity. So the living God, the maker of the earth, and creator of all things, accepts none except those who are in the light, which is Christ his Son. For those who hate the light and walk in unrighteousness, in ungodliness, but does not walk in the light; they do not walk in fellowship, for in the light is fellowship with God, and one with another. Those who hate the light are in darkness, and not in fellowship one with another; but they are in the unrighteous power in which the devil is in, out of truth, where people kill one another about their religion, or church, or ministry, or sacrifice; being out of the light, Christ the truth, which would give them the light of the knowledge of the glory of God, in the face of Jesus Christ.

## **TO ALL THE NATIONS UNDER THE WHOLE HEAVENS,**

*And to all those who have ministered the letter, and yet are ignorant, and have kept others in ignorance both of the letter and Spirit also. From those people who are despitefully called Quakers, who tremble at the word of God in their hearts. To which word all the holy men of God have brought forth their*

*testimony after the same manner, (and who have appeared in that which cannot be shaken), as the scriptures of the Old and New Testament do eminently declare and set forth.*

**—By George Fox**

Hearken, you mountains, and give ear you mighty foundations of the earth. Have not all those prophets and teachers followed their own spirit, and they have seen nothing, who say they do not have the same power and spirit that the apostles had? Have not all you prophets been like the foxes that have worried the lambs, and have not stood in the gap, and worse than them that have preached for the handfuls of barley, and pieces of bread. For you have done worse, taking by force goods from the lambs by cart-loads, and cast them into prison until death; besides, this shows the idol in your hearts, which makes you to stumble in your own wickedness.

When Ephraim spoke trembling, he was exalted in Israel, Hosea 13:1. What! Was he a Quaker? And the heathen trembled; What! Must they turn Quakers?

Blow the trumpet in Sion, sound an alarm in my holy mountain, let all the inhabitants of the earth tremble, Joel 2:1. What! Must all those turn Quakers? You that despise trembling, it seems you have not yet heard this trumpet; but in the day of the Lord this shall be witnessed, when streams and floods fall upon you, and consuming fire flames before and behind you. Then shall all faces gather blackness, and the earth shall quake, and the heavens shall be moved; and this we witness, the fearful and horrible day of the Lord is upon you, that despise trembling at the word of God. When the Lord is a defense unto his people, the heavens and the earth shall quake, and you shall know the Lord dwells in his holy mountain, and the Lord treads upon the high places of the earth; his name is the Lord of hosts. Shall not that land tremble that have sold the chaff for the corn, said the Lord of hosts? Shall not destruction come upon them that have seduced the people, by saying peace, and there is no peace? Shall not their songs be turned into howling, and they hunger after the word of God, and cannot find it; and the time shall come that you shall tremble, the mountains tremble and quake at the Lord, and the hills do melt at the Lord, these here you see became Quakers. They are called mountains and hills that are above the people, and the mountains and the earth shall quake, yes the whole world, and all that dwell therein. You must be an



astonishment, and stripped, that you may hear this, whose knees shall tremble then, you that scorn quaking. The seed is the end of the law, and all figures and parables which pertain to the first earthly Adam, which Christ the seed ends in, the earth trembles, and the heavens rend, and the clouds drop with water.

And was not Ezekiel a Quaker, whom the Lord commanded to eat his bread with quaking, and drink his water with trembling? And fearfulness and sorrow, § a sign to the people that they should eat their bread with heaviness, and drink their water with sorrow, and they should know he was the Lord.

All that be upon the earth shall tremble for fear of the Lord.

And was not Daniel a Quaker? Did not he tremble when the angel spoke to him? Yes, was not his strength and his breath gone, that he fell down.

When Habakkuk heard the word of the Lord, his belly trembled, and his lips quivered, and I trembled in myself? You may see Habakkuk was a Quaker.

And does not Solomon say, the keepers of the house shall tremble, the strong men shall bow themselves? What, is not here quaking? Must not you know this, before you know Paradise?

Isaac trembled, Isaac trembled exceedingly. Was not he a Quaker? And did not he serve the Lord?

And Pharaoh counted Moses' words as idle words, and the people's; and so terrible was the sight, that Moses did fear and quake when God spoke to him in the bush. Moses was a Quaker, whom Pharaoh told "Get you out of my sight."

The Moabites trembled at the wonders of the saints, those who transgress the command of the Lord, shall be as a shaking leaf, and shall have no power to stand before their enemies; then shall they not despise trembling and quaking at the word of the Lord.

David said, when his cry entered in the ears of the Lord, the earth trembled and quaked, and the foundations shook, and dread and fear came upon the nations

under the whole heaven. You did, O Lord, cause your judgment to be heard from heaven, and the earth trembled and was still at the voice of the Lord, there were thunderings, and lightnings, the earth shook, and the earth trembled at the look of the Lord, and if he touched the hills, they smoked, the earth trembled at the presence of the Lord, who carries his lambs in his arms. You put away all the ungodly from off the earth like dross; I love your testimony. My flesh trembles for fear of you, for fear of you judgments. Here you may see David was a Quaker, who loved the testimony of God, and the word of God in his heart, and had outstripped his teachers; the earth trembled for the fear that was sent out from God. You shall know this fear, though you are out of it now.

“Honor me before the people,” said Saul to Samuel. When Saul disobeyed the good spirit, the evil came in as he went from the word of the Lord. When the power of the Lord goes over all, then the heart is not hardened. Thus said the Lord, “But to this man will I look, even to him that is poor, and of a contrite spirit, and trembles at my word.” Here you may see it is the contrite Quakers that the Lord regards, and said, “Hear the word of the Lord all you that do tremble at his word.” Your brethren hate you, and cast you out, and say, “Let the Lord be glorified, and he shall appear to your glory, when they shall be ashamed.”

And Eliphaz the Temanite trembled, and his hair stood on his head, and his bones shook. And does not Job say, “God removes the mountains before they are aware, and he removes the earth out of his place, and the pillars of the earth tremble; and what, are they turned Quakers? The wicked said to the Lord, “Go from us, we will none of his way;” and the pillars of the heavens tremble and quake at his rebuke; this the scoffers are ignorant of; and the earth trembled and quaked, and the foundation thereof shook, and was removed at the Lord's wrath; and this the wicked and the scoffers shall know.

Christ Jesus said, “The strong man keeps the house, and all his goods are in peace;” and now the strong man is got into the house, in the fall, since the beginning. The house is man, and Christ is stronger than the strong man, and has come to cast him out, and spoil his goods; This you must experience before you can come into the garden [are restored to God] again; and before you know this, you must know trembling, and your salvation wrought out with fear and



trembling, which the apostle commands you; and then you will not despise Quakers and tremblers, but will receive them, and be with such who are in much fear and trembling at the word of the Lord. And so here appears the ignorance of professors and teachers of the scripture, and trembling at the word of God, but scoff and scorn in derision them that do; but they are such that the Lord regards, that shall appear to their glory, when they shall be confounded.

But the Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation, and the whole land shall tremble. For every purpose of the land shall be brought to pass against them that have afflicted you. Oh, seed of the righteous! Can you endure this, you mockers? I beheld the mountains, and lo they trembled, and all the hills moved, and the fruitful place was become a wilderness, and all the cities thereof were broken down at the presence of the Lord.

And therefore, all you nations, kindreds, tongues, people, multitudes, scoffers, revilers, waters, on which the whore sits; the cup of trembling and astonishment you are to know, and your kings shall tremble, and your princes, dukes, captains, spoilers, a voice of trembling is heard, and not of peace, and you shall all melt away, beating down one another as you go.

***George Fox***

## **A FEW PLAIN WORDS BY WAY OF QUERY AND INFORMATION; TO THE TEACHERS AND PEOPLE OF THE NATION**

Friend,—You who are called a teacher of these people, of the ways of God, how many have you brought into the ways of God? Or are you even in the ways yourself? How many have you brought out of evil ways, or are you yourself out of the evil ways? Will you not preach peace to them that curse, swear; that are drunkards, adulterers, idolaters, envious, strikers, and covetous, mockers; such as

follow pleasures, and live wantonly upon the earth, and liars, cozeners and cheaters, while they put [provide you money for food] into your mouth? Will not you preach peace to such as these are before mentioned? Will not these people serve you to put into your mouth? Did not the prophets and apostles cry against such who taught the people for covetousness, and made merchandize of them through it, and feigned words and speeches, deceived the hearts of the simple? that such serve not the Lord Jesus Christ, but their own bellies; who mind earthly things. Did the people do well or ill, in holding up these teachers which the prophet reprove? Might not the teachers say, (who taught for filthy lucre), it was sad times when the apostles came to draw the people from them, and to reprove them who taught for filthy lucre? As now the cry is among you, who have taught for filthy lucre, that have preached peace to people while they have put into your mouths, but now they do not put into your mouths, against whom you prepare war, not peace, and cry, sad times. Mic 3:5. Where is the man that divines for money now? Where is the man that prophesies for money now? Did not Micah cry against such? Do you think there no one of Micah's spirit to bear testimony against such as preach for hire, and divine for money, and preach peace to people, while they put into their mouths? Do you think there is no one of this spirit, to cry against these things? Where is the man now that preaches for hire, that seeks for his gain from his quarter; as a greedy dumb dog, who can never have enough? Isaiah did well in crying against such? Isaiah 56. Did the people do well in spending their money for that which was not bread, and their labor for that which does not satisfy? Did they do well that took their money for that which was not bread, and made people run after that which did not satisfy? Did Isaiah do well in reproofing such, or poorly? Are there in our age those that are as greedy dumb dogs, who seek for their gain from their quarter, that makes the people spend their money for that which is not bread, and their labor for that which does not satisfy? Do you think there is none in our age of Isaiah's spirit, raised up to cry against such? Where is the priest that rules by their means, and the people love to have it so; which is a horrible thing committed in the land, for which cause will God's soul be avenged, on such a nation? Do you not think that God's soul will be avenged on this nation for such a horrible filthy thing as this is committed in the land? Did (and do) the priests do well in bearing rule by their means? Did (and do) the people do well in loving to have it so? Did Jeremiah do well in crying against those things, or those that are in Jeremiah's spirit, against them where these things are



found? Did the shepherds do well that taught for the fleece, from whose mouth the Lord said he would gather them that have been made a prey upon in the cloudy and dark day? Is it not the cloudy and dark day now, that the shepherds make a prey upon the people from whose mouths the Lord will gather his people? Will not these shepherds be offended then, and say it is a bad time, that now they cannot get the fleece? Is this the time that the clouds and darkness is going away? Did Ezekiel do well in declaring against such, that made a prey upon the sheep in the cloudy and dark day, when they wandered from mountain to mountain? Do they err who are in Ezekiel's spirit now, that cry against such that make a prey upon the sheep for the fleece in the cloudy and dark day, where the sheep are wandering from mountain to mountain, and think that some mountains are greener than others, and fresher, on which is better feeding, that hear the sheep are grown on their barren mountains? Therefore must not the promise of God be fulfilled, "that he will seek his sheep, and gather them where they have been scattered," and feed them himself. Ezek. 34:11-15. Therefore, now is the cry and the call to come off from the barren mountains, and to feed not among the thorns. Did the Pharisees do well in loving to be called of men masters, in getting the chief rooms at feasts, and greetings in the markets? Do not you err in following the Pharisees in these steps, seeing Christ forbids these things? If it is well, do not you err in not saying, Mr. Paul, Mr. Peter, Mr. John, Mr. Mark, Mr. Timothy, Mr. Titus, Mr. Matthew, etc?\*

\*In the 17th Century, *Mr.* was the address to someone of importance, but not a Sir, or a Lord. By the 18th Century, *Mr.* had changed to become the address of all classes, and was even occasionally used in a derogative manner. So while the title was given for respect in George Fox's time, it has changed to become without any recognition of respect to class; therefore it is no longer an error to address someone as *Mr.* Today flattering titles would be *Dr.*, *Reverend*, *Pastor*, *Father*, etc.

Did the common-prayer men [Episcopalians] do well in putting the papists [Roman Catholics] out of the mass-houses, and so call it their church? Did the Presbyterians do well in putting the common-prayer men out of the same mass-house, and call it their church; and so likewise the independents [Calvinists who

chose their own ministers]? Did not the papists say, “The gates of hell should not prevail against their church, [which they thought was the rock, the revelation of Christ to an individual]?” Have not you all done wrong in telling the people the old mass-house is the church; when as the apostle said, “The church was in God,” 2 Thes 1:1? Did the papists do wrong in selling their mass by the hour-glass? Do you do well that sell your prayers and preachings by the hour-glass, and when the glass is run, the time is spent neighbors? As much as to say, you have your measure and bargain, give me my due, that the pope my father gave me? For Christ and his apostles made no such provision for me, but sent his ministers without a bag [for money], and would not allow them to preach for filthy lucre; surely is not this the hard master? But is not this the man that hid his talent, that said so; he that must be bound hand and foot, and cast into utter darkness, and his talent taken from him? was tithes, midsummer-dues, Easter-reckonings, glebelands,\* peter-pence, clerks'-wages, preaching over the dead for money, marrying people, christening children for money; [all these are the pope's provision], he invented for you, and his dregs you drink, that lay in the bottom of his old bottle. Are not you popish-minded, and Jesuit-affected, you who uphold [continue to practice] these things?

\*The lands owned by the individual parish “church,” were named *glebelands*, and were leased out by the church to be farmed; the lease income went directly to the hired hands of the “church.” These glebelands still exist today, and are passionately defended by the clergy of the Episcopal sect.

Were not all these times, as Christ-mass, Michael-mass, Lamb-mass, Candle-mass, and all these days named by the saints' names, and all these naming of the steeple-houses, the old mass-houses and colleges, the pope's doing? Did he do well in doing these creations, or wrong? If he did well, then why do cry you against the pope, who is your teacher, and call him the whore [of Babylon]; is not this ill-breeding? Did the apostles give all these names [to the days and times] before mentioned? If so, show us the scripture.

Were the scriptures given forth so that men could make a trade of [teaching and quoting] them; or were they given forth so that men would read them, believe them, and come into the spiritual state of which they speak? Do you have the same



spirit and power the prophets and apostles had; you who call yourselves teachers? If not, how can you sow spiritual things? How can you plant vineyards? How can you get flocks? How can you thresh in hope, and plough in hope; but instead plough in vain, and thresh in vain, and make wildernesses. How can you but turn against the true flock that gives the milk, for you are not in the power and the spirit the prophets and apostles were in? Did the beast, dragon, false prophet, antichrist, mystery Babylon, the false church, the tongues they set upon; did they have the same spirit and power that has killed the prophets, martyrs, and saints, and those that have kept the testimony of Jesus since the apostles' days, unto this day? Have these been in the same spirit and power the apostles were in? Again, did those have the same spirit and power that the apostles had; those that have their jails, houses of correction, inquisitions, to hold up their church, worship, religion, ministry, and maintenance? Seeing the apostle said, "Their weapons were not carnal, but spiritual, and they did not wrestle with flesh and blood." Therefore are not the other things before mentioned, the dregs that came out of the pope's old bottle, like unto that which came out of the Jews' old bottle, against Christ and his disciples, and John Baptist? For did they ever put any to death for not putting into the priest's mouth? Did they fine or imprison any for not putting off the hat? Did they plunder or rifle the houses of people for not repairing their temple, and paying the clerk for saying *amen*, and bringing a cushion, and hanging a priest's pulpit; as you have done now, for not mending the old mass-house, not paying the clerk that turns the glass, and says *amen*, and lays the cushion, and hangs the priest's pulpit. Were all these the dregs of the pope's old bottle, or from the spirit of glory that rested on the apostles? Did the prophet do well that prophesied to the people for handfuls of barley, and pieces of bread? Were the people wise that gave barley and bread to them? Did Ezekiel do wrong in crying against such; was it not a bad time, they might say, when Ezekiel cried against them that prophesied for handfuls of barley, and pieces of bread? *Ezek. 13:9*. And will the priests prophesy now without shocks and cocks of barley, wheat, peas, and beans, \* midsummer-dues, glebelands, Easter-reckonings, augmentations, etc. Is not this more oppressive than for handfuls o-barley, or pieces of bread? and do not they now cry bad times, because the spirit of Ezekiel is raised to bear testimony against these things?

\*In the 17th Century, the priests insisted on collecting 1/10 of all the

crops produced in their assigned geographic coverage [parish].

Might not the Jews say, it was a bad time when the apostles went to bring the people off from the priest, off the tithe, off the temple, and that Stephen said, “The most high dwells not there?” Did the apostle do well in doing so? If so, then have you not done wrong by your setting up temples, tithes, and priests, since the apostles' days, which God never commanded, and which were invented by you; who cry now, it is bad times, because people are brought off your inventions by the power of God? Did the apostle do wrong in bringing the Gentiles off their temples which they had invented? Might not the Gentiles cry then, it was a bad time, as you cry now; just as the Jews called the apostle a pestilent fellow, a sower of sedition? Do you think the Jews would not say that it was a bad time, as you do now; you who stick in your popish inventions, which have been invented after the apostles' days; for which you have no scripture; and which now are cried against by those that come into the power of God? Did the prophets, Christ, and apostles do well in saying that the children of the Lord should be taught of the Lord; and the kingdom of heaven was within people; and the word was within them, and the anointing was within them, to teach them; and the law was to be put into their hearts, and their minds, that they need not say one to another, know the Lord; and the light that shined in their hearts, was to give them the knowledge of the glory of God, in the face of Christ; and those who had not the spirit of Christ, were none of his. Have not you done wrong by denying this, saying that say, that you, or no one else has the same spirit and power as the prophets and apostles had, neither shall the things before mentioned be looked for in our days? Have not you done wrong in keeping people always learning [but never coming to the Truth], so that they may be always paying, while you have not brought a single person to the condition the apostles were in, so that they need none to teach them to know the Lord.

Are you innocent? Are you innocent, O you teachers, (answer before the Lord), of all the imprisoning, and persecuting, and shedding of the blood of the innocent, which is shed in this your day?

Come all you gentry, (so called), of all sorts, does not your manners and breeding stand in capping, doffing hats, and scraping, bowing, and curtsying, and speaking the improper language, *you* to a single person, as, *your worship, your majesty,*



*your lordship, your honor, your highness, your grace, your holiness, reverend, brother; and such like titles.*

All honor, all praise, all reverence, all holiness, all majesty, all dominion is due, and peculiarly ascribed, and ought to be given to God alone, who is God over all the unbelievers, who give and receive honor one of another, for how can you believe, who receive honor one of another?

Rejoice you inhabitants of the earth.

***George Fox***

## **TO BOTH HOUSES OF PARLIAMENT**

***Friends, here is a few things for you to take into consideration.***

***—By George Fox***

1. Dwell in righteousness and truth, for that preserves both governors, and government, and people in peace.
2. Let no man that is a curser, a swearer, a drunkard, heady, high-minded, furious, rash, covetous, and loves gifts and rewards, and respects persons, bear office and rule; for such will not be like meek Moses, but will bring the wrath of God both upon people and magistrates, as in former ages has been seen. Instead, set up those who loves mercy, and do justly, walks humbly with God, and hates covetousness, Micah 6, such God requires, and such as do not respect men's persons, and are not convinced of the law as transgressors, Jam 2:5, and these will be to the praise of God, of government, and governors; and these differ from Pharaoh, Herod, and Nebuchadnezzar, that knew not the kingdom of the Most High to rule in sons of men; therefore to the witness of God in you come down to, and consider these things, that the nations and dominions may be ruled as a family.
3. Let no one be put to death for cattle, or money, or any such outward things,

for by the law of God they were to restore four-fold, and if they had it not, to be sold for their theft; and so let them restore; and the apostle said in the gospel, “let him that stole, steal no more, but labor in the thing that is good, so let him live that he may repent.” These things lay upon me to write to you; Let no man be imprisoned, or persecuted, because they for conscience sake cannot swear, Mat 5:33-37, but obeys Christ's commands, and the apostles' doctrine, that said, “swear not at all, for fear that they should fall into condemnation of the devil, and evil,” Jam 5:12, but speaks truth, and does truth and justice at yes and no in any places they are put in, or court, according to Christ and the apostles' commands, who is our Lord and Master.

4. Let none be persecuted because they cannot for conscience sake towards God, put off their hats, and respect men's persons, at which many has been imprisoned and fined, which has been like the Pharisees, a mark of unbelievers, that be from the witness in themselves, John 5:41-44, such as seeks the honor that is from above only, that will never stain, we would have all to be clothed with that, and honor all men in the Lord, and have all men in esteem, and say, that those who rule well in truth, in justice, and in righteousness, are worthy of double honor; for even someone, who has murder in his heart, may give honor with the hat deceitfully.
5. Let none be persecuted for not maintaining a ministry that they know in their conscience is not of God, which destroys both edification and comfort, quenches the spirit, and limits the Holy One, and despises prophesying; that is, if anything is revealed to another that sits by, let the first hold his peace; this was order in the true church; for you may all prophesy one by one, and this is according to the apostles' doctrine, (which is disorder among the contrary), 1 Cor 4:29-32, and Peter said, Acts the 2d, and Joel2, “that the Lord would pour out his spirit upon all flesh, and his sons and his daughters should prophesy,” which many witness, glory and honor be to the Lord God forever. And meek Moses said, “he would that all the Lord's people were prophets, and stopped and rebuked him that complained of them.” Num 11:29.
6. Let no one be persecuted and imprisoned for warning drunkards, cursers,



cheaters, fighters, and quarrelers to repent in streets, markets, cities, and towns; and for telling them that they are out of the life of Christ and the apostles, and shame their profession. If the magistrates were faithful and feared God, they would have kept down these things, and not have turned their sword upon the righteous men that have reprov'd sin in their gates, who have instead been a prey to them.

Consider these things, for it is your time now, and consider them in your time so that you are faithful to the Lord God and you are valiant for his truth upon earth, keeping to the light that shines in your hearts, that gives the knowledge of the truth, 2 Cor 4:6; and the truth in the inward parts, which is the stay of the mind, and word in the heart, which is to be obeyed and done, in which is the wisdom that is pure, and from above, James 3:17. This is the engrafted word which is able to save the soul which is immortal, and bring it up to God, from where it came, Jam 1:21. This word will be always with you, taking heed to it, in counsel, wisdom and judgment; and it will soften, and it will condemn if it is not obeyed; and those who do not obey it, hurt their own souls; and they cannot say by the testimony of the engrafted word, that their souls are saved. Let all your laws be drawn up into a short volume, so that everyone in the nation may know them, and the meaning of them, that they may not distract people about opinions of them, but that all may know the full law and its end. For many men, not knowing of the law, puts it to others to do for them, not knowing the laws themselves; and so they come to be overthrown and undone, and great charges, which if things were short, it would prevent this, so that everyone might know it.

Let all writs, indictments, warrants and mittimus's, have no more in them than can justly be charged upon people, and that is the way to keep things sweet and wholesome; and if those things were looked into, you would see significantly more in them than is needed to be put in; which grieves the hearts of the simple and righteous.

Let none be persecuted about the word you, to a particular person, as many have been by them that takes more honor and worship to themselves than they give to God, who said you and you to God.

Let no prisoners lie long in jail, but let them come speedily to trial, for they learn

badness one of another. Let none keep jails but sober men, that they may be patterns and examples of good to prisoners.

Let none keep ale-houses, or taverns, but wholesome people, and such as fear God, and are able to lodge travelers, that there may be no bad houses to nourish wickedness, which grieves the souls of the righteous.

Let all things be done in love, that keeps down the spirit of strife, where the vain-glorying is; and mind the law of God, and the gospel, Let your actions be accordingly, that all your dominions may be as a family, and ruled in mercy, truth, and righteousness, and that establishes rulers and people in peace.

Let no one be persecuted about church-worship, and religion; for Christ rebuked persecutors, and such as would revenge, and told them that he came to save men's lives; and the apostles' weapons were not carnal, but spiritual, that they wrestled with about religion. Now consider those who wrestle with flesh and blood, whether these are men with spiritual weapons, as were the apostles; and whether they have the mind of Christ.

Now such as will invent forms and worships, and set them up, and compel others to bow unto them, mind and consider, and take heed of such, and that; for Christ has showed how people may worship God, and in what, John 4:23-24.

Those who fear the Lord, and meet often together, and speak often one to another, which are his jewels, Malachi 3:16-17, be tender to such as you tender your souls, for the Lord God has reproved many for harming his prophets, Psalm 105:15.

Let no one be persecuted for worshipping God in spirit and truth; for Christ said to the woman of Samaria, “neither at Jerusalem, nor at this mountain, but those who worship the Father, must worship him in spirit and in truth, for he seeks such to worship him;” and the hour was come, and now is.

For Jerusalem was the place to which they came for to worship out of many nations, and therefore the Jews persecuted the christians that came of their worship, and temple, and priesthood, and witnessed Christ the everlasting priest, and the one offering, that ended all the other offerings, and those who received



him, their bodies was the temples of God and Christ; and all Christendom is in ruins, and their worship is in ruins because they are not in the spirit and the truth, in which is the unity, in which spirit and truth, the God of all truth, who is a spirit, is worshipped.

*From a lover of your souls, and eternal good, and that righteousness and truth may be established among you.*

***George Fox,***

*a prisoner in Lancaster Castle*

## CONCERNING CHRIST JESUS THE COVENANT OF GOD

Christ Jesus, the covenant of God with all men, is peace, and life, and light, and salvation to the ends of the earth, which is our testimony to all men upon the earth, and is not to destroy men's lives, but to save them, which covenant destroys the devil and his works, who is the author of all murder, plots, and treachery, betrayers of which is of the devil's kingdom, out of the truth and innocence, and the covenant of light and life, which we have with God, and all people, which separates from sin and evil, and destroys it, and in that is our peace, which is the covenant, in which is no murderer, nor plotter, nor contriver, nor betrayer, so in that we seek the peace of all men, and have all men in esteem, and seek the good of all men, in that we deny ourselves, and glory in the cross of Christ, the power of God, which crucifies us to the world, and their plotters and worldly things, and carnal weapons, and wars, into spiritual weapons, and war, with which we war with the devil and his works, who led people from God. But to plot and confederate, or to raise insurrections, or to gather riotous meetings, or taking up arms outwardly, we utterly deny, and it is not our principle, nor is it in the covenant, for it is out of the covenant of life, and peace with God, and the light with men, though we cannot swear to this; for he that has all power in heaven and earth given to him, commands us not to swear at all, by heaven, nor earth, nor any other oath; but said, in all your communication let your yes be yes, and your no,

no, whatsoever is more comes of evil; and to this is our no, and so let the same punishment be for saying *yes* or *no* as for an oath; and our yes is *yes* to that which is good, and no *no* to that which is contrary.

The Lord God so loved the world, that he gave his only begotten Son into the world, who has all power in heaven and in earth given to him, and that all power, and thrones, and rule and government should be subject to him who is Lord of lords, and King of kings. The Lord said, "This is my beloved Son, hear you him;" this is the prophet which Moses said, "Like unto him that God would raise up, whom the people should hear, whom we do hear, that speaks from heaven, at sundry times, and in divers manners," God spoke to the fathers by the prophets, but now in these last days has spoken to us by his Son, which is the heir of all things, upholding all things by his word and power, that has all power in heaven and in earth given to him, as he said himself, who fulfils the prophets, and ends the Jews' power, and authority, and the law, among whom was the oath, and swearing, and first covenant, and not only frivolous oaths, but true oaths, that ends the strife, and destroys the devil the author of it, which the apostle brought as a similitude, the substance of it we do enjoy, (that is to say), Christ Jesus, to whom the angels must bow: and his command to us is, "swear not at all," who said, "he has all power in heaven and in earth given to him; but in all your communications keep to yes and no, that are his disciples," and his messengers and ministers observe it. James 5:12. So if we love him we obey his commandments, and do the thing that he commands; but if we say we love him, and keep not his commandments, we are liars, and do not the thing commanded us; and we do know them that love him, and obey his commandments, in them dwells the love of God; and them that say they love God, and obey not his commandments, are liars: and our yes is yes, and our no is no in that doctrine of Christ, who is the end of oaths in the law and first covenant, who are of the promise that remains, and are out of the promises of men that changes; and we are out of covenants with men that do change, and in the covenant of God with him that remains and does not change, and cannot be broken, and in it is our yes, and our yes is yes in it, and our no is no in it, and if it be not so found among you, and all people upon the earth from us, let us suffer as much for the breaking it, as for breaking an oath; for our life is in Christ Jesus, who was before murderous plots were, that destroys the devil the author of them, and our no is against all murderous plotters and contrivers against



the king, or any of his people, or any man upon the earth; and we would have him and all men to be saved, and come to the knowledge of the truth, Christ Jesus, and that is our yes, for whose cause and sake we do suffer, and this we will seal with our lives and estates and all, for which cause and testimony we have suffered all this while in estates and lives.

Beyond sea, in Holland, the powers of the earth, and magistrates, that knows our Friends cannot swear for conscience sakes, does not force them, nor impose fines upon them, neither imprison them who keeps to yes and no according to Christ's doctrine. And Christ Jesus said, “swear not at all.” Mat 5:33-37.

And James said, “Above all things, my brethren, swear not at all,” James 5:12, but let your yes be *yes*, and no be *no*, for whatsoever is more comes of evil.

In Turkey, paying tributes, people may have their liberty to worship their God, and Paul had his liberty to preach in his own hired house at Rome, where the Emperor's seat was, Acts 28:31. Although we pay our taxes, we are plucked by the hair of the head out from prayer in of our houses, and not allowed to pray together; just as the heathen would not allow Daniel to pray. So this is contrary to the apostle, who said, “pray every where;” who met together in their several houses, and went from house to house, Acts 2:46. And this was the practice of the church in the primitive times, which we observe, who were to edify one another, and exhort one another, and build up one another, and pray for one another, and they were not to be tied to one place, synagogue, or temple, which the Jews were only, but sometimes they met on mountains and hills, and sometimes in houses.

And the church was in Aquila and Priscilla's house, 1 Cor 16:19, there was a meeting set up in the primitive time.

***George Fox***

**TRUTH'S TRIUMPH IN THE ETERNAL  
POWER, OVER THE DARK INVENTIONS  
OF FALLEN MAN**

*The Quaker's just Allegiance is to hurt none of God's Creatures upon the Earth, and their Supremacy is the Power of God.*

*Also some particulars of what they own, and what they deny.*

—By G. F.

[Because the Quakers spoke so powerfully and persuasively through the Spirit of God, anyone who opposed them in a debate, was decisively put to shame with their shallow arguments, (as was promised by God to his heritage). Their opposers would then accuse the Quakers of being Jesuits, (Roman Catholics), in disguise. Even William Penn was widely believed by the general population of England to be a secret Jesuit. So Fox begins this treatise with a denunciation of all the foppery, inventions, and idols of the Roman Catholic sect. The Quakers joined with the Protestants in denouncing the extreme inventions and practices of the Roman sect; but they insisted the Protestant Reformation did not go far enough, as evidenced the Protestants maintaining many of the Roman heresies, (to this day). These practices and ceremonies were never found in scripture and never practiced by the early Church - instead they were inventions of the church that adulterated with kings of the earth and all nations to become the great whore of Babylon and beast with horns like a lamb, which the whole world followed.]

In the name and power of the Lord Jesus Christ, we deny all popery, and the pope's supremacy, that holds up popery, for all things is to be done in the name of the Lord Jesus Christ, as the apostle said, who is King of kings, and Lord of lords, who has all power in heaven and earth given unto him; so in the name of him, Christ Jesus, who is risen from the dead, who sits on the right hand of God, who is the judge of the world, we deny all the pope's inventions.

In the name of the Lord Jesus Christ, we deny all their kneeling rails, their altars, their crosses, their crucifixes, their images, their pictures, their representations, their purgatory that they have invented; we deny all their nunneries, and their visiting graves, and tombs, and sepulchers, and praying for the dead, and to the



dead.

In the name of the Lord Jesus Christ, we deny all their ordinations of ministers, bishops, and cardinals, who are not made as they were in the apostles' days, who makes them by oaths, so did not the apostles, so in the name of the Lord Jesus Christ we deny them all.

In the name and power of the Lord Jesus Christ, we deny all swearing, (of all sorts whatsoever) who commands to swear not at all, Mat 5:33-37, who has all power in heaven and earth given to him; and those who have commanded to swear, have been since the days of the apostles, and since the days of Christ's coming in the flesh, they are out of his power.

In the name of the Lord Jesus Christ, we deny all their observing of days, and times, and observing of meats and drinks, and their commandments to abstain from the same, because we perfectly know it is a doctrine of devils, and all their several orders, and several kinds of habits, distinguishing their several orders, and all their orders of beggars, their begging friars and priests, that tolerate begging by a law.

In the name of the Lord Jesus Christ, we deny all their marrying with rings, and sprinkling children with the sign of the cross, and bowing to crosses, and bowing before images, and altars, and all their fasts for debate and strife, their smiting with the fists of wickedness, which breaks not the bonds of iniquity.

In the name of the Lord Jesus Christ, we deny all their old mass-houses, which they call churches, and their idols, and images there set up, and their hallowing pieces of ground, which they make graveyards on.

In the name of the Lord Jesus Christ, we deny all their colleges, and their universities in which they make ministers, by tongues, arts and schools, contrary to the apostles, who were not made ministers of man, nor by man.

In the name of the Lord Jesus Christ, we deny giving or receiving of tithes, the tenths of men's estates, which they do, who are separated from the apostles, having been apostatized from the apostles; for they denied the Jews' priesthood,

and the law that made them, Heb 7, and the apostles went freely forth without money bag or money.

In the name of the Lord Jesus Christ, we deny all their compelling maintenance of people, and forcing it from them. We deny all their persecuting about church, and religion, and ministry, and all their carnal weapons which they wrestle with flesh and blood withal, and destroy men's lives about church worship and religion.

In the name of the Lord Jesus Christ, we deny all this, and the pope's supremacy of it, to be contrary to the apostles, whose weapons were spiritual, and not carnal, and they coveted no man's silver nor gold, but did all things in bounty and love concerning church worship, maintenances, and religion.

In the name of the Lord Jesus Christ, we deny all their organs, pipes, whistles, singing boys, singing of prayers, matins, praying by beads; and all their lying prophecies; and going on processions; and their white sleeves, surplices, tippets, hoods, caps, red gowns, mitre hats; and the cardinal's cap, and pope's triple crown, excommunications; cursing, with bell, book, and candle, for the scripture said, "bless and curse not;" and his holy water we deny. We deny kissing the pope's feet, and proclaim that all his pardons are of no effect whatever.

In the name of the Lord Jesus Christ, we deny all this, and the pope's supremacy of it, knowing it has gotten up since the apostles' days, and is not found in the scriptures of truth.

In the name of the Lord Jesus Christ we deny all their inquisitions, and racks, and doing penance, and all their heathenish traditions, visiting the sepulchers of the dead; knowing all these things are contrary to the scriptures, the angel said unto the woman, "why seek you the living among the dead?"

In the name of the Lord Jesus Christ, we deny the doctrine of those who say that after *[so-called] consecration*, that bread and wine is the real body and blood of Christ and that it is Christ; for we knowing this claim is contrary to the scriptures, that said, "concerning bread, and the fruit of the vine, that was taken in remembrance of him, to proclaim the Lord's death until he comes" [appears for the 2nd time within a man's heart].



In the name of the Lord Jesus Christ, we deny all teachers for money, and marrying for money, and pardons for money, and sprinkling infants for money, and burying of the dead for money, and the pope's supremacy, these we deny, knowing it to be contrary to the scriptures, and the apostles' doctrine, where all things were to be done freely, in love. This doctrine we own of the apostles, which was before the papists' and the pope's supremacy of these things. Our allegiance to all men, is to have all men in esteem, and to hurt no man's person upon the earth, but to do unto all men as we would have them do unto us, and to love enemies, and love the brotherhood, and keep brotherly fellowship, which is in the spirit, and is in the power of God, and is in the light Christ Jesus, which keeps us out of darkness, and over it, in covenant with God, and unity one with another.

We are of that principle and mind to hurt no man upon earth, but do good to all, but especially to those of the household of faith, and to do all things in bounty and love; these overcome the evil, and fulfill the law. Love does not envy, nor does not commit adultery, nor lie, nor steal, nor murder, nor covet, nor commit idolatry; these are the fruits of love, for love thinks no evil, nor envies not; in that our religion is pure from above, but where the tongues are at liberty, their religion is vain; and that wisdom which is pure, is from above, which is gentle, and easy to be entreated, nor hurtful, nor destructive, but is to the preserving of the whole creation. Our gospel, our cross of Christ is the power of God. Our religion is pure from above; that is, to visit the fatherless, and widows, and strangers, and this is above that which is below, which is vain, and to keep ourselves unspotted from the world; where fatherless, and stranger, and widow is not visited; nor the prisons, whereby so many beggars, and fatherless, and widows are neglected in the world, their religion is vain. Our church is in God the Father of our Lord Jesus Christ, 1 Thes 1:1.

Our weapons are spiritual, and not carnal, yet mighty through God, to the pulling down of the strong holds of Satan. Our shield is our faith, by which we have victory over all that which separates from God. Our sword is the word of God. Our baptism is that of the spirit, which plunges down all corruption that has been got up since the transgression, which spirit brings into one body out of the many, into one mind, one judgment, one soul, one faith, one heart, one mediator, one Lord over all. The Lord, by whom are all things, and who brings into one way of life, one

truth, one faith, and brings to drink into one spirit, by which we are all baptized into one body, of which all the body drink, which brings into one wisdom, one knowledge, one understanding, in the wisdom by which all things were made and created. With this wisdom we must be ordered and directed in all things to God's glory. The knowledge is to know God, which is life eternal. The understanding gives us to put a difference between the precious and the vile; and this is above all the knowledge and understanding, which must perish, and be confounded, and brought to nothing; which we see, glory to the Lord forever, that lives forever.

Our religion, church, and worship, is not by forcing with carnal weapons, but by love; knowing that Christ loved us first, of whose body we are, who is our head, who has all power in heaven and in earth given to him, which came not to destroy men's lives but to save them; but the apostatized worshippers in Christendom have destroyed men's lives.

Our ministers are not made of man, nor by man, but by the grace of God, which is free; and by his gifts which are perfect, by which we minister one to another, by which the body is edified, and the saints perfected. Our worship is in the spirit, which mortifies sin and corruption, and in the truth; which truth the devil is out of, as well as his worship, and all the will-worshippers [controlled by their carnal mind, not by the Holy Spirit]; but we do worship God, the God of all truth.

We tremble at the word of God, by which all things were made and created, so we work out our salvation with fear and trembling; and we that fear God, speak often one to another, and unto us the Lord has hearkened, and heard; and we forsake not the assembling of ourselves together, as the manner of some is, but edify one another so much the more, as the light does approach, we build up one another in our most holy faith, praying in the Holy Ghost, keeping ourselves in the love of God, singing in the spirit, having no confidence in the flesh, nor in the arm thereof, but trust in the arm of the mighty God, which does the valiant acts, which brings salvation, in which arm we are carried, in which we sing, and rejoice, and triumph in glory, knowing the King of righteousness, who has all power in heaven and earth given unto him, and among us his shout is, and this King lights every man that comes into the world, that all men through him might believe, and become his subjects. But those who hate the light, and believe not in it, and will



not come to it because it will reprove them, and manifest their evil deeds, the light is their condemnation; but those who love the light, and are Christ's subjects with the light, they may see whether their deeds be wrought in God; and their deeds that are wrought in God, are in peace; and where everlasting righteousness is brought in, and come forth, they have their fruits unto holiness, and their end is everlasting life.

We are not of that birth that is born after the flesh, that will persecute him that is born of the spirit. Our back, hair, and cheek has been always ready to the smiter, who have been persecuted and killed all the day long, and yet have never resisted, who denies all persecutors and plotters that would murder and destroy men's lives. Christ did not come for this purpose, but so our swords are broken into ploughshares, and spears into pruning hooks, and we cannot learn war any more with the carnal sword, to lift up sword against nations, whose weapons and swords are spiritual, not carnal, but warring with the devil, and his works, saving and preserving the creatures, and loving all the creation of God, obeying Christ's commands, who said, "love enemies," and this is according to the love of God, who gave his Son for a light into the world, who lights every man that comes into the world, that whosoever believes in him should not perish, but have everlasting life; but who hates the light, and loves darkness rather than the light, he is condemned already.

Such are those who do not receive God's messengers, and ambassadors, nor their Saviour Christ, the covenant of light, life and power with God, in which covenant, we have unity one with another. Our honor is from above, which we seek, and the other honor is below, which God lays in the dust. We cannot respect persons, which if we do, we are convinced of the law of God as transgressors; and the higher powers we own, which goes over all sin and unrighteousness, and transgression, and the devil the author of it, to which higher power, our souls are subject for conscience sake, which is for the praise of them that do well.

### ***George Fox***

Mordecai did not deny the higher power, because he could not bow in the king's court to Haman, though it was the king's command, and though it was in danger

of destroying all the Jews, it being a point of Mordecai's religion, yet Mordecai owned civil government.

Likewise Daniel, and the three children, did not deny the higher power, who could not bow to Nebuchadnezzar, when the music sounded, though for it they must be cast into the fiery furnace, by the fury of Nebuchadnezzar, and this was a point of their religion. Daniel could not give up praying, though he was commanded by the king. The king would have limited the spirit of God, so that prayers and supplications should not be poured forth to him. The action and practice of Daniel's was concerning his religion, in relation to God, whom he was to serve and worship. Daniel was not against the civil government and civil peace; though he could not yield to the command of the king in ceasing to pray and quenching the spirit, and making supplication to God; but he would go to the lion's den, rather than obey the king's command.

The Lord manifested his power unto Daniel, and upon the three children, and also upon their enemies, who persuaded the king against them; therefore a king is not to listen to counsels against those who worship God, for to God they are as dear as the apple of his eye; for as the scripture said, “touch not mine anointed, and do my prophets no harm;” this is God's command, 1 Chron 16:22, Psa 105:15.

Cain killed his brother about sacrifice and worship, Abel's being accepted, and Cain's not; and he was the first murderer, persecutor, and killer about religion upon earth; therefore the apostle warned the saints against such as go in Cain's way, and exhorts the saints to keep in the love of God, and build up one another in the most holy faith, and pray in the holy spirit.

But Cain, Nebuchadnezzar, and Haman were full of fury, envy, and wrath, who persecuted the righteous people of God, that kept their integrity and their obedience to God, with whom they were accepted; which condition of each people are recorded for example, and for learning of the good, and shunning the evil, and the way of the wicked.

The apostle said, “he that is born after the flesh, persecutes him that is born after the spirit, Gal 4:29 .” Now every man is to read his birth, and what birth he is of, and his own practice and measure, and try himself as to what state he is in.



For this is the law and the prophets, “to do to every man, and everyone, as they would have them do to them.” So they would have others have their liberty; if they would have their liberty in matters belonging to the worship of their God, and all professing the name of Christ Jesus, they cannot but let others have liberty, if they have it themselves; or else they do not as they would be done by, and they do not to others, as they would have others do to them, if they were in power and authority as others were.

The apostles are not to quench the spirit, nor to limit the Holy One, if they meet to worship God on hills or markets, or highways, or hedges, or houses, or house-tops, or any other place, which practice was not opposed among the apostles, who were not tied up to anyone place. For God created heaven and earth, which is the God of all spirits, who has the breath of all mankind and their souls in his hand.

Therefore, they and you, who would stop people from meeting in highways, or hedges, or houses, or upon mountains, or from speaking the truth as the apostles did in markets, against sin; what would you have done against the apostles, if you had been rulers in their days? Would you not have stopped them from speaking the truth? Would you not have allowed none but the chief priest to have spoken, and not the apostles, who met in houses, markets, and other places, who were in a universal power, and spirit, and wisdom, and declared the everlasting gospel, by which life and immortality came to light.

Did not the prophets warn the priests both of their oppression, and covetousness, and their heads, and rulers, and kings, of their sin and transgression; was not their portion many times among such as they warned, persecution, and not great benefices.\* Now if these had been stopped from warning and preaching wholly, or if they had not spoken, being by the council commanded not to speak any more in that name, if they had disobeyed the power of God, and obeyed men, you might not have had that recorded which you have.

\*A benefice was the revenue received by the parish churches, forcing everyone in the geographic area to pay 1/10 of the income and crops, under penalty of law for failure to do so.

Now the apostles acknowledged civil government, though it might have been charged upon them, for disobeying the council's command; and they did seek the good and peace of all men, as we do and have done.

All that dwell upon the earth should worship the beast, (as may be read in the Revelation), whose names are not written in the book of life, of the Lamb slain from the foundation of the world. Yet those that had their names in the Lamb's book of life, slain from the foundation of the world, though they could not worship the beast, yet these recognized civil government that keeps the peace.

Now he that leads into captivity, must not he be led into captivity? In this was the faith and patience of the saints manifest, that worshipped the God, and could not bow to the contrary worship; now such as leads into captivity, and gives not liberty, but grieves and quenches the spirit of God, and limits the Holy One, these bring destruction upon themselves.

For God gave to Adam and Eve liberty upon the earth, though they transgressed his command, though they did transgress his command, who is the Higher Power, and lost their dominion.

God gave Cain liberty, that persecutor in the earth, that killed his brother about religion; the Lord gave wild Ishmael liberty in the earth, in the wilderness, though he mocked and scoffed at the promised seed.

Therefore it is the patience, and the wisdom, and the power of God, that does recover man out of the transgression; for God gives man space to repent, though men in their fury be out of patience, and the mind of the Lord.

Though the woman, the true church fled into the wilderness from the dragon, the old serpent, as in the 12th of the Revelations, (there to be fed of God), who would have destroyed both her, and her man-child, who was helped by the earth, and had a place prepared of God; now all these actions and practices are not against the civil power and government.

The witnesses which prophesied in sackcloth and ashes, which were the two olive trees which bore the oil to anoint the nations, and the two candlesticks which bore



the light before the God of the whole earth, who was persecuted and killed, and made merry over, yet these were never against the Higher Power; (mark) they were made merry over by those that sent gifts one to another, who had been tormented by their prophesying, which they prophesied 1260 days in sackcloth.

It was spiritual Sodom and Egypt which killed them, and crucified Christ, in whose streets their bodies lie.

Therefore, to consider all who profess, and has a profession without life and power, which are to be turned away from, as the apostles commanded; and the beast and the dragon should make war with the saints, and overcome them, and have power over all kindreds, tongues and nations.

But here was the faith and patience of the saints, he that led captive, should go into captivity, and that he that killed with the sword, should perish by the sword, showing the saints' patience and faith was it by which they overcame, which were the true worshippers of God, and not ravening, nor fighting with outward carnal weapons for their religion, for the apostle said, “it is not only given you to believe, but also to suffer persecution.”

Therefore woe will be to them, that persecute their brethren about their faith, and about their worship and religion, for he is not out of the way of Cain, who was a vagabond out of the love of God, and out of the law and the prophets; and not in the love which envies not, and thinks no evil, and is not provoked; for those who think evil, and are provoked, are out of this love of God, and the apostles' doctrine also, they are out of the law and the prophets, which is to do to all men, as they would have others to do to them.

Again, those who will persecute about religion, must needs be such that would have power over men's faith, which is contrary to the apostles' doctrine; who said, “they had not power over men's faith, and whatsoever is not of faith is sin; and therefore to bring any man or people by force, contrary to their measure and gift of faith, is to bring them in sin, and to un-establish them, for it is the faith which does establish.

And so what is of faith, is not against the higher power that keeps the peace, for

the higher power which God has ordained, goes over all transgressors, and is a terror to the evil doer, who acts contrary to the power and spirit of God in themselves; and is a praise to them that do well, which are led by the power and spirit of God in themselves, out and from the evil, sin, and transgression, and for such the law was not ordained.

“Now the consciences of the weak,” said the apostle, “must not be emboldened for to do such things which another does, which they have not liberty in themselves to do, for fear that the consciences of the weak be wounded, and so they perish through another's knowledge, for whom Christ has died.”

Now this was not called nor looked upon by the apostle to be true wisdom, nor good judgment; for when you sin against your brethren, you wound their consciences, so you sin against Christ.

So that is a sin against Christ concluded, which wounds the consciences of any, to lead, or teach, or force, or compel any contrary to their consciences, their weak consciences; this is a sin against Christ, and a bringing people in a perishing condition, and to lose the state of a good conscience.

Likewise it is sin to lead people contrary to their faith, (that which is not of faith is of sin), which is to lead, or force, or compel any contrary to their faith; and if they yield, they may come to make shipwreck of their faith and a good conscience, and then are they unserviceable in their generation, both to God and man.

Therefore, how often was the testimony of the apostle to keep faith and a good conscience, and his exhortation to the saints; but how many have made shipwreck of both? Who today keeps faith and a good conscience? They are not against the higher power, but are subject to it for conscience sake, which punishes the evildoer; for that is it which makes disturbances in the nations, and kingdoms, and to this higher power to be subject for conscience sake, and not for wrath; for it is the will of God, which keeps down the evildoer, who makes shipwreck of faith and a good conscience.

Now a king's, emperor's, or ruler's safety lies in God, and his protection is his power; and that which preserves him, is his wisdom, the wisdom of God, being



preserved in his spirit to give him true knowledge and understanding, to put a difference between the precious and the vile, between such as the law was made for as a terror to, and such as it was not made for, but to whom it is a praise.

And as touching religion, it is for their nobility, that there be universal liberty for whatever people; let them speak their minds, let there be places and houses set forth where every man may speak his mind, and judgment, and opinion stated. For the king had better let men speak it forth, than let it boil in their hearts and grow to a birth; and those that are sober men, and wise men, ministers of the gospel, let them inform and instruct, with meekness; for the man of God must have patience, with spiritual weapons, not with carnal, by force and compulsion, but with love; and this is the way to overcome. Let him not quench the spirit, nor limit the people of the Lord, but stop all such as would do so, and that would force men to act contrary to their faith and consciences, which is to commit sin, and to the weakening and perishing of them.

Let him be Jew, or papist, or Turk, or heathen, or protestant, or whatever sort; or such as worship sun, or moon, or stocks, or stones; let them have liberty where everyone may bring forth his strength, and have free liberty to speak forth his mind and judgment.

For the ministers of the gospel, who have the spiritual weapons, need not fear any of them, for they have the shield of faith, the armor of light, and the breastplate of righteousness; they are armed soldiers with spiritual weapons, and they need not cry out to the magistrates for the outward staff, and sword, and bag, and jails, and prisons to help them, as the Jews did against the apostles, “[help, men of Israel, these are the men that turn the world upside down.](#)”

But you never read that ever the apostles or Christ did cry, or make their complaint to any power of the earth. It was below their master's command, Christ Jesus, who had all power in heaven and earth given to him, who commanded them “to love enemies;” and so all true christians are not to persecute them that are contrary-minded to them.

Because those now that profess the name of Christ persecute one another, they manifest that [they have only the form, and not the power.](#) For if they had the

power they would love one another, and enemies also. The heathen persecute one another about the worship of their gods, and the Turks about the worship of their Mahomet, and the Jews about their law, and the papists about their eucharist, and other ceremonies; and the protestants about outward ceremonies, judge and persecute one another, which from Christ they have no command, but to love one another, and to be swift to hear, and slow to speak, and slow to wrath.

So they, who have gone to persecuting one another, have laid aside the doctrine of Christ Jesus, while professing his name; for his command is “love, love one another, love enemies, and have all men in esteem;” this is the doctrine of Christ and his apostles. He that loves is not easily provoked, and thinks no evil, nor does he envie; and he that fulfils the law and the prophets, does to all as he would have them do to him; and he that does not, is out of the love that fulfils the law, and is in the envy, and wrath, and out of the forbearance, and not in the patience.

Therefore as I spoke before, let there be houses and places that all may speak their judgment. Let none be persecuted. Let the magistrates keep the civil peace, that people may not strike one another, nor wrong one another's persons; but that they shall be patient to speak one to another. Those who are spiritual-minded satisfy the contrary, and with meekness instruct, and convince, and convert, and bring to repentance. Let them come into them, and bring in the strength of their treasure. Let the ministers convince, if they have the spiritual weapons, seeing they will not go out to them into the nations, to the Jews, and heathen; therefore let there be houses for them to come in among them, “for this is noble, where there is patience to hear,” as Paul said to Festus. Likewise Gamaliel, whose moderation appeared to the apostle, to the stopping them that would have persecuted them, for fear that they should be found fighters against God.

Therefore, moderation, temperance, and sobriety is good; but persecution was ever blind, and so that does not foresee, nor see things present. The apostles' command was, that they should not judge one another about days and meats, but that everyone should be fully persuaded in his own mind, that was the counsel of the apostle, which did not say they should persecute and force about such things, but judged such as were compelling the Romans to observe such things, both Galatians and Romans, and he told them that the kingdom of heaven did not stand



in meat, and drink, and days.

He, who with these things served Christ, was accepted of God, and approved of men. Therefore they were not accepted, who judged one another about such things as meats, drinks, and days; he rebukes their judgment and tells them judge this rather: that they did not lay a stumbling block in one another's way. This is for all true christians to mind, that are of the true faith and foundation, in which the apostles and saints were, in the primitive times, which minds to keep faith and a good conscience.

Christ said, “you are the light of the world, you are the salt of the earth,” to his disciples, his scholars; and he said, “let your light shine before men.” Therefore if they had been quenched and limited, and the apostles might not have spoken because they were fishermen, and poor men; but the priests and doctors only would have spoken; then would not have obeyed Christ's command, and spread the truth abroad, their Father had not been glorified, men had not seen their good works, for heaven and earth must pass away, but not one jot or tittle of his word must pass until all be fulfilled.

So except the righteousness of the christians exceeds the righteousness of the Jews and the Pharisees, who killed and persecuted about religion, they shall in no wise enter into the kingdom of heaven, for the righteousness of the christians is Christ Jesus, whom God loves, and sent into the world, not to condemn the world, but that through him they might have life.

Furthermore he said to his disciples, “love enemies,” and if you love them that love you again, there is no difference between you and Pharisees, for that made and makes the difference, to love such as did hate them, and persecute them.

Christ came to call sinners and blasphemers to repentance, and did not come to destroy men's lives but to save them; and he rebuked his disciples, who would have had fire come down from heaven to consume them that were contrary to them, and also told his disciples they did not know what spirit they were of.

Therefore they, who know what spirit they are of, come to the mind of Christ that saves men's lives and seeks not the revenging or the destroying of men's lives, but

as Christ said, “Father forgive them, they know not what they do.”

Therefore those who do revenge themselves, and does persecute, and be avenged of others, does not do as they would be done by, and does not love enemies, and does not do the law and the prophets, and does not know what spirit they are of.

And Christ said, “when you pray, use no vain repetitions as do the heathen, who think to be heard through much speaking,” which many has said this prayer in Christendom, but the practice is wanting, “forgive us our debts, (thus they ask God, and pray to him whom they have transgressed and sinned against) as we forgive our debts,” so they will be forgiven as they do forgive. Now does this not obligate all men to forgive; if they will be forgiven themselves; which will stop all the hands of persecution?

Now where is this practice in Christendom, men forgiving others' transgressions as freely as they would have the Lord forgive them? This practice is to beg of God, and is often said; but the life [true Christian life] is lacking. The true life is the difference between us and the world, they being such as talk and do not practice.

This is the cause of so much strife, debate, and revenge; men cannot forgive, so they stand bound in their sins. They cannot forgive men that trespass against them, although nevertheless they would be christians, and say these words with their lips, “forgive us, O Lord, as we do forgive them,” (this is the form of sacrifice), in order to have God forgive them their trespasses, as they forgive other men their trespasses. By this deficiency many willfully and wickedly perish in their sins.

If people are forced and driven contrary to their own consciences, gift and proportion of faith, to make shipwreck of both, they go out of the bounds of humanity, and course of nature, into unreasonableness, and setting the whole course of nature on fire, where all the members are unruly and out of order, from the tongue, hand, lip, to the foot. It is said that the unreasonable man does not have faith. Therefore the way to bring people into unreasonableness, and to set the whole course of nature on fire, is to bring and force to act contrary to their own consciences, and contrary to their measure of faith, and what is not of faith is sin. Therefore to keep people in the reasonableness, is to let them have their faith, and



not act contrary to it or contrary to a good conscience; that keeps them both in reasonableness, and nature in its course, and their members in order.

Those who are in the wisdom of God, that is pure and gentle from above, mind these things.

***George Fox***

## *Concerning the Spirit*

A manifestation of the spirit is given to every man to profit withal, 1 Cor 12:7. Now every man profiting is in the *spiritual* things, and the things that are of God, and out of the spirit no man profits, though he profess all the scriptures from Genesis to the Revelation, nor are not likely to see the spirit that gave forth scripture, nor know them, for the spirit is that which does supply every man's need, so all to stand steadfast in one spirit, for in that is the fellowship of the spirit, and the fruit of the spirit is goodness and righteousness. Therefore be you filled with the spirit, the helmet of salvation, the sword of the spirit, by which you war with all, against that which causes the enmity, and by which you are circumcised, who put off the body of sin, and the flesh that is gotten up by the transgression, in which spirit have you the unity and strength, by which spirit you sow to the spirit, and come to reap life eternal, through which spirit you have an habitation in God. Those who are led by the spirit are not under the law, neither do they fulfill the lust of the flesh, which the law takes hold upon, for the spirit does mortify the lust of the flesh, which the law takes hold upon, and that spirit does refresh, and those who are led by the spirit of God, they are the sons of God. The last Adam was made a quickening spirit, to quicken from that, and out of it, which the first Adam fell into, the earthly, and so by one spirit are you baptized into one body, that plunges that down the many bodies. So being renewed in the spirit of your minds, and filled with the spirit, the fruits of the spirit is goodness, righteousness, and so are made all to drink into one spirit, and all that does drink into this one spirit, come into the manifestation of it in their own particulars; by it they come to know baptism, circumcision, true worship in the spirit and truth, and the Lord God the Father of spirit and truth. By this spirit they know all the seducing spirits, the spirits of error, the spirit of witchcraft, and spirits that be unclean; and by this

spirit by which they are led into all truth, they try the spirits that gets the saints' and prophets' words, and is not in the spirit that they were in that gave them forth, and so have not unity with them. By this spirit have the saints discerning, and in it have they fellowship, and in it do they sing, and it gives them the true wisdom, it is called the spirit of wisdom, and in it they come to walk, and so then not to fulfill the lust of the flesh, that be in the transgressing spirit, under the spirit of the power of the air, that rules in the children of disobedience; and those who have not the spirit of Jesus Christ are none of his. In this spirit are the mysteries spoken, and in it is the fight, and that which does unseal and open the spirit of understanding and knowledge, that gives both to understand and know, and this must every man come to know in his own particular, for woe is unto them that are covered, but not with the spirit, they are covered with transgression, sin, Iniquity, death and darkness, and grieve, vex, quench, and transgress the good spirit of God in their own particulars, and so grow up in the spirit of strife, and hasten and bring forth folly and perverseness, and their own sorrow. It is that spirit that God will cut off, which has kept out the steadfastness from God; and the Lord said, "I will pour out of my spirit on all flesh, and my sons and daughters shall prophesy," and the spirit of the prophets is subject to the prophets, so there is unity; and except a man be born of water and the spirit, he cannot enter into the kingdom, though they may profess all the scripture of the saints, given forth from Genesis to the Revelation. In the first birth following his own spirit he sees nothing; and the apostle said, "pray always in the spirit, by one spirit have access unto the Father, and quench not the spirit, and I will pray with the spirit, and with the understanding, that all supplications, prayers, intercessions, giving of thanks be made for all men, for rulers, and them that be in authority."

The spirit helps our infirmities, for we know not what we should pray for as we ought, but the spirit itself makes intercession for us with groans which cannot be uttered; and he that searches the heart, knows what is the mind of the spirit, because he makes intercession for the saints according to the will of God; so to pray always in the spirit, all supplications, and for the saints. So those who pray not in the spirit, cannot intercede to God the Father of spirits, for it is that which makes intercession, and helps the infirmity; and the flesh is weak, but the spirit is ready. That which is weak lies the infirmity, and men know not what they ought to pray for, but the spirit which gives them the understanding, in which they are to



pray, which makes the intercession to God, in which people must pray always; all supplication must be in the spirit, and all giving of thanks for all men, and praying for all rulers that be in authority, and supplication for them, and prayers and thanks. The spirit lets them see their mind, and this prayer in the spirit is acceptable to God, which makes intercession to him the Father of spirits, according to his will. For the spirit is that which helps the infirmity, in which they must pray and make intercession, and give them the understanding to see the flesh is weak; which infirmity of flesh that is weak, they have a form, and its own form of prayer without the spirit, and think to be heard for their many words, which is called babbling by Christ, and not justified, for the justified are in spirit, for it is in it they must pray in, which gives them both the knowledge and understanding, and intercession, and is a helper, which the other praying with death, flesh, out of the spirit, which thinks to be heard with many words, which is called babbling, which makes no intercession to God, and is without the understanding, and this prayer is judged among christians and Jews, by Christ. God overturns, who is a spirit, and must be interceded unto in the spirit, and in the spirit supplication, prayer and thanks is heard of God, for the spirit is the light by which they must see and ask according to *his* will, who would have all men to be saved, and come to the knowledge of the truth. If all men would come to the knowledge of the truth, they must come to that which reproves them, and leads them into all truth, and to the Comforter. None can lift up holy hands, and pray without wrath and doubting, but those who are in the spirit that makes intercession to God. Those that do not always pray in the spirit, pray by the letter that kills, and do not pray by what gives life or intercession to God. Neither have they holy hands, but are full of wrath and doubting. Neither are they ministers of the spirit, or do they know the ministration of it, which is more glorious than that of the Old Testament, which was glorious in its place; but the ministers of the letter, that profess themselves beyond the law, and do not pray in the spirit, run all on heaps about the words, out of the spirit, and are the killers. For those who pray in the spirit and sing in it *through* the spirit and the faith, obtain the promise of the living God. Those who are in the spirit, are not under the law, nor under the curse of it, but in that which fulfills it; and the spirit brings them all from the rudiments, traditions, and ordinances that are in the world. Those who walk in the spirit, and are in the spirit, walk over them all, and see over them all; and the prophet says, “you gave them your good spirit, to instruct them, and they rebelled

against it," Nehemiah 9:20,26. So those who rebel against God's good spirit, rebel against the God of heaven, the King immortal, and go into error and ignorance, and from the good spirit of God, which would instruct them, and give them understanding, in which they must pray and worship, in which they must have access to God. So these are in the spirit of error, and the spirit of antichrist, and the spirit of bondage, the unclean spirits; and come to be the familiar spirit, and of divination, the proud spirit, and the spirit of whoredom, and perverse spirit, and spirit of jealousy, and come to be the frogs that go abroad to deceive and creep under every mountain, and hill, and rock, croaking with their unclean spirits like frogs, become the evil spirit, which the saints of the living God must try with the living spirit, who have the knowledge, the spirit of judgment, the spirit of meekness, the spirit of understanding, the spirit of glory, the spirit of grace and supplication, to supply the wants of all people that want, whatsoever wants they be; which spirit brings them over all unclean spirits of error from God's good spirit. Nevertheless the spirit of glory rests upon the sufferers that are clothed with a meek spirit, that have a new spirit. But those who be in the spirit of error cannot pray, nor sing, nor praise, nor give thanks, nor make intercession to God the Father of spirits, nor cannot worship God in the spirit, nor have fellowship in the spirit who are erred from it, and such spirits are tried by them that are in the spirit of wisdom, understanding, judgment and knowledge, who pray in the spirit, in which is their fellowship in that, wherein they make intercession to God. They see the needs of all people, through which spirit they make intercession for them, and this tries spirits and hearts, who has a new heart that serves God in a new spirit, and in it are patient, and have the spiritual weapons, filled with the spiritual wisdom, to war with such as have departed from the spirit, and erred from it, being in the spirit of truth, comprehending the spirit of error, which bondages, that are blind from the ways of God and fellowship, that corrupts and cumbers the ground and earth. But people must pray always in the spirit, for the manifestation of it is given to everyone to profit withal, and the spirit makes intercession to God for them, in that they have profiting in their prayers, and the spirit is the testimony of Jesus the spirit of prophesy, by which they see what they are to pray for, and give the man understanding of the supplication, and necessity, and such come to be sealed with the holy spirit of promise, and filled with both spirit and promise, which those who grieve the spirit, and err from it, and quench it, they cannot pray in, they are not sealed. They do not have their Father's mark in their



forehead, and they are not to be believed though they have all scriptures, being erred from the spirit that gave it forth, their spirits are tried not to be spiritual men, but are tried by the spiritual man that tries all things. Those who came to drink of the spiritual rock, Christ, and receive the spiritual gift from God, and are zealous for them, they come to the spiritual body, and to be blessed with spiritual blessings, and to speak to one another with new tongues, and filled with the spirit of understanding, and built up together a spiritual house, to offer up spiritual sacrifices, these know, feel, fathom, try, and understand all the spirits that be in the world, by the spirit of the living God. Those who have erred from his spirit in their own particulars, cannot sing, pray, give thanks acceptable to him, nor worship him, and are out of fellowship with him. They grieve, quench, rebel against the spirit that should give them understanding, and grace, by which they should pray and make intercession unto the Lord for him, in which they should worship God, and in which they should have fellowship. There are the unclean spirits, who like frogs can creep in every hole, rock, and mountain, and bondages both themselves and others, so cannot serve God in the new spirit, but are proved proud, heady, and high-minded, among the spirits of error, drawing and seducing others into their own spirits, without understanding, without wisdom, without fellowship, without the worship of God, without true praying, without true singing, without true giving of thanks, without patience, and meekness of spirit, of grace, and a contrite spirit, without zeal, without promise, and without the truth, and cannot come into it, without the spirit of truth leads into the truth, without fruits of holiness, without love, the true love, in the spirit of slumber, and those who are, err from the spirit of God in their own particulars, need all these things, and are not subject to the Lord, neither to one another. They cannot make supplication and prayer for all men to their conditions, but overthrow their prayers and their spirits, that are erred from his spirit, for those who are joined to the Lord are one spirit, and are in fellowship with the Son, and with the Father, and have the spirit of understanding, and wisdom, patience, and meekness, and are arrayed and adorned with it. Blessed are the poor in spirit, though never so poor, from it you will inherit the blessing and the promise, and it will make intercession for you to God, and that has the promise that makes the intercession to God, and that prayer and supplication is received of God and accepted. That spirit that makes intercession to God, in that he is worshipped and that brings the grace and salvation, and in that spirit that makes intercession to God the spirit, in that spirit

is God served in a new life, and things received according to his will, and that gives the spirit of understanding and wisdom to try other spirits, in that is the fellowship. The spirit which does not make intercession to God, God does not regards their prayers, nor thanks, nor worship, nor fellowship; it is out of the true understanding, knowledge, and wisdom, and the spirit that intercedes to God.

## *Concerning Faith*

The faith heals, being obedient to it, and the true church is established in the faith that gives victory, and access to God through the righteousness of faith, and having the seal of the righteousness of the faith, and by faith are we saved, and faith remains, and we are satisfied, and come to walk in the steps of faith, having the word of faith in the heart and mouth to obey and to do it, and then by faith you stand and walk, and by faith you are justified, by the spirit of faith. There is one faith, which faith is unfeigned, and in the faith there is great boldness and godliness, and the edifying is in the faith which gives victory and access to God, and in which faith all must ask of God, and in the faith is both stability and steadfastness, and in the faith is the heavenly riches received from God, I say, in the faith of God's elect. So let everyone be faithful according to his proportion of faith that God has given to him; and as God has dealt to every man a measure of faith, in that let him walk, and keep in the unity, and edify one another as faithful witnesses, and ambassadors, and messengers, for God is faithful, that has promised. Stephen full of faith and of the Holy Ghost, all his disputers, and the council, they had no other weapons against him, but to deliver him up to the stoners to stone him to death. By faith the apostles overcame all disputers, stoics, epicureans, and the wise philosophers, that he made them run out, and called him babblers; and by faith in the power of God have many gone as signs in sackcloth, and haircloth, and naked, among all the naked professors, whose coverings have been as rough as sackcloth, and haircloth, and so through faith in the power have you seen a great deal of their coverings taken off by such as have been worse than themselves, and by faith in the power of God have many went with ashes on their heads as signs among professors, that have been covered, and not with the spirit of the Lord. They have seen worse than themselves thrown dirt on their heads, and covered them with dirt and darkness, among whom they went with ashes on their heads; therefore sing and rejoice you prophets and messengers of the most high



God, and everyone have the faith in yourselves, that you may meet in that, for a faithful man abounds with blessings, and all the commandments of God are faithful. The righteous said, “my eyes shall be upon the faithful, and the Lord preserves the faithful, and a faithful man fears God.” Christs said, “Well done,” to the faithful servant, for “you have been faithful in a few things, I will make you ruler over much.” Be faithful in all things to God, and all men upon the earth, for God is faithful, by whom you are called; and having obtained of his holy riches, be faithful, for God is faithful, who will not suffer you to suffer beyond your measures, nor to be tempted beyond your measures. So happy are you to whom the Lord has committed his treasures, who counts you faithful, for if people believe not, yet God and Christ still abide faithful. Therefore you that believe, be blameless and faithful children, holding fast the faithful word, for God is faithful, who has promised; everyone committing your souls unto the faithful Creator of all things; so if you believe in the light by which you see your sins, and confess and forsake, he is faithful and just to forgive you all your sins, having a faithful witness in heaven, Christ Jesus, that everyone may come to see the end of your faith, the salvation of your souls. For your faith and hope standing in God, virtue and knowledge is increased, and in your faith, which gives victory and access to God, have you comfort, and your trial of that work of patience, and the trial of that being more precious than gold that perishes, being found faithful, and that it may flow over the world, giving victory over it, and its foundation, from which the Lamb has been slain of the world, that lies in wickedness.

By faith was Enoch translated, and so by that faith are all from the death to the life, from the darkness to the light, into the endless life, and so by faith comes to stand, in which they come to increase in faith. The faith makes them heirs of God and the promise, which faith gives them victory and access to God, over that which separates from him; and faith, hope and love abides. Those who are of faith, are blessed with faithful Abraham, and have victory over that which makes a separation between God and man, and which brought the curse, who are of the household of faith, and so knows the unity of the faith, and one Lord, one faith, and one baptism. So faith keeps the good conscience, being in the mystery held in a pure conscience, looking to Jesus the author of it and finisher. By which faith you are saved, you are sanctified, you are justified, and the just lives, which gives the victory and access to the Lord, over that which brought the separation from

God, and condemnation in uncleanness, and not pure. Those who purify their hearts by faith witness this, and the fruit of faith which works by love, and gives victory over the enmity. So fight the good fight of faith, which is your shield, for all those who have made shipwreck of it, fight against it with carnal weapons and shields, canes or clubs; therefore. Above all things take the shield of faith, and put on the breastplate of faith, and then stand with your shield, and breastplate, and helmet of salvation, which is the power of God, and the faith of the gospel the power of God, and the cross of Christ the power of God, and your faith in the grace of God which brings salvation, and then hold fast the profession of your faith, for without faith it is impossible any should please God, for they are not in that which gives victory and access to him, which brings plagues, wrath, woe, vengeance, and condemnation, and all their offerings and sacrifices God does not accept, not being in the faith that gives access to him. How should he receive their sacrifice, how can they bring them to him, if they are not in that which gives them victory over that which separates from him, and by which they have access to him? How should they have access to him, and how can they please God, not being in that which gives victory over that which does displease him? The Lord will reward every man according to his faithfulness; so the preaching of faith which gives the victory and access, in which is the unity and fellowship, in which everyone shall know his breastplate and shield to keep off and fight withal, that which made the separation between them and God, through which he shall have the victory; and so who are come to this, are come to the hearing of faith, and going on in the way, and on in the victory, on in the unity, and are come to the end of the law, and to the hearing of faith. There the spirit is received, and faith is in the conscience, and by their faith they have peace with God, having victory over that that made the separation between them and God, and so the heirs of righteousness by faith, and are to inherit Christ Jesus, Gal 3.

## A DECLARATION TO THE JEWS

*For them to read over: in which they may see that the Messiah has come, according to their own prophets, and Gabriel the angel, and according to their own number of time and years, out of Daniel 9.*

— ***By George Fox***



From the building of the temple\*, spoken of by Daniel in the ninth chapter, was seven weeks, or forty-nine years, in which Jerusalem was built; from the finishing of which, there was sixty-two weeks, which is four hundred and thirty-four years, until the baptism of Christ; and after the sixty-two weeks, there was one week, in which the Messiah should be slain, but not for himself; and the people of the prince that should come, should destroy the city, and the sanctuary that was built, and the end thereof should be with a flood, and unto the end of the battle it should be destroyed with desolation, and he shall confirm the covenant with many; for in one week, in the midst of the week he shall cause the daily sacrifice to cease, which death was about three years and a half after Christ was baptized; for says the angel Gabriel, in the last verse of that ninth chapter, “And in the midst of the week, that is three days and a half, he shall cause the sacrifice and the oblation to cease, ..” Christ's sacrifice ends all other sacrifices, and the covenant being confirmed with many of his disciples, they preached it up and down in the synagogues and temples, and among the heathen; and Christ preached of the destruction of the temple after it was built. The Prince, the Messiah, he preached the destruction of the temple, that it should be thrown down, and not one stone left upon another; and it was thrown down, (according to his prophecy,) by the heathen. Christ said “Jerusalem should be compassed about with armies, and trodden under foot, and they scattered abroad over all nations,” which thing came to pass, (according to his prophesy), and never since had you a prophecy that you should be gathered again to outward Jerusalem, and that your walls should be built again.

\*The temple had been built previously, but the protective walls did not exist. It was open to plunder and siezure - without walls or defensive towers. So the temple was incomplete, and Fox was correct to refer to the *building of the temple*.

And now if you believe Moses, Jeremiah, Samuel, Isaiah, Ezekiel, Zachariah, Daniel, and the rest of the prophets, and Gabriel that spoke unto Daniel, you must believe that Christ has already come in the flesh. They prophesied of him, and set the time, and set the year that he should come, which time and year is over, and come, and past, according to the prophets' and angel's words, as you may read what Gabriel said to Daniel, who numbered the time of your captivity, as Jeremiah and Daniel numbered the time of building the temple, and numbered the time in

which the Messiah should come, the Prince.

\*The detailed calculations of Daniel's prophecy of when the Messiah was prophesied to appear are available by [clicking here](#).

Now if Gabriel spoke truth, and Daniel and the prophets spoke truth, then you must believe that the Messiah has already come, according to their words; and whether or not he came in that way according to Gabriel and Daniel and the prophets, that was called a Messiah and a Prince; and whether or not the city was built, and the people were gathered before he came; and after he had come, whether or not such a one was cut off according to the week; if after your city was destroyed, and temple, and your people scattered over all nations, according to the Messiah's prophesy?

And whether or not his covenant was not confirmed with many that were his disciples, that preached up and down the one offering after he was cut off?

And whether or not God did not prepare him a body, according to David's prophecy to do his will, which God accepted more than burnt-offerings, and sacrifices and oblations, who put an end to them, for the overspreading of the abomination that made the desolation, until your offerings were consumed, and the place where you offered?

And whether or not he came poor, riding upon an ass, the foal of an ass, according to Zachariah's prophecy. Zech 9:9. Riding into Jerusalem, who should let the prisoners out of the pit where there was no water, who should give the water to the thirsty, and bread to the hungry?

And whether or not you hid your faces from him, he being a man of sorrow, and acquainted with griefs, according to Isaiah's prophecy? Isa 53.

And whether or not you did not stop your ears, and blind your eyes, so that you heard not, nor saw not when he came, and so you have lost the number of time?

And whether or not David's prophecy is not fulfilled upon you, who said, "let their eyes be darkened, and their table be made a snare and a trap, and they bow down



their backs always,” as you have been bowed under every government?

That when he came, who was David's Son, that David called Lord the King of glory, your gates were not set open to let him in, but his place among you was a manger.

And did not Malachi prophesy of him, and was he not one of the last prophets among you?

And did not John come to prepare the way before him, who baptized multitudes of the Jews, who was the son of Zachariah, who was put to death by Herod at the pleasing of his daughter's dancing, whom he beheaded in prison on his birth-day?

And did not you persecute many of his disciples, and cast them into prison for witnessing Christ the Messiah, the Prince among you, who was come, according to Moses and the prophets, Gabriel and Daniel?

Did not they often tell your fathers that their eyes were blinded, and their ears dull, that they heard nor saw not?

And did not the Messiah, the Prince tell you, in the days among your fathers, that your house should be left desolate, so are not all your temples, sanctuaries, and chief places of offerings, have they not all been desolate, and have been ever since?

And did not he say unto you that you should see his face no more, until you said, “Blessed is he that comes in the name of the Lord?” therefore if your houses be left desolate there was never no promise of the Lord that they should be built again; but happy are any of you who can say, “Blessed is he that comes in the name of the Lord,” who receives him, receives the end of offerings and sacrifices.

And did not Moses say “like unto him would God raise up a prophet, him should they hear in all things; and he would raise up a prophet of their brethren?”

And the prophets and David witness that the Messiah should come of the seed of David and Abraham according to the flesh.

And was not Joseph and Mary of the household of David, and was not his name called Emmanuel according to Isaiah's prophecy? *Isa. 7:14.*

And lived in the year according to Daniel and Gabriel? *Dan 9.*

And did not David say “he would not allow his holy one to see corruption, nor leave his soul in hell?” he saw the travail of his soul, and therefore was satisfied, according to Isaiah's prophecy.

Therefore, after you had killed him by a shameful death upon the cross, and buried him, did not he rise again and saw no corruption, whom neither death, bonds, nor grave could contain nor hold? Although the priests gave the soldiers money to say that his disciples stole him away by night, who now remains in heaven at the right hand of God until the restitution of all things, who after his resurrection was seen of many brethren, and many witnesses, who were the witnesses of his resurrection among your forefathers, and among whom (your fathers) he wrought many miracles, and did many wonders, to the astonishment of the very heathen, and of many of your forefathers, yet their hearts being hardened, and their eyes being blinded, and could not, nor would not, neither see nor believe, therefore he pronounced the woes against you which is come upon you; and he does enlighten every man that comes into the world, and is that which checks you for sin and evil, which if you believe in the light you come to receive him that all the prophets, Moses, and Gabriel spoke of, who is the Prophet that is to be heard, and King that Daniel prophesied of, whose kingdom is an everlasting kingdom, and dominion and everlasting dominion that has no end, who is the stone cut out of the mountain without hands, that dashes all that is contrary to it, and becomes a great mountain, for you are hewing and cutting, as all other heathens upon the earth, and making mountains with hands, and so nations or kingdoms; this stone without hands that is cut out of the mountain without sword and spear, breaks all to pieces, and it becomes an everlasting mountain, and an everlasting kingdom and dominion, whereby swords and spears are broken in ploughshares and pruning-hooks, whereby nation shall not lift up sword against nation, neither shall they learn war any more. *Micah 4.*

And Jeremiah prophesied of your captivity seventy years, and he said, “when you were brought into the land, and all nations should be gathered to it in Jerusalem,



and when you increased and multiplied in the land,” in those days, said the Lord, “They shall say no more the ark of the covenant of God, for it shall come no more to be minded, neither shall they remember it, neither shall they visit it, for that shall be done no more.” Jer 3:16-17

And Jeremiah said in the 31st chapter, “Behold,” said the Lord, “the day comes that I will make a new covenant with the house of Israel, and the house of Judah, not according to the covenant that I made with their fathers when I took them out of the land of Egypt, which covenant they broke; but this shall be my covenant that I will make with the house of Israel after those days of their captivity and return, I will write my law in their heart, and I will be their God, and they shall be my people; and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me from the least to the greatest of them,” said the Lord, “for I will forgive their iniquities, and remember their sins no more;” now this is the Messiah, and this was promised and prophesied how after he should come into the land, which came into the land of Jerusalem, according to Jeremiah, and Daniel, and Gabriel, and Ezekiel, their words and prophecies.

And Jeremiah said, in the 33d chapter, “after they were carried away captive, that they should be brought again into the land, and the Lord promised that good thing, he would cause his branch of righteousness to grow unto David, and he should execute judgment and righteousness in the land, and in those days Judah shall be saved, and Jerusalem shall dwell safely, and he should call and say here is the Lord our righteousness [mark,] that calls Judah and calls Jerusalem, that makes them to dwell safely.” And thus said the Lord, “David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests and Levites want a man for me to offer up the burnt-offerings, and the meat-offerings, and to do sacrifice continually.” Now this was to be after their coming into the land, and after the Messiah was born, and the branch of righteousness sprung, and he should sit upon the throne of David, and execute judgment and righteousness in the land. Then the priests and Levites should have their men to offer meat-offerings, and burnt-offerings, and sacrifices continually, and this was after Christ was come; but when he was offered up, a sacrifice himself, that one offering once for all, who judged and executed judgment among you before he was offered up,

both among the Jews and at Jerusalem, when he I say was offered up, he caused those things (the offerings,) to cease, and fulfilled them according to Gabriel's words and Daniel's prophecy, and ends the priesthood, the Levitical priesthood, who came not of the tribe of Levi nor Aaron, but of Judah, that lion; so in one week in the midst of the week he should cause the daily sacrifice and oblation to cease, and so this was the new covenant prophesied of by Jeremiah, and this was he that Moses prophesied of, like unto him would God raise up a prophet which the people should hear.

And Stephen witnessed him before the council in the days of Herod, whom your fathers caused to be stoned to death.

And after this covenant had come, you would say no more the ark of God, nor mention it, nor let it come into your minds. This was after you were to come into the land as Zachariah's prophesied the destruction of Jerusalem, who prophesied again, that Jerusalem should be safely inhabited, and those who fought against Jerusalem should come up to worship year by year, and keep the feasts of tabernacles; and the Lord would smite the heathen and Egyptians that came not unto Jerusalem, that came not up to keep the feast of tabernacles; and the pots in the Lord's house should be like the bowls before the altar, and every pot should be holy, and all those who sacrificed, should come and take of them, after the people were come to worship at Jerusalem, and the mountain which was a place of worship; when Christ said to the woman of Samaria, "the time was come and now is, that neither at Jerusalem, nor at this mountain, but those who worship the Father, shall worship him in spirit and in truth, for such the Father seeketh to worship him."

Now this was before Christ was offered up that ends the offerings, altars, sacrifices, feast of tabernacles, for the Lord should come, my God and all his saints; and the Lord should be king over all the earth. When Jerusalem was safe, and nations came up to it, there was the feast of tabernacles to be kept, but after Christ was offered up, though those things were practiced in the days of his flesh, while he was upon the earth, and did not cause them to cease until he was offered up, but then he ended them; and then he prophesied of the destruction of Jerusalem, and the walls, and your scattering over all nations, and did not



prophesy of your bringing back again to offer, and to sacrifice and keep the feast of tabernacles again at Jerusalem, and did not say that your outward worship should be set up again at Jerusalem.

But the scattering was for the bringing in of the Gentiles, according to the promise of God by his prophets; “I will give him for a covenant and a light to the Gentiles, and he shall be my salvation to the end of the earth;” which many of the Gentiles now have received and believed the covenant of light promised to the prophets, though many of them do not live the life, through whose lives and fruits the name of the Messiah is dishonored, and the unbelievers hardened through them that profess him in words, and deny him in life. Nevertheless, the foundation of God and the new covenant stands sure, and his promise agreeable to all his prophets, and Gabriel's words, as you may number Daniel the ninth yourselves, that in such a time the Messiah was to come.

And whether or not such a one was not born in the same year, when all Jerusalem was in an uproar at his birth; Herod gathered all the chief priests together, and demanded of them where Christ should be born, and they said, in Bethlehem of Judah, for thus it is written by the prophets; so whether or not such an one did not come according to the prophets' words, and suffered according to his words, and his garment parted, and was cast lots for, according the prophets' words, and one of his own disciples betrayed him for thirty pieces of silver, according to Zachariah's words.

And as it is written, blindness happened unto Israel until the fullness of the Gentiles is come in, and so all Israel shall be saved, as it is written, “The deliverer shall come unto Zion, and shall turn away ungodliness from Jacob, and this is my covenant with them, when I shall take away their sins;” for that is it which blinds, and the light which is the covenant, is that which opens the eye, in which the Jews and Gentiles are one.

So the Lord will save now through the blood of his covenant, and the offering, the sacrifice Christ Jesus, who destroys the devil, the old liar, and the author of sin, who has imprisoned his people, and brought them into the pit, where they have wanted the water; and he, the Covenant and Messiah, brings the prisoner out of the pit, and gives the water, and returns the prisoner of hope, and renders double

to him that has imprisoned; and he is called the Saviour, and he is Israel's Saviour, and the Gentiles' leader and covenant, yes, the salvation to the ends of the earth, whom the isles wait for; and the prophet said, "Kings shall be nursing fathers, and queens nursing mothers," *Isa. 49. 23.* and they shall worship with their faces downward, and lick the dust of the earth, for the Lord had said, "he would lift up his hand to the Gentiles, and standard to the people, and they should bring their sons the Jews in their arms, and your daughters should be carried upon their shoulders, the Gentiles;" the Gentiles that had carried them away captive, and the Lord would make them bring them back again, that had scourged them - and nurse them, and carry the Jews, and lick the dust, and so you were brought again to your own land. Did not Cyrus and Darius and others aid you, and has not the Lord lifted up his hand and his standard to the Gentiles, which many have received?

Isaiah was the son of Amos, and prophesied about seven hundred and seventy-eight years before the Messiah was born; and he prophesied of the Jews to be carried away captive by the heathen; and how that the Gentiles should be nursing fathers, and kings should stoop down, and bend down, and be made to carry them again, and be nurse to them and that the Jews should get a-top of that which captivated them, and this was the carrying away from Jerusalem, and the carrying again to Jerusalem; who also prophesied of the Messiah that should come among them, to whom they should hide their faces, among whom the Jews Isaiah was a sign and a wonder to both the houses of Israel and Judah which was before they were carried away captive, who were degenerated from the Lord by their idolatry, their sacrifices, their offerings and their temples that he turned them from, and said, "the Most High dwelled not in temples made with hands; and he that offered sacrifice was as if he blessed an idol;" he prophesied in the days of Hezekiah, king of Judah. *Isa 37:1-2, 2 Kings 19*

Jeremiah prophesied in the days of Josiah, and in the days of Amon; Zedekiah, Zachariah, and Haggai prophesied in the second year of Darius, five hundred and nineteen years before Christ. *Jer 1:2-3*

And Christ came not according to your minds, in pomp and glory, as the kings of the kingdoms of the world does and did, but he came meek poor, and despicable,



and having no beauty to be desired, and a man of sorrows and griefs, from whom you hid your faces, and crying away with him, he should not reign over us; you would have no king but Caesar and desired a murderer, and crucified him. When Pilate said to you “behold your King,” and washed his hands from his blood, you cried “let his blood be upon us and our children;” who has been, and brought the misery upon yourselves and your children; and David's words have come upon you, who said, “let their children be vagabonds,” which has been to this day, both from your God, and your own nation.

Friends, in the 22nd Psalm, did not the saying of David come to pass by you upon Christ when he was upon the cross, did not you say, “he trusted in the Lord, let him deliver him?”

Secondly, Did not you part his garment, and afterwards cast lots for his vesture (according to David's prophecy,) when you put him to death?

Thirdly, Did not you pierce his feet and hands when you nailed him to the cross, according to David's prophecy in the 22d Psalm, did not you fulfill his saying?

Fourthly, Did not you give him vinegar and gall to drink, when he was upon the cross, according to David's prophecy in the 69th Psalm; and did not you stick in your outward things as a snare and gin, and did not God pour forth his anger, wrath, and displeasure upon you, according to the prophecy of David, who called Christ Lord?

And the prophecy of Jacob to his sons, and to Judah, who said, the scepter should not depart from Judah, nor the law-giver from between his feet, until Shiloh come, and the people should be gathered unto him, unto Shiloh. Has not the law departed from Judah, and the government and scepter? Where is his rule, if you say it has not departed? Did not Shiloh come according to Jacob's and Daniel's prophecy and Gabriel's words in the days of Herod, before the scepter and the law had departed from Judah? So Shiloh having come, the people are gathered to him, and gathering, according to Jacob's prophecy; and the scepter has departed from Judah this 1660 years [2008 years now].

Where did any prophet ever say that you would be brought again into your own

land, to your outward worship, sacrifice, and the rest of your ceremonies, after Jerusalem was destroyed, and the Messiah offered up, according to Daniel, Gabriel, and the rest of the prophets.

Did not all the prophets prophesy of the new covenant to you before, and in your captivity, and that your gathering should be unto him, and that he should come when you were out of captivity in your own land?

Now if you can believe the prophecies of Moses, Isaiah, Jeremiah, and Daniel, Gabriel, and Ezekiel, you must believe that the Messiah has come, and receive the new covenant.

And the Lord said, he would gather his people from the mouth of the shepherds, and teach them himself, and set one King over them, which Teacher and King many do witness.

From a lover of all souls, and of the whole creation of God,

***George Fox***

**Further Early Quakers Writings Addressed to to the Jews on this Site are:**

| <b>Title</b> (Click to read)                                    | <b>Author</b>          |
|-----------------------------------------------------------------|------------------------|
| <b>A Mirror for the Jews</b>                                    | <b>George Fox</b>      |
| <b>A Visitation to the Jews</b>                                 | <b>George Fox</b>      |
| <b>The Love of God to the Jews</b>                              | <b>Isaac Penington</b> |
| <b>To the Jewish and Hebrew Nation</b>                          | <b>Margaret Fox</b>    |
| <b>Hundreds of Old Testament Prophecies Fulfilled by Christ</b> |                        |





Volume 4, *The Works of George Fox*, Doctrinal Books I, Continued

Text in [Light Blue](#) or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

# TO ALL THAT PROFESS CHRISTIANITY, ARE THESE FOLLOWING PARTICULARS

*Concerning their Name of Christians, Loving Enemies, the Worship in Spirit, Gospel Fellowship, their many Heads and Baptisms, their many Churches, their disagreeing about Scripture Interpretation.*

—***By George Fox***

1. Friends,—You have had the name of christians, [which name has come by tradition](#), and succession, and has been so kept up since the apostles' days; but the life, and the power, and the love, and the wisdom that was among the apostles and those in the wisdom of Christ, you have been out of generally, including you kings, princes, rulers, teachers, and people, high and low; and God is only served in the life and power of God. Now you christians, who have this name as after Christ, but are found in the old life one with another, and in it one against another, this is in the apostasy and degeneration from the life and power that the apostles were in, in the primitive times. Therefore you, who are called christians, have been broken into so many sects and heaps, and so many heads and names, each one hating another. The has occurred because you are all out of the power and life of Christ, and his wisdom, [which the apostles were in](#), which is gentle, pure, peaceable. Now you kings, princes, rulers, teachers, and people

called christians, you are not peaceable one with another, and so are not in the wisdom that is from above, and you are not gentle, neither are you easy to be entreated, and therefore are in the wisdom below, below (I say) from that which is from above. So therefore assess yourselves and your condition, for the wisdom that is pure from above, is gentle and easy to be entreated. Now if all kings, princes, rulers, teachers, and people high and low, were in this state, then there would be no falling out; they would bear the badge of their master Christ and that which the apostles were in, and there would be no strife in the whole family of Christendom; for strife is out of the peaceable state, and gentle. Therefore assess yourselves, your state, and your wisdom, compared to the apostles' wisdom that they were in, and what a degeneration and apostasy there is, and has been from that early church state.

2. Christ said, “love your enemies,” and again he said, “love one another,” and that is the mark by which you are known to be his disciples; now let all Christendom look upon themselves, and among themselves, and see how they have loved one another, and do love one another, and how they have showed the mark of disciples. Now if they had loved one another, they would not have hurt or hated, nor gone to war one against another, the ground of which has come from their lusts, who have professed the name of Jesus, but trampled his command under their feet, which command is to love one another; and so hatred, lusts, war, contentions and strife are uppermost. So now by this you may see there has been a degeneration and apostasy from the command of Christ, in life and practice, and so in this his name has been dishonored. Now to love one another, is not to war one with another, and to love enemies, which is his command, and so not to war with them, nor strive, nor fight. Therefore now mind and remember, you that have professed the name of Jesus, how out of this life and command of Christ you are found and in the degeneration and apostasy from it, and so separated from the apostles which were in it;



and that is the cause that you are in heaps among yourselves, and have so many enemies abroad, for love makes friends, and overcomes both among yourselves, and abroad.

3. If you were in the worship of God in the spirit, and in the truth, that is that which the devil is out of, then would you be all in unity, for unity is in the truth, which is before enmity was. Now from this worship in spirit and truth, which Christ set up among the apostles, has there been a degeneration in Christendom, and an apostasy; for if they had been all in it, that is to say in the spirit, and in the truth, they had been in that which the devil is out of, who is the author of enmity, and in the one standing worship, which is above the devil's worship, and the worshipping of angels, and the will-worship; and in the spirit is the fellowship with God, and with one another, and with the scripture, to what state they were spoken.
4. If you had all been in the gospel fellowship, (that is to say, that which is called Christendom), which gospel is the power of God, which power of God was before the power of darkness was, in which power of God is the everlasting fellowship, which is the church-fellowship which was among the apostles, from which there has been a degeneration and apostasy, from the gospel the power of God, which goes over the power of darkness, which has darkened life and immortality from them, and in this power of God, the gospel is the mystery of the fellowship, which is above all other fellowships in the world, which must have an end; but the fellowship in the power of God, the gospel, (before the power of darkness and the world was, and its fellowships), shall never have an end. Men having gone out of the power of God, and degenerated and apostatized from that, is the cause that they have gone into so many fellowships, and not into unity, but one against another, for the unity and fellowship is in the gospel, the power of God, (which is as I said before), before enmity was, and in which no enmity can come, and this is the standing everlasting fellowship of the church of God.

5. The state of Christendom being gone into so many heads, and so many baptisms, is because they are out of the power and spirit, light and life of Jesus, which the apostles were in, and from that degenerated and apostatized, and from Christ the one head, and one way, gone into so many, and so in general being erred from the spirit and power of God in themselves, which spirit should baptize into the one body, and so bring to the one head Christ, and to plunge down all the corruptions which come through the enmity in man or woman, which is the cause of so many bodies, and so many heads, and so many baptisms, and so many ways which the many heads cry everyone for his way and baptism, lo here, lo there, which sets up so many broken cisterns, that hold not the living water; but the one baptism with the one spirit, which plunges down the corruption which is gotten up by transgression, and the fall from God's image and holiness, brings into the one body and to the one head Christ, the head of the body, and so all to drink into the one spirit, where the water of life is felt.
6. The state of Christendom in general has devolved into many churches, (so called), with every church miscalling one another, and warring and striving and fighting one with another, and hating, and killing, and slaying one another, and persecuting and imprisoning. This is the state that is apostatized and degenerated from the apostles in the primitive time, and from Christ's doctrine, who said, "Let the tares and wheat grow together," and so does not fight against the world, for the church is made up of the wheat; but the state of all Christendom being on heaps, church against church, and so many in it striving one with another, is because they are not in the life of Christ Jesus, and in his power and wisdom, and in his commandment, which is love, which commandment he gave forth, who said, "This is the commandment I give unto you, that you love one another:" so if christians' feet were foul and unclean to the sight of one another, they should wash them, not imprison them or kill them, for Christ said, "He came not to



destroy men's lives, but to save them:" when his disciples would have had fire come down from heaven to consume them that were contrary-minded to them, (as the prophet had done) such spirit Christ rebuked, and told them "they knew not of what spirit they were of." Now what spirit has Christendom been of, that has killed and persecuted one another about religion, church and worship; have they known of what spirit they have been of? and this has manifested it to be the birth born of the flesh, and not to be the birth born of the spirit, apostatized, and so lost the fruit of the spirit, which is love, gentleness, and peacefulness, etc. But the church is in God. 1 *Thes* 1:1. Now Adam and Eve being put out of the garden of the paradise of God, because of transgression, and so the sons of Adam, and daughters of Adam in the fall, out of God's image, righteousness, and holiness, which their father Adam, and their mother Eve was in before they fell. Now this state in the fall is the state of many churches, but those who come to the church in God, they must come out of that state that Adam and Eve, and their sons and daughters were and are in, in the fall, up into the state they were in before they fell; and so to be renewed again up into God's image, which in the fall is lost, and up into his righteousness by Christ Jesus, who is the way to God, and the head of the church that is in God. So must all the sons and daughters of Adam scattered up and down the face of the earth, of what sect or worship they are in, in the fall, in the state that their father, Adam and Eve were in, in the fall, they must be brought off to know the state that they were in before they fell, if they come to the church that is in God the Father of Christ, who is the head of it, and there is more in this.

7. This state is why all Christendom is on heaps about the scriptures, and the interpretation thereof, the teachers and people, and likewise about maintenance of their ministers, and are gone into so much idolatry, and inventions and traditions of their own, and compelling people unto them, such as meats, drinks, days, images and outward things, is, that they are apostatized and degenerated from the life the apostles were

in, and the spirit in the primitive times, and so not being in the life of the prophets, and the spirit of Christ in the apostles, which should open to them the scriptures, from which spirit of God they were given forth, and of God they were learned, the scriptures of truth cannot be broken, but must be fulfilled. So men and people, high and low and teachers, are not in the same spirit as the prophets, Christ, and the apostles were in, which lead them to speak forth scriptures, in which spirit the prophets, Christ and the apostles had unity and agreed; and Christendom in general being not in this spirit, they are all on heaps about scriptures, and the private interpretation thereof, and therefore they set forth such great books one against another. Now, if that they were in the spirit which gave forth the scriptures, it would have been their bond of peace, and in it they would have all had fellowship and unity with God, from whom they had learned, and with scriptures, and one with another, for in the spirit that gave them forth is the standing fellowship, and with it the scriptures are seen, opened, and interpreted. Men since the apostles' days, not being in the spirit that gave forth scriptures, they have said that the tongues were the original, the beginning of which was Babel, and these tongues made them divide which have degenerated from the apostles, who said, "the tongues shall cease;" and John in the Revelation, said, "they must be redeemed from tongues," and Pilate set the tongues a-top of Christ, when he crucified him. So this is cried up, which men must be redeemed from, and must cease, the beginning of which is Babel, and which was set a-top of Christ, this is cried up among such that be apostatized from the apostles, to be the original, and to make divines, that be out of the spirit, life and power, that the prophets, Christ, and the apostles were in. For the life, spirit and power that the prophets, Christ, and the apostles were in, which brings people to know the scriptures, given forth by the same spirit, and God of whom they were learned, and to see the ceasing of tongues, and to see the beginning of tongues at Babel; and to see the beginning before the fall, this is the spirit, power and word of God which made divines, and makes divines,



and in which the original is known. This gives to see how Christendom has apostatized from the apostles' doctrine, life and practice, which if people come out of, they must come to the light, and feel and see the life of Jesus, and his power and spirit in their own particulars, with which they may see the light, life and power the apostles were in before the apostasy, in which is the unity.

There is one faith which justifies and purifies the heart, which is the gift of God, which gives victory over all that which has separated man from God, by which faith man has again access to God, and in which faith he pleases God, and in this faith is the unity of the church, and saints, which is in God, and this is the true church faith, which has been apostatized and degenerated from, since the apostles' days, by the generality of Christendom, I say from this faith that works by love, which was among the apostles, but the apostates and degenerated ones are in the hatred, and not in the faith that works by love, their fruits declare it.

## CHRIST'S LIGHT

*The only Antidote to overcome and expel the Poison of Satan's greatest Temptations.*

**—By George Fox**

The ground of desperation is out of the light, for Cain when he despaired went from the light, that killed the just; Gen 4:8, he that killed the just within, killed the just without; and Esau, who despised his birth-right, who was a profane person, did seek to kill the just; and he that rose up against the beloved of God, Matt 27:5. David, he despaired, he saw the wicked risen up against the just: and the Jews did despair, and doubted, they did not believe in the light, They were against the just, though they professed all the

scriptures; and Judas who despaired, and turned from Christ the light to the changeable priests; so the cause of desperation is going from the light, for that which leads to presume, will lead to despair, which rises up in that nature which acts contrary to the light, and that is it which wanders to and fro, up and down, and hunts abroad, and builds that which God confounds. “I am the light of the world, and enlightens everyone that comes into the world,” said Christ, he by whom the world was made. Now everyone being enlightened with the light that comes from him who is not of the world, who was tempted in the world to make himself away, who was tempted to lust after the creatures, who was tempted to worship the devil, who is out of the truth, but overcame all, Luke 4:9-14, John 16:33. Now everyone of you that come into the world, having a light from him that is not of this world, that was thus tempted, who entered not into temptation; it is not a sin to be tempted, for he was tempted, but to enter into the temptation: so if you see temptations with the light that comes from Christ, the light, the truth, and the life; look at him who was tempted, who overcame the temptations, who was not of the world; having a light from him, whose name is called the Word of God, who said, “because you have kept the word of my patience, I also will keep you from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth, Rev 3:10, so it shall not prevail over you, which shall come to try all that dwell upon the earth. For having a light from the word by which all things were made, and keeping the word, the power is received against all temptations, and they shall not come near. Are you tempted to make away with yourself? So was Christ. Heb 4:15. Look not at the temptations, but look at Christ, and there you will receive power. Are you tempted to the creatures? Does the devil, he that is out of the truth, who is a destroyer, tempt you to the creatures? So was Christ, he by whom all things were made. Are you tempted to worship the devil? Luke 4:3-7. If the devil, who is out of the truth, tempts you to worship him, look to Christ, who was tempted, and who overcame. Look to him who overcame, he is the captain of our salvation, Heb 2:10. So everyone having a light from Christ Jesus, which is given to him to watch, and to pray, and to seek, and to knock



after Christ, who is the door, the way, the life, the covenant of peace. So don't look at the temptations, but keep looking at Christ, neither be troubled at them; but look to him from whom your strength comes, that lets you see them, and there stand still, for there salvation is received, and your strength. Have you made a covenant with death by acting contrary to the light in your consciences? Have you made covenants with hell, the grave, and Satan, all of which is out of the light and out of the truth; for the devil is out of the truth, and is the destroyer and devourer. Therefore being turned to the light which comes from Christ, the covenant of God, God's covenant of light, there waiting, the covenant of death is broken, and in it believe, for there God's mercy is received, against which covenant hell's gates cannot prevail, let her open her mouth never so wide; and all the bonds of iniquity, promises which you have made with the fleshly mind, and the lusts being turned to the light, the covenant of life breaks all the bonds and promises of the fleshly mind. Therefore in patience wait in the light which comes from Christ, the covenant of peace which you may receive to have peace with God. Never look at the temptations, but look only at the light which shows them to you, and there stand still to receive power from him, from whom all power is received. That which is out of the truth is what tempts you to draw from the light, and from the truth, and out of it. Therefore everyone, having the light from Christ, who is not of the world, but which has come into the world, will let you see the temptations. Those who keep the word, they shall not be prevailed upon, but power shall be received by them to trample upon all. The worship in the spirit and truth will be known, and the wisdom by which all the creatures were created, will be received, with it to use them to the glory of God, to which end they were created. That which is out of the truth is what tempts to murder, for the murderer, which is out of the truth and out of the light; with the light he will be seen, judged, and condemned. He, who before lifted up and exalted himself, will be brought to despair; but by learning of Christ the light, who is meek and lowly, he who is out of the light, is kept out and down. But before this, the devil will tempt into the creatures, to get your mind into the creatures, he who is from the light, and from the life; and so he is a devourer of them, and so out of the wisdom of them by

which they were created. Therefore, as I said before, wait in the light, which comes from Christ the life, that with it you may come to receive refreshing from the Lord; and to know the wisdom of the creation, with which it must be used to the glory of the Creator. So having a light from him, by whom the world was made, to whom all power in heaven and earth is given; wait in the light, from him to receive power, which brings out of the world's lusts and defilements, which the light which comes from him will show you all the temptations to the creatures, or the temptation or obeying the will of him that is out of the truth; but waiting in the light, you will come to know the right use of the creatures. So wait for power from the Lord in the light, (which shows you all temptations), which light comes from the Lord, giving you power to stand against all temptations; and so that all may be condemned by the light, that is contrary to it; and so you may come to witness the leaven that leavens into the new lump, and see him that makes intercession, who is able to save to the utmost; and so with the light you may see there is no temptation you are taken with, but which is common to man. So if you mind the light, and in it stand, you will see the Lord giving issue, whereby you will find deliverance standing in the light, which comes from the word, which is a fire, and a hammer, and a sword, which beats down that which is contrary to the truth, divides and burns up, but keeping the word, the temptations will not come near, but the word of reconciliation be witnessed, and the word of faith which makes clean, and purifies, and sanctifies; where the old garment is put off, and the knowledge in the flesh denied, and the knowing in the life, in the spirit, where nothing comes to reign but life and power, where all is overturned, and with the power of the Lord comprehended, the dread and life of the living God, to whom be all honor and glory forever.

***George Fox***

## A MEASURING RULE CONCERNING



# LIBERTY AND PERSECUTION

*And who have been the Persecutors, and who have been the Sufferers from the Beginning.*

**—By George Fox**

Christians should love one another, that is the command of Christ, and is a mark by which they are known to be his disciples. Secondly, they should love their very enemies; and by this they differ from the Jews and heathens, and all other people.

Now as for the late act concerning the people of God called Quakers, there is no penalty laid upon any man for not breaking up of their meetings, or not putting the oath to them; therefore it will try and manifest what spirit men are of, and that which is in people will be made manifest now, because the act is left to the executor of it, without any penalty; which act, had it been in the days of the apostles, would have taken hold of Christ and his apostles, for he had twelve that often met together; and by this he might have but three, for if there were five, it had been in the transgression, who also had seventy disciples more. Now I say, if it had been in the days of Christ, it would have taken hold of him and his disciples. Would Christ (and his disciples), the wisdom of God, do you think, have obeyed this act, and not met with his disciples? Or if the Jews should have made laws to limit him but to four, do you think that Christ the wisdom of God would have obeyed it, or his disciples? Christ also said to his disciples, “that they should wait together at Jerusalem, and not depart;” and they did meet together, and you know that their meetings were different from the Jews and heathen. They were to wait together at Jerusalem until they received power from on high, before they were to go to gather the churches; and this was according to the wisdom of God. If the Jews had spoken to them that they should not meet, do you think the disciples would have obeyed them, or the command of Christ? When the apostles had gathered churches out of the Jews and the Gentiles, they settled them, to whom they wrote their epistles, and built up

one another in the holy faith, and not to forsake the assembling of themselves together: for if we sin willfully after we have received the knowledge of the truth, then consider what is to be looked for; [so now mark,] if the Jews or the heathens, out of whom the Hebrews, the Galatians, the Colossians, the Thessalonians, and the Corinthians were gathered into several churches; if the heathens and Jews had made laws against them, that they should not meet except four, do you think they would have obeyed it? Therefore consider of these things, and do as you would be done by, that is the law and the prophets: did not many suffer in the ten persecutions for meeting together, before there was a pope? Have not many suffered for meeting together, by the papists since; as look through the book of martyrs, how they suffered by the papists, and they called them conventicles [seditious, riotous assemblies of persons]; and also in the times of the martyrs' sufferings in the ten persecutions, and since the ten persecutions, did they not make laws they should not meet? Did they not call them conventicles? Yet did they not meet in barns or houses, woods and fields, as you may read in the book of martyrs? Were these martyrs disobedient in the ten persecutions, and since to the papists, in which so many thousands suffered for meeting together, for not paying tithes, and for not swearing, and not yielding to their principles and practice, that persecuted them? Was it evil in them that persecuted them? Is it good now in that you make us suffer for the same things? So are the martyrs, the persecutors, and you are all one; or the martyrs, and we one, who have suffered all along? whether they have not the nature of the heathen that makes to suffer, and not the nature of the apostles? Likewise, have not many suffered here, as we now, for meeting together, and not swearing now in these days? As consider, in Oliver's days above three thousand suffered imprisonment, and some to death, who suffered for not swearing, and for conscience sake, as many of the martyrs in the time of the ten persecutions did, and by the papists as we do now.

Therefore, consider these things, for it is Christ's command that we do obey, and the apostles' doctrine, which said, "swear not at all." Consider now,



would not they in the ten persecutions, and the papists, have punished Christ for preaching this doctrine, and made him to suffer, (as we do now that own it), who said, “swear not at all, but let your yes be yes, and your no, no,” ... and the apostles for holding it forth; for we do not these things in contempt or rebellion to any man; for our love and tenderness is, that all magistrates and people would live in God's fear, and receive his wisdom, by which all things were made and created, that by that they might be ordered to God's glory, and order that which God has given them under their hands, to his honor, that to God they may be a blessing in their generation.

And consider, Daniel and the three children met, and disobeyed the king's command; and Mordecai, who would not bow, disobeyed the king's command; and the midwives disobeyed Pharaoh's command for not putting the children to death: and the woman who had seven sons which suffered by the king's law, because they would not eat swine's flesh; and one of her sons spoke to his mother, “I will not obey the king's command, I will obey the law of Moses, which our forefathers obeyed.” And Daniel disobeyed Darius's command, which was, that Daniel should not pray; and he prayed, and did not obey his command. The apostles disobeyed the high priest's and council's command, when they charged them that they should speak no more in that name. Yet in the thing that is good, just and righteous, the righteous always have been, and are ever subject to every ordinance of man for the Lord's sake, to such as were for the punishment of evildoers, and for the praise of them that do well, that they might live a godly and peaceable life; [mark,] a peaceable life; for this cause they both prayed, and paid tribute, not that they should bring them into an ungodly life, and without peace, for to that end were the higher powers ordained over the ungodly, that went into the ungodly and unpeaceful life, for the ungodly are unpeaceful, and this is for the praise of them that do well; for the law was made for transgressors, and not for the righteous. So those who be in the higher power are to distinguish the precious from the vile; for not doing so, the prophet often cried against them. When they turned against the righteous, peaceable, and godly, then is the saying known which the

scripture speaks of, “what shall separate us from the love of God? shall principalities, or powers, or thrones, or dominions?” Showing, that there are principalities and powers that would separate from the love of God which they had in Christ Jesus, and that is from a godly and peaceable life. So there is a distinction, to be subject to that which punishes the evil, and there is a suffering by that which would separate from the love of God. Now that which would separate, turns the sword backwards against the righteous; and persecutors were always blind, and could never see, but run upon their friends instead of their foes: and therefore, these things consider and distinguish. God let Adam have liberty in the earth, into which he was driven when he disobeyed his command; and God let Cain have liberty in the earth, after he had killed his brother about religion; and God let wild Ishmael have liberty in the wilderness, after he was put out of Abraham's family, the father of the faithful; and the serpent had his liberty to feed upon the dust of the earth. Now I say, consider, who are they who would not have Christ the just to live upon the earth; were not they them that Christ called serpents, the Jews, the great professors? It was not God's mind that people should be out of the earth: God let Adam and Eve have liberty in the earth, after they had transgressed, though they were not to have liberty in the garden. And Ishmael, though he had not liberty in Abraham's family, yet he had liberty in the wilderness. And Cain, though he had not liberty in the presence of God, yet he had liberty to be a wanderer in the land of Nod. Therefore consider what mind that is that would not let men have liberty in the earth; though he is not of your assembly, yet he should have liberty in the earth. Therefore consider whether it be the mind of God, or against it, yes or no, though the just comes over all these things, and are redeemed from the earth.

And if we must not meet together, how must we stir up one another, and edify one another, and provoke one another unto love, and to good works, if we must not meet together to speak one to another. Consider this with understanding.



The world said, “kiss the book,” the book said, “kiss the Son for fear that he be angry;” and the Son said, “swear not at all, but keep to yes and no in all your communications; for whatsoever is more than this, comes of evil.”

The world said, “lay your hand on the book;” the book said, “handle the word;” and the word said, “handle not the traditions, inventions, nor the rudiments of the world;” and, “this is my beloved Son, hear you him,” said God, “who is the life, and the truth, and the light, and the way to God,” who said, “swear not at all.”

Therefore, cumber not the ground, you adulterers; cumber not the earth, you drunkards; cumber not the ground, you swearers; cumber not the ground, you proud, vain persons; cumber not the earth, you earthworms, covetous persons; cumber not the ground, you oppressors and exactors, and grinders of the poor; cumber not the ground, you persecutor of the children of the Most High; cumber not the ground, you rich gluttons; cumber not the earth, you idle persons, that live in fullness of pleasure, and abundance of idleness, as the stalled ox, as he lies in the mire and the dirt; and as the full-fed horse that must be breathed, with pleasure and sports, and your games of all sorts, and call it recreation for your idleness, out of the service of the Lord; for you who are so full, you need not work yourself down by pleasures, nor go to pleasures to get you a stomach; if you will work it down with labor; work and chastity keeps all sweet, and laboring in the fear of the Lord.

Cain, the first birth, a persecutor, the first birth, a false worshipper; and Cain, the first birth, that false worshipper, turned, and turns against Abel; and Cain, the first birth, out of his stock came up the false worshipper, who was the inventor of harps and organs.

Nimrod's stock, false worshippers, and out of Ham's stock, he came, whose spirit was not covered with truth, but with that which was from the truth; and so that spirit which runs from the truth, is not like Shem nor Japhet, and such worship not God in the spirit.

And they of the old world, that went from the spirit of the Lord, and grieved his spirit, they could not worship God in the spirit.

The Philistines grieved the spirit of the Lord, and they were the persecutors, and they turned against the just.

The Sodomites were the persecutors of the just, and the Sodomites were such as lived in abundance of idleness and fullness, and those that were idle and full persecuted the righteous and the just, and the true worshippers; and those who did, and do so, are the false worshippers.

And Ishmael and his stock, the first birth, who scoffed at the just, and turns against the just, a persecutor, and so are all wild men now.

And Esau, the first birth, the profane person, a false worshipper, a persecutor of Jacob, as many Esaus now, persecute them whom God loves, who hate the first birth, (being persecutors, profane, false worshippers), whom God loves not.

The Egyptians were, and are persecutors, and of the first birth.

And Balaam was a persecutor of the just, and Balaam loved the wages of unrighteousness; and such Balaams are now the lovers of the wages of unrighteousness, and the persecutors.

The Jews that professed the law, the words of God, and did live out of the life of the law of God, such did and do persecute the just; and such professors were always, and now are persecutors.

The persecutors are always such as preached for hire, and divined for money, and taught for filthy lucre; and such shepherds, bishops and priests, that taught for the fleece and the wool, and for handfuls of barley, and for pieces of bread, and so were covetous. Such were and are persecutors, and



false worshippers, and persecutors of the just and the true worshippers of God in the spirit, and those who did so, grieved the spirit.

The scribes, Pharisees and chief priests, that had the prophets' and the saints' words were not in the life of the law, as were the prophets and saints; and yet they professed their words, while they did and do persecute the just, those who are in the life of the saints.

Likewise, all Christians that profess the prophets', and Christ's, and the apostles', and Moses', and the saints' words, and are out of their life and spirit, are the false worshippers, and are the persecutors of the just; and that is the end of all the profession without the life and the spirit of God that the saints dwell and walk in, who are the true worshippers of God in the spirit and truth. Such as are led by the spirit of God, they are the sons of God; and the false worshippers are such as grieve the spirit of God, and yet will get the saints' words, and the sheep's clothing, and not live in their life.

The first birth lives in the kingdom of the world, in strife, a persecutor: the first birth is a birth of strife, and the second birth is heir of the kingdom of the Lord; and the fruits of this birth is love, peace, joy, patience, kindness, gentleness, etc; therefore come out of the first birth, to the second.

Cain, Ham, Nimrod, Ishmael, Esau, Balaam, Sodomites, Philistines, Pharisees, chief priests, Babylon; were not all these envious, wild, profane, idle, covetous, oppressors, persecutors, false worshippers? So you that are of the same nature, and of the same birth, was it not, and is it not the first birth? If it is so, know your own kindred, and come out of this kindred.

Scoffers, scorers, mockers, reproachers, revilers, brawlers, railers, envious men, do you profess God and Christ? These are all evil weeds, and cumbers God's ground. The Babylonians were and are persecutors of the just, and the true worshippers of God; and the Babylonians build up, and throw down, who are out of the standing power, life and spirit of God, which the apostles

and we are in; and so are not upon the rock Christ Jesus, upon which we are, which rock changes not.

***George Fox***

## TO ALL RULERS OF FAMILIES,

*Of whatever sort, herein concerned.*

—By G. F.

**I.** To all rulers of families of whatever sort, who have an authority and command of children and servants, and who should train them up in the fear of God, and in modesty, civility, sobriety, and subjection, and gravity; but on the contrary, the unchristian-like conduct is manifest, and discovers itself, and shows itself forth unto all people. For look upon yourselves and children, how wild and wicked they are: vain, proud, and a multitude of unsavory words. It has been the practice of your servants and children to almost continually come to the elect people of God, in scorn called Quakers, to their meetings, and houses, scoffing, and scorning, and mocking, with all manner of slanderous expressions they can invent, casting upon the same people; and abusing them verbally, and casting mire and dirt, and stones at their windows. If you had either modesty, gravity, or good a neighborhood, you would be ashamed to see your children do such things, or hear of it, which many times have been said before several of you. Thus you act contrary to christianity, in which lies virtue, and also have cast the law of God behind your backs, which is to do unto another as you would be done unto. What, would you have us to mock and scoff, and throw dirt at you, as you go to your meetings, and throw stones at you in your meetings, and break your windows? Would you say this was good neighborhood, or good christianity? Or is it observing the law to do unto another as you would be done unto? So by this, do you not see that your young people are not trained up in soberness? For many old people have encouraged youth and young



people into the same actions, which shows gravity has been lost, when old people should be grave and moderate, and young sober and temperate.

**II.** And also all you masters of colleges and schools, of whatever sort, are you not ashamed to hear of the abuses of your scholars? Have not you been often told of it, and it laid before you? Should you not teach your scholars civility and manners? **Do not evil words corrupt good manners?** Is this breeding and manners, for your scholars to come to sober and civil peoples' houses, and break their windows, and throw dirt at civil people, and throw dirt and stones among them, when they are met together to wait upon the Lord, and mock, and scoff, and reproach, and revile, and slander with the slanderous tongue all manner of slanders they can invent? Would you be so served yourselves, and so done by?

Do you either train up your children in the fear of God, or law, or gospel? Are not you ashamed of these things? Or do you call this neighborly? Or are you not ashamed to look your neighbors in the face? Surely gravity, modesty, civility, sobriety, and the training up children in the fear of God is lost among you; and does not this shame christianity to all forms; for many of the heathen have not been so bad towards us.

**III.** All you heads of colleges, are you not ashamed to see your scholars or hear of their rudeness, and of their unvirtue, and of their unsoberness, and ungraciousness, and of their immodesty in their carriage towards the sober people of God, in scorn called Quakers among you? Have not your young scholars torn their clothes and knocked them down in their channels, and shed their blood in the streets upon your pavements, and torn their clothes off their backs, and thrown dirt and stones and muck among them, and upon them, and broken their windows, and forms where they sat, and leapt among them, and bruised them, and beat them, with the same things that they broke off their forms, and brought drink and threw it in the faces of them that met in the fear of God, and ask for lasses, women, and wenches; are these the two fountains and eyes of the nation, and the two well-springs

of learning, and the two famous universities of the land!\* Oh do not these actions shame modesty, and christianity? Are these fit to be ministers, and trained up ministers of Christ, among whom is no better government? For it is not a few that have come, but sometimes by many scores they have showed these many abuses in and at our meetings. Does not this show impiety, and does not this manifest the orders and the governors, and the masters and heads of colleges to not be grave themselves? Seeing their young men are not sober, manifest the old are not grave, who should train up the young to be sober and temperate. For where there is soberness, and temperance, and modesty, and civility, and gentleness, and meekness, and holiness, and righteousness, is what beautifies a people among you? For would you be so served yourselves, for any other people to come and mock, and reproach, and throw stones and dirt among you in your meetings? Would you call this manners, breeding and gravity? Do not these actions shame both master and scholars, and dishonor virtue, breeding, and manners, and render to all strangers the incivility of their schools? We have found more gravity among the heathen than these two observations of the nation, which have not the name of piety, whose actions declare against it. Therefore, amend your ways and lack of control.

\* To read the shocking records of these corrupt students of the ministry, in both Oxford and Cambridge, see [Persecutions](#).

**IV.** And all you ministers and overseers, are you not ashamed to see your people so rude, so light and so vain, and so immodest, and so intemperate; what drunkenness, and what swearing and profaneness is among you? Is it not like Sodom, and people more like Egyptians than christians? More wolves and Philistines than sheep? Therefore, consider what account you will give to the Judge of all, who will reward every man according to his works and doings. Therefore, where is modesty among you; where is sobriety? Do not your young men lack gravity, and your young women lack shamefacedness and sobriety? Have not you teachers lost both the example and pattern, which should have been showed forth unto people? Look



among your people; is not good breeding almost lost, and good manners corrupted by evil words, and that people neither walk according to law nor gospel? For if they walked according to the law, then you would do unto all men, as you would they should do unto you; and if they walked according to the gospel, then they would love enemies. Is it loving enemies, to stone, mock, beat and slander the people of God, who are peaceably met together to worship God? Would you be so served yourselves? would you have others do so unto you? do you to others as you would have for others to do the same to you? Do you either observe the law or the gospel? Therefore, all rulers of families, schoolmasters, and mistresses, and masters of colleges, and governors, and teachers, and magistrates, and all people; do unto all men as you would they should do unto you; observe that rule of the law and the prophets, if you cannot obey the gospel, which is to love enemies, and love one another. If you cannot come so high as to a christian's life, as to the gospel which is to love enemies, which love out of a pure heart is the end of the law, yet at least come to obey the law, which is to do as you would be done by.

Friends,—You have had a day of persecuting, of imprisoning, of spoiling the goods of the people of God, denying the light, manifesting your works of darkness and deeds to be always such that hated the light, and persecuted it; that the place for the (children), professors of light was your jails, houses of correction, and stocks, and your whipping of such as walked in it. Now what good has all your profession done you, and your works, and what has it all come to? Was not your zeal blind, your worship in your wills, your humility feigned, and your religion vain? Does it not now show, that now it is not worth standing to, and by?

Now that your church faith and directory\* is not worth taking up in the streets; may not all that pass by say, O how is the beautiful city fallen? What has become of the wall and the doors? Has not your desolation now come, with the loss of your children? Do not many of you gnaw your tongues for pain, and stand aloof, and cry, alas, alas? How has the great city fallen?

What howling is there among the merchants! So manifest that you are turned with the dog to the vomit, and the sow into the mire that had been washed away? Were you not at your height, as a sow that did rend, and as a dog that did bite? Was not persecution always blind?

\*At this time Parliament has passed a law that all religious meetings were illegal, except that of the Church of England (Episcopal). The Quakers continued to meet openly and suffered arrest, fines, and imprisonment – even death. But the Presbyterians, Baptists, and Puritans tried to meet secretly or simply converted to become Episcopalians, including most of their ministers – many, seeking employment in districts far removed from their previous parishioners, to avoid the embarrassment of taking employment for money in the same church they had been so adamantly critical of being too popish in tradition, ritual, and ceremony.

Must you not give an account for all the goods you have seized as spoils, and all the evil deeds you have done, and for all the blood of the righteous you have spilled, both by whippings, imprisonings to death. For example, consider that innocent James Parnell, a saint, whose righteous blood lies upon you; besides many others, whose righteous blood has long cried for vengeance, which is now coming on the heads of you, who are spattered with the blood of the righteous, and filled yourselves with the spoils of the innocent, yes including many houses. Is not the Lord coming upon the spoiler, and to rebuke the devourer? What havoc you made a few years ago, when you were in the height and prime of your religion: whipping, stocking, imprisoning, hauling up and down to your courts? Hardly any could come near you, your pride had grown so high. Is not the Lord staining your pride, and laying your honor in the dust? It will be well for you if you find a place for repentance, and come to see the way of peace, and it is not hidden from your eyes. For the way you went on in, was not like to prosper, turning your



sword backward against the righteous, and letting the evildoers have liberty until they got over you. So that the just hand of God is upon you, and you may say you had time, but did not prize it. Therefore, consider the days you have spent, and the deeds you have done, and evil ways you have walked in; and consider now if you can see yourselves where you are. See if all your religion, and your worship, and profession was not a work of darkness; for now in a tempest and storm you dare not hold to and continue it, it will not cover you: and so it was a religion for summer, when your sun did shine, when you had the club, staff, and bag, then every viper crept out; but now winter is come, none of you are seen in public; so your flight is in the winter; so you are not only apostatized from the apostles' doctrine and religion, but also from your own; and what may all men say of you? now you are manifest to open view.

*From a friend of your everlasting souls, and ever was one that never turned his back nor cheek from your smiting, nor his hair away from your plucking it off, who have plucked and struck until you have tumbled yourselves into the ditch, for we thrust you not in; and if you have not enough, our backs are ready still, and we still have a cow, and a little corn, and can give bread and drink to our enemies, if they want it; and also we have a pot, and platter, and a horse, and credit, who were so vilified by you, which you in your day thought to have taken all away.*

**George Fox**

## **Some Queries To all the Teachers and Professors of Christianity to Answer.**

**— By George Fox**

**Query I.** Where did ever the christians in the primitive times set up dancing schools, and fencing schools, and send their youth to learn to dance

and fence, as those called christians have done since the primitive times? Let us see where such things were practiced in the scriptures by the true christians?

**Query II.** Where was any instruments of music allowed of God to be invented and used by the Jews to themselves, but unto the Lord? Indeed David used them as unto the Lord, and danced before the ark of the Lord; but what is the use and end of all the music and dancing in Christendom? Was not the melody the true christians made, in their hearts to the Lord?

**Query III.** Where did the primitive christians invent plays and shows, as those called christians have done since the apostles' days?

**Query IV.** Whether any of the Jews under the Old Testament ever invented plays and shows to get money by them, as those called christians do now? We desire you will produce your rule and example out of the Old or New Testament, among Jews or christians for these things.

**Query V.** Where did the Jews or christians in the apostles' days set up or use bear-baitings, bull-baitings, cock-fightings, nine-pins and bowls, and cards and dice, and such like sports and games, as those called christians do now, to make themselves merry with, and to spend their precious time away, and call it pastime, and rejoice, and stir up wantonness in people? Show scripture for these things, seeing you profess it to be your rule. Are not those that live wantonly upon earth, and in pleasure, dead while they live? Are not those that rejoice, to rejoice in the Lord?

**Query VI.** Where did the christians in the apostles' days make and use matches at football, and wrestling, and appoint horse races, and hunting for pleasure, and such like, and so glory in their own strength, and abuse the creatures? Are not these things contrary to the practice of the holy men, who rejoiced and gloried in the Lord? Show us your rule in the holy scriptures for these things?



**Query VII.** Whether all these plays, games, shows, sports, and other vain exercises, countenanced in Christendom, do not spoil and corrupt youth, and men, and ruin them in person and estate?

And does not Amos say, “woe to those...who sing idly to the sound of stringed instruments, and invent for yourselves musical instruments like David?” Amos 6:1-5.

***George Fox***

## **TO ALL SORTS OF PEOPLE IN CHRISTENDOM**

O you priests, is it not for you to preach to all people, Christ Jesus, the new covenant, how that in and by it all shall be taught of God from the greatest to the least? and is not this gospel? Instead of this you preach up war and strife among the people, and you war and strive with them for your backs, bellies, and mouth, and are never satisfied, spoiling and straining the goods of them that you do not preach to, and casting them in prisons that will not put into your mouths; and are not you in this unlike the gospel-ministers? Again, do not you preach up that men must have sin for their entire lives? So you are preachers pleading for sin, and not of Christ, who came “to take away sin, and to destroy the works of the devil, and to make men perfect.” Are not these traditions your own, and not the traditions of Christ and the apostles? Traditions such as sprinkling infants, and making the sign of the cross on them, and that they must have god-fathers, and god-mothers; and do not you teach these traditions for doctrine among the people? Is not this your own tradition, to tell the people that the steeple-house is the church, which you teach for doctrine? Is not the steeple-house, which you call the church, made of lime, wood, and stone? Will you make people believe that Christ shed his blood for lime, wood, and stone; and sanctify lime, wood, and stone; and that he is the head of lime, wood, and stone; and that Christ

loves lime, wood, and stone; and that in the midst of lime, wood, and stone, that Christ will sing praises? For Christ sanctifies and loves, and shed his blood for the church, which he is the head of; and the church is his body; and lime, wood, and stone, is not his body. For you to say that lime, wood, and stone, is the church, the body of Christ, which the masons and carpenters have made; is not this tradition, like the heathen, that made an image of wood, stone, or other matter, and then said it was God, and worshipped it? For do not you worship the house, when you put off your hats when you go into it, and through it, when there is no service in it to God, as you pretend there is? Is not this your own tradition, and not from Christ and the apostles, to make a trade of Christ's and the apostles' words, that suffered and died for speaking them freely, as they had received freely, and judged those to be false prophets, who preached for lucre and made merchandize of the words? Is not this your own tradition, to make your ministers at schools, and they must serve there seven years before they must preach? Is not this like other tradesmen, that go by companies, that will allow none to set up their trade, but who has served their apprenticeship of seven years? In this tradition have you not departed from the ordination of God and Christ, in making ministers? Away from Christ, who said that "he will pour out his spirit upon all flesh, and his sons and daughters shall prophesy." The apostle said, "that he was not made a minister of men, nor by men," and that which he received and ministered, "was not of man, nor from man, but from the Lord Christ." Is not everything that you have received, from man, that was made by men? Do you not persecute those who will not receive it, and give you money for it, whereas the prophets and apostles did not sell that which they had received from God, for so much a year, a hundred pounds, more or less, as they could get it, as you do; but it was not valued with money. The prophet said, "all should come freely, without money, and without price;" and Christ said to all the true ministers of him and the gospel, "freely have you received, freely give." But tradesmen that have served an apprenticeship, and have not received freely, say, that they must not give freely, for it has cost them money; and so the command



of Christ and the prophets, and the practices of the apostles are laid aside like an old almanac.

See, hear the call of the patriarchs, prophets, and apostles: Abel was a keeper of sheep. God had regard to Abel's offering, because he was righteous; but to bloody and persecuting Cain's offering, (which was done in the custom and form, and not in the faith), God had no regard, Gen 4:2-5. Abraham was to go from his father's house, and his country and kindred, and so from their religion and worship, Gen 12:1. Jacob and his twelve sons were shepherds, keepers of cattle; David, beloved of God, a prophet, he kept his father's sheep, 1 Sam 16:11-13. The Lord called Gideon, when he was threshing wheat, by the wine-press, Judges 6:11. Elisha, was called from the plough-tail, to be a prophet; and both Elijah and Elisha were persecuted by Jezebel. 1 Kings 19:21. Amos was a prophet, a fig-gatherer, and a herdsman, Amos 1:1. Moses was a prophet, and he was a keeper of sheep. Exod 3:12.

Peter and Andrew, unlearned men, were called from their nets when they were fishing, Mat 4:18. And James, and John his brother, were called from mending their nets, to follow Christ, and they leaving their father, nets, and ship, went after Christ, Mat 4:21.

The wise men found Mary and Joseph, and Christ laid in the cradle, in the manger, because there was no room for him in the inn.\* Joseph was a carpenter. Christ was called a carpenter, and a carpenter's son. You relegate such into the stable, Luke 2:16. Matthew was sitting at the custom's receipt station, and Christ saw him, and said to him, "follow me," and he rose up and followed him; he became an evangelist, Mat 9:9.

*\*Site Editor's Comment:* Just as occurred in Bethlehem, men do not provide decent, clean quarters for Christ. Men force him to live in their polluted hearts, full of lusts, greed, pride, hate, and immorality. Christ is forced to live in the hearts of men, who conduct themselves like beasts, like he was forced into the

manger. We are too busy to make the effort to be cleansed by his grace; no room at the inn. We drag him through all of our sins, forcing him to watch, piercing him with each burst of anger, greed, or lust; and then we go to a sect service and sing to him with our lips, while our hearts remain filthy and far removed from any love of God.

Luke called, who was a physician, became an evangelist, Col 4:14.

Aquila, and Priscilla his wife, were a craftsman, tent-makers, and they instructed Apollos, Acts 18:24-26. Paul was a tent-maker, and worked with Aquila and Priscilla, he being of the same trade, Acts 18:1-3.

Christ and his disciples went into his own country, and preached in their synagogues, and his countrymen said, “from whence has this man this wisdom? and is not this the carpenter, the son of Mary, and the brother of James and Joses, and of Juda, and Simon? Are not his sisters here with us? and they were offended in him.” Mark 6:2-3. And what were the rest of the twelve, and the seventy disciples? Were not some of them tradesmen, that followed some callings? the Jews marveled, saying, “how does this man know the scriptures, seeing that he never studied?” Jesus said, “my doctrine is not mine, but his that sent me; and if any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” John 7:15-17.

Isaiah said, “The spirit of the Lord is upon me, and the Lord has anointed me, and sent me to preach good tidings unto the poor, and to bind up the broken-hearted, to preach liberty to the captives, and to them that are bound, the opening of the prison.”

When did christians lose this commission of the prophet Isaiah, and that they should now take one another by the throat; and cast one another into prison; and bind and make captives; and to break, and not to bind up the



broken? Is this your glad tidings, who say, that you have not the spirit as the apostles and prophets had? We look upon all your teachers of Christendom by your fruits, as Christ has taught us; and by your fruits we know you not to be as the apostles, but such as Christ spoke of in Mat 7:15-21, as briars, thorns, thistles, and not fig-trees, and vine-trees; but hirelings, and covetous, greedy after lucre and rewards, and persecuting, which is forbidden by Christ and the apostles. You have left the command of Christ and the apostles, which is to “love one another,” and to “love enemies.” Therefore as Christ said, “go not after them,” in Luke 17:23, and the apostles said, “we are to turn away from such,” as in 2 Tim 3:5.

Is not this a tradition of your own, and not from Christ, and the prophets, and the apostles, to preach by the hour-glass, in a thing like a tub, on a soft cushion; and that when the hour-glass is out, to say, that the time is past neighbors? Is it not as much as to say, you have your measure, be gone? Did Christ, and the prophets, and the apostles preach according to a schedule? Did they earn so much a day, or a year for preaching by the hour-glass? Was there a pulpit like the one of yours, which you can read of in scriptures; for could not about forty men stand upon it? Read and see, Neh 8:4-5.

What command do you have to persecute, or imprison any, concerning religion, or worship, from Christ, who has all power given to him in heaven and earth? But is not Christ's command to the contrary, that you should “love one another,” and “love enemies?” and so then, not to hate one another, and to hate enemies, as those called christians do this day? for did not God love the world, (which were enemies to him), that he gave his only begotten Son into the world, that whosoever believed in him should not perish, but have everlasting life? and was not Christ's love manifested to the world, that when they were sinners and ungodly, Christ died for them? If people have sinned in their judgment concerning religion, and are mistaken, has Christ told you to persecute them for their sins' sake, which he died for, and tasted death for every man. He was manifest in the flesh to condemn sin in the flesh; and the promise is, that he will take away their sin, and he will

destroy the devil and his works, which devil is the author of sin, and his work is sin? So it is Christ's work to destroy sin, and the author of it, the devil, and not to destroy the creatures. So he fulfills the promise of God, "The seed of the woman shall bruise the serpent's head." Christ is the way to God, who brings man and woman to God, destroying him and his works, that led man and woman from God, and kept man from God. Christ commands you to "love one another," and to "love enemies," and rebukes his disciples, which would have had fire to come down from heaven, to have destroyed them that were contrary-minded to them. Christ said to them, "that he came not to destroy men's lives, but to save them," [mark this,] and Christ commands you in the scriptures, that you must let the wheat and the tares grow together until the harvest; and checks those servants that would have gone to pluck up the tares, and said, "for fear that they pluck up the wheat also." Let all that say they are christians mark this, and the words of Christ, how they obey them. Christ said, "that the harvest is the end of the world, and the angels are his reapers." So let men and women fulfill the command of Christ, and love one another, and love enemies, and that will differ the christians from the Pharisees and scribes. For Christ came to set at liberty the captive. Take notice of the sentence that he will give to those that do not visit him, as he is imprisoned in his members; and if they go into everlasting punishment that do not visit him in prison, where he is made manifest, what will become of them that cast him into prison; judge yourselves? For liberty is a natural right, and every natural creature would have its natural right, its liberty; and Christ gives liberty, and breaks the bonds asunder. Where the spirit of the Lord rules, there is liberty; but where it is quenched, there is the bondage, and not liberty, that bondage that causes the whole creation to groan, which the creature waits to be delivered from, into the glorious liberty of the sons of God, by Christ. All creatures in heaven and earth give him the glory and the honor, for he is worthy, who gives liberty, and destroys and consumes the man of sin.

What wages does the Lord desire of you for his earth that he gives to you teachers, and great men, and to all the sons of men, and all creatures, but



that you give him the praises, and honor, and the thanks, and the glory; and not that you should spend the creatures upon your lusts, but to do good with them. You that have much, to them that have little; and so to honor God with your substance; for you brought nothing into the world, and you shall take nothing out of the world, but leave all creatures behind you as you found them, which God has given to serve all nations, and generations; and so that you have food and clothing. With that be content, which is the apostles' rule, and an example to you all. Christ's command is, "that you should not take thought for tomorrow, for the day is sufficient for the evil thereof." He tells you to consider the lilies, how that they live without care and taking thought, and that one of them was beyond Solomon in all his glory; and that you should be beyond them, and above them. For so did God make man before he fell, and set him above all the works of his hands, before he fell; and so he is in the restoration by Christ again, though in the fall he is in the captivity under the creatures?

What command have you from Christ and the apostles, that are called christians, to judge one another, and persecute one another about meats, clothes; as white-coats, and black-coats, and days? Does not the apostle command you to the contrary; and say, that you should not judge one another about such things; and tells you, that the kingdom of heaven stands not in such things, but in righteousness, peace, and joy in the Holy Ghost? Do you judge and persecute one another, about such things, that the kingdom of God stands not in, and leave the righteousness, and faith, and joy in the Holy Ghost? Does not the apostle say to you, "that meat is for the belly, and the belly is for the meat, and God will destroy both?" Likewise, are not clothes for the body? Does not Christ tell you, "that which goes into the mouth and belly does not defile a man, but the wickedness, that which comes out of his heart, defiles the man?" Did not the Pharisees and scribes, and chief priests persecute Christ and his apostles for not observing their days and their traditions? Did not Christ tell them, "that he was Lord of the Sabbath," and how that they had left the commandment of God, and taught their own traditions for doctrine? Has not Christendom done the same - left

the commands of Christ and the apostles, and taught their own traditions for doctrine, which they have not received from Christ, nor the apostles; and if men do not observe them, they are judged and persecuted, and imprisoned, and their goods spoiled?

**I.** Is not this your own tradition, and not from Christ and the apostles, to persecute one another about religion and worship? For does not the apostles say, “who are you that judges another man's servant?” For they must all stand and fall to their own master, and everyone must give an account to God.

**II.** And is not this your own tradition to persecute one another about days, and meats, and clothes, and outward things, which the kingdom of God stands not in? For does not the apostle tell you, “let everyone be fully persuaded in his own mind?” In this, have not you ignored his commandment and followed your own traditions?

**III.** Is not this your own tradition and commandment, to set up a forced maintenance, and tithes, for a christian ministry, whether they preach to them or no? for, is not Christ's command to the gospel ministers, “freely you have received, freely give; and take no thought, etc. And go you into all nations and preach the gospel?” Did not they obey his command? Will these ministers now days, that are placed and settled in great benefices and means, leave their means and benefice, and go into all nations and preach the gospel? No, are not they taking thought for themselves, and their families, like the heathen; and they will have no call now from God, except it is to a larger benefice? And when was the commission of Christ changed?

**IV.** Is not this your own tradition, who will allow none to preach but yourselves, and if any do, they come under your judgment, and are persecuted as deceivers, though they are truer than yourselves; and do speak freely, as Christ commands, having received freely? So are these ministers ever likely to convert either Jew or heathen, that will not go out of their



parishes except it is to a larger income; and will neither obey the command of Christ themselves, nor allow others that would?

**V.** Is not this your tradition and custom, and not Christ's and the apostles, for christians to use carnal weapons in their warfare to heaven, and about worship and religion, seeing that the apostles said, “that the weapons of their warfare were not carnal, but spiritual,” and that the spirit and the flesh strived and warred one with another? So, has not the spirit his weapons spiritual, which he wars with? The flesh his carnal weapons, that he wars withal, for his worship and religion? And are not such carnal, and in the flesh? And can they please God? The apostle said, “that they were to stop the mouths of gainsayers, in the convincing of them;” but the casting into prison, or persecuting people concerning religion, will not stop their mouths, nor convince them; and this was not the apostles' custom, or Christ's, but the heathen, and the Jews.

**VI.** And is not this your own custom or tradition, that such must preach that be covetous, and strikers, and hirelings, when Christ tells you, “that a hireling will flee, and leave the flock;” and the apostle tells you, “that the ministers must not be strikers, nor covetous, nor given to filthy lucre:” So mark your own custom, and mind the apostles' words, and obey them.

**VII.** Is not this your own tradition and custom, to make your ministers by the will of men, when the apostle said, “that he was made a minister of Christ, not of men, nor by men, but by the will of God;” neither had he “received it of men, but by the revelation of Jesus Christ?” and so receiving of men for money, and selling it again for money; is not this your own tradition and custom, and not from Christ, (and the apostles), who said, “freely you have received, freely give?” and the apostle said, “that they did not make merchandize of the word of God, neither did they teach for filthy lucre.”

Christendom has not been rightly planted, nor the same planters as the

apostles were, and so not by the same power and spirit that the apostles were in. Instead they have been planted by men's wills, and the sword and club; and converted by those who say they do not have the same power and spirit that the apostles had. So one plants, and another plucks up; but you, who have been planted by the same power and spirit as the apostles were in, live in the mortified life.

You that are Jews in spirit, give yourselves to the reading of the law of Jesus, whom he has made kings and priests; as the kings and priests were to give themselves to the reading of it, that they might inform the people to practice it, that the blessing of God might come upon them, and not the wrath. So you must obey the law of Jesus.

All people everywhere are to break down the imaginations of their hearts, and the evil of their earthly mind, and their wisdom, and their knowledge, and understanding, and all the images and idols of their hearts, by the spirit that God has given them; so that they may offer to the Lord a sacrifice and an offering in his temple. The Jews in the spirit are beyond and higher than all the outward Jews in the flesh, and their outward offerings in their temples, and the offerings of the Jews in spirit, put down all the outward Jews' offerings that are outwards, to offer that which is inward. The Jews outward, eat of their outward offerings in the temple; and so Jews in the spirit eat of their offering, Christ, in their temple, and of their sacrifices; and then they praise God in their temple. The outward Jews' lamps always burn in their temples, and never go out; and they were to dress their lamps in their temple; and as the Jews in the spirit, their lamps are never to go out, but always to burn in their temple; and they are to trim and dress them, and so they come to be a royal priesthood, always attending in the service of the Lord in the temple, morning and evening, offering in the spirit the Lamb without blemish in the temple. So the Jews in the spirit, make the morning and evening offering in the Lamb's spirit, and in their temple, who is without blemish, and at all times they must offer in him.



There were priests to eat of the show-bread in the temple, and the show-bread was always to be in the temple on the table. Likewise, the Jews in the spirit are always to have their bread in their temple, to eat of it; and you are a spiritual household, and a royal priesthood to God. The incense and sweet odors were to burn in the Jews' temple; and so the Jews in the spirit are always to have the incense and sweet odors to burn in their temple. The Jews in the flesh were not to touch anything, nor eat anything that was unclean; no more are the Jews in the spirit to touch or handle, or eat anything that is unclean; but to handle Christ, and feed upon him, who is pure, and holy, and clean, who is the bread of life. The Jews outward were not to follow and feed upon any offering but their own; and so the Jews in the spirit are to follow no offering but Christ, and feed upon him who is their own.

First, the wicked and the deceivers, robbers and false prophets, and seducers remove the land-marks of the righteous and just, and then they make all their replenished places like a wilderness, and then comes up the power of the dragon, which begets and breeds serpents, and vipers, and all the unclean beasts, and so make the world like a wilderness. When the landmark of the just and righteous they have removed, then truth, justice, righteousness, and equity have no place among them, then he deceives, and sets up his own ways, and hates all them that will not obey him.

The Jews outward in their appointed feasts praised the Lord with the outward trumpets; and so the Jews in spirit, at their feasts in their temple, in their feeding upon the bread of life, lift up their trumpets, their spirits, in praising the Lord God.

Now all that you call Christendom do believe that Christ is come, and is risen, and that Jesus is Christ the Son of God. So that now they are all to receive him, and to walk in him, and abide in him; but you that do profess the scriptures of Christ, that he is come, that which the saints professed and lived in; as the Jews did profess Moses and the prophets, and God, and that

Christ was to come, but they denied the life, as you do, and lived not in it, neither do you; but are disputing about the words, and deny the life and spirit of Christ, the prophets and apostles, and that is the cause that you are not in fellowship and unity, one with another, but all on heaps.

The Jew outward, he was not to touch the dead, nor to feed on that that died of itself, for it made him unclean by the law of God. And so the Jew inward in the spirit is not to touch the dead, nor feed on that which dies of itself, but on Christ.

The Jews under the law, did not take tithes of fish, and of swine, and of foals. \* Did they offer up these in their offering a sacrifice to the Lord? Where was there any swine, or horses, or fish, of any sort, offered upon the altar in the temple by the priests? Was not the swine an abomination to the Lord, and to the priests? But do not the priests now take that abominable offering, who are in the abomination? and where did the priests under the law take tithe-rabbits? were they to be sacrificed upon the altar for an offering? for the rabbits, foals, and the swine were not to be offered, but they were to be an abomination to them.

\*The priests of Europe insisted on taking 1/10 of everything, using the Jewish tithes as an excuse. Yet tithing was an ordinance of the Levite priesthood, which Christ annulled and replaced with himself; and the Jews tithes were used to support the widows, orphans, and poor – not just the salaries of the priests and the repair of the temple.

And whereas you call christians lay-people, you that are ministers, and in some office, and under some vow or oath; is not this contrary to the apostles, who called the believing christians saints, and spiritual? Are not all the true believers of the church, such as have passed from death to life, and such as have been born of God? The apostle Paul when he writes to the old Romans, he does not call them *lay-people*, as the Romans call christians



now; but Paul called them, “beloved of God called to be saints,” and that they were called of Christ Jesus. Read Romans the first, and see whether he called the Romans lay-people. When Paul wrote to the church of the Corinthians, he called them saints by calling, and the church of God, and he does not call them lay-people. Likewise he wrote to the Galatians, the church that was there, calling them brethren, and not *lay-people*. And Paul, when he wrote to the Ephesians, he calls them saints, and not *lay-people*. And when Paul and Timothy wrote to the Philippians, to the saints, bishops, and deacons, they do not say, to the bishops, deacons, and *lay-people*. And when Paul, Silvanus, and Timothy wrote to the Thessalonians, they said to them, “that their church was in God, the Father of Christ,” and called them beloved brethren, and not *lay-people*. James in his epistle, said that they were brethren. In his epistle, Peter does not call them *lay-people*, but rather such as “have obtained the like precious faith, and beloved.” In his epistle John calls them babes, elect, dearly beloved, and not *lay-people*; neither does Jude in his epistle call them *lay-people*, but called and sanctified of God the Father.

Christ said, “Go you into all nations, and teach, baptizing them in the name of the Father, Son, and Holy Ghost; but the priests and papists will hardly go any further to preach and baptize than their own parishes, where they are sure of great livings, which they have agreed for.

And do you hold by tradition from Christ and the apostles, that the pope must wear a triple crown? Is not this the glory of the world, and not from either Christ or the apostles, who were not of the world? and did Timothy, or Titus, or Peter, or any of the apostles wear a triple crown of gold on their heads? Was not Christ's crown that they made him, of thorns?

You ministers of Christendom, because you are not in the faith that works by love, nor in the universal love of God, therefore you cannot build up Christendom in the love of God, nor in the holy faith that works by love, for love edifies, and builds up; but your faith is a dead one, and the fruits of it

are wrath, and strife, and envy, and tearing one another to pieces with persecution. Such persecution was always blind, and the blind leads the blind into the ditch. So you are out of the catholic faith,\* and the catholic church, and the catholic love, fellowship, and worship, and catholic gospel, which is everlasting: for catholic is universal.

\*this is not the Roman faith. The *catholic* faith is the one, universal faith of the true church of Christ, the true body of Christ, in the unity of the Spirit.

In the time of the law, they were not to touch the dead, if they did they were unclean; which is a figure to them that be in the living gospel, which is immortal, they are not to touch the dead ways, doctrines, nor the dead flesh and bodies of sinful flesh; but to touch Christ and his flesh. Therefore, touch nothing that is unclean, but the living and the clean; the earth is corrupted with the dead bodies, and the flesh thereof makes it to stink, the living smell it.

Christ is the altar that all offer upon, that offer up to God; which altar is in the temple, and Christ is the way to God; and such as quench the spirit in themselves, and others, and do not allow it to arise, are such as watch the sepulcher of Christ, and are afraid that Christ should arise.

Drunkenness, whoring, and swearing are the works of sin, and this is the way to hell if you continue therein; and hell gapes, the grave opens her mouth; and death and destruction talk of the fame of God, and the horse-leech, that is bred in the waters, cries, give, give.

You drink healths, but drunkenness and whoredom, are out of the fear of God, and destroy the health of the body, mind and soul: you bless, but a profane life denies salvation, the blessed state. “Lord, your children love your light,” but the children of darkness tread it and them under their feet.



You fast, pray, and preach, and talk of God and Christ, and scriptures; but the Lord will require all your debts that you are run into, for you are gone beyond your bounds, and so into drunkenness, swearing, cursing, pride, covetousness, oppression, (and not to do justly to all men), and to live in malice, strife, and envy, which are the works of darkness, and destroy, and raven, and pluck down to pieces; but love edifies and builds up.

There is but one shepherd, and one fold, and the sheep know the shepherd's voice, and follow him, and he gives them life eternal; and they are all led by the spirit of God, and are the sons of God; and they have the spirit of Christ, and they are his; and whether they sleep or die, or eat or drink, they are Christ's, for he died for them, and has purchased them with his blood: and therefore, they are not their own, but Christ's; and so they are to glorify him in and with their bodies, souls, and spirits, which are his. But in the world there is a multitude of shepherds, and they have their several flocks and folds; and the shepherds fall out with themselves, and with their flocks about victuals, clothes, days and times; and one while, one shepherd gets the flock, and another while, another shepherd gets the flock; and by these doings the flocks are almost plucked to pieces by the hireling shepherds, which leave the sheep in time of persecution, when they have gotten all the wool they can off their backs, because the sheep were not their own; and when one leaves the flock, then another takes them, and bringing them into his way, from the way that the other led them in, that is fled from them; and then if the second shepherd leave them, and a third take them, he brings them into his way, from the second. And thus the sheep are tossed up and down, and starved; and every shepherd shears the sheep, and plucks the wool off their backs. But Christ lays down his life for his sheep, and abides with them, in all their troubles, and persecutions, and sufferings, he suffers, and is persecuted in his flock of sheep, when the hireling flees because he is a hireling, and cares not for the sheep, for they are none of his own. And you may see as many flocks as there are in the world, there are so many shepherds knowing of them, and keeping them in the world, which the devil has made a wilderness, and a desolate place, among whom it is always

winter to the elect. We who are taught of Christ, and know his voice, and follow him, Christ is to us, both in life and death, advantage.

The burnt-offering was to burn all the night until the morning on the altar, and the offerings made by fire, whosoever touches them must be holy, Lev 6:9. Every true christian must read the substance of this within him.

A yoke you have laid upon christians and Christendom, which our forefathers threw off, and would never bear, neither would, nor will those who be of their seed, all your inventions, images, pictures, representations, relics, images of God, and Christ, apostles, saints, and prophets, and images of things in heaven, and in the earth; and the observing of Christ's, and the apostles', and saints' days, which burden you lay on people, which Christ and the apostles did not, which were our forefathers.

You force maintenance from people to your ministers, and so make the gospel chargeable, and so you have become burdensome to the people, and troublesome, and this is not the gospel-way that our forefathers went in. Those who will not give you maintenance, you cast them into prison for failure to pay you, which was not the way of the apostles, and there do keep there many until they die in prison, and such as you do not preach to. This is not glad tidings of peace of the gospel, but war, and strife, and trouble. This burden you lay upon us, which our forefathers and the apostles did not do; for they were not chargeable, but kept the gospel without charge, and did not make merchandize of the words in scripture. Christ said, “freely you have received, freely give;” and “everyone that thirsts, come freely, without money, and without price.” Also all your persecuting about religion, and worship, and church, and faith, and for matters of conscience towards God; and your inventing tortures, and racks, to imprison and torture people that do not conform to your way; this was not the way of the apostles, nor Christ; and so you may see that you have lost the power that Christ and the apostles were in.



Rev 2:10. “Ten days the devil shall cast you into prison, that you may be tried,” which is ten years. Rev 9:5, “Five months the tormentors were to torment the people,” which is one hundred and fifty years. Rev 12:6, The woman, the true church, she fled into the wilderness when she was persecuted by the dragon, and there she was to remain, and to be fed of God twelve hundred and sixty days, so many years. Then the false church got up (called the whore), on the beast, which the dragon, the devil gave his power to, who had power over all nations, kindreds, tongues, and people, and they worshipped the beast both small and great, all that had not their names written in the book of life; and that beast he was to continue forty-two months, which is twelve hundred and sixty days, so many years. Rev 13:3-8, Rev 16:19. The great city fell, and was divided into three parts, and did not the Turk get one part, and the protestants another, the pope another? which city is the great whore, the false church; and the cry was, “come out of her, my people, for fear that you be partakers of her plagues:” for plague, sorrow, and mourning were to come upon the whore, and loss of children.

The promises of God are all fulfilled in the seed Christ, and all the promises are fulfilled to the wicked seed, in the woes and plagues, in judgment to the wicked seed, which was the first birth of death spoken of in the scriptures.

What is it that people look at so much? Is it not at some lies and jests that are vain, or at old stories, and at vain light tricks, which the light airy spirit has done, which stirs up the light spirit in others to laughter? So vanity begets vanity, and lightness begets lightness; and such work the light airy spirit does, to pass away his time with plays, and shows, games, and sports, and light vain talk, among whom seriousness and soberness has no place.

***George Fox***

**GOSPEL LIBERTY, AND THE ROYAL  
LAW OF LOVE.**

*From Christ Jesus, who has all power in heaven and earth given unto him; set above Artaxerxes, and Nebuchadnezzar's law and commands; and above the Medes and Persians, and Darius's decrees; being a plain and full testimony against persecutions for tender consciences sake.*

**—By George Fox**

Christ Jesus said, “all power in heaven and earth is given unto me.” Mat 28:18. When Christ sent messengers into a village of the Samaritans, to make ready for him, and they did not receive him; and when his disciples James and John saw this, they said, “Lord, will you that we command fire to come down from heaven, and consume them, as Elias did?” Mark, how Christ uses his power to his disciples, who were deserving of rebuke; Christ turned himself about and rebuked them, and said, “you know not what manner of spirit you are of.” Here he lays and stops the revenge which was in his disciples against those that would not receive him, and told them, they did not know what spirit they were of: now, if his disciples did not know what spirit they were of, and were under the rebuke, that would have fire to come down from heaven to consume them that would not receive Christ; how does all Christendom know what manner of spirits they are of, which has imprisoned, banished, and put to death so many about religion? Are they not all under the rebuke of Christ, and not knowing their own spirits? For Christ, who has all power in heaven and earth, said, that the rebuke is to such, whose actions are done out of his power, “that the son of man has not come to destroy men's lives, but to save them.” Now, [mark,] then it follows, those who destroy men's lives (and not save them), about religion, do not have the mind of Christ, neither do they act as from his power, “who has all power in heaven and earth committed to him.”

Also, in Mat 13:24-30, where you may see Christ, who has all power in heaven and earth, uses his power upon the forward servants, that would be plucking up tares, which was not their places, but the angels.' Christ's own words are as follows, in his parable, “The kingdom of heaven is like unto a man that sowed good seed in his field; but while men slept, the enemy came



and sowed tares among the wheat, and went his way: (mark, the tares are sowed while men sleep;) when the blade sprang up, and brought forth fruit, then appeared the tares also: so the servants of the householder came, and said unto him, sir, did not you sow good seed in your field? from whence then has it its tares? He said unto them, an enemy has done it; the servant said unto him, would you have us go and pluck them up? But he said, no; for fear that while you attempt to pluck up the tares, you root up the wheat with them.” Here Christ is a judge in matters of religion, who has all power in heaven given unto him; for you may see here that he does not give these forward servants a warrant to pluck up the tares, for fear that they should pluck up the wheat also; but stops them with these words, saying, “let both grow until the harvest; and in the time of harvest I will say to the reapers, gather you first the tares, and bundle them in bundles to burn them; and gather the wheat into my barn.”

Here Christ stops these forward servants. Christ foresaw the time that men would sleep, and then the enemy would come, and sow his tares; and he also saw that many would be plucking up, which was not their places, and had no commission, nor has any commission from him to this day; and these he stops.

And in Mat 13:26-42, where the disciples came unto Christ, saying, “declare unto us the parable of the tares of the field;” Jesus answered, and said unto them, “the son of man is he that sows the good seed; the field is the world, and the good seed is the children of the kingdom; but the tares are the children of the wicked one; the enemy that sows them is the devil; the harvest is the end of the world; and the reapers are the angels; and the tares are gathered to be burned in the fire. So shall it be in the end of this world, the son of man shall send forth his angels, and they shall gather out of all kingdoms all them that offend, and that do iniquity.” Now mark, may not Christ, (who has all power in heaven and earth), by the power of his word stop all forward persecutors in the world, (which is called the field), where the good and the bad seeds are sown. For, does not he say, “the tares and the

wheat must grow until the harvest, and that is the end of the world.” Do not those that would be reaping and gathering before the end of the world, busy themselves, and oppose Christ in his command and power? For seeing Christ said, “He will send forth his angels;” and when, before the harvest? No; or before the end of the world? No; and his angels are his reapers, and so it is not men in the middle of the world, that must be the reapers, and the gatherers of the tares; but it is Christ's angels. When then is the time of reaping? The time of harvest, which is the end of the world; and who are the reapers? The angels. So then it is the angels' work, and not men's. So here it is plain that Christ is the judge in matters of religion, between tares and wheat, who sends forth his angels. For Christ commands men to “love one another,” and to “love enemies.” So those who do not love one another, nor enemies, do not obey the commands of Christ, who has all power in heaven and earth given unto him. For this is his royal command, “love one another;” by this you are known to be the disciples of Christ Jesus. This is the command that Christ Jesus gave unto men and women, who has all power in heaven and earth, that men should love one another, and enemies; and the angels should be reapers. Christ said, “love your enemies, do good to them that hate you, bless them that curse you, pray for them that despitefully use you, and persecute you,” for Christ saw that there would be haters of his seed, and cursers, and spiteful users of it, and persecutors of it, who would be plucking up the wheat believing them tares, and who had no such command from Christ.

Christ said, (John 15:12,17), who has all power in heaven and earth given to him; “this is my commandment, that you love one another, as I loved you.” So, has not Christendom cast this commandment of his behind their backs? Have they loved one another, or observed the commandment of him that has all power? Instead of this, they have persecuted one another; and so cast away the command of Jesus, as the Jews did the law of God, and not walk in it; for herein said Christ, “My Father is glorified, when you bear much fruit; as the Father loved me, so have I loved you; so continue in my love:” so christians not continuing in the love of Christ, with which he has loved



them, they cannot bring forth fruits, so they cannot glorify Christ, nor the Father; “for if you keep my commandments you abide in my love, even as I have kept my Father's commandment, and abide in his love.” So here christians may see, those who abide not in the love, but in the enmity, they have not kept the commands of Christ: “and you are my friends if you do whatsoever I command you; and this is my commandment, that you love one another, as I loved you;” and so it is plain, that these called christians, that love not one another, are no friends to Christ Jesus, neither regard his power, nor doctrine.

Mark Christ's words further, where he said, “remember the words I said unto you, the servant is not greater than his lord, if they have persecuted me, they will also persecute you; if they have kept my sayings, they will keep yours also.” But now, christians, you that persecute, are out of Christ's mind, and power, and command, who said, “love enemies,” and “love one another;” and so, those who persecute have neither kept the sayings of Christ, nor the sayings of the apostles. So all you that profess yourselves to be christians, and claim Christ Jesus, and that God has sent him, you are not to persecute one another, nor enemies; but the command of Christ (to whom all power in heaven and earth is given), is to you, to “love one another,” for that edifies the body, and overcomes the evil. That is the law of love that is to be among christians. This is the royal law from he, who has all power, is King of kings, and Lord of lords. This love bears all things, endures all things, hopes all things, is not provoked; for that which is provoked will run into words and actions, enmity and persecution, malice and hatred, which are the works of the flesh, which are judged all down by the law of love. So by keeping the law of love, you keep down that which would be provoked. So love overcomes the enmity, and the light overcomes the darkness, and the righteousness overcomes the unrighteousness, as life overcomes death and the power of it, and so good overcomes evil. Where is this universal life, and universal love among you christians, whereby you might come out of your narrow angry spirit, into a loving and universal spirit?

And Christ taught his christian disciples to pray, who has all power in heaven and earth given to him, which is a common prayer to all Christendom, for all can say it, and said it in words; “forgive us our debts as we forgive our debtors; for if you forgive men their trespasses, your heavenly father will also forgive you; but if you do not forgive men their trespasses, neither will your father forgive you your trespasses:” and this prayer differed from the Pharisees, who stood praying in the synagogues, and did not forgive, as christians now, who say this common prayer of Christ, to God the Father, forgive us, as we do forgive them that trespass against us; and that is, they ask no forgiveness at all for themselves, if they do not forgive. Oh, that they would come to that by which they might see their blindness, and the chain that they are under. For if christians do transgress and trespass one against another in their religions and worships; the papists against the common prayer, and the common prayer against the papist, they must forgive one another; and the Presbyterian, Baptist, Independent, Lutherans, Calvinists, do not you all profess Christ, and God that sent him? do you not all say Christ's common prayer? and have you not trespassed one against another in matters of religion, and worship, and church? then must you not all forgive one another, according to Christ's prayer, who has all power in heaven, and if you ask the Lord to be forgiven, as you do forgive, and you do not forgive, then you ask for no forgiveness; for mark your words, you ask to forgive us, as we do forgive them that trespass against us; so, mark the word [as,] as you forgive, so you would be forgiven, and no otherwise: and so as you do persecute, and cast into prison, and banish one another called christians, and keep the debts in your books; think you not that your debts stand in God's book; and that he will banish you from the land of the living, and cast you into everlasting imprisonment, from the presence of God and his angels, as you may read the dreadful sentence in Matthew 25:31-46, wherein Christ said to them that are the goats, on the left hand; (they are on the left hand, and not on the right hand; for it is the sheep are on the right hand), “depart from me you cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungry, and you gave me no meat; I was



thirsty, and you gave me no drink;” [mark,] these were they on the left hand, whether they are called christians, or whatever. Those on the left hand are forwarder to take meat and drink from Christ, and his little ones, than to give it them; and to cast them into prison until death, for their bellies; but those are such as the apostle speaks of, “that serve not the Lord Jesus Christ, but their own bellies.” And Christ further said, “I was a stranger, and you took me not in; and naked and you clothed me not: sick, and in prison, and you visited me not.” And they on the left hand shall answer and say unto Christ, “when saw we you hungry, or thirsty, or a stranger, or naked, sick, or in prison, and did we not minister to you?” Listen to Christ's answer to them; “in-as-much as you did not do it to one of the least of these, you did not do it to me.” Therefore, hear the sentence by him, who has all power in heaven and earth, to them on the left hand which are the goats: “go away into everlasting punishment; but the righteous into life eternal.” Now they on the left hand, whether they are called christians, or whatever, they are more likely to make men strangers, than to take in strangers, who banish them from their wives and families, and native land; and more likely to make naked and make sick, than to clothe, and to visit; and to imprison, than to visit in prison; and those who do so, press the seed of God in themselves, from where the love of God flows. Such men do that which they should not do; for they should love one another; and it is the angels' work to reap at the harvest, which is the end of the world, and not men's. Only Christ is to judge in matters of religion. So he judges, as you may see by the parable of the talents, in which those that had improved their talent had their reward; but he that did not improve his talent was an unprofitable servant, “to be cast into utter darkness, where shall be weeping and gnashing of teeth.” And you that say, when shall this occur? The answer is: “when the son of man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory, and before him shall be gathered all nations; and he shall separate one from the other, as a shepherd divides the sheep from the goats; and he shall set the sheep on his right hand, and the goats on the left hand.” So here it is plainly seen that Christ is the *only* judge in matters of religion, and in dividing sheep from goats. So it is not man, in

his own dark reason, that cast the law of Christ Jesus behind his back, (which is, “to love one another,”) which ought to be his rule, for Christ is to be judge in matters of religion.

As Christ said, who has all power in heaven and earth, “blessed are the meek, for they shall inherit the earth;” then those who are not meek do not inherit this blessing. “Blessed are those who hunger and thirst after righteousness, for they shall be filled;” then those who hunger and thirst after unrighteousness, and drink up iniquity, as an ox drinks up water, and persecute the righteous for his righteousness sake, they obtain not this blessing. “Blessed be the merciful, for they shall obtain mercy;” now the cruel, and the persecuting, unmerciful, obtain not this blessing. “Blessed are the pure in heart, for they shall see God.” So the impure in heart, that love the evil, and hate the light, and love darkness better than light, do not come to be partakers of this blessing, nor see God. “Blessed are the peace-makers, for they shall be called the children of God.” those who are the strife-makers among the people, (in strife for their bellies, and outward things), are not the children of God, and have not this blessing; “blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of Heaven.” Then what blessing do the persecutors have? What kingdom is theirs? Judge you: “blessed are you when men shall revile and persecute you, and say all manner of evil against you for my sake, and the gospel;” then it follows, the revilers and persecutors do not have that blessing.

*Query.* What evil could any, both in their other powers, days, and now, find in the people called Quakers, other than concerning their beliefs of Christ, and their God; for which they have been persecuted, banished, and imprisoned until death.

But here you may see Christ, who had all power in heaven and earth, saw that there would be persecutors, and speakers of all manner of evil against his people falsely, for his sake; but he encourages the persecuted, and tells them “rejoice, and be glad exceedingly, for great is your reward in heaven:”



So here you may see that their reward is not from the earth: “for so,” said Christ, “they persecuted the prophets that went before you,” which was to let them know that persecution was no new thing. Nevertheless, Christ encourages them, that they are the salt of the earth, his children, and the salt makes the earth savory; and they were the light of the world, and a city set on a hill cannot be hidden; so that they could not be hidden from the persecutors, and such as did speak all manner of evil against them falsely, for his sake. Further, Christ said, to encourage them, “that the light should be put on a lamp stand, and not under a bushel to be hidden, but to give light to all the house; for they were the light of the world;” and tells them, “let their light shine before men, that they might behold and see their good works, and glorify their Father which is in heaven.” This was to keep their eyes above them that persecuted, and spoke all manner of evil of them. So here you may see that the prophets, and the children of the kingdom did not suffer as just men in the eyes of the persecutors; for Stephen did not suffer as a just man in the eyes of his persecutors, but as a blasphemer, Acts 7:51-59. Christ Jesus, in the eyes of the persecuting priests, scribes, and Pharisees, did not suffer by them as a just man, but was accounted a deceiver; and the chief priests mocked him, wagging their heads at him; and that is the way of the persecuting spirit now. But Christ said, “Father forgive them, for they know not what they do.” Now, you christians that persecute, are you not so blind that you do not know what you do? When the great persecuting professing Jews cried against Christ, “crucify him, crucify him,” nothing but death would serve them; did not Christ say to Pilate, “My kingdom is not of this world. If my kingdom were of this world, my servants would fight, so that I should not be delivered to the Jews; but now my kingdom is not from here;” which shows that the kingdom of the world is for the fighters. Christ, who had all power in heaven and earth given unto him, would not defend himself against all his persecutors, mocking priests, and professors. Just as you may see the greatest persecuting professors in Christendom will now mock those whom they persecute. Such persecuting believers have cast the law of Jesus behind their backs. As Christ prayed to

his Father to forgive his persecutors, so now do the Quakers who have the mind of Christ, although he had all power given unto him, and could have prayed unto his Father for legions of angels, to defend him.

You read in the scriptures that the great professors of scriptures, the Jews, said that Christ was a deceiver, and he was mad, and had a devil, and by the prince of devils cast out devils. Christ knew this was for religion sake, and for his virtue and Sonship; and although he had all power in heaven and earth given unto him; yet he did not give forth any law against them to have them punished, though they would have stoned him, and took up stones to stone him, who is the King of kings, and Lord of lords. He did not give forth any command or warrant to force any to their good behavior; for he suffered for his good profession and testimony. Oh, people, who call yourselves christians, lift up your eyes, that Christ may be your example, and follow him. Don't follow the man of sin, who was a persecutor, a caster in prison, and a murderer from the beginning; for the proof you may see in the Revelation, it is said, "the devil shall cast some of you in prison ten days."

Peter said to Christ, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?" Jesus said unto him, "I do not say to you, up to seven times, but up to seventy times seven.

Oh, you people that call yourselves christians, how unlike minded are you unto Christ in this? how short, narrow, and impatient-spirited are you that persecute one another, and cannot bear one another, and forgive one another, and be patient one towards another, and love one another? and so Christ after he had spoken to Peter, he spoke a parable, how that "the kingdom of heaven is likened to a certain king which would take account of his servants: and when he began to reckon, one was brought unto him which owed him ten thousand talents; but for-as-much as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made; the servant fell down, and said, lord have pity upon me, and I will pay you all: and the lord of that servant was moved with



compassion, loosed him, and forgave him the debt:" [mark,] here is the mercy, and the compassion, and the loosing, and the forgiveness in the acknowledgment, from the Lord the King of heaven; "But the same servant went out and found one of his fellow-servants, which owed him one hundred pence; he laid hands of him, and took him by the throat, saying, pay me that you owe me; and though his fellow-servant said he would pay him, and besought him to have patience, and he would pay him all, he cast him into prison until he paid the debt."

Is not this like unto the envious, unmerciful, impatient professing Jews and christians, that are so passionate and mad, and casting into prison for every small matter; yes, and some that owes them nothing, neither sets them on work, as instance the priests and bishops.

When the other servants saw what had happened, they were greatly distressed and went and told their master everything that had happened. Then the master called the servant in. 'You wicked servant,' he said, 'I canceled all that debt of yours because you begged me to. Shouldn't you have had mercy on your fellow servant just as I had on you?' In anger his master turned him over to the jailers to be tortured, until he should pay back all he owed." "So," says Christ, "This is how my heavenly Father will treat each of you unless you forgive your brother from your heart." Oh, you that are called christians, and go by that name, that are so subject, and so forward, to take your brother by the throat, and hauling them into prison until your will is satisfied, and make your brethren trespassers, when they are none, and cast them into prison, when you have neither law nor ground, but to satisfy your wills; consider the sentence of Christ, how that he said his Heavenly Father will deliver you up to the tormentors, until that you have paid him his due, if you do not forgive from your hearts your brethren, who trespass against you. No, many of you cannot forgive what is no really not a trespass, but with anger and envy will take revenge; for this, would you take vengeance out of the hand of God, who said, "Vengeance is mine, and I will repay it?" Everyone who does wrong, shall incur a penalty for the wrong that

he does; God respects no man's person, and so this might convince you: let the tares and the wheat grow together until the harvest; for God would give them their reward according to their deeds, whether they are good or evil. Let all Christendom lay away this law of persecuting one another, and cease it; but mind that law, which Christ Jesus commanded, who has all power in heaven and earth, which is the law of love, and the great commandment, "to love one another, and enemies," and this is what must unite all Christendom in a uniformity and conformity to their head Christ Jesus, their law-maker, and commandment-giver.

In Mat 22:36-40, Christ said, "you shall love your neighbor as yourself, you shall love the Lord your God with all your heart, with all your soul, and with all your mind. On these two commandments hang all the law and the prophets." This spoke Christ to the lawyers when they came to ensnare him by their questions, as many do now the children of his kingdom. So now how short of the mark are you, you called christians, of the law and the prophets, in the practice of Christ's doctrine; for if you loved your neighbors as yourselves, then how can you imprison? How can you banish? How can you spoil goods? How can you burn? How can you hang your neighbors? How can you love and serve God with all your hearts and your souls, and destroy your fellow-creatures, the works of his hands, and for matter of religion and worship of God, whom you profess to love? Although you all profess God and Christ, and yet destroy one another about your religion and worship, this is contrary to his command, who has all power in heaven and earth. This is contrary to his command, which is to love one another, and enemies, and contrary to his law of love, and contrary to his doctrine and example, "who came not to destroy men's lives, but to save them." Christ severely rebuked those who would have had men's lives destroyed; and told all "to do unto all men, as you would have them do unto you." Mark this royal law and command, and do not cast it out from among you; for you would not have any man to persecute you, or imprison you? Would you have any to banish you, and put you to death for your religion and worship? Would you have any man to spoil your goods, and to have you from your families, and to



keep you in prison until death, and while your wives are made widows, and children fatherless, for your religion? So what you would not have men do unto you, do not you unto others, for the royal law of liberty respects no man's person. So do unto others, as you would have others do unto you, and this keeps all to an even balance, and just weight; and so observe the royal law of liberty.

The two sons of Zebedee, when their mother came with them to Christ, and desired of him that her two sons should sit one on his right hand, and the other on the left hand in his kingdom. When the ten other disciples heard it, they were moved with indignation against the two brethren. Here you may see what caused indignation; that is, one disciple to be above another; but Jesus, who has all power in heaven and earth, to take away this offence, and clear all, and stop all, he called the disciples to him, and said, “you know that the princes of the Gentiles exercise dominion over them, and they are called gracious lords; but it shall not be so among you;” and this was to keep the ministers of the gospel equal brethren, and not to exercise lordship and authority one over another in matters of religion and faith; for it was the Gentiles that exercised lordship. To confirm this, he said, “whosoever will be chief among you, let him be a servant; and the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for all: and be not you called of men rabbi, for one is your master, even Christ, and you all are brethren,” and so not to be called lords like the Gentiles. Christ said, by way of prophesy, how that the Jews, and others, “should kill, and crucify, and scourge you in the synagogue, and from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, to the blood of Zechariah, son of Barachias, whom you slew between the temple and the altar.” And so upon whom must all the righteous blood come that has been shed in all Christendom about religion, since Christ's and the apostles' days, who have manifested the spirit of the Jews in scourging in your synagogues, and from place to place, such as Christ has sent among you?

Did not Christ say, “how can you,” that follow such practices, whom he called a generation of vipers, “escape the damnation of hell?” and therefore, he said, “be you witnesses, that you are the children of them that killed the prophets.” So is not the same to be said to you that persecute now? Witness that you are the children of those who killed Christ and the apostles, and his witnesses, and saints, and martyrs, that kept the testimony of Jesus since the apostles' days, and that fill up the measure of your forefathers. Did not Christ say, “Oh, Jerusalem, Jerusalem, you that kill the prophets, and stone them that are sent unto you; how often would I have gathered you, as a hen gathers her chickens under her wings, but you would not? Behold, your houses are left desolate unto you.”

Was not Jerusalem the highest place of profession, where those persecutors, murderers, and killers of the Lord's prophets lived? What may be said of Christendom, and her highest place of worship; look both among papists and protestants? How many have they killed and persecuted that were sent among them by Christ? Do you think that Christ does not weep over you, whom you thereby daily pierce; and if the persecutors' houses at Jerusalem were to be left desolate, then what will become of your houses, who call yourselves christians, and yet are found persecutors? Do you think that all persecutors' houses will not be left desolate, though they are ever so high professors of the scriptures; will not their houses be left desolate of God and Christ? Read Mat 23. And does not Christ say, “If you have anything against your brother, leave your gift at the altar, and go and be reconciled to your brother, and then offer it;” and so should not all the christians in the whole world be reconciled to one another before they offer their gift to God and Christ, whose law is, “They should love one another.”

And whereas it is said, in 1 Pet 2:17. “Honor all men: love the brotherhood: fear God, and honor the king.” [Mark,] *To fear God, is not to grieve nor offend him, but to be subject to him, and reverence him.* To honor all men, and to honor the king, is to have the king, and all men in esteem; and to esteem the king, is not to hurt the king, nor any man; and this lays waste all



persecution, and persecutors; for how can they say they esteem the king, or esteem any man, if they persecute him? So as all true christians are brethren in Christ Jesus, they are to love the brotherhood, and so to keep the law and command of Christ; and one christian persecuting another about religion and worship, is not to love the brotherhood.

At the council of the great professing Jews, when the apostles were brought before the council and high priests, and they charged them “they should not preach anymore in the name of Jesus.” The apostles replied, “whether they ought to obey God rather than man, judge you.” The apostle said further to them, “the God of our forefathers has raised up Jesus, whom you slew and hung on a tree, and God has exalted him at his right hand to be a Prince, and a Saviour, and to give repentance to Israel, and forgiveness of sins;” and the apostle said, “we are witnesses of these things.” When the council heard these things, they, who had before slain the Son, took counsel together how they might slay the apostles. Here all may see this persecuting, murdering spirit, that persecuted in all ages. You may say now, had we been in the days of Christ and the apostles, we would not have killed them; so those who persecute, may see they are in the same spirit as the persecutors were, in the apostles' days, and not in the spirit of Christ and the apostles. But then one stood up in the council, when they took counsel to kill the apostles, who was a Pharisee, named Gamaliel, a doctor of the law, held in repute among all the people, and commanded to put the apostles forth a little space; and said unto them, “you men of Israel, take heed to yourselves what you do touching these men,” when he had convinced them by arguments, as Acts 5:33-41. “Let them alone,” said he, “for if this counsel or this work is of men, it will come to nothing; but if it is of God, you cannot overthrow it; for fear that perhaps you are found even to fight against God.” So, to Gamaliel the council and high priest agreed, and called the apostles, whom they had beaten, and commanded them to speak no more in the name of Jesus. Yet the apostles departed, rejoicing that they were counted worthy to suffer for his name; and the apostles went and taught daily afterwards in the temple, and every house Christ Jesus.

Now would some in our days say, the apostles brought sufferings upon their own heads, and that they did it to provoke the magistrates, as some in our days have said. You may see this persecuting council, though they had agreed to Gamaliel, yet they persecuted the apostles.

Have not they, called christians in Christendom, lacked a Gamaliel among them, to moderate and to stop them from banishing, killing, burning, imprisoning, and spoiling of goods? For this Gamaliel was a Jew, and christians think themselves above a Jew; but where is the Gamaliel's spirit among you, that say, “if it is of God it will stand;” showing that they knew not whether it was of God or not? Where is Gamaliel's caution in Christendom: “let them alone, restrain yourselves, if it is of God it will stand; if it is the work of men, it will come to nothing. If it is of God you cannot overthrow it; therefore, take heed for fear that you be found fighters against God.” Therefore, what became of all the Jews that were found fighters against God and Christ? What is become of the pope, and all those persecuting powers before you? So see if there is not a Gamaliel's spirit and council lacking among you, to moderate the persecuting spirit; mind Gamaliel's counsel in *Acts 5*. For indeed the true christians are above Gamaliel, for they know that which they preach to be of God, though the moderate Gamaliel, (whose spirit is beyond the spirit that is in Christendom), cried, “if it is of God, you cannot overthrow it,” and so stopped them from violent persecution. So have not the christian priests and bishops need of such a Gamaliel to moderate and regulate them, and hold their reins from proceeding on to persecution? Does not the apostle say, “that christians should not bite one another, for fear that they should devour and consume one another, but love one another?” Love fulfills the law of Christ Jesus, which is the law of love, for the law of love preserves; and if they keep the law of love, they will not bite one another, nor consume one another, nor persecute one another, nor spoil one another, as they have done.



The apostle said, to the christians in the primitive times, before the apostasy came in, “For though we walk in the flesh, we do not war after the flesh, for the weapons of our warfare are not carnal, but spiritual, mighty through God, to the pulling down of *strong holds*, casting down of every *imagination*, and *every high thought* that exalts itself against the knowledge of God, bringing into captivity every thought to the obedience of Christ.” 2 Cor 10:4-5.

Now, [mark,] “the strong holds,” the high imaginations, and high thoughts, were not brought down by carnal weapons, nor that which exalts itself against the knowledge of God, but by spiritual weapons. Here it is clear that one christian did not persecute another with carnal weapons; for their war was not after the flesh, nor was their wrestling with flesh and blood. That which gives the knowledge of God, is the light which shines in the heart. Since the apostles' days, instead of plucking down the imaginations and high thoughts, and bringing that down to the obedience of Christ, which exalts itself, which is the spirit's work, persecutors have wrestled with flesh and blood, and warred after the flesh, not having the power as the apostles had. So they have lost the apostles' warfare and weapons, which were spiritual, and have gotten carnal weapons in the place of them. The apostle also spoke to the Ephesians, who were the christians in the primitive times, he said, “my brethren, be strong in the Lord, and in the power of his might, and put on the whole armor of God, that you may be able to stand against the wiles of the devil.” This was God's armor, and not man's, “having their loins girded with truth, and the breastplate of salvation, and their feet shod with the preparation of the gospel of peace, and taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the spirit, which is the word of God.”

[Mark.] These were the weapons of the christians in the primitive times, with which they warred and wrestled against principalities and powers, rulers of darkness of this world, and spiritual wickedness in high places.

“For,” said he, “we do not wrestle against flesh and blood.” So here it is plain that the primitive christians did not use carnal weapons, clubs and staves, like Judas's company, to persecute and haul one another, or those that were of a different opinion to theirs, to prison, or banish them. For if they had, they must have used carnal weapons, and wrestled with flesh and blood. So with spiritual wickedness they wrestled with spiritual weapons, which weapons the apostate christians have degenerated from, and therefore have taken up carnal weapons. We know, and you should know, that the shield of faith, and the breastplate of righteousness, and the helmet of salvation, and the sword of the spirit, and the word of God, and the feet shod with the gospel, and truth to be the belt; these are the spiritual weapons, and this is the armor of God, which the christians in the primitive times used, by which they did not wrestle with flesh and blood, nor war after the flesh with carnal weapons. Those who have warred after the flesh with carnal weapons since the apostles' days about religion and church, are in that spirit and power that the apostles and primitive christians warred against. They, who war in the flesh, have the scriptures in their carnal minds, warring and wrestling with flesh and blood, which are judged and reprov'd by the apostles' and primitive christians' words.

To the christians in the primitive times, the apostles' doctrine was they were not to avenge themselves, but rather to give place to wrath, “for vengeance is mine, said the Lord, and I will repay it.” So they were to follow peace with all men, and holiness, without which no man should see the Lord; “not to render evil for evil, nor railing for railing; but contrariwise blessing, knowing that they are thereunto called, that they should inherit the blessing.” 1 Pet 3:9. They were to overcome evil with good, and “you shall heap coals of fire on his head in so doing. Therefore, if possible, as much as in you lies, live peaceably with all men, repay to no one evil for evil.”

Now people, you may see how this doctrine and practice of the primitive christians is laid aside in Christendom, by such as have a form of godliness, but deny the power, who are to be turned away from, who have rendered evil



for evil, and takes revenge, as 2 Tim 3:5. The apostle said, “every soul must be subject to the higher power:” [mark,] the soul is immortal, and the power is so. For he says, “there is no power but it is of God, and the powers that be are ordained of God, and he that resists the power, resists the ordinance of God.” So the power is not to be spoken against, nor resisted; for it being ordained of God, the soul must be subject to it, “for rulers are not a terror to good works, but to evil. Will you then not be afraid of the power? Do that which is good, and you shall have praise of the same.”

[Mark.] This power is not against the good, but against the evil; it is not a terror to the good, but to the evil. The good has its praise by the power, and is not afraid of it, but the evil is afraid, and it is a terror to it; “so he is a minister of God to you for good; but he that does evil is afraid of the power, for he bears not the sword in vain. For he is the minister of God to revenge the wrath upon him that does evil;” but not upon the good. So here he makes a distinction, the good from the evil, the higher power is a praise to the good. Therefore we must be subject not only for fear of wrath, but also for conscience sake, that is, to be subject to the power that is a praise to the good, and a terror to the evil. Now when magistrates acted contrary to the power, (as you may read in the scripture), ordained of God, then he sent his prophets and servants, to cry against the corruptions of the magistrates, (not against the power, which God had ordained); and such magistrates if they did not return to the power, you may read how often God overturned them. You may see often such magistrates in the scriptures, who have turned the sword backwards against the righteous and let the guilty go free; making no difference between the precious and the vile. For this reason have we paid our taxes and dues; so custom to whom custom, honor to whom honor, fear to whom fear. We have not been behind on our part; they have had their tribute, and the magistrates their customs and their dues, though they have turned their sword against us, against the good, while drunkards, swearers and evildoers were set at liberty. We have not been behind on our duties, though they have been on theirs, but we leave them all to the Lord, to plead with them all.

The apostle said to the christians, “owe nothing to any man, but love one another, for love fulfils the law.” So they who do not love one another, and are out of love; and it is clear they do not fulfill the law, but break it. Are not christians great debtors in this? The apostle said, “you shall not commit adultery, nor kill, nor steal, nor bear false witness, nor covet.” If there is any other commandment, it is briefly comprehended in this saying: “you shall love your neighbor as yourself.” Here it is clear, this higher power, which God's ministers attend upon continually, is not against the liberty of true christians, nor does it take hold upon people in matters of religion and worship; but such as kill, commit adultery, steal, and covet; here is nothing of this higher power's meddling with difference in religion, or to be any terror to them, but to the evildoers; but this higher power is a praise to all that own God, and profess Christ Jesus, and live in his life; and all christians are “to stand fast in the liberty wherewith Christ has made them free.”

Now the apostle, who said, “tribute to whom tribute, and custom to whom custom,” this was to the magistrates, and that they should have their dues. This does not concern the priests' tithes, for the apostle plainly declared against tithes, and said, “the law was changed by which the priesthood was made, and the commandment disannulled which gave tithes,” Heb 7, and he preached up another priesthood: “Christ Jesus made higher than the heavens.” Now as the apostle said, “love works no evil to its neighbor, and love is the fulfilling of the law,” and this keeps him out of killing, stealing, committing adultery, and bearing false witness, and this keeps him from under the magistrates' sword, who is subject to the power, which is a praise to him that does well. He that loves his neighbor as himself, will not kill his neighbor, nor bear false witness against him, nor steal from him, nor commit adultery, for those are the actions of the evildoer the law is a terror against. Rom 13:1-10.

The apostle said to the Galatians, the law is fulfilled in one word, “you shall love your neighbor as yourself.” So if the law is fulfilled, then it does not take



hold upon such that love their neighbor as themselves. You, who are led by the spirit of God, are not under the law. Those who are led by the evil spirit into drunkenness, envy, and murder, and strife, and hatred; such fruits come under the law, and the higher power is a terror to them. Gal 5:18-21. Those who love their neighbor as themselves, do not bite, nor devour, nor consume one another; but those who hate their neighbors, and bite and consume one another, these do not fulfill the law, but break it; cast your eye over Christendom, and you may see these fruits. The persecution came for the sake of the cross of Christ, which cross was the power, before the wood and stone was; and therefore those who persecute, are out of the higher power, and cross, and life of Christ Jesus.

The apostle says to Timothy, “we know the law is good, if a man uses it lawfully.” Now, [mark,] a man must use it lawfully, and then it is good. “Knowing this,” said the great apostle of Christ Jesus, “that the law is not made for a righteous man.” Therefore those who are righteous men, and the Quakers, whom no evil can be charged against in their lives and conducts, the law is not to be laid upon them, if is administered lawfully. “For,” said the great apostle, “the law was made for the lawless, disobedient, for sinners, unholy, profane, murderers of fathers and mothers, man-slayers, whoremongers, such as defile themselves with mankind, men-stealers, liars, perjured persons,” to such the law is a terror, for these are the evildoers, which law is a praise to them that are good. So the law here was not made to limit people from worshipping God, those owning God and Christ; but for such as the above-mentioned. This is according to sound doctrine, and also according to the blessed gospel of God, which was committed to the apostles' trust, which he taught and laid down to be observed among the primitive christians, which others, apostatized from his life, have degenerated from, and have not observed his sound doctrine; but many have turned the sword backward, and the laws upon righteous men, which it was not made for, and that has not been according to the glorious gospel of the blessed God, nor according to the higher power, but the devil, from where persecution has arisen.

When the Pharisees took counsel how they might entangle Christ in his talk, they sent from their councils their disciples with the Herodians, saying, “we know, master, that you are true, neither care you for any man, for you regard not the person of men, tell us, therefore, what do you think you, is it lawful to give tribute to Caesar, or not?” Jesus perceiving their wickedness, said, “why do you tempt me, you hypocrites? show me the tribute-money, and they brought unto him a penny, he said unto them, “whose is this image, and superscription? They said unto him, Caesar's: then said he unto them, “render therefore unto Caesar the things that are Caesar's, and to God the things that are God's.”

[Mark,] Those that came to tempt Christ were of the Jews, the great professors, and Caesar was a heathen. The Jews were under the power of the heathen, having lost the life of that which they did profess, and that spirit in them would have brought Christ under Caesar, by the temptations; these he calls hypocrites, who professed the scriptures, and were not in the life of them, as all others are as this day, who are found in the same nature that would ensnare. But Christ, who is the wisdom of God, confounded them. Caesar must have his things; and what are his things, but his tribute, his custom, and that which his superscription is upon? So other kings, whose image is set upon their money, must have their dues; but as well as people, God must have his things of Caesar, and the council of the great professing Jews. What are God's things? Where his image and superscription is written in the heart, God must have his things; so see each superscription and image. So let Caesar have his due where his superscription and image is; so the superscription and image of Caesar to Caesar, and God's writing and image to himself; for the holy one must have his liberty, and not be limited, and so here everything is in its place. Mat 22:17-21.

The apostle said, “whatever is not of faith is sin.” Rom 14:23, showing, that the true faith is not sin, for it is that which gives the victory over sin, and access to God, and purifies the heart. Therefore to bring people to that



which is not of faith, is to bring them into sin, and to make them to make shipwreck of their faith, and of a good conscience, seeing that the mystery of faith is held in the good and pure conscience. Therefore the true faith must have its liberty, which gives the victory, in which God is pleased, and who are of faith are of Abraham.

The great apostle Paul, said to the Corinthians, “that we do not have dominion or power over your faith, but we are helpers of your joy, for by faith you stand.” Now, [mark,] all you that are in Christendom, who call yourselves christians, who persecute about religion; have you not degenerated from the apostles, because you attempt to have dominion and power over men's faith? Is not the case plain, that you would not allow the faith, which is the gift of God, to have its liberty? So you are out of the true faith, the gift of God, which the apostles were in; and so are not helpers of the joy of those who are in the true faith, because you yourselves are not standing by it. Why did the apostle tell them to stand fast in the faith? Because they knew there were some who would oppose their faith. 1 Cor 16:13, 2 Cor 1:24.

Did the apostles not council among themselves, for does he not say, “we have not dominion or power over your faith.” If they had said that they had power over their faith, they might have said they had power over the gift of God, for “faith was the gift of God;” and that they had power over Christ, “who was the author of faith, and finisher of it;” but the apostle said, “they were helpers of one another's joy, in the faith they were to build up one another in:” so it is clear that God must have his liberty, who is the author and finisher of faith, which men must not have power over, no not the apostles, for by one faith they all stand.

The gospel that the apostles preached “had not been received from man, nor by man, but by the revelation of Jesus Christ, which was the power of God unto salvation to everyone that believes.” This gospel, the power of God, which is liberty, is to have its liberty, and men must have their liberty in it;

for if men turn against the power, they turn against the gospel, and bring destruction upon themselves, in persecuting.





Volume 4, *The Works of George Fox*, Doctrinal Books I, Continued

Text in [Light Blue](#) or **[bold Light Blue](#)** can be "clicked" for backup in scripture or detail in writings.

## **CONCERNING THE ACT *That prohibits, that not above four or five may meet.***

***Site Editor's Preface:*** Shortly after King Charles II replaced the Lord Protector Oliver Cromwell, thirty-one religious fanatics of the Fifth Monarchy men tried to establish Jesus' kingdom by revolution, shouting, "The King Jesus and the heads upon the gates;" this put all London in terror. They routed the militia, put the king's lifeguard to the run, broke through the city gates, killed twenty men, and led every one to believe that they numbered five hundred, while every householder armed himself and forty thousand stood ready to oppose these fierce fanatics.

This small group's act of violence created a great fear in the nation of any dissident religious group. Rumors quickly spread that Quakers were tied to this radical group, which the Monarchy men denied in their trial at Parliament. But, because the Quakers were growing, with people leaving many Episcopalian churches empty, the Episcopalian Parliament saw an opportunity to reestablish the supremacy of Church of England, by creating an act making all other churches illegal, but which was deliberately created in hopes of destroying the hated Quakers. The Act below is from George Whitehead's *A Christian Progress*:

“Certain persons under the name of Quakers, and other names of separation, have taken up and

maintained many dangerous opinions and tenets, and among others, that the taking of an oath in any case whatsoever, although before a lawful magistrate, is altogether unlawful and contrary to the Word of God; and the said persons do daily refuse to take an oath, though it is fully tendered, by which it often happens that truth is wholly suppressed, and the administration of justice much obstructed.

And whereas the said persons, under pretence of religious worship, do often assemble themselves in great numbers, in several parts of this realm, to the great endangering of the public peace and safety, and to the terror of the people, by maintaining a secret and strict correspondence among themselves, and in the mean time separating and dividing themselves from the rest of his majesty's good and loyal subjects, and from the public congregations and usual places of divine worship.

It is therefore enacted, that if five or more Quakers, of sixteen years of age, or upward, assemble under pretence of joining in religious worship, not authorized by law, the party offending, being convicted by verdict, concession, or by the notorious evidence of the fact, shall forfeit for the first offence, the sum imposed, not exceed five pounds; and for the second, the sum imposed, not exceeding ten pounds, to be levied by distress and sale of the goods; and for want thereof, or non-payment, within a week after conviction, shall be committed to the jailor house of correction; for the first offence, three months; for the second, six months; to be kept at hard labor. And if



after two convictions, they offend the third time, and are convicted, they shall abjure [be banished from] the realm, or the king may order them to be transported in any ship, to any of his plantations [typically in Jamaica or Barbados].

This Act was leveled against the people called Quakers, when nothing was justly chargeable against them, nor could any matter of fact be proved, but what concerned religion, and worship toward Almighty God, according to their conscientious persuasions; therefore it was purely for serving and worshipping Him according to our consciences, that we suffered greatly by this Act for a time.”

Below is George Fox's scriptural indictment of the religious hypocrites, who enacted the law.

## —*By George Fox*

This act would have taken hold upon Christ and his disciples, had he been in your days. Christ it is known had twelve apostles, and seventy disciples, which often met together; and besides the great multitudes that met with Christ in the towns, wildernesses, and mountains, in the days of Caesar and the Jews. You do not read that either Caesar or the Jews made any acts, or laws, that Christ and his disciples should not meet together; though at the last, by that law that they had among themselves, they put him to death for saying that he was the Son of God. Did not the Romans, who were heathens, let the Jews have their liberty to worship God, when they had power over them, though their religion differed from theirs, as you may read both in the scriptures, and in Eusebius, and Josephus?

Yes, had not the christians in Britain, liberty, and lived peaceably until Dioclesian's time, and lived pretty quietly, though their religion differed

from the heathen's religion in this land? and in Dioclesian's time many were persecuted to death at Litchfield, and Leicester; but mark what was the end of his power. Did not many suffer persecution about six hundred years after Christ, by Austin the Monk, when he brought over his snap-sack of ceremonies; and he caused many of the Britains to be destroyed, because they would not conform to the ceremonies he brought from Rome.

Had not the children of Israel, (though in captivity in a strange land), liberty in the empire of Nebuchadnezzar, though his religion differed from theirs, until that Nebuchadnezzar set up his golden image, with all his music, who cast the three children into the fiery furnace because they would not worship it, but worshipped God, and did give to Nebuchadnezzar the things that belonged to him. Did not the Lord preserve these three children that stood for him, and worshipped him? Did not Nebuchadnezzar change his word and decree which he had made, to burn them that would not worship his image, and make another decree, by which he gave liberty to the children of Israel, and sent it among all his people and nations, that they should not speak anything amiss against the God of the children of Israel? Did Nebuchadnezzar not afterwards confess to the God of heaven that his kingdom was an everlasting kingdom, and his dominion from generation to generation? Did Nebuchadnezzar not hold the children of Israel in great esteem, though they differed from his nation's religion, worship, laws, and manners? This you may read in Daniel, the 3rd and 4th chapters. In *Daniel, Chapter 5*, did not Belshazzar, his son, give liberty to the children of Israel? But when this Belshazzar meddled with the vessels of the children of Israel which were brought out of the temple at Jerusalem, was not there a hand-writing on the wall against him? So you, who are in spiritual Babylon, that meddle with the vessels of the children of God, and Jews in the spirit, do you not think that the hand-writing is against you, "*Mene Tekel?*" You are found too light, being weighed in the balance. Do you not divide rather than unite? Are your years not numbered? Has not spiritual Babylon set up his spiritual image, and music about it? Have you not burnt and persecuted those who cannot fall down to it, as you may read in history, and in the Revelation. Yet



you have not come so far as Nebuchadnezzar, who altered his decrees, and confessed to the God of heaven, and gave liberty to such as differed from his national worship? Did not Belshazzar have a great esteem for the Jews, though they differed from his religion, and were captives in his country? If it had been your day, would you not have said the three children were disobedient and willful, because they would not fall down at the sound of the music, and worship his image, but obeyed the Lord?

Was it not some of the Babylonians who were the informers against the children of Israel, the outward Jews, that raised persecution against them? Are there not many informers now in spiritual Babylon, who raise persecution upon the Jews in the spirit?

In *Daniel 6:1-5, 24-28*, in the days of Darius, emperor, did not the children of Israel have liberty under the emperor in his empire, though they differed from his national worship and religion, until that some of the princes sought to find out a fault or occasion against him, but could find no fault, he being faithful? Then the men said, “we shall not find anything against this Daniel, except we find it against him concerning the law of his God.”

Now here you may see Daniel had liberty concerning the law of his God, until this time, at which they had made a decree, according to the Medes and Persians, which alters not, “that whosoever asked any petition for thirty days, saving of the king Darius, should be cast into the lions' den.

Now Daniel went into his house, after this decree was made, “his windows in his chamber being open towards Jerusalem, he kneeled down upon his knees three times a day, and prayed, and gave thanks before his God as he had done before this time.”

Now, O you persecutors, would you not say that Daniel was a very fool, and a willful rebellious person, as knowing the king's decree, and the spite of these men against him. He, having been formerly in favor with the king,

risking to lose all, and endangering his life? These men, having found Daniel praying to his God, informed the king, and the law was executed upon him; but mark how God preserved Daniel, and how glad the king was of it, and what became of his accusers, who were cast to the lions and torn to pieces. Did not Darius then confess to the living God, and his kingdom, and make another decree to give liberty to Daniel and the children of Israel? Darius, the emperor, wrote to all people, nations, and languages, dwelling on the earth, “That they should all tremble and fear before the God of Daniel, for he is the living God, steadfast forever; and his kingdom shall not be destroyed, and his dominion shall never have an end.”

So did Daniel and these children of Israel not have liberty in the realm of Darius and Cyrus, kings of Persia and the Medes, though they differed from them in their religion, and were captive? Does not this judge all christians who profess God and Christ, and that they are not to have power over one another's faith, but who cannot give liberty to one another and persecute one another, contrary to the command of Christ, who said, they should love one another?

*Jer 39:11-12,40:4*, Jeremiah had been cast into the dungeon, set in the stocks, and beaten for his testimony for the Lord by the persecuting Jews, who kept him in prison until Nebuchadnezzar carried away his persecutors captive into Babylon. The captain of this Nebuchadnezzar's guard was left to govern the poor of the people, who had nothing in the land of Judah; and he gave them fields and vineyards. Nebuchadnezzar ordered the captain of his guard concerning Jeremiah: “Take him, and look well to him, do him no harm.” He took Jeremiah out of the court of the prison, and said, “This day I will loose you from the chain which is upon your hand; if it seems good for you to go with me into Babylon, I will look well unto you; but if it seem evil unto you to go into Babylon, forbear; behold, all the land is before you, whether it seems good and convenient to go, there go.” So Jeremiah stayed in the land of Judah.



Now, friends, was there not more mercy in this heathen Nebuchadnezzar than in the Jews and the great persecuting professors? For though he had conquered the land, yet he did not force Jeremiah or the people he left behind him to be of his religion, but left them to follow their own religion in their own land; and has not Nebuchadnezzar exceeded many peoples' kindness in this; as you may read in *Jer 38, 39, 40*.

Have you not read in Ezra, the proclamation of Cyrus, king of Persia, to all the Jews among the people throughout all his kingdom, how that the Jews might go up and build their temple, and what large liberty was given to them, and how that they might have liberty to go and serve, and worship God? Although the children of Israel were of another religion than the Medes and Persians, yet he gave the children of Israel liberty. But it was the Lord, who stirred up the spirit of this Cyrus, king of Persia, to give liberty to worship God, and serve him. Accordingly, people may judge what it is that stirs up the spirits of people to persecute people for worshipping God, *Ezra 1*. Did not a prophet rise up to persecute the Jews afterwards, and call them a rebellious people, under a pretence that if they built a temple, they should damage the king, *Ezra 4*, but afterwards the persecutor was frustrated, and the children of Israel went on in their work.

So this Darius made another decree for the Jews' liberty, and the building of the temple, “and whosoever should alter a word of the decree, the timber should be plucked down from his house, and [a gallows] being set up, he was to be hung thereon, and his house to be made a dunghill; and the children of Israel were to pray for the life of the king and his sons.”

Here you may see what liberty this man, called a heathen, gave to the outward Jews, who differed from him in religion, who was a heathen; and what a strict decree he made against those that were against the Jews, and would have hindered them from building the temple; and so this decree was for the service of God, contrary to his own religion, which temple Christ has ended, and the priests' and the Jews' services, “and now he is not a Jew that

is one outward;” so that command, decree, and penalty of Darius is ended, for such a work; “for he is a Jew who is one inward—whose weapons are spiritual and not carnal;” but the inward temple comes to be raised up by the spirit, and the law and command of Jesus observed, “to love one another;” yet Darius may judge the persecuting spirit in christians.

Artaxerxes made a decree that whatsoever Ezra the priest, the scribe of the law of God of heaven, should require, should be done for the house of the God of heaven, for why should there be wrath against the realm of the king and his son; and so Ezra was to set magistrates and judges, and such as knew the law, and taught them that knew it not; “and whosoever would not do the law of God, and the law of the king, judgment was to be executed speedily upon him, whether unto death, or unto banishment.” *Ezra 7:13-26.*

Now here you may see what liberty this Artaxerxes gave to the Jews, who were of a different religion from him, that they did not obey his heathen law, and the law of God, it was death; and so he makes a distinction between the law, and the law of God, though he was a heathen; but Ezra the priest, and the Levites, and the primitive priesthood, with all their offerings, and their temple, Christ has ended that priesthood, and the law by which it was made, *Heb 7.*

And so, as for banishing, and putting to death, imprisoning, confiscation of goods concerning the building of the Jews' temple, and sacrificing there, with their singers and ministers, Christ has ended all these, and says, “love one another,” not banish, nor spoil one another's goods; so his command now is to be observed, and not Artaxerxes' nor Darius', to build the temple of the Jews, and offer sacrifice: now this may condemn the christians, (for a heathen to give his law, and promote the Jews, and the law of God, by which the religion stood), who makes laws to persecute one another contrary to the law and command of Jesus, who said, “love one another;” for where did you ever read of any law the persecuting christians made, that they should love one another, and that they should keep the command of Christ, who said, “love one another,” and not spoil the goods, and banish one another? if not,



has not Artaxerxes condemned them, who by his heathen law promotes the law of God, and the Jews' religion? which religion and law of the Jews, Christ has ended, as offerings, sacrifices, and temple, as I said before, “for,” as the apostle said, “your bodies are the temples of God.”

And also you may read, *Neh 2*, the moderation and tenderness of Artaxerxes and his queen to Nehemiah, though Nehemiah's religion differed from theirs; and though he was a heathen, he gave Nehemiah an order to go and see Jerusalem's walls repaired, though he had much opposition by many bad people, and was called rebellious, because they had not observed other nation's religions; yet their persecutions came to nothing, as you may see throughout Nehemiah. So, why should christians be more unmerciful one to another, and persecute one another worse than the heathen did the Jews? So people are not to hang, banish, spoil goods, and imprison one another according to Artaxerxes, the heathen's law, but to love one another according to Christ's law, and command; and so, priests have ignorantly brought this scripture to persecute, banish, imprison, and spoil goods, who are darker than the heathen, who gave liberty to the Jews' religion, which was contrary to their own; and here the priests and professors are ignorant of the law and times of the Gospel.

And in the days of Ahasuerus, king, Haman was set above all the kings and princes, and all the king's servants bowed to Haman; and Mordecai sat in the king's gate, and the king gave command that they should bow to Haman. The king's servants which were in the gate said to Mordecai, “why do you transgress the king's command?” And they spoke daily to Mordecai, and he hearkened not unto them. Then the servants told Haman, “to see whether Mordecai's matter would stand; for he had told them that he was a Jew;” and when Haman saw that Mordecai did not bow, nor reverence him, Haman was full of wrath, and Haman scorned to lay hands on Mordecai alone, for they had showed him the people of Mordecai, who was a Jew; therefore Haman sought to destroy all the Jews throughout the whole kingdom. Would not many of you christians say that Mordecai was a fool,

because he would not bow to Haman, and do according to the custom of the nation, but in denying to do such a small thing, to bring persecution and death upon himself and all the Jews; and so to be counted stubborn and rebellious, disobedient to the command of the king? and would you not say, let Artaxerxes' law go upon him, “whosoever will not obey the law of God and the king, let judgment be speedily executed upon him, whether it be to death, or banishment, or confiscation of goods, or imprisonment. *Ezra 7:26*. No, Mordecai obeyed the law of God, and was not rebellious, though he could not obey the command of the king, to bow to proud Haman. Therefore Haman said to the king, “there is certain people scattered abroad among your people, in all the provinces in your kingdom, and their laws are divers from all people, neither keep they the king's laws; therefore it is not for the king's profit to suffer them: if it please the king to let them be destroyed, I will pay ten thousand talents of silver.” And so Haman got a decree from the king, and sent it forth to destroy the Jews.

Now mind, here it is shown, that the Jews had liberty until this Haman got this decree, because Mordecai, the Jew, would not bow to him, nor reverence him, though the Jews' religion differed from the king's and Haman's religion; and Esther, the queen, being a Jew, spoke to the king that the Jews were to be destroyed, who procured another decree from the king that the Jews should not be destroyed, which was sent into all the provinces. And Haman saw Mordecai sit in the king's gate, and stood not up, nor moved for him, Haman was full of fury, and therefore Haman caused a gallows of fifty cubits high to be made to hang Mordecai on; and as Haman came back from the king, he came back sorrowful, for he was to clothe Mordecai, and set him on horseback, and proclaim before him, and say, “thus shall be done to the man whom the king delights to honor:” then Haman came home and told his wife what had befallen him, and his wife said, “if Mordecai is of the seed of the Jews, before whom you have begun to fall, you shall not prevail, but fall;” yet before, Haman's wife and his friends would have him set up a gallows to hang Mordecai on, which he was hanged on himself afterwards.



Here you may see the end of a persecutor and destroyer, who was against liberty of conscience, and whether is there more Mordecais or Hamans in Christendom, that would kill and destroy men because they would not stand up and bow to them, and reverence them? No, would they not say Mordecai was an unmannerly ill-bred clown? Would they not say he did it on purpose to lie in the king's gate, could he not keep out of the king's gate, for his doings were in danger to destroy all the Jews? If Mordecai, the outward Jew, could not bow to proud Haman, though in so doing he did disobey the king's command, whether or no can the Jew inward in the spirit bow to Haman's nature, where it appears? and whether Haman's nature will not persecute, though it be in a christian? and should christians be worse than Jews, for christians should not persecute one another for not bowing to one another? For the angel in the Revelation reprov'd John for bowing to him, and told him he was his fellow-servant, and said, "see you do it not;" and told him to worship God, *Rev 19:10*. So let Mordecai's nature reign among you, and not Haman's, for mark Haman's end. For the true christians are Jews in the spirit, and are brethren; Christ says, "you are all brethren." Do you, calling yourselves christians, not call them impudent clowns, and unmannerly, who will not bow; and have you not fined many, and persecuted many? Is this not like Haman's nature, not Mordecai's?

Christ, who has all power in heaven and earth given unto him, and to whom all judgment is committed, has said, "that for every idle word men shall speak, they shall give account at the day of judgment; so by your words you shall be justified, and by your words you shall be condemned." *Mat 12:20,36-37*.

Does not Christ say in *Mat 5:23-25*, "*be you reconciled to your brother before you offer your gift.*" Now if all christians observed this, who would be able to make an offering to God among them? For all, who envied their brother christian and persecuted him, were not to offer their gift until they were reconciled to the brethren; and if they do, God has no respect to their

sacrifice, no more than he has to Cain's that envies his brother. Christ, who has all power in heaven and earth, said, “judge not, for fear that you are judged; for with what judgment you judge, you shall be judged; and with the measure you use, it will be measured back to you.” Now all you that are so rash in measuring, judging, and persecuting others, you do not obey this law of Christ Jesus. Now it is clear that none are to judge until the beam is cast out of their own eye, then they may see clearly how to remove a mote from their brother's eye, *Mat 7:3-5*. Does not the apostle say, that you must “do good unto all men,” and if you do good, and do not do evil. “And every man must bear his burden; and every man is to prove his own work; and everyone shall give an account to God for the things done in his body, and shall have a reward according to his works, whether they be good or whether they be evil; and every man's own words shall be his burden. For God respects no man's person; for he that sows to the flesh, shall of the flesh reap corruption; but he that sows to the spirit, shall of the spirit reap life everlasting;” so every seedman reaps his own crop, according to what he sows. *Gal 6:7-8*.

The persecuting priests and professors use *Gal 5:12*, to excuse their persecution; viz. “I would they were cut off that trouble you;” now this cutting off the apostles' troublers, it was with spiritual weapons, for the apostles' warfare was not with carnal, but with spiritual weapons; neither did he wrestle with flesh and blood, so that he could not cut them off with carnal weapons.

And as the apostle said in *Gals 4:29-30*, “he that is born after the flesh, persecuted him that was born after the spirit; so it is now.” So the bondwoman and her son must be cast out, and not be heir with the freewoman. Now it is clear it is the bondwoman and her son that are cast out, that are the persecutors; so the persecuting christian may know his mother, for as it was in the days of Isaac, and in the days of the apostles, so it is now in these days, that the birth born after the flesh, will persecute him that is born after the spirit, and these be the children of the bondwoman



which genders to bondage, which is Hagar; but the children of the freewoman are of Isaac, in whom the seed is called, and Jerusalem which is above is the mother of all these children which is free, and genders not to bondage, and are not persecutors.

The apostle's command to the Colossians was, “if you are dead with Christ from the rudiments of the world, why as living in the world are you subject to ordinances; touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men.”

Now, [mark,] is there any ordinances, doctrines, and commandments of men, those held up by men's power? and will not those who are not dead with Christ, taste, handle, and touch, and be subject to them, and rage, and be envious, and persecute them that be dead with Christ, and cannot touch, taste, nor handle, neither be subject to them? So, is it not the birth of the flesh that is subject to men's doctrines, ordinances and commandment, which perish in the using of them, but those who are dead with Christ, and risen, seek that which came down from above, from Christ, who sits at the right hand of God; and so their affections are on things which are above, and after that which does not perish. *Col 2:20-22, 3:1-3.*

Though the apostles said to the Corinthians, “if any man love not Jesus Christ, let him be an Anathema and Maranatha,” yet the apostle plainly tells you, “that they did not wrestle with flesh and blood, and the weapons were spiritual and not carnal.” He tells you, “that he that is born after the flesh, persecutes him that is born after the spirit,” and the spiritual birth has his spiritual weapons, but the carnal man has his carnal weapons; and so each birth has his weapons.

*Zechariah 13:2-4*, is a place which the persecuting priests and professors used to bring for their persecuting; which is as follows, “I will cut off,” said the Lord, “the names of the idols out of the land, and they shall be remembered no more; I will cause the prophets and the unclean spirits to go

out of the land; and it shall come to pass, when any shall yet prophecy, then his father and mother which begat him shall say unto him, you shall not live, for you speak lies in the name of the Lord; and his father and mother shall thrust him through when he prophesies. In that day the prophets shall be ashamed everyone of his vision when he has prophesied; neither shall they wear a rough garment to deceive.”

Now these prophets with the rough garment, who speak lies in the name of the Lord, with their unclean spirits and idols, were not to be suffered in the land among the children of Israel, but their father and mother were to run them through which begat them; but what must the christians weapons be now, that say they are not Jews outward, but they are ministers of the gospel, and believers in Christ? their weapons must be all spiritual, not carnal, by which they run through the false prophet, that false spirit, and lying spirit, and so their weapons are spiritual, they do not wrestle with flesh and blood. Are not these persecuting priests and professors in Christendom like these rough prophets, that will serve for pay under anyone, Presbyterian, papists, or Episcopal, as the soldiers used to serve under any one for pay, who wrestles with flesh and blood? Is it not their work to call to the magistrate to help them to wrestle with flesh and blood, and them that are contrary-minded to them? Are not these like the prophets, that one while they would be for the Jews, and another while for Jezebel and Ahab? You may see how subject they were to turn, as you may read through the scriptures. But the true prophets and apostles were not persecutors, but persecuted. Was not Moses persecuted by Pharaoh? But what became of Pharaoh, and others that did persecute him? and was it not for religion sake? Was not Abel murdered by Cain, the persecutor, about religion? and though Cain could build cities, yet was a vagabond; and does not all persecutors go in Cain's way? (read Jude 1:3-13.)

The children of Israel, were oppressed under Pharaoh; mind the end of that oppressor. Elijah was persecuted by Jezebel; mind that persecutor's end. The prophet was threatened by Jeroboam; Zachary was stoned to death for



his religion. Was not Micah for his religion thrown down, and his neck broken? Was not Amos smitten with a club on the temples of his head, and so brained for his religion sake? Was not Isaiah sawed asunder in two parts for his religion? Was not Jeremiah persecuted for his religion often, imprisoned, and put in a deep dungeon, and after stoned to death in Egypt? Was not Ezekiel slain in Babylon, by the duke of the people, for his religion? Was not Daniel thrown into the den of hungry lions, where he was preserved? Was not the three children thrown into the fiery furnace for their religion? Was not Baruch willing to flee, to save his life from king Joash's hand, for his religion, and testimony? Was not the prophet Urias slain with the sword by king Joiachim? Was not John Baptist beheaded by Herod the Tetrach? was not Stephen stoned to death by the great professing Jews, for his religion? Was not James beheaded by Herod Agrippa? Was not Peter crucified at Rome, under Nero, his head downward? Was not Andrew crucified by Aegas, king of Edissa, at Pataras, a city in Achaia? Was not James Alpheus, of Jerusalem, thrown down from high, and brained with a fuller's club? Was not Thomas slain at Calamina, a city in India, where the Panims ran him through with a dart? Was not Philip crucified at Hierapolis, in Asia, for his religion? Was not Bartholomew flayed alive in Judea, and his skin plucked over his ears, and after beheaded? Was not Martha run through with a naked sword in Ethiopia? Was not Simon crucified? Was not Jude slain, and John scourged, and often times persecuted, and put in scalding hot oil? Was not Matthias knocked on the head with an axe, and beheaded? Was not Mark, the evangelist, with a rope put about his neck, drawn through the city of Alexandria, until his flesh was rent in pieces, and the stones colored with his blood, and at last was burnt to ashes? Did not Barnabas have a rope tied about his neck, and there plucked to the stake and burned? Did not all these suffer for religion, and that which persecuted them, was it not the birth that is born after the flesh; and is not this birth now to be seen in Christendom, which does persecute him that is born of the spirit, wrestling with flesh and blood; and so what is become of all these persecutors; does not the memorial of the wicked rot, and the memorial of the just live?

Was not Jacob persecuted by Esau because of his blessing? *Gen 27:41*. Was not Joseph persecuted by his brethren, who after banished him, and sold him? Was it not for that which God had showed unto Joseph, which after came to pass; and had his brethren any praise for this work? Were they not afterwards troubled, and judged in themselves for the same? Was not Lot persecuted and mocked in Sodom? Read what became of those temporal blind Sodomites persecuting the just, then you may say what will become of these spiritual blind persecuting Sodomites? If outward Sodom was consumed to ashes, what will become of the spiritual Sodom? Was not persecution always blind?

Did not Christ say that the persecuting priests and Pharisees were “blind guides, and led the blind into the ditch?” Are not all the persecuting priests and teachers now in Christendom blind guides? Will any be led by them but the blind, is not the place they lead into, the ditch, and is not the persecution against them that can see? So all the guides in Christendom that persecute, are they not the blind ones, and doing the works of the night, not of the day, wherein people can see. Is not the birth which persecutes, that which was born from Hagar's womb, and not born of the womb of the true woman which Isaac came of; for Hagar was an Egyptian woman that bore wild Ishmael, whose hand is against every man: so now is not the spirit of Cain, and the spirit of Core, and the spirit of Sodom to be seen, and of Pharaoh, and of the Egyptians, and of the persecuting Jews. Does not the spirit of all these reign in him that is born after the flesh?

Had not Abraham, that came out of his own country, liberty to serve God among the Canaanites? and when Abraham went down into Egypt, had he not liberty there to serve God, as you may read in *Gen 12:19-20*, though the Egyptians and Canaanites were bad people. And had not Abraham liberty to serve God in Abimelech's country? Abimelech said, “my land is before you, dwell where it pleases you.” In what country was there a law made, that Abraham, Isaac, and Jacob should not worship and serve the God of heaven,



though they differed from the countries' religion; and though the children of Israel were oppressed in Egypt, where do you ever read that Pharaoh made a law that Joseph, or the people of Israel should not serve the Lord their God while they were among them, though when they multiplied, another king oppressed them with hard labor, and gave a command to hinder their growth, to kill all the male children, but the midwives fearing God, did not as the king of Egypt had commanded them, to kill all the men-children. Now would not many in Christendom say, that these midwives were rebellious to the king's command, and that Artaxerxes' law should be executed upon them, of death and banishment, for disobeying the king's law; for if the pope, or others should make a law, that they should burn, kill, banish and imprison, would not you be willing, though it be contrary to your consciences to obey it, contrary to the command of Christ Jesus, that you should love one another, and not destroy one another, and you doing so, viz. obeying the papists' or other's commands to destroy people that fear God; do not the midwives that feared God judge you, (who disobeyed the command of Pharaoh, king of Egypt), in not destroying the children's lives? *Exodus 1:8-21.*

In *Sam 1:14*, When Saul, the king, gave command that Jonathan his son should die, for tasting of the honey when Saul had forbidden that any man should eat any food that day, and therefore his son who had tasted a little honey might die; and the people disobeyed the command of Saul, and said, "Jonathan should not die, for he had wrought salvation in Israel;" so rash oaths and commands, those who feared God, you may see, could not obey.

Another scripture which the priests and papists used to bring to put men to death about religion, is *Deut 17:12*, "The man that will do presumptuously, and will not hearken to the priest that stands to minister before the Lord, or unto the judge, that man shall die."

Now people, this is one of the scriptures that papists used to bring, because they would not hear their priests; so mark their ignorance, for do not you

know that these were the Jews' Levitical priests; and then must not all papists, protestants, and others be put to death if they will not hear the Jews' priests that was to minister the law. But I say Christ is come, that saves men's lives, and came not to destroy them, which ends the Jews' priests, and the law by which they were made, *Heb 7*, and their carnal weapons; and so Christ, who is the priest made higher than the heavens, is to be heard in all things, and not the Jewish priests, as you may read in *Heb 7:26* and *Acts 7:37*. And another scripture they bring, “the prophet that shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, that prophet shall die.”

Now, [mark,] did ever you papists, or others called priests or prophets, ever hear the voice of God, which you have denied to us, called Quakers, that ever you did; then is not this sentence fallen upon yourselves, as dead men, according to your own judgment; but this is your ignorance, Christ is come, the great prophet, which fulfils the true prophets, who is to be heard, and is the stone which falls upon the false spiritual prophets, that have not heard the voice of God, and yet saves the men's lives: and Christ ends the Jews' carnal weapons, and sets up the spiritual, by which they do not wrestle with flesh and blood, *Deut 18:20*.

Also in *Deut 13*, another scripture the papists and protestants used to bring for persecution, “if there rise up any prophet or dreamer, or give you a sign and wonder, and the sign and wonder come to pass, whereof he speaks to you saying, let us go after other gods and serve them, and so to forsake the Lord God, and his commandments, that prophet or dreamer shall be put to death; if your brother the son of your mother, or your son, or your daughter, or the wife of your bosom, or your friend which is as your own soul, shall in secret entice you to serve other gods you shall not consent to them, neither pity them, nor spare them, nor conceal them, you shall kill him, and your hand shall be first upon him to put him to death, and shall stone him with stones that he die, because he sought to turn you from the Lord God.”



Now [mark,] people, these were those who by their dreams and prophecies would bring people from the living God, to serve other gods, which were by the Jews' law to be stoned to death, though they were their relations, as before mentioned; but Christ is come, who has ended the Jews' law, and their weapons, and their religion and worship, and has set up the gospel, the worship in spirit and truth; and Christ did not give forth any law, nor did his disciples after him give forth any law to put men to death, though they were false worshippers; for you may see that many did forsake Christ that had followed him, and many did forsake the apostles which had been convinced, and drew others after them; yet neither Christ nor the apostles did make a law that such should be put to death; for Christ rebuked his disciples who would have had men's lives destroyed, and said, "he came to save them, not to destroy them;" and his commandment was, that they should "love one another, and love enemies;" and Christ is the top and cornerstone which falls upon the false dreamers, and false prophets, yet saves the men.

And you may read in Jude 1:8, and in Peter, there were filthy dreamers in their days, *2 Pet 2*, yet the apostles did not make a law to put them to death, though they drew people from the power of Christ; for the apostle tells you, his weapons are spiritual, and not carnal, they do not wrestle with flesh and blood, nor war with it, but with spiritual wickednesses, and it was the spiritual wickednesses in them that made them false prophets, and false dreamers to draw people from God, and that the apostles warred against with spiritual weapons, and did not war with flesh and blood, and stone the creatures to death; that law of the Jews is changed by Christ that puts men to death about religion, and Christ has set up his law of love, to love one another, and love enemies, and though Christ was called a blasphemer, a seducer, a devil, and a madman, yet he did not make a law to put them to death, and did not he pray to his Father to forgive them that persecuted him; but you papists and others, if it should be granted to you, that prophets and dreamers that draw people from the living God and his commands, to serve other gods; and you that would have the Jews' law, which you bring out of Ezra passed upon them christians; then does not the Jews' law come

upon yourselves? For after you have consecrated bread and wine do you not say it is God, and so by the Jews' law are not you to be put to death, who set up another god, and draw people to it, and so are condemned out of your own scriptures? though I say Christ has ended the law and their weapons, and the Jews' religion, “and he is not a Jew that is one outward, but he is a Jew that is one inward in the spirit,” as in *Romans:28-29*.

But if you papists should say that they must be put to death that draw from Christ and his command, then I say, as I said before, you have given sentence upon yourselves by your own law, which you had not from Christ, for Christ's law is “love one another, and love enemies;” and so from this law and command have you erred, and by it you are judged, who instead of loving one another, you have envied, persecuted and killed one another, like Cain, and so are of him that is of the flesh, that persecutes him that is born of the spirit, who are neither according to the law of Jesus among the true christians, nor the law among the Jews. For that birth of the flesh in you, is that which always did persecute them that gave forth the scriptures; and Christ the substance of them, and them that live the life of them; and so that birth of the flesh is that which does not give forth the scriptures, neither does know them, nor can interpret them; and so a command from God is, “that flesh must be silent,” and so the birth of the flesh must be silent, that will persecute him that is born after the spirit; and so he that is born of the spirit he must speak, whose weapons are not carnal, neither does wrestle with flesh and blood, nor war with it; Christendom mind this.

Josh 9, Joshua let the Gibeonites have liberty, who got it by craft, though his command from God was to destroy all the wicked people of the land; and though they were wicked people, and they got it by subtlety, yet he let them have liberty; and surely christians should be beyond Joshua, not to restrain those from liberty who desired nothing but liberty to worship God; for the Gibeonites did not seek for their liberty to worship God, and therefore there should be a difference between christians that seek for no liberty but to worship God, and the Gibeonites; for the christians all profess Christ Jesus



and God, so did not the Gibeonites, and they are not to make one another slaves, as you may see in *Revelation* 18, “which made merchandize of the souls of men, and slaves of them,” this you will say was the whore of Babylon that made merchandize; and you know it is judged by all the protestants that the whore of Babylon is such as profess christianity, and to be the papists, and such [the Protestants] as are in the same nature; and you know this is contrary to the primitive christian law, which is, “to love one another, and enemies.”

Boniface the third, universal pope, was set up by Phocas, who murdered Mauritius, his master, who was the first universal pope to rise up, six hundred and two years after Christ, and about twenty years after the Turk rose up. Do not the christians have liberty under the Turk, paying their tribute, and are they not meddled with for their religion? Does the Turk not keep his Sabbath day upon the sixth day, and then his shops are shut up, and all the shops of the Jews and christians are open? Do not the Jews keep their Sabbath upon the seventh day in Turkey, and then all the christians' and Turks' shops are open? The christians keep their Sabbath upon the first day of the week, and shut up their shops, and all Turks' and Jews' shops are open. In this, does the Turk not give liberty of conscience, though he is a heathen; and should not christians out-strip the Turk, and give liberty to one another to worship God? Did not the Corinthians have liberty in Turkey, and the Greek churches liberty to worship God, and follow their own religion? Is not this doing of the Turks beyond christians that cannot give liberty to one another? Do you not know that the christians have their liberty in Egypt, and Jerusalem, though it is in the Turk's country, and though they differ from his religion? When the Turk conquers any country, does he not let the people alone to their religion, so he can have his tribute and custom? Also, when Alexander conquered the world, did he not let the Jews have their liberty? And when the Romans conquered Jerusalem, did the Jews not have liberty? Read the scriptures. In the days of Christ and the apostles, there were many sects, as of Pharisees and Sadducees among the Jews at that day, as you may read in the scriptures; and did not they have

liberty among the Jews, though they differed from one another in circumstances? Are there not many sorts of religion in the Mogul's country? Yes, and do not some christians have liberty there to serve God. One that traveled there reports that sixty religions there that have their liberty without disturbance, paying their customs? Should christians not be of a more noble spirit than he [the Mogul]? Do not the christians have liberty in Persia? Among the Turks, are there not many kinds of religion among them, that differ in some things, seeing they all own God and Christ Jesus? Therefore should they not be of a more noble spirit than the Turk, Mogul, and the Persians? Was it not the Arians and the pope, who were the first two that raised persecution, one christian against another, contrary to the law of Christ: to “love enemies,” “and love one another?” So has not Christ's law of love been laid aside?

After that Adam and Eve transgressed the law of God, God let Adam have liberty in the earth, though he had not of the paradise of God. So though christians cannot conform to your church in tenderness of conscience towards God, you may let them have liberty of the earth; and though Ishmael, the wild man, had not liberty in Abraham's family, he had liberty in the wilderness.

Concerning the act that is made against the Quakers, and others; as for us that are called Quakers, this we say, we do not meet to plot nor contrive against the king, neither do we hold dangerous principles, but the truth; neither do we meet to terrify the king's subjects, but seek the good and eternal welfare of the king, and all people; and we do abhor and detest all plots and plotters, and workers of darkness; and whereas the same act prohibits above five to meet together, had you been in the days of Christ and the apostles, this act would have taken hold upon him; for you know he had twelve apostles, and seventy disciples, who often met together.

And also it would have taken hold upon the Ephesians, Philippians, and Corinthians, and all the other churches that met together; and do you think



that they would not have suffered either by heathen or christians, before they would have broken up their meetings, or Christ have denied his disciples? If some christians, or heathen, who differed from them should have made a law that those christians who differed from them should not meet above five at a time; and is not, and would not, that have been contrary to Jesus, who said, “love one another, and enemies,” who has all power in heaven and earth given unto him; for do you ever read that Christ and the apostles made a law to punish, or to make any one suffer that did not hear them, or differed from them in religion and worship? Did you ever read that the Jews made any law that not passing five might meet of the christians, though the christian religion was contrary to theirs? So seeing that God will judge the world in righteousness, signifying that there is something in man and woman which answers the righteousness which they do transgress; and he will judge the world by the man, Christ Jesus, according to the gospel, that is according to the power, showing, that there is something in man that answers the power which is the gospel, and is invisible; and those who walk in the power which is the gospel, they ought to have the liberty of the gospel, which is the power of God, before the devil was, where all bondage is; and so all christians that own God and Christ Jesus, and his gospel which is the power of God before the devil was, they ought to have the liberty of the gospel, for the liberty is in the power of God, and those who be in the power of God, the gospel, cannot but give liberty to them that be in the power of God, for the bondage is in that spirit that is out of the power of God; and the liberty is in Christ Jesus who has all power in heaven and earth given unto him, and there to stand fast in the liberty wherewith Christ has set them free from the bondage of the world; showing, that it is the world that brings into bondage, and not Christ.

Those who wrestle with flesh and blood about religion, are neither in the apostles' spirit, nor power, nor doctrine; and if the law reach but upon the outward man for his action, then it will follow, and is clear, that the inward man after God must have his liberty, which inward man brings the outward man conformably to the righteousness, and to a righteous man's state,

which the outward law was not made for; so then it is not to be executed upon the righteous man. So all magistrates must make a distinction, and put a difference in this case; for though kings' powers, and magistrates with their laws take hold upon the outward evil actions, and the outward man, the evil spirit leading of him to do evil; but Christ, who is the King of kings, and has all power in heaven and earth, he must have the rule in the heart of the spiritual man, and God will dwell in man, and walk in man, which is his temple, and therefore he must have the rule in the conscience, and in the heart in matters of his religion, and worship, and faith, seeing God is the giver of it, and Christ is the author and finisher of it; and the apostles themselves said, "they had not power over men's faith," which God was the giver of, and Christ the finisher of; and a man coming to subdue that evil spirit in him by the power of God, and to have it mortified, and the actions that flowed from it, then the man led by the spirit of God, he is not under the law which is made for sinners and disobedient, and not for the righteous; and Christ said, "christians should not exercise lordship one over another as the Gentiles had done;" and the apostle says, "be not many masters, for you have one master, even Christ, and they were not lords over God's heritage, but they were helpers of their joy, and they should not lord it over their brethren, for they were all brethren;" and this he spoke in matters of religion, "for they had one Lord, even Christ Jesus, by whom all things were made, and one God who is over all, and in you all blessed forever." And so if Christ be in you, and God be in you, he must have the rule in matters of religion; for his religion is pure from above, from himself, he must have the rule of the faith, who is the author of it, and Christ must have the rule of his worship, who is set up above sixteen hundred years since, in spirit and truth. For could the Caldeans find anything against Daniel, except in the matters of his God; and could you ever find anything against the Quakers, but concerning their God, and the worship of him? Could Cain find anything against Abel, except in the matters of his God; or Jacob's sons against Joseph, except concerning his God? Or could any fault be found with Isaiah, Jeremiah, and Elisha in their days, except what concerned their God? Or could they find any fault with Christ or the apostles, for which they



persecuted them, except in only things concerning God and Christ? Ever since the apostles' days the beast, the whore, the false prophet, and antichrist, which has drunk the blood of the martyrs, prophets, and saints who have kept the testimony of Jesus; was not all this persecution upon them concerning their God and Christ Jesus? for what fault could they find in them more than they did in Daniel concerning his God? So you may read through all the scriptures of Abraham, Isaac, and Jacob, and the rest of the prophets, Moses, and Aaron, and Noah, and Lot, that their sufferings come upon them concerning their God? For what fault could they find with them? Or what fault could Pharaoh find with Moses and Aaron, except of things concerning their God? Or Sodom with Lot, or the old world with Noah, except in things concerning their God? So it is clear all along, the birth of the flesh has always persecuted the birth of the spirit, as it is written, "he that is born of the flesh, persecutes him that is born of the spirit."

And Christ Jesus who set up his worship above sixteen hundred years since, who said, "the hour is come, and now is, that those who worship the Father, must worship him in spirit and truth, such God seeks to worship him;" and Christ and the apostles never altered this worship to this day, which worship was set up before the many worships among christians were set up, and will stand when they are gone; and Christ is the judge in this worship set up by himself, and not by man; and Christ gave no law, nor command, or order to the apostles to persecute any that did not worship according to his worship; but you may see all the worship set up by men, one time or other, most of them have forced people to their worship, and persecuted for not conforming, and that forcing makes but hypocrites from one worship to another; and mark the end of all those worships and worshippers in the world, where there has been force and persecution, that which men make and set up they are judge of, and judge in; and is not this to bring people to worship the works of men's hands? The worship that Christ set up, he is the judge of it and it is in the spirit and truth.

And so it is plain it is Cain in the first birth that has persecuted Abel the

second birth in all ages; and this Cain, the first birth, and persecutor of Abel, God has not, nor never had respect unto his sacrifice who is Cain's offspring, the first birth, and not of Abel's: and so Cain may read his birth and antiquity, and suffering Abel may read his birth and antiquity, whom God had and has respect unto, and his sacrifice. Yet had not Paul liberty at Rome, among the heathen Romans that were of a different religion from Paul, to preach the gospel two years together, in his own hired house, as you may see in the *Acts 28:30-31*.

The law was added because of transgression, and not made for the righteous, but for sinners and disobedient: [mark,] because of transgression and disobedience was the law added; man and woman in the beginning disobeyed and transgressed the command of God, and so lost the image of God and his righteousness, and the paradise of God; and so the law which is just, holy, and good, came upon disobedient and transgressing man and woman, which law served until the seed came, and Christ is the end of law for righteousness sake, to everyone that believes.

And seeing that because of transgression the law was added, then those who do not transgress, the law does not take hold on, neither are they under it.

And seeing the law was made for the disobedient and sinners, then he that does not disobey God's command, but is led by the spirit of God, is not under the law.

Those, who keep God's commandments, and do not transgress, are not under the law; and therefore must not magistrates make a distinction, and put a difference between the transgressors and disobedient, and the obedient and them that does not transgress?

Now christians, papists, and others, what say you to the apostles that disobeyed the command of the council of the Jews, in preaching again in the name of Jesus after they had commanded they should not preach, *Acts 4:1-*



4,16-21, would not you say that Artaxerxes' law was to be executed upon them, and they to be imprisoned, banished, and put to death, or their goods confiscated? and also would not you have said, that this law of Artaxerxes was justly to have been executed upon Daniel and the three children, for disobeying the king's command? would not you say that it should be executed upon the midwives for not executing Pharaoh's command in killing the men-children, who brought this law to be executed upon christians?

Now Artaxerxes, his heathen law, and God's law, was for the Jews to build the temple, you that call yourselves christians, are you Jews? Are you going to build the Jews' temple, which law was before Christ came in the flesh? For except you go to fulfill Artaxerxes' law, and to build the temple, Artaxerxes' law is against you; for no one's goods are to be spoiled, or any to be banished, imprisoned, or put to death for not going to build the temple of the Jews at outward Jerusalem now. “For he is not a Jew that is one outward;” for the Jews' temple was ended by Christ, as well as the law, which held up the Jews' religion, temple and priest. By the Jews' law you never read that any were to be put to death, or banished, and goods spoiled, for not repairing or building the temple, at outward Jerusalem.

But Jerusalem that is now, that is below, is in bondage with her children by the Turk, as she was under the Roman's power in the apostles' days. But Jerusalem that is above is free, and is to be free in her religion, faith, worship and gospel, who is the mother of us all the true worshippers, which has a new command from Christ, which is not to banish, kill, put to death, spoil goods, but, “to love one another,” and this is the law of Jesus who has all power in heaven given unto him, who is King of kings, and Lord of lords; and so his command is to be observed, and he is to be heard in all things, and not Artaxerxes' law, *Ezra* 7, nor the Jews, nor Ezra, the priest, with his law to build the Jews' temple.

The apostles, in *Rom* 1, speaks of those who are without natural affections, as those who are without natural affections, who have not affections to

nature, but will destroy, prison and persecute the workmanship of God's hands, and God's creatures he has created, about their worships and their religion; and such as are without natural affections are such as can never be appeased, nor be merciful, but merciless. Those destroy the good nature in themselves, by which they have not natural affections to their natural brethren; for Cain destroyed the natural affections in himself, before he destroyed his natural brother. For nature is one, and would not destroy itself, and it has affections to itself; but the serpent going out of truth, leading man and woman from the truth, so corrupting and destroying nature in themselves, by which they are led by an evil spirit to destroy nature without them, and have not affections to it, and this has been the work of the enemy, and all the killers and persecutors about religion and worship in the whole world to this day. For those who destroy nature about such things, cannot have affection to nature, but are without natural affections, and those who are without natural affections, cannot know the divine things given forth by the holy men of God, Christ, and the apostles, from the beginning to the ending of the scriptures; and those who are without natural affections cannot love the brotherhood, nor love one another, nor enemies; therefore, such do not keep the command of Christ. Therefore, those who do love one another, and love enemies, have affections to nature, and would not have one another destroyed which are God's creatures, and so love all things which God made, whose works praise him; and such have not only natural affections to nature, but the divine nature, and the affections set upon things which are above, so they have affections to things of nature, and affections to things above; so as the apostle says, "he that says he loves God and hates his brother, is a liar;" so all that say they love God, (in Christendom), what follows, what are they? what says the apostle, "he is a liar that hates his brethren; for how can he love God which he has not seen, and hate his brother which he has seen;" so mark this sound reason, "whosoever hates his brother is a man-slayer, and you know that no man-slayer has eternal life abiding in him;" so take notice of this great apostle's words, all Christendom, you that hate your brethren, and persecute them, the great apostle says, and tells you, "you are man-slayers,



and have not eternal life abiding in you,” 1 *John* 3:10-16. “And he that hates his brother is in darkness until this time, and he that loves his brother abides in the light;” and mark Christendom, “he that hates his brother is in darkness, and walks in darkness, and knows not where he goes, because that darkness has blinded his eyes:” so now consider this all you that do hate your brethren, what the apostle says; your path is not in light, but in darkness, and you do not know where you go, but darkness has blinded your eyes; and therefore lay away hatred, that your eyes may be opened, that you may come out of darkness, and walk in the light, that you may keep the command of Christ, which is, “to love one another, and enemies,” and that you may come out of darkness, and know where you go.

And so, is it not clear, that they whose eyes are blinded, who walk in darkness, hating their brethren, is not this hatred come from the serpent, who was the first hater, who hated Adam and Eve's prosperity, and dominion over all things God made? Is this not the darkness they walk in, who hate their brethren, from the prince of darkness, the serpent? Is it not he that has blinded their eyes, who are hoodwinked with the serpent's hatred and darkness, that they do not know where they go; but those who walk in the light, and love the brethren, know where they go, and in them there is no occasion of stumbling? and how can they which hate their brethren, and walk in the darkness which has blinded their eyes know the scriptures, which holy men spoke, as moved of the Holy Ghost? and has it not been the work of them that walk in darkness to hate and persecute such? Has not the original been from the serpent, and not from God and Christ, which says, “love one another, and enemies?” This is in love to you all, for your eternal good.

***George Fox***

**A HAMMER**

*To break down all invented images, image-makers, and image-worshippers. Showing how contrary they are both to the law and gospel.*

*By this, therefore, shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin: when he makes all the stones of the altar like chalk-stones that are beaten in sunder, the groves and images shall not stand up. Isa 27:9.*

*You sawed until that a stone was cut out of the Mountain without Hands, which smote the image upon his feet, that were of iron and clay; and broke them to pieces. Dan 2:34.*

*You shall defile the covering of your graven images of silver, and the ornament of your molten images of gold: you shall cast them away as a menstrual cloth, you shall say unto it, “get away from here.” Isa 30:22.*

*Your graven images also will I cut off, and your standing images out of the midst of you; and you shall no more worship the works of your hands. Micah 5:13.*

*— By G. F.*

The Lord God made man and woman in his own image, and in his own likeness, and set them above all the works of his hand. But when man and woman lost the image of God, and his likeness within them, by transgressing his command, in eating of that which God had forbidden; then by transgressing of his command, the serpent that was under them, got over them, and in them, so that the body of death and sin then entered into man and woman, for sin brings death, and then it came to be a body in man and woman; and so from that, all transgression arose, and the original sin in man and woman. So the devil was the beginning of it, in man and woman,



and not God; and so this death reigned in man and woman from Adam, the entering of it by transgression until the law came, which restrained man and woman from sin, and so from that that brought death, so that death should not reign; but the law of God, which was added because of transgression: and so the law came on the top of man, though it answered the witness of God in him, which he had transgressed.

And though the law made nothing perfect, not taking away the root of sin, but taking hold upon the actions; yet Christ, who destroyed death with his works, takes away the root of sin, and destroys the beginning of it, namely, the original, the devil, that abode not in the truth himself, who led man and woman out of truth: and so to be like him in his image, and not like God in his image; and therefore, Christ who destroyed the devil, renews man again in the image of God.

And now all men that are in the image of the devil, out of truth, out of the image of God, they are those who make images, likenesses, representations of things in heaven, of things in the earth, and of things in the waters, above and below.

So these would all be *imitators of the Creator*, and of the maker of all things in the heaven, in the earth, in the sea, and in the waters, above and below, though they do not worship them; and this is forbidden both to worship and to make them.

And therefore, all friends and people, pluck down your images, your likenesses, your pictures, and your representation of things in heaven, things in the earth, and things in the waters; I say, pluck them out of your houses, walls, and signs, or other places, that none of you be found imitators of his Creator, whom you should serve and worship; and not observe the idle lazy mind, that would go invent and make things like a Creator and Maker, anything (I say) that is in heaven, the earth, or in the waters above or below. (For mind), while man was in the image of God, and his likeness, and the

woman, they did not make any likenesses, or images of things in heaven, or earth, or water. But when man lost this image of God, then they did begin to make such things, as the stock of Nimrod. In Ninors' time they began to make images of their children, and indulge them that would worship them; and so afterwards set them up by a law, their images and likenesses to be worshipped, and at last they worshipped four-footed beasts, as you may see in the *Romans*, and creeping things, *Rom* 1:23.

So, when Moses came, images were forbidden, the maker and the worshipper, and when Christ came, he brings people into the image of God and his likeness, as man was in the beginning. And the Jews that did forsake the law of God, see how they did run after images, stargazers, and monthly prognosticators, which was forbidden by the prophets of God; and the apostles brought up people into the image of God, above the Jews' true figures and shadows, and types of Christ the substance; as the Jews in their time, with their types and shadows, and figures of Christ, were to stand over all the heathen images, likenesses, and gods that they had made. But Christ ends the true figures and shadows, and the apostle preached them down, not only the Gentiles' images, and likenesses, but the true types and figures of Christ Jesus; for they preached up the substance, Christ Jesus.

But now, since the apostles' days, are you like christians that go under the name? See what images, likenesses, representations, what an host, or a multitude they have made, by which they have almost filled Christendom; yes, many adore them. They made images of God, they made images of Christ, of the apostles, and prophets, and them they call their saints; yes, and set them in their books, their bibles, their signposts, and in their houses, since they have lost the image of God, as was in the apostles' days among the primitive christians; and therefore, see what dark spirit has set up here among christians such things as was forbidden by the law and gospel, so that there was no image before the fall, nor likeness, nor representation; but in the fall there has been, and is, and was among the Jews when they went from the law of God. So among the christians, there is



who have gone from the power of God, the gospel.

So in the restoration of Christ Jesus there is no image, no likeness, no representation, who are brought by Christ into the image of God, as was Adam and Eve, before the fall. So there was no image or likeness before man's fall, in the fall there was; which by the law was forbidden, and by the gospel; and since they have lost the gospel, they have set them up again, which are now forbidden by the gospel, the power of God, which was before the devil was; and therefore, down and away with all your images, likenesses, representations, you imitators of God, your Maker and Creator, who has made things, likenesses of things in heaven, and in earth, and in the waters. I say, down with them out of your houses, and off your signposts, with the power of God; for as that arises in your hearts, the nature that does appertain to them, or adore them, or worship them, and the makers of them, by the power of God are thrown down, it and them both; which power of God brings you up into the image of God, and his likeness. “Thus said the Lord God, I am the Lord which brought you out of the land of Egypt, and the house of bondage: you shall have no other gods before me,” *Exod 20:2-4*.

Now here you may see God's people were brought out of Egypt, out of the house of bondage: “The Lord said, you shall make you no graven images, nor any similitude of things that are in heaven above, neither in the earth beneath, nor in the waters under the earth: and you shall not bow down to them, nor serve them.”

Now those who are brought out of spiritual Egypt, that house of bondage, can neither make images or likenesses, nor worship them; but the spiritual Egypt as the outward Egypt does. Neither shall you make gods of silver, nor gods of gold.

Now, you that make gods and christs of bread and wine, and make your pictures of Christ of gold and silver, you are the spiritual Egyptians, and in the house of bondage, which those who come out of your house of bondage,

and your spiritual Egypt, utterly deny.

And the Lord said, in *Exo 23:13*, “You shall take heed to all things that I say unto you; you shall make no mention of the names of other gods; (mark), neither shall it be heard out of your mouth.”

So, hear no gods, but the living God, to be heard out of the mouth of his people, nor to be made mention of; and they are such as bear his image. “You shall overthrow their altars, and break their images to pieces, and cut down their groves.” So all that live in the power of God, that be the true christians in the image of God, break down that nature in them that appertained to images and outward altars. For the Jews were to break down the heathens, but the true christians break down both Jews and heathens by the power of God, and that nature appertains to either of them. “You shall make you no god of metals.” Here the Lord forbids it among the Jews, in *Exo 34:17*. Therefore, is it not forbid among the christians? So why do you make your pictures of silver and of gold, of God, and crucifixes of Christ? Do not you adore them, and reverence them, and bow down to them? yes to the images of the apostles which you made, who do not bow down to the image of God; and do bow to the image, and do not bow to the image of Christ Jesus, which the prophets and the apostles were in, but bow to your own images, the works of your own hands. “You shall not turn unto idols, nor make to yourselves molten Gods; I am the Lord” *Lev. 19:4*. Here the Lord forbade idols and molten Gods, for he is the Lord that made all things; “You shall make you no idols, nor graven images, nor rear up any pillars, neither shall you set up an image of stone in your land, to bow down to it; for I am the Lord your God; for I will destroy your high places, and cut down your images, and cast your carcasses upon the bodies of your idols, and my soul shall abhor you.” *Lev 26:1,30*. And what, do christians set up images in the land, or idols, or representations, and bow down to them which God forbade among the Jews? For, do not you set up images of crosses, images of stone in your land, which are forbidden by the law of God, and much more by the gospel.



In *Numbers* 33:51-52, “Thus said the Lord to the children of Israel. When they came into the land of Canaan, they should destroy all their pictures, and break in sunder all their images of metals, and pluck down their high places.” And now the Jews that were disobedient to God, they worship the pictures, and images of metals, like such christians, that are disobedient to the gospel of Christ Jesus, who kneel before the images of metals and pictures, which is forbidden.

So in *Deut* 4:12-19, when the Lord spoke unto the children of Israel by Moses, saying, “Take good heed to yourselves, (for you saw no image in the day of the Lord speaking to you in Horeb, out of the midst of the fire), that you corrupt not yourselves, and make graven images, or representations of any figure, whether it be the likeness of male or female, the likeness of beasts on the earth, the likeness of feathered fowls, the likeness of anything that creeps upon the earth, the likeness of anything that is in the waters, for fear that you lift up your eye to heaven, and see the sun, moon, and stars, with all the host of heaven, and shall be driven to worship them, which the Lord your God has distributed to all people under the whole heaven.” So here it is clear, God's hand is full against all images and likenesses of anything in heaven, in the earth, and in the waters, for fear that they should be driven to worship them, and adore them. But all such things are to be broken down by the Jews; and what, must they now be set up by the christians, and adored and worshipped? Yes, the image of the apostles, angels, and Christ, and God, which all by the power of God and the gospel is judged down among the true christians, as the law of God did among the Jews, for to convince the Jews, Moses said, “They saw no image when the Lord spoke to them out of the fire.”

In *Deut* 5:6-9, you may see how it is contrary to the law and covenant of God to make images; graven images, or likenesses, or other Gods of anything in heaven, in the earth, and in the waters. And none shall bow down themselves, nor worship them, nor serve them. And does not Christendom

serve images, likenesses, and representations, and bow down to them, which they made with their own hands.

God forbade the Jews to marry with those who made images, and served other gods, *Deut 7:3-5*. For God's wrath was hot against them that served images and other gods; and therefore, to stop his wrath, they were neither to make other gods or images, but cut them down and burn them with fire. So the nature of all christians that invent images, likenesses, and representations of God, or Christ, or the prophets, or apostles, must be burnt with fire, and cut down with the sword of the spirit for the fire.

In *Deut 9:7-16*, you may see the Jews had transgressed the law of God, and made a calf which they had molten of the treasures which the Jews brought out of Egypt, and therefore, take heed all you christians that are come out of spiritual Egypt, that the treasures you bring out of spiritual Egypt with you, you do not make a God of it at last. But see what Moses did, the Lord sent him, and bid him “go quickly unto the children of Israel, for they have corrupted their ways with making a molten image.” And therefore said the Lord, “they were a stiff-necked people, let me alone that I may destroy them, and put their name out from under heaven.”

And so consider all you christians, have you not corrupted your ways that has made images and likenesses, and your molten images, do you think your name will always stand under heaven? and do you think the Lord will not bring destruction upon that nature and wisdom which has invented them. And as Moses stamped to powder that molten image that the outward Jews had made to worship; will not Christ Jesus stamp to powder your images with his power and seed, which you have made and worshipped, and adored. And not only your images but the nature in you which have invented them, and holds them up?

“You shall set you up no pillar, which thing the Lord your God hates,” *Deut 16:21-22*. Do you regard the Lord, that set up such things, and love such



things? do not you love that which God hates? and how can you but grieve the Lord, and so bring his wrath upon you?

Look upon your pillars; “cursed be the man that makes any graven or molten image, which is an abomination unto the Lord, the work of the hand of the craftsman, and putsh it into a secret place: and let all the people say, amen,” *Deut 27:15*. So you that do make any molten or graven image, or cause any workman to make them; you cause them to make that which is an abomination to God. But do not you here make your graven images, and do this abomination, and put them in your pockets, and hang them about your necks? So are you not here under a curse, in that which is an abomination to the Lord.

So in *Deut 29:16-18*, “You know how you have dwelled in the land of Egypt, and how you came through the nations which you passed by; and you have seen their abominations, and their idols, wood and stone, silver and gold, which were among them; and that there should not be among you man, or woman, or family, or tribe, which should turn his heart away this day from the Lord our God, to go and serve the gods of those nations.” So here the Jews might see those idols of wood and stone, silver and gold, among other nations, which the Lord let them see forbidden; yet that these Jews would go afterwards and set up images of wood, and of stone, of gold, and of silver, like other nations; and that christians should now do the same, which is all abomination and forbidden.

In *Judges 17:5*, “Micah had an house of gods,” which was contrary to the law of God. So look among many christians, see if they have not many houses full of images, and pictures, and representations contrary to the law of God and the gospel; and how zealous these were for images, as zealous as many christians are: see what a great deal of money they give to make images, such things as God forbade, *Judges 17:1-5*. And in *Psalms 58:55-59*, where you may see the images among the Philistines and their gods. So those who make images, christians, heathens, and Jews, are in one nature, and spirit,

and out of the image of God, and they need not find fault with the heathens, nor the Jews, nor christians, that be image-makers, for they be natural born children of one ill-nature, both rebellious to the commands of God. For did not the Philistines think that their images and idols helped them, and the Jews that transgressed the law of God? and do not you think, that are called christians, that your images, idols, and representations help you, and put you in remembrance? So you have forsaken the spirit of God, and got up a *visible* to put you in remembrance of the *invisible* God. For did not the Philistines carry Saul's head, and publish throughout their idol's temple, and so thought their images and their idols got them victory. And do not you place much upon your images, and say that you have done miracles by your images and pictures, and yet are called christians. But David and his men burnt the images of the Philistines. How can you profess David, and sing his Psalms, who set up makers of images, and would have others to do the like. For David said, “The idols of the heathens are silver and gold, the work of men's hands: and they have ears and hear not, they have mouths and speak not, eyes and see not, and there is no breath in them, and those who make them are like unto them, so are all that trust in them.” Now all you image-makers in Christendom, how can you escape David's judgments here, or get from under them?

*Psalms 135:6, and 115:3-8*, “Our God is in heaven, and he does whatsoever he will; but their idols are silver and gold, the works of men's hands; they have hands and handle not, feet and walk not, neither make they any sound with their throat; those who make them are like unto them, and so are all that trust in them.”

Now all you in Christendom that are makers of images, pictures, idols, and representations, are you better image-makers than were in the days of David? can either your gods, or pictures, or images speak, or handle, or sound with their throats? but you are as the heathen that David reproves, that make such things now in our days, who serve their idols which was their ruin in David's days, and so it will be yours.



*Psalm 106:18-21*, “When they made a calf in Horeb, and worshipped the molten image, they turned their glory into the similitude of a ox which eats grass, and so forgot God,” and so have you turned your glory into the similitudes, and pictures, and images of things, and forgot your Creator and your Saviour. “And therefore a fire from the Lord was kindled against the Jews, in their assemblies, and the flame burnt up the wicked.” And now can you escape? you cannot, but are guilty of the same thing.

In *Psalm 97:7*, “Confounded be all those who serve images or trust in them, and that glory in idols.” So you must not think to stand, that glory in your idols, and serve your graven images, together with your pictures, for you are in the nature that is to be confounded.

In *1 Kings 14:22-23*, “How Judah wrought wickedness in the sight of the Lord, and provoked him more with their sins which they had committed, than all that which their forefathers had done, for they made them high places and images.” And so you that make images, and set them up in your high places, do not you provoke God more than your first fathers, the primitive christians? now Asa, the king, he takes away the Sodomites out of the land, and puts away all the idols that his forefathers had made, and this man did uprightly in the eye of the Lord, as did David his father. Now if he did right in the eyes of the Lord that put away images and idols, do not you do evil in the eye of the Lord, that set up images and pictures in Christendom, and compel people to worship them; that people go in danger of their lives if they will not pull off their hats as they go by your images and crucifixes?

*1 Kings 21:25-26*, “There was none like Ahab, who did sell himself to work wickedness in the sight of the Lord: he did exceeding abominable in following idols, according to the Amorites, who the lords cast out before the children of Israel.” Now this Ahab humbled himself, but have you humbled yourselves for your bloodshed, your wickedness and your abominations, in

making images and setting them up in the land and nation, which was a wicked and an abominable thing in Ahab? and what, is it become a good thing now for you that call yourselves christians, and look upon yourselves to be above the Jews? what, will you say that Christ has redeemed you to do all these abominations, and to make all those images, and pictures and representations? do you not abuse both Christ, and the law of God in so doing?

In *2 Kings* 3:1-2, “Now Jeroboam did work evil in the sight of the Lord, but not like his father Ahab, nor his mother Jezebel, yet he took away the images of Baal that his father had made.” So it shows that you are not come so far as wicked Jeroboam, that are setting up images, for you are not to make an image of God, or of Christ, you are forbidden: for “you shall not make an image of anything in heaven or in earth.”

*2 Kings* 10:23-27, see how Jehu destroyed the images and idols of Baal, and brought them out of the temple and burnt them; and what a zeal he had against the priests. And in *2 Kings* 11. How the Jews destroyed the house of Baal, their altars and images; and yet your priests, and pope, and others are setting them up, that look upon yourselves beyond Jehu, and a state beyond the law, whose works are judged by the law. In *2 Kings* 17:16,10, you may see how they left all the commands of God, and made molten images, and two calves, and made groves, and worshipped all the host of heaven, and served Baal, and used witchcraft. And so, you called christians, have you not left all the commands of God, who have made molten images, pictures, and likenesses, and adore them, and worship them: yes, and have you not made images of the very host of heaven, of things in heaven, things in earth, and things in the waters? and persecute others because they would not worship things that you have set up, and so are neither true Jews, nor true christians, but breakers both of law and gospel.

Now Hezekiah takes away their high places, and breaks down their images, and cuts down their groves, and breaks in pieces the brazen serpent that



Moses made for the children of Israel, when they burnt incense to it. For this man did that which was right in the sight of God; but you have not done right that set up images, for you do wickedly in God's sight, as Ahab did, for it was time to break down that brazen serpent, when they did once offer incense to it.

In *2 Kings* 20:1-12, There you may see how Manasseh, the king of Israel, led the people out of the way, to do wickedly, yes more wickedly than the heathen people, whom the Lord destroyed before the children of Israel; for he set up the images of the groves in the temple. And is not this like many of the christians that set up images in their steeple-houses? and if Manasseh led the people out of the way, and made them do wickedly in following images and worshipping them, have not you done the same, like Manasseh, that have set up images, and caused people to follow them and worship them?

In *2 Kings* 23:14-15, see how Josiah, the king, put down their idols, and broke their images in pieces, and cut down their groves. Here you may see how this man fulfilled the law of God; and those who break the law of God set up images, and those who keep it, break them down; so now you that put them up are breakers of the law.

And see how the fierce wrath of the Lord was kindled against Judah, because of all the provocations wherewith Manasseh had provoked him; so that the Lord said, "I will put Judah out of my sight as I have put away Israel: and I will cast off the city of Jerusalem." Therefore, what will become of all you christians that follow Manasseh's steps?

So in, *1 Chron* 16:26, David said, "all the gods of the people are idols, but the Lord made the heaven." So whosoever makes a god, or a christ for people, and images, and representations, keep their minds from the Lord that made heaven; and in the transgression of the law of God and themselves, rebels.

2 *Chron* 14:2-3, Asa destroyed the idolaters and commanded the people to serve the true God: for “he brake down their images, and their altars, and their strange gods, which they had made.”

Azariah in 2 *Chron* 15:8, purged his country of idols, and bade the people, “be strong, and let not your hands be weak.”

So Jehosaphat in 2 *Chron* 17:6,9, “abolished idolatry, and caused the people to be taught the law of God against it.” Now these that did keep the law of God, whose hearts were upright before the Lord, and did see the perfect law of God fulfilled, judge you that call yourselves christians, and have founded those things that are judged by the law of God; therefore your hearts are not right and imperfect before him.

In 2 *Chron* 23:17, there you may see how the people went to the house of Baal, and broke and destroyed both their altars and their images and yet these were called the Lord's people. Therefore, you that set them up, whose people are you?

In 2 *Chron* 24:18, where you may see, “those who left the house of God, and the law of God, and served groves and idols, wrath came upon Judah.” And God sent a prophet among them to bring them again unto the Lord, and they stoned him, Zachariah by name; and thus did Joash, the king. And so consider you that do set up images to lead people from the Lord, have you not stoned and killed them that came and declared against you and them both? for you have gone yourselves from the way of the Lord, and have drawn away others; and so you persecute them that endeavour to draw you again to the way of God, that his wrath may not come upon you.

In 2 *Chron* 28, King Ahaz was an idolater, “and he did not that which was upright in the sight of God, he walked in the ways of the kings of Israel, and made molten images to Balaam, and burnt incense in the valley of the son of Hinnom:” and at last “burnt his son.” Here you may see when people go off



from the law of God, what wickedness they run into at the last; and therefore, have not you that are called christians burnt them which you have called the sons of the church? yes, such which you have baptized into your faith; and then because they will not follow your ways and religion, have you not burnt them, and stoned them? but consider the end of you, and them that have broke the law of God.

In *2 Chron 31:1*, here you may see how the people in Hezekiah's days destroyed idolatry, and therefore, they were commended by God, and good men.

Likewise Manasses, in *2 Chron 33*, “And the Lord spoke unto Manasseh, who had set up graven images in the house of God,” as you do in your steeple-houses, your pictures and your images, but Manasses would not regard, nor the people. So, will you regard, or do you regard the Lord and his law, you that be image and picture-makers, or setters of them up, adorers, and worshippers of them. But when Manasseh was in tribulation, in his fetters and chains and carried into Babylon, then he considered how he had transgressed the law of God; and so may some of you when you are brought into troubles. But while you are full and fat, you will kick against the Lord and his law. And then Manasseh comes to abolish idolatry, and to take away images out of the Lord's house; but when God brings trouble upon you, it may be some of you will consider of it.

In the 34th chapter, “Josiah purged Jerusalem and Judah from the high places, and the groves, graven images, and molten images, and broke them down and stamped them to powder, and strewed them upon the graves of them that had sacrificed to them.” Now here was a man of God, which you are unlike unto, that are now setting up such things as he threw down. “For the eyes of the Lord are upon all the ways of man, and he sees all his goings: there is no darkness, nor shadow of death, that the works of darkness, and the workers of iniquity might be hidden therein, but he searches them out all.” *Job 34:21-22*.

And all you image-makers, and picture-makers, that set them up, which lead people with them, and sink them to the earth to bow to your handwork, that none can say, “where is God that made me, which gave me songs in the night?”

*Isa 2:8, 17-19*, he said, “the land is full of idolatry, and they worship the works of their own hands: but when the haughtiness of man is brought low, the Lord shall be exalted: then the idols will be destroyed, and they shall cast away their idols of silver and of gold, which they made themselves to worship, and shall go into the holes of the rocks, from the fear of the Lord, and the glory of his majesty, when he shall arise to shake terribly the earth.” And therefore look to it, you christians, your earth is not shaken; yes, your idols are not cast away, your loftiness and haughtiness is not brought low, your land is full of images, that you are not creeping into the holes of the rocks, to hide yourselves from the fear of the Lord, and the glory of his majesty.

In *Isa 10:10*, the Lord has said, “like as my hand has found out the kingdom of the idols, seeing their idols were above Jerusalem, and above Samaria: shall not I, as I have done to Samaria, and to the idols thereof, so do unto Jerusalem, and to the idols thereof?” and so will not the Lord do unto the christian idols, and idolaters, and image-makers? For, are not your actions open to his eye? For you that are image-makers, and idol-makers, have forgotten the Lord of your salvation, and have not remembered the God of your strength.

*Isa 17, and 19*, “The burden of Egypt: behold the Lord rode upon swift clouds, and shall come upon Egypt, and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of her.” Now consider, you spiritual Egyptians with your idols and images, think you not that the Lord will come upon you that are spiritual Egypt? and do you not think that your Egypt shall be moved at his presence, and the heart of your



Egypt shall melt in the midst of you.

*Isa 27:9-10, “For God will purge away the iniquity of Jacob, and his fruits of sin shall be taken away, when he shall make all the stones of the altar as chalk-stones, broken in pieces, that the groves and images may not stand up: his fortified cities shall be desolate, and his habitation shall be forsaken, and left like a wilderness.”* Now consider this, christians, you have not been purged, and have images, you are in your iniquities, where your images yet stand up, your fortified cities are not yet desolate yet, and your habitations are not yet forsaken, nor made like a wilderness: but look for all this to come to pass.

*Isa 30:22-23, “You shall pollute the cover of the images of silver, and the rich ornament of your images of gold, and cast them away as a menstrual cloth; and you shall say unto it, get you here: then shall the Lord give rain unto your seed, when you shall sow the ground, and the increase of the earth, and it shall be fat, and as oil: in that day shall your cattle be fed in large pastures.”* But you called christians, would you not be ready to kill and burn such as shall be ready to pollute your cover and rich ornaments of the images of gold, and cast them away as a menstrual cloth; and say, get you here: but this is not come to you yet, there is adoring of them, you have not cast them away, your sin is still upon you, you do not esteem them as a menstrual cloth, you are afraid they should be polluted, who regard neither God, nor his law, nor his prophets. “O, you children of Israel, turn again in as much as you are forsaken, you are sunk deep in rebellion: in that day that you turn again, you shall cast away your idols of silver, and of gold, which your hands have made, even as sin.” So you may not make images now in Christendom, and pictures, and representations, your hands make a sin, and you wont cast it away until you return to the way of the Lord, for out of the way of God, you must look for nothing but wrath and judgment.

*Isa 40:18-20, “To whom will you liken God? What similarity will you set up to him? the workman melts an image, and the goldsmith beats it out into*

gold, and the goldsmith makes silver plates. The poor chooses out a tree that will not rot, he seeks unto him a cunning workman, to prepare an image that shall not be moved.” And is not this spirit also among you that are called christians, image-makers, of wood, of silver, of gold and of stone? to whom will you liken God or Christ? to a piece of bread, and to a cup of wine? you are grown wiser in the spiritual Egypt than they were in the old time, that will set up the image of God in your bibles, and in your houses, when no image ought or can be made of him, “who is a spirit, and to be worshipped in spirit and in truth.”

*Isa 44:9-15*, “All those who make images are vanity, and they are deceivable things, and shall nothing profit, and they are their own witnesses, that they see not nor know: therefore they shall be confounded who have made a god or a molten image that is profitable for nothing. Behold, all those who are of the fellowship thereof shall be confounded, for the workmen themselves are men; let them all be gathered together; they shall fear and be confounded together. With part of the tree they warm themselves, and with part they bake their bread, and kindle the fire, and of part they make a god and worship it, and bow to it.” Read the chapter throughout and see, is not this like many called christians? and must not all you be confounded that be in the fellowship, in the images, and pictures, and idols, together with the setters up and makers of them? and do not you eat part of your bread that you make your god of, and drink part of your wine that you make a god and christ, and refresh your bodies with the one part, and the other part you make your god and christ of, which when you have made, you worship him? and here must you not all be confounded in these works? expect it.

*Isa 46:5-8*, “Said the Lord, to whom will you liken me,” make me like or make me equal, or compare me, “that I should be like him? they draw gold out of a bag, and weigh silver in the balance, and hire the goldsmith to make a god of it, and they bow down and worship it: they bear it upon their shoulders, and carry it, and set it in his place: and when they cry to him, he cannot deliver them out of tribulation. Remember this and be ashamed, and



bring it again to mind, O you transgressors.” Consider, you that are called papists, do not you carry your host upon your shoulders, and put your host you make in a place, which you make of bread and wine? and do not you and your people worship the bread and wine which you make your god and christ of? and do not you make pictures of gold like an old man? and does not the Lord reprove you, saying, “who will you make me like, or to whom will you make me equal?” what, will you make him equal with an image? “or to whom will you compare me?” what, will you compare him to man, and liken him to him who is a “spirit, and is to be worshipped in spirit?” and, have you not now your goldsmiths like the heathens, to make you gods and images of gold and silver? O remember this and be ashamed, O you transgressors.

*Isa 48:4-5*, “You that are obstinate, and your neck is as iron, and your brow as brass, I have even from the beginning declared it unto you; before it come to pass, I showed it you, for fear that you should say, my idols have done them, my graven images, and my molten images have commanded them.” And therefore consider, you stiff-necked, whose brows are as brass, and who are obstinate, who trust so much in representations, images and pictures, and make your people believe that great things are done by them, which are lies; for nothing can you do to glorify God, being in the transgression of his holy law.

*Isa 57:3-5*, “But you sons of the sorceress, come here, the seed of the adulterer, and of the whore. On whom have you jested? Upon whom have you gaped and thrust out your tongue? are not you rebellious children, and a false seed, inflamed with idols under every green tree,” &c. Now consider, you that profess christianity, whose children you are, of what seed you are, who are found inflamed with idols, pictures, and images, and jest and gape with your mouths, and thrust out your tongues at his people, therefore you cannot be called a people of God, for you have rebelled, and vexed God's holy spirit, therefore is he turned your enemy, and will fight against you.

*Isa 66:3-4*, you may see your sacrifices are like the Jews, who transgressed the law of God, that your sacrifice is like unto blessing your idols, “and cutting off a dog's neck, because you have chosen your own ways, and your souls have delighted in your abominations: therefore God will choose your delusion, and bring a fear upon you, and none shall answer.”

*Jer 10*, “Every man is brutish in his own knowledge: every founder is confounded by the graven image, for his melting is but falsehood, and there is no breath therein, and they are vanity, and the work of errors, in the time of their visitation they shall perish.” So consider, you makers of images, who are beasts in your knowledge, who be imitators of the Creator, and make images of things in heaven and in the earth, and so are imitators of your Creator; but you are too short, you cannot make them to speak; you cannot put breath in them, nor make them go, nor handle, nor see, nor hear; so that your works are vanity.

*Jer 16:20-21*, “Shall a man make gods unto himself, that are no Gods? behold said the Lord, I will this once teach them, I will show them my hand and my power, and they shall know that my name is the Lord.” You must feel the weight of this all you god-makers, and christ-makers, when the Lord's hand is upon you, and his power.

*Jer 43:12*, “I will kindle a fire, said the Lord, in the house of the gods of Egypt, and they shall burn and carry them away captive, and he shall array himself in the land of Egypt.” Now consider, you that are called christians, which are spiritual Egypt, do not you think that the Lord will kindle a fire in the house of your gods, pictures, and images which you adore and worship, the God and Christ you made of the bread and wine. He will make you know that he is the Lord, and you cannot make him, but he made all to his glory.

*Jer 50:2*, “Declare this among the nations, publish it, and set up a standard, proclaim it, and conceal it not. Say Babel is taken, Bell is confounded, Merodach is broken down, her idols confounded, and her images are burnt



in pieces." And now, you that are called christians, what think you of this? have you heard of this proclamation? is it set up among the heathen, and not among you? is not the standard yet set up? is this concealed yet to you? your images are not yet burnt, nor your idols yet confounded.

And in the same chapter, "Drought is upon her waters, and they shall be dried up, for it is a land of graven images." What do you see? Were these the Jews and heathens, and yet are not you, called christians, in fellowship with them, is not your land full of images? and do not you dote upon your idols, pictures, and representations? there is a drought of the waters of life among you, and therefore are you not trusting in your images, and bowing and praying before them.

*In Ezek 6:3-6*, what brought the sword, and famine, and the pestilence upon Israel? was it not because of idolatry, and their images which should have been broken down, and cast down? No, were not there men slain upon their idols who had imitated the heathens' ways, like some that are called christians? and did not God bring the carcasses of the children of Israel before their idols, and scatter their brains before their altars, and make them to know that he was the Lord, and by reason of these things, did he not bring famine and pestilence upon them? So, that how can you think to escape?

*Ezek 7:18*, they made images of their abominations, and of their idols: and therefore, did not this bring shame upon their faces, and baldness upon their heads, and brought their land into the hands of strangers? but you papists are not yet fully come to this.

See what the ancients of the house of Israel did in the dark, in *Ezek 8:12*. Everyone in the chamber of his imagery. And so you called christians, see what you have done in the dark, in the chambers of your imagery, for you have been workers out of the light, and so your works are for condemnation.

In *Ezek 14*, “Son of man, these men have set up idols in their hearts, and put a stumbling block of iniquity before their faces, I the Lord will answer him that comes according to the multitude of his idols.” Therefore you that think to come to God by your pictures, crosses, crucifixes, representations, gods and christs you have made, the Lord will answer you with his wrath; and therefore turn your faces from your abominations, for you are all departed from God through your idolatry.

*Ezek 18:12-13*, you may see such were reprov'd that lifted up their eyes to idols; and therefore christians look at home, see what you lift up your eyes to, to the multitude of your idols, images and pictures. In *Ezek 20:5-8,27-33*, see how the Lord brought his people out of the land of Egypt, into a land that flowed with milk and honey; and yet after that how they rebelled against God, and followed the idols of Egypt, and therefore wrath came upon them, as it did upon the Egyptians; which you will not escape that follow such things now in the spiritual Egypt, and defile not yourselves in observing the manner of other nations, with their idols. And so, away with all image-makers, and image-worshippers, for both the maker and they must be confounded.

*Ezek 21:21*, “The king of Babel stood up at the parting of the way, at the head of the two ways, consulting by divination, and made his arrows bright. He consulted with idols, and looked into the liver.” So consider you that now pray before images, and to images and idols, and to your pictures; you are in Nebuchadnezzar's spirit, who will persecute others, because they will not bow down to your pictures, and images.

*Ezek 22:3-4* and *23*, you have offended in the blood that you have shed, and has polluted your feet with the idols that you have made; and so you have caused your days to draw nigh, therefore I have made you a reproach to the heathen, and a mocking to all countries: and therefore, thus said the Lord God, the city sheds blood in the midst of it, that her time may come, and makes idols against herself. And thus she committed whoredom with them,



even with all them that were chosen men of Ashur, and defiled themselves with all her idols.

So consider this, have you not offended in blood, and shed blood in your cities? yes, and polluted yourselves with your idols? yes, all you idol-makers in Christendom, and followed the ways of the heathen, and like the old Romans, who made images. And Simon Magus, was not he an image-maker, and introducer of Simony at Rome? and how do you think to escape the wrath of God, who are so unlike his saints, and his people? and you forefathers, what can you expect but nakedness and shame, who have gone a-whoring after the heathen, and polluted yourselves with idols, pictures, and images? For when Israel of old, forsook God, they grew cruel and hardened, with their idols and images, and at last they slew their children to their idols, and for sacrifices: and so you have sacrificed others that would not bow down to your idols, and images, and your host, which you made.

*Ezek 30:11-13*, “Thus said the Lord God, I will also destroy the idols, I will cause their idols to cease; I will make their land waste; I will bring a terrible people, a terrible nation upon them.” So when the children of Israel followed images, pictures, and idols, he brought the Egyptians and Nebuchadnezzar upon them; and so then they had images and idols enough; for the Lord brought that upon them, that were in and of the nature that they were in themselves, when they had forsaken God. And so, do not you expect (called christians), that delight in pictures, images, and idols, that the Lord in his time will bring them that you call heathen upon you, for you are gone from God, and Christ, into the nature of the heathens; and then you may cry to your pictures, idols, and images; for when your people called out in Ireland to Patrick, and to your images, and pictures, you see there was none able to deliver them. And thus you have deluded the people, and kept them in bondage unto your pictures, images, and idols, whom the Lord will reward. So to make images and idols is an abomination, it is that which defiles people, it is a transgression of God's law, he is as a beast that invents them, or commands them to be made, or to worship them.

*Ezek 44*, “The Levites that were gone back from me, said the Lord, when Israel went astray from me after their idols, they shall bear their iniquity.” Now consider, you that call yourselves christians, you are gone back, all you priests, popes, cardinals, Jesuits, as well as Israel of old, and the Levites, you are gone back from the Lord, you are gone astray after idols, images, and pictures, and you must bear your iniquity.

*Dan 3:3,11-29*, where Nebuchadnezzar set up a golden image, and caused all both small and great to worship it, at the sound of the pipe, and the instruments of music, all were to fall down and worship the image that he had set up; but the three children, Shadrach, Meschach, and Abednigo, that feared the Lord, and kept their religion clear, could not follow Nebuchadnezzar's religion, but transgressed and obeyed not his commands, in not falling down to worship that which he had set up.” So now you papists have you not made images, pictures, and hosts, and do not you command the people to fall down, yes, to put off their hats at the sound of the Ava Maria bell, or else be in danger of coming under your law, and so here you are found in Nebuchadnezzar's spirit, not in Christ's, nor the prophets', nor apostles'.

*Hos 4:17,19*, “Thus said the Lord, Ephraim is joined to idols, let him alone: and they shall be ashamed of their sacrifices.” Now consider, have you, called christians, that have worshipped images, and idols, have you been let alone many hundreds of years, and yet you are not ashamed of your sacrifices? but those who are come from you are.

And when Israel forgot God, his Maker, he built temples. Israel cast off the thing that is good; of the silver, and of the gold they have made idols. Now therefore, shall they be destroyed, and the enemy shall pursue him. And therefore, consider you called christians, these things, who have made idols of your silver, and of your gold, think you not that the enemy will pursue you, who cast off things that are good, who have forgotten your Maker, and



built many temples, and not mind that your bodies are the temples of the living God.

*Hos 10:1-2*, “Israel is an empty vine, they have made fair images, their hearts are divided, now shall they be found faulty, he shall break down their altars, he shall destroy their images.” So, consider all you called christians, what an empty vine you are, and wild, who have made you fair images, O how do you delight in them, and their pictures; you are found faulty before God, who will break them down.

*Hos 13:1-2*, “When Ephraim spoke trembling, he exalted himself in Israel; but he sinned in Baal, and is dead: and they sinned more and more, and made molten images of their silver, and idols according to their own understanding, and they are all the work of the craftsmen.” So consider, you that call yourselves christians, are not you dead that make these molten images, and idols of silver, and gold, and of stone, and wood, &c. And do not you kiss your pictures, and images? and so, if Ephraim be dead, are you living that do so, and follow your craftsmen whom you set at work, and worship their works, which is an abomination to God, who is, and will be worshipped in spirit and in truth.

*Hos 14:8*, “Ephraim shall say, what have I to do more with idols?” But you that call yourselves christians, have not said so yet; and therefore you are worse than Ephraim.

*Amos 5*, where is a lamentation for the captivity of Israel, who followed images which the heathens followed, who made gods to themselves like them; which practice has been followed by those that call themselves christians who have made gods and christs, makers for the people, which is an abomination, who have kept people by such doings from the true Christ, who is the way to the true God.

*Mich 1:7*, “All the graven images shall be broken, and all the gifts thereof

shall be burnt with fire, and all the idols shall be destroyed: for she gathered it of the hire of a harlot.” Now how can you own this prophet, and keep your images and idols not burnt and destroyed? For it is the work of the whorish spirit from God to make such things, and not of the spouse of Christ.

*Mich 5:13*, “Your idols shall be cut off, and your images out of the midst of you, and you shall no more worship the work of your hands.” This prophet will take hold upon you that are called christians, who are found in such practices, and then you will be separate from your lovers.

*Nahum 1*, “The Lord has given a command concerning you, I will cut off the graven images, and the molten images, and I will make it your grave for you, for you are vile.” So, consider you christians, with all your images and pictures, which are become your grave, for you are vile: therefore, mind the Lord's command, that you may come out of your vileness; and cut down your pictures, and images, and obey the Lord's command.

*Hab 2:18-20*, “What profits the image? For the maker thereof has made an image, and a teacher of lies; though he who made it, trusts in it when he makes a dumb idol. Woe unto him that said unto the wood awake, and to the dumb stone arise up, it shall teach you: for behold, it is laid over with gold and silver, and there is no breath in it. The Lord is in his holy temple, let the earth keep silence before him.” And now you papists and christians, you say, your pictures, and images, which you make, and your representations, they profit the people, and are laymen's calendars, and thus your teachers are liars, contrary to the command of God, who said, “they do not profit.” Your stones, and your wood, which you paint with gold, there is no breath in them, away with all such fopperies.

*Zech 10:2*, “Surely, said the Lord, their idols have spoken vanity, and the soothsayers have seen a lie, and the dreamers have told a vain thing.” Now consider this, you that call yourselves christians, all you soothsayers that have set up idols, which are vanity, which have seen a lie, and the dream you



have told is but a vain thing, and do not you tell to people, that your representations and images will profit them.

*Zech 13:1-2*, “The Lord said, he will open a fountain to the house of David, and inhabitants of Jerusalem, for sin and for uncleanness: and in that day, said the Lord of hosts, I will cut off the name of the idols out of the land, and they shall no more be remembered, and I will cause the unclean to depart out of the land.” Now consider this, you papists and others, this fountain is not opened to you yet for sin, and for uncleanness, for your images, and idols are yet standing in your land, held up by your unclean spirit; for when this fountain is opened, your unclean spirit that held up your idols, must depart out of the land, and then you will acknowledge the prophesy.

*Hab 2:8,18-20*, you have spoiled the nations with your images, and false gods and christs. This may well be applied unto you that call yourselves christians, that follow your pictures, and images, the gods you have made; for Israel went from the ordinances of the Lord when he turned to images, idols, and other gods, as you christians have gone from the ordinances of God.

See in *Acts 7:38-41,57-58*, how Stephen reprov'd the Jews for making a calf, and offering sacrifice to the idols, the work of their own hands; and how God turned himself away from them, and how they served the host of heaven. For, what is there in heaven or earth, but you have made pictures, and images of, and so you are here judged by Stephen, whom the Jews stoned to death, the same would you do to them that should cry against you. The pictures, images, and representations that you have made, being found in the same transgressing spirit like the Jews.

The apostle commands, in *Acts 15:20*, “That the Gentiles who were converted should abstain from idols, and from fornication.” And therefore consider, you that are called christians, you are here judged by the apostle, who sets up houses for fornication, and follow idols, and images, and do not

abstain from them, you are transgressors of the apostles' ordinance.

*Acts 19*, There you may see your own brethren, what rage they were in at the city Ephesus, that worshipped Diana; and what a noise made those image-makers against the apostle. And so look among yourselves, what a noise you craftsmen make now, against the ministers of the spirit, that preach, and cry down your images and idols. So the Gentiles were to abstain from idols and fornication, as before, which shows that you are in the Gentiles' nature, not converted, that do observe them, and follow such things as they did in their unconverted state.

*Rom 1:21*, you may see your old brethren, “when they knew God, they did not glorify him as God; who turned the truth of God into a lie, and worshipped and served the creature more than the Creator, who is God blessed forever. And so, now this is your condition, who profess yourselves to be wise, but are fools; for what, do not you and your people serve images, and pictures, and representations, more than you do the Creator; for you have not come so far as to abhor idols; and though you say in words, you do, yet you, professing christianity doing the same as the heathen, are worse than they.

*1 Cor 8*, some make conscience of an idol: an idol is nothing. And the Corinthians were not to eat meat sacrificed to idols. And so what are all your sacrifices but to idols, images, and your christ you make? So, if an idol is nothing, then nothing can do you no good, and that which you sacrifice and offer to it, is offered to nothing, and so all comes to be confounded. Therefore, as in *1 Cor 10:14,19-20, 28*, both the sacrificer and the idol is not good for anything but for judgment. And “what agreement has the temple of God with the idol,” *2 Cor 6:16*. So, if you were the temple of God, that are called christians, there would be no agreement with your pictures, images, and idols, but showing that you have agreement with them. Therefore you are no temples of God.



1 *Thes* 1:9, there it is manifested, “how they were turned from idols to serve the living God:” but now it is manifest how they are turned from the living God to serve images, pictures, idols and representations, whereby it denotes you are in an unconverted estate.

1 *John* 5:21, the apostle said, “Little children keep yourselves from idols,” in his general epistle to the church; but you that call yourselves christians have forgot this command, or at least laid it aside, and command your people to keep to your images, pictures, idols, and representations, and call them your laymen's books, and therefore you are quite degenerated from John's doctrine and command here, who command your people to keep idols, whereas John commands to keep from them.

*Rev* 2:14, there you may see, “there were some that laid stumbling-blocks, that taught the doctrine of Balaam; and to eat meats sacrificed to idols, and to commit fornication,” and therefore consider, is not this the condition of you papists? Are not you in Balaam's reward? Are not you in your idols, and fornication, else what do you do with all those brothel-houses?

*Rev* 9:20-21, you see such as were so hardened that did not repent of the works of their hands, that worshipped the devil, idols of gold, silver, brass, stone and wood, which neither could hear, see, nor go, and these God brought his plagues upon, and such repented not of their sorcery, murder, fornication, and theft. And so look into your own nest, and there you may find all these fruits, and it is well if this does not fall out that many will perish in these fruits, and not repent.

And so for you that have followed the beast, as in *Rev* 13:16, “and his image, and made all, small and great, poor and rich, bond and free to receive his mark,” &c. and so keep them from God's mark and image, to follow your images, and therefore, consider what will be the end, whether the beast, the dragon, the whore, and the false prophet, must be cast into the fire that burns with brimstone, which has been the ground of all these images, idols,

pictures and representations which be out of the image of God, you that made them, that set them up, that command them to be made, and worship them; you have gone out, I say, of the image of God, into the image of the devil, that is out of the truth.

Solomon, by taking strange women of the heathen to be his wives, transgressed the law of marriage which was instituted by Moses; in which law God forbade to marry with foreign nations. And before all this he chanced to sin and default in the observation of the law, at such time as he made the similitudes of beasts to under prop the vessels called the great sea, and those of lions, which he caused to be set unto his throne.

***George Fox***





Volume 4, *The Works of George Fox*, Doctrinal Books I, Continued

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## THE HEATHEN'S DIVINITY, SET UPON THE HEADS OF ALL CALLED CHRISTIANS,

*Who say they would not have known that there was a God, or a Christ, unless the Scripture had declared it to them.*

*They are such Prophets, that said, "Thus said the Lord," and the Lord never spoke to them. Jer 14:14*

*You have not heard his voice at any time, nor seen his shape; and the Word of God abides not in you. John 5:37-38.*

*Who have the form of godliness, and deny the power thereof, from such turn away .2 Tim 3:5*

—By George Fox

Gen 12:14-19, we read how Abraham went down into Egypt, with his wife, and how the princes there commended her to Pharaoh, king of Egypt, who saw she was fair; and Pharaoh took her into his house, and entreated Abraham well for her sake: and how the Lord plagued Pharaoh's house with a great plague, because of Sarah, Abraham's wife: and Pharaoh called Abraham, and said to him, "what is this that you has done unto me? why did you not tell me that she was your wife? I might have taken her to wife; now,

therefore, behold your wife, take her, and go your way.

Now what was this in Pharaoh that made him consider the plagues of God that were upon his family, for Sarah's sake, etc. was not this a divine principle, a divine power, that brought him to obey the Lord God, who had not the outward written law? Does not Pharaoh judge all christians, who covet after other men's wives, both protestants, and papists? Does not Pharaoh judge them all here? Pharaoh, who gave the man his wife again, and lay not with her, and simply took her into his house at first, thinking that she had really been his sister; and when he was plagued for it, he returned her to her husband, and took her not to wife. So that here, does not Pharaoh's practice stand over protestants' and papists' practices in this very thing?

*Gen 20:2-5,6-7*, we read that Abraham said of Sarah his wife, “she is my sister;” and how that Abimelech, king of Gerah, took Sarah away from Abraham, but God appeared to Abimelech in a dream, and said to him, “you shall die, for the woman's sake whom you have taken away; for she is a man's wife;” and Abimelech had not as yet come near her. Now mark what Abimelech said, “Lord, will you slay the righteous people? Did he not say unto me, she is my sister? Yes, and did not she say herself, he is my brother? With a pure heart, and innocent hand I have done this thing.”

And God said unto him by a dream, “I perceive it well that you did it in the pureness of your heart; I kept you also that you should not sin against me; and therefore I did not allow you to touch her. Now therefore, deliver the man his wife again, for he is a prophet, and he shall pray for you, that you may live: but, and if you do not deliver her again, be sure you shall die the death, both you, and all that you have.”

Now mark, all you papists and protestants, who say, “you never heard the voice of God, nor of Christ;” see how Abimelech talked with God, and God with him in a vision, or a dream, and how God acknowledged his heart was



pure; and how he had kept him from another man's wife, though he innocently looked upon her, that she had really been Abraham's sister, and not his wife. Therefore, does not Abimelech's obedience, and the divine power of God in him judge all you papists and protestants that covet after other men's wives, and manifest yourselves to be unclean, and not innocent?

And further, see how Abimelech spoke that what God had said unto him in the ears of his servants, and obeyed God's voice, and delivered Abraham's wife to him; and asked "Abraham in what way had he offended him, that he had brought upon him and his kingdom so great a sin."

Therefore, mark how Abimelech looked upon it as a very great sin, to take another man's wife from him, whom you christians do look upon as a mere heathen. Yet you papists and protestants, that call yourselves christians, can do such things, who say, you never heard God's voice; you are more dark than Abimelech. Was there not more virtue and divinity seen and manifested in Abimelech, than in you papists and protestants, who covet other men's wives, and take them from them, whose practice is neither according to law nor gospel, though you profess both from the letter [Bible]? And he that had no letter [Bible] condemns you both in practice.

And now to clear Abraham from the aspersion that both papists and protestants cast upon him, as if he were a liar, in denying Sarah to be his wife, and calling her sister; which scripture they bring to plead for a lie in case of necessity, and so for sin as long as they live, and how they may lie by authority, as having Abraham, the faithful, for an example: Abraham said unto Abimelech, "yet in very deed Sarah is my sister, for she is the daughter of my father, though she is not the daughter of my mother; and she became my wife." So she was both his sister and his wife in truth, and no lie can be charged upon Abraham in this matter, with which the false protestants and papists charges him, and bring him as a liar to maintain their lies, so that they may be tolerated to live in sin, which they missed holding up a true example; for they should have pointed to the devil, the father of lies, and not

Abraham, the father of the faithful. For Sarah was both wife and sister. So here the papists and protestants are condemned by Abimelech, who has heard the voice of God, and yet had neither the law or gospel, or letter, which christians have, who say, “they have not heard the voice of God at anytime,” though they have the letter both of law and gospel; whereas he had neither the letter of law or of gospel, and yet he heard the voice of God. And is not here divinity in him? And did he not speak divine things? Read *Gen 20*.

*Gen 26:8-11*, where we read how Abimelech, king of the Philistines, said to Isaac, that surely Rebecca is your wife; and why has you done this to us? For one of my people might have lain with your wife, and so by that means you should have brought sin upon us. And he charged all his people, not to touch this man or his wife; for who so did, should die.

Now consider what virtue was in this Abimelech; and how tender was he of himself and his people, and of committing sin with another man's wife; and how far are protestants and papists off of this tenderness, who pretend to be subject to the law and gospel, and yet keep neither, but covet after other men's wives; whereas he that has neither written law, nor gospel, obeys both law and gospel, who would not himself, nor yet allow his people to meddle with another man's wife, though he had heard nothing else before, except that she was Isaac's sister, until he had informed himself otherwise.

See then how that called Christendom is so lacking of this virtue, that was in Abimelech, king of the Philistines, that had neither written law nor gospel: how short, I say, are those who profess law, and gospel, and divinity, of this divine power and virtue that was in him? Let all judge.

*Exodus 8:16-19*, the Lord commanded Moses, that Aaron should stretch forth his hand, and with his rod smite the dust of the land of Egypt; and Aaron did so. So all the dust of the land of Egypt was turned into lice; but the enchanters could not with all their enchantments make a louse; so that



the enchanters said unto Pharaoh king of Egypt, it was the finger of God.

So now you see here, the enchanters confessed the finger of God, that turned the dust of the land into lice.

Now see professors, papists, and protestants, how could you think those enchanters could confess that was the finger of God, who had neither written law nor gospel, as you call it, without which you say, you had not known whether there were a God or Christ, if (say you), written scripture had not declared it to you; and yet these men, that had neither written law nor gospel, confessed the finger of God to king Pharaoh.

Therefore, was it not a divine power in them, that confessed the finger of God, and a more divine power in them than in you, that call yourselves professors [believer], either protestants or papists, that say you had not known there had been a God, if that scripture had not declared it to you; and yet these could declare it, who never heard of scripture likely, but were against Jews, and Moses, who received scripture, and wrote scripture.

*Exodus 18:19-21*, what scripture had Jethro, to speak all those good words to Moses, his son-in-law, when he met him in the wilderness heading and leading the children of Israel towards Canaan? “For, said he unto Moses, God shall be with you; and be you to the people God-wards, that you may bring the causes unto God; and you shall seek out of all the people, men of activity, and such as fear God, true men, hating covetousness, and make them heads over the people.”

See what brave words and language, Jethro, a Midianitish priest spoke unto Moses, who had no written law nor gospel; and yet, did he not speak these words from a divine power of the Lord? And Moses was subject to him, being, so far from reproving him for what he said, that on the contrary, he approved of his counsel, so that he put it in execution to the satisfaction of all Israel.

*Num 23 and 24*, where you may see what great things, and prophecies, and parables, Balaam spoke, who had no scripture, law, or gospel, so called.

And how do you papists and protestants think that he should speak such things, having no scriptures?

It is said, “The Lord opened the eyes of Balaam, and the word of the Lord came to him, and the spirit of God came upon him.” So these things and many more are set down, that Balaam spoke, who saw the star of Jacob, who had no scripture; and therefore, does not he and his ass reprove you all, that say you never heard the voice of God, nor of Christ, nor had known God or Christ, except the written law or gospel had declared it unto you? And so, was not there more divinity in him? Did he not speak more divine things from, and of God, than you, who say you never heard God's voice? For you speak only what others have said [in scripture]; but he spoke what he had from God. And though Balaam coveted after Balak's rewards, which he should have had for cursing the people of Israel; yet God restrained him from cursing. However, did he not have more divinity, and did he not speak more divine things than you Balaamites, who speak other men's words, in the scripture new and old, for rewards; and you have never heard God's voice, as Balaam did, as you have confessed?

In *chapter 22:22-30*, how the Lord opened the mouth of Balaam's ass, to reprove him; this Moses recorded for truth; but had it been in your days, who say there is no hearing of God and Christ's voice, you would have judged it to be an imagination; but Balaam's ass may reprove you all, who are going mad in preaching for rewards and gifts, cursing, and excommunicating, and imprisoning such as will not give, and put into your mouths.

*Esther 6:13*, where you may see what Haman's wife said; “if that Mordecai, were of the seed of the Jews, before whom (speaking to her husband), you have begun to fall, you shall not prevail against him, but shall surely fall



before him.”

Now what was this that spoke these words in his wife, who formerly had stirred up her husband to seek Mordecai's destruction, and all the rest of the Jews; and counseled him to set up a gallows for him of fifty cubits high; and yet afterwards she said, “that if Mordecai were of the seed of the Jews, before whom you have begun to fall,” etc.

Now, how could this woman speak this, or prophecy, who had not scripture, nor written law, nor gospel; but was against the Jews that had the law? Would not you christians have said, that she had been a madwoman, and a madwoman preacher? Yet she could not tell such things out of scripture. Did not her words come to pass? Did not he fall before Mordecai, and was hung upon the same gallows that was set up for Mordecai? In this was she not a prophetess?

What scripture had Job to speak forth all those sweet scriptures, contained in his book? Yes, and what scripture did all the holy men of God have, who were before Moses, to speak forth what they learned only of God, and spoke what they had received of him, which in after ages came to be written, printed, and known again by the same spirit that gave them first forth, to and through them?

*Ezra 1:2*, where it may be seen, how the Lord God stirred up the spirit of Cyrus, king of Persia, who said, “the Lord God of heaven has given unto me all the kingdoms of the earth.”

Now how could this man, upon whom you look as upon a heathen, and one that had neither law nor gospel; how could he, I say, speak such things without scripture? Was there not a divine power and spirit in him here, who acknowledged, that the Lord God of heaven and earth had given him all the kingdoms of the earth; and he was to build God a house in Judea, which was the Jews' temple.

He did not say, he had got all these kingdoms by his own power, or might, or valor; but that the Lord God of heaven had given them him.

Now would you not have thought this man whimsical, had you lived in those days, and too confident to speak such things, and had no scripture, and had them in captivity who professed and enjoyed scripture.

*Ezra 6:7*, what was that in Darius, that gave command to build God's house? For do you not look upon Darius and Cyrus as heathens, having neither written law, nor gospel, so called?

What was that in Artaxerxes, who encouraged the priest of the Lord? Who said unto Ezra, “that he was the priest of the law of the God of heaven; and that he was to teach the law of God to the people, and to set judges over the people, even such as knew the law of God: and those that will not fulfill the law of God, and the kings, let them have judgment.”

So, now here the king owned the law of God; and his command and law was, that God's law was to be obeyed.

Was this not by divine power, and a divine principle in him. Though it was with their carnal weapons that the Jews opposed the christians; and those who now use the scriptures to justify building an old mass-house, and bring the king's law, and God's law for it, deny Christ's coming in the flesh, who has ended the Jew's temple, and the law that held it up, and made his people his temple, as scripture said.

*Judges 13:20-23*, where you may read how the angel of the Lord appeared unto Manoah, his wife, and after to both of them; and how he said to his wife, “we shall surely die, for we have seen God;” but his wife said unto him, “if the Lord would have killed us, he would not have received a burnt and a meat-offering at our hands; neither would he have showed us all these things; nor would now have told us such things;” namely, “that we should



have a son.”

Now mark, what a sermon there is here, that Manoah's wife preached to him. Would not you protestants and papists have called her a disrespectful teaching woman; and have said, “what, do you preach unto your husband; go and learn of your husband at home?” And what scripture did she have for preaching to her husband? But she believed a divine power, and the thing came to pass accordingly, what the angel had spoken to her.

*Daniel 2*, what was that in Nebuchadnezzar king of Babylon, who said, “of a truth, your God is a God above all gods, and a Lord above all kings, and a revealer of secrets, seeing you could reveal this secret?”

Did he not speak divinely, who confessed to the God of heaven, and set up the true God above his own? Do you think that Nebuchadnezzar had been at the schools seven years, and learned the seven liberal arts to speak this? Or do you think had he the written law or gospel to speak this by, in that he confessed the God of heaven, and a Lord above all kings, and so above himself.

*Daniel 3:19-29*, where we read that Nebuchadnezzar went to the mouth of the hot burning fiery furnace, who had cast into it the three children, Shadrach, Meshach, and Abednego, fast bound in their clothes, and hats on; the furnace being heated seven times hotter than usually.

And the king said unto his council, “did not we cast in three men bound, into the fire?” And they said, “yes, O king.” And the king said, “lo,” for all that, “I see four men walking loose, in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God, to look upon.”

And Nebuchadnezzar said, “O Shadrach, Meshach, and Abednego, you servants of the most high God, come forth;” then they came forth.

And then the dukes, lords, and nobles, and the king's counselors came to see

these men, “upon whose bodies the fire had no power; nor was an hair of their heads singed; neither were their coats changed, nor the smell of the fire passed upon them.”

Then spoke the king, saying, “blessed be the God of Shadrach, Meshach, and Abednego, who has sent his angel to deliver his servants that trust in him, and has changed the king's command, and yielded their bodies, that they might not serve nor worship any God save their own God. Therefore, I make a decree, that all people, kindred, and tongues, which speak any blasphemy, against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dunghill, because there is no god that can deliver after this sort.”

Now, [mark,] was it not a divine principle in Nebuchadnezzar, that caused him to utter these words, who was a worshipper of images, and compelled others to do the same? And could he able to recognize of the Son of God, saying, “one was like the Son of God;” and confessed, these were the servants of the most high God; and that none should speak evil against the God of heaven; and praised them that did not change their religion; and that none could save like the God of heaven; and that none should blaspheme him?

Could he speak these things without a divine power, having neither written law nor gospel; being looked upon as a heathen? How could he speak these things without scripture?

What say you to this, you professors, that say, “you have not known God, or Christ, without the scripture having declared it to you?” And if this had been in your days, would not you be ready to say, that this was witchcraft, or conjuration? Has Nebuchadnezzar not judged all you divines\* here, who spoke such things as these without letter or scripture; whereas you confess you cannot, without letter or scripture?



*\*Site Editor's Comment:* A *divine* was someone who had gone to Oxford or Cambridge to study the Bible in Greek and Hebrew, the supposedly *divine* languages. Reading the Bible in the original languages, supposedly made them more spiritual, so much more spiritual that they were named *divines*. Fox completely trashed the validity of this claim, by reminding people that if reading and writing in Greek and Hebrew made someone divine, then Pilate must have been one of the first *divines*, because he wrote a sign in Hebrew, Greek, and Latin that said: JESUS OF NAZARETH THE KING OF THE JEWS and placed atop of Jesus' cross. Today we still have Bible Colleges throughout the world teaching their students how to read Greek, Hebrew, and Latin – supposedly so they can understand the scriptures; but, this only proves that the Holy Spirit is not in these colleges helping the students learn the meanings of the Bible. For the Holy Spirit can communicate the meanings and understandings in any language to anyone, even those who can't read - I will send to you from the Father, the Spirit of truth. John 15:26. The Holy Spirit will teach you all things. John 14:26

*In Dan 4*, see here what brave things Nebuchadnezzar had in his dream; what prophecies, visions and openings; and how he foresaw the overthrow of his own empire; and how he saw a watcher, even the holy angel that came down from heaven, and hewed down the tree, which was himself, and left the stump in the ground; and that he was to eat grass like an ox, for seven years, until he knew the Most High ruling in the kingdoms of men.

And after, the king was walking in a palace, a voice came from heaven to him, saying, “your kingdom, O Nebuchadnezzar, shall depart from you.

And when the seven years were expired, he lifted up his eyes to heaven, and his understanding was restored to him; and he gave thanks to the Most High, and magnified him forever and evermore; “whose dominion,” said he,

“is an everlasting dominion, and his kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he does according to his will.”

Then did Nebuchadnezzar love, magnify, and praise the king of heaven; “for all his works are true, (said he), and his ways are righteous; and as for them that walk in their pride, he is able to abase.

Now but consider what gallant and brave divine things this heathen spoke, who had neither written law nor gospel, far beyond you that have your schools, written law, and gospel.

*Daniel 5*, here you may see how Belshazzar, another heathen king, made a feast for a thousand of his lords; and when he was troubled in his mind, his wife told him, that there was a man in his kingdom, that had the spirit of the holy God within him, meaning Daniel, a captive of the children of Israel. Therefore he sent for him, and said, “are you Daniel; I have heard of you, that you have the spirit of the holy God in you, and light, and understanding. If therefore, you can read me the writing, I will give you gifts and rewards; a chain of gold about your neck, and you shall be the third ruler in the kingdom.”

Daniel said to the king, “as for your rewards, keep them to yourself, and give your gifts to another; yet I will read the writing to the king, and interpret it.” So Daniel told the king, “you have magnified yourself above the Lord of heaven, and in whose hands your breath is.”

“*Mene*,” that is, “God has numbered your kingdom, and brought it to an end.”

“*Tekel*,” “You are weighed in the balance, and are found too light.”

“*Pheres*,” “Your kingdom is divided, and given to the Medes and Persians.”



Here you may see there was something that did make this Belshazzar, king of the Chaldeans, to condescend to Daniel's interpretation, though it was against himself, though Daniel was as a captive among them: for the very same night the king was slain, and the Medes took the kingdom.

*Daniel 6*, see there what language Darius spoke concerning God, though a heathen king, when the informer informed the king against Daniel, and caused him to be cast into the lion's den for praying to his God; and how the Lord shut up the mouths of the lions, by his angels, so that he had no hurt by them. And how the king coming early in the morning to the den, who, through much trouble of spirit could take no rest that night; and how he cried with a lamentable voice unto Daniel, and said, "O Daniel, the servant of the living God, is your God whom you serve continually, able to deliver you from the lions." And how after this, Darius wrote to all people, kindred, and tongues that dwelled in all lands; "my command is, that in all my dominions, men tremble and fear before the God of Daniel; for he is the living God, and steadfast forever, and whose kingdom shall not fail; his power is everlasting, even to the end; it is he that delivers and saves; he does wondrous marvelous works in heaven and in earth."

Now people consider what brave language this heathenish king spoke, and divine words he uttered; and how he confessed to God, and his kingdom and power, who had neither written law nor gospel. For what scripture had he to speak these words? Does he not condemn you, who call yourselves christians, who say, you would not have known whether there was a God or not, if scripture had not declared it to you? And so you have known nothing of divinity; and therefore, he and his divinity stands over your heads.

*Acts 17:28*, Paul said, that certain of the poets said, "that we are of God's own offspring; for in him we live, move, and have our being." So now, had not the poets a sense of the living God, who said, that they were of his offspring, and had their being from him? Now, how could they speak these, and similar things, who were mere heathens without scripture?

*Romans 1:19*, where the apostle said, to the Romans who were heathens, “That that which is known of God was manifest in them, for God showed it unto them;” for his invisible things, that is to say, his eternal power and Godhead are seen, forasmuch as they are understood by the works of the creation of the world; so that they are left without excuse, because, when they knew God, they glorified him not as God.

Now consider, was not here something of God in these heathens, that learned them to know God, though they did not glorify him as God, though they had no written letter nor written gospel.

And does not the apostle set up that of God in the Gentiles to judge the Jews, who said, in the second chapter, “he is not a Jew, that is one outward, neither is it circumcision which is outward in the flesh; but he is a Jew, that is one inward, and the circumcision of the heart, which consists in the spirit, and not in the letter, whose praise is not of men, but of God.” For the Jews having the letter and circumcision transgressed the law; and so the Gentiles that did the things contained in the law, they made the outward professors of the law no professors, that broke it; and circumcision, uncircumcision: and so those who by nature, (by that of God in them), kept the law, judge them that have the outward written law, and the outward written gospel also, and yet kept it not, but broke it.

So here those obedient to the spirit of God are justified, and those who are professors [those who talk] of the things of God, and grievors of the spirit, are condemned.

*Matthew 27:19*, what was that in Pilate's wife, that made her to charge her husband, “that he should have nothing to do with condemning that just man, (meaning Christ), for she was very much troubled in her sleep about it?”

And what was it that convinced, and does convince the world of sin, of



righteousness, and of judgment?

And what was it that made Felix to tremble, when Paul reasoned with him of temperance, of righteousness, and of judgment to come?

And what was it that convinced them of their sorceries and witchcrafts spoken of in the Revelation, though they did not repent?

And what is that, that brings everyone to give an account of their words and deeds, whether they be good or evil; seeing that God will judge the world in righteousness, by the man Christ Jesus, according to the gospel, which is the power of God?

Does not that imply, that there is something of the power of God in every man, seeing they must be judged according to the divine power of God in the gospel?

What was that that troubled Ahasuerus in the night, that he could not sleep, insomuch that he called for the record of the Chronicles, which being read before the king, he was put in mind of what great service Mordecai the Jew, had done for him; by which means he, and all the Jewish nation, then there in captivity, were preserved from that destruction, that Haman had wickedly contrived for them?

*Acts 10:1-6,22*, we read of one Cornelius, a centurion, that is, a captain of a band of soldiers under the Romans; and how notwithstanding he is said to be a devout man, and feared God, with all his household and gave much alms to the people, praying to God always; to whom the angel of the Lord appeared, who told him, “his prayers and alms were come into remembrance before God; and that he should send for Peter to Joppa, who would tell him what he should do:” and when his servants came unto Peter, at Simon, the tanner's house, to whom they delivered their message, saying, “one Cornelius, a just man, and of good report among all the people, ... was

warned by an angel, to send for you to his house, to hear words of you.”

Now mark, how could Cornelius and his servants speak these words, of fearing God, or knowing there was a God, and of an angel, which had neither the letter of the law nor gospel, as you that call yourselves christians, saying, “you had not known there had been a God or Christ, unless you had had scripture to declare it to you?” What rule did this Cornelius, or the rest before mentioned walk by, that spoke and did such heavenly things, who did not have written law or gospel to walk by.

Do not you look upon Cornelius as a heathen? Read the scriptures, and see what is said of him there; and do not you say the same of them that have not the written law or gospel?

But see what Peter said to Cornelius, “of a truth I perceive, there is no respect of persons with God; but in every nation he that fears God, and works righteousness, is accepted of him.” Acts 10:34-35

So the Jews might look before, as if the Lord had only a respect for them, as the professors do now; but see if that which Cornelius walked by, that kept him and his household in the fear of God, does not condemn you, who say, the scripture is your rule; who neither walk according to your rule of law nor *gospel*, as you call it.

And Cornelius said, “we are all here present before God, to hear all things that are commanded unto you of God.”

So we see here Cornelius had a belief of the living God, though he had no written law nor gospel, neither was he a Jew, (but a heathen), and had a belief, that that which Peter spoke to him was from God, though he had not the outward bible to prove it, as we have now, though we are not against proving men's words by the scripture; but you say that you had not known that there had been God, Spirit, and Christ, without scriptures, and set the



scripture above the spirit; whereas the spirit of God was before scripture was; for the spirit led them to speak forth the scriptures to people; and after when they were committed to writing, they were called, scriptures of truth; and after much length of time, they were printed. *[It was the year 1456 before the first Bibles were printed]*

And the Jews did not know Christ by the scriptures, nor the apostles, nor the prophets of the Lord; for had they known him by scripture, they certainly would not have persecuted him, nor them. So Christ, the prophets, apostles, and his scriptures, are known by the spirit of Christ, which is the Holy Ghost, who leads into all truth.

1 *Samuel* 6:1-3, see how these heathen priests acknowledged the Lord God, and how they advised the people, “to offer a trespass-offering to the Lord, to pacify his wrath gone out against them, and their god Dragon, for detaining and carrying away the ark of the Lord;” as you may see in the former chapter, to the destruction of their God, and thousands of the worshippers of him; saying “in so doing you shall give glory unto the God of Israel; peradventure he will lighten his hand from off you, and from off your own land; therefore then do you harden your hearts, as the Egyptians and Pharaoh hardened their hearts, when he had wrought wonderfully among them? did not they let the people go, and they departed? now therefore make a new cart.”

Mark, these heathens had neither written law nor gospel, and you see they did acknowledge the living God, both as to his power, justice, and mercy, in visiting them with prejudgments, and by taking them off by such and such means; all which may judge you protestants and papists, who say, you had not known there is a God, without you had written law and gospel.

1 *Kings* 5:5-7, Solomon sent to Hiram king of Tyre, for timber and cedar, for the building of the house of the Lord.

And verse 7, it is said, that Hiram, when he heard of it, he rejoiced greatly, and said, “blessed be the Lord this day, which has given unto David a wise son over this great people.”

In 2 *Chron* 2:8-12, we read, when Solomon sent to Hiram for cedar trees, ... Hiram wrote to Solomon, saying in way of answer, verse 11,12. “Because the Lord has loved his people, he has made you king over them.”

“Blessed be the Lord God of Israel, that made heaven and earth, which has given to David the king, a wise son, endued with prudence and understanding, that he might build a house for the Lord.”

Now mark, do not you look upon this Hiram as a heathen king, that had neither written law nor gospel? and yet he came to understand that there was a Lord God in heaven, ... and blessed the Lord: would not you christians be ready to say, that he followed the imaginations of his own heart, and that neither he, nor any one else, had known whether there be a God or a Christ, if scripture had not declared it to you? and yet here you see to the contrary, to your own confusion.

2 *Chron* 35:20-22, Where we may read the words of Necho, king of Egypt, to Josiah king of Judah, who came out to fight with Necho, who came not to fight with him, but against Carchemich; saying “what have I to do with you, you king of Judah; I came not against you this day, but against the house wherewith I have war; for God commanded me to make haste. Cease from meddling with God, who is with me, so that he doesn’t destroy.” Nevertheless, Josiah would not hearken to the king's words, but fought against him, and Josiah was slain in the battle.

Now mark, you look upon the king of Egypt to be an heathen, but here you may see he was a prophet; for his words came to pass concerning Josiah, who had them from the mouth of God, verse 22, who had neither written law nor gospel.

And yet how ready would you have been to look upon him as a false prophet, following the whimsies of his own brain: whereas you may see there was a divine thing in him, more than you will own, and many others, that profess the words of the scriptures without life: for you say, “that you had not known the will of God, unless scripture had declared it to you.”

1 *Kings* 10:1-2,9 and 2 *Chron* 9:1,7 There you may see how the Queen of Sheba, came from the utmost part of the earth, as Christ said, to hear the wisdom of Solomon, *Matt* 12:42. For she had heard much of him in her own country, and of the name of the Lord; and when she came and saw all, she said unto the king, “It was a true report which I heard in my own land of your acts, and of your wisdom; however, I believed not the words until I came, ... Happy are your men, happy are these your servants, which stand continually before you, and that hear your wisdom. Blessed be the Lord your God, who delighted in you, to set you on the throne of Israel; because the Lord loved Israel forever, therefore made he you king to do judgment and justice.”

Now mark, all you that call yourselves christians, that say, you had not known that there had been a God or a Christ, if scripture had not declared them unto you: what scripture had this woman, that came from afar off, who had neither written law or gospel. and yet she heard of the name of the Lord, and of the fame of Solomon, and blessed the Lord God, and said, he loved Israel, and made Solomon king to do them equity and righteousness?

Now how could she talk of righteousness and equity, and of the Lord God, and of his name, having neither written law nor gospel? Would not you have said, that she had been a foolish woman, and run mad out of her own country.

But was not this a divine principle, that brought her to come and see, by which she was satisfied and refreshed, blessing the Lord God? and she gave Solomon abundance of choice things, showing her love to God and his



people, and this she did by that divine principle and power of God in her; for God is a spirit, and he and his things are made known by the spirit; and so she judges all you by a divine power and spirit in her, who had not the letter of the scripture to be an outward guide to her, as you have, without which (as you say), you had not known that there had been a God or Lord, without the letter, and yet you see here she could tell without it, and bless the Lord. Would not you have said she had been a preaching woman, and come to preach to the king?

*Gen 39:1-4*, We read how Joseph was sold by the Ishmaelites into Egypt to Potiphar, captain of Phroah's guard, an Egyptian; and his master seeing the Lord was with him, and how God made all to prosper in his hand, insomuch that Joseph found favour in his master's eye, so that he made him ruler over of all his house.

Now consider that this Potiphar was a heathen, and yet he was made sensible how God was with Joseph, and blessed him for Joseph's sake; and so through that sight that he had of God, he found favour with his master, and how he could speak of God, and all this without written law or gospel.

Consider, I say, was not this Potiphar's sight far beyond all your blind christians, that say, “you had not known that there is a God or Christ, unless the letter of the scripture had declared it unto you;” and so are not you more heathenish than this man?

Further observe, one cause of his loving Joseph was, that he saw God was with him, and therefore loved him: therefore you hate us the more, in regard many of you cannot but be sensible the Lord is with us.

Did not the jailer there in Egypt, to whom Joseph was committed as a prisoner; did he not see that God was with Joseph, and how that God prospered whatever he did; and was not his sight beyond all you priests, that say you have not known God, unless scripture had declared it to you.

And so are you not as dark as all your fellow-high priests, that could not see Christ when he was come, but persecuted him?

And what scripture had the jailer, or what rule to see by, that God was with Joseph, and how God had prospered whatever he did? Was not this something of the divine light, both in Joseph and in the jailer, which is testified by scripture?

*Gen 40:1-22*, we read how Pharaoh being displeased with his butler and baker, cast them into prison, where Joseph was imprisoned; and how they declared to Joseph each his dream, that they dreamed there. Now was there not something in their two dreams which came to pass, according to Joseph's interpretation?

And here Pharaoh's servants judge you christians, that neither allow prophecies, nor revelations.

*Gen 41:1-37, 38-41*, when Joseph had interpreted Pharaoh's dream, concerning the seven fat and seven lean kine, said Pharaoh to Joseph, "Where shall we find such a man as this is you speak of, in whom is the spirit of God; forasmuch as God has showed you all this, and that there is no man of understanding and wisdom like unto you; therefore you shall be over mine house."

So all you christians may here see that Pharaoh, a heathenish king, does here acknowledge God, and the spirit of the Lord was in Joseph; and how that the king confessed and acknowledged that God had showed Joseph his dream; and yet this Pharaoh had neither written law nor gospel to inform him to confess God, nor to know that there was a God; and yet he could confess to him, and say, "The spirit of God was in Joseph."

So then, that which brought him to confess and acknowledge the living God, without the letter of law or gospel, judges you that say, "you know not that

there had been a God, or a Christ, without you had the letter to declare it to you.”

*Jonah* 1, where you may read how the master of the ship that set out from Joppa, bound for Tarshish, said to Jonah, being a passenger in it, when the ship was in a storm like to perish, “what meanest you, O sleeper, arise, and call upon your God, if so be, that God will think upon us, that we perish not.” And when they cast lots, that they might know for whose cause this evil was come upon them; the lot fell upon Jonah, to whom they said, “what is your occupation, and from where do you come?” He answered, he was a Hebrew, and feared the Lord, the God of heaven, which made the sea, and the dry land. Then were the men exceedingly afraid, and said unto him, “why have you done this?” For the men knew that he had fled from the presence of the Lord.

Now, before they cast Jonah overboard into the sea, as he advised them, they prayed unto the Lord, saying, “we beseech you, O Lord, we beseech you let us not perish, for this man's life; and lay not upon us innocent blood; for you, O Lord, has done as it pleases you.” So they cast him into the sea, and the sea ceased from her raging; then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows unto the Lord.

Now hear, and see this all you, called christians, that say, you had never known there was a Lord, or Christ, if scripture had not declared it unto you. Were not these mariners heathens? They had no written law nor gospel, and yet confessed that the Lord did what pleased him, fearing God, sacrificing and making vows to him, crying unto the Lord, desiring that he would not lay innocent blood to their charge, and that they might not perish; and desired Jonah to call upon the Lord.

Now, was there not something in these heathens above yourselves, who had no scripture, and yet acknowledged God; whereas you say, you would have not known there was a God, unless the scriptures declared it to you: neither



indeed do you know him now, though you have scriptures; nor yet have the spirit as they had that gave forth the scripture through them, nor heard his voice, and yet pretend to be preachers of God, and of Christ, but know neither, but are preachers for your bellies, and serve them, and not the Lord Jesus.

*Jonah 3*, there we read the Lord commanded Jonah the second time to arise and go unto Nineveh, that great city, and exhort them to repent. And then Jonah entered a day's journey into the city, and cried, “yet forty days, and Nineveh shall be destroyed.”

So, the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them, even to the least of them.

And word came to the king of Nineveh, and he arose from his throne, and laid his robe from him, and covered him in sackcloth, and sat in ashes, and caused to be proclaimed through Nineveh, by the decree of the king, and his nobles, saying, “let neither man or beast, herd or flock, taste anything, let them not feed, or drink water; but let man and beast be covered with sackcloth, and cry mightily unto God; yes, let them turn everyone from his evil way, and from the violence that is in their hands, who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not.

And God saw their works, that they turned from their evil ways; and God repented of the evil, that he had said he would do unto them, and he did it not; which made Christ to say, “that the men of Nineveh should rise up against that present generation, which had the scriptures, but repented not at his preaching, whereas they repented at the preaching of Jonah, and behold a greater than Jonah is here.” *Mat 12:41*.

So now consider, you that are called christians, how Nineveh repented, and God spared them; and the king persecuted not Jonah, as a false prophet, but hearkened to Jonah's words, and believed, and cried unto the Lord, fasted,

and turned from the evil of their ways, so as God had mercy on them.

Now was not there something of God in these heathens, that made them cry to God, and turn to God, and believe in God, whom you look upon, I say, as heathens, who had not the letter of the scriptures, neither written law or gospel which were more than six score thousand persons, as scripture said, “that could not discern between the right hand and the left;” and yet these could tell of God, and cry unto him at the preaching of Jonah? and yet you cannot tell, (you say), “whether there be a God or Christ, unless scripture declare it to you.”

And if any of God's servants come and call upon you to repent, in your streets at any time, you stone them, or cast them into prison, or beat, or whip them, as vagabonds; whereas Nineveh did not so to Jonah: but as Christ said, “they shall rise up in judgment against this wicked generation.” *Mat 12:41.*

This I say you do, instead of turning from your wickedness, and from the evil of your ways, and from your false worship; so that I say once more, Nineveh will arise up in judgment against you blind professors, who are so full of the letter, and empty of the life and spirit that gave it forth, as the Pharisees were, and ignorant of the knowledge of God, being ravened and erred from the spirit.

*Joshua 2*, where we read how Joshua sent two men out of Shittim, to spy secretly, saying, “go and view the land, even Jericho:” and they went and lodged at one Rahab's house, a harlot: and when the king heard of their being at her house, he sent to her, to bring them forth; but instead thereof, she went and hidden them, and after took care to send them privately away; saying unto them, “I know that the Lord has given you the land, and that your terror is fallen upon us, and that all the inhabitants of the land do faint because of you; for we have heard how the Lord dried up the waters of the red sea for you, — for the Lord your God, he is God in heaven above, and in

the earth beneath; now therefore, I pray unto you, swear unto me by the Lord.”

Mark, here is a woman, an harlot, that had no letter of written law or gospel, being a heathen in your account, how nevertheless, she confessed to the Lord, that he was God in heaven above all, ...

Now, was not this from a divine power and principle? Did her faith not keep her from perishing with the rest, as is there recorded by the Holy Ghost, in *Hebrews 11:31*.

And does not this harlot judge you, who have the letter of the law and gospel, and yet had not known that there was a God and a Christ, if the scriptures had not declared it to you, and so could not confess to God in heaven above, and in earth beneath, as this woman did without the letter.

And it is worth your remark, that she, as a prophetess, foresaw, and so encouraged God's people, saying, “the Lord has given you the land;” and this, I say, she spoke a good while before it was given unto them, namely, to the children of Israel. And this she spoke, that had no scripture to speak it by, but by faith. But you that have neither faith, nor the spirit of God to guide you, since prophesy is (as you say), ceased, and you cannot endure women to preach. But see what a brave sermon she preached to the spies, and yet you cannot abide women's preaching; and if you believe this, why did you record her preaching, and Huldah's, and Mary Magdalen's preaching of Christ's rising to the apostles; and Mary and Elizabeth's preaching, and old Hannah's preaching in the temple, and old Dorcas, who was a woman-disciple of Christ.

*2 Kings 5*, we read, how that Naaman, captain of the king of Assyria's host, came to Elisha, to be healed of his leprosy; and the prophet sent out to him, to go and wash seven times in Jordan, and he should be cured, which Jordan signifies the river of judgment. But Naaman was sore troubled that



the prophet came not out to him, himself, as he expected he would, and call on the name of the Lord his God, and strike his hand over the place, and so recover him: but his servant came near and said to him, “my father, if the prophet had bid you do some great thing, wouldst you not have done it? how much rather then, when he said unto you, wash and be clean?” At which point he went and washed seven times, and was cured: and so he returned to the man of God, and said, “behold, now I know that there is no God in all the earth, but in Israel: and that he would from thenceforth offer sacrifice to no other God, but unto the Lord.” And he desired of Elisha, “that when he went with his master into the house of Rimmon, and bowed down, he desired the Lord to pardon him in that thing.” Now mark, what scripture had this man to confess God, and speak all these things? had he either law or gospel? was there not a principle of God in him, that brought him to confess God, though he had no scripture? Are not many servants forced to do that among those called christians, as Naaman was, namely, to go to a worship with his master contrary to the mind of the Lord, and that principle of God in them? So I say, do not you force many of your servants to do that which is contrary to God, in following your ways, religion, and worship, which you made yourselves, and set up in your steeple-houses, the places of your worship? and think you that many of your servants and children are not troubled, and cry for mercy to the Lord, as Naaman did; who are forced contrary to the spirit of God, his principles in them, to your worship, which neither God or the Lord Jesus ever set up.

2 *Kings* 6:8-23, we read of the king of Assyria's warring against Israel, and how he took counsel of his servants, which counsel was made known to the king of Israel, by the prophet Elisha, whereby the king was many times kept out of danger, which thing sorely troubled the king of Assyria, in that he thought one of his counselors might be false, and reveal his counsels; for, said he, “will you not show me which of us is for the king of Israel?” and one of his servants said, “none, my lord, O king; but Elisha the prophet, that is in Israel, tells the king of Israel the words that you speak in your bed-chamber.”

Whereupon the king sent a great host, to fetch Elisha out of Dotham, a city in Israel, where he understood he was, and to that purpose compassed the city round, both with horses and chariots; and Elisha went forth to them, and met them, and prayed to the Lord, to smite the host with blindness, and so the Lord did: and then Elisha said unto them, “this is not the way, neither is this the city; follow me, and I will bring you to the man whom you seek.” But he led them to the gates of Samaria; and having prayed again to the Lord, to open their eyes, who did so, so that they saw they were in the midst of Samaria: and when the king of Israel would have smote them, Elisha would not allow him; but told him to set bread and water before them, that they might eat and drink, and go to their master: so the king of Israel prepared great provision for them, and afterwards sent them away in peace; so as the bands of Assyria came no more into the land of Israel.

Now mark, what was this in the king of Assyria's servant, that had neither written law or gospel, that enabled him to inform his master, that it was the prophet Elisha, that from time to time told his words to the king of Israel, and revealed his counsels, even what his master said privately in his bed-chamber.

Would not you papists, and protestants, that say, “you had not known whether there be a God, or a Christ, had you not had the scripture to declare it unto you;” would you not (I say), have been ready to have said, that both the prophet, and the king of Assyria's servants, were witches; the one, for telling the king of Israel, and the other, in that he was able to inform the king of Assyria with it; and if it lay in your power, (had such a thing been in your day), would you not be as ready to put them both to death.

*Nehemiah 6:16*, Here you may perceive, what all the enemies of the Jews, both heathen, and some Jews, that combined against them as they were busy in building the walls of Jerusalem, having obtained leave of Darius; and when Sanballat and others, their enemies, heard that they had finished

the wall, it is said, “their courage failed them, and that they were afraid: and their enemies did perceive, that the Jews' work was of God.”

Now, [mark,] all you that call yourselves divines (and say, that you had not known that there had been a God, or a Christ, unless you had scripture to declare it to you), how these heathens, who were real enemies against the Jews, perceived that this work was of God, who had neither written law or gospel.

Can you believe this, that they should be able to perceive that this work was of God, having neither written law or gospel, but followed other gods of their own making? What do you think with all your wisdom, and your seven years schooling? Was there not something of God in these heathens, that convinced them, so that they were forced to acknowledge, that the work was of God, which struck them into a fear, so that their courage failed them?

And here do not these heathens judge you christians by profession, (who had neither written law nor gospel), that have both, in that they could speak of God without it?

Are not they the greatest heathens of all, who have both written law and gospel, and yet deny revelations are possible today; which clearly manifests their knowledge is no knowledge of Christ; “for no man knows the Son, but the Father; and none knows the Father, but the Son, and he to whom the Son **reveals** him. Luke 10:22”

And so these that have the letter of the scripture and deny revelations, by which God and Christ are known, and yet judge all others who have not the letter of the scripture, that they are heathens. Yes, and judge many of them, (whom they have baptized, and called christians), as not having the spirit of God, though they were baptized by themselves, and pronounced heirs of the kingdom, and that they were the children of believing parents.



Now the heathens that knew God, it was by revelation, who had not the letter of the scripture; and you that have scripture, and deny revelation, you deny that that gave others, and should give you the knowledge of God, and of Jesus Christ.

So now, to close up all at present, you may see clearly, how that God did not, as the apostle said, “leave himself without a witness,” *Acts 14:17*, “but what may be known of God is manifest in man,” *Rom 1:19*, even in the very heathen also, as well as all the holy men and all the holy women in the scriptures, as may be read and seen in the scriptures of truth; which we own, and have a high esteem of, and all the holy men and holy women of God, Christ's prophets, and apostles, and their writings, above all other writings in the world existing, which are given forth in the wisdom of men. For the holy men of God spoke as they were moved by the Holy Ghost, as they learned of God, which Christ came to fulfill; and his disciples, followers, and all his people, who receive Christ, receive him who fulfills them, and opens the scripture to them by the Holy Ghost, who leads them into all the truth of them.

***George Fox***

## **TO ALL BELIEVERS IN THE CHRISTIAN WORLD**

*Also to the Jews and Turks throughout the whole world; that they may see who are the true worshippers of God, that he seeks, and in what he is worshipped.*

*An exhortation to them to read it over, that they may see what they have all grieved, vexed, and quenched, and what they have walked despitefully, and rebelled, and kicked against, and stopped their ears,*

*and closed their eyes to; so that they may all return again, and turn within, and see what they have professed and not possessed; so that they may come to be the true possessors of the Truth, and true worshippers in the Spirit of the True and Living God, who is a Spirit, which is the perfect worship, which Christ the Truth and Perfect One set up, above thousands of years ago.*

*—By George Fox*

When the woman of Samaria said unto Christ, our fathers worshipped God in this mountain, which was the mountain where Jacob's well was; and said she again, you say that at Jerusalem is the place where men ought to worship; but Jesus said unto her, “woman, believe me, the hour comes when you shall neither at this mountain, nor yet at Jerusalem worship the Father; you worship you know not what, we know what we worship, for salvation is of the Jews; but the hour comes and now is, when the true worshippers shall worship the Father in spirit and truth, for the Father seeks such to worship him; God is a Spirit, and those who worship him, must worship him in the spirit and the truth.” Now mark this, all men and women that are called Christians, or Jews, or Turks, or others, and see if you know what you worship, for there are many worships in the world made and set up by men, and so men and women worship they do not know what, that do not worship God in spirit and truth, as Christ said: now you may see there was a worship at the mountain where Jacob's well was, and also there was a worship at Jerusalem at the temple, set up many years after Jacob died in Egypt, by the Jews' children, and the plague and the punishment that was to come upon them that would not go up to Jerusalem, and keep the feast of tabernacles and to worship there from year to year, you may read *Zechariah* 14:16-21. And in the Acts it is said, there was in Jerusalem out of every nation under Heaven, which worshipped at Jerusalem in the time of Pentecost, many of many strange languages and tongues, and were amazed at the apostles that preached Christ, *Acts* 2:5-12. Now in *John* 4, there you may see how that

Jesus Christ put down the worship at the mountain where Jacob's well was, where the forefathers worshipped, and also put down the worship at Jerusalem, where the Jews' fathers worshipped, and where they came out of other parts to worship, and if they did not, the Lord poured his plagues and judgments upon them, as in *Zachariah 14*, now when Christ put down these two worships, at the mountain where Jacob's well was, and at Jerusalem, he set up another worship in the spirit and in the truth, and said, “such the Father seeks to worship him;” and that hour that he put down these two worships at the mountain and Jerusalem, the same hour he set up a worship; for his words are, “not at Jerusalem, nor at this mountain shall you worship the Father, believe me,” said Christ: so those who hold up a worship at that mountain, or at Jerusalem, or a worship of their own making, worship they do not know what, and do not believe in Christ, for Christ's words are, “woman, believe me, [mark,] the hour comes, when you shall neither in this mountain, nor yet at Jerusalem, worship the Father, for you worship you know not what.”

So here it is clear, neither at the mountain nor at Jerusalem is the Father worshipped; for Christ Jesus has put down those worships, yes, at Jerusalem, which was once commanded of God, and therefore those that God never commanded cannot stand; and Christ's words are, “But the hour comes and *now is*,” mark [now is,] then it began, that hour when he put down the worship at Jerusalem, and the mountain, and such worshippers that did not know what they worshipped; “But the hour comes and now is, (said he), when the true worshippers shall worship the Father in the spirit and in the truth, for the Father seeks such to worship him; for God is a Spirit, and those who worship him, must worship him in spirit and in truth.”

Now [mark,] all people upon the earth, worshippers of all sorts, who worship you do not know what, that be out of this true worship; here you may see that Christ set up a worship, and it is above sixteen hundred years since it began; and here you may see who the true worshippers are, that worship the Father in the spirit and in the truth; and here you may see who



they are the Father seeks to worship him, such as are in the spirit, and such as are in the truth.

So it is clear that none are the true worshippers of the Father, but who are in the truth that the devil is out of, for the devil abode not in it. Secondly, None are the true worshippers of the Father, but such as are in the spirit; yes, in that spirit that mortifies sin, and that spirit by which the body of death and the sins of the flesh are put off; so it is clear that all who be out of the spirit and out of the truth, are the false worshippers, and not the true, and such the Father seeks not to worship him; for God is a Spirit, and those who worship him, must [mark,] worship him in the spirit and in the truth; for God is a Spirit, and he is the God of truth, that changes not; and therefore, every man and every woman must come to truth in their inward parts, and come to the Spirit of God in their own particulars, and not grieve it, nor quench it, nor vex it; for in the spirit and in the truth they must worship the God of truth, and God who is a spirit: and [mark,] all men and women must be in the spirit and in the truth, if they worship the God of truth, in the spirit and in truth; and this worship that Christ Jesus set up above sixteen hundred years since, breaks down all the worships in the whole world that men have set up; and the Jews', and the beast's, and the dragon's, that are out of truth and the spirit of God; so every man and woman in the whole world must come to the truth in their inward parts, which truth they receive from Christ the truth, in which truth they must worship the God of truth. Every man and woman in the world must come to the spirit of God in their hearts, by which spirit they must have an understanding to know God, who is a spirit, and so to worship him in the spirit.

Now there is the worshipping of angels, the will-worship, the worship that was at Jerusalem, and the worship in the mountain, the worship of the beast and the dragon, the worships that men and all nations have invented; but the worship in the spirit and the truth, which Christ set up above sixteen hundred years since, is the true worship, and the worshippers therein are such which the Father seeks. So I say, this worship that Christ set up in the

spirit and in the truth, and the true worshippers that worship in it, that the Father seeks, are set above all the will-worshippers, the worshippers of angels, and the worshippers of the beast and of the dragon, and above the worship at the mountain, and Jacob's well, and Jerusalem's worship, and all the worships that men or nations have invented. So every man or woman in the whole world must come to the spirit of God, and to the truth, which comes from Christ in their inward parts, if they be the true worshippers that worship God in the spirit and truth, or to be such as he seeks to worship him; for God is a spirit, and he is the God of truth, and therefore they must be all in the spirit and in the truth, if they be the true worshippers, and do worship God, the God of truth, who is a spirit, for such he seeks; and all that are out of the spirit, they worship they do not know what, and he seeks not such, and they are not the true worshippers. There are all the sects, and those who grieve and quench the spirit, and come not to the truth in their inward parts, and those who stop their ears, and close their eyes to that of God in them, like the Jews and Pharisees, and kick against that which pricks them, like Saul, and such as hate the true light, that enlightens everyone that comes into the world, and walks despitefully against the spirit of grace, and such as rebel against God's spirit that is given unto them to instruct them, and to profit withal, *Neh* 9:20, 26. All such worship not God in the spirit and truth, "but they worship they know not what," as Christ said; therefore must every man and woman in the whole world come to the true light of Christ, and the spirit, and the grace in themselves, if they be the true worshippers of God in spirit and in truth.

And the worship that Christ Jesus, the Heavenly Man, the second Adam, the Lord from heaven, the Spiritual Man, set up above sixteen hundred years since, in the spirit and in the truth, for the true worshippers to worship in, whom God seeks after. I say it is an infallible worship, or an eternal worship, for the truth is infallible, and the spirit of God is infallible and eternal, in which they worship the eternal God and truth, and the spirit of God changes not though men may change from it. For the truth makes no sects, or schisms, for all sects and schisms be out of it; and the spirit of God makes no



sects, or schisms, for all sects are out of the spirit of God, and out of truth; for the dragon, and the devil, and the destroyer, and the beast, are out of truth, and his worshippers, and the will-worshippers. For the devil abode not in the truth; and all those who worship they do not know what, are out of the truth and the spirit of God. So, had all Christendom kept to the spirit and the truth, that the apostles and primitive church were in, they would have kept up Christ's worship, and in it, as the apostles did, that he set up above sixteen hundred years since. There would have been no sect among them, but they would have kept in the substantial worship; for truth is substantial, and truth does not change, and the spirit of God does not change, but brings people to be substantial in the substantial worship, and in the spirit they would have had a fellowship, and a unity.

Therefore, for all people to come out of the sectary worships, and will-worships, and worshipping of angels, worshipping they do not know what; and to be the true worshippers whom God seeks, they must all, every man and woman, come to truth and the spirit of God in their own hearts, by which they may worship God in the spirit and truth, which the devil is out of, and to be the substantial worshippers that Christ set up above sixteen hundred years since. For all that do not worship God in the spirit and truth, are in the false spirit, and all that do not worship God in the truth, they are out of the truth, and of him that is out of the truth; for Christ Jesus, that signifies a Saviour, and anointed of God, who came to redeem man from iniquity, and save man from sin, and finish transgression, and to be man and woman's mediator, and to purchase man from transgression, and shed his blood, and died for man, who bruises the serpent's head that has kept man in captivity, and leads him captive, and sets man free from his prison, death, darkness, and bondage, who is out of truth, and so Christ the truth, sets up a worship for man and woman in the truth, and in the spirit that the devil is out of. This, I say, is the substantial worship, where the devil cannot come with his false, lying, murdering spirit of error, he cannot come into the truth, nor into the spirit of God. In which truth and spirit the true worshippers worship the God of all truth, who is a spirit; and this I say is the



true and safe, and substantial, and infallible worship that Christ set up, who is the truth, and a quickening spirit above sixteen hundred years since. In which worship there is neither sect nor schism, nor discord, for all that is out of truth; for concord is in the spirit and in the truth, for the unity and the fellowship is in the spirit, and it is called the bond of peace; and in this spirit and truth they must worship the God of truth, who is a spirit; so the blind Jews, with the scribes, priests, and Pharisees, that think to go to worship at Jerusalem, Christ tells your forefathers above sixteen hundred years since, that God was not to be worshipped there, nor at the mountain; and therefore, you are to believe in him your Saviour, and own his worship in the spirit and truth.

Now, if all Christendom have the scriptures of the new testament, as the Jews had the old, and do not worship God in the spirit and in the truth, which the devil is out of, but make worships of their own, and force men to them, they worship they do not know what; for it was the dragon and the beast that persecuted about worship, both in the Jews, in the days of Christ, in the flesh, and since in the days of his spiritual appearance by the Holy Ghost, such as were out of the spirit of Moses and the prophets, and Christ and his apostles: so as the outward Jews were to go to outward Jerusalem to worship yearly, or else their eyes were to consume in their heads, and their tongues in their mouths, and God's plagues and judgments were to come upon them. *Zech 14:12*. So all those who are not in the spirit, and in the truth, by which they must worship the God of truth, who is a spirit, and so come to heavenly Jerusalem that is from above, the mother of all true christians: I say, that eye that is out of the truth, and out of the spirit, is under a plague and shall consume in their heads and their mouths. For all the Jews in the spirit and truth in their inward parts, that worship God in the spirit and truth, such are the true worshippers that the Father does seek to worship him, and now God has found many, praised be his name forever; I say they do come to Jerusalem that is above, the mother of us all that are the true worshippers, and do see Jerusalem that is below in bondage with her children.

Now all people being dead in Adam, and gone astray, Jew and Gentile; and Christ the seedman having come, who sows his seed upon all grounds, and is come to make them to see, that did not see; and to make them blind that said they saw, and saw not, as there is too many now a-days; and his grace has appeared unto all men, and has enlightened all, and tasted death for all, and the manifestation of his spirit is given to every man to profit withal. So here Christ has made no sects, but they are the sect-makers that go from his true light, and go from his word and seed, and go from the manifestation of his spirit that is given to every man to profit withal. Christ has given to every man a measure according to his ability, and so those who go from their measure that Christ has given unto them, are the sect-makers, and are in the schisms, then they may say that they have not ability; but they have ability to do evil it seems, and therefore, these are those who turn against the true worshippers. Therefore, every man and woman, that are the true believers in Christ Jesus the Saviour, they come to their measure that Christ has given them, the light and seed that Christ has sown in their field, their hearts, and to the Holy Ghost that does reprove them, and the manifestation of the spirit of God given to them to profit withal; and if they are the true worshippers in the spirit and truth, and come out of the sects, and give over making sects. Then there would be no sect in Christendom, nor in the world, nor among the Jews, if they all would come to the truth in their inward parts, to the spirit of God within, and in that spirit and truth to worship God, who is a spirit, and who is the truth, then they would worship in that which the devil cannot come into, for he is out of the truth; so I say, if all people in the whole world would come into the spirit, and come into the truth, in which they are to worship the God of truth, they would be all in unity in the truth and in the spirit. So as all people have been in the deceit and falsehood, out of the truth, and in the false spirit, out of the true; so must all people men and women come into the true, out of the false spirit, and come into truth out of the falsehood and deceit, if they are the true worshippers that worship God in the spirit and in the truth, for such he seeks to worship him. For this, as I said before, is the substantial worship,

that Christ set up for his redeemed ones, and saved ones that had been under the power of Satan, and his false spirit, who had been deceived by him who abode not in the truth; therefore, Christ the Saviour and Redeemer, who is the truth, that bruises the head of the serpent, sets up a worship in the spirit and truth, which the devil is out of. This is the perfect and substantial worship; for truth is perfect, and will stand, and the spirit of God, which the true worshippers in the spirit and the truth worship in; I say, this worship in the spirit and the truth will stand, when all the worships out of the spirit and truth are gone, which Christ the Son of God, the truth which came from God, set up above sixteen hundred years since. Blessed and praised be God through him forever. Amen.

***George Fox***

*Kingston, the 9th of the 8th month, 1673*

END OF VOLUME IV  
DOCTRINE BOOK 2



# The Works of George Fox

## Volume 5, Doctrine Book II

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George Fox's Doctrine books are full of outstanding writings, which are significant help in understanding the Bible, the Old Covenant, the New Covenant, and the true hope of the scriptures. The editor of this site has found some of these writings breath-taking in the understanding and hope presented, backed up with great depth of scriptures quoted. Fox's writings have been edited for modernized language, grammar, and punctuation. Many of Fox's words are directly from the King James Bible,\* and many of them are linked for your reference and enjoyment.

\*Fox used the King James Bible of the 17th Century. There have been many minor clarifications and corrections to the King James version since then. You may notice an occasional slight difference in a word Fox is quoting from the older King James Version compared to today's King James Version, but never of any significance. In the KJV, *conversation* meant *conduct*, *charity* meant *love*; these changes have been made in Fox's quotations. On a several occasions, Fox's direct quotations from the King James have been replaced by more understandable text from the New King James Bible; or less frequently, the New International or Amplified Bibles.

Fox's doctrine books are primarily directed to the world of Christendom, the rulers of the people, and all peoples of the world. All the titles can be clicked on to take you directly to the writing. The **red colored selections are particularly recommended** for reading. **Those in green, are the best of the best.** May they be an inspiration to you on your journey to the Kingdom of God within, as you seek, listen, hear, and obey the voice of the Lord, the Word of God within your

heart.

- **A Warning to All Who Claim to Be Christians.**
- **To All Preachers, Ministers, Pastors, Bishops, Teachers in Christendom**
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- **A DISTINCTION BETWEEN THE NEW COVENANT AND THE OLD**
- **THE MAN CHRIST JESUS THE HEAD OF THE CHURCH, And true Mediator, in opposition to the Papist Head, their Pope.**

**Now Concerning Mediators**

- **A Warning to all that profess Christianity, and others, to beware of Covetousness, which is Idolatry.**





Volume 5, *The Works of George Fox*, Doctrinal Books II

Text in Light Blue or bold Light Blue can be "clicked" for backup in scripture or detail in writings.

## **A WARNING TO ENGLAND, AND ALL THAT PROFESS THEMSELVES CHRISTIANS**

*Who have the form, but deny the power of godliness, that they sin no more,  
for fear that a worse thing come to them.*

*—By George Fox, 1674*

As you have received Christ Jesus, the Lord, so walk in him. Col 2:6

He who says, "I know Him," and does not obey His commandments, is a  
liar,  
and the truth is not in him....

He who says he abides in Him ought himself also to walk just as He walked.

1 John 2:6

For, even our God is a consuming fire. Heb 12:29

And now, for all of you that do not walk as you have the apostles for examples, and do not walk as Christ walked, [which a true Christian is supposed to] as in, *1 John 2:5-6*; what if the Lord God Almighty, who is the Creator of all, and the Lord Jesus Christ, by whom all things were made, should deal with you, as you deal with him, who spend his creatures upon your lusts, and devour them, and consume them immoderately. I say if the Lord God, who created all and gives the increase of all, and upholds all by

his word and power, (for the earth is the Lord's, and the fullness thereof); I say, if the Lord God should restrain the earth from increasing, and all other creatures which are your food, for three or four years, what a condition would you be in, you who destroy them so upon your lusts? I say, what if the Lord God should bring a famine and stop the earth from yielding its increase to you; you, who destroys and consumes his creatures upon your ungodly devouring lusts; wasting so much vainly, which could nourish both in clothes and diet so many, who are ready to famish, and starve for want? Have you not seen how the Lord God has brought the sword among you? Are not you as proud and as vain, without his fear as you were, though so many have been consumed by the sword [of God's vengeance]? Then did not he bring the plague, and sweep away many thousands thereby, and scattered you out of your city of London? And then after did not he bring the fire,\* to the astonishment of many?

*\*Site Editor's Comment:* Because of the widespread wickedness of the English Episcopalians, Congregationalists, Presbyterians, and Baptists, and because of their massive persecutions of the Quakers, the Lord prophesied and fulfilled the following: 1) the great plague of Black Death on the London area that killed 100,000 people 2) shortly followed by the Great Fire of London, which destroyed most of London, and 3) the Dutch War, in which England suffered great loss.

And what if the Lord should hinder the earth from increasing, how could you but say it was just for the Lord to do so, and to bring a famine upon you, seeing that you do not repent, and amend your lives, and fear and serve him that made you? He has given you all these good outward creatures, and daily gives more in his mercy, that you might serve and fear him, and not to consume them upon your own lusts, and has given you rain and fruitful seasons; now what if the Lord should restrain his hand in those things from you, that do so devour them and consume them, and waste them upon your lusts, could you say any otherwise, but the Lord is just in so doing? Just,

because you do not amend your lives, ways, words, and conduct; and are such that feast and are feeding yourselves without all fear, as you may see in *Jude* 1:12, and so are the clouds without water, and trees without fruit. So, if God should send you clouds without water in them, and your trees without fruit. Remember the fig-tree that Christ cursed, that did not bear fruit and think upon yourselves, and you are all as trees; but see what fruits of righteousness, of Godliness, of virtue, and of holiness you bear to God; for, **‘without holiness none shall see God.’** Therefore take heed of promising yourselves liberty, while yourselves are servants of uncleanness and corruptions, as in *2 Pet* 2:19-22. And when you destroy, consume and devour God's good creatures upon your lusts, do you think of God? do not you feed without any fear of God? And do not many live after that sort, as they did that said, ‘let us eat and drink, for tomorrow we shall die,’ as in *1 Cor* 15:32? Does not the apostle say, ‘That every creature of God is good, and nothing ought to be refused, if it be received with thanksgiving; for God has created them to be received with thanksgiving; for it is sanctified by the word of God and prayer?’ When you destroy the creatures upon your lusts, with gluttony, greediness, and drunkenness, you are not in a capacity then of praying or giving thanks, but of cursing, swearing, damning, and murdering, and all other evils you are subject to run into, and then often bring misery, and many evils upon yourselves and families.

*1 Tim* 4:1-5, ‘Every creature of God is good, [mark,] and nothing ought to be refused, if it be received with thanksgiving;’ for God created them to be received with thanksgiving. And the thanksgiving must be given to him that created them; and therefore you ought to receive no creature but with thanksgiving to the Creator, and you ought to give him thanks that created all to his glory, and if you do not, you are of them that feed without all fear of God, your's and their Creator. Those who that take the creatures in God's fear with thanksgiving, will not destroy them, nor consume them upon their own lusts, and they are sensible of the goodness of the creatures, and of the goodness of God that gave them. Those who eat without the fear are the clouds without water, and the trees without fruit; they devour, consume,



destroy, and waste the creatures of God upon their own lusts, destroying their bodies and souls, their own families, wives and children, and bringing themselves to rags and beggary.

Such are not sensible of the goodness of the creatures, nor the goodness of the Creator; and from such God had no true thanks, but his name is blasphemed by such daily; and though many may say, that 'we say grace\* before meals and after;' but you should live in grace, and not turn the grace of God into a license for immorality, and walk despitefully against the spirit of grace; for the true giving of thanks to God, is 'with the spirit of grace and supplication.' *Zech 12:10, Jude 1:4.*

\*Site Editor's Comment: Read and consider the definition of grace, and you will see how "grace" cannot *be said*. Grace is defined by the Apostle Paul in Titus 2:11-14:

For the **grace of God** that **brings salvation** has appeared to **all men**,  
**teaching us** that, **denying ungodliness and worldly lusts**,  
we should **live soberly, righteously, and godly, in this present world**,  
**looking for that blessed hope**,  
and the **glorious appearing of the great God and our Savior Jesus Christ**;  
**who gave himself for us**, that he might **redeem us from every lawless deed** ,  
and **purify** for himself his own special **people**,  
**zealous for good works.** Titus 2:11-14

(Whoever commits sin also commits **lawlessness**, and sin is lawlessness. 1 John 3:4)

So they cannot truly give thanks to God, those who have turned the grace of God into a license for immorality, and that walk despitefully against the spirit of grace; and therefore ‘quench not the spirit.’ *1 Thes 5:19*. And the Lord said, how can you claim my name with your mouth, and hate to be reformed? Everyone that names the name of Jesus, is to depart from iniquity; else, Christ will tell such as do not depart from iniquity, ‘depart from him;’ this is a sad sentence, for the Saviour and Redeemer and Mediator, to tell them ‘depart from me you workers of iniquity, for I know you not:’ so, though you may say grace (as you call it), with your lips, yet if you feed without fear, and work iniquity, Christ will not own such.

And James said, ‘you have lived in pleasures on the earth, and in wantonness [without restraint of you lusts] you have nourished your hearts, as in a day of slaughter;’ Were not such to ‘weep and howl?’ Therefore, do not doubt that this day will come upon you, who are found in your pleasures and passions; therefore let this warning be accepted while there is still time to change your ways, to repent.

And does not the apostle command you, *Eph 5:16*, ‘to redeem the time, for the days are evil.’ And therefore see how you can redeem your time that is past; for does not the apostle tell you what the fruits of the flesh are, and what the fruits of the spirit? So see what fruits you bear, and of what sort they are: briars and thorns, or grapes and figs.

And do not you read in *Rom 1* of such that gave themselves up over to a debased mind, to do those things which are not fitting; being filled with all unrighteousness, sexual immorality, wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, undiscerning, untrustworthy, unloving, unforgiving, unmerciful; who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them. *Rom 1:28-32*. And therefore

consider these things, all you who are found in these practices, and amend, for fear that God's wrath and judgments break forth suddenly upon you, before you know it. For, do not you know, that 'the unrighteous shall not inherit the kingdom of God? Do not be not deceived, neither fornicators, nor adulterers, nor idolaters, nor wantons, nor thieves, nor covetous, nor drunkards, nor extortionists, nor railers, shall inherit the kingdom of God:' therefore you must forsake all these things, if you expect to inherit the kingdom of God, as you may see in *1 Cor 5:11* .

And do not you read of some, '**that in words professed God, but in their works denied him?**' Have not those who professed themselves christians, brought a great dishonor to christianity, yes, among the very Turks and heathen, by their drunkenness, whoredoms, and uncleanness, cozening and cheating, and cursing and swearing, thefts and murders. So that among the Turks it has become a byword, 'what! do you think I am a christian?' Therefore, oh, for that holy name, (whose name is above every name), by which you are called, that you should walk so unworthy of it, as to cause his holy name to be blasphemed; while knowing there is no salvation by any other name under heaven, but by the name of Jesus. Oh! Therefore, that everyone that names his name, would depart from iniquity, and might walk as he walked; and let your moderation (you that be called christians), be known unto all men; for the Lord is at hand, and sees all things, and will render unto every man according to his works. Do not you know, **you must give an account for every idle word?** *Mat 12:36*. Therefore, should your words not be gracious, and seasoned with grace?

And whether, therefore, 'you eat or drink, or whatsoever you do, do all to the glory of God.' *1 Cor 10:31*. Now there is no waster, drunkard, glutton, that can eat and drink to the glory of God; but to the dishonoring God, devouring and destroying his creatures, and consuming them upon their lusts, and feeding themselves without the fear of God. If all christians minded this, 'whether they eat or drink, that they do it to the praise and glory of God,' there would be no drunkard, no destroyer, no devourer, nor waster of God's



creatures found in Christendom.

And likewise, 'whatever you do, do it to the praise and glory of God.' [Mark,] **'whatever you do:'** in this no christian would dishonor God; in this they would always have the Lord before their eyes, and his fear placed in their hearts.

And therefore, whether we live, we should live unto the Lord, and whether we die, we should die unto the Lord: so all that are true christians do live and die unto the Lord; but **'those who live in pleasures, are dead while they live,'** as in 1 *Tim* 5.

And consider you what the prophet Hosea said to the professing Jews, that did not live according to the law of God, nor the prophets; and may not the same be said unto you, that **profess yourselves christians, but live not according to the gospel?** 'Said the Lord, I gave them corn, wine, and oil, and multitude of silver and gold,... And therefore I will return, said the Lord, and take away my corn in the time thereof; and my wine in the season thereof; and I will recover my wool and my flax, given to cover their shame.'

And therefore, consider this, you christians, 'what,' I say, 'if the Lord should stop the earth from increasing,' for the Lord has given you corn, wine and oil, silver and gold, wool and flax, which you consume and destroy upon your lusts, the lust of the eye, the lust of the flesh, and the pride of life, which is not of the Father, 'so that you should not have so much corn as to feed you, and as much flax and wool as to cover your shame,' think you, would it not be just with the Lord so to do? Let the witness of God in your consciences, and your daily practice, and the scriptures answer and testify against you.

For truly, when I was in Lancaster prison, I looked out of the bars of the window in the tower, and saw the angel of the Lord God, with his drawn glistering sword, shaking it over this nation, to execute God's vengeance,

and the court was all as a flaming fire; and I saw this before the beginning of the Dutch war, before the plague, and before the fire. Now I say again, if God Almighty, who created all for his glory, and gives the increase of all, (for the earth is the Lord's, and the fullness thereof), then, whether you eat or drink, or whatever you do, you should do it to the praise and glory of God; and if you do not, but instead consume the creatures of God upon your own lusts, and with gluttony and drunkenness waste and destroy them, and live wantonly, wickedly, and in pleasures on the earth, then this is a mark that you are dead from God and Christ while they live. Now, I say, if God Almighty the Creator, should stop the earth from increasing with cattle and other creatures, and bring a famine upon you, how could any but say, the Lord is just in so doing? For, look over Christendom, and see what addictions to pleasures, addictions to sensual gratifications, drunkenness, excess, rioting, debauchery, oaths, cursing and swearing, all which causes the land to mourn! Do you think there were the same conditions in Sodom and Gomorrah, whom God set forth as examples of his wrath, and such as suffered the vengeance of eternal fire, who followed strange flesh? Therefore, dread all you that defile yourselves, and follow after strange flesh; see *Jude 1:7* Though you may think you sit as queens, and glorify yourselves in your pleasures, and may say in your hearts, you shall see no sorrow; but alas! woe and torment will follow; and therefore, before it is too late, repent, and consider these things.

And remember Esau, that profane person, who for a morsel of meat sold his birthright, and afterwards he would have inherited the blessing, but he was rejected; for he found no place of repentance, though he sought it with tears: and therefore, while you have time, repent; for, know you not, that all that forget God, and do wickedly, he will turn into hell? and therefore forsake your wickedness.

And do not you read, that the Lord Jesus will show himself from heaven with his mighty angels in flaming fire, rendering vengeance unto them that do not know God, and who do not obey the gospel of our Lord Jesus Christ,

[mark,] that do not obey the gospel of our Lord Jesus Christ; people may talk of it, but not obey it; 'who shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power.' Mark this sentence, and take it to heart, as in *2 Thes 1:8-10*. And see the sad sentence upon the wicked, in *Mat 24:51, 25:41*.

And was it not in all ages the sins of the people, and their committing evil and wickedness in the sight of the Lord, that brought the wrath, and the plagues, and the sword, and the famine upon them, as you may read from Moses, in the time of the law, to the days of Christ and after Christ? Is this not the same that brings it upon those called christians now, who make a profession of the new testament, as the Jews did of the old, and do not live according to it? Ah England! Consider these things. Oh Christendom, (so called), consider these things; and walk honestly, as becomes the gospel, and not in gluttony and drunkenness, in lewdness and wantonness, neither in strife nor envy, but put on the Lord Jesus Christ, and take no thought for the flesh, to fulfil the lusts thereof. *Rom 13:13-14*.

**'But unto them that are contentious, and disobey the truth, though they may talk of it, shall be indignation and wrath, tribulation and anguish will be upon the soul of every man that does evil:'** and therefore take heed, for fear that (after the hardness of your hearts, and your impenitency), you heap unto yourselves 'wrath against the day of wrath, and of the Revelation of the just judgment of God, *Rom 2:5*.' Take heed of this, you that deny Revelation; you will find that you will feel it in the end, if do not amend your life.

Therefore, take heed of disobedience, and rebelling against the Lord's good spirit, as in *Neh 9*. For unto them who are disobedient, Christ is a stone of stumbling, and a rock of offence; and therefore it is not the professing, but the obedient and believing, to whom he is elect and precious.

'For behold, said the Lord, the day comes, that shall burn as an oven; and all



the proud, yes, and all that do wickedly, shall be as stubble; and the day that comes shall burn them up, said the Lord of hosts, and shall leave them neither root nor branch.' *Mal 4:1*.

Therefore consider, all you that are proud, and do wickedly; do you think this day will not come upon you ere you be aware, and neither leave you root nor branch? What good will all your profession do you, if you do wickedly, and are proud, when you are found but as chaff and stubble consumed by fire? Therefore take these things to heart in your private chambers, and see whether you be not as stubble or chaff; 'but upon them that fear the name of the Lord, shall the Son of righteousness arise, with healing in his wings; and they shall grow up as calves in the stall. And therefore, my desire is, that you may all repent, and amend your lives and doings, and turn to the Lord, from all your evil ways, words, lives and conducts, and fear him, which to do, is to depart from evil, that the wrath of God and the Lamb may not come upon you; for I desire the good of all your souls, and the eternal welfare of all people.

And the apostle said in 1 *Cor 10:8*, 'neither let us (namely, the christians), commit fornication, as some of them (namely, the Jews), did, and fell in one day three and twenty thousand.'

'Neither be you idolaters, (namely, you christians), as some of them were (namely, the Jews), as it is written, the people sat down to eat and drink, and rose up to play.'

Now, all these things came upon them, (namely, the Jews), for example, and they were written to admonish us, that christians should not follow them.

And the prophet said, *Hab 2:15-16*. 'Woe unto him that gives his neighbor drink, that put your bottle to him, and make him drunk also, that you may look on his nakedness; you are filled with shame for glory: drink you also, and let your nakedness be uncovered; the cup of the Lord's right hand shall

be turned unto you.’ Now consider this, you that profess yourselves christians, and live not the life of christianity, whether you are not found in these practices that the scriptures declare against.

*Hag 1:6.* ‘You have sown much, and bring in little, you eat, but you are not satisfied; you drink, and are not filled; you clothe you, but you are not warm; and he that earns wages, puts it into a bag with holes .’

Now, is not this the condition of many called christians, that drink, and are never filled; and eat, and are not satisfied; and earn, but waste their wages?

And in *Amos 3:15,4:1.* ‘I will smite, said the Lord, the winter-house, and the summerhouse, and the houses of ivory shall perish, and the great houses shall be consumed, said the Lord, hear this word, you kine of Bashan, that are in the mountains of Samaria, which oppress the poor, and destroy the needy; and they say unto their masters, bring and let us drink.’

Now, consider this, you that are found in such practices, and see what judgment the Lord brought against such.

And in *Hos 4:18.* there you may see how Ephraim's drunkenness stunk; ‘their drunkenness stinks, (said the prophet), they have committed whoredom.

And does not the nominal christians’ drunkenness stink, think you, together with other their uncleanness?

And in *Prov 20*, it is said, ‘wine is a mocker, and strong drink is raging; and whosoever is deceived thereby is not wise.’

So mark, you unwise christians, that are found in this raging with this strong drink; and do you think that you are wise; you, who are deceived with wine, the mocker?

And ‘in *Pro* 4:14-17, Enter not into the way of the wicked, and walk not in the way of evil men, and avoid it, and go not by it, but turn from it, and pass by; for they cannot sleep except they do evil; and they cause some to fall; for they eat the bread of wickedness, and drink the wine of violence.’ Were not these things judged by the law of God? Are they not judged by the gospel? Do you not think that the Lord will make such to drink the wine of confusion? as in *Psa* 60:3.

And in *Psa* 80:5. ‘You have fed them with the bread of tears, and gave them tears to drink in a great measure.’ And do you think that you christians, that feed yourselves without the fear of God, and consume his good creatures upon your lusts, must not be fed with the bread of tears, and have tears to drink from the hand of the Lord.

And in *Isa* 56:12. ‘Come you,’ say they, namely, the shepherds or the watchmen, ‘I will fetch wine, and we will fill ourselves with strong drink; and tomorrow, shall be as this day, and much more abundant.’ And were not these reproved by the prophets? And are not such reproved now by the gospel?

And in *Isa* 26:7-8. ‘For all their tables are full of filthy vomit.’ Now, look into your houses of drunkenness, you called christians, and see what filthiness is there; and by such doings you devour the creation, and cause the drink of the thirsty to fail, which would do them good, which you destroy, and hurt yourselves hurt with it.

And the prophet Isaiah said, ‘but they have erred because of wine, and are out of the way by strong drink: the priests and the prophets also have erred by strong drink; they are swallowed up with wine, they are gone astray through strong drink; they fail in vision, they stumble in judgment.’

Come, try yourselves by these scriptures, you that call yourselves christians, and you priests and prophets; and see whether by strong drink you have not



stumbled in judgment, and erred in vision, and are some of you swallowed up with wine?

And does not the prophet cry against the pride and the drunkenness of Ephraim? Do not many now, that are called christians, take a pleasure and pride in making others drunk? Were not such threatened with judgments, and cried against them? Are not such to be warned now, as then?

And now take heed for fear that this comes upon you as is spoken of in *Isa* 24, 'the earth shall be clean emptied, and utterly spoiled, the Lord has spoken it; because the inhabitants of the earth have transgressed his laws, and changed his ordinances, and broken his everlasting covenant; therefore the curse devours the earth, and the habitations thereof; then the wine fails, and all that were of a merry heart do mourn; the mirth of taborets [small drum] ceases; the voice of them that rejoice ends; the joy of the harp ceases; the earth laments and fades away; the world is feeble and decayed; the proud people of the earth are weakened; they shall not drink wine with mirth; strong drink shall be bitter to them that drink it; the city of vanity is broken down; every house is shut up, that no man comes into it: there is a cry for wine in the streets; all joy is darkened. The mirth of the world is gone away. Surely this shall be in the midst of the earth among the people, as the shaking of an olive tree, and as the grapes when the vintage is ended.'

Now, consider these things, you that profess yourselves christians, and are the transgressors of the gospel, and the commands and law of Jesus, as the Jews did, the law of God and his ordinances under the old covenant. Do you think this curse and judgments will not come upon you, that are found in these practices?

And 'in *Isa* 5, Woe unto them that rise up early to follow drunkenness, and to them that continue until night, until wine does inflame them; and the harp, violin, timbrel and pipe, and wine are in their feasts, but they regard not the work of the Lord, nor consider they the works of his hands:'

therefore, does not the Lord say, 'he will lay his vineyard waste, and it shall bring forth briars and thorns.'

And therefore take heed, you so-called christians, who practice such things, for fear that your vineyard is laid waste also [your soul is destroyed].

And 'woe unto them,' says the prophet, 'that are mighty to drink wine, and to them that are strong to pour in strong drink; which justify the wicked for a reward, and take away the righteousness of the righteous from him; and call evil good, and good evil. Therefore, as the flaming fire devours the stubble, and as the chaff is consumed of the flame, so their root shall be as rottenness, and their bud shall rise up like dust, because they have cast off the law of the Lord of hosts, and contemned the word of the holy one of Israel. Therefore is the wrath of the Lord kindled against his people, and he has stretched out his hand upon them.'

And now consider you this that profess yourselves christians, and are found in these practices; have not you cast away the command and law of Jesus Christ, and contemned his instructions, who says, 'be you holy, as I am holy; without which none shall see the Lord:' and you ought to walk as Christ walked; and will not he render vengeance in flames of fire against all such as obey not the gospel, and walk not as becomes the gospel?

And did not the Lord bring his judgments upon the Jews for such actions? Do you think he will clear you of such actions, because you make a profession of christianity, and the gospel? No, no, be not deceived! God's wrath and righteous judgments will be revealed from heaven against all ungodliness and unrighteousness of men? Therefore amend and repent, for fear that these judgments come upon you at unawares: when you and your priests are crying, 'peace, peace,' sudden destruction comes upon you, as it did upon Sodom, and the old world.

And you that are found out of the *power* of Godliness, as the Jews were

found out of the law of God; do you think that the stone will not cry out of the wall, and the beam out of the timber shall answer to it, against you, who delights in sin and wickedness?

‘This vision is plain, said the Lord; he that runs may read it; and the vision is for an appointed time, but at the last it shall speak.’ *Hab. 2:2-3*.

Therefore while you have time repent, and give over pleading for your sin and body of death and wickedness to the grave; for there is no repentance there; and as the tree falls, so it lies; therefore cease to sin and break off your iniquities by repentance. ‘For the grave cannot confess to the Lord, nor death cannot praise him and those who go down into the pit cannot hope for the truth; but the living, the living shall confess you, as I do this day; the father to the children shall declare the truth,’ thus said Hezekiah, *Isa 38:18-19*.

And you may see these evil works and workers before-mentioned, namely, drunkenness, uncleanness, &c. are the works of such as go into hell; for the scripture said, all that forget God, and do wickedly, shall be turned into hell, as aforesaid; and so into that which burns with fire and brimstone; and therefore said the prophet, hell has enlarged herself, and opened her mouth without measure; and their glory and their pomp, and he that rejoices among them shall descend into it. *Isa 5:14*. Therefore consider this, all you drunkards and unclean persons, that feed yourselves without fear, and destroy and devour the creatures of God upon your lusts, for fear that hell swallow you up, which has opened its mouth without measure; be sure it will, except you speedily repent and amend your lives and doings, and turn unto the Lord. Though you may call drunkenness and uncleanness, good-fellowship, and call others fools that will not follow you into the same excess of riot, yet it is the bad-fellowship; for the good-fellowship is in the good spirit of God, which kills these evils, and the works of the flesh, which are manifest; as, adultery, fornication, uncleanness, wantonness, envy, murder, drunkenness, gluttony, etc. ‘whereof I tell you (says the apostle) that those



who do such things shall not inherit the kingdom of God.' *Gal 5:19-21*

## ***George Fox***

*Written from Worcester Prison, this 1st of the 11th month, 1674*

*\*Site Editor's Comments:* Fox spent 6 /12 years in deplorable, harsh prisons, sentenced 1 year for not removing his hat in court; sentenced many times for failure to swear; sentenced for supposed blasphemy; sentenced for traveling on the so-called Sabbath of the first-day of the week; sentenced for refusing to pay an unjust fine; etc. See the [Persecutions](#) pages for details.

Do not confuse Fox's many indictments of drunkenness to be a condemnation of alcohol. In Fox's Journal, two lengthy sicknesses of Fox are described, during which the only thing he was able to digest was beer and wine mixed with water; which I am sure he drank with thankfulness and praise to our God. He also mentions drinking beer, as nourishing food, when in prison. Do not let anyone judge you for what you eat or drink; that is the Lord's responsibility, should you need correction. Alcohol is not the problem, abuse of alcohol is the problem.

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# **TO ALL BISHOPS, PREACHERS, TEACHERS, AND PRIESTS IN CHRISTENDOM**

*To measure themselves by the scriptures of truth, and see if they are not reprov'd by them, and the Spirit from where they came.*

*And to all that call themselves papists, bishops, ministers and teachers of the gospel; Christendom's (so called), who say they do not have the same power and spirit the apostles had.*

*—By George Fox*

Text in **Light Blue** or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings. When you have clicked to the on-line Bible, you can change and update to see any Bible version that you prefer.

*Read and try with patience, and be not offended at truth.*

He that has the form of Godliness, and denies the power thereof, from such turn away. *2 Tim 3:5*

Woe unto the rebellious children, said the Lord, that take counsel, but not of me, and cover with a covering, but not with my spirit, that they may add sin unto sin. *Isa 30:1*

*Let his dwelling place be desolate, and let no one live in it';  
Let another take his office.'* *Acts 1:20*

**If** you acknowledge God, Christ, and the prophets and apostles, whom God chose and sent to speak, and whom Christ chose and sent to preach, and if you acknowledge what they were sent to declare against; should those same things now be held up [what was declared against]? Are teachers, who overlook such things, to be recognized by their fruits; so that we would recognize such teachers? Are such things not to be cried against in these our ages, just as the prophets and apostles cried against them in their ages?

Such as were the sons of Eli, and Eli not restraining his sons, but honored

his sons above God; therefore the Lord said, 1 *Sam* 2:31-34, 'He would cut off his arm, and the arm of his father's house; and this should be the sign unto him, that he would cut off his sons in one day.' So Eli the priest lost his two sons, lost his life, lost the ark of God, and lost the priesthood; and therefore said the Lord 'I will stir up a faithful priest that shall do according to my heart and mind, (namely, Samuel), and all that is left in Eli's house shall come and bow down to him for a piece of silver, and a morsel of bread.'

Here was the judgments of God upon the unruly and unfaithful priests, as in the first of *Sam* 2..

And when Samuel was old, he made his sons judges over Israel, and his sons walked not in his ways, but turned aside after lucre [money], and took rewards, and perverted judgment, which grieved the good people, and Samuel, which brought judgments afterwards upon them. And Samuel said unto all Israel, in 1 *Sam* 12:3-5, 'Behold, here I am, bear record of me before the Lord; whose ox have I taken? Or whose ass have I taken? Or whom have I done wrong unto? Or whom have I hurt? Or of whose hand have I received any bribe to blind mine eyes therewith, and I will restore it to you again?' Then they said, 'You have done us no wrong, nor hurt us, neither have you taken anything of any man's hands,' ... Samuel said unto them, 'The Lord is witness against you, and his anointed is witness this day, that you have found no blame in my hands,' and they answered, 'He is witness.'

Now, can you priests of Christendom say, as Samuel said here in truth in his old age, and the people say so of you, as they said here of Samuel, and cleared Samuel, saying, 'Let the Lord be witness,' come try yourselves by this scripture; and by the prophets' example.'

'And Gehazi, the servant of Elisha, went after Naaman for a reward, and when he came to him, he asked him whether all was well, and he said to him, all was well, then said Gehazi, my master Elisha has sent me, saying, behold there be come to me even now from Ephraim, two young men of the



children of the prophets, give them, I pray you, a talent of silver, and two changes of raiment; and Naaman gave him two talents of silver, and two changes of raiment; and so Gehazi, laid them in his house, and came and stood before Elisha, and Elisha said unto him, whence comest you? And he said, your servant went nowhere, and he said unto him, did not my heart go with you [and see], when the man turned again from his chariot to meet you? Is this a time to take money, and to receive garments, and olives, and vineyards, and sheep and oxen, and men-servants, and maid-servants? Then Elisha said to his servant Gehazi, the leprosy therefore of Naaman shall cleave unto you, and unto your seed forever; and he went out from his presence, a leper white as snow,' mark you priests this, and whether the cause of this leprosy of Gehazi does not stick and remain upon you who are of his spirit.

Now Elisha had healed this Naaman of his leprosy, and Naaman would have given Elisha a reward, and Elisha affirmed he would not receive it, when Naaman would have constrained him to have received it, but Elisha refused it; and Naaman would have given Elisha's servant something, but Elisha would not suffer him to give his servant anything, yet greedy covetous Gehazi his servant run after him with a lie in his mouth, and received his rewards, and received thereby the leprosy to himself and his seed forever.

And therefore take heed of Gehazi's leprosy in running after gifts and rewards, you papists and priests, and other teachers, and mind also the nobleness of the spirit which was in Elisha, who refused all Naaman's gifts and rewards, and would not allow his servant to take any neither, *2 Kings 5*. Such was the envy of some, that would have taken off Elisha's head, but the Lord prevented them, as in *2 Kings 7*, and the unbelieving prince was trampled to death, according as Elisha prophesied to him.

And as Elisha went through Bethel, the children mocked him, and two bears came out of the forest and tore in pieces two and forty of their children; therefore take heed, all you mockers and people, how you suffer your

children and yourselves to mock the prophets of God, who do what they do freely. *2 Kings 2: 24*. And in *Isa 56* the Lord God sent him to cry against the watchmen, and the shepherds, and were not these such as pretended to watch for people's souls, and to feed them, think you?

The Lord said, which gathereth the scattered of Israel, 'yet will I gather to them, those that are to be gathered to them,' all you beasts of the field come to devour, yes all the beasts of the forest, [mark,] their watchmen are all blind, [mark,] all blind, strange watchmen to be all blind, they have no knowledge, they are all dumb dogs, they cannot bark, they lie and sleep, and delight in sleeping, and these greedy dogs can never have enough, and these shepherds cannot understand; for they all look for their own way, everyone for his gain from his quarter, and say, 'come, I will bring wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day, and much more abundant.'

Now, are such watchmen and such shepherds as these to be held up, or to be justified in our days, which the prophet cried against, he says, 'they are all blind,' and calls them 'all greedy dumb dogs, who look for their own advantage, and seek their gain from their quarter,' and may not such be so called as do so now, as you may see in *Isa 56:10-11*.

And Isaiah said, *Isa 55:1-2*, 'Ho, everyone who thirsts, come to the waters, and you who have no silver, buy and eat; come, I say, buy wine and milk without silver and without price; why do you lay out your silver and not for bread, and your labor without being satisfied? Hearken diligently unto me, and eat that which is good, let your souls delight in fatness, incline your ears unto me; hear, and your souls shall live.' So **the souls do not live without inclining the ears, and coming unto the Lord, and hearing him.**

Now these shepherds and blind watchmen, which were called the greedy dumb dogs that could never have enough, they were of another spirit than

Isaiah was of, who may get the form of the true prophets' words, but not in the power and spirit that they were in, as many are now.

And in *Jer* 5:29-31 and in the latter part of the chapter, 'shall I not visit for these things,' said the Lord, 'shall not my soul be avenged of such a nation as this? A horrible and filthy thing is committed in the land, the prophets prophesy falsely, and the priests preach for hire, or bear rule by their means, and my people love to have it so, what will you do in the end thereof?'

And now people consider, is not this a filthy horrible thing committed in the land now, which Jeremiah the prophet cried against then? And Jeremiah wept over such, and said, 'Oh! that my head were waters, and my eyes a fountain of tears, ... for they bend their tongues like bows for lies, but they have no courage for truth.' *Jer* 9:1-3.

And again, in *Jer* 10:21, 'For the pastors are become beasts, and have not sought the Lord, therefore have they no understanding, and all the flocks of their pastures are scattered;' measure yourselves therefore, you pastors of this age with those pastors, and try and see if you are out of their steps.

And in *Jer* 13:13-14. There you may see how the priests, and the false prophets, and all the inhabitants of Jerusalem, and of the land, how that they were filled with drunkenness, ... and how the Lord 'dashed them one against another;' and further see the false prophets in *Jer* 14, 'thus said the Lord, the prophets' prophecy lies in my name, for I have not sent them, neither did I command them, neither did I speak to them, but they prophesy unto you a false vision, and divination, and vanity, and the deceitfulness of their own hearts. Therefore, thus said the Lord, concerning the prophets that prophesy in my name, and I have not sent them; despite their saying that sword and famine will not be in the land, by sword and famine shall those prophets be consumed, and the people to whom these prophets prophesy shall be cast out into the streets of Jerusalem, because of the famine and the sword, and there shall be none to bury them, both they and



their wives, and sons, and their daughters. I will pour out their wickedness upon them.’ So see what judgments came upon these flattering false prophets, and the people that set them up, and do you think, that those who hold up such false prophets in our days, or the false prophets, can escape the hand of the Lord? Do not many now prophesy and preach in the name of the Lord, that the Lord has never sent, nor commanded, nor spoken to them? No, do not they say in plain words that there is no hearing of his voice now days? So, how could the Lord possibly have sent them then; what can they preach or prophesy? They can only preach a false vision, and a divination, and vanity and deceitfulness of their own hearts, now as then. And so the true preacher must have a command from God to preach and must have heard God's voice; the true prophets and preachers that he sends, who deny those who spoke from their own mind, as Jeremiah did then.

When Pashur the son of Immer the priest, heard Jeremiah prophesy these things, he smote Jeremiah the prophet, and put him in the stocks that were in the high gate of Benjamin, on the morrow Pashur brought Jeremiah out of the stocks, then said Jeremiah unto him, ‘the Lord has not called your name Pashur, but Magor Missabib,’ which by interpretation is fear round about; ‘and you Pashur, and all that dwelleth in your house shall go into captivity, and you shall come to Babylon, and there shall you die, and be buried, and all your friends to whom you have prophesied lies:’ so there was the end of the false prophet and his friends, see in *Jer 20:1-6* and take heed you priests of Christendom of this, that breed up your sons in the way of the false prophets, who were strikers and persecutors of the true.

‘Woe be unto the pastors that destroy and scatter the sheep of my pasture said the Lord; therefore, thus said the Lord God of Israel unto the pastors that feed my people, you have scattered my flocks and thrust them out, and have not visited them; behold I will visit you for the wickedness of your works, said the Lord, and I will gather the remnant of my sheep out of all countries, where I had driven them, and will bring them again to their fold, and they shall grow and increase, and I will set up shepherds over them to

feed them, and they shall dread no more,' *Jer 23:1-4*. So here the Lord is the gatherer of his sheep unto his fold, which the false shepherds have scattered and thrust them out of, whom the Lord will visit; mark you this, you papists, priests, and pastors of Christendom, that are found in the work of the false, and give over eating the sour grapes, and setting your teeth on edge against God's sheep, that are gathered into his fold.

And the Lord said, 'I have seen the foolishness of the prophets of Samaria, that prophesied in Baal, and caused my people to err;' and further the Lord said, 'I have seen also in the prophets of Jerusalem, **filthiness and adultery, and walking in lies, they strengthen also the hands of the wicked,**' [mark,] that none can return from his wickedness, 'they are all unto me as Sodom,' says the Lord, those were sad prophets 'and the inhabitants thereof as Gomorrah;' sad people, sad professors. So measure yourselves you priests and shepherds, and people now days with these, and try whether you are in their steps or not? Therefore, 'thus said the Lord of hosts concerning the prophets, I will feed them with wormwood, and will make them drink the water of gall, for from the prophets of Jerusalem, (which was the highest place of worship), is wickedness gone forth into all the land:' now this is the food the Lord will feed them withal. So mark, this is to be your food, who are found in their steps and practice, you priests in Christendom.

Again, 'thus said the Lord God of hosts, hear not the words of the prophets that prophesy unto you, and teach you vanity, and speak the vision of their own hearts, and not from the mouth of the Lord;' and here it is clear we are not to hear such as do not speak out from the mouth of the Lord which is God's command; and is it not said, that no one has anything from the mouth of the Lord these days, and there is no hearing of his voice?

Moreover the Lord said, 'I have not sent these prophets, yet they ran, I have not spoken to them, yet they prophesy, but if they had stood in my counsel, and had declared my words to the people, then they would have turned



them from their evil way, and the wickedness of their inventions.’

And now here you may see what is the cause that people are not turned from their evil ways, and from their wicked inventions, because the prophets run and God never sent them, and speak, and he never spoke to them, and stand not in the council of God. Now might not those false prophets say, ‘we have the words of the Lord which Moses and the prophets spoke,’ as you now say that you have the words that Christ and the apostles spoke, yet not from the mouth of the Lord? So would not the true prophets have reproved you, who are found in the false prophets' practice? [Quoting the Bible, is not speaking words that God has commanded or supplied.]

‘I have heard said the Lord, what the prophets said that prophesy lies in my name, saying I have dreamed a dream.’ Mark, yet without being sent or told what to say, they go in God's name, and use his name, as do all the false ministers, who God never sent nor spoke unto.

But said the Lord, ‘how long do the prophets delight to prophesy lies, even prophesying of the deceit of their own hearts; think they to cause my people to forget my name by their dreams, which they tell every man to his neighbor as their forefathers have forgotten my name?’ So it is but the deceit of their own hearts, and a dream, if it is not from the mouth of the Lord, though they may run and tell it in the name of the Lord; ‘but the prophet that has a dream, let him tell his dream, and he that has my word, let him speak my word faithfully; what is the chaff to the wheat, said the Lord? is not my word even like a fire, said the Lord, and like a hammer that breaketh the stone? and therefore said the Lord, behold I will come against the prophets that steal *my* word, everyone from his neighbor.’ [Mark,] *that steal God's words*, and therefore consider all you prophets and teachers, who do not speak from the mouth of the Lord; do not you steal God's words from your neighbor? Will not the Lord come against you? For do not you all steal his words, you who do not have not the word from the Lord's mouth? Then are not you all chaff? ‘behold said the Lord, I will come against the prophets



which use their tongues, and say, he [the Lord] said it.' Oh! Is not this deceit? Are not many found in this practice? Try yourselves though your tongues, and let your salaries blind your eyes.

‘And behold, said the Lord, I will come against the prophets that prophesy false dreams, and to tell them, and cause the people to err by their lies, and by their flatteries, and I sent them not, said the Lord, nor commanded them; therefore they bring no profit to this people, said the Lord.’ And therefore, it is clear those that God commands not, nor sends, bring not profit to the people then, nor now; but they feed the people up with flatteries and with lies, therefore examine yourselves, and your fruits; for the wickedness of these false prophets, and priests and pastors, and such as followed and held them up, **‘I will bring, said the Lord, upon them an everlasting reproach and perpetual shame that shall never be forgotten, Jer 23:40.** Do you think, that if you that are found in their practises, that these things will be forgotten of the Lord, and that he will not visit you for the same? Though the Lord sent unto them his prophets and servants rising up early, but they would not hear, nor incline their ears to obey, but inclined their ears after those false prophets, priests and pastors; is it not so now? Examine yourselves by the scripture.

‘Then spoke the priests and the prophets unto the princes, that Jeremiah is worthy to die, and he told them, if they put him to death they would bring innocent blood upon themselves, and upon their city, and upon the inhabitants thereof; for of a truth the Lord has sent me unto you to speak all these words in your ears;’ and this stopped them from putting him to death, as you may see in *Jer 26:11-16*

And some of the elders said, that Micah prophesied in the days of Hezekiah, and told him that Zion should be ploughed up like a field, and Jerusalem should be as a heap, and the mountains of the house should be as the high place of the forest, but Hezekiah did not put him to death; and Uriah, he prophesied against the city of Jerusalem, he prophesied to king Joachim,

and to all his men of power, and princes, and the king sought to slay him, but Uriah heard it, and went into Egypt, but the king sent for him from there, and slew him; but the hand of Ahikam was with Jeremiah that they should not give him to the people to put him to death; and have not many of the priests imprisoned, and sought the life of many of God's prophets now days, which prophets declared against you similar things?

And Hananiah a false prophet, which took the yoke off Jeremiah's neck, and prophesied lies unto the people, then Jeremiah made him yokes of iron, and Jeremiah said to Hananiah, 'hear now the words that the Lord has sent unto you, you makest these people to trust in a lie, therefore, thus said the Lord, I will cast you off from the earth, this year you shall die, because you have spoken rebelliously against the Lord: so Hananiah, the false prophet died the same year, in the seventh month. *Jer 28:10-16.*

Again, 'thus said the Lord of hosts, the God of Israel, let not your prophets and your diviners that be among you deceive you, neither give ear to your dreams which you dream; for they prophesy to you a lie in my name; I have not sent them said the Lord.' So their ears are to be unto the Lord, and not to the dreams of their false prophets, nor their own.

And you may see what became of Shemaiah the false prophet, who prophesied unto the captivity, and sent letters in the name of the Lord to them in Babel; thus said the Lord [of Shemaiah,] 'because he had prophesied unto you and I sent him not, he has caused you to trust in a lie, therefore, thus said the Lord, I will visit Shemaiah and his seed, he shall not have a man to dwell among his people, neither shall he behold the good that I will do for my people said the Lord, because he has spoken rebelliously against me, said the Lord.' Therefore, see you priests in Christendom, how dangerous it is to speak lying words in the name of the Lord, and say, *thus said the Lord*, when the Lord never spoke unto them; and go about to make him the father of their lies; but such you may see the end of, which were reprov'd by the true prophet, *Jer 29* and such shall not enjoy the good of the



land, though they may persecute people for a time. And in *Jer.* 37:15, where the princes were angry with Jeremiah, and smote him, and laid him in prison in the house of Jonathan, and put him in the dungeon. In *Jer* 38:4-6, they desired that Jeremiah might be put to death; for he weakens the hands of the people, then said Zedekiah, the king, 'behold, he is in your hands; for the king can deny you nothing, then took they Jeremiah and cast him into the dungeon of Malchiah, and they let him down with cords into the dungeon, and there was no water but mire; so Jeremiah stuck fast in the mire, and Ebedmelech, the black-moor, told the king that they had done evil in casting Jeremiah the prophet into the dungeon, and he dieth for hunger; and so here the black-moor had more mercy upon him than his own countrymen, the professing priests and Jews, and the king bid the black-moor take thirty men with him, and take up Jeremiah before he died, and so he took old rags and clouts, and bid Jeremiah put them under his armholes between the cords, and so they drew Jeremiah out, as in *Jer* 38:9-13.

Jeremiah remained in prison until the children of Israel went into captivity to Babylon, and Nebuchadnezzar's chief steward took Jeremiah in and said unto him, 'that he loosed him this day from his chain that was on his hands, and if it please you to come with me unto Babylonl, come and I will look well unto you, but if not, tarry still, behold all the land is before you, whether it seemeth good and convenient for you to go, there go.'

So here is seen the moderation of this heathen to the Lord's prophet, and the fulfilling of the Lord's prophets' sayings upon all the false priests and prophets; for he was bound in a chain to have gone to Babylon among the rest, until he understood who he was; and this chief steward of Nebuchadnezzar did say unto Jeremiah, 'the Lord your God has pronounced this plague against this place, and now the Lord has brought it to pass, and done it according as he has said, because you have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you.'

Now here you may see, here this heathen could see the fulfilling of this word of the Lord upon the rebellious professing Jews and Jerusalem, for sinning



against the Lord, and not obeying his voice; and see how this heathen could believe in the Lord, and speak of the Lord, which had not the scriptures, which was Nebuchadnezzar's chief steward, as in *Jer* 40:2-3. And have not many of the Lord's prophets found more moderation and civility among the heathen, than from the outside professing christians?

And in *Lam* 2:14, where he speaks of the flattering prophets, and said, 'Your prophets have looked out vain and foolish things for you, and they have not discovered your iniquity to turn away your captivity, but have looked out for you false prophecies and causes of banishment.' And so instead of discovering to people their iniquity, which is the cause of captivity and banishment from the Lord, you teach people to plead for their body of sin, and death, and iniquity to the grave, when all is buried together, then for ten or twenty shillings give them a funeral sermon.

And in *Lam* 4:13. 'For sins of her prophets, and the iniquity of her priests, that have shed the blood of the just in the midst of her, they have wandered as blind men in the streets, and they are polluted with blood.' See how Jeremiah laments over these poor people, to whom the false priests and prophets were the cause of so much misery; and was it not because of those false priests, scribes and Pharisees that destruction came upon the Jews and Jerusalem in the days of Christ, who would neither own him themselves, nor suffer others; and is it not the same cause that brings misery upon all Christendom now, even the sins and iniquities of the priests and people?

And in *Jer* 13, there you may see how the false priests were like to foxes that worried and destroyed the sheep and lambs; 'son of man prophesy against the prophets of Israel, that prophesy out of their own hearts,' so it was not from the Lord, 'thus said the Lord God, **woe unto the foolish prophets that follow their own spirits, and have seen nothing**, Oh Israel, your prophets are like unto foxes in the waste places; you have not risen up in the gaps, neither made up the hedges of the house of Israel, to stand in the battle in the day of the Lord.' So is not this the mark now of all the false

prophets that follow their own spirits and see nothing, who say, they have not the same spirit as the prophets and apostles had? Is not this your confession both in old and new England, and other places? How can you make up the hedge, or stand in the gap, and not be in that spirit and power that the prophets and apostles were in; but rather, out of the power, do you not make the gap wider?

But further, the Lord said concerning the false prophets, ‘They have seen vanity, and lying divination, saying the Lord said it, and the Lord has not sent them, and they have made others to hope that they would confirm the word of their prophecy: have you not seen a vain vision, and have not you seen a lying divination, and you say the Lord said it, when I have not spoken? therefore, thus said the Lord God, because you have spoken vanity and seen lies, therefore behold, I am against you said the Lord.’

Now here we see such that the Lord has not spoken to, and the Lord has not sent them, yet these false prophets or teachers would father their words upon the Lord, and will they not do so now, saying the Lord said it, and profess themselves that the Lord sent them, when the Lord never spoke to them? But the Lord and his prophets are against all such? And the Lord said, ‘My hand shall be upon the prophets that see vanity and divine lies, they shall not be in the assemblies of my people,... they shall know that he is Lord;’ and said the Lord, ‘because they have deceived my people, saying peace, and there was no peace; one builds up a wall, and behold, the other daubs it with untempered mortar,\* and this wall shall fall; for there shall come a great shower, and I will send hailstones that will cause it to fall, and a stormy wind shall break it down, and when the wall has fallen, will it not be said, where is the daubing wherewith you have daubed it?’ So God will destroy all these false prophets, and their wall, and their daubings to the ground, so that the foundation thereof shall be discovered, and it shall fall and be consumed, and you shall know that I am the Lord.

*\*Site Editor's Comments:* To daub the wall with untempered mortar is try to build the wall with mortar that crumbles: false mortar, false teachings, both of which result in destruction. Tempered mortar is words and teachings from the Spirit of God. Untempered mortar is words read from the Bible, without the Spirit. The spiritual equivalent of the physical wall is the spiritual wall of protection in the heart, consecration; to be sanctified and cleansed by the washing of the water of the word, to be protected from evil, while still in the world, but being secure in union with Christ Jesus; still walking through this world's temptation's, but being within Christ Jesus, who never fell, unable to fall to temptation. Obviously a minister, who is not in union with Christ himself, is not able to speak from the Spirit of God, not able to speak the Word of God, as did the apostles; therefore a minister, speaking from his carnal mind, speaking from the deceit of his heart, speaking from his vain imagination, is unable to build or repair the walls of New Jerusalem in the hearts of his listeners; he leaves his listeners continued vulnerable to evil and to fall in sin.

Further, Jesus said. **He who speaks from himself seeks his own glory**, but he who seeks the glory of the One who sent him, that man is true, and there is no unrighteousness in him. John 7:18. So the supposed ministers of Christ, not called by him specifically, not trained by him, not authorized by him, not sent to the harvest, are seeking your money, which is forbidden, and they are seeking their own glory.

‘Thus said the Lord, I will accomplish my wrath upon the wall, and upon them that have daubed it with untempered mortar, and will say unto you, the wall is no more, neither the daubers thereof (namely, the false prophets of Israel), who prophesied upon Jerusalem, and seeing visions of peace for it, and there is no peace said the Lord.’



So here is the end of the false prophets, and their daubing, and their wall, who follow their own spirit, and see nothing, and such cannot temper the mortar; for that is done by God's spirit, which they must follow, and those who do follow God's spirit, cry against such prophets as Ezekiel prophesied against.

And so the son of man was to set his face against all such as prophesied out of their own hearts, and such as sowed pillows under the armholes, that they might lie soft in their sins and wickedness, and hunted the soul of God's people. And said the Lord, 'will you pollute me among my people for handfuls of barley, and pieces of bread, to slay the souls of them that should not die.'

Therefore thus said the Lord God, 'Behold, I will have to do with your pillows, wherewith you have hunted the souls to make my people fly, and I will tear them from your armholes, and I will let the souls go,' blessed be the Lord, for it is his own work, which many witness, even the souls that you hunt to make them fly; here the Lord rescues the souls out of the snares of the false prophets, to him be glory forever; 'your veils also will I tear, and deliver my people out of your hand, and they shall be no more in your hands, to be hunted, and you shall know that I am the Lord, because with your lies you have made the hearts of the righteous sad, whom I have not made sad, and **strengthened the hands of the wicked, that he should not turn from his wicked way, by promising him life;**' and this is the work of the false prophet, that follows his own spirit, that has not the spirit of God's prophets, to make the heart of the righteous sad, and to strengthen the hands of the wicked, that they should not turn from their wicked way, promising them life in it, and teaching them to plead for sin as long as they live; but the everlasting life is out of it, being turned from the way of the wicked; and do not you priests now a-days promise them life, though you say, they must carry their body of sin and death to the grave; and so are worse than your forefathers, whom the Lord by his prophets

declared against.

Therefore said the Lord, 'You shall see no more vanity, nor divine divination, for I will deliver my people out of your hands, and you shall know that I am the Lord.' So it is the Lord that delivers his people out of the hands of these false prophets, that follow their own spirits, and teach for handfuls of barley and pieces of bread, a divination of their own brain, and say, 'thus said the Lord,' when the Lord never spoke unto them, nor sent them; and many can witness this deliverance of the Lord, blessed be his name forever.

And the Lord said also, 'You son of man, the children of my people that talk of you by the walls, and in the doors of the houses, and speak one to another, everyone to his brother, saying, come I pray you, and hear what is the word that comes from the Lord, for they come unto you as a people used to come, and my people set before you, and hear your words, but they will not do them, for with their mouths they make jests, and their hearts go after their covetousness, and lo, you are to them as a jesting song of one that has a pleasant voice, and can sing well, for they hear your words, but they do them not; and when this comes to pass, for lo, it will come, then they shall know a prophet has been among them, when the Lord has brought his plagues and judgments upon them,' as in the foregoing chapter. *Ezekiel 33:31*. And is not this the condition of people now? Are they not more prone to do the false prophets' words than the true prophet's words, which he speaks from the Lord, and yet will say the good words, but not do them? and have not you been often warned of this?

And *Eze 34:2-10*. there you may see the evil shepherds, which Ezekiel was to prophesy against, 'Thus said the Lord unto the shepherds, woe be unto the shepherds of Israel, that feed themselves; should not the shepherds feed the flocks? you eat the fat, you clothe you with the wool, you fill them that are fed, but you feed not the sheep; the weak have you not strengthened, the sick you have not healed, neither have you bound up the broken, nor



brought again that which was driven away, neither have you sought that which was lost, but with churlishness and with rigor have you ruled them, (mark here the false prophets' evil works who left the true work) and the sheep were scattered without a shepherd and when they were dispersed they were devoured of all the beasts of the field; my sheep wandered through all the mountains, and upon every high hill; yes, my flocks were scattered throughout all the earth, and none searched nor sought after them; therefore as I live, said the Lord, surely because my flock was spoiled, and my sheep were devoured of all the beasts of the field, having no shepherd; neither did my shepherds seek my flock, but fed themselves, and not the flock; thus said the Lord behold I come against the shepherds, and I will require my sheep at their hands; [mark,] and cause them to cease from feeding of the sheep, neither shall the shepherds feed themselves any more, [mark, feed themselves,] I will deliver my sheep from their mouths, [mark, from the shepherds' mouths,] and they shall no more devour them:' so here is seen the marks of those shepherds that devour God's people; come try yourselves you shepherds, now days are not these marks found upon you?

‘For thus said the Lord, behold, I will search out my sheep, and seek them, and I will deliver them out of all places where they have been scattered in the cloudy and dark day, seek them, and I will bring them out from among the people, and feed them upon the mountains of Israel, and I will feed them in a good pasture, in their own fold, and there they shall lie in a good fold, and in fat pasture, and I will feed my sheep, and bring them to their rest, said the Lord, and I will seek that which was lost, and bring again that which was driven away, and I will bind up that which was broken, and will strengthen the weak, but I will destroy the fat and the strong, and will feed them with judgment;’ and this is the Lord's work, by his power, which many can witness, blessed be his name for ever; for the Lord does judge between sheep and goats: so the Lord is our shepherd, and we shall not want; and the Lord said to the false shepherds, ‘seeing it is a small thing unto you to eat up the good pasture, but you must tread down with your feet the residue of your pasture, and to have drank of the deep waters, but you must trouble the



residue with your feet, and my sheep eat that which you have trodden with your feet, and drink that which you have fouled with your feet; therefore, thus said the Lord God unto them, behold I, even I, [mark,] will judge between the fat sheep, and the lean sheep, because you have thrust with side and with shoulder, and pushed all the weak with your horns, until you have scattered them abroad; therefore, I will save my sheep, says the Lord, and they shall no more be spoiled, or a prey unto you; and I will judge between sheep and sheep, and I will set up a shepherd over them, and he shall feed them, even my servant David, and he shall feed them, and he shall be their shepherd, and I will be their God.' Here you may see the Lord God is drawing and gathering his sheep to Christ Jesus, the true shepherd, that lays down his life for his sheep; and this many do witness, that have been scattered, and been made a prey upon by the mouth of the false shepherds, that have fed themselves, and have been wandering from mountain to mountain in this cloudy dark day; but the Lord has sought them that have been lost, and bound them up that have been broken, and strengthened the weak, and has brought many to the one fold, into his pasture, to the one shepherd, Christ Jesus, and is bringing others to him; therefore, try yourselves, you pastors, whether you are not found in the steps of those false shepherds' ways and steps, which the true prophets cried against.

And Christ said, 'none can come unto me, except the Father draw him;' and the truth of this we witness, blessed be the Lord forever: 'as troops of robbers lie in wait for a man, so the company of priests murder on the road toward Shechem; yes, they commit villainy and outrages.' Was not this so in Hosea's days, as you may see in *Hosea* 6:9. Did the priests in the days of Christ not commit murder in the way? Is it not the same today? On *Mat* 27, read how early they all got up in the morning to work their villainy, for when it was morning, all the chief priests and the elders of the people held a consultation against Jesus to put Him to death: and has not this spirit and practice been found among you priests and professors now days against Christ's followers?

And in *Amos* 7 see what rage the high priest Amaziah, was in against Amos, and informed king Jeroboam against him, saying that, 'Amos has conspired against you, O king;' and warned Amos to be gone into the land of Judah, and prophesy there, and prophesy no more at Bethel, which was the king's chapel and court<: and then Amos the herdsman said to the priest Amaziah that, 'he was no prophet, but a herdsman, and a gatherer of figs.' Here you may see the wrath and rage of the high priest against the servant of God, as they do now days.

And in *Micah* 2:11, 'If a man walking in the spirit of falsehood lie, saying, I will prophesy unto you of wine, and of strong drink, he shall even be a prophet for this people.' These were the prophets that pleased people then, and are they not them that do so now? and such like prophets are not like to turn people to God more now than then.

And in *Mic* 3:2-3, see the chapter throughout, and measure yourselves by those priests and prophets, and see if you be not found in their steps, 'they hate good,' said the prophet, 'and love the evil, they pluck off their skins from them, and their flesh from their bones; they eat also the flesh of my people, [mark, men eat,] they flea off their skins from them; and they break their bones, and chop them in pieces, as for the pot, and as flesh within the cauldron, then shall they cry unto the Lord, but I will not hear them; he will hide his face from them, because they have done wickedly in their works.' Now here you may see these wicked workers could cry unto the Lord; they had a profession then, as many in their practice do now.

But, 'thus said the Lord concerning the prophets that deceive my people, and bite them with their teeth, [mark,] and cry peace, (this is a strange peace), but if any man put not into their mouths, [provide them a livelihood,] into their mouths, they prepare war against them;' and have not we seen this scripture fulfilled, and daily fulfilling among the priests of Christendom, so called?

‘Therefore, night shall be unto you for a vision, and darkness shall be unto you for a divination, and the sun shall go down over the prophets, and the day shall be dark over them.’ [Mark,] you that are found in these steps; is not the sun gone down upon you all, and does not then dark night follow? read your condition, and try yourselves.

‘Then shall the seer be ashamed, and the soothsayer confounded, yes, they shall cover their lips; for they shall have no answer from God.’ And is not this one of the doctrines of your faith, that there is no hearing God's voice now a days, nor no answer from God; so that you may cover your lips and be ashamed, and say the sun has gone down upon you, and your day is dark upon you: but Micah said, ‘truly I am full of power by the spirit of the Lord; and of judgment, and of strength, to declare unto Jacob his transgression, and unto Israel, his sin.’ And are not such things to be declared against now, by them that are full of the power and spirit of God now in Christendom, as he declared against then.

And said he, ‘they build up Zion with blood, and Jerusalem with iniquity;’ and may it not be said, that Christendom has been built up with blood and persecution, and with iniquity? Now is not your Zion and your Jerusalem all on heaps, and like a forest that is barren, who plead for sin and imperfection to the grave?

‘The heads thereof judge for reward,’ said Micah, ‘the priests thereof teach for hire, the prophets thereof prophesy for money, yet will they lean upon the Lord and say, is not the Lord among us, no evil can come upon us? Therefore shall Zion for your sakes be ploughed up like a field, and Jerusalem shall be an heap, and the mountain of the house, as the high place of the forest.’ And now try yourselves, you priests and prophets, do not you teach for hire, and prophesy for money? Do you not think that your Zion must be turned up like a field with God's plough, and your Jerusalem be as a heap, and the mountain of your house like the high place of the forest barren, you being found in the steps of those priests and prophets. If you



believe Micah to be a true prophet, do you not think those things will come upon you, that he declared?

And in *Zeph* 3: 4, where he said, 'Her prophets are insolent, treacherous people; her priests have polluted the sanctuary, they have done violence to the law.' Now measure yourselves with these, and look into your actions, that profess yourselves ministers of the gospel, and see if this lightness and wickedness be not found among you, and that your sanctuaries are not corrupted? Do you not plead for a [life-long] body of sin and death, and cast the law of the spirit of life which is in Christ Jesus behind your backs, which makes free from the law of sin and death.

And in *Zech* 11:17, 'Oh idle shepherds that leave the flock, the sword shall be upon his arm, and upon his right eye; his arm shall be clean dried up, and his right eye shall be utterly darkened.' See here is God's judgments denounced upon the idle shepherds that leave their flocks. And in the 8th verse, it is said, 'three shepherds did I also cut off in one month, and my soul loathed them, and their souls abhorred me.' Here is the end of such shepherds as abhor the Lord, and yet pretend to keep his sheep. Now try yourselves, you priests of Christendom, see if your right eye is not darkened, and your arm dried up; and if so, then how can you see?

And in *Mal* 2, the priests' lips should have preserved knowledge, and they should have sought it at the Lord's mouth; 'but now, O you priests, this commandment is for you, if you will not hear it, nor consider it in your hearts to give glory to my name, said the Lord of hosts; I will even send a curse upon you, and will curse your blessings, yes, I have cursed them already;' mark, because you do not consider it in your hearts; therefore, what are your blessings [uttered by your lips, from your carnal mind] good for, if they are cursed?

'Behold, said the Lord, I will corrupt your seed, and cast dung upon your faces, and you shall be like unto it;' [mark,] like unto dung, which the Lord

will cast upon you; and therefore, all you priests consider this command, and take it to heart, who have left the work of God, whose lips should have preserved knowledge, if you had sought his law from his mouth; but you say, now days, there is no hearing his voice; then no receiving his law from his mouth, namely: the law of the spirit of life which is in Christ Jesus, whom God has made a priest higher than the heavens, whom all people must seek their knowledge from, and salvation from, for he is their treasure. Here you may see what judgments came upon the Jews and their prophets, shepherds, priests, and pastors; and what misery they brought the people into, and what judgments God sent his prophets to denounce against them, and to disown them, and what misery he brought them into, that spoke and run, and used their tongues, and stole God's words from their neighbor, when the Lord never spoke to them, nor sent them: and these were such as taught for hire, and for filthy lucre, and handful of barley, and for pieces of bread, and were the flatterers and daubers with untempered mortar; and filthy dreamers, and followed the divination of their own hearts and brains, and followed their own spirit, seeing nothing, and strengthen the hands of the wicked, and saddened the righteous, seeking for their gain from their quarter, where they have got their quarter, there they are seeking for their gain; speaking peace to people while they put into their mouths, but if not, they prepared war against them, and these turned against the Lords' prophets, and cast his law behind their backs, and cast off the Lord, though they might get the form of words, of the law and of the prophets, yet out of the life these were all judged, by the Lord, and his prophets that spoke from the mouth of the Lord; therefore such cannot be owned now that be found in their steps in Christendom, and that are found in their practices, if they own God and his prophets that declared against them, as you may see in the prophets of the old testament, and therefore try yourselves by these scriptures.

**And now let us see in the new testament what sort of preachers Christ and the apostles cried against, and what sort they owned and sent forth.**

Christ said, 'Woe unto the scribes and blind Pharisees, which made clean the outside of the platter, and appeared beautiful outwardly, but inwardly were full of bribery, and excess, and dead men's bones, and filthiness.' Now these were high professors that had a beautiful outside, and shined like a cup or a platter on the outside? and did not many of these professors outstrip many of the professors of Christ's words now days in the outside?

Again, Christ speaks to the multitude, and his disciples, and tells them how they shall know the false teachers with their marks; 'They bind heavy burdens, grievous to be born, and lay them on men's shoulders,' here is one mark, but they themselves will not bear them with one of their little fingers; they will not move that which they lay upon others, and that is contrary to the law; 'for all their works they do to be seen of men, they make their phylacteries broad, and make long the fringes of their garments;' here is another mark, (by their garments) and doing what they do to be seen, which these in our days may try themselves by, whether these marks be not found upon them.

'They love the highest place in feasts, and to have the highest place in the assemblies;' here is another mark: 'they love greetings in the market-place, and to be called of men, rabbi or master.' here is another mark.

But said Christ to his disciples, 'Be not you called of men master or rabbi; for one is your master, even Christ, and all you are brethren; he that is the greatest among you let him be your servant.' Here is Christ's doctrine to his ministers, *Mat 23:4-11*, and the marks or tokens by which people may know the false; and therefore, try yourselves, you preachers, and priests in Christendom, have you not all these marks and badges, and to be cried against by the spirit?

And the false teachers were such as 'garnished the sepulchres of the righteous,' and said, 'If we had been in the days of our forefathers, we would



not have killed the prophets, or have been partakers with our forefathers in the blood of the prophets; so then be you witnesses, said Christ, unto yourselves, that you are the children of them that murdered the prophets. Oh, generation of vipers! how can you escape the damnation of hell,' said Christ? And do not many say so now, that are found in the practise of their forefathers, the scribes and Pharisees?

And further, Christ said, 'Therefore, behold I send unto you prophets and wise men, and scribes, and of them you shall kill and crucify, and of them you shall scourge in your synagogues, and persecute from city to city;' mark, these were such as Christ should send among those professors, and that was then to be fulfilled, that upon you might come all the righteous blood that was shed upon the earth.

Now have not many christians in profession, but not in possession fulfilled these sayings of Christ upon his servants, in scourging and persecuting, and putting them out of their synagogues in these our days.

And in *Mat* 10 where Christ sent forth his disciples to preach, and said, 'As you go, preach, saying the kingdom of heaven is at hand; heal the sick, cleanse the leprous, cast out devils, freely you have received, freely give, possess not gold or silver in your purses, nor take a scrip for your journey, neither two coats, nor shoes, nor staff; for the workman is worthy of his meat; and into what city or town you shall come, enquire who is worthy in it, and there abide until you go there; and when you come into an house, salute the same, and if the house be worthy let your peace come upon it, but if it be not worthy let your peace return to you again, and whosoever will not receive you, nor hear your words; [mark] nor hear your words, when you depart out of that house or city, shake off the dust of your feet for a testimony against them; truly I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city,' said Christ.

'Behold I send you, as sheep in the midst of wolves, be you therefore wise as

serpents, and innocent as doves, beware of men, for they will deliver you up to the councils, and will scourge you in their synagogues, [mark,] in their synagogues; you shall be brought before the governors and kings for my namesake, in witness to them and to the Gentiles; but when they deliver you up, take no thought, how or what you shall speak; for it shall be given you in that hour what you shall say; for it is not you that speak, but the spirit of the Father which speaketh in you.’ Now mark how Christ sent forth his ministers, here they were to give freely; for freely they had received of Christ, and they were not to take gold or silver in their purses, nor scribes, they were to enquire who was worthy in town or city, and what was set before them, that they were to eat; they were not to enquire what benefits or augmentations belonged to such a town or place, and they were not to go to the magistrates for the bag and their staff, but who was worthy; and they were to be as innocent as doves; for they went among wolves as sheep: they were to be delivered up before councils, and scourged in the synagogues; they were to be brought before rulers, but they were not to take thought or study what to speak; for it was the spirit of the Father spoke in them. Now who among you in Christendom, goes on in this path of the disciples of Christ, as you may see *Mat 16, Mark 6, and Luke 9*, and obey the command of Christ herein.

And in *Luke 10*, where Christ appointed his seventy disciples, and sent them out two and two before him, and he said unto them, ‘the harvest is great but the laborers are few, pray therefore, the Lord of the harvest to send forth laborers into his harvest;’ [mark,] pray for the Lord to send them forth, who is the Lord of the harvest; so these were not to be sent forth by men, but by the Lord of the harvest; and this was Christ's command for his disciples to pray, and Christ said to his seventy, ‘go your ways, behold I will send you forth as lambs among wolves;’ (mark, these wolves), you professing Jews of the law, and the prophets; ‘carry neither bag nor scrip, neither salute any man by the way, and into whatsoever house you enter, say, peace to this house; and if the son of peace be there, your peace shall rest upon it, if not it shall turn to you again; and in that house abide, eating and drinking such



things as shall by them be set before you; for the laborer is worthy of his meat; go not from house to house.’ So you may see this was their wages, a little meat and drink; ‘but into whatsoever city you shall enter, if they receive you, eat such things as are set before you; heal the sick that are there, and say unto them, the kingdom of God is come near unto you; but into whatsoever city you shall enter, if they will not receive you, go your ways out into the streets of the same city, and say, [mark, they were to speak in the streets,] even the very dust which cleaveth on us of your city, we wipe off against you; notwithstanding know this, that the kingdom of God is come near unto you; [mark,] is come near unto you; for say unto you that it shall be easier in that day for them of Sodom, than for that city; he that heareth you, heareth me, said Christ; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me; and the seventy returned again from their preaching with joy, saying, Lord even the devils are subject unto us through your name, and Christ bid them, rejoice not in that, but rather because their names were written in heaven; **‘and** that same hour Jesus rejoiced in spirit and said, I confess unto you, O Father, Lord of heaven and earth, that you have hidden these things from the wise and prudent, and has revealed them to babes, even so Father, because it so pleased you; then he turned to his disciples and said, all things are given me of my Father, and no man knoweth who the Son is, but the Father, nor who the Father is, save the Son, and he to whom the Son will reveal him; and he turned to his disciples and said, blessed are the eyes which see what you see.’

So here you may see how Christ sent forth the seventy disciples, and how they came again with joy, and how his Father had revealed such things to babes, and hidden them from the wise and learned, and that **‘no man knows the Son, but the Father, and no one knows the Father, but the Son, and him to whom the Son will reveal him:’** so it is clear neither learned nor wise know the Father nor Son, but by Revelation, as may be seen at large in *Luke 10:22, Mat 11:27, 16:17*. Therefore, all you teachers in Christendom, come and try yourselves by these scriptures, and see whether you be not found out



of the practice of Christ's disciples and ministers, and disobedient to Christ's commands.

And now these seventy, as the twelve, were not to inquire into what town or city they came, where was the greatest benefice or augmentation, and come and tell Christ they had gotten such things; but their joy was, that he had given them power over the devil: and Christ said in *Luke 22:35*, unto his disciples, 'when I sent you without bag and scrip, and shoes, lacked you anything? and the disciples answered him, we lacked nothing.'

So here you may see, though Christ sent forth his ministers without bag or scrip, silver or gold, and commanded them to give freely, as they had received freely of him, yet they wanted for nothing. Therefore, consider all you that call yourselves ministers, that say, you have not heard the voice of Christ, are not you always in want, though you have bag and scrip, silver and gold? Will you go to any place, unless there is a great parsonage, or some supplementary income; therefore, measure yourselves with such as Christ sent forth, and see how unlike you are unto them? Have you not disregarded Christ's command, who said, 'freely you have received, freely give?' How can you receive freely from Christ, when you never expect to hear his voice, or to be sent out by him? Therefore, have you not given judgment against yourselves, that you are such as run, and speak, and use your tongues, and follow your own spirits, and see nothing, whom God or Christ never has sent nor spoken unto? Are not you like the inwardly ravening wolves, spoken of in *Mat 7:15*, that have the outside, the sheeps' clothing, the outside of the sheep, but not the life of the sheep; and so are the thistles and the thorn trees, that bear neither grapes nor figs, but deceive people with the sheep's outside, with which you cover the wolfish nature. Has this not been the case of Christendom, who say you do not have the same power and spirit the apostles had? Your lacking of the power and spirit of the apostles we believe, for your fruits have declared it, though you may have the outward words of the prophets and apostles, and trouble those that are truly in the life of the apostles, as your forefathers [the false prophets] did.

And in *Matthew, Mark, Luke, and John*, you may see how it was the chief priest, scribes and Pharisees, that were the great professors, with their elders, that were the greatest opposers against Christ our Saviour, as may be seen in *Mat 27:15-26*, and how that they persuaded the common people against Christ, and to ask Barabbas, and destroy Jesus; and the chief priests mocked him, with the scribes and elders of the Pharisees.

And in *Mark 14*, where they led Jesus away to the high priest, and how the high priest sought false witness against him, to put him to death.

And in *Luke 23*, there you may see how vehemently the high priests and the scribes accused Jesus, and it was the high priests that delivered Christ to Pilate, *John 18:35*. And they were the informers against Jesus; and are not they so now? Let town and country speak; and Judas sold Christ for thirty pieces of silver to the chief priests, and when they had crucified him, they gave large money to the soldiers to say, 'that his disciples had stolen him away by night,' as in *Mat 28:13*. so Judas was the first that sold Christ, and Simon Magus was the second, who would have bought the gift of God, to have got money by it, and he offered the apostles money to have got that gift; but see Peter's answer, 'your money perish with you, because you think the gift of God can be bought with money, for I see you are in the gall of bitterness, and bond of iniquity.' Therefore consider, all you that say you have bought the gift of your ministry,\* and it cost your parents a great deal of money, and therefore, you must have so much a year for it again; do you think that you are not in the gall of bitterness, and bond of iniquity? Don't you think that you and your money, and what you have bought with it, and sell, will perish together? read *Acts 8:18-23*. Now you cannot sell Christ, as Judas did, except it be in the members of his body; for he is risen, though you may sell his words, by which there is more yearly revenue gotten, by the parsonages, glebe-lands, augmentations, and other revenues, than by any other trade whatsoever in Christendom. How many millions are extracted yearly in Christendom, (let the accountants compute it), through use of the



prophets', Christ's, and the apostles' words, which they freely spoke forth, and declared against such as taught for money, and for filthy lucre, and for means, as you may see both in the old and new testament, how they declared against such; and ought not such to be declared against now, by them that are in the same spirit?

\*Ministers bid in auction for an open parish, measuring the expected income to gauge their bid in money for the job.

And Paul in *Acts 20:26-31*, tells the elders of the church of Ephesus, that 'by the space of three years I ceased not to warn everyone both night and day with tears, (mark, for three years together he did warn these people at Ephesus), and I take God to record this day, (says he), that I am clear from the blood of all men; for I have kept nothing back, but have showed you all the counsel of God; take heed therefore unto yourselves, and the flock which the Holy Ghost has made you overseers of; feed the church of God, which he has purchased with his own blood;' [mark,] it is the Holy Ghost that made them overseers, and there was their succession; so they were not made overseers by men; and so with this Holy Ghost they did oversee and feed this flock, the church, which Christ is the head of.

And now all you that pretend yourselves to be overseers, and yet say, there is no having the Holy Ghost now days, as the apostles had, so then you are no true overseers, neither can you feed the church of Christ; for mark, it was the Holy Ghost that made them overseers; and those who are the true overseers must succeed them in the Holy Ghost, and be made overseers by it, for the apostle said after his departure from the church at Ephesus, where he had been for the space of three years, 'grievous wolves should enter in among them, not sparing the flock;' and those wolves should come with the form of godliness, and with the sheep's clothing, but inwardly ravened from the holy spirit of God; but he 'commended them to God, and to the word of his grace, which is able to build them up, and to give them an inheritance among all them that are sanctified.'



And Paul tells the Ephesians further, 'I have coveted no man's silver, nor gold, nor apparel,' though he had preached among them three years, as aforesaid; 'you know' says he, 'that these hands have ministered unto my necessities, and unto them that were with me.'

And now you old and new England professors and others, that say, there was no need for Paul to have a settled maintenance, because he travelled up and down; so now here you may see where Paul was three years together, and yet coveted no man's silver, nor gold, nor apparel; and moreover, said he, 'you know that these hands have ministered to my necessities, and to them that were with me, for the space of three years;' for you never read here that he sued any man for tithes or wages; Paul was not like that for he labored with his hands.

And further Paul said, 'I have showed unto you all things;' mark, how that so laboring he ought to support the weak, not to destroy the weak through covetousness; and Paul said, 'remember the words of our Lord Jesus, how he said, it is a blessed thing to give, rather than to receive:' come you priests and professors, try yourselves with Paul's practice here, and with this scripture, *Acts 20* and try yourselves by Christ's command, which he gave to his ministers and messengers, 'freely (without pay) you have received, freely (without charge) give.' You say the scripture is your rule, come try yourselves by your rule; for if you will not try yourselves by it, others will try you by it; do you freely give? Do you covet no man's silver, gold or apparel? Do you labor with your own hands, to supply your own necessities and others? Paul, who was clear of the blood of all men, and declared unto them the whole counsel of God, did this; yes, for the space of three years to the church at Ephesus; besides many other places that he speaks of, among whom he was a witness of Christ. But let the jails and the jailers, and the baliffs and sheriffs witness against you for them, whose goods you have taken, that you never did any work for.

And in Acts 28:30, where Paul you may see remained two full years in his hired house, and received all that came in to him, preaching the kingdom of God, and those things which concerned the Lord Jesus Christ, with boldness of speech without let among the heathen Romans; I say, this was Paul, that coveted no man's silver, nor gold, nor apparel, who preached among the Gentiles at Rome; he had no monastery nor abbey, nor great steeple-house to preach in then, nor set wages, nor did he sue people for maintenance or tithes,\* to cast his hearers into prison, because they would not give him such things; if you say he did, let us see your proof for it in scripture.

\*The priests and ministers of 17th Century England insisted that all persons in their geographic district, member or not, pay a tenth of all crops, livestock, earnings, etc., to the parish ministry; and if they didn't pay, they went to court to sue them, who if unable to pay, were then sent to prison. Do not let the ridiculousness of this practice cause you to ignore your collection of tithes and salaries; for while you may not be forcing people to do this, you are certainly pressuring them to contribute, through peer pressure, if nothing else. So, anything but an unsolicited gift, is covetousness, the wages of unrighteousness, gain from godliness, and the actions of a hireling; and violates the command of "freely you have received (without payment), free give (without charge)," Mat 10:8. Where Fox has limited his convictions to forcing people, not even part of the congregation, to pay tithes, I have added the reminder that Christ, Paul, Peter, and Jude all spoke against preaching for money, and that only unsolicited gifts were permitted. Those ministers who violate the commands of Jesus and Peter forbidding the taking of money from the flock face sudden disaster.

And now if you should object and say, 'custom to whom custom, and tribute to whom tribute;' this related to the magistrates, who were for the punishment of the evildoers, and were for the praise of them that do well,

such things we were never against, paying for conscience sake; but this in *Rom 13* is nothing to justify hirelings, and to oppose Christ's command, which is, 'freely (without pay) you have received, freely (without charge) give;' for the apostle Paul said in *Rom 16*, 'now I beseech you brethren, mark them diligently who cause divisions and offences, contrary to the doctrine which you have learned, and avoid them; [mark,] for they are such as serve not the Lord Jesus Christ, but their own bellies, and with fair speeches and flattering words deceive the hearts of the simple.' Come, try yourselves, you teachers by those scriptures; is it not you who make the divisions, who have the flattering titles (Reverend) and fair speeches [sermons from your carnal mind], deceiving the hearts of the simple; you who do not serve the Lord Jesus Christ, but your own bellies [by collecting tithes and salaries]? Is it not your bellies that you serve with your great parsonages, and glebe-lands, and augmentations, Easter reckonings, and midsummer dues? For if you served the Lord Jesus Christ, then you would obey his command, which is, 'freely (without pay) you have received, freely (without charge) give,' and not persecute and cast in prison such as will not put into your mouths. If your parsonages and rich benefits were to be taken away, then we would see how many *servants of Christ* would be left among you?

And Paul preached at Corinth a year and a half, and taught the word of God among them freely. *Acts 28:11,1 Cor 4:12.*

And Paul worked with Priscilla and Aquila at Corinth, who were of the same craft as Paul was of; for their craft was to make tents, and he abode with them as aforesaid. Nevertheless Paul preached up and down in the Jews' synagogues, testifying to them that Jesus was the Christ; and now compare your practice with Paul's and Priscilla's and Aquila's, you priests; for though he was a tradesman, yet he preached the gospel; and this Priscilla and Aquila were both instructors of Apollos concerning Christ, as in *Acts 25* of whom Paul was a minister.

And often you priests have brought Ananias and Sapphira his wife for proof



for your maintenance, against such as keep back your tithes, because they kept away part of the price of their goods, and laid it not down at the apostles' feet, which comparison is unfair and your use of an unjust weight or measure; for Peter did not request the money, nor did the apostles. While the property or money remained in their hands they might have kept it all, and were not even required or asked to have sold their goods; for the apostles did not desire it, nor coveted any man's gold or silver. The problem was this husband's and wife's wilful and wickedly lying against the Holy Ghost, and their agreeing together in lying, which brought the judgment of God upon them; and this in no way supports your justification for a salary or tithes; but take heed, for fear that the same judgment overtakes you for lying against the spirit of God in your consciences, and doing what you know that you should not do, and claiming to be what you are not, as you may see in *Acts 5*. And whereas you quote, that the christians sold all their goods in the primitive time, and brought in the price of them, and laid it down at the apostles' feet; this was a voluntary act on their part, it was not done by solicitation or compulsion from the apostles, nor by their desire, neither was it done altogether for the apostles' use, but for the supply of all such as were in necessity among them; and tithes in the time of the law were not for the priests' and the Levites' own use only, but for the widows, strangers, poor, and fatherless.

And in *Luke 5*, 'Jesus entered into the ship which was Simon Peter's and bid him thrust off a little from the land, and Jesus sat down, and taught the people out of the ship; and when he had done speaking, he said unto Simon, launch out into the deep, and let down your nets to make a draught, and they inclosed a multitude of fish, though before they had been toiling all night, and caught nothing; so that their net was ready to break, and they beckoned to their partners which were in the ship, that they should come to help them, who came, and they filled both their ships, so that they began to sink. Now when Simon Peter saw it, he fell down at Jesus' feet, saying, Lord go from me, I am a sinful man, for he was utterly astonished, and all that were with him, for the draught of fish which they had taken, and so was also

James and John, the sons of Zebedee, which were partners with Simon, then Jesus said unto Simon, fear not, from henceforth you shall catch men, and when they brought the fishes to land, they forsook all and followed him,' namely, Jesus. Here you may see what manner of men were Christ's disciples, fishermen;. 'and Christ preached in Peter's ship, and Peter the fisherman did catch many men according to Christ's words, as when he converted three thousand at one sermon, as in *Acts 2:41*.

And the magistrates perceived that Peter and John were unlearned men, and could not read letters, but they took knowledge they had been with Jesus, who is the true teacher, as in *Acts 4:13*. If they had been in your days, would not you have mocked at them, as the letter [scripture] professing [believing] Jews did? Do not you do the same to those speaking by his Spirit now? 'Peter and the other disciples did abide with Christ: and after Jesus was risen, there were together Simon Peter, and Thomas called Didimus, and Nathaniel of Cana, in Galilee, and the sons of Zebedee, and two other of his disciples, and Simon Peter said to them, I go a fishing, and they said unto him, we go also with you; and they went straightway and entered into a ship, and that night caught they nothing, but when the morning was come, Jesus stood on the shore, and the disciples knew not that it was Jesus, and Jesus said unto them, sirs, have you any meat, and they answered him no; then he said unto them, cast out the net on the right side of the ship, and you shall find; so they cast out, and they were not able to draw it for the multitude of fish; therefore, said the disciple whom Jesus loved, it is the Lord; and when Simon Peter heard that it was Jesus, he girt his fisher's coat unto him; for he was naked, and cast himself into the sea, but the other disciples came in the ship, for they were not far from land, but about two hundred cubits, and they drew the net with fishes to land.'

Now, you may see here the apostles what plain men they were, and Peter was in his fisher's coat after Christ was risen, who had been a preacher of Christ a great while from his conversion, for several years, until Christ was crucified, who saw Christ's miracle before he was converted, and now again



after he was risen, as in *John 21*. And so Peter and John, and the other disciples, had caught nothing; neither when they who had been toiling all night before their conversion, nor after Christ had risen; but at Christ's words they caught many fish, even to their astonishment; and that might let them see the truth of Christ's words, that a sparrow should not fall to the ground without the will of the Father, so a fish could not be caught in the net without the will of Christ, by whom all things were made.

But here you may see that Peter and John, and the sons of Zebedee, they were fishermen before they were converted, and after Christ was risen, and were partners, and went a fishing together, as in *Luke 5* and *John 21*. Today, would not fisherman turned-preachers and disciples be detestable to you ministers, as they were to the high priests, and Pharisees, and council, and the rulers who cast them in prison, and commanded them to speak no more in the name of Jesus, as you may see in *Acts 4* and *5* and consulted to slay them, but that Gamaliel moderated the priests and council; and so when they had scourged the apostles they let them go. So here was the fulfilling of Christ's words, who told them before, that for his namesake they should be had before the rulers, and scourged. And now consider, you that are called ministers and priests, and others, are you found in the spirit of the apostles, or in the spirit of those that scourged? Is there not lacking a Gamaliel among you to moderate you? Did not the Puritan Congregationalist priests and rulers in New-England lack a Gamaliel among them, to moderate them, when they murdered four Quakers in Boston; and have not the papists and protestants lacked a Gamaliel among them, who have caused so many to suffer since the apostles' days, and to say unto you, 'if it be of God it shall stand, let these men alone, for fear that you be found fighters against God?'

Again, consider you priests and others, and measure yourselves, who say the scripture is your rule, whether you are in the priests' spirit, and Saul's unconverted spirit, with his packet of letters, and from that spirit gave forth such commissions to your souls, to haul and bind the true christians, and bring them to prison; are not such persecutors of Christ's seed, *Acts 9*: 'Why



*are you persecuting me?’ and after Saul was converted and became a Paul, did not the unconverted priests and Jews seek to destroy him, and to stone him, as may be seen in Acts 14 though they were believers in the letter [scriptures] of the old testament, just as you are of the letter [scriptures] of the new testament.*

*And Paul said, how the chief priests and elders could bear him witness how he persecuted the churches, Acts 22 and Acts 23, it may be seen how the high priests and others were vehement in accusing of him, and in Acts 23, the high priests and chief of the Jews appeared against Paul; and above forty men had bound themselves with an oath, they would neither eat nor drink until they had destroyed him, and this they told to the chief priests and the elders, and said unto them, ‘now therefore, you (namely, the chief priests and elders, and the council), signify to the chief captain, that he bring him forth unto you to-morrow, as though you would know something more perfectly of Paul.’ So see the design of the Jews and chief priests here to kill Paul, which God prevented; for he had been in profession with them while he was a persecutor; but now he was a professor of Christ. See what a madness was in them against Paul, just as there was madness in Paul against others before his conversion. Now see if you are not in the same spirit and way of madness, being professors of Christ but without possession of his spirit. Are you not like Saul and the chief priests, and not like converted Paul; which of these ways are you in? Does not your fruits speak of your position? Measure yourselves, and try by the scripture, which you say is your rule, which spirit you are guided by.*

*And in 1 Cor 9. ‘Who ever goes to war at his own expense? Who plants a vineyard and does not eat of its fruit? Or who tends a flock and does not drink of the milk of the flock?’ And ‘You shall not muzzle an ox while it treads out the grain..’ he who plows should plow in hope, and he who threshes in hope should be partaker of his hope. If we have sown spiritual things for you, is it a great thing if we reap your material things? If others are partakers of this right over you, are we not even more? Nevertheless,*

said the apostle, we have not used this right, but endure all things lest we hinder the gospel of Christ'

Now these are the scriptures you priests quote to justify your salaries; but come, measure yourselves; how can you sow spiritual things, as the apostles did, when you admit you do not have the same spirit and power the apostles had; and without true sowing, how can you expect reap their carnal things in payment? For the apostle had the spiritual flail to thresh God's wheat out of the chaff, that is: the corruptions, the body of death, and the body of sin, which you plead for term of life; and the apostles had the spirit to war the spiritual war, but since you do not have the same spirit they had, you cannot war the spiritual war. The apostles had the spirit of God to plant God's vineyard, and you that don't have the same spirit that they had cannot plant such vineyards, and therefore cannot eat the spiritual fruit. The apostles with the Holy Ghost, which made them all ministers and overseers, and with the Holy Spirit's supplied words, fed the flock, so they could eat of the milk. The apostles treaded the corn out of the chaff, saying to some that they were elected before the world began; but you who deny having the same spirit the apostles had, you cannot tread out the corn, and eat of the milk of that flock, which the Holy Ghost oversees. The apostles had the heavenly plough to turn up the fallow ground, that did not bear fruit unto God; but though the apostles had this heavenly plough with which to plough, and the heavenly flail with which to thresh out the wheat, yet he told the church at Corinth, he had not used his right among them, though he had been there among them a year and six months.

And now you that say you have not the same power and Holy Ghost the apostles had; look what carnal ploughs, flails, and vineyards and flocks you have; and do not you plough large furrows upon the righteous' backs, and your own ground lies fallow, full of thistles and briars, and your vineyards waste, and you run to other vineyards, and have no fruit in your vineyards, nor milk in your flocks, but what you seize by laws; and must not the mouth of the ox be muzzled that does not tread out the corn? But the apostle, would



not use his right, (who did tread out the corn), among them he had begotten and converted. But you will claim a right among them, despite the fact that you have neither begotten, nor converted; instead you them cast into prison, if they will not give you maintenance; so, where did the apostles ever do such a thing? Measure yourselves, and your conformance to the scriptures, which you say is your rule?

And further the apostle said, ‘those who minister the holy things eat *of the things* of the temple, and those who serve at the altar partake of *the offerings* of the altar? Even so the Lord has commanded that those who preach the gospel should live from the gospel.

But I have used none of these things, nor have I written these things that it should be done so to me; for it *would be* better for me to die than that anyone should make my boasting void. For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel! For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship. What is my reward then? That when I preach the gospel, I may present the gospel of Christ without charge, that I may not abuse my authority in the gospel.’[Unlike so many, we do not peddle the word of God for profit.] And now consider you priests in Christendom, and measure yourselves here with the apostle. Have you nothing for preaching the gospel, and yet woe unto you, if you do not preach the gospel? And have you kept the gospel free without charge? Is this your reward? Have not you abused the authority of the gospel? Let your fruits speak, who say the scripture is your rule for your life and doctrine, therefore try your life and doctrine by it, and see if your gospel is free without charge, as Paul's was; and if it had been so, then you had not spoiled people's goods, and cast them into prison unto death. Do not your deeds testify otherwise?

And the apostle said, ‘Though I am free from all men, yet have I made myself servant unto all men, that I might win the more.’ See, he did not



make himself a master, but a servant; try yourselves by this, and see whether this scripture is your rule or not, and whether you are not judged by it, and Christ, and the apostles?

And in 2 *Cor* 9, which is the scripture you priests use to bring to prove your maintenance by, where the apostle speaks concerning ministering to saints ***[who were the poor saints in Jerusalem,\* not the apostles, pastors, and evangelists]*** and where he thanks God for his unspeakable gift, and this is nothing to serve for you to prove your forced maintenance by, and to force a maintenance from people by; for the apostle says, ‘As every man is persuaded in his heart, so let him give, not grudgingly, but of a cheerful heart, for God loveth a cheerful giver; *[He has dispersed abroad, he has given to the poor; his righteousness endures forever]*’ so here the church was left to their freedom, [even to give to the poor]; but you who are not poor, dare apply this scripture to yourselves], neither trust God nor the church for your bellies; but try yourselves and your practice by this scripture.

\*The tithes of the Jews were provide for the poor, the widows, and the orphans. When the poor joined the early Christian church, they were immediately cut off from any assistance by the Jewish priests. The poor were many in the early Church; that is why Paul is on record twice as asking for a collection to be taken for the poor saints in Jerusalem. But this money was not for himself, nor for the preachers.

And again, in *Phil* 4, you bring this where the apostle said, ‘When I was in Thessalonica, you sent once and again for my necessity, not that I desired a gift, but I desired the fruit, which may farther abound to your account; now I have received all, and have plenty; I was even filled, after that I had received of Epaphroditus that which came from you, an odour that smelleth sweet, a sacrifice acceptable and pleasant to God, and my God shall fulfil all your necessities through his riches and glory in Jesus Christ.

Now measure yourselves by this scripture, you preachers, ministers, and priests of Christendom; see if you are equal with the apostle, who did not ask for a gift.\* Your solicitations, even forcing maintenance, are nothing close to the apostle, who only desired the fruits of his vineyard which he had planted [as in love, peace, joy], which was as a sweet smelling sacrifice to God. For Paul had learned to be full and to be hungry, and to be abased, and to abound, and also to lack; he had learned this lesson of Christ, which you have not yet learned at your schools, and you are never likely to learn it from Christ, particularly when you say there is no hearing of his voice these days.

\*A salary is not a gift. A collection is not a gift. Tithes are not a gift. To ask, request, or require destroys the concept of a gift. A gift must be totally unsolicited, to be a real gift.

And in 1 *Thes* 4:11, the apostle writes, and said, ‘aspire to lead a quiet life, to mind your own business, and to **work with your own hands**, as we **commanded** you, that you may walk properly toward those who are outside, and that you may lack nothing.’ And in 2 *Thes* 3. ‘And we have confidence in the Lord concerning you, both that you do and will do the things **we command you**,.. For you yourselves know how you ought to follow us, for we were not disorderly among you; nor did we eat anyone’s bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you, not because we do not have authority, but to make ourselves an example of how you should follow us. For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat. For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies. Now those who are such **we command** [mark!] and exhort through our Lord Jesus Christ that **they work in quietness and eat their own bread.**’

Come, all you priests and teachers in Christendom, measure yourselves here, and try yourselves whether you observe the apostles' command here,

and have him for your example, and whether you are the successors of him in his example. The apostle chose to work day and night, rather than he would be a burden to the church; but are not you a burden, insisting on salaries, even imprisoning and spoiling people's goods that you do not preach to? How dare you say the scripture is your rule, and that you are successors to the apostles, when your lives and practice speak quite contrary? You are to study to be quiet, and with quietness to **eat your own bread**, and not another man's, (and especially those who you do no work for; for you would think it an unreasonable thing for a tradesman to come unto you for money for his ware, from whom you had no work, and force you to give him money for it, or to throw you into prison? Then is it not as strange for you to ask people for money, that have had none of your ware, and if they will not give it you throw them into prison?) Is this your studying to be quiet, and laboring with your own hands, and eating your own bread with quietness? I think not; and does not the apostle say, 'if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed.' mark this all you that disobey Christ's and the apostle's command also.

In 1 *Tim* 3:1. This is a true saying, 'if a man desire the office of a bishop, he desires a good work:' so now you bishops and elders, who say the scripture is your rule, come and be tried by this scripture, you that desire this office, this good work.

First. 'A bishop must be unreprouable and blameless; are you so?

Secondly. 'He must be the husband of one wife, watching, sober, modest, given to hospitality, apt to teach:' now mark, are you found in these practises? let your fruits and the consciences of people speak.

Thirdly. 'Not given to wine, no striker, [mark, no striker nor persecutor,] not given to filthy lucre, but gentle, no flatterers, not covetous;' so consider, you bishops in Christendom; are you not strikers, not given to wine or filthy



lucre [money]? Are you gentle and not covetous, nor fighters? Let the country and your consciences, and your fruits speak, and God and the scripture judge.

Further, a bishop must be one that can rule his own house honestly, having children under obedience with all honesty; for if he cannot rule his own house, how shall he take care for the church of God. He must not be a young in the Lord, for fear that he becomes puffed up in pride; he must also be well reported of them which are without, for fear that he fall into rebuke and snare of the devil.

And now come try yourselves, you bishops, by these scriptures; do you rule your own house well? Are your children under obedience with all honesty? Look into your families; are you not fighters or strikers? Are you not covetous, and given to filthy lucre? If you cannot rule your own house well, how can you rule the church of God? Let the prisons testify if you priests and ministers are not covetous; and are you and they of a good report without? How can that be, when you take people's goods from them, and cast them into prison, that do not hear you? Does not this bring a bad report upon you?

And does it not show that you are puffed up, and that you are fallen under rebuke, and the snare of the devil; let your consciences, and your fruits, and the prisons, and them that are without, and the scripture speak, which you call your rule to be tried by, and God and Christ judge.

Likewise, deacons must be grave and honest, come, let the deacons be tried by scripture also, not double-tongues, (they must not be double-tongued, take notice) not given to wine nor filthy lucre, (mark the deacons), having the mystery of faith in a pure conscience; likewise their wives must be honest, not evil-speakers, but sober and faithful in all things; come, try your wives here, you bishops and deacons. And likewise, you deacons, you are to be the husband of one wife, as the bishops must, to be the husband of one

wife, and such as can rule their children well, and their own household; so mark, and look into your households, and among your children, and see how they are ruled. But you bishops, whether papists or others, who not only tie yourselves from marriage, but also forbid it to priests and bishops, how do you succeed the apostles or those primitive bishops therein? do not you do worse? Is not that contrary to the apostle's doctrine, who calls it the doctrine of devils to forbid marriage, 1 *Tim* 4:1-3, and does not the apostle tell you, you must hold the mystery of faith in a pure conscience; and is it not your principle, that people must carry about them the body of death and sin to the grave? Then you cannot hold the mystery of faith in a pure conscience, which is the gift of God, that purifies the heart, in pleading for that which does defile it, term of life.

And the apostle said, 'let them first be proved, (namely, bishops and deacons), then let them minister, if they be found blameless.'

Now you bishops and deacons, are you blameless from filthy lucre, and from covetousness, and no fighters or persecutors? Are you blameless concerning your children, wives, and families? Are you blameless to them that are without? Are you blameless concerning your tongues? Are you blameless in being able to teach, and in watching, and sobriety, and hospitality, and blameless of evil speaking, and not given to much wine, and unreprouvable in these things? For the apostle said, first you must be proved concerning these things, and then to be approved if you are found blameless of these things, else by the apostle's doctrine you are not to minister, and you that are found in these things, cannot be the successors to the apostles.

So let your houses, your families, your lives, your fruits, and the jails, and the scriptures speak, and the people that are without, and God and Christ judge, whether you are clear from these things which the apostle reprove.

And the apostle who desired others to follow him, as he followed Christ, and mark them for their examples, who coveted no man's silver, gold, or apparel,

and eat no man's bread for nothing; but can you priests say so, that have taken goods from people, and cast them in prison, and have done no work for them, and they had nothing from you; is not this eating other's bread for nothing? But the apostle tells Timothy be an example unto them that believed, (that is, to the church), he was to be an example in word and in conduct, and an example in love, and an example in spirit, and an example in pureness, for in so doing he both saved himself and them that heard him. *1 Tim 4:12*. So try yourselves here by the apostle's command, and see what example you give.

And in *1 Tim 6:5* the apostle said to Timothy of such who suppose that godliness is a means of gain, 'from such withdraw yourself;' What do you think of this you preachers? If you had no financial gain, would you preach to anyone? Then do you not use your *godliness* to obtain financial gain. From such persons the man of God must be separated; and is not this to measure religion by riches? Try yourselves by this scripture.

But the apostle said, 'godliness is great gain,' if a man be content with what he has, for nothing we brought into the world, and it is certain we shall carry nothing out, and therefore, having food and raiment, let us therewith be content; for those who will be rich in this world fall into temptation and snares, and many foolish and noisome lusts, which drown men in perdition and destruction.

And now measure yourselves you bishops and priests, and professors, and see if you be not fallen into these temptations and snares, and many noisome lusts, and drowned in perdition and destruction, who have disobeyed the command of Christ, which is, 'freely you have received, freely give;' so there is not to be a looking after gain then, which the man of God is to separate himself from them that do: 'for the desire of money is the root of all evil, which while some lusted after, they erred from the faith, and pierced themselves through with many sorrows; but you man of God flee these things, and follow after righteousness, faith, love, patience, and meekness.'



Now here you may see what the man of God must flee from, and what he must follow after; but come measure yourselves you that teach for money, and are lovers of money, and others, do you not possess the root of all evil, lusting after money in your hearts. Are not you pierced through with many sorrows? Hav not you erred from the faith that gives victory? Do you not even say, victory from the body of sin and imperfection on this side the grave is impossible? Have you not erred from the command of Christ, which said, 'freely you have received, (without charge) freely give, (without pay)?' Come try yourselves by the scripture, which you say is the rule, whether your actions are not found disobedient to Christ's command, and the apostle's doctrine and charge to Timothy, the man of God.

And in 2 *Tim* 3, the apostle tells Timothy, that in the last times perilous days should come, that men should be lovers of their own selves, covetous, proud, boasters, cursed speakers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, intemperate, fierce despisers of them which are good, [mark, fierce despiser sof them which are good,] traitors, heady, high minded, lovers of pleasures more than lovers of God, [mark,] having a form of godliness, but have denied the power thereof, therefore, from such turn away, [mark,] for of this sort are they which creep into houses, leading silly women captive, laden with sins, and led away with divers lusts, ever learning, but never able to come to the knowledge of the truth; and as Jannes and Jambres withstood Moses, so do these resist the truth, men of corrupt minds, reprobate concerning the faith; but they shall proceed no further, for their madness shall be manifest to all, as their's was.

Now come you priests and professors, and all others called christians, measure yourselves and try yourselves by these scriptures; are not you lovers of yourselves, and covetous, and proud boasters. Do you not curse and disobey parents? Are not you unthankful and unholy, and do not you plead for unholiness as long as you live, and say there is no overcoming the body of sin here? Are you not covetousness of money, even seizing people's

goods for tithes? Are not you to be turned away from, according to the apostle's doctrine? Have not you been false accusers, and intemperate, and fierce despisers of those who are good? Are not without natural affection, when you imprison so many for your bellies, and make so many fatherless and widows, such as you did no work for? Is not this without natural affections? Do you not put on a show of godliness, professing Christ's, the prophets', and apostles' words? Do not you deny being in the power and spirit of the Holy Ghost that the prophets and apostles were in? Do not you keep people always learning, and leading them, so that they may be always paying you, yet they are never able to come to the knowledge of the truth? Is not this a sad learning, and a sad leading? Are not you and your people laden with sins and many lusts? Do you not tell the people that both you and they must carry the body of sin, death, and imperfections to the grave? Are you and your people not burdened with your body of sin? Is not this a heavy load to carry their entire life to the grave, and there to be buried altogether with it, where there is no repentance? Do not you keep your people always learning, always under your teaching, that they may be always paying, and resist the truth, like Jannes and Jambres, who resisted Moses? Are you not reprobates concerning the faith that should give victory over the load of sin? Is not your madness seen here, as Jannes' and Jambres' was? Is not the apostle's doctrine to be obeyed now, as then, who said **'turn away from all such,' though you may have a form of godliness, yet deny the power thereof,** as they did in the apostle's time. For has not the highmindedness appeared, and your loving pleasures been manifest to those who are in the power of God, and turn away from you? Try yourselves by the scripture, and let God and Christ judge.

And the apostle said, *2 Tim 4* he instructs Timothy to preach the word 'in season, and out of season.' Come, professors and priests, measure yourselves by this; in season, may be you will say, is when the sun shines, and out of season, is when there is a storm; but there is more need to look after the sheep when the storm is, than when the sun shines; for when there is a storm, is there then not most need? So try your practice by the scripture.



Demas forsook Paul to embrace the world; and have not many done like Demas herein? Let that of God in your conscience speak, and God and Christ judge.

And the apostle tells Timothy ‘flee from all youthful lusts, and follow after righteousness, faith, love, peace with all them that **call on the name of the Lord with a pure heart.**’ Come, try yourselves by this scripture, and if you were found according to Paul's exhortation, it would be well; but do you minister to such people as call upon the Lord with a pure heart? Do you believe there are any such people now, who call upon the Lord with a pure heart? Is this not contrary to your principle and belief, who say people must carry a body of sin and death to the grave. We never read in the scriptures that ever Christ or his apostles preached up such a doctrine, that people must carry a body of sin and death, and imperfection to the grave; instead they preached up holiness, pureness and perfection; and told them to be perfect, and to follow the apostles, and to walk as Christ walked.

And Paul writes to Titus of the qualifications of bishops and elders, how that ‘they must be unreprouable, the husband of one wife, having faithful children, who not accused of dissipation; [mark,] neither insubordinate; for a bishop must be unblameable as God's steward, not forwardnot self-willed, not quick-tempered, not given to wine, not violent, not greedy for money [filthy lucre];’ measure yourselves with your rule, the scripture, and see whether you are not given to filthy lucre; ‘for,’ said the apostle, ‘there are many disobedient and idle [vain] talkers, chiefly of the circumcision.’ Now this circumcision was a command of God; this outward circumcision they cry up, and leave the circumcision of the heart; but the apostle said, ‘whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake; one of themselves, even one of their own prophets said, the Cretians are always liars, evil beasts, slow-bellies; this witness is true, therefore reprove them sharply, that they may be found in the faith.’



So you see here, what and who must be reprov'd, and how these money motivated prophets can speak one against another, and call them liars, evil beasts, and slow-bellies; and is it not the practice of such now, that are found in these steps, and such now as teach for filthy lucre, as can cry up outward commands and the letter, and make a mock of the spirit's moving and leadings. So we see these could cry up circumcision, an outward command, for filthy lucre's sake, as many do now talk of the letter [the Bible] , but cannot endure to talk of the light, and Christ being manifested within, and will not come to the light for fear that it should reprove them; but it is their condemnation. For they profess they know God, but by works they deny him, and are abominable, and to every good work reprobate, see *Tit 1* and examine yourselves by it. And Paul tells him, 'in all things showing yourself *to be* a pattern of good works; in doctrine *showing* integrity, reverence, incorruptibility.' So now, do you prove yours, and see whether you are found such examples in such works and uncorrupt doctrine; for as James said in Chapter. 2 'as the body without the spirit is dead, even so faith without works is dead,' Now this faith purifies the heart and gives victory, and without it people cannot please God; and this faith works by love.

So you that deny overcoming sin and evil, and the body of sin and death on this side the grave, have not this true faith which gives victory, and in *1 Pet 5* 'he writes to the elders who was also an elder, that they should feed the flock of God, not by constraint, but willingly; not for filthy lucre, but of a ready mind, not as though you were lords over God's heritage, but that you be examples to the flock.' Now mark, and come and try yourselves, you priests and teachers of Christendom, and elders; do not you feed your flocks for filthy lucre's sake? Are there any among you that don't act as lords and masters over God's heritage; yes, and have the title *father, teacher, master*, though it is contrary to Christ's command, as in *Mat 23:6*. So look in all your bishopricks, popedoms, and other jurisdictions, and see if you do not feed your flocks for filthy lucre's sake, and not willingly and freely, as Christ commands; and see if you have not lost the example of the ministers and elders, whom the Holy Ghost made overseers. Is it not the true succession of

all Christ's ministers to be in the Holy Ghost, as the apostles were in; try yourselves by the scripture, as you see in 1 *Pet*1:12.

And in 2 *Pet* 2 there you may see how Peter describes the false teachers and false prophets, and how ‘many shall follow their damnable ways, by whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandize of you, whose judgment lingereth not, and their damnation slumbereth not,’ he compareth them to the ‘fallen angels, whom God spared not, that had sinned, but cast them into hell, and under the chains of darkness to be kept unto damnation;’ and compares them to Sodom, and the old world that was destroyed, ‘who walk after the flesh, and the lusts of uncleanness, and as natural brute beasts, &c. having eyes full of adultery, that cannot cease from sin, beguiling unstable souls; they have hearts exercised with covetousness, &c. which forsaking the right way, have gone astray, following the way of Balaam, who loved the wages of unrighteousness;’ mark, and try yourselves by this scripture. ‘They are wells without water, and clouds that are carried away with the tempest up and down, to whom is reserved the blackness and darkness; for in speaking the high swelling words of vanity, they beguile with wantonness through the lusts of the flesh, them that were clean escaped from them, who are wrapped in error,’ mark, in error, a sad wrapping, promising themselves liberty, and are the servants of corruptions; for of whomsoever man is overcome, even to the same is he in bondage, but it had been better for them never to have known the way of righteousness;’ but the proverb is come upon such, ‘the dog is turned to his vomit, and the sow that was washed, to the wallowing in the mire again.’

So come, try yourselves, you teachers, by this chapter, who say you have not the same power and spirit the apostles had, see if you be not found in these practises, who shall receive the wages of unrighteousness, as they who count it pleasure to live deliciously for a season. They are a spots and blots, delighting themselves in their deceivings, in feasting with you. So you may see these would creep among the church, and such in their very works deny



the Lord\* that bought them; as now many will say, that Christ did not die for all men, and what is this but to deny the Lord that has bought all men? Although all men do not live to him that believe it, yet 'he tasted death for every man;' and you may see those false teachers and prophets, they had high swelling words, and a profession, but their life was quite contrary to Christ and the apostles.

\*their works denied the Lord – means their works showed that Jesus was not their Lord, controlling their thoughts, words, and works.

So all you that profess the scripture to be your rule, come try yourselves by it, and see whether you be found in the life and practice of the apostles, or these false prophets, which they declared against; for the good words you may get, and the sheep's clothing, but out of the sheep's nature and life, but try yourselves by *2 Pet 2*, throughout, whether you walk in the apostles' steps and doctrine, or in the ways of such as they testified against. And in *1 John 2* there you may see how he describes the false prophets and antichrists, who said then, 'they had come already,' and therefore exhorted the saints to keep to the anointing within them, which they had received from God, and they needed not that any man should teach them, but as the same anointing does teach them, and as it did teach them, they should continue in the Father and the Son, and these things have I written, concerning them that seduce you: so seducers, deceivers, false prophets, and antichrists, drew people from this anointing within, being gone out from it themselves, though they might keep the sheep's clothing, and outside profession, and the prophets' Christ's and the apostles' words, but resisted the Holy Ghost, like the Pharisees and chief priests; and then they might say, as you do now, that they had not the same Holy Ghost as the prophets and apostles had. And John said, 'whosoever abides in Christ sinneth not, neither can he, because the seed of God remains in him;' but do not you say, they must sin while they live upon the earth, and carry the body of sin and death to the grave; and is not this contrary to John's doctrine; but John said,



‘everyone who has this **hope** in Him **purifies** himself, just as He is pure.’ But don’t you say that you cannot be pure on this side the grave, and there is no overcoming of sin on this side the grave; and is not this opposite to John’s doctrine again. So what is your profession of the scriptures worth when you profess in a hope that cannot purify; is your hope a hope that will perish? John said, ‘little children, let no man deceive you, he that practices righteousness **is righteous**, just as He is righteous,’ mark, *is righteous*; “is” means the present time, before they go to the grave. Do not you deceive people, telling them they cannot be righteous themselves, but must have and carry that unrighteous body of death and sin to the grave.

And John said, ‘whosoever hates his brother is a man-slayer, and no man-slayer has eternal life abiding in him, and he that hates his brother is in darkness, and walks in darkness, and knows not where he goes, because that darkness has blinded his eyes.’ And do not you hate your brethren for whom Christ died, when you persecute and cast them in prison to death, and spoil their goods; come, try yourselves by the scriptures, and by *2 John 3*, for Christ that tasted death for all men, he gives a command to love one another, and to love enemies. To love those who return their love, this was the Pharisees’ love, which they had in their outward profession without life; but come and try yourselves, you teachers and professors in Christendom, by the scriptures that you say is the rule, and see if the scriptures will not find you to be murderers, and that you have not eternal life abiding in you, as the saints had, that loved God, Christ, and one another, and enemies. And in the third epistle of John, he said, ‘because for his name’s sake,’ namely, Christ’s, ‘they went forth and took nothing of the Gentiles;’ and now mark, do you not take from others, even those who do not come to your church. The apostles that went forth for Christ’s name’s sake, took nothing when they went forth among the Gentiles, but do not you take of them [Quakers living in their geographic parish], whom you call heretics, and deceivers, and deluded ones, which maybe walk more in the life of Christ than yourselves? Do you not force them, or sue those who do not give you tithes? The apostle said, they were ‘not to eat with such as walk disorderly;’ where

did ever the prophets or apostles take maintenance, or force a contribution of maintenance from those, who they called antichrists and deceivers, and heretics, or deluded ones? Let us see where the scripture gives you a rule for this. Where did ever the Jews take tithe-pigs? Were not swine unclean by the law, which you justify their seizure; or tithe-geese, or tithe-foals?\*

Though the Old Testament law included ordinances that gave tithes to the priests, yet the New Testament gospel said, ‘freely (without pay) you have received, freely (without charge) give:’ And if you priests say that you are of the tribe of Levi, and if you are of the tribe of Levi, how is it that you take of so many sorts of people to make priests of; for the Levitical priests were all of one tribe, but yours of many; but Christ who came of the tribe of Judah has ended that priesthood that came of Levi's tribe, and the law by which they were made, and the commandment that first gave them tithes.

\*The priests of the English parishes insisted on collecting 1/10 of everything, (animals, grains, crops, etc.), produced from all in their geographic parish, which was enforced by laws requiring all to contribute to the parish. There were also special assessments for repairing the buildings of the sects. Even if people were attending a different sect meeting than the government sanctioned parish, they were still forced to pay. This was the practice of the Episcopalians and Puritans of England, and to a lesser degree the Presbyterians in Scotland.

And the apostle said, ‘Look to yourselves, that we do not lose those things we worked for, but that we may receive a full reward; whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son.’ Mark, *has them*; ‘if anyone comes among you, and does not bring not this doctrine, do not receive him not into your houses, neither say to him God speed; for he that tells him God speed, is a partaker of his evil deeds;’ for how can one say God speed to anyone that is without the Father and the Son, and transgresses, and does not abide in his doctrine, though he may have a great



profession of Christ and the apostle's words, and yet has not seen Son nor Father, which is the substance of all.

Therefore come you priests and professors, try yourselves; do you have the Father and Son? Do you abide in the doctrine of Christ, 'freely (without pay) you have received, freely (without charge) give?' try yourselves by the scriptures, and the 2nd epistle of John, and let God, and Christ, and the scriptures judge.

And the apostle Peter said, 'through covetousness shall they with feigned words make merchandize of you,' namely, the people. Now consider how many sorts of religions there are, and the priests and the teachers thereof, that have made merchandize of the people, has there been in Christendom since the apostles' days, *2 Pet 2:3*.

'But the merchants of the earth shall weep and wail over her, (namely, Babylon) for no man shall buy her ware any more.' *Rev 18:11*.

And Peter said in *2 Pet 3:3*. 'first understanding that there shall come in the last days mockers, which shall walk after their ungodly lusts;' and have we not sufficiently experienced this, both from the leaders and hearers, who have mocked at the spirit of God, which should mortify their lusts, and at the movings of the spirit of God, and yet make a profession of the scriptures, which no prophecy of it came in the old time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost. You are not in the same moving of the same Holy Ghost, only professing the words that were given forth by it; you mock at it, where it is manifested in life and power, and say there is no having the same Holy Ghost now days, as the apostles had. But the Holy Ghost leads into all truth now, just as it did in the apostle's days, where it is received and not resisted, like your forefathers resisted. No one can come into all truth but by it, though they may have all [even memorized] the scriptures given forth from the Holy Spirit, from Genesis to Revelation.



And Jude in his general epistle warns the church of deceivers, and tells the saints ‘earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness,\* and denying the only Lord God, and our Lord Jesus Christ;’ which are compared to the ‘angels that kept not their first state, but left their own habitation, whom he has reserved in everlasting darkness, under chains, unto the great day;’ and they are compared unto Sodom and Gomorrah, ‘that followed strange flesh, that were set forth for an example, and to suffer the vengeance of eternal fire;’ and are compared to such as God had delivered out of Egypt, ‘whom God destroyed, that believed not;’ which are called ‘filthy dreamers, that defile the flesh, and despise government, and speak evil of dignities, and speak evil of those things which they know not; whatsoever things they know, they know naturally as brute beasts, without reason, in those things they corrupt themselves.’

\*The New International reads: *who turn grace into a license for immorality*. This is exactly the posture of today’s Bible-believing sects, who say, all your sins: past, present, and future are forgiven; nothing is require of you but to believe in Jesus, which so do the demons, but they fear God considerably more than today’s Christians, for they tremble, falling down at his feet, begging for mercy.

You may be thinking: but I don’t deny the only Lord God, and our Lord Jesus Christ. Neither do the demons deny him; but these ungodly men claimed to be Christians and were in the midst of them, while denying that Jesus Christ was truly their Lord, having come and taken up residence in their flesh, to command their thoughts, words, and deeds – as a true Lord would control any of his true followers.

Now consider you elders, and teachers, and professors; you that say, that

neither yourselves nor others have the same spirit, and Holy Ghost, and power that the apostles had now in your days; then is not what you know, all hearsay and reading, [rather than having learned from master]? In your man-learned doctrines do you not corrupt yourselves, by pleading for the body of sin and death to the grave? By this, are you not pleading for what defiles your flesh, and are you not speaking evil of that dignity [the Spirit of God] which should work it down? Have you not made a mockery of the grace of God, which brings salvation, which teaches the saints, and has appeared unto all men? For faith and grace is not based on reading and hearsay; faith is authored by Christ and is the gift of God. Was it not, and is it not well for the saints to contend for the faith which Christ is the author and finisher of in them, which is God's gift, and purifies their hearts, which brings them to have access to God? Is it not good to contend for this faith, the work of Christ in their hearts, seeing such that turn the grace of God into a license for immorality, and in their works deny the only Lord and our Lord Jesus Christ, though in words they may profess him, whose ways are like Sodom, and the angels that left their first habitation, and to the children of Israel, that after God had delivered them out of Egypt, believed not, whom God destroyed; therefore it is good for the saints to contend for the faith and grace of God, that comes by Jesus, which saves them, and brings their salvation, seeing there is so many that turn the grace of God into lack of restraint, and argue for their body of sin, and death, and imperfection to the grave, and walk despitefully against the spirit of grace, and seeing so many speak evil of those things they do not know, and deny the power and spirit the apostles had, which would give them knowledge, for what they know they know naturally as brute beasts, the worst sort of creatures. Now are not all your languages [Hebrew, Latin, and Greek taught in colleges of divinity] natural, and learning naturally? Did they not begin at Babel? Did not Pilate and the Jews set them on top of Christ's cross when they crucified him? Does not the beast and the whore, (mentioned in the Revelation), have power over the tongues, the beast with horns like a lamb, and whore that sits upon the waters? Are not the tongues called waters? But Christ is risen



above them, and all natural things; and may not a parrot be taught to speak any language? Isn't everything that you know, learned naturally,\* that say, you have not the same power and spirit of God, and Holy Ghost as the apostles had? pray you come, try yourselves, and measure yourselves by this scripture, and see if you be not found in these practises, that Jude warns the church of; for how can you know spiritually, that deny the light that shines in the heart, to give the knowledge of the glory of God in the face of Christ Jesus, who mock at this light, and call it natural, and the Quakers' idol.

\*Natural learning from colleges, books, Bibles, and hearsay vs. being taught by Jesus, and being taught by the Holy Ghost, and taught by the anointing you have received, and being taught by grace to deny ungodliness and worldly lusts, and how to live soberly, righteously, and godly, in this present world.

And don't presume you are being taught when reading the Bible, for the letter kills, but the spirit gives life. When you are taught by the Spirit of God, you hear the Voice of the Lord speaking to you, in your own language, about your personal, specific, and unique defects in your heart, which are exposed, shown, and then removed, providing you acknowledge the Voice as truth and coming from God. You must hear and obey the spoken word from the Spirit: **The words that I speak to you are spirit, and they are life-giving.** John 6:63 **The letter kills, but the spirit gives life.** 2 Cor 3:16

And further the apostle Jude said, 'Woe be unto them, for they have followed the way of Cain, and are cast away by the deceit and error of Balaam's wages of unrighteousness; these are spots in your feasts of love, when they feast with you, without all fear feeding themselves, clouds without water, carried about with winds, corrupt trees without fruit, twice dead, and plucked up by the roots, they are the raging waves of the sea, foaming out their own shame (and have we not seen you rage sufficiently?)



they are wandering stars, to whom is reserved the blackness of darkness forever; these are murmurers, complainers, walkers after their own lusts, whose mouths speak high swelling words of vanity, having men's persons in admiration because of advantage, (**mark**, there is the ground of their preaching), but beloved, remember the words which were spoken before of the apostles, and of our Lord Jesus Christ, how that they told you, that there should be mockers in the last times, which should walk after their ungodly lusts (these are makers of sects, fleshly, having not the spirit) of some have a compassion, in putting a difference, and others save with fear plucking them out of the fire, and hating even the garments spotted by the flesh.'

And now come you professors and teachers, and try yourselves by these scriptures. Do not you plead for the body of death and sin to the grave? Does not that spot the flesh? Do you not enjoy the admiration of other men due to your advantage or the prestige of your position? Are not you wells without water, the living water, and wandering stars from one thing to another, and trees without heavenly fruit, that say you have not the same spirit and power the apostles had? Are not some of you, (I fear), twice dead and plucked up by the roots, unable to grow? Have you not gone in Cain's way of persecuting, and Balaam's way for the wages of unrighteousness, contrary to Christ's command, 'freely (without pay) you have received, freely (without charge) give?' Please try, and see if you are not found in Balaam's error, and these evil practises.

And have not you gone in Core's way, opposing the power and the spirit as the apostles were in? Did not the same oppose God's power and spirit in the apostles' days? Does the apostle not say, 'those who have the form of godliness, and not the power, from such turn away?' The apostle is saying to turn away from such that do not have the power, and spirit, and Holy Ghost, which the apostles were in. So try yourselves by these scriptures, and see whether you are found in the practice of the apostle, or are like those who he cried against here, having men's persons in admiration because of advantage, and makers of sects. Look how many sects there are among you

in Christendom; and what can you walk after other than your ungodly lusts, who say, you do not have the same spirit the apostles had to walk after, who plead for your carrying your body of sin, and death, and imperfection to the grave.

And also another scripture you bring in *Mat 28* 'go and teach all nations,' ...

Now consider, most sects will bring this; for Papists, Presbyterians, Independents, Baptists, and others, will bring this scripture for their call, and say, Christ tells his disciples, 'go, and teach all nations,'... But mark, do you go into all nations? Has Christ spoken to you, and told you specifically to go into all nations, as he told the apostles? If so, then you are disobedient. You have settled down in great bishoprics and parsonages, and are ready to jostle and thrust one another out to obtain a lucrative one for yourself; but will you go any further than a guaranteed fat parsonage or benefice provided by some magistrate or great person, or have a law to compel people to give you tithes. The apostles trusted the Lord, and went out without bag, and freely (without charge) as they had received, so did give (without pay) freely, but will you go any further than there is a fat benefice or parsonage? And if this is your *call*, as you pretend, why do not you go among the Turks, Tartars, Blacks, and Indians, and give unto them freely, as Christ gave himself freely, who had power to lay down his life, and take it up again? For he has tasted death for every man freely, and has enlightened every man with his heavenly divine light freely; and the grace of God which brings salvation, which appears unto all men, is given freely. So, 'if any man lack wisdom, let him ask it of God, he gives unto all men liberally, and without reproach,' *Jam 1:5*. And so Christ tells his ministers give freely, as they had received freely; so try yourselves by these scriptures, all you who neither obey Christ's command, nor do his work. And 'you believe there is a God, you do well, the devils also believe and tremble,' *Jam 2:19*; and so you may believe there is a Christ, but so did the devil, and you do well, to see that the devil's belief condemns you, for you must show the works of your faith and of your belief, that your heart is purified, that your faith is not dead. For a



dead faith will plead for a body of death and sin to the grave; but the living faith, the gift of God, is the victory over it, and does purify, through which faith there is access to God, and in that faith you will please God, which the saints now contend for, which Christ is the author of. And, 'He that said he remaineth in Christ, ought even so to walk, even as he walked.' 1 *John* 2:6. 'And he that has the Son has life, and he that has him not, has not life; and he that believes in the Son of God has the witness in himself,' 1 *John* 5:10-12. 'and he that has the Son, has the Father.' So this is more than an outward belief, as the Pharisees had of God and Christ to come; or others now, that say he has come, but do not receive him freely into their hearts by faith.

And therefore, 'prove yourselves, examine yourselves, know you not your own selves, how that Jesus Christ is in you except you be reprobates.' So try and measure yourselves by the scriptures here, whether you be in the life and spirit of the prophets, Christ and the apostles, or in the spirit of the false prophets and teachers. This is in love to you all, that you may not sin out your time.

And Paul said, 2 *Cor* 12:17-18, 'Did I make a gain of you [or plunder you], by any of them whom I sent unto you? I have desired Titus, and with him I have sent a brother, did Titus make a gain of you, [or plunder you] of anything? Have we not walked in the self-same spirit? Have we not walked in the same steps?' Now come priests, try yourselves, don't you make a gain of people yourselves, and by those who you send among them? Do not you plunder the people? Do you walk in the same spirit that the apostles were in, and in the same steps? Let your practice, and that of God in your consciences, and the people, and the scriptures judge, for there is the succession. 2 *Cor* 12:17-18. And you may see in your own margin notes, such false teachers, who under a pretence of preaching the truth, sought only to fill their bellies, whereas the true teachers sought the people: and now come try yourselves by your own marginal notes in the beginning of 2 *Cor* and see which of these steps you walk in, and whether you seek the people, or to fill your bellies. And in the marginal notes upon 2 *Thes* such as lived idly of



other men's labors, were to be reproved sharply, whom, if they did not obey Paul's admonitions and command, they were to have no fellowship with them. So see and try yourselves, you priests and teachers, by your own marginal notes, and see whether you are not such as live idly on other men's labor, and so, are such as deserve not only to be reproved sharply, but to be such, as with whom the true church is not to have fellowship. And do not you think there are many Elymases now among you, that seek to turn people from the true faith, which Christ is the author and the finisher of, which purifies the hearts of people, by which faith they are justified, and by which faith they have access to the pure God? And will not Elymas plead for imperfection, and a body of sin and death to the grave, think you? Is not this seeking to turn people from the true faith, that gives them victory? But you Presbyterians, what has become of your directory that you made, and persecuted us for not following your directory, and not giving you money? And you Independents, what has become of your church faith book, which you made at Savoy, in eleven day's time; and then persecuted us because we would not follow your church faith book, and give you maintenance, as many others have done since, because we cannot follow their book worship. We told you then, and do now, the scripture is a better book than any you can make; and the spirit of Christ is a better directory than yours, who admit you do not have the same spirit as they who wrote the scriptures had, and yet you make books for people to worship by; may not Christ's words be verified upon you? 'If the blind lead the blind, both shall fall into the ditch.' But Christ is the author of our faith, and finisher, and not you; and the scripture is a better directory or creed, than any of you all can make, and the spirit is a better directory and leader, that gave the scriptures forth, than yours, which you have often said, you have not the same spirit that gave forth the scriptures, and yet will give forth directories, and creeds, and faiths, for other people, and persecute them for not believing, and not joining to it, and not maintaining it, and you that held it up. Now the scriptures were given forth to be believed, fulfilled, and practiced, and read; and the church was charged by the Lord to read it, as you may see in *Col*

4:16, and 1 *Thes* 5:27, and the law and the prophets were to be read and fulfilled; so we say, read them, and believe and practise them, and wait upon Christ, who fulfills them, and by his Holy Ghost leads into all the truth of them; and obey the spirit of God, by which you may know the things of God. And in *Neh* 19:20 it is said, 'You gave them your good spirit to instruct them.' But you may see how they rebelled against it, and rebelled against his prophets that walked in his spirit.

And in *Acts* 7:51, you may see the stiff-necked professors and uncircumcised in heart and ears, always resisted the Holy Ghost, as your fathers did, so do you; and these were rebels against the Holy Ghost, who rebelled against the prophets, rebelled against Christ, rebelled against the apostles. Yes, I say they rebelled against Christ who was conceived by the Holy Ghost; and the apostles that were in the Holy Ghost, they also rebelled against the church that had fellowship with them in the Holy Ghost, they rebelled against the martyrs, and those who kept the testimony of Jesus, the spirit of prophecy; and these rebels were of the beast, and the whore, the false church, antichrist, and the false prophets, deceivers and teachers that preach for filthy lucre, and for means, that minded earthly things, and served not the Lord Jesus Christ, but their own bellies, and preach people to themselves, or parties, and not to Christ, but make a prey upon them. And these rebels were those who always persecuted the true church, and the prophets, and Christ, and the apostles, and the martyrs, and quenched the spirit, and grieved and vexed it, both in themselves and others, though they may get the form of godliness, but deny the power thereof; and these that rebel against the Holy Ghost, and resist it, are such as hate the divine and spiritual light of Christ, and will not come to it in themselves, for fear that it should reprove them, because their deeds are evil; and these that rebel against the spirit, are such as turn from the grace of God into wantonness, and walk despitefully against the spirit of grace; and these that rebel against the spirit, say, that Christ the heavenly man, has not enlightened every man that comes into the world with a heavenly light; and these also say that the grace of God which brings salvation, and which has appeared unto all men, they say, it is not



sufficient to teach and to bring salvation to all, and say it has not appeared to every man, contrary to God and the scriptures, who say, that his grace is sufficient; and these rebels say, that Christ has not tasted death, nor his blood shed for all men; and these are the makers of sects, and bringers of people on heaps, that resist and rebel against the Holy Ghost, in which holy spirit the saints fellowship is; and though the prophets, Christ and the apostles testify against such as preach for filthy lucre, and for hire, yet those who rebel against his spirit will have it, and compel people to pay it, though it be contrary to God and his prophets, Christ and the apostles' testimony; and though Christ commanded his ministers or messengers 'freely you have received, freely give,' yet such as rebel against the Holy Ghost, and resist the good spirit of God, as all their forefathers did, will force people to give it them, and they themselves will take it, contrary to his command, and imprison and persecute them that will not give it them; and those who rebel against and resist the Holy Ghost, though they may have all the form of godliness from Genesis to the Revelation, they will never bring people to heaven, nor to God, nor Christ, but like their forefathers, the Pharisaical Jews, shut up the kingdom of heaven from men, neither enter in themselves, nor allow others. Among them is found all the blood of the prophets, and Christ, and the apostles, and the martyrs from the foundation of the world unto this day. Among such, and by such was our Lord and Saviour slain; and these are the great professors of God and Christ, prophets and the apostles, and the scriptures with their lips, but their hearts are afar off from God and Christ. Such resist the Holy Ghost and rebel against it, although they may well admit that they do not have the same spirit and power the prophets and apostles had, and that have not heard God and Christ's voice. If such will try themselves by the scriptures, they may see that neither the scriptures nor the Holy Spirit is their rule for their life and practice; for those who rebel against the spirit of God, and resist the Holy Ghost, rebel against God, his prophets, Christ Jesus and his apostles, and his people to this day. Although they make a profession of the words given forth by the Holy Ghost, and find fault with their forefathers for persecuting the prophets, Christ, the apostles, and the martyrs, yet they follow their forefathers in their persecuting spirit,



and are direct heirs to them, following them in their succession, the birth of the flesh, that will persecute him that is born of the spirit, while making a profession of the scriptures given forth by the birth of the spirit, and yet rebelling against the spirit, and resisting the Holy Ghost, which moved all the holy men of God to speak forth the scriptures. The same Holy Ghost is the key to open them again; and those who are in the Holy Ghost, are in the succession to the spirit that the apostles were in. Those who are in the Holy Ghost, are in the succession to the church-fellowship that was in the primitive times, and are in the succession of praying in the Holy Ghost, and comfort of it, and the succeders of feeding the flock, and the overseeing it in the Holy Ghost that the apostles were in. Those who are the spiritual successors of the apostles, are in the Holy Ghost that leads them into all truth, as it led the apostles into all truth.

And in *Ezek 22:25-31*, to the end, 'there is a conspiracy of the prophets in the midst thereof, like a roaring lion ravening the prey, they have devoured souls, they have taken the riches and precious things, they have made many widows in the midst thereof, (namely, Jerusalem), her priests have broken my law, and have defiled my holy things, they have put no difference between the holy and the profane, the clean and the unclean,'.. and I am profaned among them, her prophets have daubed with untempered mortar, seeing vanity and divining lies, saying, thus said the Lord, when the Lord has not spoken; the people of the land have been violently oppressed by spoiling and robbing, and they vexed the poor and the needy; yes, they vexed the poor against his right; I sought for a man among them that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.'

Now consider this, you priests, prophets, and professors in Christendom, try yourselves, and see if you are not found in this spirit as these priests and prophets were in under the law? Have you not broken the gospel and the command of Christ, as they broke the law? Have you not made many widows and fatherless by casting in prison for your tithes? Have not you

said, thus said the Lord, and the Lord never spoke to you? Have not you been like ravening lions for your prey? have not you vexed the poor and needy, and stranger by oppressing and spoiling? and is not this contrary to the gospel and Christ's command, who said, 'freely you have received (with charge), freely give (without pay).' So measure yourselves and your practice by this scripture.

And Christ said *John* 10, 'an hireling will flee because he is an hireling, and cares not for the sheep.' And has not this been fulfilled among the hirelings in this our age? and Christ said, 'the thief comes not, but to steal, to kill, and to destroy, but I am come that you may have life, and have it more abundantly, and all that come before me are thieves and robbers, but the sheep did not hear them, [mark,] did not hear them, and I am the door of the sheep, if by me any man enter in, he shall be saved, and go in and out and find pasture.' Therefore, come now and try yourselves by Christ's own words, who is the good shepherd, and has laid down his life for his sheep; and therefore what do you say about all them that have killed and destroyed about religion since the apostles' days, and say they have not heard the voice of Christ? Do not these people steal their words from their neighbors, and run, and God never sent them? Are Christ's sheep supposed to listen to thieves and robbers? Does not Christ enlightens every man that comes into the world? Is Christ not the door, and must not everyone that enters into his pasture, enter in by the light, or else how can they see the door without the light, which comes from him who is the life? For it is said, 'the light which shines in the heart, gives the knowledge of the glory of God in the face of Christ Jesus,' who is the door.' So they cannot enter into Christ the door, except by the light that gives the knowledge. So try yourselves, all of you that say Christ has not enlightened every man that comes into the world with a heavenly and divine light; how can you possibly see to enter the door without this light? See if by your denial of this light whether or not you are keeping people yet in darkness, among the hirelings, and thieves, and robbers, and from the good shepherd that lays down his life for his sheep,



and are climbing up some other way? But Christ's sheep hear his voice and follow him, who is the same today as yesterday, and so forever, though you say there is no hearing his voice now today.

And the apostle said, 'let no man judge you in meats, or drinks, or in respect of a holy day, or new-moons, or Sabbath-days, which are but a shadow of things to come, but the body is of Christ.' Now mark, for people to contend about such things, is to contend about shadows of things to come, and that which the kingdom of God stands not in, but the body is of Christ. So Christ and his body is to be minded, who is the substance of such things, that were figures, types or shadows of him; and he is to be minded, who is the head, and the substance, and life of all.

And further the apostle said, 'let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the head,' ...

Now consider this, all of you who say that there is no hearing of God's or Christ's voice now days, and say that you don't the same power and spirit the apostles had.

Therefore, come try yourselves by the scripture, which you say is your rule, are not you those who bear rule by your position with your pretended humbleness of mind, advancing yourselves into Christ, the prophets' and apostles' words, which you never saw in that spirit that gave them forth, and rashly puffed up in your fleshly minds. Now consider whether people must acknowledge the authority of those like the apostle cried against in his day, now in our days; I say, should those who hold Christ Jesus the head, to be their teacher, and their prophet, and their shepherd, whether they must support such as were cried against, yes, or no? The apostle further said, 'if you are dead with Christ from the ordinances of the world, why are you subject to the ordinances of the world as though you are still living in the



world: touch not, taste not, handle not, which all perish with the using, after the commandments and doctrines of men, which things indeed have a show of wisdom in a voluntary religion, &c. [mark,] a voluntary religion, then it is not the religion that is pure, which James speaks of.

Therefore, should we not in our age follow the apostles as the saints did in their age, and not to touch, taste, nor handle the doctrines of men, or commandments of men, which will perish with the using, though they may have a show of wisdom in a voluntary religion. Those who are not dead with Christ may follow such traditions and ordinances of men, and touch, taste and handle that which perishes with the using; but those who are dead and risen with Christ, cannot follow such things, as in *Col 2*. So try yourselves by this scripture whether you follow the apostles' doctrine, or such as he forbad.

And in 1 *Tim 4*, the apostle said, 'the spirit speaks expressly that some shall depart from the faith in the latter times, and shall give heed to the spirit of error, and doctrines of devils, which speak lies in hypocrisy, having their consciences seared as with an hot iron, forbidding to marry, and commanding to abstain from meats, which God has created to be received with thanksgiving of them that believe and know the truth; for every creature of God is good, and ought not to be refused, if it be received with thanksgiving, for it is sanctified by the word of God and prayer.'

Now come and try yourselves, all of you that forbid meats [meatless Friday's] and marriages [priests cannot marry], are not you those who the apostle prophesied of, and the spirit spoke of, that have departed from the true faith that the apostles were in and are in the spirit of error and doctrine of devils, which speak lies in hypocrisy, having your consciences burned with an hot iron. Are you not out of the belief and the truth that the apostles were in, and so see not the end of God's creating of his creatures, to be received with thanksgiving, who said, every creature of God is good, and nothing ought to be refused, if it be received with thanksgiving, for it is

sanctified by the word of God and prayer; so not sanctified to you that forbid them, neither do you know the end of God's creating them. 'Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. *Gal 6:7-8*.

Now come try yourselves all you teachers in Christendom, and look into your fields or vineyards, and see what you have there sown, and see what a great crop of corruptions and all manner of evils you may reap out of them; for you saying you have not the same spirit, and plough, and flail, and faith that the apostles had, then you cannot sow unto the spirit, by which you might reap life eternal; and though you may have all the scriptures from Genesis to the end of the Revelation, if you have not the same spirit as they had that gave them forth, you cannot sow to the spirit, neither are you successors of the prophets and apostles, except you are in the spirit that gave forth the scriptures. And the apostle said 'let every man prove his own work, and then shall he have rejoicing in himself only, and not in another.' So now try yourselves you priests and teachers, and prove your own work, and see what joy you have in it; to rejoice in another man's work, the prophets' or apostles', [taking joy by reading the scriptures about their joy] is not to rejoice in your own work, the work that God has wrought in you; and if you come to this, you must come to the light (as Christ said), to see whether your works are wrought in God, that you may have joy in him, and in yourselves in his spirit. Again the apostle said, 'Let him who is taught the word share in all good things with him who teaches.' *Gal 6:6*.

*Site Editor's Comment:* To be taught in the word, is not to be taught what the scriptures say, or someone's opinion of their meaning; but to be taught as the Spirit of God gives appropriate words to the speaker, tailored to the ears and hearts of his listeners. To be taught in the word, is to be taught by someone who, under control of the Holy Spirit, speaks the Word of God, as heard from God, as commanded by God to them to be spoken, at



that specific time, to those specific listeners; as is in 1 Cor 2:13, 'this is what we speak, not in words taught us by human wisdom, but in words taught by the Spirit, expressing spiritual truths in spiritual words. We would naturally want to share everything we had with someone who was truly teaching us words he was given by God to speak to us.

Now is not this the scripture which you bring for your maintenance? but what is this to prove your forced maintenance by, and to cast people in prison, if they will not give you tithes, or midsummer-dues, Easter reckonings, and the like; this was spoken to them that were taught in the word, not to them whom they did not teach, and to force from them: but you use to say, why do not they come, and hear? they may come if they will; did the apostles force a maintenance from any that did not hear them, and say, they might come if they would, and we have a law to compel it from you; if so, where is it written in the scripture, which you say is the rule? but in this your practice, have not you thrown away Christ's law and command, who tells freely to give, as they had received. But the apostle said, 'he that is taught *in the word*,' **he does not say, he that is taught in the letter;** John said, 'in the beginning was the word, and in him was life, and this life was the light of men, and this is the true light that lights every man that comes into the world:' and you that deny this light, do not you deny the teaching of the word, and call the light natural? and then in your account is not the word natural? therefore, how can you have the good things communicated to you, which do not communicate the good and everlasting things to people; and you see that the apostle would not receive of them that he did teach the good word to, but labored with his hands, that he might keep the gospel without charge, and show an example to all that succeeded him, neither would he use his power; but have you not gone beyond this power, and abused it; try yourselves. 1 Cor 9, Gal 6. And in Luke 8. 'and Joanna wife of Herod's steward, and Susannah, with many others, which ministered unto Christ of their substance.' Now this scripture, which you also quote to justify your gain of filthy lucre, proves nothing for your



solicited maintenance, for what they did, they did it freely. Christ never made a law to force people, or ever passed the collection bag around, or ever asked anyone, to give him and his disciples maintenance; if you say he did, show where it is written. Again, Habakkuk said in *Hab 2:9*, ‘Woe to him that coveteth an evil covetousness to his house.’ And therefore, take heed of this woe coming upon you, all you that covet an evil covetousness to your house, that you may set your nests on high, who have coveted and taken other people's goods that you have done no work for, be sure it will, except you repent. And in *Amos 6*, is it not said, ‘woe to them that chant, or sing to the sound of the viol, and invent to themselves instruments of music like David, that drink wine in bowls, and anoint themselves with the chief ointments, but they are not grieved for the affliction of Joseph.’ Now consider this you priests and professors, and others, and try your practice by this scripture, and whether you are not found in these practises, and putting far away the evil day, and approach the seat of iniquity? Are not you them that stretch yourselves upon your beds? Therefore see what judgments the Lord threatened should come upon such; and do you think the like judgments will not come upon you, that are found in their practises.

Therefore, do not profess the scriptures to be your rule, except you walk in the spirit, which was both leader and rule, to the holy men of God that gave it forth, and according to their example that gave it forth in life and practice; for if you do not, you are judged and reprov'd by the holy scripture, and the spirit of God and Christ, by which they were given forth.

***George Fox***

*Worcester Prison, the 11 th month, 1674*



Volume 5, *The Works of George Fox*, Doctrinal Books II, Continued

Text in Light Blue **or bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

## A LOOKING GLASS FOR THE JEWS

*Wherein they may clearly see that the Messiah has come, by the Prophets in the Old Testament, (more than sixteen hundred years since,) and the manifest testimonies since.*

*And also, they may see their own blindness and ignorance of their own Prophets, and of the Messiah unto this day.*

*By which my desire is, they may turn to him, that their eyes may be opened, that they may see him whom they have pierced.*

*—By George Fox*

Daniel was a man greatly beloved of God, who interpreted Nebuchadnezzar's dream; and Nebuchadnezzar's dream concerned himself, and the whole monarchy, (the head of gold,) and concerned the Persian monarchy, (the breast of silver,) and concerned the Grecian monarchy, (the belly and thighs of brass,) and concerned the Roman monarchy, (the legs of iron, and the feet of iron and clay); and the breaking of all these to pieces as the chaff of the summer threshing-floor, and the wind carrying them away, that no place for them was found; and it was the stone that smote the image of gold and became a great mountain that filled the whole earth? Is not this stone the Messiah? For Daniel said, 'whom you do believe as a prophet and beloved of God, in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed, Dan 2:44. [mark, in the days of these four monarchies,] and the kingdom shall not be left to other people, but it shall break into pieces and consume all these kingdoms, and it shall stand forever. The stone, which was cut out of the mountain without hands, it shall break into pieces the brass, and the clay and iron, the silver and the gold monarchies. Now

Nebuchadnezzar did say to Daniel, 'of a truth his God was the God of truth, and the God of gods, and the King of kings.'

\* The Jewish prophet, Daniel, wrote his prophecies 538 years before Christ.

So now, consider, was not Nebuchadnezzar beyond you in your belief? Did not the Messiah come in the days of these four monarchies, and set up his kingdom that has lasted sixteen hundred years [Fox wrote this paper in late 1600s] since? Have those four monarchies not been dashed in pieces by the stone, which should come in their days? Was not Daniel a true prophet, and Nebuchadnezzar's dream true about the four monarchies? Did not the God of truth reveal these secrets to him? So if you do believe that Daniel was a true prophet, and Nebuchadnezzar's dream true, and God revealed the secrets of it to Daniel, and the gold and silver, and brass, and iron, and clay monarchies were broken to pieces by the stone which should become a great mountain, and should fill the whole earth; then you must believe that the Messiah has already come. [Dan 2:44](#). Did not Nebuchadnezzar, in the vision of himself to be the tree which was hewn down, confess to the God of heaven, and extol him, and lift up his eyes to heaven, and bless and praise the Most High, and honor him that lived forever; 'whose dominion is an everlasting dominion, and his kingdom is from generation to generation.' Mark that, and see if you see this kingdom, which is everlasting and has dominion from generation to generation. See if you can see this in your generation? How can you see this, unless you come to this stone, and this kingdom, which God set up in the days of these four monarchies, which should never have an end? For you know, you had a kingdom [in Jerusalem] before those four monarchies, which had an end.\*

\*The end of the Jewish Kingdom was in 70 A.D. In the first of several Jewish rebellions against Rome, most of the Jews were massacred and the temple in Jerusalem was completely destroyed by the Roman Prince, Titus, in 70 AD. Titus, who later became emperor of Rome, was the son of the Emperor Vespasian. Josephus, a first century historian, wrote that 1.1 million Jews died and hundreds of thousands were forced out of the country and into exile and slavery.

In a later Jewish rebellion against Rome in 135 A.D., the Roman



Emperor Hadrian further destroyed Jerusalem and Israel. Cassius Dio, a second century historian, counted 580,000 Jews killed, 50 fortified towns and 985 villages destroyed, and all the remaining Jews exiled to countries throughout the Roman Empire and eventually scattered and re-scattered throughout the world.

Daniel in his vision, Dan 7:13, saw the kingdom of God, and saw one like the Son of man, and there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, and shall not pass away; and his kingdom shall not be destroyed. Now you know the Jewish kingdom has passed away. The saints (sanctified ones) are to partake of this new kingdom.

And Daniel heard one saint speak to another, 'how long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? He said to me, unto two thousand three hundred days, then shall the sanctuary be cleansed.' Dan 8:13-14. Now, compute this time, and number these days or years, and see in what time period you are. Dan 8.

In Dan 9 Gabriel the angel speaks to him, and tells Daniel that 'he was greatly beloved, and to give him skill and understanding,' ... And says to him, 'seventy weeks were determined upon his people, and upon the holy city, to finish the transgression, and to make an end of sin; [mark,] and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy; know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah, the Prince, shall be seven weeks, and sixty-two weeks,'\*... 'And after the sixty-two weeks shall the Anointed One be cut off or killed and shall have nothing belonging to Him. And the people of the other prince\*\* who will come will destroy the city and the sanctuary.' 'And he shall enter into a strong and firm covenant with the many for one week . And *in the midst of the week* he shall cause the sacrifice and offering to cease '... Now consider this, you Jews, and number you this time, the seventy weeks; and whether your Jerusalem was not built according to that number, and whether the Messiah did not come; and was not he cut off after the sixty-two

weeks? According to this time was not he cut off? Did you not cut him off, but not for himself [will have nothing or no one, or nothing belonging to him]? And did not the people of the other prince [Roman Titus, later to be Emperor] come and destroy your city, and cause your offerings to cease? Now number this time, and whether one which was called the Messiah did not come, according to these years, which you would not receive? And Isaiah calls him a Prince; but when he came, he confirmed his new covenant with many, and when he had offered up himself, he caused your offering to cease validity once for all.

\*The Messiah was to come  $62+7=69$  weeks= $483$  days or  $483$  years after the command was issued to rebuild Jerusalem by King Artaxerxes, in his twentieth year, or 444 B.C. This computes to 33 A.D., the calendar year of his entrance into Jerusalem and his death. Further detail on this prophecy's predicted year is available in the Preface to all Early Quakers Letters of Love to the Jews.

\*\*The *other prince* was the future emperor and Roman prince, Titus, in 70 AD; the son of the Emperor Vespasian.

In Dan 12:11-12, 'And from the time that the daily sacrifice is taken away [33 A.D.], and the abomination of desolation is set up, there shall be one thousand two hundred and ninety days. Blessed is he who waits, and comes to the one thousand three hundred and thirty-five days.' Now number you this time when it began, and when it ended;<sup>1</sup> and see that you may be partakers of this blessing. So I desire that you would see and number the time to the Messiah, the Prince, after the threescore and two weeks;<sup>2</sup> and whether you did not cut off one in that time that was called the Messiah, who was born of a virgin, called the Virgin Mary, according to Isaiah the prophet, who said in Isaiah 7: 'The Lord himself shall give you a sign; behold a virgin shall conceive, and bear a son, and shall call his name Immanuel.' Now number you the time in Dan 9 unto Messiah the Prince, and see whether or not a virgin had not a child, a son, whose name was called Immanuel, [see above calculation]. And also the saying of Isaiah the prophet<sup>3</sup> came upon you, 'go tell this people, hearing indeed, but understand not; and seeing indeed, but perceive not; make the heart of this people fat, and make their ears heavy, and shut their eyes; for fear that they see with their eyes, and hear with their ears, and



understand with their hearts, and be converted and be healed.’ Isa 6:9-10. Was not this your condition, when this virgin had a child, and when the Messiah came to you, according to Daniel's number, which was the sign the Lord gave you, a virgin should have a son, and his name should be called Immanuel, God with us; then you would not understand this with your hearts, nor see with your eyes, nor hear with your ears; but were shut up unconverted and unhealed to this day.

<sup>1</sup> For a meaning to the years, see Footnote 3 to Daniel 12 in this site's Clarified Bible.

<sup>2</sup> Sometime after the 62 weeks, (which occurred after the first seven weeks), which was the beginning of Christ's ministry, the Messiah was cut off or killed. He entered into a strong covenant with many for one week, and in the midst of that week, (he was crucified at 3 1/2 years, exactly in the middle of that time period), he shall cause the sacrifice to cease; Christ's sacrifice of his own life, being the everlasting sacrifice - none others being required or recognized by God - which terminated any validity to the old Jewish sacrifice.

<sup>3</sup> The Jewish prophet, Isaiah, wrote his prophecies 778 years before Christ was born.

‘Then said I, O Lord, how long? then said he, until the city be wasted without inhabitant, and the houses without man, and the land be utterly destroyed: the Lord shall remove men far away, and there shall be a great forsaking in the midst of the land.’ Isa 6:11-12. Do you not see that this has come upon you: ‘but in it shall be a tenth, and it shall return, and shall be eaten, as an elm tree, or as an oak, whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof.’ So when you have cast off your show, your outside leaves, you may see this tenth, and this holy seed, the substance of your figures and shadows.

‘For to us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called wonderful, counselor, god, mighty the eternal prince of peace; of the increase of his government and peace there shall be no end, upon the throne of David and his kingdom, to ordain



it, and establish it with judgment and with justice, from henceforth and forever: the zeal of the Lord of Hosts will perform this.' Isa 9:6-7.

Now consider this prophecy of Isaiah; whether this child was not born of the virgin, this son given, and came according to Daniel's number, and Isa 11, 'there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, and the spirit of knowledge, and of the fear of the Lord; and he shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins, ... And this root of Jesse shall stand as an ensign to the people, to it shall the Gentiles seek, and his rest shall be glorious.' Now consider, you Jews; is not this the Messiah spoken of, according to Daniel's number? who was of the seed of David? And now is he our people's ensign; and we, whom you call Gentiles, have sought, and found; and his rest is glorious to us.

And consider, in Isa 29 'The Lord has poured upon you the spirit of deep slumber, and has closed your eye, your prophets and your rulers, your seers has he covered.' Was not this so, when the virgin had a child, the Messiah, the Immanuel, when that sign was brought forth among you, according to Daniel's number? And was not the vision and the book, and the law and the prophets a sealed book to you, which spoke of Christ to you, that when the Messiah came, you did wonder, and stagger like drunken men, but not with wine or strong drink. Although you cannot rightly read the book of the law and the prophets, it being sealed up; yet you then and now draw near to the Lord with your lips, and your mouths do honor him, but have removed your hearts far from him: therefore the Lord said, 'behold, I will proceed to do a marvelous work among this people, a marvelous work and a wonder; for the wisdom of the wise men shall perish, and the understanding of your prudent men shall be hid.' Has not this been observed among you, concerning the Messiah, that sign, that a virgin should have a son? Therefore the Lord calls you in 'Isa 30:1, rebellious children;' when he says, 'woe to you rebellious children, said the Lord, that take counsel but not of me; that cover with

a covering, but not of my spirit, that they may add sin to sin.' For, had you been covered with the spirit, you would have seen the sign that God gave you, the virgin having a son, the Immanuel, who came according to Daniel's number. 'Therefore,' says Isaiah, 'said the Lord, write it before them in a table, and note it in a book, that it may be for a time to come, forever and ever; for this is a rebellious people, lying children, that will not hear the law of the Lord.' Isa 30:1,8-9. So here you may see what they were in Isaiah's days, and the rest of the prophets'; and you may see what you were in Moses' days, and the rest of the Judges; and what you were when the Messiah came: for did you not say to the seers, 'see not;' to the prophets, 'prophecy not to us right things, speak to us smooth things, prophecy deceit;' so you may see how you were against the prophets, and how you were all along from Moses to the Messiah.

In Isa 32, 'behold, a king shall reign in righteousness,' ... And is not this spoken of the Messiah? 'A man shall be as a hiding place from the wind, and a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land. And the eyes of them that see, shall not be dim; and the ears of them that hear shall hearken:' and this is witnessed by thousands, though you have ears and hear not, and eyes that see it not.

Isa 35 speaks largely of the Messiah, 'who has made the wilderness a solitary place, glad, and has confirmed the weak hands and feeble knees, and made the fearful heart strong, and opened the blind eyes and deaf ears, and made the lame man to leap, the tongue of the dumb to sing, and the wilderness and the desert water streams, and her parched land to become a pool, and thirsty land springs of water.' We who own the Messiah, the Immanuel, the Son of the virgin, the sign to you whose heads are weak, and knees feeble, and land parched thirsty, wanting the springs that be heavenly, and whose tongues are dumb, concerning the Messiah having come, having not the tongue of the learned to know the times and seasons to be in the Father's hand. And Isaiah tells you of a way, that shall be called the 'way of holiness, which shall be for those, the wayfaring men, though fools, shall not err therein, and the redeemed shall walk in it, and the ransomed of the Lord.' Now are not your eyes blind to this way, and your ears deaf from hearing it, this way of holiness, where the unclean shall not walk over it? Mark, is not this the way, the Messiah? In Isa 42, where he said, 'behold my servant whom



I uphold, my elect in whom my soul delights; I have put my spirit upon him; he shall bring forth judgment to Gentiles.’ And this the Gentiles witness, though your eyes are blind and cannot see this elect, this servant, in whom God's soul delights, and has put his spirit upon him, who has brought forth judgment to the Gentiles: \* ‘A bruised reed he shall not break, and the smoking flax shall he not quench; he shall bring forth judgment to truth; he shall not fail nor be discouraged, until he has set judgment in the earth, and the isles shall wait for his law,’ ... and many have received his law, though you Jews have had the law, and the prophets have spoken of him that was to come, who has come; you have shut your eyes and stopped your ears, and have not received his law, though you read in the law and the prophets of him. ‘But I the Lord, have called you in righteousness, and I will hold your hand; I will keep you; I will give you for a covenant of the people, for a light of the Gentiles.’ Is not this the Messiah? is not this the Immanuel that is born of the virgin? Yes, the Gentiles received this light and covenant, many thousands, and witness both the promise of God, and the prophecies fulfilled. And further he said, ‘the Lord said, that he will open the eyes of the blind, to bring the prisoners from the prison, and them that sit in darkness out of the prison-house: I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images:’ ‘behold,’ said he, ‘the former things are come to pass, and new things do I declare; before they spring forth I tell you of them; sing unto the Lord a new song, and his praise to the ends of the earth,’ ... And you may see further; ‘the isles and the inhabitants thereof shall give glory to God, and declare his praise in the isles.’

\*Though most Gentiles, who claim to be Christians, do not live the life, through whose lives and fruits the name of the Messiah is dishonored; and the unbelievers are hardened through them that profess him in words, and deny him in life. So most of Christianity has fallen into the trap of presumption of God's favor, regardless of disobedience to God's commands - exactly the same failure of the Jews, who were frequently punished and exiled by God.

So consider now, you whose eyes are blind, and are yet prisoners in prison, and sit in darkness, and do not behold the new thing that the prophet declared, yes, declared them before they had sprung forth; and you who know not this new song,



cannot sing it to the Lord. Only he who knows the Messiah, knows this new song, knows new things. Many lands can declare his praise, whom the Messiah has brought out of darkness, the prison-house, and opened the blind eyes, whom the Lord has given for a covenant of the people, for a light to the Gentiles, and to be his salvation to the ends of the earth; now you know you had the old covenant before. And the Lord says further, 'I will bring the blind by a way they know not; I will lead them into paths which they have not known; I will make darkness light before them, and crooked things straight; these will I do,' ... 'Hear you deaf, and look you blind, that you may see; seeing many things, but you observe not; opening your ears, but hears not; is not this your condition? Behold, thus said the Lord, which makes a way in the sea, and a path in the mighty waters,' ... 'Remember you not the former things, neither consider the things of old, because I will make a new thing, and now it shall spring forth, and you shall not know it; the beasts of the field shall honor me,' .... Now consider how you have not truly minded the old things, nor the new thing.

In Isa 50 does he not there speak of the Messiah, of the Son of man who was not rebellious: 'He that turned not away his back, but said, I gave my back to the smiter, and my cheek to them that plucked off the hair, and hid not my face from shame and spitting?' And was not this the Immanuel, born of a virgin, who came among you, according to the number of Daniel, the Messiah? Did not you spit upon him? Did not you whip and scourge him? And did he turn his back from you smiters, whose eyes were blinded; 'But the Lord had given him the tongue of the learned, that he should know how to speak a word in season to him that is weary.' ... He further said, 'The Lord God will help me, therefore shall I not be confounded, therefore I have set my face as a flint... behold the Lord will help me, who is he that will condemn me? lo, they all shall wax old as a garment, and the moth shall eat them up.'

And now you that will not receive the Messiah, the Immanuel, born of the virgin, according to Daniel's number, that little stone that has dashed to pieces the four monarchies, and has become a great mountain, and filled the whole earth; and will not this stone fall upon your heads, and grind you to powder? And are not you waxed old like a garment? Have not the moths eaten up many of you? And does not Isaiah say in the 52d and 53d chapters, 'Behold my servant shall deal

prudently; he shall be exalted and be very high. Just as there were many who were appalled at him — his appearance was so disfigured beyond that of any man, and his form marred beyond human likeness.’

Was not the Messiah served so with you Jews, when he came among you, more than sixteen hundred years ago [Fox wrote in the late 1600s], were not you appalled at him? Was not his appearance disfigured? But said Isaiah, ‘he shall sprinkle many nations.’ This we see, though you whose eyes are blind cannot see; the Lord has made bare his holy arm in the face of all the nations; and all the ends of the earth shall see the salvation of our God. Is not this the Immanuel, born of a virgin, according to Isaiah's prophecy, and Daniel's number; though seeing you see not, and hearing hear not; having closed your eyes and stopped your ears? But Isaiah said, Isa 53:1-2. ‘Who has believed our report? To whom is the arm of the Lord revealed? He shall grow up before him, as a tender plant, and as a root out of a dry ground; he has no form nor comeliness, and when we see him, there is no beauty, that we should desire him.

So is not this he that was born of a virgin, the Messiah; that when he came among you, and to this day, you could never see any form or comeliness or beauty, but spit upon him, and buffeted him, and put your crown of thorns on him; yes, says Isaiah, ‘he was despised and rejected of men.’ Did not you despise him? Did not you fulfil the prophet Isaiah's words? ‘He was a man of sorrows, and acquainted with grief, and we have hid our faces from him; he was despised, and we esteemed him not.’ Did not you hide your faces from him, and despise him when he came? Did not you fulfil Isaiah's prophecy here concerning the Immanuel, who was born of a virgin? And said Isaiah, ‘but he was wounded for our transgression, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed; all we like sheep have gone astray, and have turned every one to his own way, and the Lord has laid on him the iniquities of us all.’ All you Jews everywhere have gone astray after your own way, until you are turned to the Immanuel, that was born of a virgin, that was the Messiah, that came according to Daniel's number: ‘he was oppressed, he was afflicted, yet he opened not his mouth; he was brought as a lamb to the slaughter; and as a sheep before the shearers is dumb, so he opened not his mouth.’ Was it not you Jews that did oppress him, and afflict him, and brought him as a lamb to your slaughter, as a



sheep before her shearer is dumb; were not you the people that did thus deal with the Messiah above sixteen hundred years since? 'By oppression and judgment He was taken away; and as for His generation, who among them considered that He was cut off out of the land of the living [stricken to His death] for the transgression of my [Isaiah's] people, to whom the stroke was due?'

Now consider this you Jews: was it not you that oppressed him and judged him? Were not your forefathers and Pilate the judges of him, who was cut off for the transgression, and was stricken for the people? You will never come out of your transgression, but through him, the Messiah, the Immanuel, born of the virgin. 'He made his grave with the wicked, and with the rich in his death, because he had done no violence, neither was deceit found in his mouth: it pleased the Lord to bruise him, and to put him to grief, when you shall make his soul an offering for sin; he shall see his seed; he shall prolong his days; the pleasure of the Lord shall prosper in his hand, Isaiah 53:9-10'

Now here you may see that he was an offering for sin, who made his soul an everlasting offering for sin, and ended your offerings for sin; this is beyond all your offerings, and this is the offering that pleased the Lord. This was he that was born of the virgin. This was the Messiah that Daniel numbers the years of the time when he should come, and who came in your forefathers' days, above sixteen hundred years since, and made his soul an offering for sin; and he did see his seed in the days of his disciples and apostles, and now; and the pleasure of the Lord did prosper in his hand, and does. Isaiah said, 'he shall see the travail of his soul, and be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquity.'

Now you that do not believe in him, though he was an offering for your sin, how can you are justified? Or how can you believe in Moses or any of the prophets that testified of him, and not believe in him [Christ]? Therefore, said the Lord, 'I will divide him a portion with the great, and he shall divide the spoil with the strong, because he has poured out his soul unto death; he was numbered with the transgressors; he bore the sins of many, and made intercession for the transgressors.' Now you that do not believe that he bore your sins, though he was numbered with the transgressors; and you that do not believe that it is he that you



crucified, who is the Son of the virgin, that must make intercession for you; you neither believe in the prophets nor in the Messiah, nor ever can come to God, but by him that makes intercession for you, and bears your sins.

Does not Isaiah complain in Chapter 52, how his 'name was blasphemed every day?' And did not you blaspheme against his son when he came? 'But my people shall know my name in that day, that I am he that speaks; behold it is I.' Now here was a day to come, and happy were those of you that did behold the day when it came; yes, the day of the Messiah, and do behold it now. 'And how beautiful upon the mountains are the feet of him that publishes peace, that brings glad tidings of good, that publishes salvation, that said to Sion, your God reigns.'

In Isa 55, 'Ho, every one that thirsts, come you to the waters; come he that has no money, come, buy and eat; yes, come buy wine and milk without money and without price,... Incline your ears, and come to me; hear, and your souls shall live, and I will make an everlasting covenant with you, the sure mercies of David: behold I have given him, a witness to the people, a leader and commander to the people: behold you shall call a nation you know not; nations that know not you, shall run to you, because of the Lord your God.'

Now mark, you Jews: this everlasting covenant which God would make; you had the first covenant that spoke of this witness which God gives, and this leader, and this commander to the people, that should call a nation, and nations should run unto him. Is not this the Messiah and Immanuel, that was born of a virgin, according to Isaiah and Daniel's prophecy; whom you hid your faces from, were ashamed of, and spit upon. And in Isa 62, 'The Gentiles shall see your righteousness, and all kings your glory, and you shall be called by a new name, which the mouth of the Lord shall name.'

And is not this brightness, and salvation, and this righteousness, and glory, that the Gentiles and all kings shall see, and this new name which the Lord shall name; is not this the Messiah, the Prince? 'And you shall be a crown of glory in the hand of the Lord, a royal diadem in the hand of your God.' And in chapter 65, Isaiah said, 'the Lord said, I was sought of them that asked not for me, I was found of them that sought me not.' And were not these the Gentiles which the Messiah was promised to, who have received him? many have received him; so the Lord said;

‘behold me, behold me, to a nation that was not called by my name:’ but concerning you Jews, he said, ‘I have spread out my hands all the day to a rebellious people, who walked in a way that was not good, after their own thoughts, a people that provoked me to anger continually to my face,’ ...

So you may read your rebellion, how you provoked him, from Moses throughout all the prophets, until you came to the Messiah, whom you spit at. See how other nations have received the Messiah, and run after him; and so when you call, the Lord shall not answer, because you rejected his Son. And does not Jeremiah say, ‘as a cage was full of birds, so were your houses full of deceit; and therefore repent and turn.’ And in Jeremiah 31, ‘behold the day has come, said the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, which my covenant they broke, though I was a husband to them, said the Lord.’ Here you (may see you forsook your husband) that broke the covenant. But here is a new covenant, which is not according to the old: and now this new covenant you have not received, and will not receive: for as he said, ‘I will give him for a covenant,’ that is the Messiah, he that was born of a virgin. ‘But this is the covenant that I will make with the house of Israel after those days.’

\*The Jewish prophet, Jeremiah, wrote his prophecies 519 years before the birth of Christ.

Now here are the days of the old covenant; here are the days of the new, ‘said the Lord, I will put my laws in their hearts, and write them in your inward parts; and I will be their God, and they shall be my people; and they shall not teach every man their neighbor, and every man his brother, saying, know the Lord, for they shall all know me, from the least of them, to the greatest of them, said the Lord.’

And it is said in Isa 54, ‘All your children shall be taught of the Lord, and great shall be the peace of your children; in righteousness shall you are established,’ ... So consider, you will never own the new covenant, until you own the Messiah is come. In Jer 32, ‘I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that



they shall not depart from me:’ so now this is the new covenant which you must all receive, if you come to be God's people, and he your God. To have the one heart and the one way, it must be in this everlasting covenant.

You crucified the Messiah, did not God raise him up the third day, that he might live in his sight? So if ever you live to God, it is through him; for in Hosea 6, ‘After two days he will revive us; in the third day he will raise us up, and we shall live in his sight.’ And was not this a prophecy of the work of the Messiah, whom you crucified. ‘For the Lord desired mercy of you and not sacrifice, and the knowledge of God rather than burnt offerings, but you, like men, have transgressed the covenant, and dealt treacherously against me, said the Lord.’ Micah said, in the 4th chapter, ‘that in the last days the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and people shall flow unto it, and many nations shall come and say, come and let us go up to the mountain of the house of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths,’ ... Now, you Jews, consider this; is not this the new covenant, where many nations now come to be taught of God? Does not God teach them his ways to walk in; and he shall judge among the people, and judge many strong nations, ... And is not this in the days of the Messiah, which many witness.

The Jewish prophet, Micah, writes in Chapter 5, ‘but you Bethlehem Ephratath, though you are little among the thousands of Judah, yet out of you shall come forth to me, that is to be a ruler in Israel, whose goings forth have been from of old, from everlasting; and he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; for now he shall be great to the ends of the earth.’ ... And now you Jews, was it not here prophesied that the Messiah should come out of Bethlehem of Judah, to be a ruler; and this is the Son that the virgin bore, the Immanuel. When she, Mary the virgin, had brought forth, who was advised by the angel what to call her Son, namely, Jesus; all Jerusalem was on an uproar. Look back you Jews; did not Herod your king, who was troubled also, gather all the chief priests and scribes of the people, and demanded of them where the Messiah should be born? And they said to him, ‘in Bethlehem Judah;’ as the prophet Micah prophesied in 5:2,4 ‘For you Bethlehem in the land of Judah, though you are the least among the thousands of Judah, yet out of you shall come



forth to me, that is to be a ruler in Israel, whose goings forth have been from of old, from everlasting: and he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; for now he shall be great to the ends of the earth.' ... Now you Jews, was it not here written, that the Messiah should come out of Bethlehem of Judah, to be a ruler? This is the Son that the virgin bore, the Immanuel.

\*The Jewish prophet, Micah, wrote his prophecies 700 years before Christ..

Did not Herod in his envy seek the destruction of this Messiah? But Herod was not successful in killing him, that it might be fulfilled which was spoken by Jeremiah the prophet, Jer:31, when he had killed the children from such an age: 'thus said the Lord, a voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, and would not be comforted, because they were not.' And the Messiah was carried down into Egypt, when Herod sought his life, that it might be fulfilled which was spoken of him; 'out of Egypt have I called my Son,' Hosea 11:1. So here you may see it is clear, how the Messiah was born in Bethlehem; now number you according to the prophecy: a virgin had a child and called his name Immanuel; whether he was not born in Bethlehem, according to Daniel's number, and the prophets' prophecy of him?

And in Psalm 2, 'why do the heathen rage, and the people imagine a vain thing; the kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed.'

Is not this the Messiah? and was not this fulfilled among you when he came? To this day do not you rage against him? Further, the Lord said in the same psalm, 'you are my Son, this day have I begotten you, therefore kiss the Son, for fear that he be angry, and you perish from the way when his wrath is kindled but a little, blessed are all those who trust in him,' in this Son. And again he said, in Psalm 16, 'I have set the Lord always before me, because he is at my right hand, and I shall not be moved; and therefore my heart is glad, and my glory rejoices: my flesh also shall rest in hope, for you will not leave my soul in hell, neither will you suffer your holy one to see corruption.'

Now is not this the Messiah, the Immanuel, born of the virgin, that sign that God gave to you, who wrought signs and miracles among you, though you despised him, and wondered at, and crucified, and buried, who rose the third day, and did not see corruption; but God raised him up, who is at his right hand. Did not your priests give the soldiers a large sum of money, that watched his sepulcher where he was laid, to say, that the disciples had stolen him away by night? Did not you crucify him between two thieves? Was not he named among transgressors? read Isaiah before: and when you crucified him, did not you Jews say, 'He trusted in the Lord, that he would deliver him, seeing he loves him,' Psalm 22. And in the Book of Wisdom\* 2:16-20, did not you fulfil the sayings there: 'He makes his boast that God is his Father, let us see if his words be true, let us prove what will happen in the end of him; for if the just man be the Son of God, he will help him and deliver him from the hand of his enemy; let us condemn him with a shameful death.' And this you did when you crucified the Messiah: as it is said in Psalm 31:5 'into your hand I commit my spirit,' ... And in Psalm 34:20, 'He keepeth all his bones not one of them is broken.' So this was fulfilled upon the Messiah, not a bone of him was broken; though you broke the thieves' legs [to finish their death before the start of the Sabbath], yet had not power to break his bones. Therefore it is said in Psalm 40:6-8, 'sacrifice and offerings you did not desire; mine ears have you opened; burnt-offerings and sin-offerings you have not required: [mark, you Jews,] then said I, lo, I come, in the volume of the book, it is written of me, I delight to do your will, O my God; yes your law is within my heart.' Is not this the Messiah, the Immanuel, whom you crucified? in the volume of the law and prophets it was written of him; you must never expect to see any other. And so in Isa 63:3, 'I have trodden the wine-press alone.'

\*Written by Solomon, 950 years before Christ, the Book of Wisdom, was in from the Septuagint Old Testament; it was originally included in the King James Bible, but was deleted in later versions.

So if you Jews did mind, Hosea 6:6, 'the Lord desired mercy and not sacrifice, the knowledge of God more than burnt-offerings.' And when this sign was brought forth among you, that this virgin had a child, Immanuel; 'then did the Lord confirm his covenant with an oath, which he made with Abraham, Isaac and Jacob, concerning the Messiah.' Psalm 105 and Psalm 110:1,4, 'the Lord said to my



Lord, sit you on my right hand, until I make your enemies your footstool, .. The Lord has sworn and will not repent; you are a priest forever after the order of Melchizedek:’ and is not this the Messiah, the Immanuel, which came among you, according to Daniel's number? And in Psalm 118 ‘the stone which the builders refused is become the head-stone of the corner; this is the Lord's doing, it is marvelous in our eyes.’

\*The Jewish prophet, Hosea, wrote his prophecies 700 years before Christ..

And is not this the Immanuel, which was born of a virgin, the Messiah, which came to you according to Daniel's prophecy above sixteen hundred years ago, whom you Jews, that were the pretended builders of people up to heaven, refused and rejected? and therefore, were not your cities, your houses and religion all thrown down by the storm of Titus, and you blown over all nations? and in Psalm 122. ‘for your servant David's sake, turn not away the face of your anointed: the Lord has sworn in truth to David, he will not turn from it, of the fruit of your body will I set upon your throne, there will I make the horn of David to bud; I have ordained a light for mine anointed.’

\*King David wrote his prophecies 1000 years before Christ.

Now you Jews, does not this speak of the Messiah? Was not he to come of the seed of David and Abraham, as God had promised and sworn? See in Daniel, if he did not come according to the angel Gabriel's number. In Isa 8 ‘He shall be for a sanctuary, for a stone of stumbling, for a rock of offence to both the houses of Israel, for a gin, for a snare to the inhabitants of Jerusalem; and many among them shall stumble and fall, and be broken, and be snared, and taken; bind up the testimony, seal the law among my disciples.’ Is not this spoken of the Messiah? Were not you the people that stumbled and fell? Was not he a rock of offence for both the houses of Israel? He was no sanctuary to you that clung to your outward sanctuary. Did not many thousands among you Jews wait for the Messiah, and receive him at that time when he came? Many of his disciples which believed on him, and received him, among whom the law and testimony was bound up and sealed among them; and you stumbled at him, this stone. Is not this the stone that Daniel interpreted in Nebuchadnezzar's dream, that should dash to pieces the four



monarchies, and become a great mountain, and fill the whole earth, which should set up a kingdom that should never have an end; and your kingdoms had an end, and is ended. Was not he a priest forever after the order of Melchizedek? But your priests died, and had an end; and though you crucified him, yet he is risen, and is at the right hand of God, and is a priest forever, who ever lives to save to the utmost, and makes intercession, who is not after the order of Aaron, but after the order of Melchizedek.

And it is said of the Redeemer, Isa 49. 'he shall put on righteousness as a breast plate, and an helmet of salvation upon his head; and he shall put on the garment of vengeance for clothing, and he was clad with zeal as a cloak; and the Redeemer shall come to Zion, and, to them that turn from transgression in Jacob, said the Lord. As for me, this is my covenant, said the Lord, my spirit that is upon you, and my words that I have put in your mouth, shall not depart out of the mouth of your seed, nor out of the mouth of your seed's seed, said the Lord, from henceforth and forever.' So many witnessed this scripture fulfilled [650 years later] when the Messiah came, according to the prophets, to you Jews. Many received him; but you Jews that did not turn from your transgressions, while you lived in your blindness - you stumbled, and darkness covered you - gross darkness!

But in Isa 60, 'the Gentiles shall come to his light.' This prophecy many of the Gentiles witness, that are come to his light. For it is said, 'a little one shall become a thousand, a small one a strong nation; I the Lord will hasten it in his time.' Is not this the branch of the Lord's own planting? and many are witnesses of it, though you cannot see it this day, and see his kingdom. 'The gates are open day and night, that men may bring to you the force of the Gentiles, and that their kings may be brought, [though you blind Jews cannot see it:] and they shall call you the city of the Lord, the zeal of the Holy One of Israel, he who is the joy of many generations. You shall suck the milk of the Gentiles;' signifying that the Gentiles have a breast [breast of consolation for spiritual Israel].

In Isa 61, 'the spirit of the Lord is upon me, he has anointed me to preach good tidings to the meek; he has sent me to bind up the broken heart, to proclaim liberty to the captives, and the opening of the prison to them that are bound.' ... And was not this fulfilled when he came, according to Daniel's prophecy? Did not

he open the book among your people, and tell you, it was fulfilled, in one of your synagogues at Nazareth, when one of you delivered him the book of Isaiah? Then you wondered about him, at his gracious words for a time; but you were quickly changed, and thrust him out of your city, to throw him down the brow of your hill.

In Isa 66, where he said, 'heaven is my throne, earth is my footstool; where is the house that you will build to me? where is the place of my rest?'

You that look so much at your outward temple, did not Jesus, the Messiah tell you, 'that it should be thrown down, and not one stone left upon another in that generation?' Was it not destroyed by Titus' and his army in 70 A.D.? Have you built it since?

Does not the Lord say, 'All these things have my hands made, and all these things have been, said the Lord; but to this man will I look, even to him that is poor, and of a contrite spirit, and trembles at my word.' And in Jeremiah 31 'this is the covenant that I will make with the house of Israel, after those days, said the Lord, I will put my law in their inward parts, and write them in their hearts, and I will be their God, and they shall be my people: they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the greatest to the least of them, said the Lord; for I will forgive their iniquities, and their sins I will remember no more.' And now mark, this is a covenant after these days: you had the old covenant before, where you were teaching one another his brother, ... and where you were writing the laws, the laws written on tables of stone; but here the Lord is the writer, in the new covenant, to write them in your hearts. so, as you receive this covenant, and come into this covenant, your sins and iniquities will be forgiven, and be remembered no more. So God said, 'I will give him for a covenant,' meaning his Messiah, he that is born of a virgin, that you crucified. If you don't receive not him, do you think your sins and iniquities will not be remembered?

How can the Jews, or how dare the Jews, to continue to claim the title to be called God's people? For, 'they shall be my people, and I will be their God, that come into this covenant, which God gives, which is the new covenant,' for you had the old before.



Read Jer 32, 'and I will give them one heart,' Ezek 11, 'and I will put a new spirit within them; I will take away the stony heart out of their flesh, and I will give them a heart of flesh.' Now those who believed in the Messiah, are witnesses of this; yes, those Jews that believed in him above one thousand six hundred years since, witnessed this new spirit, this one heart, this heart of flesh, and this new covenant; but you that did not, and do not believe, witness the stony heart and old spirit, pouring about the old covenant, and stumbling at the new, and are breakers of the old too, and despisers of the new covenant, and of God's oath concerning it.

\*The Jewish prophet, Ezekiel, wrote his prophecies 580 years before Christ.

And again, the Lord said in Ezek 18, 'Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For I have no pleasure in the death of him that dies, said the Lord, therefore return and live.' Now here you Jews may see, that without turning from transgression you do not live, neither have you a new heart, nor a new spirit; and by not turning, you die. The Lord said, 'For I have no pleasure in the death of him that dies.' Ezek 34. 'I will set up one shepherd, said the Lord, and he shall feed them, and he shall be your shepherd. I the Lord will be your God, and my servant David, a prince; and I will make with them a covenant of peace.'

Is not this one shepherd, that the Lord will set up, the Immanuel, born of the virgin, which came according to the prophecy of Isaiah, and according to Daniel's number? And when he was come, did not he say, that he was the 'true shepherd, that laid down his life for his sheep?' And is not he the covenant of peace spoken of by Ezekiel? Did not he come of the seed of David? Did not, and do not you yet reject this shepherd, this feeder, and his covenant of peace, and this seed of David? Therefore what evil seed [spiritual] have you run into?

And Ezekiel in the 36th chapter, 'said the Lord, I will sprinkle clean water upon you, and you shall be clean, ... And I will give you a new heart, and a new spirit I will put within you, and take away your stony heart, ... And I will open your graves, and I will bring you out of your graves, and put my spirit in you. Moreover, I will make a covenant of peace with you, which shall be an everlasting covenant, and I



will set my sanctuary in the midst of them forevermore; my tabernacle also shall be with them, and I will be their God, and they shall be my people, and David shall be their prince forever.'

This you must know was the Messiah, the seed of David, for David was dead long before. But you have to first come out of your graves of sin and wickedness, and your own traditions, and come out of the old covenant, before coming into the new. If you know this seed of David, the Messiah, you must come out of the seed of transgression and rebellion, blindness and darkness, and see yourselves in the graves, and your bones scattered, before you can be gathered to this one shepherd, that God sets over his people in the new covenant. Read the 36th and 37th of Ezekiel.

Micah 4:1-2 and Isaiah 2:2-3, 'In the last days it shall come to pass, that the mountain of the house of the Lord shall be established on the top of the mountains, and it shall be exalted above the hills; and many nations shall come, and say, come let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem.' Now you that did not receive the Messiah have not lost these last days of God's teaching, and neglecting these last days of God's teaching, which many are come to, and can say, 'he does teach them of his ways, and they walk in his paths.'

***Site Editor's Comment:*** Notice how Micah and Isaiah are almost word-for-word prophecies; evidence of a single author - the Holy Spirit of God.

And this kingdom that should come to the daughter of Jerusalem: many in the time when the Messiah came did both receive him as king and were heirs of his kingdom; and so there are many at this day. But you that rejected the Messiah, rejected both king and kingdom, and God's teaching on his mountain. Micah 4:1-8. So the saying of Habakkuk 1:5 has come upon you, 'behold you among the heathen, and hearken and wonder; for I work a work in your days which you will not believe, though it be told you;' for you would not believe Jeremiah the prophet, nor the other prophets, nor the Son, the Messiah, the Immanuel, born of the

virgin; though those who did believe in him, the just, shall live by his faith. So you may see in Habakkuk 2:4, for the vision was for an appointed time, and in the end it did speak, the vision or the sign, as you may read in Daniel, and Isaiah.

\*The Jewish prophet, Habakkuk, wrote his prophecies at least 600 years before Christ.

In Zechariah 12:10, where the Lord said, 'I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication, and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourns for his son, his only son; and they shall be in bitterness for him, as one that is in bitterness for his first born.' And now mark, you Jews, what *him* is it that you have pierced? Is it not the Immanuel, born of a virgin, the Messiah, which came according to Daniel's number of years? those who believed in him mourned bitterly, and were pricked in their hearts; so you may look back more than one thousand six hundred years since; they came to be the learners of him. You that stand still in your blindness and hardness of heart, and have not mourned, and do not believe in him that you have pierced, you cannot witness the spirit of grace and supplication upon you yet, as they had that did look upon him that they had pierced. Mal 3:1, 'And behold, said the Lord, I will send my messenger, and he shall prepare the way before me: and the Lord whom you seek shall suddenly come to his temple, ... But who shall abide the day of his coming? for he shall sit as a refiner's fire,' ... Mal 4:5, 'Behold, I will send you Elias the prophet before the coming of the great and terrible day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers; for fear that I come and smite the earth with a curse.' And when this Elias did come, did not you do to him what you listed? So, did not he come before the Messiah, and prepare the way before him? For you did believe that John Baptist was a prophet, some of you; and some said, that he was a devil. Did not Isaiah prophesy of him in the 40th chapter, and the 3d verse? 'The voice of one crying in the wilderness, prepare the way of the Lord, make his paths straight; every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways smooth, and all flesh shall see the salvation of God.' Now was not this John, the son of Zachariah, that Isaiah prophesied of? Did not John here fulfil Isaiah's prophecy, the forerunner of Christ? So, if you will neither believe the



prophet Isaiah, nor John the prophet, nor the Messiah, the Immanuel, born of a virgin, which came according to the number of the angel to Daniel, but your crooked paths are not made straight, nor your rough spirit and mind is not made smooth, and your mountain of sin is not brought low; and therefore how were you like to see the salvation of God when he came; but you hid your faces from him, and so fulfilled Isaiah's prophecy. But when God had given you a temple, when the Messiah came, he found in the temple such as sold oxen, sheep, and doves; and money changers sitting there, which should have been a house of prayer; so was not here the Psalm fulfilled? Psalm 69:9, 'The zeal of my Father's house has eaten me up.'

\*The Jewish prophet, Zechariah, wrote his prophecies at least 600 years before Christ.

Zach 9:9, 'Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem: behold, your king comes to you; he is just, and having salvation; lowly, and riding upon an ass, upon a colt, the foal of an ass.' Now consider, did not he come so into your Jerusalem on a foal, this Immanuel, this Messiah? Did not many of your daughters rejoice, and cried Hosanna? But your priests that were blind, and the rest of the scribes and pharisees and Jews, railed at him, and blasphemed against him. 'But he is he that speaks peace to the heathen, and his dominion is from sea to sea, and from the river to the ends of the earth. And as for you also, in the blood of your covenant, I have sent forth your prisoners out of the pit wherein is no water.' Zech 9:10-11

In Zech 11:12-13, 'And I said to them, if you think good, give me my price; if not, forbear: so you weighed to me my price thirty pieces of silver; and the Lord said to me, cast it to the potter, a goodly price that I was prized at by them; so I cast them to the potter in the house of the Lord.' And did not your high priest give Judas thirty pieces of silver, to betray the Messiah? So was not this prophecy fulfilled upon you, as David says in Psalm 41:9, 'yes, my own familiar friend, that did eat of my bread, has lifted up his heel against me:' was not this fulfilled in your Judas?

Also, David said, in Psalm 69:21-23,25, 'They gave me gall for my meat, in my thirst they gave me vinegar to drink: let their table become a snare before them, and their posterity a ruin: let their eyes be darkened, that they see not; make their



joints continually shake; let their habitation be desolate, and let none dwell in their tents.' Now, consider when the Messiah had come, and when you crucified him, did not you give him vinegar and gall to drink? Had not your table become a snare and a trap to you, and your eyes blinded, and your habitations desolate, which you had at Jerusalem in David's time? So how can you say, that that was not the Messiah in all these prophecies you have so fulfilled upon the Messiah?

In Psalm 109:8, 'Let his days be few; let another take his office,' This was spoken of Judas, to whom your chief priests gave thirty pieces of silver, that he might betray the Messiah into your hands: 'let another take his office;' so another disciple of Jesus, the Messiah, the Lord, was put in his place: so this too was fulfilled.

Psalm 22:16,18, 'for dogs have compassed me; the assembly of the wicked have enclosed me; they pierced my hands and my feet; they parted my garments among them, and cast lots upon my vesture [clothing].' Now, you Jews, did not you often assemble together to crucify him? When you crucified him, did not you pierce his hands and feet? Did not you part his garments among you, the Messiah, when they crucified him? Did not your soldiers cast lots upon his vesture [clothing]? Does not Moses say, in Deut 18, 'the Lord your God will raise up a prophet in the midst of you, of your brethren, like to me, to him shall you hearken.' And further he said, 'I will raise them up a prophet of their brethren, like to you, and I will put my words in his mouth, and he shall speak to them all that I shall command him; and it shall come to pass, that whosoever shall not hearken to my words that he shall speak in my name, I will require it of him.' Now this prophet, like to Moses, was the Messiah, which was the sign born of a virgin, according to the prophecy of Isaiah; and Daniel numbered the years to the Messiah, and the time that he should be cut off, should make his soul a sacrifice, according to the prophet: 'and there rose not a prophet since in Israel, like to Moses, whom the Lord knew face to face,' as it is said in Deuteronomy 34:10. So this prophet that God has raised up, like Moses, whom the people should hear in all things, was not Joshua, but the Messiah, whom you would not, nor did not hear; and so not hearing him, you hear not the prophets. And God said to Abraham, 'in your seed shall all the families of the earth be blessed.' Gen 22 and Gen 18 'All the nations of the earth shall be blessed in Abraham's seed; and I know he will command his children and his

household after him, and they shall keep the way of the Lord to do justice and judgment.' And in Gen 22, 'The Lord said to Abraham, by myself have I sworn, because you have done this thing, and has not withheld your only son; that in blessing I will bless you, and in multiplying I will multiply you as the stars of heaven, and in your seed shall all nations of the earth be blessed.' And so was not Abraham's offering up his only son Isaac, a type of the Messiah's making his soul an offering, the Messiah's making his soul a sacrifice for the sins of men, who according to the flesh was of the seed of Abraham, who was the son of God, a sign and wonder to you to this day, that a virgin should have a child? Did not Jacob say on his death-bed, Gen 49:8,10, when he called his sons together, he said to Judah, when he prophesied to them all; 'Judah, you are he whom your brethren shall praise; your hand shall be on the neck of your enemies; your father's children shall bow down before you; the scepter shall not depart from Judah, nor a law-giver from between his feet until Shiloh comes, and unto him shall the gathering be of the people?' Now consider, did not the scepter continue in Judah until Shiloh, the Messiah came? Has not the scepter departed from Judah more that sixteen hundred years ago, after you had crucified the Messiah? Are not your walls and city of Jerusalem broken down, trodden under foot, and you scattered over all nations? So is not your scepter gone? So consider these things, how long it is since you lost your scepter. It should not depart until Shiloh came; and he came, and is come, and you would not hearken to him, being a stiff-necked people.

Is it not clear that the Messiah came of the seed of David and of Abraham, according to the prophets, who was born of a virgin, though you were rebellious, as you may see from Moses through the prophets to the Messiah; though some of you in all ages did believe, yet for the generality of you, what a stiff-necked people you were, that your eyes were blinded, your table was made a snare, and you stuck in the old covenant, and opposed the new. Were not your backs often therefore bowed down; yes, and under all the governments of the world now. So Isaiah's prophecy is come upon you, saying, 'go tell this people.' Isa 6:9, 'hearing you hear not, seeing you see not, and do not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing; and their eyes have they closed, for fear that they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted, and I should heal them;' this is a sad condition. You would not receive the Immanuel, born of a virgin; and therefore,



was not the salvation sent to the Gentiles, that the Gentiles might glorify God for his mercy through the Messiah? 'For this cause I will confess you among the Gentiles, and sing to your name.' Psalm 18:49. And again he said, 'rejoice you Gentiles, with his people.' Now those Jews that were the believers in the Messiah, the Gentiles can rejoice withal. And Psalm 117, 'praise the Lord you Gentiles, and laud him all you people.' And again Isaiah said, 'there shall be a root of Jesse, and he shall rise to reign over the Gentiles, in him the Gentiles shall trust.' Now this is the Messiah that was born of a virgin, whom you crucified, who is risen, in whom the Gentiles rejoice and trust, who is their salvation; read Isa 11:10. And so it was said before to you; 'like to me, (said Moses,) will God raise up a prophet of your brethren, him shall you hear in all things, whatsoever he shall say to you; and that soul that will not hear this prophet, shall be destroyed from among the people.' So was not the Messiah of the seed of David, and of Abraham; and when God had raised up, and brought him forth, you would not hear him, neither before you crucified him, nor now when he is risen, who came according to Daniel's prophecy: and so in this you neither hear God, nor Moses, nor the prophets, nor the angel, nor the Son, the Messiah; and so in this you neither keep the law, nor the prophets, nor the old covenant, nor the new, though you often spoke fair with your mouths, but your hearts were far off.

Is not that come to pass which the Messiah spoke to you, 'that you should be led away captive, and many should fall by the edge of the sword, and Jerusalem should be compassed with armies, and you should be led captive, into all nations, and Jerusalem shall be trodden down, (read in Daniel 9 how this was predicted) . Was not Jerusalem built and standing until Messiah, the Prince? When the Messiah came, was he not cut off? After the Messiah was cut off, did not Titus, the prince of the people [Romans], come to destroy your city and sanctuary [in 70 A. D.]; therefore was not this the true Messiah, the Immanuel, born of a virgin, and the prophet, that you should hear in all things; and those who did hear him, and do hear him, do witness the prophecy of Joel to be fulfilled; 'the Lord is pouring out of his spirit upon all flesh, his sons, his daughters, his old men, his young men, servants, handmaids:' these are the days of the Messiah; for he says, 'in those days I will pour out my spirit:' so by the spirit of God they can praise God, sons, daughters, old men, young men, servants, handmaids; through the Messiah, the Immanuel, who was born of a virgin, whom you crucified, and is risen, and is at



the right hand of God, who is our prophet, and shepherd, and covenant of peace, through him we can praise God, hallelujah forever and ever, amen.

You that despise him, despise your salvation, and lie under the judgment of the prophets and the Son, as you may see in the scriptures; and therefore, it is time for you to repent, and turn to him.

### *A Postscript*

Not a bone of the Pascal-Lamb shall be broken. Numb 9:12. And was not this a type of the Pascal-Lamb, the Messiah, of whom you had not power to break a bone, although you broke the bones of the two thieves that were crucified on each side of him.

And in Deut 8, there you may see how the Lord in the wilderness humbled your fathers to reprove them, and to know what was in their hearts, whether they would obey his commandments or no; therefore he humbled them, and made them to hunger, and fed them with manna, which they knew not, neither did their fathers know it, that he might teach them, that man lives not by bread only, but by every word that proceeds out of the mouth of the Lord does a man live; yet how soon did your forefathers forget the Lord, and lusted after Egypt's flesh-pots, as you may read in the books of Moses, how your forefathers murmured against the Lord, and turned against him, and his prophets, and his Son, the Messiah; against whom you stand in rebellion to this day.

Psalm 8. And was not this fulfilled when the Messiah rode into Jerusalem upon the foal of an ass? 'out of the mouths of babes and sucklings have you ordained strength.'

And did not the Messiah say these words when you put him to death? Psalm 31, 'into your hand I commend my spirit: and you have brought my soul out of the grave, you have revived me from them that go down into the pit, sing praises unto the Lord, you his saints.' So the saints can sing praises unto the Lord, that know the resurrection of the Messiah, whose grave you watched. Yet he rose, and all

your watchmen were struck: but your priests taught them to lie, and to say, 'his disciples stole him away:' in which lie, and graves of sin and unbelief you lie, that do not believe the Messiah is come, and is risen. Psalm 30:3.

Was not this the doctrine of the Messiah to your forefathers, 'that the meek men should possess the earth, and have their delight in the multitude of peace; but the wicked practices against the just, and gnashes his teeth against him.' And was not this the practice of your forefathers against the Messiah? Psalm 37:12.

In Psalm 78, 'I will open my mouth in parables; I will declare high sentences of old.' Did not the Messiah fulfil these sayings, and declare the high sentences of old, and speak in parables when he came?

And in Psalm 82, where it is said, 'I have said you are God's, and you all are children of the Most High.' And did not your forefathers persecute and put to death the Messiah for saying, 'He was the Son of God?'

In Psalm 91, 'He shall give his angels charge over you, to keep you in all your ways; they shall bear you in their hands, that you hurt not your foot against a stone.' And was not the Messiah tried and tempted by Satan and you in your days, wherein that scripture was fulfilled upon him, when Satan tempted him, and perverted those words?

And in Psalm 110, where it is said, 'the Lord said unto my Lord, sit you on my right hand, until I make your enemies your footstool.' Is not this the Messiah, and the Immanuel, born of a virgin, spoken of Isaiah, which came and said to your forefathers, above sixteen hundred years since, 'if David in spirit called the Messiah Lord, how was he his son?' which neither your forefathers nor you ever answered?

Also in Psalm 110, 'the Lord swore, and will not repent; you are a priest forever, after the order of Melchizedek.' Now was not this the Messiah, who came not after the order of Aaron, which had a beginning of days, and end of life; but He, the Messiah, is a priest forever, after the order of Melchizedek, is without beginning of days, or end of life.

And is not the prophecy of Isa 5 fulfilled upon you, where he said, ‘the vineyard is laid waste, and you which were the keepers of it, who stoned the servants, and had killed the son, the heir; and now are you and your vineyard laid waste?’ Did not the Messiah when he came, show you the fulfilling of the prophecy in this? So is not your sun and moon darkened, and your stars fallen, as you may read in the prophets? Is this not marvelous work the Lord has done upon you and a wonder? For the wisdom of your wise men is perished; for the Lord has covered you with the spirit of slumber, and has shut up your eyes; and the vision is become unto you as the words of a sealed book, so that you can neither read the book of the prophets, nor of the law, that speak of the Messiah, being out of the spirit. Though you come near unto the Lord with your mouths, and honor him with your lips, but have removed your hearts far from him; and your fear towards him is taught by the precepts of men; and this did Isaiah foresee and prophesy of; and this did the Messiah see, and find among you when he came.

In Isa 54, it is said, ‘all your children shall be taught of the Lord.’ And did not the Messiah when he came, show the fulfilling of this prophecy, so that many thousands are witnesses of God's teaching, and his establishing of them in peace?

And was not the saying of Jeremiah the prophet fulfilled. Jeremiah 7, ‘Is this house become a den of thieves, whereupon my name is called before your eyes? behold I see it said the Lord.’ And was not this fulfilled in the days of the Messiah, above sixteen hundred years since? and did not the Lord say, ‘therefore, I will cast you out of my sight, as I have cast out your brethren before you?’

In Hosea 6 did not the Lord say, ‘He desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings: but you like men have transgressed the covenant, and therefore, have you trespassed against me; and as thieves wait for a man, so does the company of priests murder in the way by consent; for they work mischief.’ Now was not this fulfilled in the days of the Messiah? Were not the priests the most mischievous against him? Did they not gather together in troops to work mischief against him, and to put him to death? Had you possessed mercy, and the knowledge of God, would you have received the Messiah when he came, the Son born of a virgin?

Again [like Mat 23:37] , in 2 Esdras 1:30. ‘the Lord gathered you, as a hen gathers



her chicken under her wings: but now what shall I do for you? I will cast you out of my sight.' Would not the Messiah have gathered you when he came, but you would not hear? So your house has become a desolation [temple destroyed], and you were cast forth [scattered in exile].

And in Solomon's Book of Wisdom\* Chapter 2: 'He upbraids us for offending against the law (2:12); he makes his boast to have the knowledge of God (2:13); he calls himself the Son of God (2:13): he is made to reprove our thoughts (2:14); it grieves us also to look upon him;(2:15) for his life is not like other men's, his ways are of another fashion (2:15): let us examine him with rebukes and torments, that we may know his meekness, and prove his patience(2:19); let us condemn him to a shameful death (2:20).' And did not you Jews fulfil all this? Are not these sayings verified by you concerning the Messiah?

\*Written by Solomon, 950 years before Christ, the Book of Wisdom, was in the Jewish Septuagint Old Testament, the Roman Catholic Vulgate Bible. It was originally included in the King James Bible, but was deleted in later versions. Because George Fox quoted from this Book, it is included on this site.

And you sons of Adam, who are called Jews, what do you think of the saying in 4 Esdras?\* Chapter 7, 'The bride shall appear, and he shall come forth and be seen, that now is under the earth: for my Son Jesus shall appear with those that be with him, and those who remain shall rejoice within four hundred years; and after these same years shall my Son Christ die.' So do you think he spoke truth? What Jesus was this, the anointed, that was prophesied of should die after the four hundred years?

\*The Book of Esdras is so unfamiliar to most. It was in the original Old Testament and King James Bible, but was later removed. Parts of the books are in Ezra and Nehemiah. Because George Fox quoted from this Book, it is included on this site.

## ***George Fox***

Further Early Quakers Writings Addressed to to the Jews on this Site are:

| <b>Title</b> (Click to read)                                        | <b>Author</b>          |
|---------------------------------------------------------------------|------------------------|
| <b>A Visitation to the Jews</b>                                     | <b>George Fox</b>      |
| <b>A Declaration to the Jews</b>                                    | <b>George Fox</b>      |
| <b>The Love of God to the Jews</b>                                  | <b>Isaac Penington</b> |
| <b>To the Jewish and Hebrew Nation</b>                              | <b>Margaret Fox</b>    |
| <b>Hundreds of Old Testament<br/>Prophecies Fulfilled by Christ</b> |                        |



Volume 5, *The Works of George Fox*, Doctrinal Books II, Continued

These writings only refer to the early Quakers, 1646- 1750.

Today's Quakers don't even require a belief in God to be a member of their society.

Text in [Light Blue](#) or **[bold Light Blue](#)** can be "clicked" for backup in scripture or detail in writings.

**A testimony of what we believe of Christ, before he was manifest in the flesh; and of his birth and preaching, and what he said he is himself: as also of his sufferings, death, resurrection, and ascension; both as he was God, and as he was man.**

*And also, the testimony of the Apostles concerning him; with those names which God, the angels, and Holy Ghost has given unto him, and the holy men as they were moved by the Holy Ghost; which we faithfully own and believe.*

*But all such by-names, which are not found in the scriptures we testify against, though contended for by such, as they say they have not the same Holy Ghost, that gave forth the scriptures: and it is the same spirit that gives Christ those by-names, that in scorn calls us Quakers.*



*Also, how the believers in the primitive times, and now, did and do possess, and enjoy Christ Jesus: and what is the saints' food, and how they are to walk.*

*And wherein they may see what a true christian's duty is.*

*—By G. F.*

*Note: The writings on this site only refer to the early Quakers.*

*Most of today's Quaker sects don't require a belief in Christ or even God.*

*Those that do believe are without the true hope, the true faith, and the inward cross.*

*Now, the birth of Jesus Christ was thus: 'when as his mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Ghost, and the angel of the Lord said unto Joseph, the son of David, fear not to take Mary to your wife; for that which is conceived in her is of the Holy Ghost, and she shall bring forth a Son, and you shall call his name Jesus, for he shall save his people from their sins.' And this was the fulfilling of the prophecy of Isaiah, 'behold, a virgin shall be with child, and shall bear a son, and they shall call his name Immanuel, which is by interpretation, God with us.' And when Jesus was born in Bethlehem, it troubled Herod and all Jerusalem, which was the highest place of worship, though they could tell by the scripture where he was to be born; as in Micah 5:2, and Matt 2:1-6. In Luke 1:27-33, the angel of the Lord appeared to Mary, and said unto her, 'fear not, Mary, for you have found favour with God; for lo, you shall conceive in your womb and bear a son, and you shall call his name Jesus, he shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of his father David, he*

*shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.'*

*'Then said Mary to the angel, how shall this be, seeing I know not man? And the angel answered and said unto her, the Holy Ghost shall come upon you, and the power of the Most High shall overshadow you, therefore also that holy thing which shall be born of you, shall be called the Son of God.'*

*In Luke 2:8-12, 'Unto you is born this day, in a city of David, a Saviour, which is Christ the Lord: and she brought forth her first begotten, and wrapped him in a swaddling cloth, and laid him in a manger, because there was no room for them in the inn.' And there the shepherds found him swaddled, lying in a manger.*

*A poor entertainment for the Saviour of the world, and King of kings, and Lord of lords, like the professors [talkers of Christ] now in their highest place of worship, who slight him, as the Jews did his outward spiritual appearance.*

*Simeon, that just man, that feared God, a revelation was given him of the Holy Ghost, that he should not see death before he had seen the Lord's Christ, which came to pass. For he said, 'mine eyes have seen your salvation, which you have prepared before the face of all people, a light to be revealed to the Gentiles, and the glory of your people Israel;' which he saw before his death. This we are witnesses of, and bear witness to [to witness means to experience by feeling, seeing and hearing].*

*Now here he knew the Lord's Christ by revelation, (which everyone must see him by, before his death), who was the Son of God.*



*Christ said himself, Luke 10:21-23, 'I thank you, oh Father, Lord of heaven and earth, that you have hidden these things from the wise and learned, and has revealed them to babes, even so, Father, because it so pleased you. Then he turned to his disciples, and said, all things are given unto me of my Father, and no man knoweth who the son is, but the Father, neither who the Father is, save the Son, and he to whom the Son will reveal him.' 'And he turned to his disciples, and said secretly to them, blessed are the eyes, which see that which you see.'*

*And so it is clear here by Christ's own words and doctrine, all the learned and wise, who deny revelation now days, you know not the Father nor the Son, for Christ said no man knows the Son, nor the Father, but he to whom Christ the son of God will reveal him; and as the apostle Paul said in another place, that it 'pleased the Father to reveal his Son in me, that I might preach him;' so blessed be God the Father, who has revealed his Son in us, that we might know him and preach him. [Therefore it is impossible to preach correctly, authorized, gifted, and perfected, until the Son is revealed in you.]*

*And in John 1, 'In the beginning was the word, and the word was with God, and the word was God, the same was in the beginning with God, and all things were made by it, and without it was made nothing that was made, and in it (namely, the word), was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not, and that was the true light which lights every man that comes into the world, he was in the world, and the world was made by him, and the world did not know him.' They must know him by revelation, for the world by their wisdom did not know him, nor know God, 'he came to his own, and his own received him not, but as many as*



***received him, to them he gave power to become the sons of God.***

This we *witness*, ‘and the word was made flesh, and dwelled among us, and we saw the glory thereof, as the glory of the only begotten son of the Father, full of grace and truth, and of his fullness have we received, grace for grace. The law was given by Moses, but grace and truth came by Jesus Christ.’ This grace and truth we witness, which is our teacher, and brings our salvation, and establishes our hearts. This is the prophet like unto Moses, that God has raised up, whom we do hear and see, as Stephen did, and have seen the heavens open, and the Son of man standing at the right hand of God, who was persecuted by the priests and professing Jews. *Acts 7:37, 54-58*. This is Christ, the rock that followed the Jews in the wilderness, *1 Cor 10:4*. This is the Christ Jesus, that wrought signs and miracles among the Jews, the great professors of the letter; that the chief priests bought of Judas for thirty pieces of silver; whom they scourged, and mocked, and crucified, and said he had a devil, and by the prince of devils cast out devils. When they had crucified him, the chief priests gave large money to the soldiers, to say that ‘his disciples had stolen him away by night,’ whom they had crucified without the gates at Jerusalem, who appeared to Mary Magdalene, and to his disciples; and came among them when the doors were shut, *Mat 28:11-15, John 20:11-18*. And Joseph of Arimathea, a disciple of Jesus, after they had crucified Christ, begged his body, and he laid him in a garden, in his own new tomb, *Mat 27:57-60*. ‘Now this Jesus is risen, the same that they crucified, whom the high priests and rulers delivered to be condemned to death, and they crucified him,’ *Luke 24:20*. who said, ‘behold my hands and feet, for it is I myself, handle me, for a spirit has not flesh and bones as you see me have.’ verse 39. And this was after he was risen from the dead; and Christ Jesus said after his resurrection, *John 20:21*. ‘as my Father sent me, I send you,’ his ministers and his disciples, whom the great letter-professors persecuted, as may be seen in the Acts; and still they do the same unto those who Christ sends forth, where he is manifest. But you men of Israel, and we may say you men of all professions in Christendom, without the possession of Christ, hear the words of Jesus of Nazareth, ‘a man approved of God

among you with great works and wonders, and signs, which God did by him in the midst of you, as you yourselves also know, him I say you have taken by the hands of the wicked, being delivered by the determinate counsel and foreknowledge of God, and have crucified and slain, whom God has raised up, and loosed the sorrows of death, because it was impossible that he should be holden of it.' And so 'God's Holy One did not see corruption, neither was his soul left in the grave, whose heart did rejoice, and his tongue was glad, and his flesh did rest in hope.'

*David knew that God had sworn with an oath to him, that of the fruit of his loins, he would raise up Christ concerning the flesh, he knowing this before, speaking of the resurrection of Christ, said that 'his soul should not be left in the grave, neither his flesh should see corruption:' this Jesus has God raised up, whereof we are witnesses, and we the people of God, in scorn called Quakers, are witnesses of this Jesus, and of his resurrection, to the men of Israel, and all the men of the world, as Acts 1:21-22. Which Jesus appeared three times to the disciples after he was risen, John 21: 14. Therefore let all the House of Israel know for a surety, that God has made him both Lord and Christ, this Jesus I say whom you crucified, he is risen and set down at the right hand of God.*

*So we (the people of God called Quakers), do say let all the house of the professors of the letter [the words in the Bible], without the possession [of what the words point to - Jesus], whether Jews, Turks, christians, or heathens, know that there is no salvation in any other name under heaven, whereby they must be saved, but 'in the name of Jesus Christ of Nazareth, who was crucified without the gates of Jerusalem, whom God has raised up from the dead,' as in Acts 4:10-12.*

*So the God of Abraham, Isaac and Jacob, and the God of our*



*fathers, has glorified his son Jesus, whom the Jews betrayed, and denied in the presence of Pilate, when he had judged him to be delivered, before whom Jesus made a good confession, 1 Tim 6:13, of whom we are witnesses, and are not ashamed to confess him before our persecutors. But the professing Jews denied the Holy One and the just, and desired a murderer to be given them, as many will do now, that crucified him to themselves afresh, (as the Jews that killed) the Lord of life, whom God has raised from the dead, of which we are witnesses, I say we, the people of God, in scorn called Quakers, are witnesses, with the apostles, of him against all such professors now, who desire a murderer rather than the Lord of life.\**

*\*The early Quakers were hated and severely persecuted for saying that Christ must be resurrected in spirit within a man to truly be his Lord. All other talk about being saved was presumption. For this, 900 early Quakers were killed, 13,000 early Quakers were imprisoned, and 200 early Quakers sent to slavery by the Episcopalians, Congregationalists, Presbyterians, and Baptists of their day. Three men and a woman were hung in Boston. See *Persecutions* for the details.*

*But these things God showed by the mouth of his prophets, that Christ would suffer, and he has thus fulfilled it: and so through him have we received remission of sins, and refreshings from the presence of the Lord.*

*And you that do profess who Christ is come, as the Jews professed he was to come, do not you deny the Holy One and the just in your lives, by your living unholy and unjust; and would not you sooner receive a murderer, than the Saviour, and consent and persecute him where he is now revealed as*



resurrected in his saints? That which you do unto them, you do unto him; but Christ is risen, whom the heavens must contain, until the time that all things be restored, which God has spoken by the mouths of all his holy prophets, since the world began, Acts 3:19-21. And Moses said unto the fathers, 'the Lord your God will raise up unto you a prophet of your brethren, like unto me, you shall hear him in all things, whatsoever he shall say unto you. For it shall be that every person that shall not hear that prophet, shall be destroyed from among the people.' Now this prophet Christ Jesus we do hear, who does fulfil the prophets that prophesied of him. Now do you not say there is no hearing of his voice now days, and is not this contrary to the apostles, who said, 'while it is called today hear his voice,' and was not this after he was risen? 'And God has spoken to us by his son,' as in Heb 1:1-2, and did he not speak to his disciples, and to Paul, and to Mary Magdalene after he was risen? And does he not now speak from heaven? See that you do not refuse him that speaks from heaven, for if they escaped not, that refused him that spoke on earth, much less shall you escape, if you turn away from him that speaks from heaven, even Jesus who suffered without the gates of Jerusalem, and sanctifies his people with his blood. Heb 12:25-26. Therefore, you that say there is no hearing of the prophet Christ's voice now days, do not you destroy yourselves and people? To Abraham God said, 'in your seed shall all the kindreds of the earth be blessed,' of whose seed Christ came, and so it was said unto the Jews first, 'unto you has God raised up his Son Jesus, and him has he sent to bless you, in turning everyone of you from your iniquity unto him.' So [mark,] you are blessed as you are turned everyone of you from your iniquity, not in your iniquity, for he said to the workers of iniquity, 'depart from me, I know you not.' For the true witnesses of Jesus Christ and of his resurrection, great

grace was upon them all, and so is now, as may be seen, Acts 4:33, where may be seen what work the priests and the elders, the great letter-professors made against those who were the true witnesses of Jesus, his birth, life, death and resurrection, as many of you, who have the form and not the power, have done against us, and therefore are we turned away from you. But we can say as the apostles said to the Jews, and to you that are in their spirit, 'the God of our fathers has raised up Jesus whom you slew and hung on a tree,' him has God lifted up with his right hand, to be a 'Prince and Saviour, to give repentance to Israel, and forgiveness of sins;' and we are witnesses concerning these things, which we say, yes, and the Holy Ghost whom God has given to them that obey him, testifies the same, but you that are disobedient, say, 'the Holy Ghost is not to be looked for now days, and forbid us to speak in the power of Jesus, though you will use the name of Jesus, but in the form, and deny the power and spirit, and persecute those who are in it, Acts 5:29-32. But remember Gamaliel's counsel, 'and Stephen being full of the Holy Ghost looked steadfastly into heaven, and said, behold the heavens open, and the Son of man, [mark the Son of man,] standing at the right hand of God;' so with the Holy Ghost, he could see into heaven, and see Christ Jesus, and so do we, Acts 7:55-56; and 1 Cor 12:3, where it is said, that 'no man speaking by the spirit of God calls Jesus accursed.' Also no man can say, 'that Jesus is Lord but by the Holy Ghost,' [mark,] no man can say it, but by the Holy Ghost.

Now you who say there is no Holy Ghost to be looked for now days, as was among the apostles, and teach so to the people, do you not deny the promise of Christ, and the succession of the true ministers in the Holy Ghost, which shall lead into all truth.

And if no man can call Jesus the Lord, but by the Holy Ghost,



**and you deny having it yourselves, and teaching it so to others, then you cannot be the faithful witnesses of Jesus Christ the Lord, nor can you truly call him Lord, neither are led into all truth by the Holy Ghost, but by an unclean ghost into error, and so are no true christians.**

**For this Comforter or Holy Ghost, which Christ has sent, he shall reprove the world of their sin, and righteousness, and judgment, and unbelief: so how are you reprov'd of your sin, of your righteousness, of your judgment and unbelief, if the Comforter, the Holy Ghost be not come to you, according to Christ's promise, that he would send him after he was risen? As the disciples of Christ then, so now, the spirit of truth, this Comforter, does lead them into all truth, for 'he shall not speak of himself, but whatsoever he shall hear, he shall speak.' So are not people to hear this Comforter, this Holy Ghost, that proceeds from the Father and the Son? John 15:26, 16:13. In Acts 9:4-5, 22:8, Paul said, 'who are you Lord, and the Lord said I am Jesus whom you persecute, and it is hard for you to kick against the pricks.'**

**Now you know that Jesus Christ was risen, but he was persecuting him in his saints; compared with Mat 25:40 to the end.**

**So are not all they, that kick against that which pricks them, the persecutors of the life of Jesus, where he is made manifest?**

**In Acts 10:34-43, where Peter opened his mouth and said, 'of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him.' And 'how God has anointed Jesus of Nazareth with the Holy Ghost and with power, who went about**



doing good, and healing all that were oppressed of the devil, for God was with him; and we are witnesses of all things which he did, both in the land of the Jews, and in Jerusalem, whom they slew, and hanged on a tree, him God raised up the third day, and showed him openly, and we did eat and drink with him after he arose from the dead, and he commanded us to preach unto the people, and to testify that it is he, that is ordained of God, a Judge of quick and dead.’ And to this do we testify, which are the people of God, in scorn called Quakers. ‘And to Him, (namely, Christ), also gave all the prophets witness, that through his name, all that believe in him, shall receive remission of sins.’

Now to believe in Christ, he teaches how to believe, in John 12:46, who said, ‘I am come a light into the world, that whosoever believes in me, shall not abide in darkness;’ and ‘while you have the light, believe in the light, that you may become the children of the light, 12:36. In John 7:37-38, ‘Jesus stood up, and cried, saying, if any man thirst, let him come unto me, and drink: and he that believes in me, as the scripture said, out of his belly shall flow rivers of water of life;’ and John 3:16, ‘God so loved the world, that he sent his only begotten Son into the world, that whosoever believes in him, should not perish, but have everlasting life;’ and ‘as many as receive him he gives them power to become the sons of God, yea even to them that believe in his name; and in John 1:12, ‘he that believes in him shall not be condemned, but he that believes not, is condemned already, because he believes not in the name of the only begotten Son of God:’ namely, in the light, as Christ commands. And ‘this is the condemnation, that light is come into the world, but men love darkness rather than light, because their works are evil; for every man that does evil hates the light,’ he hates that light which Christ commands to believe in, ‘neither comes to the light, lest his deeds should be reprov’d.’ So he is afraid of

his evil deeds being reproved, and therefore does not believe in the light, if he will not come to it. But he that does truth, comes to the light, that his deeds may be made manifest, that they are wrought in God; and 'he that believes, is born of God,' as John in his epistle said, 'and he that is born of God, overcometh the world. And he that believes in the Son of God, has the witness in himself.' This we witness, who are the true believers in the light; and 'he that has the Son, has life, and he that has not the Son of God, has not life.'

So all you letter-professors of Christ, if you do not have him, you have no life, for Christ, whom God sent, speaks the word of God, and he that believes in his Son, has eternal life in him, and he that believes not in the Son of God, shall not see life, 'but the wrath of God abides upon him,' John 3:34-36. The Son of God who spoke the words of God, how people should believe, said, 'believe in the light;' for he was come a light into the world, and in him was life, and this life was the light of men, and that was the true light, 'which enlightens every man that comes into the world;' and 'he was in the world, and the world knew him not.' So the world knows him not now, though the world was made by him. He is in the world by his light, though they will not believe in it, but love the darkness rather than the light, and will not come to it, lest it should reprove them of their evil deeds, as the apostle said, 'whatsoever does reprove and make manifest, is light.' So they cannot see Christ Jesus the Lamb of God, who takes away the sins of the world, without the light, which is called 'the life in him, and light in men.'

So the unbelievers now, though they may profess Christ is come, are like the Pharisees who said he was to come, who persecuted Christ in the days of his flesh, but he is risen out of their reach. And now the same spirit persecutes his believers and disciples



who believe in the light, which is life in him, and light in them, as John teaches. So now they are persecuting the light and life of Christ, where it is manifest in his members, for every one that does evil, hates the light, and so hates Christ, his light, his life. But we who are the people of God, and in scorn called Quakers by them, are believers in the light, and children of the light, with which we see our life hidden in Christ; and are witnesses of Christ's birth, suffering, death, and resurrection, and of his flesh, and of his divinity, and can say 'he that has the bride, is the bridegroom.' John 3:29. Also Acts xiii. 23, 'of the seed of David has God according to his promise, raised up to Israel a Saviour; and whosoever feareth God, to you is the word of salvation sent, for the inhabitants of Jerusalem and the rulers, because they knew him not, nor the words of the prophets, which were read every Sabbath day among them, they have fulfilled them in condemning him, though they found no cause of death in him, yet desired they Pilate to kill him; and when they had fulfilled all things that were written of him, they took him down from the tree, and put him into a tomb, in which no man was before laid, but God has raised him from the dead, and he was seen many days of them, which came up with him from Galilee unto Jerusalem, and we cannot but speak those things which we have seen and heard,' Acts 4:20.

And so now consider, you professors, was not this highest place of worship at Jerusalem, where the scriptures and prophets were read every Sabbath day, and they knew not the voice of the prophets, though they read their words, like the professors now, and yet did not they crucify him (namely, the Jews), without the gates of Jerusalem; and the priests and rulers were against him, and knew him not in his birth, sufferings, death and resurrection?



*And now, you that read the scriptures with the same persecuting spirit, do not you 'crucify him afresh to yourselves, and persecute him in his members, and put him to open shame?' Heb 6:6.*

*Acts 13:47, 'I have set you to be a light of the Gentiles, that you may be my salvation to the ends of the earth.' So Christ, who is the light, is the salvation to the ends of the world, and the Gentiles are glad of this, and glorify the word of the Lord, which none can do except in the light, which is the life in the word. And we declare according to God's promise made to the fathers, which God has fulfilled unto his children, in that he raised up Jesus, as it is written in the 2nd Psalm, 'you are my son, this day have I begotten you.'*

*Acts 13:32-39, now as concerning that he raised him up from the dead, no more to turn to the grave, therefore he said in another place, 'you will not suffer your Holy One to see corruption;' though David lay with his fathers, and saw corruption, but he whom God raised up, saw no corruption. 'Be it known unto you, therefore men and brethren,' said the apostle, and say the people of God, in scorn called Quakers, to all the sons of Adam, 'that through this man,' namely, Christ Jesus, 'whom God has raised up, is preached unto you the forgiveness of sins, and from all things from which you could not be justified by the law of Moses.' By him, namely, Christ, everyone that believes is justified. And what is it to believe? To believe in the light, as Christ said; if not, he is condemned, and then not justified, as you may see, John 3:18-19.*

*Now 'the time of ignorance,' as the apostle said, (who preached Christ's birth, death, and resurrection), 'the times of ignorance God winked at,' but now he admonishes all men every where to*

*repent. So if God and Christ do admonish, he does it by his power and spirit, as Acts 17:30-31, 'because he has appointed a day, in which he will judge the world in righteousness, by that man whom he has appointed, whereof he has given an assurance unto all men, in that he has raised him from the dead.' Therefore if he would have all men to repent, he would have all men to be saved, and their destruction is of themselves.*

*And this we the people of God, in scorn called Quakers, do witness, and have the assurance of. As the apostle said: 'but this I confess unto you, that after that way which they call heresy, so worship I the God of my fathers, and believe all things, which are written in the law and the prophets, and have hope towards God, that the resurrection of the dead, which they themselves look for also, shall be both just and unjust; and herein I endeavour myself to exercise a good conscience towards God and towards men.' Acts 24:14-16*

*This confession the apostle made before Felix and Ananias, the high priests and elders; and this is, and has been our confession among your high priests and elders unto this day.*

*And the apostle in his confession, Acts 26:18, said he was sent to 'turn the people from darkness to the light, and from the power of Satan unto God, that they may receive the forgiveness of sins, and an inheritance among them that are sanctified, by faith in Christ.'*

*Now have not many of you separated professors, and priests, and others, scoffed at this light, and called it an idol and darkness? But can any receive the remission and forgiveness of sins, and so have an inheritance among them that are sanctified, but who are turned from the darkness to the light, and from the*



*power of Satan unto God, according to the true minister's doctrine, which we possess and are witnesses of, against those who turn them from this light to darkness, and keep them in Satan's power from God's? Was not this doctrine a wonder among the professing Jews, and before Agrippa, (whose eyes were not open, like yours), of turning people from darkness to light, and from the power of Satan unto God, that they might receive remission of sins, and an inheritance among them that are sanctified? [mark,] are sanctified, that is already done, though the apostle said he had 'obtained help from God unto this day, witnessing both to small and great, saying no other things than those which the prophets and Moses did say should come; that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and unto the Gentiles.'*

*Also was not this a strange doctrine, think you then, and is it not so now, which we do witness, by this light which Christ has showed unto us what Moses and the prophets did say, that Christ should suffer and rise from the dead, and show light to the Gentiles? This through the help of God are we daily witnesses of, to small and great, who are dead with Christ, and are risen with Chris? 'For,' as the apostle said, 'if you are dead with Christ, and risen with Christ, seek those things which are above,' Col 3:1, and this we are in the practice of, and cannot seek after your things which are below, though you rage against us, and persecute us with tongue and hand. Rom1, 'God, who had promised before by his prophets, in the holy scriptures, concerning his Son Jesus Christ, our Lord, who was made of the seed of David, according to the flesh, [mark,] and declared to be the Son of God, according to the spirit of holiness by the resurrection from the dead, by whom we have received grace and apostleship, through which we are witnesses, and are called*



*and made to declare and confess to the name of Jesus. For the righteousness of God is revealed from faith to faith, as it is written, the just live by faith. For we are not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believes.’ And therefore we cannot but warn all in the name of Jesus, knowing that ‘God shall judge the secrets of all men's hearts, according to the gospel,’ as the apostle declares, Rom 2:16; and Rom 3:24-25, ‘we are justified freely by his grace, through the redemption that is in Christ Jesus, whom God has set forth to be a reconciliation through faith in his blood, to declare his righteousness, for the forgiveness of sins, that are passed through the patience of God.’ And this we witness, blessed be the Lord God, through Jesus Christ, forever.*

*Rom 4:25, ‘Christ who was delivered to death for our sins, and is risen for our justification, then being justified by faith we have peace with God, through our Lord Jesus Christ, by whom also we have access through faith, unto his grace, wherein we stand, [mark,] and rejoice under the hope of the glory of God, and this hope makes not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. For Christ, when we were yet of no strength, in due time died for the ungodly, setting out his love towards us, seeing that while we were yet sinners Christ died for us, much more then being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God, through the death of his Son, much more being reconciled we shall be saved by his life, and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the atonement,’ Rom 5:1-11.*

*This we witness who are in scorn called Quakers, but Christ did not die for sinners, so that they should live all their lifetime in*

sin, and die in their sins; but that as sin had reigned unto death, so grace might also reign through righteousness unto eternal life, through Jesus Christ our Lord. 'For know you not that all we that have been baptized into Jesus Christ, have been baptized into his death. We are buried then with him by baptism into his death, that like as Christ was raised up from the dead, by the glory of the Father, so we also should walk in newness of life, (mark you professors, 'in newness of life') for if we are grafted with him into the similitude of his death, even so shall we be of his resurrection, knowing this that our old man is crucified with him, (mark, 'is crucified,' then it is done) that the body of sin might be destroyed, that henceforth we should not serve sin, for when you were servants of sin, you were free from righteousness:' and as the apostle said, 'his servants you are whom you do obey; therefore if we are dead with Christ, we believe also we shall live with him, knowing that Christ being raised from the dead, dies no more, death has no more dominion over him, for in that he died, he died once to sin, but in that he lives, he lives unto God.' So (mark), people must die with Christ, if they will live with Christ, whom death has no more dominion over. Likewise 'reckon you also that you are dead to sin, but alive to God in Jesus Christ our Lord.' [Mark, 'alive in Christ Jesus,'] so people must be alive in him, not in old Adam.

Now being made free from sin, and made servants unto God, you have your fruits unto holiness, and your end everlasting life. For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. For when you were the servants of sin, you were free from righteousness.' So those who are free from righteousness, and whose darkness cannot comprehend the light, and whose doctrine is, they cannot be made free from sin while they be upon the earth, nor the old man, nor the body of sin. This is another doctrine than the



*apostle preached, who said 'the old man is crucified;' and this is to preach up the old man's life, and not the new man Christ Jesus, as you may see, Rom 6:6. 'Now if we suffer with Christ, we shall also be glorified with him.' Rom 8:17. So people must die with Christ, if they will live with Christ, and suffer with him if they will be glorified with Christ.*

*Now it is an easy matter to make an outward profession of Christ's death, but it is another matter to come to die with Christ, and suffer with him; which they must do, if they will come to live, and be glorified with him. Again, Rom 7:9. 'I was once alive without the law, (yet he had been a strict professor of the law: so are not you strict professors alive without the gospel?) but when the commandment came, sin revived and I died,' said the apostle. Can you professors say so, as many of us can, who were alive in a profession without the possession, where we see many of you yet remaining? 'The law of the spirit of life in Christ Jesus has made me free from the law of sin and death.' Now you professors, you are far off from being made free from the law of sin and death, when you plead for it for term of life, and are offended at us that plead for freedom by the law of the spirit of life, which is in Christ Jesus. Rom 8:, 'God sending his only Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, (so, can you witness the sending of the Son of God to condemn the sin in your flesh?) that the righteousness of the law might be fulfilled in us, which walk not after the flesh, but after the spirit. For if Christ be in you, the body is dead because of sin. But the spirit is life for righteousness sake; but if Christ be not in you, your body is alive to sin;' and so you may call him Lord, and profess him outside you, and say you have preached in his name, but such workers of iniquity he will bid depart, that live in sin, and plead for it to the grave. 'But if the spirit of him, that raised Jesus from*



*the dead, dwell in you, he that raises up Christ from the dead shall quicken your mortal bodies, because that his spirit dwells in you.’ And this we witness.*

*Must not people be made like to the image of the Son of God, who ‘is the first born among many brethren.’ ‘For God who spared not his own Son, but gave him to death for us all, how shall he not with him give us all things? For Christ who is dead and risen again, who is at the right hand of God also making request for us.’ Rom 8:34. In Rom 9:33 as it is written, ‘behold I lay in Zion a stone of stumbling and a rock of offence, and everyone that believes in him shall not be ashamed.’ And this is that Christ, that the wise master-builders did reject in their own wisdom (as you may read in the Evangelists), that pretended to build people up unto heaven, as many do now without the life and spirit of the apostles. ‘But Christ is the end of the law for righteousness sake, to everyone that believes, but the righteousness which is of faith speaks on this wise, say not in your heart who shall ascend into heaven, that is to bring Christ from above, or who shall descend into the deep to bring Christ again from the dead. But what said it? the word is near you, even in your mouth, and in your heart. This is the word of faith which we preach.’*

*Now we are come to this righteousness of faith's speaking, and to this word in our hearts which the apostle preached, ‘and do confess with our mouths the Lord Jesus,’ and believe in our hearts that God raised him from the dead, who is the Saviour. For with the heart man believes unto righteousness, and with the mouth confesses unto salvation, Rom 10:9-10. So this belief is beyond a Pharisees' belief, for ‘he that believes is born of God,’ 1 John 5:1, and he that believes in the light, is born of the light.*

*It may be said to you professors, as David, and Christ and the apostles said to the professing Jews, 'let their table be made a snare, and a net and a stumbling-block, even for a recompense unto them, let their backs be bowed down always,' Rom 11:9-10.*

*Now the church in the primitive times, which the apostles writes to, 'I beseech you brethren (said he), by the mercies of God, that you give up your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' Rom 12:1. For as it is said, 1 Cor 6:19-20. 'know you not that your bodies are the temples of the Holy Ghost? for you are bought with a price, therefore glorify God in your bodies and in your spirits, for they are God's.*

*So what price was this they were bought with? Is not this the blood of Christ Jesus? So it is not a puffed-up profession, nor serving God with your lips, but the offering up the body a living sacrifice, and a glorifying God with body, soul and spirit, which are his.*

*For none of us is to live to himself, nor to die to himself, said the apostle, 'for whether we live, we live unto the Lord, or whether we die, we die unto the Lord;' or whether we live or die, we are the Lord's: 'for Christ Jesus, therefore, died and rose again and revived, that he might be Lord both of the dead and the quick.'*

*So no true christians must live to themselves, but to him that died for them. Rom 14:7- 9. And the saints are to 'receive one another, as Christ also received us,' said the apostle 'to the glory of God;' and to be 'like-minded one to another according to Christ Jesus,' and 'that with one mouth they may praise God, even the Father of our Lord Jesus Christ,' Rom 15:5-7. In verse*



18, the apostle said, 'I dare not speak of anything which Christ has not wrought by me, to make the Gentiles obedient in word and deed.' Mark this, you professors, if you dare speak no more than Christ works by you or in you, you would have little to say, and you would not find fault with the people of God called Quakers, who speak as Christ has wrought in them.

Rom 16:25, To 'him now that is of power to establish you, according to my gospel and preaching of Jesus Christ, by the revelation of the mystery which was kept secret since the world began.' Now you professors cannot know this mystery, nor this secret, but by revelation, which you deny.

1 Cor 1:2, 6, 8-10: there you may see how they were sanctified in Christ Jesus, 'that you may be blameless in the day of our Lord Jesus Christ; and the testimony of Jesus Christ has been confirmed in you; (mark), in you for God is faithful by whom you are called, unto the fellowship of his Son Jesus Christ our Lord. Now I beseech you brethren by the name of our Lord Jesus Christ, that you all speak one thing.' Then you must come out of the many things, which make divisions. 'And the Jews,' said the apostle, 'require a sign, and the Grecians seek after wisdom.' And are not you professors of the same spirit, like the Jews and Grecians? Do not you cry for signs and miracles and seek after wisdom? 'But we preach Christ crucified, to the Jews a stumbling-block and to the Greeks foolishness.' 1 Cor 1:22-23. 'But you are of him in Christ,' said the apostle, verse 30, 'who of God is made unto us wisdom and righteousness, and sanctification and redemption,' which we witness, blessed be God forever. But the natural man, said he, 1 Cor 2:14, 'perceives not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.' And this we witness, which you professors deny any



**one having the spirit as the apostles had. So you are not likely to know the things of God, but run into strife and contention about them, with your natural men's perceivings.**

**The apostle said, 'I determined not to know anything among you, save Jesus Christ and him crucified; for we speak the hidden wisdom of God in a mystery, even the hidden wisdom which God has determined before the world unto our glory, which none of the princes of the world has known, for had they known it, they would not have crucified the Lord of glory,' 1 Cor:2, 7-8; and the apostle said, 'Be you followers of me, as I am of Christ,' 1 Cor4:26, and 11:1. So we cannot follow you, but as you follow Christ. 'For the kingdom of God (said he), is not in words, but in power, 1 Cor 4:20; and God has raised up the Lord Jesus, (said he), and shall raise us up by his power, and we do know that our bodies are members of Christ, and he that is joined to the Lord is one spirit.' 1 Cor 6:14-15,17. The apostle said, 'neither thieves, nor covetous, nor drunkards, nor railers, nor extortioners, nor adulterers, &c. shall inherit the kingdom of God. And such were some of you, but you are washed, but you are sanctified, but you are justified in the name of our Lord Jesus, and by the spirit of our God,' 1 Cor 6:10-11. Mark, 'are washed, are sanctified, are justified.' But for covetous ones, adulterers, drunkards, thieves and railers to make a profession of Christ's death and resurrection, and live in their sins; this is to profess him with the lips, but deny him in their works, not being washed. For Christ comes to call sinners to repentance, and he died for their sin, not that they should live in it, and plead it for term of life.**

**1 Cor 7:23, it is said, 'You are bought with a price, so come to be the Lord's freemen; and as Christ said, if the truth has made you free, you are free indeed.' For truth makes free from the devil,**

*who is out of truth. The apostle said, 1 Cor. viii. 6. 'To us there is but one God, the Father, of whom are all things, and we in him. (Mark), we in him, and one Lord Jesus Christ, by whom are all things, and we by him.' This we witness. The apostle said, 1 Cor 10:9, 'Neither let us tempt Christ, as some of them also tempted him, and were destroyed of the serpents.' And therefore you professors, take heed of tempting him in a profession without possession of him, least you are found mockers of him.*

*Likewise the apostle said, what he 'received from the Lord, that he delivered unto them.' 1 Cor 10:23. Now do you not deliver anything to the people, but what you receive from the Lord? Then you must deny your own principle, who say, 'there is no hearing the voice of God now days.' Does not the apostle tell you, 1 Cor 10:1, 'that you have nothing if you have not love; if you have faith, and gifts, and prophecies, and tongues, and give your bodies to be burnt, and your goods to the poor, if you have not love, you are but like tinkling cymbals, and sounding brass. Where is all your profession then of God and Christ, and what good does it you, who make but a tinkling as with your cymbals, and sounding as with your brass, while you are out of love, and in a persecuting spirit?*

*1 Cor 15:1-8, 20-21, 45, the apostle said, 'first of all I delivered unto you that which I received, [mark,] how that Christ died for our sins, according to the scriptures, and that he was seen of Cephas, then of the twelve, and after he was seen of more than five hundred brethren. And after that he was seen of James, then of the apostles, and last of all he was seen of me, as one born out of due time. But now is Christ risen from the dead, and is made the first fruits of them that slept. For as in Adam all died, even so in Christ shall all be made alive. The first man is of the earth earthly, the second man, (mark, man), is the Lord from heaven;'*



as it is also written, 'the first Adam was made a living soul, the second Adam a quickening spirit.'

So here is the heavenly man, here is the earthly man, here is the spiritual body, here is the natural body, and 'as we have borne the image of the earthly, so shall we bear the image of the heavenly.' So it is the second man, the Lord from heaven, who redeems the earthly man, and the just that suffered for the unjust. 'And thanks be unto God,' said the apostle, 'which gives us victory through Jesus Christ our Lord:' and thus we declare and witness that which the scripture declares, and can say, 'the grace of our Lord Jesus Christ be with all that love him.' In 2 Cor 1:5, the apostle said, 'the sufferings of Christ abound in us.' Have you known this, you professors? 'And you are our epistles written in our hearts,' 2 Cor 3:3, 'written not with pen and ink, but with the spirit of the living God, in the fleshly tables of the heart, in that you are manifest to be the epistles of Christ.' Mark, this epistle was written with the spirit of God in the table of the heart, these are manifest to be the epistles of Christ, which you cannot read without the spirit of God, which you have often denied to have as the apostles had. The apostle said, 'who has made us able ministers of the new testament, not of the letter, [mark,] but of the spirit, for the letter killeth, but the spirit gives life.' For it is said, Moses put a veil over his face, that the children of Israel should not look unto the end of that, which was to be abolished, which veil in Christ is put away. But a worse veil you have put over your faces, that make a great bustle about the scriptures, and are not in the spirit that gave them forth.

Now the Lord is this spirit, and where the spirit of the Lord is, there is liberty, and where it is not, there is imprisonment, persecution and bondage. 'But we all behold as in a glass, the



glory of God, with open face, and are changed into the same image from glory to glory, as by the spirit of the Lord,' and this we possess and witness, 'who preach not ourselves, but the Lord Jesus Christ, and ourselves your servants for Christ's sake. For God that commanded light to shine out of darkness,' is he which has 'shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us, 2 Cor4 :5-7 .

We are afflicted on every side,' who witness this, 'and persecuted, but not forsaken, every where we bear about in our bodies, (mark, in our bodies), the dying of our Lord Jesus, that the life of Jesus might also be made manifest in our bodies. (Mark, in our bodies.) For we which live are always delivered unto death, for Jesus' sake, that the life of Jesus might be manifest in our mortal flesh,' 2 Cor 4:8-11; because we have the same spirit of faith, as it is written, 'I believe, and therefore have I spoken, we also believe, and therefore speak, knowing that he who has raised up the Lord Jesus, shall also raise up by Jesus Christ,' and with our hearts we believe this, and with our mouths make confession unto salvation.

2 Cor5:, 'we must all appear before the judgment seat of Christ, that every man may receive the things which he has done in his body, according to that he has done, whether they be good or evil.' Knowing therefore, the terrors of the Lord we do persuade men to believe in the Lord Jesus Christ, and to turn from sin and evil, and obey him; 'for the love of Christ constraineth us, because we thus judge, that if Christ died for all, that they which live should not henceforth live to themselves, but unto him which died for them and rose again.' So here is a living to Christ, it is not only a mouth-profession, and an outward belief; 'for the

devils believe and tremble,' for he that believes in the light, becomes a son of the light. The apostle said, 'therefore, henceforth know we no man after the flesh, yes though we have known Christ after the flesh, yet now henceforth know we him [so,] no more. Therefore, if any man is in Christ, he is a new creature; old things are passed away, behold all things are become new;' and 'all things are of God which has reconciled us to God by Jesus Christ: for God was in Christ reconciling the world unto himself, not imputing their sins unto them, for he has made Christ to be sin for us, which knew no sin, that we should be made the righteousness of God in him,' (mark in him), and who are in Christ are new creatures. Now the old creatures and such as are out of Christ, do make a profession without the possession, that is but like the Pharisees' profession, 2 Cor 5:17-21.

So consider all you professors, are you new creatures? are you made the righteousness of God in Christ? Do you begin to cleanse yourselves from the filthiness of your flesh and spirit, and grow up unto perfect holiness in the fear of the Lord? Is your warfare spiritual, and not carnal, casting down the imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. 2 Cor 10:4-5. And Paul speaks of the truth of Christ in him, and that he had espoused them to one husband, that he might present the saints as a pure virgin to Christ. Then they must be free from sin, and must not plead for sin, for term of life, as you professors do, for there is 'no fellowship between light and darkness,' as 2 Cor 6:14.

2 Cor 13:3-4, 'you seek a proof of Christ that speaks in me, (mark, a proof of Christ's speaking in the apostle), which towards you (said he), is not weak, but is mighty in you.' (mark,



in you.) And further he said, though 'he was crucified concerning his infirmities, yet he lived, (namely, to Christ), through the power of God, (mark, Paul that was crucified), and we no doubt are weak in him, but we shall live with him, through the power of God,' which we witness. Therefore, prove yourselves whether you are in the faith, examine yourselves, know you not your own selves, how that Jesus Christ is in you, except you are reprobates? Mark, we have proved ourselves, and examined ourselves; and know Christ Jesus in us. And if Christ is in you, as was said before, 'your body is dead because of sin, and you are alive to God,' and not reprobates.

So it is the duty of all christians to prove and examine themselves, whether they are in that faith that works by love, that Christ is the author of; whether Christ be in them yes or not, that they are not found reprobates; for reprobates may make a profession of Christ, in that birth that will persecute them that are born of the spirit, as we have seen a great deal of, among you professors these twenty years. But the apostle said, 2 Cor 13:14, 'the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, amen.' This we witness.

Now you who deny that there is any immediate inspiration of the Holy Ghost to be looked for now days, you are out of the communion of the Holy Ghost, and out of the praying in the Holy Ghost, and the fellowship of the Holy Ghost, which was and is the true church communion and fellowship, that Christ is the spiritual head of. In Gal 1:4, Christ that 'gave himself for our sins, that he might deliver us from this present evil world, according to the will of God.' Now mark, and see whether you are not delivered from this present evil world, you who profess; and therefore it is not for people to profess Christ, and live in the

evil of the world, that will serve their turn. And though 'we, or an angel from heaven preach unto you any other gospel, let him be accursed,' said the apostle. Paul was an apostle, 'not of man, nor by man, but by the Revelation of Jesus Christ, and God the Father which has raised him from the dead. And the gospel which he preached was not after man; no more is it now, but by the revelation of Jesus Christ. And when the Son of God was revealed in the apostle, he preached him; but do not many of you professors and others preach the Son of God, before he is revealed in you? 'I live,' said he, Gal 2:20, 'yet not I, now, but Christ lives in me, mark, in me, and the life that I now live in the flesh, I live by the faith of the Son of God, who has loved me, and given himself for me.'

Now this we testify should be every true christian's life. In Gal 3:13-14, 'Christ has redeemed us from the curse of the law, being made a curse for us, that the blessing of Abraham might come upon the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith. So then they, that are of faith, are blessed with faithful Abraham, which we witness, blessed be the Lord forever.

But the scripture has concluded all under sin, that the promise by the faith of Jesus Christ should be given to them that believe. The 'law was the school-master to bring us to Christ, that we might be made righteous by faith, (mark, made righteous by faith), for after that faith is come, we are no longer under a school-master. For you are all the sons of God by faith in Christ Jesus. For all you that are baptized into Christ, have put on Christ, (mark, put him on), and baptized into Christ; this is his baptism with fire and the Holy Ghost, who thoroughly purges the floor, and gathers the wheat into his garner. 'But when the fullness of time was come, God sent forth his Son made of a



woman, and made under the law, that he might redeem them which were under the law, that we might receive the adoption of his sons. And because you are sons, God has sent forth the spirit of his Son into your hearts, which cries Abba Father,' Gal 4:4-6.

*The apostle tells the Galatians, he 'travailed in birth again, until Christ is formed in them;' and in Christ neither 'circumcision nor uncircumcision avails anything, but faith that works by love, as Gal 5:6 .*

*Gal6:15, 'In Christ neither circumcision nor uncircumcision avails anything but a new creature;' and Gal 5:18,24 , 'If you are led by the spirit, you are not under the law. And those who are Christ's, have crucified the flesh with the affections and lusts:' and this we do believe and witness.*

*But see, you professors, by what spirit you are led, you that talk so much of Christ, and see if your affections and lusts are crucified. But is it not your principle that they shall not be crucified on this side the grave, who plead for sin and imperfection to the grave? In Eph 1:4, 'God has chosen us in him, (namely, Christ), before the foundation of the world, that we should be holy without blame before him in love, (mark, here is a new life, more than a bare profession), by whom we have redemption through his blood, and the forgiveness of sins, according to his mercies, that in the dispensation of the fullness of time he might gather together in one, all things, both which are in heaven, and which are in earth, even in Christ. Wherein also after that you believed you were sealed by the holy spirit of promise, which is the earnest of our inheritance, unto the redemption of the possession purchased, unto the praise of his glory. [Mark,] this seal, this belief and election we witness with the holy spirit, blessed be the Lord, forever. The apostle prayed*

*that the God of our Lord Jesus Christ, the Father of glory might give unto them the spirit of wisdom and revelation through the knowledge of him, (now this revelation you professors deny), that the saints might know what is the exceeding greatness of his power towards us that believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his right hand in heavenly places, far above all principalities and powers, might and dominion, and every name that is named, not in this world only, but also in that which is to come; and he has made all things subject under his feet, and has appointed him over all things to be the head of his church, which is his body; even the fullness of him that fills all in all;' which we witness, glory be unto the Lord.*

*Eph 2:5, 'Even when we are dead by sins has he quickened us together in Christ, by whose grace we are saved, and raised us up together, and made us to sit together in heavenly places in Christ Jesus: that he might show in the ages to come the exceeding riches of his grace, through his kindness towards us in Christ Jesus. And this we do witness, that these ages are come, and that this loving kindness and riches are seen and felt, who are made to sit together in the heavenly places in Christ Jesus; praised be his name, forever.*

*'For by grace you are saved,' said the apostle, 'through faith, and not of ourselves, [mark,] it is the gift of God. For we are his workmanship, created in Christ Jesus unto good works,' which God has ordained that we should walk in them, who were without God in the world, and had no hope, and without Christ, yet professing him like others. 'But now in Christ Jesus we, who were once afar off, are made near by the blood of Christ, for he is our peace, which has made of both one, and has broken down the partition wall, in abrogating through his flesh the hatred,*



*the law of commandments which stands in ordinances,’ for to make of two one new man in himself. So making peace, that he might reconcile both unto God in one body, by his cross, and slay the hatred thereby, for through him we have an entrance unto the Father by one spirit; and are ‘built upon the foundation of the prophets and the apostles, Jesus Christ himself being the chief corner-stone.’ And to make clear unto all men what the fellowship of the mystery is, (and this is our fellowship which we make clear to all men), which from the beginning of the world has been hidden in God, who has ‘created all things by Jesus Christ,’ Eph 3:9, that ‘Christ might dwell in your hearts by faith, that you being rooted and grounded in love, might know the love of Christ, which passes knowledge,’ be praise in the church by Christ Jesus throughout all ages, who witness this in Christ. Amen.*

*Eph 4:4-12, ‘There is one body and spirit, even as you are called into one hope of your vocation. There is one Lord, one faith, one baptism; there is one God, and Father of all, who is above all and through all, and in you all. And Christ ascended on high, led captivity captive, and gave gifts unto men. And he that ascended what is it, but that he had also descended first into the lowest parts of the earth; he that descended is even the same that ascended, far above all heavens, that he might fill all things,’ (mark, fill all things), that is he that gives gifts unto men for the work of the ministry, for the edifying the body of Christ, and this we believe and witness.*

*Let us, therefore, follow the truth in all things, growing up in him, which is the head, even Christ. ‘For you have not so learned Christ, to live wantonly, and in uncleanness and greediness, if so be that you have heard Christ, and have been taught by him, (mark, taught by Jesus himself), as the truth is in Jesus, that*

you cast off, concerning the conduct in times past, the old man, which is corrupt through the deceitful lusts.' So then you professors must not plead for them, if they must be cast off; and 'be renewed in the spirit of your minds, and put on the new man, which is after God, created in righteousness and holiness. And grieve not the holy spirit of God by whom you are sealed (said the apostle), unto the day of redemption.' Now you professors and others may say, how can we grieve it, when we do not look for such a spirit as the apostles had? 'But let no man deceive you with vain words, for the wrath of God comes upon the children of disobedience. And no unclean person has any inheritance in the kingdom of Christ and of God.' The apostle said, 'be you followers of God as dear children, and walk in love as Christ has loved us, and has given himself for us an offering and a sacrifice of a sweet smelling savor unto God. But fornication, uncleanness, and covetousness, let them not be once named among you as becomes saints; neither filthiness nor foolish talking, nor jesting, which are things not comely, but rather giving of thanks.' Here you see what a christian's life must be, it is not an outward talk, as you may see, Eph 5:1-4.

Eph 4:32, 'Be you courteous and tenderhearted one unto another, forgiving one another.' But this has been wanting among you, that have professed yourselves christians, and made a great boast and talk of Christ, but have persecuted the appearance and life of Christ in his people, for the fruits of the spirit are in all goodness, righteousness, and truth and love, and these fruits are wanting among you professors, and others called christians.

The apostle speaks of the great secret and mystery concerning Christ and the church, comparing them to husband and wife; how he sanctifies and cleanses it by the washing of water



*through the word, that he might make it unto himself a glorious church, without spot or wrinkle, or any such thing, but that it should be holy and without blame. Mark, all you that call yourselves gathered churches, see who is the head of them, and what spots and wrinkles are in them. But we cannot but give thanks for all things to God, even the Father, in the name of Jesus Christ the holy head, who makes his church holy.*

*Eph 6:12, 'for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' And therefore, all true christians are to put on the armour of God, and the spiritual weapons, that they may stand against the assaults of the devil, namely, the shield of faith, the helmet of salvation, and the sword of the spirit, which is the word of God. These weapons we possess; and may not all people see that those weapons have been lacking among you that profess yourselves christians, and not in the possession of the true christian's life? For if you had been in it, you would have stood as the apostles and the rest of the saints and true christians did; not make a profession of Christ when the sun shines, and when the storm comes then to shut up your doors. So how often have you taken leave of your God and Christ? He has had no witness borne by you. Our desire is you may come to see yourselves, and your fallen state; that he that has begun the good work in his saints, will perform it unto the day of Christ: this we know, and the fellowship is in the gospel, that is in the power of God, not in the form without the power.*

*The apostle said, 'God is my record how I long after you all from my very heart-root, or bowels in Christ Jesus (mark, 'in Christ Jesus,') that Christ may be magnified in my body, whether by life or death.' Here was a steadfast minister. For, Phil 1:21, 27,*

29, 'Christ is to me both in life and death, advantage. Let your conduct, therefore, be as becomes the gospel of Christ, for unto you it is given not only to believe in Christ, but to suffer for his sake.' This we do witness, and it is fulfilled among us; but you professors see if your conduct is as becomes the gospel of Christ, you that profess so much of it. Also, 'let the same mind be in you (said the apostle, Phil 1:27,2:2) that was even in Christ Jesus;' and 1 Cor 2:16. 'but we have the mind of Christ,' which every true Christian should witness.

'Now Christ, who being in the form of God, thought it no robbery to be equal with God, but he made himself of no reputation, and took on him the form of a servant, and was made like unto men, and was found in the shape as a man, [mark,] he humbled himself and became obedient to the death, even the death of the cross. Therefore, God has highly exalted him, and given him a name above every name, that at the name of Jesus every knee should bow, both of things in heaven, and things in earth and under the earth, and that every tongue should confess.' And this we, the people of God, called Quakers, do confess, that Jesus Christ is the Lord to the glory of God the Father. For it is God that works in you and in us, both to will and do of his good pleasure, that you may be blameless and pure, and sons of God, without rebuke in the midst of a crooked and perverse generation; among whom to shine as lights, holding fast the word of life; and this should be every true christian's duty and practice.

The apostle said, 'for all seek their own things, and not the things of Christ Jesus.' Are not there too many such in our age, that profess him, as was in the apostle's day, seeking their own things, Phil 2:21, and not the things of Christ Jesus. In Phil 3:7-8, he said, 'we are the circumcision which worship God in the



spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.' But in things that are 'advantage unto me, the same I account loss for Christ's sake. Yes, doubtless, I think all things but loss, for the excellent knowledge sake of Jesus Christ my Lord, for whom I have accounted all things loss; [mark,] have counted, and do judge them to be dung, that I may win Christ.' And this we witness, which should be every true christian's mind and duty. 'That I may know Christ and the power of his resurrection, and the fellowship of his sufferings, and be made conformable to his death, that by any means I might attain to the resurrection of the dead.' Now this should be every true christian's mind, but here is a fellowship in the sufferings or afflictions, and to be made conformable to his death. Who will come into this fellowship, think you now, of the letter-professors, that put confidence in their flesh, and plead for the old man, and the body of death and sin, as long as they live? Such will not follow hard towards the mark of the prize of the high calling of God in Christ Jesus, but rail at us, and persecute us that do. But many walk in their evil ways, that are 'enemies to the cross of Christ, whose end is damnation, whose God is their belly, whose glory is their shame, who mind earthly things.' Such then might make a great profession of Christ, as such now do. 'But our conduct is in heaven,' said the apostle, (mark, 'is in heaven,') from where also we look for the Saviour the Lord Jesus Christ.' And this we witness, where every true christian's conduct should be.

'Christ shall change,' said the apostle, 'this vile body, that it may be fashioned like his glorious body,' Phil 3:21, which we believe in Christ, who works this change, who is the resurrection and the life. In Phil 4:7,13, the apostle said, 'the peace of God which passes all understanding shall preserve your hearts and minds in Christ Jesus; (mark, in Christ Jesus,) and I am able to do all

*things through the help of Christ, which strengthens me.’ And in another place Christ said, ‘without me you can do nothing.’ Then they must be in the same power and spirit the apostles were in. And the apostle said, ‘salute all the saints in Christ Jesus;’ so all the salutations that are out of him are worth nothing.*

*‘As everyone has received the Lord Jesus Christ, so walk in him, rooted and built in him, and established in the faith.’ Note, as they had received Christ Jesus, so they were to walk in him. So this is more than a profession of him without him, and a talking of him. In Col 2:8, ‘beware least any man spoil you through philosophy [mark, philosophy,] and vain deceit, and through the traditions of men, according to the rudiments of the world, and not after Christ.’ Mark, these are not after Christ; but how did this philosophy and vain deceit come to be set up now?*

*The apostle exhorts the saints that their hearts might be comforted, and knit together in love, and in all riches of the ‘full assurance of understanding, (observe, ‘full assurance,’ while you professors, contrary to the apostles, say, that none can have any assurance here), ‘and to know the mystery of God even of the Father and of Christ; in whom are hidden all the treasures of wisdom and knowledge. For in him dwells all the fullness of the Godhead bodily. You are complete in him, [mark,] in him, (namely, Christ), which is the head of all principalities and powers; in whom also you are circumcised (namely, in Christ), with the circumcision made without hands, by putting off the sinful body of the flesh, (or body of the sins of the flesh) through the circumcision of Christ.’ Mark, ‘putting off the sinful body of the flesh.’ Now you professors are of another belief, who deny the putting off of the sinful body of the flesh, as long as you live; and deny the circumcision of Christ, which we witness, Col 2:10-11.*



*‘And in that you are buried with him,’ said the apostle, ‘through baptism, (mark, ‘are buried with him’) in whom you are also raised up together, [mark, ‘are raised up’] through the faith of the operation of God, which raised him from the dead,’ namely, Christ. ‘For you which were dead in sins and in the uncircumcision of your flesh, has he quickened together with him [namely, Christ,] forgiving you all your trespasses.’ And this we witness; but you that plead for your body of sin, while you live, and your uncircumcision, are yet dead in your sins, and the uncircumcision of your flesh, and not quickened, and so may make a profession of God and Christ, like the Pharisees. But Christ had ‘blotted out the handwriting of ordinances, and took them out of the way,’ and so ‘fastened them to the cross, and has spoiled principalities and powers, and triumphed over them in the same cross.’ This is Christ whom we do believe in and witness.*

*The apostle said, ‘let no man condemn you in meats nor drinks, nor holy days, nor Sabbath-days, nor new moons, which are but shadows of things to come, but the body is of Christ.’ And we are to hold the ‘head Christ, whereof the body is furnished and knit together by joints and bands, and increased with the increase of God.’ And ‘if you are dead with Christ from the ordinances, (or rudiments), of the world, touch not, taste not, handle not, which all perish with the using, after the commandments and doctrines of men.’ So those who are dead with Christ, cannot touch, but those who are not dead with Christ, touch perishing things, as you may read, Col 2:16-22. Also in Col 1:13-20, ‘Who has delivered us,’ speaking of Christ, ‘from the power of darkness, and has translated us into the kingdom of his dear Son, (mark, into the kingdom of his dear Son while on earth alive), in whom we have redemption through his blood, and the*

*forgiveness of sins. Who is the image of the invisible God, the first born of every creature. For by him were all things created, which are in heaven, and which are in earth, things visible, and invisible, whether thrones or dominions, or principalities or powers, all things were created by him and for him,' namely, Christ, [mark,] 'and he is before all things, and in him all things consist. He is the head of the body, of the church, he is the beginning and the first born from the dead, that in all things he might have the pre-eminency. For it pleased the Father that in him all fullness should dwell, and by him to reconcile all things unto himself, to set at peace through the blood of his cross both the things in heaven, and the things in earth.' And this blessed confession and testimony we possess of Christ.*

Rom 9:5, the apostle speaking of the fathers, 'of whom,' said he, 'as concerning the flesh Christ came, who is God over all, blessed forever, amen.' And this was the apostle's doctrine to the church then, who said, 'I say the truth in Christ and lie not, my conscience bearing me witness in the Holy Ghost.' [Mark,] in Christ, and in the Holy Ghost; which should be every true confessor of Christ his testimony, which we do *witness*, both as to his flesh, and as he was God.

*Col 1:21, to the end, 'and you which were in times passed strangers and enemies, because your minds were set in evil works, [mark,] has he now also reconciled in the body of his flesh, through death, to make you holy and unblameable, without fault in his sight;' for evil works make people strangers to him; so you may see it is not a profession of Christ's death and body only, but you must be made holy and unblameable, and without fault in his sight. 'For Christ which is the mystery hidden since the world began, from ages, but now is made manifest to his saints,' glory to God forever, 'to whom God would make known, what is the riches of this glorious mystery*



*among the Gentiles, which is Christ in you the hope of glory.’ And this mystery we are witnesses of, blessed be the Lord forever.*

*‘Whom we preach, admonishing every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.’ Mark, perfect in Christ Jesus; this is a contrary doctrine to you that present people with a body of death and sin to the grave, and say there is no perfection to be attained here.*

*The apostle said to the church, Col 3:2, ‘set your affections on things that are above, [mark,] and not on things which are on the earth,’ this we believe should be the practice of all true christians.*

*‘For you are dead, and your life is hidden with Christ in God, and when Christ which is our life shall appear, then shall you also appear with him in glory,’ Col 3:3-4. This we are witnesses of, as the apostle was, and it is Jesus Christ who delivers us from the wrath to come, and who is raised from the dead, and our peace is from God the Father, and our Lord Jesus Christ. For Christ Jesus said, ‘in me you have peace, but in the world trouble.’ And this we do experience, and this all witness who are risen with Christ, who seek those things that are above, where Christ sits at the right hand of God. In 1 Thes 2:12, the apostle exhorts the church: ‘that you walk worthy of God who has called you to his kingdom and glory.’ Now this we declare should be every true christian's walk, and not talk only; and not like the professing Jews, who both killed the Lord Jesus, and their own prophets, and persecuted the apostles, as you professors have, and do us.*

*1 Thes 3:11, the apostle said, ‘now God himself and our Father*

and our Lord Jesus Christ guide our journey unto you.' So here it is seen who was and is the true christian's guide. In 1 Thes 5:5, 9-10, 'you are all children of the light and of the day, we are not of the night, neither of darkness.' Mark this testimony, are children of the day, and of the light, and are not of the darkness, nor of the night. 'For God has not appointed us unto wrath, but to obtain salvation, by the means of our Lord Jesus Christ, who died for us. Whether we wake or sleep, we should live together with him.' So not only to talk, but to live; which we are witnesses of.

The apostle said, 'now the very God of peace sanctify you throughout. And I pray God that your whole spirit, and soul, and body may be kept blameless, [mark, blameless,] unto the coming of our Lord Jesus Christ, who will come in flaming fire, rendering vengeance unto all them that do not know God, and obey not the gospel of our Lord Jesus Christ.' Therefore, the name of our Lord Jesus Christ is to be glorified in all his saints, according to the grace of our God, and our Lord Jesus Christ, as in 2 Thes 1:12 may be seen. 2 Thes 2:13, 'because that God has from the beginning chosen you to salvation through the sanctification of the spirit, and the faith of truth.' Mark, from the beginning chosen you to salvation through sanctification of the spirit, not of the letter. Therefore, take heed, you professors, least that saying come upon you, that 'God shall send them strong delusions, that they should believe lies;' that all those might be damned that believe not the truth, but take pleasure in unrighteousness, lies, and false reports, which you have been full of against us, (God's people, called Quakers), as by large experience we witness.

1 Tim 1:15-16, 'this is a true and faithful saying, and by all means worthy to be received, that Jesus Christ came into the world to



save sinners, of whom I am chief,' said Paul, 'notwithstanding for this cause I was received to mercy, that Jesus Christ should first show on me all long suffering, unto the example of them which shall in time to come believe in him unto eternal life.' This now we the believers do witness, and many can say this in truth, as he did; yes, who have been persecutors of Jesus, as he was in his people, and yet professors: 'But now unto the king immortal, invisible, unto God only wise, be honor and glory forever and ever. Amen,' 1 Tim 15:17.

Christ would have 'all men,' said the apostle, 'to be saved, and come to the knowledge of the truth.' (Mark, all men to be saved), 1 Tim 2:1-5, and therefore are 'prayers and intercessions and giving of thanks to be made for all men, for kings, and all that are in authority, for there is one God and one Mediator between God and man, which is the man Christ Jesus:' mark, the man Christ Jesus is the Mediator between God and man, Christ, who is the heavenly man. For the apostle does not call him humane, or humane body; he did not give him that by-name, as the professors do, who call him humane body, and humane; as they give us the people of God, the nickname of Quakers. The apostles say, he is the 'second man, the Lord from heaven, the man Christ Jesus;' and calls his body 'a glorious body,' and not humane, as the professors do, who say the scripture is their rule, and yet give Christ's glorious body a by-name, which they have no rule for. 'And Christ Jesus who gave himself a ransom for all, to be testified in due time, tasted death for all.' Therefore, all must be prayed for.

So when 'we were enemies we were reconciled to God by the death of his son, as Rom 5:10; and 1 Tim 2:5-6, 'Who gave himself a ransom for all to be testified in due time.' So this due time is witnessed by many, for it was not testified to Paul, until after he

was risen [in him], and the Son of God revealed in him, and so it is known now by revelation; and by revelation Christ Jesus and his glorious body is discerned. 'For,' said Christ, 'flesh and blood has not revealed this to you,' that is, concerning Christ's being the Son of God, 'but my Father which is in heaven,' who is known by revelation now, as then. And the 'church of the living God,' which Christ is the head of, and the 'pillar and ground of truth.' 1 Tim 3:15-16. 'And without controversy great is the mystery of godliness, which is God manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory.' Now we are the believers of this, who believe in his light, in which he is seen and manifest; and are members of this church, of which Christ is the head.

1 Tim 4:9-10, 'This is a true saying, and by all means worthy to be received; we labor and are rebuked, because we trust in the living God, which is the Saviour of all men, and especially of those that believe.' And this we have received, and would have all others to do. 'These things,' said the apostle, 'command and teach.' And this the apostle gave in charge to Timothy, 'before God and Christ, and the elect angels,' that he should observe those things, as 1 Tim 5:21; and 2 Tim 1:8-10, 'be not ashamed of the testimony of our Lord Jesus, who has saved us, and called us to an holy calling, not according to our works, but according to his own purpose and grace which was given to us in Christ Jesus, before the world began; but it is now made manifest by the appearing of our Saviour Jesus Christ, who has abolished death, and has brought life and immortality to light through the gospel.' Mark, this we witness, and are not ashamed of our testimony of this, and of our Lord and Saviour Jesus Christ. 'For,' as the apostle said, 'I am not ashamed, for I know in whom I have believed,' 2 Tim 1:8-9,12. Also in 2 Tim 2:8: 'remember



***that Jesus Christ, of the seed of David, was raised again from the dead, according to my gospel,' and John 7:42, 'said not the scripture that Christ shall come of the seed of David, and out of the town of Bethlehem?' And this Christ did fulfil in his coming accordingly, of whom we are witnesses.***

The apostle said, 'everyone that calls on the name of Christ,' or names his name, 'let him depart from iniquity,' 2 Tim 2:19. Also in 2 Tim 3:5, he exhorts the church thus: 'those who have the form of godliness, and not the power, from such turn away.' For those who have not the power, have not the gospel, nor the cross of Christ, the power of God; neither have they Christ, who is the power of God, though they may have the form of godliness, and the form of the prophets' and apostles' words; yet may be false accusers, fierce despisers of them that are good. 'And all that will live godly in Christ Jesus, shall suffer persecution,' (mark, all that in Christ Jesus will live godly, shall suffer persecution), as we have found it by the ungodly professors and talkers of Christ Jesus, that live out of him, though they have the form of godliness, yet deny the power thereof. In Titus 1:4, the apostle said 'to my own son according to the common faith: grace, mercy and peace from God the Father, and the Lord Jesus Christ our Saviour. (Mark), according to the common faith, grace.'

***Titus 2:11, 'for the grace of God that brings salvation unto all men has appeared, (mark, which brings salvation, this grace of God brings salvation), and teaches us (mark, us the church, the saints, and believers, true christians), that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for the blessed hope, and the appearing of the glory of the mighty God, and of our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, [mark,] and purify us to be a peculiar people unto himself, zealous of good works.' This is our teacher, the grace of God that has brought us salvation, which brings us to***

*believe and we witness these things. But there were those in the apostles' days that professed they knew God, but by their works denied him, and were abominable and disobedient, and 'unto every good work reprobate.' Titus 1:6; and have we not many such professors now, that say they know God and Christ, but by their works deny him, and are abominable and disobedient.*

*'But when the kindness and love of God our Saviour towards man appeared, not by the works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration.' This should every professed christian witness; they must know this new birth; so it is not a talk of Christ without, and uncleanness within, but 'by the renewing of the Holy Ghost which he has shed on us abundantly through Jesus Christ our Saviour,' (here is a confession with a witness) 'that we being justified by grace (that grace that teaches us, and brings us salvation) should be made heirs according to the hope of eternal life.' Titus 3:5-7. Also in Heb 1:1-2, 'At sundry times and after diverse manners God spoke unto the fathers by the prophets, but in these last days he has spoken unto us by his Son, whom he has made heir of all things, by whom also he has made the worlds.' Mark, the worlds were made by the Son of God, and God was Adam's and Eve's teacher in paradise; and now the same has spoken unto us by his Son, by whom the worlds were made. So he is the Quaker's first speaker, and is the last, the Son of God, being the brightness of his Father's glory, and the express image of his substance; 'and upholding all things by his mighty word and power, has by himself purged our sins, and is set at the right hand of the Majesty in the highest places, and is made more excellent than the angels, having obtained a more excellent name than they. For unto which of his angels said he at any time, you are my Son, this day have I begotten you? and again, I will be his Father, and he shall*



*be my Son. And again when he brings his first begotten Son into the world, let all the angels worship him, but unto the Son he said, O God, your throne is forever, the scepter of your kingdom is a scepter of righteousness, for you have loved righteousness, and hated iniquity. Therefore, to profess Christ, and live in iniquity, this is an abomination to the Lord, and he will bid such depart from him.'*

*'Therefore, God, even your God has anointed you with the oil of gladness above your fellows. For you, O Lord, in the beginning has established the heavens, and the earth is the work of your hands. Also in Heb 2:2-15: 'For if the word spoken by angels was steadfast, (mark, 'steadfast,') and every transgression and disobedience received a just recompense of reward, how should we escape, if we neglect so great salvation? which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him,' (namely, Christ), 'God bearing them witness both with signs and wonders, and divers miracles, and gifts of the Holy Ghost, according to his own will,' (mark, not gifts assumed by the wills of men) for he has not put in subjection unto the angels the world to come, whereof we speak; and 'you made him a little lower than the angels, and you crowned him with glory and honor, and did set him over the works of your hands.' But you have put all things in subjection under his feet, and in that he put all things in subjection under him, he left nothing that should not be subject to him; but we see not yet all things subdued unto him, but we see Jesus crowned with glory and honor, who was made a little inferior to the angels, through the suffering of death, that by God's grace he might taste death for all men (mark, 'for all men:' so here he makes no sect), and this Jesus we see, who is our Saviour, and the author and finisher of our faith. And it became him for whom are all things, and by whom are all things, seeing that he*

brought many children to glory, that he should consecrate the prince of their salvation through sufferings and afflictions, for he that sanctifies and those who are sanctified are all of one. Therefore he is not ashamed to call them brethren: for as much then as the children were partakers of flesh and blood, he also himself (namely, Christ), likewise took part with them, that he might destroy through death, him that had the power of death, that is the devil, that he might deliver all them, which for fear of death, were all their lifetime subject to bondage.' Here is a blessed deliverer, which thousands do now witness; and how dare you professors or others give the apostle and the scripture the lie, and say Christ did not taste death for every man, but for the world of believers only? see Heb 2:9.

'And he took not upon him the nature of angels, but of the seed of Abraham, therefore in all things it became him (namely, Christ), to be made like unto his brethren, that he might be a merciful and a faithful high priest, in things concerning God, that he might make reconciliation for the sins of the people.' For in that he suffered and was tempted, he is able to succor them that are tempted. Now this is the high priest of our profession, Jesus Christ, in whom we do faithfully believe, according as it is written: Heb 2:16-18, 4:14-15.

We cannot confess concerning Christ's birth, his body, sufferings, death and resurrection, in any better terms, than the holy men have done who gave forth the scriptures, as they were moved of the Holy Ghost; and therefore we cannot but deny those terms and nicknames, which you professors put upon Christ, that are not in the scriptures, and who also deny the receiving of the Holy Ghost, or waiting for its revelation in this age. For Christ the Son of God 'is over his own house,' as the apostle said, 'whose house we are, therefore,' as the Holy Ghost



said, 'today if you will hear his voice, harden not your hearts.' (Note, those who will not hear the voice of Christ, do harden their hearts), therefore his voice, who speaks from heaven now days, is to be heard by all the true believers in his light; and today they must hear it, not putting off until tomorrow, if they will hear what the Holy Ghost said.

As God said, 'this is my beloved son, hear you him;' and as Christ said, 'learn of me;' which is every believer's duty. Heb 4:14 'Seeing then we have a great high priest, which is entered into heaven, even Jesus the Son of God, let us hold fast our profession without wavering.' Heb 10:23. This is our profession, which we have held fast, and declared to professors of the scripture without the possession; though for so doing we have been persecuted by them. 'For we have not an high priest, which cannot be touched, with the feeling of our infirmities, but was in all things tempted in like sort, yet without sin. Let us therefore go boldly unto the throne of grace, that we may receive mercy, and find grace to help in time of need.' And we can go boldly to the throne of grace, through the grace that has appeared unto us, which teaches us, and brings us salvation. For the word of God is living and powerful, and 'sharper than any two-edged sword;' and in another place it is said, 'the letter kills, but the spirit gives life.' So here is a clear difference between the word and the letter, as may be seen, Heb 4:12, and between the letter and the spirit, the one kills, and the other gives life, 2 Cor 3:6.

Heb 5:5-9, Christ 'took not to himself this honor to be made an high priest, but he that said unto him, [mark,] you are my Son, this day have I begotten you. You are a priest forever after the order of Melchizedek, which in the days of his flesh did offer prayers and supplications, with strong cries and tears, unto him that was able to save him from death, and was also heard, in

that he feared, though he was the Son, yet learned he obedience by the things which he suffered. And being consecrated was made the author of eternal salvation unto all them that obey him.' [Mark, obey him,] and this, we that obey, do faithfully believe of him, as Heb 5:5-9; and Heb 6:19-20, there we are to 'hold fast the hope that is set before us, which we have as an anchor of the soul both sure and steadfast, and it entereth into that which is within the veil; [mark, this hope does,] where the forerunner is for us entered, even Jesus, that is made an high priest forever after the order of Melchizedek.'

'For the law made men high priests, who have infirmities, but the word of the oath (that is since the law), makes the Son of God, who is consecrated forevermore. The law made nothing perfect, but the bringing in a better hope did, whereby we draw nigh unto God, and this hope is Christ, by which we come unto God. And Christ Jesus is made a surety of a better testament, and he is able also perfectly to save them, that come unto God by him, seeing he ever lives to make intercession for them, [mark,] and such an high priest became us to have, which is holy, harmless, undefiled, separated from sinners, and made higher than the heavens.' [Mark,] this is the priest Christ Jesus which we own and believe in, and bear witness to, 'which needs not daily, as those high priests to offer up sacrifice, first for the people, and then for themselves, for that he did once, when he offered up himself,' Heb 7:28, 19, 24-27.

'Now concerning the things which we have spoken, this is the sum, that we have such an high priest sitting at the right hand of the throne of the Majesty in heaven, who is a minister of the sanctuary, and of the true tabernacle, which the Lord has pitched, and not man.' And every true christian must know this tabernacle and this sanctuary, which the Lord has pitched, and



*not man; which Christ is the minister of, who is at the right hand of God; this will keep their minds above every sanctuary and tabernacle that man has pitched.*

*‘For as the high priests were ordained to offer gifts and sacrifices, therefore it was necessary that this man Christ should have also something to offer, who offered up himself, and ended their offerings, but our high priest has obtained a more excellent office, than the priests under the law; inasmuch as he is the Mediator of a better testament, which is established upon better promises.’ For this is the new covenant or testament, ‘I will write my laws in their hearts, and put them in their minds, and I will be their God, and they shall be my people.’ So they are called God's people and the children of the New Testament and new covenant, in whose hearts God has written his law, and put it into their minds. ‘And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me from the least unto the greatest of them. For I will be merciful unto their unrighteousness, and I will remember their sins and iniquities no more,’ Heb 8:3-6, 10-12. And this new covenant and testament we do witness, blessed be the Lord forever; and the Lord God writes this law in our hearts, and puts it into our minds, that we may read it there, and do it, which is every true christian's duty to believe and do.*

*‘For Christ being come a high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is not of this building, for the service of the first tabernacle stood in meats and drinks, and diverse washings and carnal ordinances, until the time of reformation,’ that is by Christ, ‘who neither by the blood of goats and calves, but by his own blood entered he in once into the holy place, and obtained eternal redemption for us:’ and this we do witness. ‘For if the blood of*

bulls and goats, and the ashes of an heifer, sprinkled them that were unclean, sanctify as touching the purifying of the flesh; how much more shall the blood of Christ, which through the eternal spirit offered himself without spot to God, purify the conscience from dead works, to serve the living God?' [mark, to serve the living God,] and not only to talk of the living God.

'For this cause he is the Mediator of the New Testament, that through death which was for the redemption of transgression, that were in the former testament, they which were called might receive the promise of eternal inheritance. And we which are called can bless the Lord for this eternal inheritance, and redemption and mediation; and the first testament was not ordained without blood, for Christ is not entered into the holy places that are made with hands, which are similitudes of heavenly things; but he is entered in the very heaven, to appear now in the sight of God for us: not that he offers up himself often, as the high priests enter into the holy place with the blood of others, for then must he have often suffered since the foundation of the world. But now in the end of the world has he appeared, [mark, the end of the world,] once to put away sin by the sacrifice of himself: so was Christ once offered to take away the sins of many. And unto them that look for him, shall he appear the second time without sin unto salvation,' Heb 9:15-28. This we believe, and blessed are they whose eyes see this, and receive Christ Jesus, according to his promise, who said, after he was risen, he would 'come and dwell in them,' namely, in his believers.

Again in Heb 10: 'for it was impossible that the blood of bulls and goats should take away sins, therefore when he comes into the world,' meaning Christ, 'he said, sacrifice and offerings you would not, but a body has you prepared me.' Here is Christ by



whom the world was made, and his body, which took not upon him the nature of angels, but the seed of Abraham. For then I said, 'in the volume of your book,' as it is written of me, that I should 'do your will O God; lo, I come to do your will, O God, to take away the first that he may establish the second covenant, by the which will, we are sanctified,' [mark,] are sanctified, 'by the offering of the body of Jesus Christ once for all.' And this man Christ Jesus after he had offered up one sacrifice for sins, 'sits down forever at the right hand of God,' mark, at the right hand; which is not usual for a father to set his son at his right hand, 'from henceforth expecting,' namely, at the right hand, 'until his enemies be made his footstool,' and as it is said, 'shall remain in the heavens until all things are restored:' who is restoring by his faith, grace, power and spirit; and his true believers and disciples feed of his flesh, and drink of his blood, which is meat indeed, and which is their heavenly food.

For by one offering has he perfected forever them that are sanctified. (mark, them that are sanctified.) So they must be sanctified, which is more than an outward profession, before they are perfected. And, mark you professors, are you sanctified and perfected forever by the offering of Christ? [mark, are you perfected?] but can that be, since you deny perfection here on this side the grave? 'seeing therefore, brethren by the blood of Jesus we may be bold to enter into the holy place, by the new and living way, which he has prepared for us,' true christians, 'through the veil of his flesh.' [Mark his flesh,] 'and seeing we have an high priest, that is over the house of God, let us draw near with a true heart in assurance of faith, sprinkled in our hearts from an evil conscience, washed in our bodies with pure water, keeping the profession of our hope without wavering; [mark,] for he is faithful that has promised.' Now this every true christian is to hold and believe without wavering, and we are

witnesses of it. Now you professors without possession, who make such a noise with your mouths, and a talk of Christ without you, are your hearts sprinkled? Look into your hearts, consciences, and bodies, whether you feel this sprinkling and this washing with pure water, for there was the blood of bulls and goats, which was offered up in the Old Testament: but Christ's blood is the blood of the new covenant. Therefore, take heed of trampling the blood of the new covenant under your feet, wherewith the true believers are sanctified, for vengeance is God's, and he will repay it; and it is a 'fearful thing to fall into the hands of the ever-living God.'

'And the just shall live by faith,' and will not cast off their confidence, but if any draw back, God's soul has no pleasure in them. You may see the faith of the elders, and of Enoch, Abel, and of Abraham, and these by faith sought a country that is heavenly, therefore God is not ashamed to be called their God, for he has prepared a city for them; and such went under mockings, stonings, scourgings and imprisonings; and wandered up and down in sheep's skins and goat's skins, destitute, afflicted and tormented, of whom the world was not worthy, neither is it now indeed, of those that are in this mystery of faith, held in a pure conscience: and they wandered in wildernesses, mountains and dens, and caves of the earth. And all these through faith received a good report, and received not the promise, God providing a better thing for us, that they without us should not be made perfect; for we are all one body together, who are of this faith, as Heb 11:14-16, 36-40. Now see if you professors have not been the stoners, afflictors, mockers and prisoners of the faithful.

'Therefore let us also, seeing we are compassed about with such a great cloud of witnesses, cast away everything that presses



down, and the sin that hangeth so fast on,' [mark,] cast off the sin, not plead for sin and the body of death, during life, 'but let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith:' [mark,] he is the author and finisher; so it is no true faith, which he has not been the author of, and this is the faith which works by love. 'And Christ, who for the joy that was set before him, endured the cross, and despised the shame, and is set at the right hand of the throne of God.' Consider, therefore, him that 'endureth such contradiction, against him for sinners, least you are weary and faint in your minds. Follow peace with all men, and holiness, without which no man shall see the Lord.' Therefore, never expect you professors to see the Lord, while you plead for your body of sin and death, which is unholy to the grave. Heb 12:1-3,14.

Further the apostle said to the saints, 'you are come to Mount Zion, the city of the living God, the heavenly Jerusalem, and to the innumerable company of angels, and to the church of the first born, which is written in heaven,' mark, written in heaven; (not a church or list of members written in a book), 'you are come to the judge of all, and the spirits of just men made perfect; (but are not your ears stopped against perfection, you professors? and of hearing, and talking of the spirits of those just men made perfect, [mark,] just men made perfect, and your eyes blinded that you can see no such men), and you are come to Jesus the mediator of the New Testament, (said the apostle), that speaks better things than that of Abel.' And therefore, we are not to turn away from him that speaks from heaven, whose voice shakes the heavens and the earth, that that may appear, which cannot be shaken. Heb 12:22-23, 25-27.

Heb 13:5-6,12-13,15, 'let your conduct be without covetousness,

and be content with such things as you have. For the Lord said, 'I will never leave you nor forsake you.' So that we may boldly say, **mark boldly say**, 'the Lord is my helper, neither will I fear what man can do unto me.' Christ Jesus is the same yesterday, and today, and forever. [Mark,] he is the same in his offices in his church; he is the same head of his church, and mediator and prophet to teach, and shepherd to feed, and bishop to oversee, yes, even Jesus; that he might sanctify the people with his own blood, who suffered without the gate: (mark, what gate?) without the gates at Jerusalem. Let us, therefore, go out of the camp, bearing this reproach, let us, therefore, by him, namely, Christ, offer the sacrifice of praise always to God, that is, the fruits of our lips, which confess his name, and we can do no other who are the true christians, who do believe and confess to his name.

'And the God of peace that brought again from the dead our Lord Jesus the great Shepherd of the sheep, through the blood of the everlasting covenant, made perfect in every good work to do his will,' This can we and all the true sheep witness; and it is he that makes us perfect in all good works to do his will, working in us that which is pleasing in his sight through Jesus Christ, to whom be praise forever and ever. Amen.

James 1:5, 12, 17-18, 21-23, 'If any man lack wisdom, let him ask of God, which gives to every man liberally, and upbraideth no man;' and God has promised the crown of life to all that love Him; 'and every good and perfect gift is from above, and comes down from the Father of lights, with whom is no variableness nor shadow of turning;' and 'of his own good will begat he us with the word of truth;' not with the letter, that killeth, but the spirit that gives life; 'that we should be as the first fruits of his creatures.' For everyone is to receive with meekness the word



*which is grafted in them, 'which is able to save the soul. For if you are hearers of the word only and not doers, you deceive your own selves.' Therefore, all you that hear this engrafted word, which is near in the heart and mouth, and do it [obey] not, you are the deceivers of your own selves.*

*Take heed of the vain religion, the unbridled tongue. 'For if any man among you seems to be religious, and bridles not his tongue, he deceives his own heart.' So he is a heart-deceiver who does not bridle his tongue, and his religion is vain, though he may make a profession of the prophets' and apostles' words. 'For pure religion and undefiled before God the Father is this, to visit the fatherless and widow in their adversity, and to keep yourself unspotted of the world.' So this religion is practiced. Now who will be of this pure religion, beside the people of God, called Quakers, and the church in the primitive times? Not you who plead for a body of sin and death to the grave, which spots you, and keeps you defiled.*

*We are 'not to hold the faith of our Lord Jesus Christ with respect of persons, because of gold rings, gaudy apparel, or gay clothing,' for it is forbidden, as James 2:1-2; and faith, if it has no works, is dead in itself; 'for as the body without the spirit is dead, so faith without works is dead also.' So these are not the works of the law which the apostle speaks of, but the works of faith, which Christ is the author of, whose faith works by love. And take heed of that 'unruly member, the tongue, for therewith bless we God, even the Father, and therewith curse we men, who are made after the similitude of God.' By this God's works are cursed. Is it not so, you professors? Mind it: do you not bless God, and curse men? 'But who is a wise man and endued with knowledge among you, let him show by good conduct,' (mark, good conduct), this is the wise man, his works are in meekness*

of wisdom. What wisdom? not that which is below, which is earthly, sensual, and devilish, envy, strife, and all manner of wicked work.

*'The wisdom that is from above, is pure, peaceable, gentle, and easy to be entreated, full of mercy and good works,'. James 3:17-18, (Mark, you professors, here are the fruits of possession). 'Whosoever, therefore, will be a friend of this world, makes himself the enemy of God. And the spirit that dwelleth in man, lusteth after envy;' and 'he who has no power over his own spirit, is like a city whose walls are broken down.' Therefore look, you professors, whether your walls are not broken down, that have no power over your own hearts; for the power is walls: and all you that hold a profession in your own spirits, and have not the power over them, your city walls are broken down, James 4:4-5, Prov 15:28. 'You have lived in pleasures on the earth, and in wantonness, and have nourished your hearts as in a day of slaughter. You have condemned the just, and he has not resisted you,' James 4:5-6. Therefore, consider this, all you wanton professors, that live in pleasure, that have nourished your hearts as in a day of slaughter, and condemned and killed the just, pharisee like. Is not this the birth that is not born of the spirit, but of the flesh? The apostle James commands, in his general epistle to the church, 'not to swear at all,' but keep to yes and no, (but you throw the command both of Christ and the apostle aside, and command people to swear.) Mat 5:33-37, James 5:12.*

*Peter also writes to the elect, 1 Pet 1:2, 'according to the foreknowledge of God the Father unto the sanctification of the spirit, through obedience and sprinkling of the blood of Jesus Christ,' [mark,] the sanctification and obedience, and sprinkling of the blood of Jesus. This is profession, and is more than talk.*



*Blessed be God, even the Father of our Lord Jesus Christ, which, 'according to his abundant mercy has begotten us again: (mark, has begotten us again), unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance immortal and undefiled, (mark), that fadeth not away, reserved in heaven for you, all God's true believers, which are kept by the power of God through faith unto salvation, receiving the end of your faith, the salvation of your souls.' Here is the saint's keeper, the power of God.*

*The apostle said, 1 Pet 1:12, 'the gospel by the Holy Ghost sent down from heaven.' So this is according to the apostle, and the gospel is the power of God, which they had not received of man, nor by man, but of Jesus Christ. Gal 1:12. 'Therefore gird up the loins of your minds, and be sober;' and trust perfectly on the grace that is brought unto you by the revelation of Jesus Christ.*

*Now you professors, who deny revelation, you deny that which brings the grace and the gospel from heaven. 'For we are not redeemed,' said the apostle, 'with corruptible things, as silver and gold, from our vain conduct, but with the precious blood of Christ, as of a Lamb undefiled or without spot, which was ordained before the foundation of the world, [mark,] but was delivered in the last times for your sakes.' And now you professors, that talk so much of redemption by the blood of Christ, are not you in your vain conduct, and unredeemed? By which means, namely, Christ, we do believe in God that raised Christ from the dead, and gave him glory, that our faith and hope might stand in God. The apostle said, 'seeing your souls are purified in obeying the truth, through the spirit, being born again anew not of a mortal seed, but immortal, by the word of God, which liveth and abides forever.' And this we witness, as 1 Pet 1:22-23. This word by which we are born anew, is preached*

**among you, which is not the letter, for that is perishing. In 1 Pet 2:4-8, 'to whom you come as to a living stone disallowed of men, but chosen of God, and precious; and you as living stones be made a spiritual household, a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Behold I lay in Zion,' said he, 'a chief corner-stone, elect and precious, and he that believes herein shall not be ashamed.' We are not ashamed of him before men: 'and to us that believe, he is precious; but unto them who are disobedient, [mark, disobedient,] a stone of stumbling and a rock of offence.' Yes, by such builders in the letter without the spirit, like Pharisees, is disallowed, but the same is made the 'head of the corner.'**

**The believers in Christ 'are a chosen generation, a royal priesthood, (mark, the church which is made up of men and women, the believers which are born again, a holy nation, a peculiar people) that you should show forth the virtues of him' [namely, Christ,] that has called you.' This we witness; glory to God forever: which in times past were not a people, but now are the people of God; 'For Christ also suffered for us, leaving us an example, that we should follow his steps, who did no sin, neither was there guile found in his mouth, who when he was reviled, reviled not again; when he suffered, he threatened not, but committed it to him that judges righteously: who his own self bore our sins in his body [mark,] on the tree, that we being delivered from sin should live in righteousness,' not in unrighteousness and a body of sin, and plead for it for term of life, 'by whose stripes we are healed,' (namely, Christ's), for you were as sheep gone astray, but are now returned unto the shepherd and bishop of your souls.**

**This we, his sheep, that hear his voice, do witness; and that all are astray, until they return to Christ, the shepherd and bishop**



of their souls, as in 1 Pet 3:18-19, 'For Christ also has suffered for sins, [mark, his sufferings were for sins,] the just for the unjust, that he might bring us to God, and was put to death concerning the flesh, [mark, concerning the flesh, not as he was God,] but was quickened in the spirit, by the which, (namely, the spirit), he preached to the spirits that are in prison.' [Mark,] do you see this, or do you hear this preacher? The prisoners of hope have and do, and he has said unto the prisoners, 'show yourselves forth,' and they have showed themselves forth, though you have evilly treated them, as the Pharisees and chief priests did Christ.

It is a good conscience, that makes request to God by the resurrection of Jesus Christ, who is at the right hand of God, to whom the angels and powers are subject, as 1 Peter throughout. It was, and is by the unjust, that Christ the just suffers still, and chiefly by the unjust professors, as he did by Saul and the professing Pharisees, and as we do now by you professors.

1 Pet 4:1-2, 'Forasmuch then as Christ has suffered for us in the flesh, (mark, for us in the flesh), arm yourselves likewise with the same mind, that he which has suffered in the flesh has ceased from sin, (mark, from sin), that he henceforward should live as much time as remaineth in the flesh, not after the lusts of men, but after the will of God, which shall give account to him, who is ready to judge the quick and the dead.' And rejoice inasmuch as you are partakers of Christ's sufferings. Mark, as you are partakers of Christ's sufferings; this is not only talk of his sufferings, as many professors of the letter, that kills, do; and deny the having of the spirit, that quickeneth now days, which the apostles and the saints had.

'But you who are partakers of Christ's sufferings, that when his glory shall appear, you may be glad and rejoice; but let none

suffer as an evil doer, but as a christian, let him not be ashamed, but let him glorify God on his behalf; and let them that suffer according to the will of God, commit their souls unto him in well doing, as unto a faithful Creator, as 1 Pet 4:13-16, 19.

1 Pet 5:, Peter said, 'I beseech you who am also an elder, and a witness of the sufferings of Jesus Christ, and also a partaker of the glory that shall be revealed.' Mark, here is a glory that was to be revealed; then revelation was not past. For the witnesses of Jesus do witness it still, and are partakers of his glory, blessed be God forever.

Further the apostle said, 'deck yourselves inwardly in lowliness of mind,' mark, an inward decking in lowliness of mind. 'For God resisteth the proud, but gives grace unto the humble. And the God of all grace which has called us [mark, us his people,] unto his eternal glory by Christ Jesus, after you have suffered a little, confirm, strengthen, and establish you.' And this we witness, blessed be the Lord, who has called us to this eternal glory by Christ Jesus, as 1 Pet 5: 5,10.

Mat 17:5 and 2 Pet 1:17, 'God said, this is my beloved Son, in whom I am well pleased, hear you him.' Mark, this voice came from heaven, which is to be obeyed. 'But we have a more sure word of prophecy, to the which you do well that you take heed, as unto a light, that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.' Mark, 'in your hearts;' and all true christians are to take heed to the light, until this star do arise in their hearts. The apostle said, 'whereby most great and precious promises are given unto us, that by them you should be partakers of the divine nature, which has obtained the precious faith with us, by the righteousness of our God and Saviour Jesus Christ.' Mark, partakers of the divine nature and



***precious faith. This is more than a profession of the letter without.***

***Further it is said, 'therefore brethren give rather diligence to make your calling and election sure. For if you do these things, you shall never fall.' This is every christian's duty to mind; to mind those things, as it is written, 2 Pet 1:10. 'For if they, after they have escaped from the filthiness of the world, through the knowledge of the Lord and Saviour Jesus Christ, are yet entangled and overcome, their latter end is worse than their beginning, 2 Pet 2:20.' So it is clear, to live in the filthiness of the world, and make a profession of God and Christ, will stand them in no more stead than the workers of iniquity, that must depart, though they call him 'Lord, Lord.' Such may put the day of the Lord afar off, and live as in security; but it will come upon them 'as a thief in the night,' and 'a thousand years with the Lord are as one day,' as may be seen in 2 Pet 3:8-10.***

***John writes in his one general epistle, 'that which was from the beginning, which we have heard, [mark,] which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life.' Mark, seen, heard, and handled. 'The life appeared, and we have seen it and bear witness: (mark, they bore witness to what they had seen, heard and handled), and showed unto you eternal life, which was with the Father, and appeared unto us.' So they showed unto others what they had seen, heard and handle. These were and are the true witnesses. That I say, which we have seen and heard, 'declare we unto you, that you may have fellowship with us, and our fellowship is with the Father and the Son, Jesus Christ.' Mark, here is a fellowship with the Father and Son, not made up with the letter that kills. 'And this then is the message, which we have heard of him, (mark, heard of him), and declare unto you, that***

God is light, and in him is no darkness at all.' This is the message they declared, and this is the message we declare; what we have heard and seen. 'If we say we have fellowship with him, (namely, Christ), and walk in darkness, we lie, and do not the truth,' though some professors may say, to do the truth, that sets up a covenant of works: as though truth and the scriptures were given forth for nothing, but to be talked of, and not to be done, as 1 John 1:1-6. In 1 John 2:1-3, 'my babes, these things write I unto you, that you sin not. If any man sin, we have an advocate with the Father, Jesus Christ the just, and he is the reconciliation for our sins, and not for our sins only, but also for the sins of the whole world. And he that keeps his spoken words [commands] in him, (mark, in him), is the love of God perfect indeed. Hereby know we, that we are in him,' (mark, in him, namely, Christ.)

Again, 'little children, I write unto you,' said he, 'that your sins are forgiven you for his name's sake. And I write unto you, young men, because you have overcome the wicked one, and the word of God abides in you. (Mark, overcome.) I write unto you, fathers, for you have known him from the beginning, (namely, Christ in his divinity, for in the beginning was the word), or, known him as he was God. 'Let that therefore abide in you, that same, which you have heard from the beginning. If that which you have heard from the beginning shall remain in you, (observe, in you), you also shall continue in the Son and in the Father. And this is the promise that he has promised us, eternal life. And these things have I written unto you concerning them that deceive you: but the anointing which you have received of him, dwelleth in you, [mark, in you,] and you need not that any man teach you, [mark,] but as the same anointing teaches you of all things, and is truth, and is not lying; and as it has taught you, you shall abide in him.' Therefore it is good to keep to this



teacher, and take heed of the deceiver that will draw you out from this teacher, and tell you, there is no overcoming of the body of sin on this side the grave, that the strong man may keep the house. For God's minister said, 'if you know that he is righteous, know you that he which does righteously is born of him,' and whoever does not righteously is not of God. And whosoever is 'born of God, sinneth not, for the seed of God abides in him, neither can he sin, because he is born of God.' In this the children of God are known from the children of the devil. For you know that he appeared, that he might take away our sins, 'and in him is no sin. Whosoever abides in him, sinneth not.' 1 John 3:8-10. 'And the blood of Jesus Christ cleanses us from all sin.' And he that said he remaineth in Christ, 'ought even so to walk as he walked;' and not only to talk as he talked. Do you not call the apostle a liar, who say the blood of Christ will not cleanse you on this side the grave?

Again, 'little children, let no man deceive you; he that does righteousness, is righteous. And he that committs sin, is of the devil, for the devil sinned from the beginning. For this purpose appeared the Son of God, that he might destroy the works of the devil, (that is sin), for his works are sin: and Christ through death destroyed death, and the devil the power of death.

'Every man that has this hope, (what hope? Christ in you the hope of glory); purifies himself, even as he is pure.' Note, this is more than an outward letter-profession. This is his commandment, namely, Christ's, that 'we believe in the name of his Son Jesus Christ, and love one another,' as he gave commandment, 1 John 3:23. In 1 John 4:9-16, 'in this the love of God appeared towards us, because God sent his only begotten son into the world, that we might live through him. Herein is love, and not that we loved God, but that he loved us, and sent

his Son to be a reconciliation for our sins. Beloved, if God so loved us, we ought to love one another. And hereby know we, that we dwell in him, and he in us, because he has given us of his Spirit. And we have seen and do testify that the Father sent the Son, to be a Saviour of the world: and whosoever confesseth that Jesus is the Son of God, in him dwelleth God, and he in God. And we have known and believed that God is love, and he that dwelleth in love, dwelleth in God, and God in him, as 1 John 4:9-16. 'Whosoever, therefore, believes that Jesus is the Christ, is born of God, &c. And he that is born of God overcometh the world: and this is the victory that overcometh even your faith.' Mark, if all those who are called christians were the true believers, then were they all born of God, then they would overcome the world; and if all those who are called christians were in the true faith that Jesus Christ is the author and finisher of, then would they plead for victory as the true minister did, and not say there is no victory here over the body of sin and death. 'And who is it that overcometh the world, but he that believes that Jesus is the Son of God; and this is that Jesus Christ, that came by water and blood, and it is the spirit that beareth witness; for the spirit is truth,' 1 John 5:5-6.

Now you who say, you do not have the same spirit as the apostles had, you are not true witnesses; for you say, there are but two spirits, a good, and bad. So you must have the bad, if you do not have the good which the apostles had, according to your own judgment.

'There are three that bear witness in heaven, the Father, the Word, and the Holy Ghost, and these three are one: and there are three that bear witness on earth, the Spirit, the Water, and the Blood, and these three agree in one:' for this is the witness of God, which he testifies of his Son; which God's witness is a



greater than the witness of men. 'And he that believes in the Son of God, [mark,] has the witness in himself.' And this we believe and witness, and he that does not, has made him a liar.

You professors, who have given new names to the Father, the Word, and the Holy Ghost, (as Trinity, and three distinct persons), and say the scripture is your rule for your doctrine, but there is no such rule in the scripture, to call them by these new names, which the apostle that gave forth the scripture, does not give them. And because we do not call the Father, and the Word, and the Holy Ghost by your new names, therefore you falsely say, that the Quakers deny Father, Son, and Holy Ghost; which, we acknowledgd in those names and sound words, in which the holy men of God spoke them forth by the Holy Ghost; which you give other new names to, and yet say, you have not the same spirit, which they had that gave forth the scriptures. So, which is to be followed, judge yourselves. 'But this is the record that God has given unto us eternal life, and this life is in his Son.' And we know that the Son of God is come, and has given us a mind to know him, which is true, and 'we are in him that is true, [mark, that is,] in his Son Jesus Christ,' this same is very God and eternal life: and this we the people of God, in scorn called Quakers, do witness.

2 John 1:7, 'for there are many deceivers come into the world, who confess not Jesus Christ is come into the flesh, he is a deceiver, and antichrist.' Now all the christians (so called), in the world, and the Turk, will confess Christ come in the flesh outwardly. So then by this outward confession, these cannot be deceivers nor antichrist by your doctrine; but the apostle said, 'if Christ be not in you, you are reprobates: and he that has the Son, has life; and he that has not the Son, has not life.' These were the deceivers that inwardly ravened, but had the sheep's

*clothing: the outward profession. And 1 John 2:26-27, 2 Tim 3:5, the deceivers are there described to be such as have not the anointing within them, and draw others from it, and such as have the form of godliness, but deny the power, which are to be turned away from. Whoever transgresses, and abides not in the doctrine of Christ, has not God; but he that continueth in the doctrine of Christ, has both the Father and the Son; and 'if there come any among you, and bring not this doctrine, receive him not in your house, neither bid him God speed; for whoso does, is partaker of his evil deeds.' So as Christ was manifest in the flesh, above sixteen hundred years ago, if he come to 'dwell in man's heart' by faith, he is manifest in their flesh, there is the anointing known within, condemning sin in their flesh, that they through him might become the righteousness of God. So, 'he that believes in the Son of God, has the witness in himself.' And Jude writes to them, which are 'called and sanctified of God the Father, and reserved in Christ Jesus,' (mark, are sanctified), and those who are sanctified, are holy; for is not to sanctify them, to make them holy? But do you not affirm, that none are sanctified or made holy on this side the grave, contrary to the apostles' doctrine? So you give the apostles the lie, as you do unto us.*

*Further he writes to them of the common salvation, and that they were 'earnestly to contend for the faith, that was once delivered unto the saints.' This common salvation, which is 'Christ, that tasted death for every man, and enlightened every man, and his grace has appeared unto every man that brings salvation;' and contending for the faith is it not to contend for that which Christ is the author and finisher of in their hearts? 'When Michael, the archangel strove against the devil, and disputed with the devil concerning the body of Moses, he dared not blame him with cursed speakings, but said, the Lord rebuke*



*you.’ Now are not the professors like the devil here disputing about the body of Christ, which body they are ignorant of, whom the Lord rebuke. If they know his body, his flesh, or his blood, then they would know the meat which comes down from heaven, which is our food, by which we live, whom you nickname, and in scorn call Quakers.*

*But it is come to pass what the Lord Jesus Christ and the apostles declared, how that there should come mockers in the last times, which should walk after their ungodly lusts; and this we have daily experience of. These are the makers of sects, which have almost filled the world with them who are fleshly, having not the spirit that the apostles were in, and so not in the unity of it. ‘But you beloved,’ said he, ‘edify yourselves in the most holy faith, praying in the Holy Ghost.’ (Mark, in the Holy Ghost.) But you professors say, you do not have the same Holy Ghost as the apostles had, so cannot pray in it; and you say, there is no victory here. So you do not have the same holy faith, which they had, which gave them victory, as in Jude, you letter-professors may read your conditions, who are like the raging waves of the sea.*

*John, Rev 1:5, said, ‘Jesus Christ which is a faithful witness, and the first begotten from the dead, and Prince of the kings of the earth, unto him that loved us, and washed us from our sins in his own blood.’ So John does not plead for sin here for term of life, (like the letter-professors), but said, they are washed from their sins. ‘And has made us kings and priests unto God, even his Father: behold, he comes with clouds, and every eye shall see him, even they which pierced him through; and all the kindreds of the earth shall wail before him,’ namely, Christ. And ‘I am Alpha and Omega, the beginning and the ending, said the Lord, which is, and which was, and which is to come: the Almighty.’*

*John, Rev 1:9, (said he), 'your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle of Patmos for the word of God, and the witnessing of Jesus Christ,' (Mark, your brother in tribulations and in the kingdom.) Here is not only an heir of the kingdom, but in it. This many do witness, who are the witnesses of Jesus Christ, and know the patience of Jesus. In this John sets forth Christ to the seven churches, in which he seven times said, 'he that has an ear to hear, let him hear what the spirit said unto the seven churches.' So here the spirit is the speaker, as may be seen Rev 2 and 3; 'and in his right hand,' namely, Christ's, 'he held the seven stars: and out of his mouth went a sharp two-edged sword.' (Mark, out of his mouth, &c.) And he said, 'I am alive that was dead: and behold I am alive for evermore: and I, (namely, Christ), have the keys of hell and death.' And he said, 'to him that overcomes, will I give to eat of the tree of life, which is in the midst of the paradise of God: and be you faithful unto death, and I will give you a crown of life. Rev 2:1, 12, 8, 7, 10, 1:18. 'To him that overcomes will I give to eat of the manna that is hidden: and will give him a white stone, and in this stone a new name written, which no man knoweth, saving he who receives it. And thus said the Son of God, who has his eyes like a flame of fire, and his feet like fine brass, verses 17-18; and verses 26-29, for he that overcometh, and keepeth my works unto the end, to him will I give power over nations, and he shall rule them with a rod of iron, and as the vessels of a potter shall they be broken. Even as I received of my Father, so will I give him the morning star. He that has an ear, let him hear what the spirit said to the churches.' But your churches now days say, there is no hearing of this immediate spirit; and you say yourselves, there are but two spirits; so then you have gotten another spirit to hear and speak to you, than that which spoke to the churches,*



and it seems you had no ear to hear the spirit that spoke to the churches.

But we do witness this spirit's teaching, and do hear him; blessed be the Lord forever. Rev 3:1-6, 'these things write unto the church which is at Sardis, said he that has the seven spirits of God, (namely, Christ), and the seven stars, I know your works, for you have a name that you live, but you are dead.' Mark, is not this the condition of many of the professors in Christendom, that have the name christian, but are dead from the life, and power and spirit that was in the apostles? Upon such Christ will come as a thief. 'And you shall not know what hour I will come upon you,' said Christ, [mark,] 'but you have a few names in Sardis which have not defiled their garments.' O brave saints! what will you letter-professors say to these? Christ said, they have not defiled their garments; these were perfect then, were they not? 'And they shall walk with me,' namely, Christ, 'in white, for they are worthy. And he that overcometh shall be clothed in white array, and I will not blot out his name out of the book of life. But I will confess his name before my Father and his angels.' Blessed be the Lord forever. 'Let him that has an ear hear what the spirit said to the churches.' But you that deny this spirit's speaking now days, are none of these churches.

Again he said, 'write unto the angel of the church of Philadelphia, these things said he that is holy and true, (namely, Christ), which has the key of David, which opens and no man shuts, and shuts and no man opens, I have set before you an open door, that no man can shut.' And this we witness who have kept the word, and have not denied his name. Those who keep his words of patience, he will deliver them from the hour of trial, which will come upon all the world, to try them that dwell upon

*the earth. And all are to hold fast that which they have received from Christ, that no man take their crown. 'And he that overcometh, (said Christ), will I make a pillar in the temple of my God, and he shall no more go out; [mark,] no more go out, and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem, which comes out of heaven from my God; and I will write upon him my new name.' O blessed writer and Saviour! let him that has an ear, hear what the spirit said unto the true church now days, which we hear, blessed be his name forever.*

Again: 'write these things, said the amen, the faithful and true witness, the beginning of the creatures of God.' And this was to the angel of the church of the Laodiceans, who were neither hot nor cold. Look, you letter-professors, to this, that say, you are rich and have need of nothing; see if you are not poor, blind, miserable, wretched and naked. Are not you neither hot nor cold, and does not Christ threaten to vomit such out of his mouth?

*'Behold,' said Christ, 'I stand at the door and knock;' what door is this, think you? is it not the door of the heart? 'if any man hear my voice, and open the door, I will come in unto him, [mark, come in,] and will sup with him and he with me.' Do not you letter-professors tell us, there is no hearing of the voice of Christ now days; and he is in heaven, and will not come until the end of the world? So then there is no supping with Christ, until the end of the world, nor any opening of the door for him to come in among you. But those who have heard his voice, have opened the door, and he is come in to them, and he sups with them, and they with him. This we witness: he that has an ear let him hear what the spirit said unto the churches, Rev 3:20-22.*

*Rev 4:, see the holy cry: 'holy, holy, holy Lord God Almighty, which was, which is, and which is to come. And thanks were*



given to him that sat upon the throne, which liveth forever and ever; and they cast down their crowns before him.' And so must all do, before they are crowned with Jesus, who is 'worthy to receive glory, and honor, and power, forever and ever.'

John, ( Rev 5:2-4, 5-11) saw that no man in heaven, nor in earth, nor under the earth was able to open the book, neither to look thereon. Therefore, John wept, because he saw no man was found worthy to open and read the book, nor to look thereon. But one said unto him; 'behold the lion of the tribe of Judah, the root of David has prevailed to open the book, and to loose the seven seals thereof.' For it is he that opens, and he that shuts; and if he open, no man can shut, and if he shut, no man can open. It is he that opens to his people now the book of the law and prophets, and gospel and revelation, and the book of life, which we witness. 'And I beheld a Lamb as though he had been killed, which had the seven horns and seven eyes, which are the seven spirits of God, sent unto all the world, and those who sung a new song, saying, you are worthy to take the book, and to open the seals thereof, because you wast killed, and has redeemed us to God by your blood, out of every kindred, tongue, people and nation, and you have made us unto our God kings and priests; and we shall reign on the earth.' [Mark, reign on the earth,] and also, such that John heard, saying with a loud voice, 'worthy is the Lamb that was killed to receive power and riches, wisdom, strength, honor, glory and praise, and we say the same.

'All creatures which are in heaven and on the earth, and under the earth and in the sea, and all that are in them heard I, saying, praise and honor, glory and power be given to him that sits upon the throne and unto the Lamb, forever and ever.' So he is to be worshipped that lives forever and ever, Rev 5:13. Also Rev

6:1,9-10, 1Cor 2:14, see how the Lamb Christ Jesus opens the seals; and all is sealed, until he open, for 'the natural man perceives not the things of God, for they are spiritually discerned.' And when the Lamb had opened the fifth seal, 'John saw the souls of them that were killed for the word of God, and for the testimony which they maintained, and they cried with a loud voice, saying, 'how long Lord holy and true do you not judge and avenge our blood on them that dwell upon the earth?' So it is God that does avenge the blood of the persecuted, upon their persecutors. His people are commanded not to avenge themselves, for vengeance is his and he will repay it. Long white robes were given to everyone of these sufferers for Jesus; and it was said unto them that they should rest for a little season, until their fellow-servants and brethren should be killed as they were.

The Lamb opening the sixth seal, the great men and the rich men, hidden themselves among the rocks and dens, and mountains, and said unto the mountains and rocks, 'fall around us and hide us from the presence of him that sits upon the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who can stand?' Think on this, you who have been our persecutors over twenty-six years, for the wrath of the Lamb will find you out: Rev 6:11-12, when the sun is turned as black as sackcloth of hair, and you know the great earthquake, then you will not scoff at, nor persecute the people of God, in scorn called Quakers.

Rev 7:14-17, these are they which came out of 'great tribulations, and have washed their robes,' and have made their 'robes white in the blood of the Lamb.' (Mark, have washed), therefore, are they in the presence of the throne of God, and serve him day and night in his temple; and he that sits on the throne will dwell among them, and they shall hunger no more, nor thirst any



more neither shall the sun light on them, nor any heat, for the Lamb which is 'in the midst of the throne shall govern them.' Here is the Governor of God's washed and suffering people, and he (namely, Christ), shall lead them, [mark,] into the living fountains of waters, 'and God shall wipe away all tears from their eyes.' This we believe, and can cry with a loud voice, 'salvation comes of our God, that sits upon the throne, and of the Lamb;' and do know the palms in token of victory. Also Rev 8:1-4, where the Lamb opened the seventh seal, then did the trumpets begin to sound, and the 'prayers of the saints were offered upon the golden altar,' which was before the throne of God. Then at the sounding of the fifth angel, the bottomless pit was opened where the locusts came out, which were to 'vex them that had not the seal of God in their foreheads,' and these locusts had a king over them, whose name is called in Hebrew, Abaddon, and in Greek, Apollyon, Destroyer.

At the sound of the sixth angel's trumpet, there came destruction upon such as 'worshipped devils and idols, gold and silver, and brass, wood and stone, which could neither see, hear, nor go: and yet they repented not that remained undestroyed, neither of their sorcery, murder, fornication, nor theft, Rev 9:20-21 . Also in the days of the voice of the seventh angel's sounding with his trumpet, the mystery of God should be finished, as he has declared by his servants the prophets, Rev 10:7 .

There were then great voices in heaven at the seventh angel's sounding, saying, 'the kingdoms of this world are our Lord's, and his Christ's, and he shall reign for evermore.' And the twenty-four elders which sat before God on their seats, 'fell down on their faces and worshipped God, (not the beast), saying, we give you thanks, Lord God Almighty, which are, (that is, present), and which was, and which are to come; for

you have received your great might, and has obtained your kingdom, and the Gentiles were angry, and your wrath is come, the time of the dead that they should be judged; and you shall give reward unto your servant, the prophets your saints, and to them that fear your name, to small and great, and shall destroy them that destroyed the earth,' Rev 11:15-19. Then, after the witnesses were slain and taken up into heaven, which tormented their persecutors, that made merry over them when they had slain them; 'the dragon with his tail drew the third part of the stars from heaven, and cast them to the earth.' This dragon stood before the woman to devour her child when she had brought it forth; but so soon as she had brought forth the man-child which should 'rule all nations with a rod of iron, her Son was taken up unto God's throne and she fled into the wilderness, where she has a place prepared of God, where they should feed her one thousand two hundred and sixty days; and then the dragon was wroth with the woman, and went and made war with the remnant of her seed, which keep the commands of God, and have the testimony of Jesus, when he was cast out of heaven into the earth, the old serpent that deceives all the world, and his angels were cast out with him: then I heard a voice, saying, now is salvation in heaven, and strength and the kingdom of our God, and the power of his Christ.' 'For the accuser of our brethren is cast down, which accused them before our God day and night, but they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore, rejoice you heavens, and you that dwell in them: (mark, dwell in heaven), but woe be to the inhabitants of the earth, and the sea; for the devil is come down unto you with great wrath, knowing that he has but a short time to reign.' So it may be seen here, who were the original of them, that persecuted the woman, and the remnant of her seed,



*namely, the dragon, the devil, the deceiver, Rev 11:7-12, 12:3-6, 17, 9-12.*

*‘Then after the woman was gone into the wilderness, the beast rose out of the sea, and the dragon gave his power to him, and they worshipped the dragon;’ and then the cry was, ‘who is able to make war with the beast? And he opens his mouth with blasphemy against God, and to blaspheme his name, his tabernacle, and them that dwell in heaven.’ Mark, this beastly spirit, who has not the spirit and power the apostles had; and this beast was to continue forty-two months; and it was given to this beast to make war with the saints, and to overcome them; and power was given unto him over all nations, kindreds and tongues, and all that dwell upon the earth shall worship him, namely, the beast, and he and they may say, there is no perfection and overcoming, and may cry up the body of sin and death to the grave. So all worshipped him, whose names are not written in the book of life. Mark, here is the writing-book of the Lamb, which was ‘slain from the beginning of the world,’ slain not only at Jerusalem, without the gates. If any man has an ear let him hear.*

*‘I beheld another beast come out of the earth with two horns, like the lamb.; Mark, here the beast would be like the lamb, but he speaks like the dragon, not like the lamb. And this beast did great wonders, he caused them which dwelled upon the earth to worship the first beast, and as many as would not worship the image of the beast should be killed. So he made all, great and small, rich and poor, free and bond, to receive his mark in their right hand, and in their forehead; so he marked them, and sealed them with his evil spirit, Rev 13:12-16. And God seals his with his good spirit: you are sealed with the spirit, (said the apostle, Eph 4:30,) unto the day of redemption; and those who*

*are sealed can set to their seals that God is true, that keep the testimony of Jesus the spirit of prophecy.'*

*John said, Rev 14:3, 'I looked, and lo, a lamb stood on Mount Zion, and with him a hundred forty-four thousand, having his Father's name written in their foreheads, and they sung a new song before the throne, &c. and no man could learn that song but the hundred and forty-four thousand which were redeemed from the earth, and in their mouths was found no guile, for they were without spot before the throne of God. These are they which are not defiled with women, for they are virgins, these follow the Lamb wheresoever he goes, these are bought from men, being the first fruits to God and to the Lamb.'* This we do believe: but can any of the letter-professors believe that such a company should be without guile in their mouths, and without spot? None know this new song, except those who are without spot and guile, and by the spirit of God have their Father's name written in their foreheads.

*'And I saw another angel flying in the midst of heaven, having the everlasting gospel to preach to them that dwelled upon the earth, and to every kindred, tongue and nation, saying with a loud voice, fear God and give glory to him; for the hour of his judgment is come, worship him that made heaven and earth, and the sea, and fountains of waters.'*

*Now what will you letter-professors say to John? Have not your nations, kindreds and tongues had the gospel? You have had the letter, but you confess you do not have the same power, 'for the gospel is the power of God unto salvation,' [mark,] but the letter kills, and it was the power and spirit the apostles were in that gave life.*



*Have you not persecuted every appearance of that, either by tongue or hand? Let your doings answer. And here followed another angel, and said, 'Babylon is fallen, the great city, which made all nations drunk with the wine of the wrath of her fornication.' So as the gospel, the power of God is preached and received, Babylon falls.*

*And the third angel followed them, saying with a loud voice, 'if any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, yes of the pure wine, which is poured into the cup of his wrath, and he shall be tormented in fire and brimstone before the holy angels and before the Lamb.' This all must know who worship not God in spirit and truth; and those who do worship God, must come to truth and the spirit of God in themselves. Here is the patience of the saints, here are those who keep the commandments of God and the faith of Jesus. 'And I heard a voice from heaven, saying unto me, write, blessed are the dead which hereafter 'die in the Lord, even so said the spirit, for they rest from their labors, and their works follow them. And I looked and beheld a white cloud, and upon the cloud was one sitting, (mark, upon the cloud one sitting), like the son of man, having on his head a crown of gold, and in his hand a sharp sickle. And another angel cried, the harvest was ripe, thrust in the sickle.' And blessed are their eyes that see God's reapers reaping down the tares, and gathering the wheat, and cutting down the vines of the vineyard of the earth, and casting them into the winepress of the wrath of God, as in Rev 14:11-19.*

*Rev 15:2-4, 'I saw as if it were a sea of glass mingled with fire, and them that had gotten the victory over the beast and his image and his mark, and the number of his name standing at the sea of glass, having the harps of God,' not the harps of men: 'and*

*they sung the song of Moses the servant of God, and the song of the Lamb, (mark, the Lamb Christ Jesus), saying, great and marvellous are your works, Lord God Almighty! just and true are your ways King of saints! who shall not fear you, O Lord, and glorify your name? for you are only holy, and all nations shall come and worship before you, that is, in spirit and truth, and they must find it in their heart, for your judgments are manifest.'*

*When the seven angels poured out the seven vials of the wrath of the Lord God Almighty upon the earth, what sores fell upon them that had the mark of the beast and worshipped his image; and how did the beast rage and blaspheme; and his kingdom became darkness, and they gnawed their tongues for pain?*

*'And I saw the frogs come out of the mouth of the dragon and of the false prophets, for they are the spirits of devils working miracles, to go unto the kings of the earth and of the whole world, to the battle of that great day of the Lord God Almighty;' and here is the end of these gatherings. And I heard the angels of the waters say, that by pouring out his vials upon the waters they became blood. 'Lord you are just, which are, and which was, holy, because you have judged these things; for they shed the blood of the saints and prophets, therefore has you given them blood to drink; for they are worthy; so it is God that gives them blood to drink, and repays it upon all the persecutors. And I heard another voice out of the sanctuary, saying, 'even so, O Lord God Almighty, true and righteous are your judgments,' Rev 16:12-15 . 'Behold, I come, as a thief: blessed is he that watches, and keeps his garments, least he walk naked, and men see his filthiness.'*

*'And the seventh angel pouring out his vial into the air, there*



came a loud voice out of the temple and throne, saying, it is done. And there were voices, and thunderings, and lightnings, and great earthquakes, such as were not since men were upon the earth, even so mighty an earthquake; and the great city was divided into three parts. And great Babylon came into remembrance before God, to give unto her the cup of the fierceness of his wrath.' Look, letter-professors, is not the city divided into three parts: papists, protestants, and Turks [Muslims]? and see if you have known this earthquake, lightning and thunders. Rev 16:17-19. 'And after the true woman went into the wilderness, and the man-child was caught up into heaven; and the beast and his image, the whore, got up, which the kings and the inhabitants of the earth are drunk with the wine of her fornication, who has a golden cup in her hand full of the wine of her fornications, and in her forehead a name written, (mark, written), mystery Babylon the great, the mother of whoredoms, and of the abominations of the earth: and I saw this woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus,' said John.

So it is clear it is the whorish and beastly spirit that persecutes the saints, who have their power from the dragon; and always worshipped him, whose names are not written in the book of life from the foundation of the world. Rev 17:8,14-15, 'And this beast which ascended out of the bottomless pit, shall go into perdition, though they shall make war with the Lamb, but the Lamb shall overcome them, for he is Lord of lords, and King of kings, and those who are on his side, are called chosen and faithful. And he said unto me, the waters you sawest, where the whore sitteth, are nations, people, multitudes, and tongues.' Therefore, look you, nations, people, multitudes, and tongues, what sits upon you; for if she sit upon you, that have drank the blood of the martyrs and saints, you must have a sad weight upon you, with

*that whorish spirit, that corrupts the earth. She will make you plead for your body of sin and death, while she sits a-top of you, for she cannot abide perfection, and will not let you acknowledge it.*

*But he said, that ten kings shall hate the whore, and shall make her desolate and naked, and eat her flesh, and burn her with fire, which has reigned over the kings of the earth, for God has put it in their hearts to fulfil his will, and to do with one consent, for to give their kingdom unto the beast, until the words of God be fulfilled. Rev 17:16-17. 'And I saw an angel come down from heaven, with great power, so that the earth was lightened with his glory. (Said John.) So as the earth is lightened, Babylon falls, and at her fall what a cry is there among the merchants, and all that have drank of her cup of fornications, who is become a cage of devils, and the hold of all evil spirits, and a cage of every unclean and hateful bird. 'And I heard a voice from heaven, saying, come out of her my people, that you are not partakers of her sins, that you receive not of her plagues.' So the Lord's people are coming out, for her sins have reached unto heaven, and God has remembered her iniquities: now must not she have her reward double? So though she sat as a queen, and said in her heart she should see no sorrow, nor mourning, therefore shall her plagues come in one day, death, sorrow, and famine, and she shall be burnt with fire, for strong is the Lord God, that condemneth her, and all shall bewail her that she has reigned over.*

*'Oh! heavens, rejoice over her, and you holy apostles and prophets, for God has given judgment on her, for she shall be cast down, and found no more, for in her was found the blood of the prophets and of the saints, and of all that were slain upon the earth, in this whorish power and spiritual Babylon,*



***confusion, the beast and dragon, whom God has judged.***

***‘And after these things I heard a voice of a great multitude in heaven, (mark, in heaven), saying, hallelujah, salvation, and glory, and honor, and power, be unto the Lord our God, for true and righteous are his judgments, he has condemned the great whore, who did corrupt the earth with her fornications, and has avenged the blood of his servants shed by her hand.’ And again they said, ‘hallelujah, and the smoke rose up for evermore, and a voice came out of the throne, saying, praise our God all you his servants, and all you that fear him, both small and great.’***

***‘And I heard like the voice of a great multitude, and as the voice of many waters, and as the voice of strong thunderings, saying, hallelujah, for the Lord God Almighty has reigned; let us be glad and rejoice, and give glory unto him, for the marriage of the Lamb is come, and his wife has made herself ready: and to her was granted that she should be arrayed in pure white linen and shining, for the fine linen is the righteousness of saints.’***

***So, when Babylon was fallen, the marriage of the Lamb came, (the true church which Christ is the head of), as the false woman, the false church fell, ‘and blessed are they who are called unto the Lamb's supper, and he said unto me these words of God are true,’ and we know it to be true, who are come to the supper and to the marriage of the Lamb. And John fell down to worship him that showed him these things, but said he, ‘see you do it not, for I am your fellow-servant and of your brethren, who have the testimony of Jesus, worship God.’***

***‘For the testimony of Jesus is the spirit of prophecy,’ and this we bear witness to. All you letter-professors who deny prophecy, and say it is ceased, you have not the testimony of Jesus, for the***

*testimony of Jesus is the spirit of prophecy. John saw the heavens opened, and beheld a white horse, and he that sat on him was called 'faithful and true,' and he judges and makes war in righteousness, and his eyes are as a flame of fire, and on his head many crowns, and a name written, that no man knew but himself, he was clothed in a garment dipped in blood, whose name is called 'the word of God.' This is Christ who is seen in heaven on the white horse, and the warriors which were in heaven followed him upon white horses, clothed in 'white linen, white and pure.' 'And out of his mouth went a sharp two-edged sword, that with it he should smite the heathen, for he shall rule them with a rod of iron; and he it is that treadeth the winepress of the fierceness of the wrath of Almighty God, and he has upon his garment and upon his thigh a name written, the King of kings, and Lord of lords, and this is Christ, blessed be the Lord forever.'*

*'And the beast and the mighty men of the earth made war with him and his followers, but the beast was taken, and the false prophet that wrought miracles, whereby he deceived them that received the beast's mark, and them that worshipped his image: and these both were cast alive into the lake of fire that burneth with brimstone. And there is the end of the beast and false prophet, that has been worshipped, and has deceived the world, that has made war against Christ that is on the white horse and his followers, who has the victory. 'And the remnant of them that worshipped the beast, were slain with the word that went out of his mouth, as may be seen,' Rev 19:19-21. Here is the faith and patience of the saints. He that kills with the sword, shall be slain with the sword, as Rev 13:10, and he that leads into captivity, must go into captivity himself.*

*So after the beast is in the lake of fire, and the false prophet, 'I*



saw Satan bound, and cast into the bottomless pit, and shut up and bound for a thousand years. And I saw seats, and those who sat upon them, and judgment was given unto them. And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, which did not worship the beast nor his image, neither had taken his mark upon their forehead, nor in their hands; and they shall reign with Christ a thousand years: and blessed and holy is he that has part in the first resurrection; for on such the second death shall have no power, and they shall reign with Christ a thousand years.' He does not say, Christ shall come in person and reign with them, but they shall reign with Christ a thousand years; and when the thousand years are finished, 'Satan shall be loosed out of prison for a little season, and he shall go and deceive the people which are in the four quarters of the earth, even Gog and Magog, to gather them to battle: and they went up into the plain of the earth, which compassed the saints about, and the beloved city; but fire came down from God out of heaven and devoured them; so there is an end of them also: and the devil that deceived them, was cast into the lake of fire and brimstone, where the beasts and false prophets were cast before, and shall be tormented even day and night for evermore.' And so here is the end of the devil also.

Then John, 'saw also the dead both small and great stand before God, and the books were opened, and another book which is the book of life; and the dead were judged of those things which were written in the books, (mark, in those books, where all men's words and actions are written, according to their works), and all gave up their dead, and every man was judged according to his works, and death and hell delivered up their dead, and death and hell was cast into the lake of fire: and this is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire.' This we know to be true,

**and believe, Rev 20:11-15, that God will fulfil and perform by Christ Jesus. Then John ‘saw a new heaven and a new earth, when the dragon, beast, whore, and false prophets, and devil were cast into the lake of fire: and Babylon was fallen. And the first earth passed away, and was no more seen. And he saw the holy city, the new Jerusalem come 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 himself shall be their God with them. And this we witness, blessed be the Lord God forever, who dwelleth with his people.**

**‘And he that sat upon the throne said, behold I make all things new, and he said unto me, write, for these words are faithful and true, and he said unto me, it is done, I am Alpha and Omega, the beginning and end. (namely, Christ.) I will give unto him that is a-thirst of the well of the water of life freely.’ This we witness, and need not go to buy of the sellers who have it not; and he that overcomes shall inherit all things, and I will be his God, and he shall be my son. ‘But the unbelieving, fearful and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burns with fire and brimstone, which is the second death.**

**But will not the sorcerers, whoremongers, idolaters, liars and murderers say, that they are all believers in Christ? ‘The demons believe, and tremble.’ But you do not believe in the light, as Christ commands, which should lead you from the second death; but you hate the light, because your deeds are evil; and will not come to it, because it will reprove you. And so this is the condemnation that light is come into the world; but men love darkness rather than light: which light you should believe in,**



*and so become children of light, as Christ has commanded. So every true believer believes as Christ has commanded; and in so doing, they obey his command.*

*John said, Rev 21:9-10, 'One of the seven angels talked with him, saying, come, I will show you the bride, the Lamb's wife; and he showed me the great city, holy Jerusalem, descending out of heaven from God.' And he that showed it John, carried him away in the spirit to a great high mountain. So you cannot see this holy city, new Jerusalem descending out of heaven from God, except you are in the spirit that John was in, but this spirit you deny. So as the false city Babylon which was thrown down, seen by John then, and seen by the same spirit now, the great city, holy Jerusalem, that descends out from God, is set up, having the glory of God, and her shining was like unto a stone most precious.*

*'And the wall of the city had twelve foundations, and in them the names of the Lamb and of the twelve apostles, and it had twelve gates, and at the gates, twelve angels, and the names written, which are the names of the twelve tribes of the children of Israel, and he that talked with me, had a golden reed to measure the wall and the gates of the city: and the city lay four-square, and the length is as large as the breadth of it: and he measured the city with the reed twelve thousand furlongs.'*

*The Greek copy with Arias Montanus' interlineary translation has it, Revelation, 21:16. that is, furlongs, twelve times twelve thousand, that is, one hundred forty-four thousand, that is the length and breadth, and the height being equal, is twelve thousand, being in all, one million seven hundred twenty-eight thousand furlongs, that is, two hundred sixteen thousand miles, that is ten times the compass of the earth, as it is commonly*

accounted, or thereabouts. [Twelve,] in the prophetic manner of speech, is a full number, as twelve tribes: and the height, length and breadth being all twelve, is the completeness: and the wall twelve times twelve, the completeness of a wall in cubits, that is one hundred forty-four cubits, the wall bearing proportion to the city, as cubits to furlongs, as the enclosing to the enclosed. The length, and the breadth, and the height were equal, and he measured the wall thereof, one hundred forty-four cubits, by the measure of a man, that is of the angel: and the twelve gates were twelve pearls, and every gate is of one pearl; and the streets of the city are of pure gold, as shining glass. And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it; and the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light of it, and the people that are saved shall walk in the light of it, (mark, walk, not only talk), and the kings of the earth shall bring their glory and honor unto it, and the gates of it shall not be shut by day, for there shall be no night there: and the glory and honor of the Gentiles shall be brought unto it, and there shall enter into it no unclean thing; neither whosoever worketh abomination or makes lies. But they which are written in the Lamb's book of life. [Mark, in the Lamb's book of life.] Though the gates stand open, and are not shut, none can enter in, no unclean one, nor any liar. The angels that stand at the gates, and which are ministering spirits in flames of fire, will keep such out. Rev 21:17-27.

All you letter-professors that plead for imperfection, and your body of sin and death to the grave, which are the devil's dregs, these gates are guarded against you with that great luggage on your backs to enter in at.

In Rev 22:1-6, 10-11, John saw a 'pure river of water of life, clear



as crystal, proceeding out of the throne of God and of the Lamb.' Happy are those who drink of this river. 'And in the midst of the street of it, and on each side the river was the tree of life, which bears twelve manner of fruits, and gives fruits every month.' This is a fruitful tree that bears every month, and is not this Christ? This is beyond all the trees in the earth. And the leaves of this tree served to heal the nation with, and there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him; and they shall see his face, (namely, the Lamb's), and his name shall be in their foreheads, and there shall be no night there, and they need no candle, nor light of the sun, for the 'Lord God gives them light, and they shall reign for evermore.' These words are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants, the things which must shortly be fulfilled. 'Seal not up the words of this book, for the time is at hand. He that is unjust and filthy, let him be unjust and filthy still.' So he will plead for his filthiness as long as he lives. 'He that is just and righteous, let him be just and righteous still.' He will plead for his righteousness, which he has from Christ, as long as he lives.

'Behold, I come shortly, and my reward is with me, to give unto every man according as his works shall be; I am Alpha and Omega, the beginning and ending, the first and last,' said Christ: blessed are those who do his commandments, [mark, do not only talk,] that their right hand may be in the tree of life, and may enter in through the gate into the city: for without are dogs, biters, worriers and enchanterers, whoremongers, murderers, idolaters, and whosoever loves and makes lies. Here it is clear, all such are without the gates of this city, new Jerusalem, though they may talk of it, and give their meanings to it.

'I, Jesus, have sent my angels to testify these things in the

*churches.’ The true churches are to give regard and belief unto his words, though the false churches do not. This Jesus sent from heaven after he was risen: and this I tell you professors who say there was no hearing of his voice from heaven after he was risen. ‘I am the root,’ said Christ, ‘and of the generation of David, the bright and morning-star, and the spirit and bride said, come, and let him that hears, say, come, and let him that thirsts come, and let whosoever will, take of the water of life freely.’ What could Christ say more? Here all are invited to this water of life freely, but people had rather spend their money for that which is not bread.*

*The bride, that is married to Christ, tells others come to the marriage of the Lamb, and the spirit tells them come to Christ: but if they will neither hear the spirit nor the bride, they are left without excuse, and he that hears Christ, is commanded to bid others come, and take of the water of life freely, and to come to Christ, and to hear him, as God said, ‘this is my beloved Son, hear you him,’ in whom he is well pleased, and not to hear them, that do displease him, but ‘learn of me,’ said Christ, ‘for I am the way, the truth and the life: and no man comes to the Father but by me. This we witness, (blessed be the Lord forever), in the same spirit that gave forth the scriptures, therefore, as John said, ‘he that has an ear to hear let him hear what the spirit said to the churches.’*

*We know, as Peter said, that ‘no prophecy,’ in the scripture is of ‘any private interpretation.’ 2 Pet 1:20-21. Now are not all you professors of the letter, (who say you do not have the same spirit that gave forth the scriptures), private interpreters of them; and follow your own spirit as the prophet said, and see nothing? For the prophecy came not in the old time by the will of man, but ‘holy men of God spoke as they were moved by the Holy Ghost,’*



and you deny the having of this Holy Ghost now days, and call it an extraordinary spirit. You deny that which Christ sends to lead his church, into all truth by: and make a mock at the movings of it, and a scoff, as too often we have heard. 'And none can call Jesus Lord but by the Holy Ghost:' and the true church-fellowship is in the Holy Ghost. So it is an extraordinary spirit that people must pray and have fellowship in, and call Jesus Lord by, beyond man's spirit, by which the holy men's words are seen, which they spoke as they were moved by the Holy Ghost. But you cannot believe that there are any holy men now days, nor hardly believe those who were so in the apostles' days, nor before. Those scriptures which the holy men spoke forth as they were moved by the Holy Ghost, and came not by the will of men; you men in your own wills quarrel, jangle and dispute about, and are so wilful against others that witness the Holy Ghost; and are run into sects, one against another, and are not in fellowship, for how should you that are out of the Holy Ghost be in the fellowship of the spirit?

Heb 4:3, 10, 'For we which have believed do enter into rest, [mark, into rest,] and he that has entered into rest, has ceased from his own works, as God did from his:' and so not to be saved by their own works, when they are ceased from them.

Now if all those who are called christians, were the true believers in the light, as Christ the light commands, they would enter into him, their rest, and be children of the light, and cease from their own works, as God did from his, but unbelief shuts out, for they entered not in, because of unbelief, as Heb 3:12-13, 18-19. The apostle said, 1 Thes 1:5, 'For our gospel unto you was not in word only, but in power and in the Holy Ghost.'

Now if your gospel is not in power and in the Holy Ghost, but

only in word; how should we receive it, or you? For the 'gospel is the power of God;' and if you have not the same gospel which the apostle had, which gospel is the power of God, then have you not the gospel of God: for you say, you have not the same power, then you have not the same gospel; then mark your portion as the apostle tells you, Gal 1:8. The apostle said, 'we approve ourselves to every man's conscience in the sight of God,' 2 Cor 4:2. So it is the duty of everyone who declares the gospel, and that has received to it, to approve themselves to every man's conscience, as the apostles did. The apostle's words or doctrine was not yes, and no. But has not yours been yes and no? Is it not yes in the time of a sunshine, and no in the time of a storm? If it was not yes and no, how do you come to turn from one religion to another so often? But we know the gospel is yes, and not no; and 'all the promises of God are yes in him,' to wit Christ; 'are yes and amen,' to the glory of God, and it is God which establishes us in Christ, where all the saints are established; and has anointed us and established us, who has also 'sealed us (mark, sealed us), 'with the spirit of promise, and has given us the earnest of the spirit in our hearts,' (mark, the earnest of the spirit in our hearts), 2 Cor 1:22, 5. 'For as the sufferings of Christ abound in us, (mark, in us), so our consolations abound through Christ;' and this we are sensible of, and all our mercy, peace, and comfort comes from him.

'For we are unto God a sweet savor of Christ in them that are saved, and in them that perish, to the one we are a savor of death unto death, and to the other the savor of life unto life.' 2 Cor 2:15-16. In 1 John 3:14, 'we know that we are translated from death to life, (mark, are translated), because we love the brethren: and he that loveth not his brother, abides in death; and he that said, he who abides in him,' namely, Christ, 'he ought so to walk, as he has walked,' 1 John 2:6. 'For as he is,



*[namely, Christ,] (said John), even so are we in this world.’ 1 John 4:17. Now, would not you professors of the letter, say, they blasphemed to say, that as Christ was, so were they in this present world? You who profess him, and do not possess him, are not you such? For those who said they were Jews, and were not, (but the synagogues of Satan), did not they lie and blaspheme? Are not they those who profess themselves christians, but are not, but in name only? ‘For he is a Jew that is one inward: and the circumcision in the heart and in the spirit, not in the letter, whose praise is of God and not of man;’ and so is not he a christian who is one inward in the heart, in the spirit, whose praise is not of men, but of God? Rom 2: 29. The apostle said, ‘seeing that you have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him.’ Mark, you professors, and others, who plead for your old man to the grave, here the old man was put off, and the new man put on, before they went to the grave, as the apostle said, Col 3:9-10. John the Baptist, who was a man sent from God, that came for a witness, ‘to bear witness of the light,’ said, ‘he was not that light, but this light was the life in the word, and the light in men, and this light shines in the darkness, and the darkness comprehended it not; and that was the true light, which lights every man that comes into the world.’ John 1:4-9.*

*John 1:26-27, he said, ‘but there is standing one among you, whom you know not, (speaking of Christ), he it is that comes after me, which was preferred before me;’ and John 1:15, bearing witness of Christ, he cried, saying, ‘this is he of whom I said, he that comes after me is preferred before me, for he was before me.’ Mark, before John, though as to his birth he came after him, but Christ was before John was, for ‘all things that were made, were made by him.’*

*John 3:12-13, where you may hear Christ's own words, 'if when I tell you earthly things you believe not, how shall you believe if I tell you of heavenly things? for no man ascendeth up into heaven, but he that descended down from heaven, even the Son of man which is in heaven,' mark, in heaven. Further, John said, 'he that has the bride, is the bridegroom; but the friend of the bridegroom which stands and hears him, rejoices greatly, because of the bridegroom's voice.' He that is from on high is above all,' namely, Christ 'he is not of the earth;' how can you give him then that by-name, humane, when John said, he is not of the earth? mark, of the earth, for John said, 'he that is of the earth, is of the earth, and speaks of the earth; he that is come from heaven is above all, and what he has heard and seen, that he testifies, but no man receives his testimony, he that receives his testimony has set to his seal that God is true,' John 3:31-33.*

*John 5:22-23, 'For the Father judges no man, but has committed all judgment to the Son,' because that all men should honor the Son, as they honor the Father; for he that honors not the Son, the same honors not the Father that sent the Son. Mark, all men should honor the Son, for, 'he died for all men,' and, 'is the Saviour of all men,' especially those who believe, and, 'enlightens all men,' and, 'his grace has appeared to all men,' to believe in and to teach them, which we are witnesses of, and testify to. John 5:24, 'verily, verily, I say unto you, he that hears my word, and believes in him that sent me, has everlasting life, and shall not come into condemnation, but has passed from death to life.' Mark, has, then he is passed from the body of death and sin: and this we witness. Again, 'verily, verily,' said Christ, 'I say unto you, the hour shall come and now is, (mark, now is), when the dead shall hear the voice of the Son of God, and those who hear shall live. Marvel not at this, for the hour*



***shall come,’ said Christ, ‘in which all that are in the graves shall hear his voice, and they shall come forth, those who have done good, to the resurrection of life; but those who have done evil, to the resurrection of condemnation.’ So mark your doings, for it is not a serving of God with your lips, but you must be rewarded according to your doings, John 5:28-29.***

Further Christ said, ‘John bare witness of me,’ namely, the light. But have not your professors borne witness against this light, and call it natural and an idol? This gives John Baptist the lie, who said it was the ‘life in Christ, and light in men,’ which we bear *witness* to. Christ said, ‘the Father himself, who has sent me, bears witness of me, and you have not heard his voice at any time, nor seen his shape:’ and these were great letter-professors. Christ said to Philip, *John* 14:9-10, ‘he that has seen me, has seen my Father: and believe that I am in the Father, and the Father is in me; and the words that I speak unto you, I speak not of myself, but the Father that dwelleth in me does the works.’ So those who do not see the Son, do not see the Father; and those who see the Son, see the Father. If any man does his will, namely Christ's, he shall know his doctrine; so those who do not Christ's will, do not know his doctrine, though they may talk of it, as in *John* 7:17. Christ said, *John* 16, ‘the bread of God is he which comes down from heaven, and gives life unto the world. And Jesus said unto them, I am the bread of life, he that comes to me, shall not hunger; and he that believes in me shall not thirst. For I came down from heaven,’ namely, Christ, [mark, *from heaven*,] ‘not to do my own will, but the will of him that sent me, and this is the will of him that sent me, that every man that *sees* the Son and believes in him, should have everlasting life, and I will raise him up at the last day.’ Then the Jews murmured at him, as do the professors now, because he said he was the bread of life, and came down from heaven; and said, ‘is not this Joseph's son? so looked upon him carnally, as the professors now do, and call him humane. And Christ said unto them, ‘murmur not, for no man can come unto me, except the Father draw him, that sent me, and I will raise him up at the last day?’ and it is written in the prophets, ‘they shall be all taught of

God. Therefore every man that has heard and learned of the Father, comes to me.' Mark, that has *heard* and learned of the Father, comes to the Son, which we *witness*. Christ said, 'this is the true bread which comes down from heaven, he that eats of it shall not die;' and 'I am the living bread which came down from heaven,' said Christ, and, 'if any man eat of this bread he shall live forever.' So it is not only talking of Christ, but eating and feeding of his flesh. 'For the bread that I will give, is my flesh, which I will give for the life of the world.' This we *witness* to be our bread, and have eaten of it, and therefore must own this flesh of Christ to be our heavenly bread, which comes down from heaven, and cannot deny our food, our daily bread.

*Then the letter-professing Jews murmured again, and said, 'how can this man give us his flesh to eat?' then said Jesus unto them, 'except you eat the flesh of the Son of man and drink his blood, you have no life in you.' This is our daily drink and daily food, the flesh and blood of him that comes from heaven. What do you letter-professors call this humane flesh, which you must eat, and humane blood of Christ, which you must drink, which came down from heaven; whose flesh whoever eats, and drinks his blood, has eternal life. Do any of you think that this bread, and this flesh and blood of Christ will corrupt, through which those who eat, have eternal life; 'for my flesh is meat indeed, and my blood is drink indeed,' said Christ, 'and his flesh saw no corruption, and we are redeemed not with corruptible things, but with the precious blood of Jesus Christ,' which is not corruptible. 'And he that eats my flesh and drinks my blood,' said Christ, 'dwells in me, and I in him, and as the living Father has sent me, so live I by the Father: and he that eats me, even he shall live by me.' So it is clear there is no living by Christ, and no dwelling in Christ and be in him, without eating his flesh and drinking his blood which came down from heaven: 'and he that eats this bread lives forever. So you must all come to eat and drink of this food, and praise God which will bring all into life*



and peace.

*Then some of the disciples murmured as well as the Jews at this saying, and he said unto them, 'what then if you should see the Son of man, (mark, Son of man), ascend up where he was before?' (mark, where he was before), and then Christ interprets his own words, and said unto the twelve, 'will you go away also?' and Peter said, 'Master, where shall we go? for you have the words of eternal life,' John 6:60-62, 67-68.*

*John 8:23, 19, Jesus said unto the Jews, 'you are from beneath, I am from above; you are of this world, I am not of this world; and you neither know me nor my Father, if you had known me, you would have known my Father also.'*

*'And except you believe that I am he, (namely, the Christ), you shall die in your sins.' And Jesus said unto them, 'when you have lifted up the Son of man, then shall you know that I am he, and I do nothing of myself, but as my Father has taught me.'*

*John 8, the Jews said unto Christ, 'you are not yet forty years old, and how have you seen Abraham?' Here they looked upon him carnally, and Jesus said unto them, 'verily, verily I say unto you, before Abraham was I am,' then the Jews took up stones to cast at him, and said, 'he has a devil.' Here the devil got up in them that neither knew Christ's birth, nor as he was before Abraham. This is like our letter-professing spirit, that stones him where he is manifest in his people, and call his light an idol, and said it is of the devil. So the professors now blaspheme his life the light, as the Jews blasphemed him in the days of his flesh.*

*John 10, Jesus said, 'I am the door of the sheep.' And again, 'I am*

*the door, by me if any man enter he shall be saved, and shall go in and out and shall find pasture.' So there is no entering in nor out to this pasture but by Christ the door, the thief comes not but to steal, kill and destroy. [Mark,] 'you that steal the word from your neighbor,' and such are killers and destroyers. But 'I am come,' said Christ, 'that you might have life, and have it abundantly. I am the good shepherd, and lay down my life for my sheep; and know my own, and my own know me.'*

*'As the Father knows me, so know I the Father: and I lay down my life for my sheep, and they shall hear my voice, and there shall be one fold, and one shepherd.' This we witness, glory to God forever.*

*'Therefore does my Father love me, because I lay down my life, that I might take it again; and no man takes it from me, but I lay it down of myself, for I have power to lay it down, and I have power to take it again, this commandment have I received of my Father.' And this set the Jews a murmuring again, but this power we witness Christ has. He said, 'the hireling will flee, because he is a hireling:' which your actions sufficiently manifest. Jesus said to Martha that 'he was the resurrection and the life.' And she said unto him, 'yes Lord, I believe that you are the Christ the Son of God, which should come into the world:' and this good testimony we witness unto, as John 11:35-27.*

*John 12:26, Jesus said, 'if anyone serve me let him follow me, [mark, he must follow Christ,] for where I am, there shall also my servant be, and if any man serve me, him will my Father honor.'*

*'If I am lifted up from the earth, I will draw all men to me,' John 12:32; and this we are witnesses of, that Christ Jesus is lifted up,*



who has drawn us after himself, and is drawing others. In John 13:15. Christ says, 'I have given you an example, that you should do as I have done to you; and if you know these things, blessed are you, if you do them.' So those who talk of Christ, and do not, cannot have the blessing. For said Christ, 'you call me Lord and Master, and you say well, for so I am;' and if your Lord and Master has washed your feet, you ought then to wash one another's feet. So then not to foul them; 'and a new commandment give I you, that you love one another, as I have loved you; that you also love one another, by this shall all men know you are my disciples, if you love one another.' Now how have the christians, so called in Christendom, kept this commandment, that have taken one another by the throat, and imprisoned and persecuted to death other christians? By this may not all men know that they are not the disciples of Christ? (as in John 13:34-35.) In Chapter 14, Christ said, 'because I live you shall live also, you shall know that I am in my Father, and you in me, and I in you.' [Mark, these were and are the true disciples and true christians.] 'And my peace I leave with you, my peace I give unto you, not as the world gives. I go away and will come unto you.' This the disciples witnessed, Christ in them, and many others, and we also. 'He that keepeth my commandments, is he that loveth me, and he that loveth me, shall be beloved of my Father, and I will love him, and will show my own self to him.' This we witness, as John 15:8, 14, 'And herein is my Father glorified, that you bring forth much fruit, and be made my disciples; and you are my friends if you do what I command you.' For it is the bearing of fruit that glorifies the Father of the disciples and learners of Christ, as in John 15:8, 14 . And they are his friends that do what he commands, and spend not away their time in talk. 'Again, I have chosen you and ordained you that you should bring forth fruit, and that your

fruit remain; and if the world hates you, you know it hated me before it hated you. If you were of the world, the world would love its own, but because you are not of the world, (mark, are not of the world), but I have chosen you out of the world, (blessed be his name forever), therefore the world hateth you: and if I had not done works among them, which no other man did, they had not had sin, but now they have no cloak for their sin: for they have now seen, (namely, my works), and hated me and my Father, that it might be fulfilled that is written in their law, they hated me without a cause.' In John 16:28, 'I came out from the Father, and came into the world.' Again, 'I leave the world and go to the Father.' This is Christ's own testimony which we believe. 'In me you have peace, (said Christ), in the world you shall have tribulation, be of good comfort, I have overcome the world.'

John 17:2-3, Christ said, 'You (namely, the Father), has given him, (namely, the Son), power over all flesh, that he should give eternal life to all them that you have given him. And this is life eternal, that they know you to be the only very God, and Jesus Christ, whom you have sent. So it is not eternal life to talk of God and Christ, but to know God and Jesus Christ, that he has sent; and to know God and Jesus Christ is with the light that shines in the heart, that gives the knowledge of the glory of God in the face of Jesus Christ, and this is treasure in the earthen vessel. 2 Cor 4:6-7. Also said Christ, now glorify me you Father with your own self, with the glory that I had with you before the world began; mark, before the world began.

Again, 'Holy Father, (said Christ), keep them in your name, even them whom you have given me, that they may be one as we are one. Here is the love of Christ to his people. I have given them your word, and the world hateth them, because they are not of



*the world, [mark,] as I am not of the world. For their sakes sanctify I myself, that they also may be sanctified through the truth, as you didst send me into the world, so have I sent them into the world: and the glory that you gavest me I have given them, that they may be one as we are one, (and these are Christ's own words), I (namely, Christ), in them, and you in me, that they may be made perfect in one,' John 17:11,14,19,18,22-23. These are the learners of Christ, which we witness to: and here is a union and a fellowship with the Son and the Father, Christ in his people, and God in Christ.*

*'Father I will that they which you have given me, be with me even where I am, that they may behold my glory which you have given me, for you lovedst me before the foundation of the world. [Mark, before the foundation of the world,] O! righteous Father, the world also has not known you, but I have known you, and these have known that you have sent me.' (namely, Christ.) And we have known that God has sent Christ, and God is in Christ, and Christ is in us, and we are in him: and this we witness, blessed be his holy name forever, John 17:24,23*

*'For we are members of his body, of his flesh, and of his bones, Eph 5:30; and has raised us up together, and has made us sit together in the heavenly places in Christ Jesus, Eph 2:6. Who remains in the heaven till all things be restored,' Acts 3:21. Who has restored and is restoring: and this we witness, blessed be his name forever.*

*Simeon said, 'behold this child is appointed for the fall and rising again of many in Israel, and for a sign, [mark, for a sign,] which shall be spoken against, yea a sword shall pierce through your soul, that the thoughts of many hearts may be opened. And Anna, a prophetess, confessed likewise the Lord, and spoke of*

*him, (namely, Christ), to all that looked for redemption in Jerusalem.'*

*So here was a woman confessor and preacher of Christ, to as many as looked for redemption by him, as there are many women confessors and preachers of Christ now, to as many as look for redemption by him; and to them that do not, that they may know there is no salvation given under heaven by any other name, but by the name of Jesus, that they may all come to obey God's command, who said, 'this is my beloved Son, hear you him:' and Christ's command, who said, 'learn of me, for I am meek and lowly in heart.' And here they may know their priest, their prophet, shepherd and bishop of their souls; and know his birth, his doctrine and sufferings, death and resurrection, and as he was with the Father before the world began, Christ Jesus, who has redeemed them, and died for them, and bought them at a price, that they may glorify him in body, soul and spirit, which are the Lord's, which he has given them so to do, amen said my soul.*

## ***George Fox***

### *A Brief Appendix, or Supplement.*

Christ is called the Messiah, *John 1:41*, which Messiah, by interpretation is Christ; and the angels said to them that sought Jesus, after he was risen, 'why seek you the living among the dead?' when they came to look for him in the sepulchre. Moreover the angel said, 'he is not here but is risen: remember how he spoke unto you, when he was yet in Galilee, saying, that the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again; and they remembered his words, *Luke 24:6-7, Mat 17:23, Mark 9:31.*



*'He was a prophet mighty in deed and in word, before God and all the people; but the high priests and rulers delivered him to be condemned to death, and crucified him.' Here you may see, the chief priests had a hand in it.*

*Mat 26:24, Christ said, 'surely the Son of man goes his way, as it is written of him, but woe be unto that man, by whom the Son of man is betrayed; it had been good for that man if he had never been born.' So it was the Son of man that was betrayed and crucified, not as he was God; and he that was betrayed and crucified, namely, the Son of man, is he that is risen.*

*John 6:62, Christ said, 'what then if you shall see the Son of man ascend up where he was before?' [mark, the Son of man.]*

*John 13:31-32. when Judas that betrayed him, was gone out from him, Jesus said 'now is the Son of man glorified, and God is glorified in him, if God be glorified in him, God shall glorify him in himself, and shall straightway glorify him.'*

*John 3:13, Christ said, 'but he that descended from heaven, the Son of man, which is in heaven.' This we believe, though you have given him other names, as humane body, or humanity, which names are not found in scripture; neither is he called by such names by God or Christ, or his apostles; but he is called the Messiah, the Immanuel, the Son of man, and that Holy Thing, and the Word of God, and the Amen, Rev 3:14. But where in scripture can we find such names, as humane body and humanity given to Christ? Christ, as you say, is in heaven with a carnal body; and so we cannot believe you further, then you give forth scripture for your names and terms that you give to Christ.*

*Mat 28:18, Christ, after he was risen, said, 'all power is given unto me in heaven and in earth, [Mark,] and this we believe of him, for he has manifested himself in us, by his light and power, who was crucified outside the gates at Jerusalem, and was buried, and rose the third day, and is at the right hand of God, and said unto his disciples, he would come again unto them, and dwell in them; and this we witness, that he dwells in his saints, and in us his people; and God has made us sit together in the heavenly places in Christ Jesus, as before. Those ages are come that the apostles declared of, (glory to God!) and we can say, glory to God through Jesus Christ forever, who was set up from everlasting to everlasting, who is the rock of ages, yes our rock in our age, who is the foundation of many generations, yes our foundation in our generation, who is our chief corner-stone, (by which we stand against all the foul weather and storms of the professors and profane), who is elect and precious, who is the first and last, who bruise the serpent's head that led man into transgression from God, and Christ it is who leads man again unto God. So he is our way, our truth, and our life, resurrection, sanctification, wisdom and justification, and our redeemer, Saviour and Mediator between us and God. Through him we have peace with God, who was the foundation of the prophets and apostles, 'Christ the same today, yesterday and forever,' who remains in the heavens, until all things be restored, who is our restorer, and is restoring up into heavenly places, by his grace, light, spirit and power. Yes many are restored and quickened, and made alive, and made to sit together in the heavenly places in Christ Jesus, who is their heavenly shepherd, and feeds them in the pastures of life, who has laid down his life for his sheep, and bought and purchased them with his blood, and his sheep know his voice and follow him, and will not follow the hireling. He is our prophet, that God has raised up like*



*Moses, whom we do hear, who opens the book to us, and the book of life, (and opens the book of the law and the prophets, and lets us see him the substance of them, that we can sing and rejoice and praise God through him), by which we can see our name written in it, and no man can shut them, nor can any man open them, but he; glory to God forever.*

*Christ is our 'priest made higher than the heavens,' he 'is anointed by the Holy Ghost,' ( Acts 10:38.) He is 'holy, harmless, and separate from sinners;' and he is made higher than the heavens; and 'such a high priest becomes us, who offered up himself for us,' and sanctifies his church, and offers it up to God, and he is the holy head of his church. Christ is our heavenly bishop that does oversee us, by his spirit and power. And God has given Christ for a leader and a counsellor; so he is both our leader, counselor, and commander; a counselor to counsel us concerning the things of God and of his kingdom, and the world that has no end. So glory to God and the 'Lamb, who was slain and is alive again,' glory be unto God and the Lamb for evermore. The Lamb shall have the victory; and this we believe, let the beast and whore make ever so much war against him and us, I say, the Lamb shall have the victory, and this we believe, though all the wild beasts and the wolves, and the dogs, the goats and bulls of Bashan, the spotted leopards, and all the wild heifers of Ephraim, the horses of Pharaoh, and the wild Ishmaels, profane Esaus, envious Cains, which may gather in a brotherhood, and Gog and Magog, professor and profane, if all these rise against the Lamb and his followers, yet I say and believe the Lamb shall have the victory over the beast, whore and dragon, devil and Satan and his followers. Christ is a-top of the head of them all, for he was before they were, and will be when they are gone, glory to God forever. Come, therefore, let us sing the song of Moses, and of the Lamb, which none can learn*

*but those who are redeemed from the earth; for we know our beloved and we have found him when we passed the watchmen of the night, who smote us, and wounded us, so we can say, 'my beloved is mine and I am his.' He has knocked at the door of our hearts, and we have let him in, and he is come to sup with us, and we with him, Rev 3:20, of the spiritual and heavenly supper at the table of the Lord Jesus Christ, which is above the table of devils out of the truth; glory to God forever. Amen. Hallelujah.*

*Further, concerning what the angel said of Christ to Mary. The angel answered and said unto Mary, 'the Holy Ghost shall come upon you, and the power of the Most High shall overshadow you,' therefore, also, 'that Holy Thing that shall be born of you, shall be called the Son of God,' Luke 2:35.*

*Joseph of Arimathea, went to Pilate, 'and asked of him the body of Jesus.' Now Joseph did not call it the humane body of Jesus, or give it such a name as may be seen in the Evangelists: and no where did they give him such names as humane body, or humanity, which names you have added to him more than the scriptures do.*

*1 Cor 11:29, 'the apostle said, 'he that eats and drinks unworthily, eats and drinks his own damnation, because he discerns not the Lord's body.' Now what say you to this, you that call his body humane? May not every unworthy eater see and discern that which is humane?*

*1 Cor 10:3-4, 'they did all eat of the same spiritual meat, and drink of the same spiritual drink, for they drank of that spiritual rock that followed them, and that rock was Christ.' So is not Christ called a spiritual rock, and was not this before he was born of the Virgin?*



*Further he said, 'God was not well pleased with many of them, for they were overthrown in the wilderness.'*

*Christ said, 'I am the resurrection and the life: he that believes in me, though he were dead, yet shall he live.' And 'whosoever liveth and believes in me shall never die.' Believe you this, you professors, as Mary did?*

*You make a great deal ado concerning with what bodies people shall be raised, and about the body of Christ; therefore, be satisfied with the apostle's doctrine: for the apostle said, 'some men will say, how are the dead raised, and with what bodies shall they come forth?' and therefore, he said, 'awake to live righteously, and sin not; for some have not the knowledge of God, I speak this to your shame.' Therefore see, is this not your condition, that make such a work about the body of Christ, and with what bodies people shall be raised up; and the apostle said to such, 'you fool, that which you sow, is not quickened except it die, and that which you sow, you sow not that body that shall be.' So he tells here plainly it is not the same, and calls you a fool that questionest if you sowest wheat or other corn, let the husband-man, answer you in this.*

*Further the apostle tells you, 'God gives it a body as pleases him, and to every seed its own body.' Therefore, people are to wait upon, and trust in God, to give it a body as pleases him; and the apostle tells you, there are also heavenly bodies, and there are earthly bodies, but the glory of the heavenly is one, and the glory of the earthly is another, 'so also is the resurrection of the body.' (Mark, can you read people here?) he further tells you, 'it is sown in corruption, it is raised in incorruption.' Of the heavenly bodies and earthly bodies, this heavenly is not earthly;*

is it? 'it is sown a natural body, and raised a spiritual body,' and there is a natural body, and there is a spiritual body. So is natural spiritual? As it is also written, 'the first man was made a living soul, and the last a quickening spirit,' namely, Christ. (Mark, made a quickening spirit.) however that was not first made, which is spiritual, but that which is natural, and afterward that which is spiritual. Cannot you read this? Are you not awake? Does not the apostle bid you awake, that you may read and see? 'the first man is of the earth [dust], earthly; (mark, the first man), the second man is the Lord from heaven.' (Mark, the second man, namely, Christ.)

Is the first man humane, and the second man the Lord from heaven, humane also? Will you give them both the name humane? Where had you such words to call the second man with? Not from the scriptures, for they give him no such by-names.

The apostle further tells you, 'as is the earthly, so such are the earthly, (like itself, and will call other things like itself), and as is the heavenly, such are they also that are heavenly, like itself again: and as we have borne the image of the earthly, [mark,] so shall we bear the image of the heavenly.' Can the apostle express himself in more plain words?

So here is an image of the earthly, and an image of the heavenly; these are two bodies, and two images, earthly and heavenly. So well might the apostle say, 'you fool;' for an heavenly image is not an earthly, a spiritual body is not a natural, nor an heavenly body an earthly. So you fool, that which you sowest, you sowest not that body that shall be. (Mark, that shall be.)

The apostle said, 'at the last trumpet the dead shall be raised up



*incorruptible, [mark, incorruptible,] and we shall be changed in a moment, in the twinkling of an eye.’ And that is a quick change; and do not the fools say, they shall not be changed, but must be raised with the corruptible, the same?*

*Further, 1 Cor 15:53-56, the apostle said, ‘this corruptible must put on incorruption, neither does corruption inherit incorruption, (so it is not the same), and this mortal must put on immortality.’ So it is not the same. ‘And when this corruptible has put on incorruption, and this mortality has put on immortality, then shall be brought to pass this saying that is written, death is swallowed up in victory. O death where is your sting? O grave where is your victory?’ the sting of death is sin, and the strength of sin is the law.*

*So the grave has not victory over immortality, that is above the sting of death. ‘But thanks be unto God, which has given us the victory through our Lord Jesus Christ.’ And this we witness, and believe what the apostle said.*

*The apostle further said, ‘behold I will show you a mystery, we shall not all sleep, but we shall be changed.’ (Mark, be changed), so then not the same: which the husbandman will teach you.*

*Moreover, Phil 3:20-21, the apostle said, ‘but our conduct is in heaven, from whence we look for the Saviour, even our Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body.’ So if the vile body be changed and fashioned like unto his glorious body, it is not the same, and consequently do you not undervalue the Lord Jesus Christ and his body, you that are giving such by-names to his body, as humane, and humanity? Yes, some have been so bold, as to say he is in heaven with a natural and carnal body; but*

*these have been some of the grossest sort of professors. Most of the professors say, he is in heaven with a humane body. But these are not scripture terms or names, for if your vile, natural and humane bodies must be changed, and made like unto his glorious body, then how can you say that Christ is in heaven with a carnal, natural, or humane body? For man, [that is, the natural,] knows not the things of God, and [carnal,] is sold under sin, as the apostle tells you. Is not humane from the ground, but does not Christ say, he is from above? The second man is the Lord from heaven, and his body is a glorious body, and he is the heavenly, spiritual man. Therefore, all that profess scriptures and christianity, let them keep to scripture terms, and to those names, which God and Christ and the holy men of God in scripture had given to it and him, which are found words not to be condemned.*

***George Fox***

***Worcester Prison, the 25th of the 11th month, 1675.***

*Reader, be pleased to observe, that the author of this treatise having the ancient approved Bible, printed in Queen Elizabeth's reign; most of the quotations being taken out of the same, differs in some expressions from our new translation, but not in substance.*





Volume 5, *The Works of George Fox*, Doctrinal Books II, Continued

Text in Light Blue or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

## Site Editor's Preface

### Why Swearing "To tell the truth" is wrong

Jesus said: Again, you have heard that it was said to the people long ago, 'Do not break your oath, but keep the oaths you have made to the Lord'. But

I tell you, **Do not swear at all**: either by heaven, for it is God's throne; or by the earth, for it is his footstool; or by Jerusalem, for it is the city of the Great King. And do not swear by your head, for you cannot make even one hair white or black. **Simply let your 'Yes' be 'Yes,' and your 'No,' 'No'; anything beyond this comes from the evil one.** Mat 5:33-7

James said: "**Above all**, my brothers, **do not swear**—not by heaven or by earth or by anything else. Let your "Yes" be yes, and your "No," no, or you will be condemned. James 5:12

For to swear by anything: earth, heaven, God, your head, your honor, etc. is something you cannot control nor invoke the power from or the help of, and which greatly displeases God, even for him to curse us. The following detailed explanation by George Fox completely explains the background and rationale of Christ's command to "swear not at all." Fortunately the courts of Europe and North America today recognize the Christian's refusal to swear, but to still be held to the same accountability of truthful

testimony as someone who does swear. In Fox's 17<sup>th</sup> Century, refusal to swear was an automatic prison sentence; thousands of early Quakers went to jail and had their property, (homes, crops, livestock, even children), seized by the religious authorities. Their persecution and patient suffering eventually persuaded the authorities to cease treating them as criminals for refusal to swear; and the laws were amended, resulting in the heritage, which we enjoy today as privilege to comply with Christ's command without threat of imprisonment. In lieu of requiring people to swear, for the last 300 years, courts have allowed of substitutions a statemenst such as: "*I [named person] do solemnly, sincerely, and truly declare, and affirm.*"

## A SMALL TREATISE CONCERNING SWEARING IN THE OLD TIME OF THE LAW, WITH ITS USE:

*And an end put to it in the Gospel by Jesus Christ: who has forbidden all swearing, and sets up yes and no instead thereof.—*

*By George Fox*

Concerning swearing by the name of the Lord before the law, and in the law; its time, use, and service, which was to continue until Christ came, who fulfils the law, and says, ‘swear not at all,’ and sets up yes and no instead of it.

And how all false and vain swearing was forbidden by the law, and all swearing is forbidden by Christ, yes, the oath of the Lord, which was to end differences.



And how Christ performs God's oath, and commands yes, yes, and no, no, instead of it.

And to end the trespasses and differences in his church, he sets up two or three witnesses: Christ said, 'out of the mouth of two or three witnesses every word shall be established.' Mat 18:16

And the apostle Paul said, 'in the mouth of two or three witnesses every word shall be established.' 2 Cor 13:1

And the apostle James, who forbids swearing, says, 'so speak and act accordingly' Jam 5:12 and Jam 2:12

Wherein all may plainly see that they that were to swear, it was to the Lord, and perform their oath to him; and as for false oaths that they did swear, they were forbidden by the Lord in his law; and this oath that they were to perform to the Lord, was the oath that Christ has forbidden.

For before the law you may see Abraham said to his servant, 'I will make thee to swear by the Lord, the God of heaven, and the God of the earth.' Gen 24:3

So this swearing was not by any book, or any creature, but by the Lord, And this was the oath which was to be performed to the Lord, which Christ speaks of and has forbidden, as was commanded in the law, and not to .

And in the time of the law you may see in Exodus 22:11, when there was any matter of difference among the children of Israel about outward things, then the oath of the Lord should be between them; and this oath was to end the difference: so still you may see it was the oath of the Lord, it was not an oath by the book, or by any creature.

And this oath was not to be commonly taken, for that was a 'taking God's

name in vain,' (as christians do now), they were not to swear by the Lord but upon great occasions.

'For if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it, if he do not utter it, then he shall bear his iniquity.' Leviticus 5:1. So you may see here, how that no man was to swear, but upon special occasion; whosoever did hear any swearing, if he did not denounce it, he was to bear his iniquity: and therefore consider, all you that profess yourselves christians, and the gospel, what a great iniquity you are in by swearing, and others that hear it, and do not denounce it, for such things were to be punished by the law of God.

And now do you think that the gospel gives you liberty to belch out so many oaths? Oh no! for Christ forbids in his gospel, the 'true swearing by the Lord,' which was to be performed to him, and to be taken but upon urgent business to end controversies in the old time of the law: that is the oath that Christ ends, and sets up yes and no above it and the law; and Christ has forbidden, much more the vain and false swearing. And do you think that the Jews do not hiss at you, that call yourselves christians in gospel times, that belch out so many oaths in your needless talk, when their law punishes all common swearers, and those that hear swearing and do not denounce it, must bear their iniquity; for this is taking God's name in vain, and using swearing, or oaths in those places which God did not command them, but upon special occasions, for his service, and to end controversies, was this oath commanded to be performed to the Lord, which oath, as I said before, Christ ends and forbids. 'For if a soul swears, pronouncing with his lips to do good or evil, whatever it is that a man shall pronounce with an oath, and it is hidden from him, when he knows of it, then he shall be guilty in one of these, he shall confess that he hath sinned in that thing, and he shall bring his trespass-offering unto the Lord for his sins,' Lev 5:4-6

So now, if there was any offering to be offered for the trespass in swearing needlessly in the old time of the law, is not Christ the offering that has ended



all offerings for trespasses, and is an offering for man's sins and trespasses to be looked at, and obeyed above all? not that man should trespass more in swearing, and say Christ is offered up for his trespass, and presume thereby to add sin unto sin.

So Christ ends all swearing, and is the offering that is offered up to the Lord for all true christians for their sins. And in Lev 19, 'you shall not swear by my name falsely, neither shall you profane the name of your God, I am the Lord.'

So you may see here, swearing falsely was forbidden by the law of God, and swearing idly is a profaning the name of the Lord; for God did not give his oath to his people to swear idly in their customary talk, nor falsely, but to be performed to the Lord upon special occasions; and that is the oath, as I said before, Christ has forbidden and ends.

And in Num 30:2, 'if a man did swear an oath, and bound his soul to the Lord with a bond, he was not to break it, but he shall do according to all that hath proceeded out of his mouth, either vows or oaths.' So here you may see they were to perform their oath unto the Lord; which oath of the Lord bound their souls as with a bond; and this was the oath which 'Christ, the oath of God, came to fulfil,' and forbids among the Jews, which had this oath to perform to the Lord.

And so Christ is the oath of God, by which all souls of men and women are bound to perform what proceeds out of their mouths at yes and no, without swearing, and not to break their word which proceeds out of their mouths.

And in Deu 6:13 'it is said, you shall fear the Lord your God, and swear by his name,' mark, by his name, not by the four books of Moses, not by any other name, but 'by the name of the Lord;' not by any creature, but by the name of the Lord: this was the true oath which was to be performed to the Lord in the old time, (which as I said before), this is the oath which Christ

forbids, and ends.

And in Deu 10:20, 'you shall fear the Lord your God, and him shall you serve, and to him shall you cleave, and swear by his name:' so not by any other name under the whole heaven, or book, but by the name of God, and perform their oath to him: but this was his people's swearing; but God swore by himself concerning his Son, who brings people from under the law that commands swearing, who ends both law and swearing: and so what people do now, must be done in the name of Jesus, at yes and no; and they know that 'there is no salvation by any other name under the whole heaven, but by the name of Jesus, who does fulfil the oath of God to him and us, that God swore, and ends and forbids the oath that men swore unto God under the law in the old time: and now commands yes and no to be spoken in lieu of an oath, for whatever is more than that, is evil.

And the apostle said, Col 3:17, 'whatever you do in word or in deed, do all in the name of Jesus Christ.'

Now mark, this comprehends all that ever a man does or says in word or deed, 'it must be done in the name of Jesus, whose name is above every name.'

And in Josh 2, it may be seen how Rahab the harlot, said unto the spies, 'now therefore I pray you, swear unto me by the Lord.' So you may see though she was of another nation, and a harlot, yet the spies did swear unto her by the Lord, according to her desire, 'and this oath was to be performed unto the Lord:' she did not tie them to swear to her by the books of Moses, nor desire it, nor by their own customary oaths of her country, but by 'the Lord, which was to be performed to the Lord:' and this is the oath that Christ ends, and sets up yes and no instead of it.

And in Josh 23:7 it is said, 'that you come not among those nations, that remain among you, neither make mention of the name of their gods, nor



cause to swear by them:’ here you may see it was forbidden to swear by the gods of other nations, but only to swear by the name of the Lord which was the true oath that Christ ends.

So this one oath by the Lord, that people was to swear by his name in the time of the law, it was a type of that oath that the Lord swore concerning his Son, who ends and forbids this true oath in the old time of the law, who comes to fulfil the law, and gathers people into his own name above every name, where salvation is; and commands them, let their yes be yes, and no, no, for whatever is more is evil.’

And in 1 Sam 19:6, when Saul swore, it was by the Lord, not by books nor creatures.

And in 1 Sam 24, David when he swore unto Saul, it was by the Lord, and not by books nor creatures, nor by the gods of other nations; and this was the true oath which was to be performed to the Lord in the old law, which Christ forbids and ends.

And in 1 Sam 30, ‘the young man of Egypt that was servant to Amalek; who said unto David, swear unto me by God, that you wilt not kill me, nor deliver me unto my master.’

And so here you may see though they were of other nations, it was in vain to put any oath to the Jews but the oath of the Lord, which was to be performed to the Lord in the old law, which Christ forbids, and ends, and his apostle James. James 5:12

And Joab, 2 Sam 19, when he ‘swore to David it was by the Lord.’

And in 1 Kings when David swore to Bathsheba, ‘that Solomon should reign after him, it was by the Lord, and when David swore that Shimei should not die,’ it was by the Lord, as you may see in 1 Kings 2.

And when Solomon swore, it was by the Lord; and when he made Shimei to swear, it was by the Lord, though he broke it, which was to have been performed to the Lord.

And Solomon said in 1 Kings 8, ‘if a man trespasses against his neighbor, and he requires an oath of him to cause him to swear, and the oath comes before the altar in this house: then hear you in heaven, and judge your servants, and condemn the wicked.’ So here you may see the use of the true oath, and swearing by the Lord, and it was to come before his altar in his house; which house, and oath, and altar, and law, has Christ ended and fulfilled; and all these before mentioned did not swear by books or creatures, or any other name, but by the Lord in the old time, which ‘was to be performed to the Lord.’

So this oath and swearing was to end the trespass; and ‘Christ comes to end trespasses, and swearing,’ and the oath, and to blot out our sins and trespasses, and sets up yes and no instead of the true oath which was to be performed to the Lord, and ‘whatever is more is evil.’

And in 2 Chr 15, ‘And they swore unto the Lord with a loud voice and all Judah rejoiced at the oath which they had sworn with all their hearts.’

So here you may see again that swearing was by the Lord, and to the Lord, and not by any books or creatures, but only to the Lord, and ‘to be performed to him, (which, as I said before), this is the oath which Christ forbids and ends.’

And ‘Nebuchadnezzar made Zedekiah swear by God,’ for he knew that that was the oath he was to take, and not force him to swear by his own god or idols, as you may see. 2 Chr 36

So this was the true oath to swear by the Lord, though he did not perform it, which Christ ends.



And in Neh 13, 'he made the people to swear by God,' which was the true oath, and not to swear by the books of the prophets, or Moses, or any other creatures or name, but 'by the living God, which according to the law of God was to be performed,' which Christ ends, as I said before.

And David said, 'he that swears to his own hurt, and changes not', Psa 15 and Psa 36 'and the king shall rejoice in God, every one that swears by him shall glory:' here you may see the swearing was by the Lord, 'who is above all the gods of the earth,' and above all creatures; so not to swear by books or creatures, but by the Lord, when there was occasion for the deciding of strife; and though it is to his own harm, yet was he to swear to the Lord, that is just and true, and perform it to the Lord by the command of the Lord, in his law in the old time; but this law of oaths, Christ ends and forbids.

And in Isa 14, it is said, 'I have sworn by myself, and the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear.'

Now in the time of the law, they were to swear by the Lord, but Christ Jesus that said 'swear not at all,' who is the oath of God; and when he came, he fulfilled God's oath, who said 'swear not at all;' and God's word and oath did not return, but was fulfilled in Christ, that said 'swear not at all.'

So as it is said in Isaiah, aforesaid, 'every knee shall bow, and every tongue shall swear; but the apostle that preached Christ Jesus and his gospel, said in Rom 14:11, it is written, 'as I live said the Lord, every knee shall bow to me, and every tongue shall *confess* to God.'

Now mark, it is not here, 'every tongue shall swear,' as it is written in Isaiah, they were to swear in the old time of the law, but in the time of the gospel they shall *confess*; for if the apostle had said, every tongue shall swear to him, he had contradicted Christ's words, who said 'swear not at all,' but 'every tongue shall **confess** to God;' so swear not by God, and perform their

oath to the Lord now in the time of the gospel.

So Christ performed God's oath, and took away the oath of God among men, that they were to swear by the Lord, and set up yes and no instead of it.

And in Philippians to the same purpose, 'that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and under the earth, and that every tongue shall confess that Christ Jesus is Lord, to the glory of God the Father.'

So the oath of God, that he swore by himself, concerning Christ Jesus, who ends the oath of God among men, (to bind them and tie them up to God), Christ Jesus ends, and so every tongue comes to confess Jesus Christ, the oath of God, who brings men up to God; so that 'at the name of Jesus every knee should bow, of things in heaven, and things in earth,'

So the prophet said every tongue shall swear; but Christ that is greater than the prophet, says, 'swear not all:' and the apostles that preached him, say every tongue shall confess him and his gospel: so it was swearing to the Lord in the old time of the law, but confessing to the Lord in the time of the gospel, as you may see in the scriptures.

And in Isa 48, 'Hear this, O house of Jacob, which are called by the name of Israel, and are come out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth nor in righteousness.'

So you may see all such swearing, and mentioning of God, 'not in truth, nor righteousness,' was declared against in the time of the law and prophets.

So Christ did not come to fulfil any false thing, but the true types and shadows and figures of him; and the oath that they were to swear by the Lord, and perform it in truth and righteousness; and this was the oath that Christ told the Jews, 'it was said by them in the old time they were to



perform to the Lord, but I say unto you swear not at all:’ so here was the old time and the new time, the old time in the law and prophets that commanded swearing, and the new time in Christ and his gospel, that commands not to swear.

And again, Isaiah said, in Chap. 65:16, ‘he who blesses himself in the earth, shall bless himself in the God of truth, and he that swears in the earth, shall swear by the God of truth.’

So you may see here they were to swear still by the God of truth in the old time of the law and prophets, and not to swear by any creatures or books, or any other thing but by the God of truth, and perform their oath to him, according to the law and prophets, which, as I said before, was the old time, but Christ in his time and gospel says, ‘swear not at all,’ which was the new time, and doctrine; to preach down the sacrifices, and altars, and oaths, and it is he who brings men up to God, and to a further righteousness than that of the law; and as Jeremiah said, Jer 5, ‘though they say the Lord lives, yet surely they swear falsely;’ they were those who had the form of the law and prophets, but were out of the power, and truth, and righteousness; which were forbidden, and looked upon as false swearers, because their hearts were gone from the Lord.

So you may see it was a weighty thing to swear by the Lord, and to perform their oath to the Lord; which this weighty oath, Christ the substance, comes to end, who is the oath of God, and says, ‘swear not at all.’

So the righteousness of Christ excels and exceeds the righteousness of the law and prophets; and of their swearing.

And again, Jeremiah said in the same chap. ‘how shall I pardon thee for this, your children have forsaken me, to wit, the Lord, and have sworn by them that are no gods.’

So you may see here to swear by other gods, and to forsake the Lord, it is a question how it should be pardoned; so the oath which was to be sworn, was only by the Lord, and not by other gods.

Now look in christendom, and see what abundance of pettish, frivolous, foolish, idle oaths there are among them, who are commanded by Christ not to swear at all, no, not the true oath; and in the time of the law it was a question by the prophet of their pardon, that did not swear by the Lord; and therefore what will become of you, who call yourselves christians, who swear so vainly, when your master Christ, forbids all swearing.

And in Jer 7 and 9, he reproves them for swearing falsely, and walking after other gods.

So you may see, false swearers were reprov'd in the time of the law and prophets; that was done before Christ came, who came to fulfil the true oath, that was to be performed to God. Christ, I say did end that, and did perform the oath of God and fulfil it.

And in Jer 12, 'the Lord said he would have compassion of his people, and bring every man to his heritage, if they will diligently learn the ways of my people, and swear by my name the Lord lives, as they had taught my people to swear by Baal.'

So you may see here one cause of Israel's captivity, was going from God's ways and swearing by Baal, so that they lost their inheritances and their land; and therefore if they would come to learn God's ways, and swear by the name of the Lord that he lived, and leave swearing by Baal, they should inherit their land again.

So you may see here they were not to swear by books, or Baal, nor by any creature, nor any other name that would perish, but by the Lord that lives; and this was the true oath, which was to be performed to the Lord in the old



time of the law and prophets, but Christ in his time of the gospel, who said, 'swear not at all.'

And again, in Jer 23, 'because of swearing the land mourns;' may it not be much more said of christendom, because of swearing christendom mourns; because Christ forbids all manner of swearing, though in the time of the law and prophets, they encouraged all true swearing, and has forbidden vain and false swearing. But Christ forbids all swearing, true, vain, and false.

And in Jer 38, you may see Zedekiah's oath to Jeremiah was, 'as the Lord lived, he would not put him to death;' so his oath was not by any creature nor books, nor by Baal, nor the gods of other nations, but was the true oath, according to the law and prophets, which was as Christ called it in the old time, 'to be performed to the Lord;' but in his new time of the gospel, he said, 'swear not at all;' and this was the new thing brought to pass, which made the Jew's ears to tingle; and this is he that said, 'behold, I make all things new.' So swearing was in the old time of the law; but confessing is in the time of Christ and his gospel. Here is one new thing.

And in Hosea 4, by 'swearing, and lying, and stealing, and committing adultery, they break out, and blood touches blood,'

Such swearing as this, the law and the prophets were against. Oh you, therefore, that profess the everlasting gospel of the Lord Jesus Christ, let not such things be found against you in christendom, 'for fear that blood touch blood.'

For such before mentioned were commanded 'not to go to Bethaven, nor swear the Lord lives,'

And in Hosea 10, 'they have spoken words, swearing falsely, in making a covenant; thus judgment springs up as hemlock in the furrows of the field.'

So here you may see the effect of this false swearing, and see if a great crop

of this hemlock may not be found in christendom among the false swearers? and yet commanded by Christ 'not to swear at all.'

And in Amos 8, 'they that swear by the sin of Samaria, and say your God, O Dan, lives, and the manner of Beersheba lives, even they shall fall and not rise up again.'

Now you may see the sad judgment of God, that is upon those who swear by anything but by the Lord, to whom they were to perform their oath, which oath Christ ends by his command. Therefore, what do you think will become of all you who swear by so many things in all christendom and in the world; for if 'they shall fall and not rise up again, who swear by the sin of Samaria, and the manner of Beersheba,' which was forbidden by God in the law and prophets; therefore, I say, what will become of you Christendom that swear by so many things when Christ in his gospel commands you, 'not to swear at all?' Judge yourselves.

And in Zep 1, it is said, 'those who worship the host of heaven, upon the house-tops, and those who worship and swear by the Lord, and by Malcham.'

So here are the false worshippers, that would worship and 'swear by the Lord and Malcham,' which were reprov'd by the law and prophets, for they were to 'swear only by the Lord, and worship and serve him only, and not the host of heaven,' the true oath to the Lord, and perform it, which oath Christ ends.

And therefore, you christians, consider how many sorts of things you swear by in Christendom, and by books and creatures; which if you were as the true Jews, you must only 'swear by the Lord, and perform it to him, in truth and righteousness,' in which you swear, and therefore are not you reprov'd by the law and prophets; for Christ is a farther righteousness than the law and prophets; he says, 'swear not at all,' and Christ is called the 'Lord our



righteousness.'

And do not you christians like unto those false Jews spoken of here in Zephania, that 'swear by the Lord and Malcham,' do you not pretend to be the believers and followers of Christ, who said 'swear not at all,' and yet are you not found swearing not by the Lord, but by a book, [swearing on the Bible] and many other things, in which you are forbidden 'not to swear at all?' So you are neither true to the command of the Lord in the law, nor to Christ.

And in Zec 5, 'this is **the curse that goes forth over the face of the whole earth**; for every one that steals shall be cut off as on this side, according to it, and every one that swears, shall be cut off as on that side, according to it. I will bring it forth, said the Lord of hosts, and it shall enter into the house of the thief, and into the house of **him that swears falsely by my name**; and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.'

**Now consider this, all you christians in Christendom, do you think the Lord will not perform what he hath said, and it must 'go over the face of the earth, and every one that steals, and every one that swears falsely.'**

Therefore, look unto yourselves, how does this curse of the Lord apply to you; and how it will consume you who swear, and swear falsely? Seeing that Christ has commanded 'swear not at all; and **therefore, as you love your eternal good, and your souls, and Christ Jesus, and God, lay away all manner of swearing and forswearing, and stealing, as he commands you, that the blessings may come into your houses, and not the curse, for 'God will be a swift witness against the swearer, against the adulterer, and against the false-swearer, and will come near to you to judgment.'** Mal. 3

So you may see all false swearers, and vain swearers were judged in the time of the law and prophets, and true swearers, and performers of their oaths to the Lord, were justified, which was in the old time of the law and prophets; but in the ‘new time of Christ,’ the new thing brought forth, he said in his time, ‘swear not at all;’ which makes the professing Jews, and such like, ‘their ears to tingle.’

So you may see clearly by the law and the prophets, all swearers and swearing by the creatures, by the gods, and all common vain swearing was forbidden, and that ‘they were only to swear by the Lord, and perform their oath unto him:’ no, if they used the form of the law to swear by the Lord, and did not swear truly, in ‘truth and righteousness,’ it was forbidden, and not accepted, except it were in truth and righteousness; and that oath which was to be sworn in truth and righteousness according to the law, Christ the righteousness of God, that fulfils the righteousness of the law, forbids that oath, who performs and fulfils the oath of God, and said, ‘swear not at all.’

And Christ said in Mat 5, ‘you have heard that it hath been said by them of old time, you shall not swear falsely thyself, but shall perform unto the Lord your oaths; but I say unto you, swear not at all:’ [mark, not at all]. Now these words of Christ relate to the oaths that they were to perform to the Lord, for forswearing and vain swearing was forbidden by the law and prophets; so Christ's words cannot relate only to people that swear falsely themselves, (‘not to swear at all’), but also to such as were to perform their oaths to the Lord, and swear by the Lord; as in the old time was commanded; ‘not to swear falsely themselves,’ but to ‘perform their oath to the Lord;’ as you may see in the old time, in Exod 20 and Levit 19 and Deut 5.

And now you may see in the new time, i. e. gospel time, Christ said, ‘but I say unto you, swear not at all;’ and what you, were these? was it not to the multitude of the Jews and his disciples that were Jews that he taught upon the mountain: now by the law of God and the prophets, in their old time, they ‘were not to swear falsely themselves, but to perform their oath to the



Lord:’ now in Christ's new time, he said, ‘swear not at all.’

So the pharisees and Jews did not then ‘discern the times and seasons that were in their father's hands;’ as multitudes of christians do not now, Mat16, Acts 1.

And Christ goes on and says, ‘swear not neither by heaven, for it is God's throne; nor by the earth for it is his footstool: neither by Jerusalem, for it is the city of the great King; neither shall you swear by your head, because you can not make one hair white, or black; but let your communication be yes, yes, no, no; for whatever is more than these comes of evil.’

So as Christ Jesus has forbidden swearing at all, which relates to the true oath that was to be sworn to by the Lord, according to the law in the old time; I say Christ, that does fulfil the oath of God, then he comes and said, (farther relating to those other oaths which he particularizes), ‘neither by heaven, nor by the earth, nor by Jerusalem, nor by the head.’ And when he has forbidden the true oath, and all those other oaths; then he teaches them what they shall say instead of an oath; namely, yes, yes, no, no, because whatever is said more than these simple words, comes of evil.’

Now in the old Bible it is, ‘but your communication shall be yes, yes, no, no, for whatever is added more than these, it comes of evil:’ this Christ speaks in respect of swearing; yes, of that ‘oath which was to be performed to the Lord,’ as well as all the other oaths; and he is to be believed and obeyed; for plainer words than these, cannot be in the scriptures: and this cannot be meant, that Christ forbids ‘swearing only in communication,’ for that was forbidden in the time of the law; and if the oath that was commanded to be performed to the Lord was forbidden by Christ; then much more all vain and other oaths, which both law and gospel forbids.

And Christ said in Mat 23, ‘woe unto you blind guides, which say, whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the

gold of the temple, is a debtor: you fools and blind; for whether is greater, the gold, or the temple that sanctifies the gold?'

‘And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is guilty: you fools and blind; for whether is greater, the gift, or the altar that sanctifies the gift? Whoever, therefore, shall swear by the altar, swears by it, and by all things thereon; and whoever swears by the temple, swears by it, and him that dwells therein; and he that swears by heaven, swears by the throne of God, and he that sits on it.’

So all the swearing of these fools and blind guides, that guided people to swear so, were not blessed by Christ in their doings; but he cried ‘woe against them;’ and these were the Jews that were to ‘swear only to the Lord, and perform their oath by the Lord;’ and what do you think do not all them that swear by the book, swear by them that gave forth the book, to wit, ‘God and the prophets, Christ and his apostles,’ that gave forth the book, and the things therein contained.

For swearing by Baal, and swearing by the temple, or by the gold of the temple; or swearing by the altar, or by the gift that was offered thereon; or **swearing by the heavens, or by the earth; or swearing by the head, these were all inventions of the Jews, and practiced by the blind guides, and heathen, who swore by their gods, inventions of their own;** for the law of God commanded to ‘swear by the Lord, and by his name,’ and **not by any other gods or books,** or creatures, or heaven, or earth, or head, or altar, or temple, as you may see in many scriptures before quoted; where the Lord said, ‘you shall swear by my name,’ and perform the oath to the Lord, which Christ speaks of, when he said, ‘swear not at all;’ and what do you think he mentioned that oath for, which was to be performed to the Lord, if it were not to forbid it? He that was the oath of the Lord, and a further righteousness than the righteousness of the law; for Christ did not come to fulfil those vain and frivolous oaths that men commanded and practiced, but the oath that God had commanded, and cried woe against



them that were in the practice of those oaths which God never commanded, nor led into them. And so you may see all along it was the command of the Lord, and by his law and prophets, that people were to swear by the Lord, and perform their oath unto him, which was the true oath and swearing which Christ has forbidden, much more all other oaths.

And so then whatever men swear by, if it be by Baal, are they not to perform their oath to their Baal? And if they swear by the book, are they not to perform their oath to the book, or the contents of it? And if they swear by the altars, or the gift on the altar, are they not to perform their oath to the altar, and the gift on the altar? And if they swear by the temple, are they not to perform their oath to the temple? And if they swear by heaven or earth, are they not to perform their oath to heaven, or to the earth? And if they swear by their head, are they not to perform their oath to their head?

So are not all people, whatever they swear by, to perform their oath unto it that they swear by? Though all those that swear by any thing but the Lord, were judged both by God, and his law, and prophets; and Christ Jesus cried woe against those blind guides and fools, that taught to swear by other things as before mentioned; but the oath which was to be performed unto the Lord, (and men were not to swear falsely themselves in), was the true oath of god, as God commands by his law, which was the oath that Christ forbids, and says, 'swear not at all,' and sets up yes, yes, and no, no, instead.

And the apostle James followed Christ in his doctrine, and said, who writes to the twelve tribes, which were the Jews that were to 'swear by the Lord, and perform their oaths to him,' he said to them; 'above all things my brethren, swear not, neither by heaven, nor by the earth:' it seems these were customary oaths; (now he comes farther with his word), 'neither by any other oath:' so all oaths are concluded here, the true, the false, and the vain, but 'let your yes be yes, and your no, no, least you fall into condemnation.'

So this is agreeable to Christ's words, 'yes, yes, and no, no, and whatever is

more than these, cometh of evil,' said Christ, 'and least you fall into condemnation,' said the apostle.

So though swearing was lawful in the time of the law, as other things and offerings, but in time of the gospel is forbidden; and if they swear they go into evil and fall into condemnation; and therefore the way to shun evil and condemnation, is to keep to yes and no, and not to swear at all, as Christ and the apostle commands; for the apostle said, 'neither by heaven, nor earth, nor any other oath;' (mark, any other oath:) so see what a stress the apostle lays upon it, and Christ, to keep people from swearing, and out of the evil and condemnation; though swearing as I said before, was lawful in the old time of the law, being performed unto the Lord among men, for it ended the strife and did not begin it; but Christ who comes to perform the oath of God, who swore by himself, he ends the oath that men were to swear by the Lord, and sets up yes, yes, no, no, instead thereof: Christ commands this to the multitude, and his disciples; and the apostle to the twelve tribes which were to 'swear by the Lord, and perform their oath to the Lord,' as in James 5 and Mat 5.

And therefore, as I said before, keep out of the evil and condemnation, and be obedient to Christ's command, and the apostles' doctrine, not to swear at all, nor any oath, and keep to yes, yes, no, no, in all your communications, and so say, and so do; not so swear, and so do, 'as they that shall be judged according to the law of liberty. James 2:12.

Now Christ sets up an order in the church, among the christians who deny the true oath, and forbids the swearing which was to be performed to the Lord, for the ending of differences and trespasses, as you may see in Levit 19 and this is Christ's order.

Moreover, said he, 'if your brother shall trespass against thee, go and tell him his fault betwixt thee and him alone, and if he shall hear thee, you hast gained your brother: but if he will not hear thee, then take with thee one or



two more, that in the mouth of two or three witnesses every word may be established.'

So Christ does not say, in the mouth of two or three swearers, which he had forbidden before; but 'in the mouth of two or three witnesses everything shall be established,' in his church, which he is head of, as in Mat 28.

So this was the order that Christ set up in the church, that forbids swearing, to end differences, and trespasses among the christians.

And the apostle said to the church, Gal 13, 'in the mouth of two or three witnesses shall every word be established.'

And so we never read in all the scriptures of the New Testament, that people were commanded to swear, but forbidden.

And Christ said, in Luke 24, to them that were his ministers, and received their ordination from him to preach freely, as they had received freely, he told them, they were witnesses of these things that he suffered.

And when they chose another disciple, and cast lots, the 'Lord gave the lot to Matthias, to be a witness of his resurrection,' (Acts 1 and in Acts 2), 'the apostles were witnesses that God had raised Jesus from the dead:' and in Acts 3 and 15 he speaking to the Jews that had killed the 'Prince of life, whereof we are witnesses,' said he, and in Acts 5 and 32 speaking of Christ, the apostle said, 'we are his witnesses of these things, and so also is the Holy Ghost whom God hath given to them that obey him:' and in Acts 13. 'but God has raised him from the dead,' (that is , Christ), and 'he was seen many days by those who came up with him from Galilee to Jerusalem,' who are his witnesses to the people: and in Acts 26, Paul in his confession, said, 'I continued unto this day witnessing unto small and great;' and 'we are witnesses of all things which he did, (to wit, both in Jewry and Jerusalem), he whom they slew and hung on a tree:' so these were chosen witnesses of

## God and Christ. Acts 19

And so here you may see the ministers of Christ were not made by an oath, which were preachers and witnesses of his birth, sufferings, death and resurrection; so they were not swearers of it, or confessors of it upon oath, but witnesses of the truth of it in the truth.

And so Christ witnessed a good confession before Pontius Pilate, and did not swear a good confession, for he denied swearing, who was God's oath.

And the apostle speaks to Timothy, in 2 Tim 2:22, 'and the things you hast heard of me among many witnesses, the same commit you unto faithful men, who shall be able to instruct others also:' he does not say the things you have heard among many swearers, but witnesses: the same commit unto faithful men, but not upon oath, men that shall so say, and so do.

And whereas, the apostle said, 'against an elder, receive not an accusation, but before two or three witnesses;' so he does not say before two or three swearers. 1 Tim 5:19

So here was the practice of the church according to Christ's command, to witness the truth, who denied swearing; and here was the practice of his ministers to be witnesses to the truth without swearing, and what was to be committed to the faithful men, was without an oath, and concerning accusations and trespasses, it was by two or three witnesses, and not two or three swearers.

And when the Jews stoned Stephen to death, the witnesses laid down their clothes; it does not say they swore, but witnessed against him. Acts 7:58

And when they put Christ to death, there came 'two false witnesses when the high priest had examined Christ, whether he was the Christ the Son of god; and Jesus said unto him 'you hast said: nevertheless, I say unto you, hereafter you shall see the Son of man sitting at the right hand of God, and



coming in the clouds;' then the high priest rent his clothes, and said, he has spoken blasphemy, what need have we of farther witnesses?'

So these murdering Jews that crucified Christ, and martyred Stephen, we do not read they received witness against them upon oath.

And the apostle said, 1 Tim 2:7, 'I speak the truth in Christ and lie not: a teacher of the Gentiles in faith and verity,' so he does not say, I swear the truth.

And the apostle said, 'speak every man truth to his neighbor; and put away lying, for we are members one of another.' Eph 4. Not every man to swear the truth with his neighbor

So if all christians in Christendom, so called, would so say, and so do, and 'speak the truth as it is in Jesus, who is the truth,' and every man speak truth with his neighbor, this would show that they that profess themselves christians, 'were members one of another,' and that Christ was their head, and this would ease them of many idle words, and of all oaths, if they obeyed Christ's command, and the apostle's doctrine, in keeping yes, yes, no, no, in all their communications.

And now if you say that the apostle speaks of swearing in Heb 7 mark what was his end in it; 'for when God made a promise to Abraham, because he could not swear by a greater, he swore by himself,' For 'men verily swore by the greater, and an oath for confirmation, is to them an end of strife.'

So this oath of God was a confirmation to them, and an end of strife to them, not to us; for witnesses end the strife in the time of the gospel, as oaths did in the time of the law; (so not the beginning of strife, as oaths are now), and men swore by the Lord which was the greater, and were to perform their oath to him, which Christ ends.

And so the apostle brings this but as a similarity, 'wherein God willing more abundantly to show unto the heirs of promise, the immutability of his counsel, confirmed it by an oath,'

And in [Heb 7](#) where you may see the priests were made without an oath, but Christ with an oath, that said of him, 'the Lord swore, and will not repent, you art a priest forever, after the order of Melchizedek.' So he is made a surety of a better testament than the first; so the Old Testament has the old things, the New Testament has the new things, as a new priest, the new blood, the new and living way, Christ, who was made with an oath, who ends the oath, that men of God swore by, to bind them, and tie their souls up to God: so Christ is the way up to God, that says 'swear not at all,' and let your yes be yes, and no, no; and the apostles, and martyrs, and all the faithful followed him in his doctrine, who dared not swear, because Christ and the apostle had forbidden it, who cannot call him Lord, unless they do as he commands, and says to them.

But now if you say Abraham swore, Christ said, 'before Abraham was, I am;' and he says, 'swear not at all.'

And if you say Jacob and Joseph swore; Christ reigns over the house of Joseph and Jacob, who said, 'swear not at all,'

And if you say Moses, the servant of God, and the priests did swear in the time of the law, and old covenant, Christ ends the first priesthood, and is the Son of God, and is above Moses, the servant; and his New Testament, is a greater testament than Moses', or the law, and a 'better surety than the blood of bulls and goats,' who offered up his 'own blood himself once for all;' he says, 'swear not at all,' who redeems people by his blood up to God, and they have faith in him, and it, and not in the blood of bulls and goats.

And now if you say, that the prophets swore in the time of the law, in the Old Testament, I say, Christ, who ends the prophets and the law in his New



Testament, says, 'swear not at all.'

And now if you say the angel swore, 'I bring forth my first begotten into the world, said the Lord, let all the angels worship him,' that says, 'swear not at all;' and, 'learn of me,' said Christ, 'I am the way,' and 'this is my beloved Son,' said God, 'hear you him in whom I am well pleased,' who fulfils the oath of God, and in him God performs his oath, whose righteousness is beyond that of the law of swearing, who is the glory of Israel,' if they will receive him; and the 'light of the Gentiles, to whom God never gave an oath; but to the Jews, unto whom he gave the rest of the types; and therefore should all the converted Jews and Gentiles hear him, the oath of God, and the law, and the prophets in the old time, and all the promises of him, who 'is set up from everlasting to everlasting, the first and last, the amen;' and therefore all Christians, mind Christ's words, and hear and obey him that God has sent, and believe that he is the one that God has sent, and obey his commands, for God has performed his oath in him who came to fulfil the oath of God, that he gave to men in the Old Testament, who said in his New Testament, 'swear not at all,' but 'let your yes be yes, and no, no, and whatever is more than this cometh of evil.'

And so the apostles were made 'able ministers of Christ, and of the New Testament, and not of the letter;' of the prophets and the law in the Old Testament in which there was swearing; for the letter kills, but the spirit gives life.'

'But if the ministration of the law written and engraved in stone was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was to be done away, [mark,] that glory was to be done away;' and do you think that swearing and oaths were not to be done away? If that glory was to be done away by Christ, how shall not the ministration of the spirit be glorious? For if the 'ministration of condemnation be glorious,' how much more does the 'ministration of righteousness exceed in glory.'

Now were not oaths and offerings, and all those figurative things in this ministration of condemnation?

For even that which was made glorious had no glory in this respect, by reason of the 'glory that excels,' as you may read in 2 Cor 3:7, so 'Christ takes away the first, that he may establish the second:' so he takes away those oaths and offerings commanded of God in the first testament, and established in the second and New Testament in the gospel, the power of God; before the devil was, and will be when he is gone: where there is no swearing, but yes and no, and out 'of the mouth of two or three witnesses shall everything be established,' said he that forbids swearing; and he is to be believed, and heard, and obeyed, and built upon; and there is 'no other foundation to be laid,' and he is the 'chief corner-stone,' and the builders are not to reject him.

Now we, the people of God, called Quakers, cannot swear at all, because Christ forbids it, and said, 'let your yes be yes, and no, no, and whatever is more than this cometh of evil;' and the apostle James likewise exhorts 'not to swear at all,' but to keep to 'yes, yes, no, no; least we fall into condemnation.'

So we, knowing that if we should swear contrary to our Lord and Saviour's command, and the apostle James' exhortation, we should fall into evil and condemnation, and no man is able to redeem us out of that sin, evil, and condemnation.

And therefore we do declare to all the magistrates upon the face of the earth, that if we are found breaking our yes, yes, and no, no, in testifying the truth, when we are called before them, then let us suffer the same punishment as perjured persons.

So we desire that our testimony may be taken in truth and righteousness, without swearing, according to the command of Christ and the apostle.



## ***George Fox***

Swathmore, this 29th day of the 8th month, 1675.

### **In Brief :**

And in the old covenant, and testament, and old way, the Jews were to swear, and to perform their oaths unto the Lord; and not to swear falsely.

But in the new covenant, and testament, and new and living way, Christ the son of God said, 'Swear not at all, but let your yes be yes, and your no, no; for whatsoever is more than these, comes of evil.' Mat 5:33-37.

And the apostle James in the new covenant, in his general epistle said, 'Above all things, (mark, above all things) my brethren, swear not,' ... So these are the brethren in the new covenant, and testament, and new and living way, that are not to swear at all. And further he said, 'They were not to swear by heaven, nor by earth, nor any other oath; but let your yes, be yes, and your no, no, lest you fall into condemnation.'

So it is clear, the command in the old covenant and testament, which Christ calls the old time, in which they were not to forswear themselves, but to perform their oath to the Lord; so they did not go into evil and condemnation who swore truly, and perform their oath to the Lord in the old time, and old covenant; but they go into evil and condemnation, who swear at all in the time of the new covenant and testament. For Christ, who is the oath of God, he fulfils the oaths of the old, and takes away and abolishes the oaths of the old covenant, and sets up *yes* and *no* instead of them.

And now, if you should object, that Abraham, and Jacob, and Joseph, and Moses, and the prophets, and the angels swore; Christ the son of God is

greater than Moses, who said 'Before Abraham was, I am;' and he reigns over the house of Joseph and Jacob, and fulfils the prophets; and he said, 'Swear not at all;' and Christ the great prophet, whom God had raised up, is to be heard in all things.

And as for the angel's swearing, it is said, 'I bring forth my first begotten into the world, let all the angels worship him,' namely, the son of God, who said, 'Swear not at all.' And 'This is my son, the beloved one' said God, 'be constantly listening to and obeying him.'

And in the Old Testament it is said, 'That unto me every knee shall bow, and every tongue shall *swear*, said the Lord,' in the old covenant and testament. Isa 45:23.

But in the new covenant and testament the apostle quotes Isaiah, and said, 'Every knee shall bow, and every tongue shall *confess to God*.' Rom 14:10.

So here it is clear, that swearing was allowed in the old covenant and old time, but confessing in the new covenant and new time.

And it is manifest, that Christ has taken away all swearing in his new testament and covenant, for all swearing has been since man fell from the image of God; and Christ renews man and woman up into the image of God again, and sets up yes, yes, and no, no, instead of an oath.

And Christ sets up in his new covenant instead of swearing, 'true witness bearing;' and that 'in the mouth of two or three *witnesses* everything shall be established.' He does **not** say, that in or by the mouth of two or three *swearers* everything shall be established.

And the apostle said, 'Let every man speak the truth to his neighbor;' which speaking truth is set up by Christ and his apostles instead of swearing, which was commanded in the old time, and under the old covenant and testament, in which the law commanded people to swear, which oath was to end the



controversy and strife among men; which served until Christ the seed came. But when Christ came, he abolished the law that commanded swearing, and swearing also.

And so it is clear, that the new covenant, and new testament, and new and living way, is not according to the old covenant and testament, and the Jews' old way.



Volume 5, *The Works of George Fox*, Doctrinal Books II, Continued

Text in [Light Blue](#) or **[bold Light Blue](#)** can be "clicked" for backup in scripture or detail in writings.

# **Primitive Ordination and Succession of Bishops, Deacons, Pastors and Teachers in the Church of Christ.**

*How Christ ordained his twelve Apostles, and seventy Disciples.*

*How He would be with them to the end of the World, and in them.*

*What was the maintenance He ordained for them.*

*How Christ chose and ordained Pastors, Teachers, Prophets and Evangelists in the Church.*

*And the primitive ordination of Bishops, and Deacons, and Elders in the Church.*

*Also, who they are that do succeed them in their ordination, succession, possession, doctrine and practice; in their preaching, praying, singing and maintenance, and who not.*

*—By George Fox*

Leave off all your bustling, and come to Christ, and see how his apostles



were ordained and sent forth. Christ said in *Mat 28:19-20*, 'go therefore and teach all nations.' Now here was the command of Christ after he was risen; so they were not to sit down in benefices [a revenue from a church], but they were to go and teach all nations; the nation of Esau, and the Egyptians, Hams and Tartars, Barbarians, Scythians.

These did not reason, (what shall I do with my wife and children, or how shall I do for a maintenance?) when Christ commanded them to go and teach all nations. Here was the love of God and Christ to all the world, and again in *Mark 16:15*. Christ said to his disciples, 'go you into all the world, and preach the gospel to every creature;' (mark, to every creature the gospel of salvation was to be preached.) Here Christ makes no sects, nor leaves out some part of the world; but as he tasted death for every man, and was an offering for the sins of the whole world, so he sent his disciples, which he ordained to preach the gospel, into all nations; and he said, 'lo I am with you always, even to the end of the world;' and Christ says, 'if you were of the world, the world would love its own, but because you are not of the world, but I have chosen you out of the world, therefore the world hates you. So these were the chosen disciples of Christ, which he sent forth into the world, *John 15:19*. Christ said, 'I have given them the words which you gave me, and they have received them, and have known surely that I came out from you, they have believed that you did send me, *John 17:8, 22-23*, and the glory you gave me, I have given them, and that they may be one, even as we are one, I in them, and they in me, that they may be made perfect in one.'

So here you may see that Christ is in his apostles, that he sends forth into all nations, and he will send them the Comforter, which shall lead them into all truth, who is the spirit of truth, and this Comforter will teach you all things, said Christ, and bring all things to your remembrance, whatsoever I have said to you, *John 16:13, 14:16-18*. Further Christ said, *John 15:16*, 'I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruits should remain.'

So here you may see how Christ chose and ordained his ministers, and how he would be with them, and in them, and how he had chosen them out of the world, and they were not of the world, as he was not of the world, and therefore, the world did hate these that were chosen and ordained, and sent forth by Christ, and were not like a company of worldly ones, seeking for great fat benefices, and to agree with nations, or countries, or parishes, for so much a year, and to haul people into courts, and cast them into prison, if they would not give them maintenance, or earthly things.

When Christ sent forth his seventy disciples by two and two into every city, and town, and place, as in *Luke 10:1-8*, he said to them, ‘go your ways, behold, I send you forth as lambs among wolves, (so here is Christ's sending and command), carry neither purse, nor scrip, nor shoes, and salute no man by the way, and into what house you enter, first say, peace be unto this house, and in the same house remain, eating and drinking such things as they set before you; for the workman is worthy of his meat, and into what city you enter, and they receive you, eat such things as they set before you.’ When those seventy returned again to Christ, in the same hour Jesus rejoiced in Spirit and said, ‘I thank you O Father, Lord of heaven and earth, that you have hidden these things from the wise and prudent, and has revealed them unto babes, even so Father,’ *Luke 10:21-23*, ‘and no man knows who the Son is, but the Father, and who the Father is, but the Son, and him to whom the Son will reveal him;’ and Jesus said privily to his disciples, ‘blessed are the eyes which see these things.’

So here you may see how Christ sent forth his seventy disciples, and how he thanked his Father who had revealed him and these things unto babes; and how the Son had revealed these things to his disciples; so these did Christ choose and ordain, and they went forth in the Revelation of the Son. Likewise, when Christ had sent forth his twelve disciples before, he said to them, ‘as you go, preach, saying, the kingdom of heaven is at hand, and freely you have received, freely give; provide neither gold, nor silver, nor brass in your purses, nor scrips for your journey, nor staffs, nor two coats,



nor shoes for your journey, and into whatever city or town you shall enter, enquire who is worthy, and there abide until you go from there; and whoever will not receive you, nor hear your words, when you depart out of that house or city, shake off the dust of your feet.' So these were not to agree for a benefice with the heads of the town, and if they would not pay them, then cast them into prison.

Also you may see the same ordination and sending forth of Christ's ministers, in *Mark* 6:7-11, and [mark,] whosoever would not hear Christ's apostles' and disciples' preaching, they were to shake the dust off their feet against them; they were not to summon them to courts, and cast them into prison, because they would not hear them. For says Christ, 'he that hears you, hears me, and he that despises you, despises me, and he that despises me, despises him that sent me.' *Luke* 10:16. Christ said in *Luke* 22:35, to his disciples, 'when I sent you without purse, scrip and shoes, lacked you anything? and they said, 'nothing.'

Now you may plainly see here Christ's ministers, both before he was crucified and after, when he was risen; the manner of Christ's ordaining and choosing and sending forth his ministers; and before he was crucified, he asked his ministers that he did send forth freely, whether they lacked for anything, and their answer was to Christ, they wanted nothing.

Now try yourselves you ministers in our days by Christ's words and his ministers then, who are sent forth in the wills of men, whether you can give the same answer, that you want for nothing, and that you go forth freely, as they did? Christ said, 'I will be with you; and he that is with you shall be in you.' Now those who follow the apostles in their succession, they must be in the same power and Holy Ghost that the apostles were in, and not to succeed them in the form, as the false prophets did the true, and antichrist does the true Christ, who got the true Christ's words. But to succeed the apostles in the same Holy Ghost and power, and life that they were in, that is the right succession, and so in their inheritance and possession; for any

worldly man will tell you, it signifies nothing to have only the writings of an estate, and not to possess it: and therefore to succeed the apostles aright, is to succeed them in the same power and Holy Ghost they were in, and to have Christ with them and in them. For Christ said, *Mat 21:16*, 'out of the mouths of babes and nursing infants you have ordained strength,' and *Psalms 8:2*.

So you may see here how Christ ordained babes and nursing infants to preach his name freely, as they had received freely; and you know the babes and nursing infants are not fit to be sent to schools, but these were taught of Christ, and ordained of him to speak and to confess Christ Jesus freely, as they had received; and he ordained strength out of the mouths of these babes and nursing infants. Yes, such strength, as the devil, nor all his ministers, nor all the professors of the world were able to gainsay, but it convinced the gainsayers; so they need not stay at schools many years, whom Christ ordains and sends forth. Also, when they chose another disciple in the place of Judas, to be a witness with the apostles of Christ's resurrection, the Lord gave them Matthias by lot, *Acts 1:21-26*. The apostle Paul said in *Eph 3:3,7*, 'how that by Revelation he had made known to him the mystery of which he was made a minister, according to the gift of the grace of God given to him by the effectual working of his power.' Again the apostle said, 'that the gospel which was preached to every creature under heaven, whereof I, Paul, am made a minister, according to the dispensation of God, which was given unto me, which has been hidden from ages and generations, but now is manifested to his saints, which mystery is Christ in you, the hope of glory, whom we preach, (namely, the apostles and ministers of Christ), warning every man, and teaching every man, in all wisdom, that we may present every man *perfect* in Christ Jesus.'

Here you may see Paul's ordination, and how he and the apostles received their ministry, and what he preached, *Col. 4:3-17*. Again the apostle said, 'when Christ ascended up on high, he led captivity captive, and gave gifts unto men, and he gave some apostles, some prophets, some evangelists, and



some pastors, and teachers, for the *perfecting* of the saints, for the work of the ministry, for the edifying of the body of Christ: so this gift of Christ made them ministers, and you that deny perfection, deny the work of Christ's ministers, as you may see, *Eph 4:8, 11-13*. The apostle says, 'we speak the wisdom of God in a mystery, even the hidden wisdom of God, ordained before the world to our glory:' so here you may see what he preached, *1 Cor 2:7*. And in *Gal 1:*, 'Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead.) I certify you, brethren, that the gospel which is preached by me, is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.'

So here you may see how the apostle was ordained, and from whom he received his gospel and what he preached, and how he was an apostle, not of man, nor by man; and the gospel which he preached was not after man: and the apostle said, in *Acts 10:42*, 'he has commanded us (namely, Christ), to preach unto the people, and to testify that it was he who was ordained of God to be the judge of quick and dead.' Here you may see it was Christ who commanded his ministers and his disciples to preach; and in *Mark 3:14*, he ordained twelve, that they should be with him, that he might send them forth to preach; mark, *here* is Christ's ordination and his sending forth.

So all along you may see how Christ ordained his ministers and disciples, and the seventy, and his pastors, prophets, evangelists and teachers, and he will be with them to the end of the world, and he will be in them, and they shall be in him, and they shall have his Holy Ghost to lead them into all truth.

Now here is a possession, and those who do succeed them in the possession, must be those who *possess* Christ *in* them, and his Holy Ghost, and the same power and spirit that the apostles did possess, they must possess the same wisdom (in measure), which was ordained before the world was, and the same mystery hidden from ages and generations, and the same gift from

him that is ascended up on high, and the same gospel which is not after man, neither is it received of man, or by man. This they must possess, if they are the successors of the apostles; for any false prophet, or apostle, or messenger of Satan, antichrist, or wolves, may get the sheep's clothing, the outside, the form of godliness, and deny the power thereof, such are not the successors of the apostles in their inheritance and possession.

Now the apostles in this possession, those who did succeed them in it, were called elders, and they ordained decrees by the Holy Ghost, as in *Acts 16:4*. to the churches that were established in the faith; and they ordained elders in every church; those who were in possession of the Holy Ghost, ordained others that were in the Holy Ghost, *Acts 14:22-23*. Take heed, therefore, to yourselves, and unto all the flock of God, over which the Holy Ghost has made you overseers, to feed the Church of God, which he has purchased with his own blood; mark, here you may see the ordination of overseers or elders, and what they were to oversee with, and feed with: the Holy Ghost.

Now those who succeed them in their eldership or oversight, their succession must be in the *possession* of the same Holy Ghost, else they are no successors of the apostles, nor the elders, nor overseers, though they are in the form of godliness without the power of it, which are to be turned away from. In *1 Pet 5:1-3*, he that is an elder, writes to the elders, who was a witness of the sufferings of Christ, and also a partaker of the glory that should be revealed: 'feed the flock of God, (said he), which is among you, take the oversight thereof, not by constraint, but willingly, not for filthy lucre but of ready mind; neither as lords over God's heritage, but being examples to the flock.' Now here you may see further of the ordination of elders, and the counsel of an elder to those who were partakers of the glory, and witnesses of the sufferings of Christ; they should feed and take the oversight willingly, and not for filthy lucre, not being lords over God's heritage; but examples to the flock. Now those who are as lords, and are ill examples, and will be overseers for filthy lucre, are not succeeders of the apostles, neither in their possession, nor example, nor command.



So all those who say they do not have the same power and Holy Ghost the apostles had, do not succeed the apostles in their possession; and all those who deny, that any people should expect the same power and Holy Ghost the apostles had, deny their possession, and are no succeeders of them. All those who deny the light that shines in the heart, to give them the knowledge of the glory of God in the face of Christ Jesus now days in people; and all those who deny the anointing *within* to teach, and the word of God in the heart and mouth to obey and do, which was the word of faith the apostle preached, they are not in the succession of the apostles, nor in the doctrine that they preached, nor in the possession and practice they lived in.

All those who deny that Christ was an offering for the sins of the whole world, and that he does enlighten every man that comes into the world, with the light which is the life in the word; and those who forbid people from believing in this light, and say, that God does not write his law in people's hearts now, nor put it into their minds now; all such, I say, do not follow the apostles in their succession of their life and power they were in, for they have denied their doctrine, and that which all good christians do possess.

All those who say, that the grace of God has not appeared to all men to teach them, and brings them salvation, and that the manifestation of the spirit is not given to every man to profit withal, and that God does not give his Holy Ghost to them that rebel against it, and that Christ has not sent his Holy Ghost to lead his ministers now into all truth, which Holy Ghost shall reprove the world of sin. Those who deny this are not the successors of the apostles, in their possession of their life and power in the Holy Ghost; but are deniers of their doctrine, though they may get a form of words, but deny the power thereof, such are to be turned away from.

So you may see how Christ has ordained his ministers, for he himself was made after the order of Melchizedek, and not after the order of Aaron, (though Aaron was made after an order) and so they were ordained to offer

sacrifices, as in *Heb 7:11-12*. This priesthood Christ has ended, and their order, who ordained his disciples and elders, as you may see before: and all that do succeed them must be in the same grace, in the same light and Holy Ghost, and power, and the same law of life, and of the spirit, and the same anointing within, and the same word of faith in the heart and mouth, and the same gift from Christ that is ascended up on high, and Christ within according to his promise, that he would dwell *in* them, and as the apostle said, 'it pleased the Father to reveal his Son *in* me,' and so he preached him *in* others. All apostles, pastors, evangelists, teachers, elders, overseers, who do not follow the apostles in the possession of this before-mentioned, and are not inheritors of this, then they must be apostates, and do not follow the apostles in the possession and practice, though they may get the form, and not in the same power, but deny it; they are not the succeeders of the apostles, but are to be turned away from. For none succeed the apostles, evangelists, and pastors, elders, overseers, and teachers, except those who succeed them in Christ, and in the same power and Holy Ghost that they were in, who gave forth the scriptures. In *Acts 19:13*, 'then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, in the name of the Lord Jesus, saying, 'we adjure you by Jesus, whom Paul preached;' and there were seven sons of one Sceva, a Jew, and chief of the priests, which did so, and the evil spirit answered and said, 'Jesus I know, and Paul I know, but who are you? and the man in whom the evil spirit was, leaped on them and overcame them, and prevailed against them so that they fled out of the house, naked and wounded, and this was known to all the Jews and Greeks also dwelling at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified.'

Now it is clear that those did not succeed in the ordination of the apostles, in the possession of their power, life and Holy Ghost, though they had the form of words, and used the name of the Lord Jesus Christ. You may clearly see, that it is not the saying the form of Christ's and the apostles' words, and those who can hold them in their memories, that brings them to succeed the apostles, and so to plead their ordination, because they can speak Christ's



and the apostles' words. This does not prove their succession in the ordination of Christ nor the apostles; for it says, they fled away naked, they wanted the power and Holy Ghost the apostles were in: and so are not all naked, though they have the form of Christ's and the apostles' words, as these were? let them be priests or professors, if they be not in the same Holy Ghost, and power the apostles were in; they are naked.

May not this be an example to all Christendom to take heed how they use the form of Christ's and the apostles' words, without they be in the same fear of God, and power, and Holy Ghost the apostles were in. It is clear, none succeed the apostles in the same ordination and succession, but those who succeed them in the same power and Holy Ghost the apostles were in. For can naked men, with the form of Christ's and the apostles' words, convert any men or women to Christ or God, who are not in the same power and Holy Ghost the apostles were in, which power clothes them? Are not all naked men liable to be wounded by the evil spirit, and flee from the evil spirit wounded, like this priest's sons, who are not in the same power and Holy Ghost the apostles were in? Therefore is not this a fearful warning to all Christendom, to take heed how they take upon them, or use in any way the form of Christ's or the apostles' words, without being in the same life and power, and Holy Ghost the apostles were in, least the evil spirit get power over them, as it did over this priest and his seven sons.

Are not all vagabonds from the apostles' power and inheritance, that are not in the same power and Holy Ghost the apostles were in, though they may talk and have the form of Christ's and the apostles' words, as common vagabonds and wanderers may talk of other men's possessions. Did Simon Magus continue in the succession of the apostles, though he was convinced? Did he not go out of the succession of the apostles, when he thought the gift of God was to be purchased with money? Did Peter not tell him, he was in the gall of bitterness, and bond of iniquity, though he was a professor of Christ, and a believer [and baptised] as many are now? So you may see, that he did not succeed the apostles in the life, and Holy Ghost, and power, and

you may clearly see the succession to the apostles is in the life, and power, and Holy Ghost that they were in.

Do you not think that there are many Simon Maguses now days, in Christendom, in their gall of bitterness, and bond of iniquity, that think the gift of God can be bought and sold for money? Are there not many now days, that buy and sell the gospel, as they call it, to people for money? You cannot say, that these succeed the apostles in their possession in the life and power; but Simon Magus in his gall of bitterness and bond of iniquity.

Do you think, Diotrefes, that John reproveth, followed the apostle with his prating, in the possession, and in the succession of the power and Holy Ghost, as in the third epistle of John.

The apostle said, *1 Cor 4:19-20*, 'but I will come to you shortly, if the Lord will, and I will know not the speech of them that are puffed up, but the power; for the kingdom of God is not in word, but in power.' So here it is clear, the knowledge, ordination, and succession must be in power, and those who succeed the apostles, in their possession and ordination in the gospel, which is the power of God, must be in the same power of God, the gospel, which brings life and immortality to light; for all who have the form of godliness and deny the power of it, deny the gospel: for the gospel is the power of God. So they must succeed them in the possession of this power that brings life and immortality to light, that shines over the devil, that has darkened them. For the gospel, the power of God, is called the everlasting gospel, and therefore the succession must be in the everlasting gospel, and power of God. Therefore, to succeed them in the form without the power and Holy Ghost, is no succession to the apostles in their ordination; but a succession of the false apostles, that got the form and denied the power, 'from such' said the apostle, (that was in the succession of the life, and power, and ordination by Christ), 'turn away.' The apostle said, *1 Cor 1:18*, 'for the preaching of the cross, (namely, of Christ), is to them that perish, foolishness; but unto us which are saved, (namely, the true apostles and



christians), it is the power of God.'

Now those who succeed the apostles, and true christians in the cross of Christ, it is in the power of God that crucifies them from the world; it is not to succeed the apostles with wooden, stone, silver or brass crosses; for these would have been foolish things to the apostles. For you cannot say, that you succeed the apostles with your wooden, stone, brass and silver crosses, except you say, these your inventions of stone, wood, brass, and other such 'made' outward crosses, are the power of God.

The apostle said, we speak the wisdom, God in a mystery, which wisdom we speak among them that are *perfect*; yet not the wisdom of this world, nor of the princes of this world, which comes to nothing. So all who succeed the apostles in their ordination and succession, it must be in this wisdom of God, which is pure and gentle from above, and easy to be entreated, it must be in the possession of this wisdom (which will abide and not come to nothing), which they spoke among those who were perfect. It is not to succeed the apostles, to get Christ's and the apostles' words to talk of them in man's wisdom, that comes to nothing; and the apostle said, 'my speech was not with the enticing words of man's wisdom; but in the demonstration of the spirit, and of power.'

Now all preachers who succeed the apostles, it must be in the same demonstration of the spirit and power; for they do not succeed the apostles, whose speech and preaching is only with the enticing words of man's wisdom. The apostle said, 'that your faith should not stand in the wisdom of men, but in the power of God.' So those whose faith stands in the wisdom of men, and not in the same power and wisdom of God the apostles were in, do not succeed the apostles in their ordination and succession. The apostle said, 'God has revealed unto us by his spirit the deep things of God, and we have not received the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God, [mark freely,] which things also we speak, not in the words which man's wisdom teaches,

but which the Holy Ghost teaches,’ and, said he, ‘we have the mind of Christ.’

So now all who succeed the apostles, must be in the spirit of God, that reveals the deep things of God to them, and by which spirit they know the deep things of God, given forth freely unto them, that they may give them forth freely again to others, according to the ordination and command of Christ; and they must succeed them in the same speech, not to speak the things of God in the words which man's wisdom does teach, but in those words which the Holy Ghost does teach. Those who speak the words of Christ and the apostles in man's wisdom, and not freely, and have not the mind of Christ; whot deny the spirit of Revelation, but speak the apostles' words by the spirit of the world, that knows not the things of God. These do not follow the apostles in their succession of the spirit of God, nor in their ordination by the spirit of God. Likewise all who teach for filthy lucre, ‘and serve not the Lord Jesus Christ, but their own bellies,’ and are covetous teachers, and are ‘heady, high-minded, lovers of pleasures more than lovers of God, and are strikers, and persecutors, and think that gain is godliness.’ These do not follow the apostles in their succession and ordination; for the apostles declared against such: freely as they had received, freey they were commanded to give, *and did so*. Those who do not follow the apostles in this their example, and Christ in his command, are not followers and succeeders to Christ and the apostles, in the same life, power and doctrine. Now for the trial of bishops and deacons, that pretend to follow the apostles in their succession; ‘a bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous, one that can rule well his own house, having his children in subjection with all gravity, not a novice, for fear that he be lifted up with pride, and fall into condemnation of the devil: moreover, he must have a good report of them that are without, for fear that he fall into reproach and the snare of the devil.’ 1 *Tim 3:2-7*; and in *Titus 1:7-10*, ‘A bishop must be blameless, as the steward of God, not self-willed, nor soon angry, not given



to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful word, for there are many unruly and vain talkers.'

Now here you may see the ordination of bishops; and if they do not succeed in these steps and precepts as the apostles have laid down, they do not succeed the apostles. For if he be of 'ill behaviour, not given to hospitality, nor apt to teach freely, (as they did), and if he be given to wine, and a striker, and greedy of filthy lucre, and not patient, but a brawler, and covetous, and not the husband of one wife, and cannot rule his own house well, and has not his children in subjection and in gravity, and is a novice, and puffed up in pride, and has an ill report from them without, and self-willed, and soon angry, not sober, just, holy and temperate, such do not follow, nor succeed the apostles in their ordination and succession, nor in their life and power of the Holy Ghost, but were reprov'd by them. Now likewise, concerning deacons, if they are not grave, and if they be double-tongued, or given to much wine, or if greedy of filthy lucre, if their wives be not grave and sober, but slanderous, they are such as do not follow the apostles in their ordinations and succession; therefore, the apostle says, 'first they must be proved, and then let them use the office of a deacon, being found blameless;' and likewise the apostle said, 'they must hold the mystery of faith in a pure conscience; (mark in a pure conscience), and faith is a mystery. Therefore all who are not qualified according to the apostles doctrine to Timothy and Titus, do not follow and succeed the apostles in their spiritual succession and ordination. Moreover the apostle said, 'follow us, as we follow Christ, and walk as you have us for an example;' and they coveted no man's gold, nor silver, nor apparel, and said, 'although he preached the gospel, you had nothing to glory of; and what is my reward? (says he), verily, that when I preach the gospel, that I make the gospel of Christ without charge.' Acts 20:33-34, 1 Cor 9:17-18.

Now you who do not follow the apostle in these things, both in example and life, and to keep the gospel without charge, you do not follow the apostles in

the spiritual succession and ordination, neither are you to be followed, but as you follow Christ, and the example of the apostles.

All those who forbid marriage, and command to abstain from meats, they are not the succeeders of the apostles in their ordination, and possession of the heavenly power and spirit; but such are speakers of lies, and are such as are departed from the faith, giving heed to seducing spirits, and doctrine of devils, speaking lies in hypocrisy, having their consciences seared as with an hot iron. *1 Tim 4:1-3*. Also in *Rom 8:11-16*, 2, 'if the spirit of him that raised up Jesus from the dead dwells in you, he that raised up Jesus shall quicken your mortal bodies by his spirit that dwells in you: for as many as are led by the spirit of God, are the sons of God; but you have received the spirit of adoption, whereby we cry Abba Father, which spirit itself beareth witness with our spirits, that we are the children of God; for the law of the spirit of life, in Christ Jesus, has made me free from the law of sin and death,' said the apostle.

Now here was the possession of the apostles, and all true christians; and all who follow them in their succession, and heavenly possession, must be led by the spirit of God, and to have the same spirit to bear witness with their spirits, that they are the sons of God. Yes the same spirit that raised up Jesus from the dead, to dwell in them, and to quicken their mortal bodies; so the succession must be in this same spirit, and in the law of the spirit of life in Christ Jesus, which makes free from the law of sin and death, and *then* there will be the fruits of the spirit to show forth their succession to the apostles, that they do succeed them in the same spirit, in the law of the spirit of life that is in Christ Jesus, that makes them free men and women from the law of sin and death. So all the succeeders of the apostles in the spirit, can cry Abba Father. The apostle said, in *Rom 10:15,8*, 'how shall he preach except he be sent? . And the word is near you in the heart and mouth, and this is the word of faith which we preach,' which were sent (namely, the apostles), to preach it.



So all who succeed the apostles, must be sent by Christ in the same power and spirit, that the apostles were sent from God and Christ, and freely give as they have received from him freely, and preach the same word of faith, which is near in men and women, even in their mouths and heart to obey it and do it . For if people do not go in the same power and spirit that the apostles were in, and preach the same, they are not succeeders of them in their possession. Now Christ said, 'I am come in my Father's name and you do not received: if another shall come in his own name, you will receive him,' *John 5:43*.

Now is it not clearly seen to this day, that the prophets and apostles, who came in the name of the Lord and of Christ, were always hated; and they would not receive them; and by sad experience we have found it in our age, who have been moved by the Lord, and gone in the name of the Lord to speak to priests and professors, many of which you have imprisoned and beat; but if any have come in their own name, such are received by you.

If Paul had been an apostle by men, or of men, or had received his gospel and ordination by men or from men, men would not have called him a 'ringleader, and a pestilent fellow.' The apostle said, 'they were able ministers of the New Testament, not of the letter, but of the spirit; for the letter kills, but the spirit gives life.' So all who follow the apostles in their ordination and succession, must be ministers of the spirit, and of the New Testament, yes, of the spirit that gives life, and not of the letter that kills. Now those who are ministers, but not of the same spirit that gives life, and of the New Testament that the apostles were in, do not follow them in their ordination and succession, though they may have the letter. The apostle said, 'we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even by the spirit of the Lord,' *2 Cor 3:18*, and 'we having the same spirit of faith.'

Now here was the apostles' possession, and all that follow them in their possession, ordination, and succession, must behold the same glory as they

all did, and know [experience] the same changing from glory to glory, even by the spirit of the Lord; and they must be in the same spirit of faith, else they do not follow the apostles, and true christians in their ordination and succession. The apostles said, *2 Cor 6:4-7*, ‘in all things approving ourselves as the ministers of God in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness.’ Now all you who follow the apostles in their succession, you must approve yourselves as the ministers of Christ, by your patience, by your pureness, by your long suffering, by knowledge, by kindness, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness, and by the Holy Ghost. But now if you say, you have not the same Holy Ghost as the apostles had, then you cannot approve yourselves, neither can you follow them in the same ordination and succession as the apostles were in; and you who are the strikers, and prisoners, and afflictors of people for religion, you do not follow the apostles in their ordination and succession, who were stripped, imprisoned, and afflicted.

The apostle said, ‘you are the temples of the living God; as God has said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people, and I will be a father unto you, and you shall be my sons and daughters, said the Lord God Almighty;’ now here was the possession of the apostles and true church. All who follow the apostles in their ordination, and succession, and possession in the true church, they must follow them in their sonship and daughtership, and must be those who God dwells *in*, and walks *in*; if not, and if they will not have him to dwell in them, and walk in them, and so to be the sons and daughters of God, then they do not succeed the apostles and true church in their possession. The apostle said, *Gal 3:26-27*, ‘for you are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ.’ So all who follow the apostles and the true church in their succession, must be in the



same light and power, and faith in Jesus Christ, which Jesus Christ has been the author of, and all must look to him for it, and so all children of God in this faith, that brings them to have access to God, and victory over that which separates from God.

So all must succeed in this one faith, and those who are baptized into Christ, must put him on; not make a profession of him without them, and not put him on; if they do, they do not follow the apostle, and the true church in their succession.

The apostle said, *Gal 4:6*, ‘because you are sons, God has sent forth the spirit of his Son into your hearts, crying Abba Father:’ [mark,] into your hearts. Now all who succeed the apostle and true church here, it must be in the same power and spirit they were in, that they may cry Abba Father. The apostle, in *Gal 5:16, 25*, said, ‘walk in the spirit and you shall not fulfil the lusts of the flesh:’ and again he said, ‘if we live in the spirit, let us also walk in the spirit;’ mark, (us the apostles and the true church, and true christians:) now if you do not walk in the same spirit as the apostles and true church were in, then you do not succeed the apostles and true church in their succession, and ordination, and possession that they were in; but fulfil the lusts of your flesh. Now the apostle said, ‘the fruits of the spirit are love, joy, peace, meekness, long suffering, temperance, against which there is no law.’ Now if you do not walk in the spirit, you do not succeed the apostles in their ordination by the spirit, neither do you succeed them in the fruits of the spirit; but are in the fruits of the flesh, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresy, envyings, murders, drunkenness, revilings, and such like. The apostle tells you plainly, that those who do such things, shall not inherit the kingdom of God, and therefore, look all Christendom, at your fruits, and see whom you succeed. The apostle said, *Gal 6:8*, ‘for he that sows to the flesh shall of the flesh reap corruption; but he that sows to the spirit, shall of the spirit reap life everlasting.’

Now no man can sow to the spirit; but those who are in the same spirit of God and Christ, that the apostles were in, and those who are not in the same spirit that they were in, are not their succeeding seedsmen in their ordination by the Holy Ghost; such sow to the flesh, and of the flesh they reap corruptions, and not everlasting life. Mark this all you seedsmen, what a crop you may reap of corruptions, that are sown to the flesh, who have not sown in the same power and holy spirit that the apostles sowed with, and to. The apostle speaking to the Ephesians of his knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets, by the spirit. Now you who do not succeed the apostles in this spirit of revelation, you do not know the mystery of Christ as the holy prophets and apostles did, though you may have the form. The apostle said, in *Eph 2:18*, ‘for through him both have an access by one spirit to the Father, and in whom you also are built together an habitation for God, through the spirit.’

So all you who follow the apostles and the true church in their succession, it must be in the same spirit of intercession, that gives access to the Father, and by the same spirit built together for an habitation of God.

All you who deny having the same spirit the apostles had, how can you be built together an habitation for God, or have access to the Father? The apostle said, ‘finally, my brethren be strong in the Lord and in the power of his might; put on the whole armor of God, that you may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities and rulers of darkness. And take unto you the helmet of salvation, and sword of the spirit, which is the word of God.’ Now mark, those who follow the apostles in their succession and ordination in the true church, must be in the same power and might, and the same helmet of salvation, and shield of faith, and their feet must be shod with the same gospel of peace, and their loins must be girded with the same girdle of truth, and the same breastplate of righteousness, and they must have the same sword of the spirit, which is the word of God, with which they must not



wrestle with flesh and blood, but spiritual wickedness.

Now you who are not in the same power of the same spirit, nor the same faith, truth, righteousness, gospel, salvation, and armor of God, you are not the successors of the apostles in their weapons, in their armor, in their wrestling, who wrestle with flesh and blood; neither are you able to stand against the wiles of Satan. The apostle said, *2 Cor 10:4*, 'we do not war after the flesh; for the weapons of our warfare are not carnal but spiritual, mighty through God to the pulling down of strong holds.'

Now all who follow the apostles in their succession, and possession, and ordination, their weapons must not be carnal, and they must not wrestle after the flesh, for if they do, they are no ministers in the succession of the apostles in their war and their weapons. The apostle said, *1 Cor 12:13*, 'for by one spirit are we all baptized into one body, whether we be Jews or Gentiles, whether bond or free, and have been all made to drink into one spirit;' [mark,] here is the one baptism, and here is the one spirit, and here is drinking into one spirit through several sorts of people; these followed the apostles in their succession. Therefore, all who follow the apostles in their succession, must be baptized by the same spirit, as the apostles and true church were baptized with, and drink into the same spirit. Those who say, they have not the same spirit the apostles had, cannot be baptized into the same body they were baptized into, neither can they have the same union, in drinking in the same spirit they drank in, though they may have the letter, they cannot succeed them in their baptism in the spirit, and drinking in the spirit, if they have it not, and do not look for it, (namely, the spirit of Christ), now days. The apostle said, *1 Tim 4:12*, 'be an example to the believers, in word, in conduct, in love, in spirit, in faith, and purity.' Now all the succeeders of Timothy and the apostle, must be in the same example, in the same word, in the same conduct, love, spirit, faith and purity; and those who are not in the same spirit, they cannot be in the same faith, word, conversation, charity, and purity, and then such do not succeed the apostles, nor Timothy. In *1 Pet 2:5*, 'you also as living stones are built up a spiritual

household, [mark, are built up,] and an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.' Now all who follow the apostles and the true church in their succession and possession of the spirit, must be the spiritual household and living stones, offering up spiritual sacrifices acceptable to God by Jesus Christ. You who say, you have not the same spirit the apostles had, and the church in the primitive times, you are not the successors of the apostles, and you cannot be the living stones nor spiritual house, nor a holy priesthood, neither can you offer up spiritual sacrifices to God, acceptable through Jesus Christ, not being in the same spirit the apostles and true church were in.

## *Concerning the Succession in the Fellowship.*

'If we say, (said the apostle), that we have fellowship with him, (namely, Christ and God), and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanses us from *all* sin.'

Now all who succeed the apostles and true church in the fellowship it must be by walking in the light, as he is in the light, and there they shall know cleansing by the blood of Christ, but all who hate the light of Christ, and call it of the devil or an idol, such do not succeed the apostles and the true church, though they may get the form of words, and say they have fellowship with him, but walking in the darkness, and hating the light, the apostle tells you, they lie and do not the truth, as you may see in 1 *John* 1:6; and the apostle said, 'for your fellowship is in the gospel,' *Phill* 1:5.

So all who follow the apostles and true church in their succession, it must be in the same gospel, the power of God, and *not* in a form of godliness, and denying the power of the gospel, that is a denying a succession in their fellowship. In another place he speaks of keeping the unity of the spirit, which is the bond of peace. So all who do not follow the apostles and true church in this unity of the spirit, they lack the bond of peace, yes, the bond



of the Prince of princes' peace; and those who do follow the apostles and true church, it must be in the same spirit that they were in, and so in the same unity and bond of peace.

## *Concerning Singing and Praying in the Spirit in the Succession of the Apostles.*

The apostle said, *Eph 6:18*, 'praying always with all prayer and supplication in the spirit;' now they must be in the same spirit the apostles and true church were in, if they succeed them in the spirit of prayer, or else is it not like the Pharisees' babbling, and such as ask, and receive not? The apostle said, *Rom 8*;', 'likewise the spirit helps our infirmities; for we know not what we should pray for as we ought, but the spirit itself makes intercession for us.' So all who succeed the apostles in their prayer, it is not using a company of words, and making prayers, but it must be in the same spirit which helps the infirmity, and makes intercession; for without this spirit the apostles were in, we know not what we should pray for as we ought. So therefore, the spirit is the helper, and makes intercession; and therefore, those who have not the same spirit the apostles had, lack the helper that should make intercession, and are not in the succession of the apostles and the true church. Again the apostle said, *1 Cor 14:15-16*, 'I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also, when you bless with the spirit.'

Therefore all who pray, and sing, and bless, and not in the same spirit the apostles were in, and the true church, they are not the succeeders of the apostles in their spiritual praying, singing, and blessing, neither can they pray with the understanding, nor sing, nor bless with the understanding, as the apostles and the true church did, if they be not in the same spirit they were in, that gave forth the scriptures. The apostle said, 'let the word of Christ dwell in you in all wisdom, teaching and admonishing one another in

psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord,' *Col 3:16*.

Now those who do succeed the apostles in this teaching and admonishing in psalms, hymns, and spiritual songs, they must succeed them in the word of Christ dwelling in their hearts, and in the same spirit, and same grace in the heart that the apostle and true church were in; for they cannot succeed them in the letter, in the form without the power in their possession. The apostle tells them pray without ceasing, and quench not the spirit, and despise not prophesying. Those who do despise prophecy, and quench the spirit, do not follow the apostles in their succession and ordination, and comfort, and edification, who said, 'they may all prophesy one by one.'

So all who grieve, and quench, and vex the spirit of God, and rebell against his spirit, and resist the Holy Ghost, and hate the light of Christ, do not follow the apostles in their succession and possession. The apostle said, 'but you beloved, build up yourselves in your most holy faith, praying in the Holy Ghost.' So all who succeed the apostles and the true church in their praying, it must be in the Holy Ghost, and succeed them in their building, it must be in the holy faith, which Christ is the author of; and those who are not in the same Holy Ghost and faith, do not succeed the apostles in their building, and in their praying. The apostle said, in *1 Thes 2:10*, 'you are witnesses and God also, how holily, and justly, and unblameable we behaved ourselves among you that believe;' so those who do succeed the apostles, must succeed them in that holy, and just, and unblameable life. Christ said, in *John 4*:', 'those who worship the Father *must* worship him in spirit and truth.' Now none can succeed the apostles in this worship that Christ set up above sixteen hundred years since; but who are in the same spirit and truth the devil is out of, that the apostles were in. So it is clear; all who succeed the apostles in their succession, and ordination, and possession, it must be in the same power and spirit. The Lord said, 'I have ordained you a prophet to the nations, before I formed you in the belly I knew you,' *Jer 1:5*. A multitude of the like things concerning the succession of the apostles, and



the true church, of sanctification, justification, and perfection, and the like, might be declared; and the apostle said, 'he that has an ear let him hear what the spirit says to the churches:' John speaks this seven times in the Revelation; but if people have not the same power and spirit now days as the apostles had, then they cannot *hear* what the spirit says.

Now the apostle said, *1 Cor 14:30-32*, 'if anything is revealed to another that sits by, let the first hold his peace; for you may all prophesy one by one, that all may learn, and all may be comforted; for the spirit of the prophets is subject to the prophets.' Now all who deny prophecy, and speaking one by one, deny the way by which the church may learn and be comforted, and deny the subjection of the spirit of the prophets, and such are not the succeeders in the same power and spirit the apostles were in. The apostle said, *1 Cor 14:9-11*, 'except you utter by the tongue, words easy to be understood, how shall it be known what is spoken; for you will be speaking into the air, therefore, if I know not the meaning of the voice, I shall be unto him that speaks as a barbarian, and he shall be a barbarian unto me.' Therefore all you that speak, and preach, and pray in an unknown tongue, or bless, the apostle tells you, you are as barbarians, and speak to the air, and so you do not follow him in his succession. Therefore, all who follow the apostles and the true church, in their succession, ordination, and possession; either in preaching, praying, or singing, fellowship, or worship, they must succeed them in the same power and spirit the apostles were in.

The apostle said, *Gal 6:*, 'as many desire to make fair show in the flesh,' and in *Rom 15:18*, 'for I will not dare to speak of those things, which Christ has not wrought by me, to make the Gentiles obedient, by word or deed.' Now consider, do you follow the apostles in this succession, dare you speak of things which Christ has not wrought by you, and bring people to be obedient by word or deed? Is not this to make a fair show in the flesh of that which Christ has not wrought by you? Then you are not succeeders to the apostles and true church. The apostle said, in *2 Cor 10:15*, 'not boasting of things without our measure,' that is, of other men's labors, 'but according to the

measure of the rule, which God has distributed unto us.' Now consider, do any follow the apostles in their succession; but those who follow them in the rule, namely, of the spirit? And do such follow the apostles in their rule, that boast of men's labors, namely, the prophets', Christ's and the apostles' words, and deny their rule of the spirit? Did not the Corinthians make a great profession of Christ, and looked upon themselves to be great gifted men; and did not the apostle tell them, they were reprobates if they knew not Christ *in* them, for all they might make a profession of Christ without them? So, is it not needful for all christians to try themselves, whether they be in the faith, and prove, and know their own selves, that Christ is *in* them, except they be reprobates; and so reprobates may make a profession of Christ without them, who do not follow the apostles in the succession, who preached Christ within, the hope of glory, who said, 'the life that I now live in the flesh, is by the faith of the Son of God, and I live, yet not I, but Christ that lives in me,' Col 1:27, *Gal* 2:20.

So now, those who follow the apostles in this their possession, succession, and ordination, must follow them in the possession of this faith of the Son of God, and in this life in him. The apostle said, in *Gal* 4:9-10, 'but now after that you have known God, or rather, are known of God, how turn you again to the weak and beggarly elements, whereunto you desire again to be in bondage, you observe days, and months, and times, and years, I am afraid of you, lest I have bestowed upon you labor in vain.'

Now consider this, you who observe days, months, times, and years, which he calls beggarly elements, and bondage upon such that went into such things: he was afraid he had bestowed his labor in vain. Now you two who do observe these things, and follow these things, which the apostle reproves, do you not succeed them that went in bondage, and are not succeeders to the apostles nor true church? In 1 *John* 5:12,20. 'he that has the Son has life, and he that has not the Son has not life, and we know that the Son of God is come, and has given to us an understanding, that we may know him that is true, and *we are in him* that is true, even in his Son Jesus Christ, this is the



true God and eternal life.'

Now here you may see their possession, and what the apostles and the saints did possess, and they did confess Christ was come without them and *within* them, and they were *in* him. So all who follow the apostles and true church in their possession, and succession, must have this confession, that Christ is come, and has given them an understanding, and to be in them, and to have the Son if they have life, signifying that all the professors of the Son of God, if they have not the Son of God, they have not life, then they cannot succeed the apostles and the true church in the same life, possession, and confession from the same faith, and so are no true witnesses.

Now those who follow the apostles in the succession and ordination, are faithful witnesses; and in *Luke 24:48*, Christ says to his disciples, 'you are witnesses of these things;' and *Acts 1:8*, 'but you shall receive power after the Holy Ghost is come upon you, and you shall be witnesses unto me in all Judea, and Jerusalem, and Samaria, and to the utmost parts of the earth.'

Now mark, these were the faithful and true witnesses in the power and Holy Ghost, that witnessed in Judea, Jerusalem, and Samaria, and to the utmost parts of the earth, to Christ; nor can any succeed the apostles and be true witnesses, but in the same power and Holy Ghost. In *Acts 2:32-33*, 'this Jesus has God raised up, whereof we all are witnesses; therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he has shed forth this which we now see and hear.' In *Acts 3:15*, 'you have killed the Prince of life, whom God has raised from the dead, whereof we are witnesses.' Now all these were faithful witnesses; and *Acts 5:32*, 'we are his witnesses of these things, (namely, Christ), and so is also the Holy Ghost, whom God has given to them that obey him:' mark then, those that do disobey God and Christ, receive not this Holy Ghost, and then they cannot succeed the apostles in the same Holy Ghost, as faithful witnesses of Christ. *Acts 10:39*, 'we are witnesses of these things which he did, (namely, Christ), both in the land of the Jews, and at Jerusalem, whom

they slew and hanged on a tree;’ and *Acts 13:30*, ‘but God has raised him from the dead, and he was seen many days of them who came up with him from Galilee unto Jerusalem, and we are his witnesses unto the people, and we declare unto you glad tidings;’ and *Acts 20:23*, ‘save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me,’ (namely, him that preached Christ;) and *Acts 26:22-23*, ‘having therefore obtained help from God, I continue unto this day, witnessing both unto small and great, saying no other things than those which the prophets and Moses did say should come, that Christ should suffer and rise from the dead, and should show light unto the Gentiles.’

Now here you may see his faithful witnesses in the Holy Ghost, witnessed to all, small or great, freely; and you who deny having the Holy Ghost the apostles were in, and the light of Christ, which he enlightens everyone that comes into the world with, which he shows to the people and to the Gentiles, you are no true witnesses nor succeeders to the apostles, that call his light (that he has showed to us Gentiles, which shines in our hearts, to give us the knowledge of the glory of God in the face of Jesus Christ) of the devil, and the Quakers' new Christ, and natural; you are no succeeders of the apostles in the power, light, and spirit, nor true witnesses, but their opposers. The apostle said, *1 Thes 2:10*, ‘you are witnesses and God also, how holily, justly, and unblamable we behaved ourselves among you that believed.’

Now we who are the true believers cannot witness that you walk so holy, justly, and unblamably in Christ; and can you say, that God is your witness of your holy, just, and unblamable life, as the apostles did? If you cannot, you do not succeed them in their possession and succession; and the apostle saying before, ‘that the Holy Ghost witnessed in every city, saying, bonds and afflictions abide me.’ Now you who persecute, and afflict, and bring into your bonds and prisons, and say, you have not the same Holy Ghost the apostles had, and yet afflict them that are in the Holy Ghost, you are not the succeeders of the apostles in their ordination and succession. The apostle said, *1 Tim 4:14*, ‘neglect not the gift that is in you,’ and he was to hold the



faith in a pure conscience, *1 Tim 1:19*, and he calls him 'his son in the faith, *1 Tim 1:2*. In *1 Tim 6:11-12*, 'but you, O man of God, follow righteousness, godliness, and faith, love, patience, meekness; fight the good fight of faith, lay hold on eternal life, whereunto you are also called, and has professed a good profession before many witnesses; and hold fast the form of sound words, which you have heard of me in faith and love, which is in Christ Jesus,' [mark,] in faith he had heard, and in love, which is in Christ Jesus; this form of sound words he was to hold fast, which he had heard in faith, which Christ is the author of, *2 Tim 1:13*. So those who are not in the same sound words, which is heard in faith and love in Christ Jesus, do not succeed the apostles in their possession nor ordination. In *2 Tim 1:14*, 'that good thing which was committed to you, keep by the Holy Ghost, which dwells in us,' [mark,] keep by the Holy Ghost that dwells in us; and in *2 Tim 2:2*, 'and all the things you have heard of me among many witnesses, commit these to faithful men, who shall be able to teach others also.'

Now mark, these followed the apostles in the succession in the Holy Ghost, in the faith in the good things, which they dwelled in and committed to faithful men, which mystery of the faith is held in a pure conscience; so none can succeed the apostles nor Timothy, nor these faithful men, but in the same faith, and in the same gift of prophecy, and in the good thing, kept by the Holy Ghost dwelling in them. Now those who are not in the same faith and Holy Ghost, and in the same good thing the apostle Timothy and those faithful men were in, do not succeed the apostles and them, though they get the form of godliness; and the apostle and Timothy did not commit those things to faithful men, to teach them, and make a trade of them. For those who make a trade of them are unfaithful men, and do not succeed the apostles and Timothy, but are succeeders of such as resist the Holy Ghost and disobeyers of God; for the apostle said, 'he gives the Holy Ghost to them that obey him;' and the apostle said, *2 Tim 3:5*, 'having a form of godliness but denying the power of it, from such turn away.' Now to have a form of Christ's words, the apostles' words, or Timothy's words, or these faithful men's words, and deny the power and the Holy Ghost that led them to speak

them forth, they are to be turned away from, and are no succeders of the apostles. The apostle said, *Heb 12:1-2*, 'therefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that does so easily ensnares us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith.'

So you may see it is not any man, nor writings, nor words, that is the author of people's faith, but Jesus Christ, and all must look to him, the author and finisher of their faith for it, if they succeed, this cloud of witnesses; which faith is the gift of God, and brings us to have access to God, in which God is pleased: and the apostle said, *1 John 1:1-4*, 'that which was from the beginning, [mark, the beginning, namely, Christ,] which we have heard, [mark, they have *heard* that which was from the beginning,] which we have seen with our eyes, [mark, they had seen with their eyes that which was from the beginning,] which we have looked upon, and our hands have handled of the word of life, which was from the beginning; for the life was manifest, and we have seen it, and bear witness, and show it unto you, that eternal life which was with the Father, and was manifest unto us, that which we have seen and heard, declare we unto you, that you, (namely, the church), also may have fellowship with us, who had seen, heard, looked upon and handled the word of life, and truly our fellowship is with the Father and with the Son Jesus Christ; and these things I write unto you, that your joy may be full.'

Now mark, he that has not the Son has not life, and he that has the Son has life. Therefore, consider all you teachers and churches in Christendom, where is your fellowship, have you heard that which was from the beginning? Have you seen, looked upon, and handled, and so bear witness to what you have seen, heard and handled? Do you declare that to your churches which you have heard, seen and handled, as the apostles did? If not, you do not succeed the apostles in their hearing, in their handling, in their looking, and seeing, and witnessing, and declaring to others. For will



not the worldly reason teach you in your common courts, that if a company of witnesses come to bear witness before a judge, the judge asks them whether they have seen, heard, or looked upon the man; if they say, no, they have never heard, nor looked upon him, nor do not expect ever to see him while on this side the grave; what do you think the judge will say to these witnesses, that will come to witness for, or against a man they have never seen, nor heard, nor looked upon, nor ever expect to see. But you may say, the witnesses heard others say so of him; and will this please the judge? Let worldly reason judge. So consider, if you have never heard God's voice, nor seen his form, as you may see in *John 5:37*. Christ the judge did not accept such from the Jews, who were sayers of what the prophets and Moses said and did; for said he, 'the Father himself, which has sent me, bears witness of me, but you have neither heard his voice at any time, nor seen his form;' then these were not, nor are the true or faithful witnesses of God nor Christ.

In *Jer 23:21*, 'I have not sent these prophets, yet they ran, I have not spoken to them, yet they prophesy.' Also, verses 30-31, 'therefore behold I am against the prophets, said the Lord, that steal my words everyone from his neighbor: behold I am against the prophets, said the Lord, that use their tongues, and say, he said it;' and verse 16. 'thus said the Lord of hosts, hearken not unto the prophets, nor unto the words of the prophets that prophesy unto you, they make you vain, they speak a vision of their own heart, and not from the mouth of the Lord.' In *Ezek 13:3, 7, 22-23*, 'woe unto the prophets that follow their own spirit, and that see nothing, I have not sent them, said the Lord, and they say, the Lord said it, albeit I have not spoken to them; I am against you, said the Lord, because with lies you make the hearts of the righteous sad, whom I have not made sad, &c. I will deliver my people out of your hand, and you shall know that I am the Lord.'

Now consider these were not the succeeders of the true prophets, though they used their tongues, and spoke and ran with a divination of their own brains and studies; the Lord was against such, though they might say, thus said the Lord, and get the words of their neighbor prophets. So though you

may say, thus said Christ, and thus say the apostles, and be such as run and God never sends, nor Christ, and have neither heard God's voice, nor seen his form, and the Lord nor Christ have not spoken to you, and say, you have not the Holy Ghost as the apostles had, and so follow your own spirits, and see nothing. Do not all, who say they have not the same spirit the apostles had, follow their own spirits, and see nothing, and so are succeders of these false prophets which God reprov'd, and not the true prophets nor apostles? 'And how can you preach, except you are sent?' said the apostle; for whom Christ sends they are in the Holy Ghost, and none can call him Lord, but by the Holy Ghost.

Christ said, 'that he may abide with you forever, namely, the Comforter, the Holy Ghost, *John 14:16-18*, even the spirit of truth, that shall lead you into all truth,' and he should dwell in them, and should be with them; and also Christ said, 'he would be with them and in them to the end of the world.

Now, therefore, how can you be faithful witnesses to God and Christ the judge, by using your tongues, and saying, he said it, or by getting the form of godliness, and denying the power and the Holy Ghost, namely, the witness; and by your running, and God never sent you; and though you say, he said it, and has never spoken to you. Yes even though you may be ministers of the letter from Genesis to Revelation, and say, he or they say it, and yet never hear his voice, or see his form at any time; then how at any time can you be true witnesses, except you were in the same power and Holy Ghost the prophets and the apostles were in?

'He that has the Son of God, has life, and he that has not the Son of God, has not life;' then how can he be a witness of the life that he has not seen, heard, nor handled? If Christ is not in him, he is a reprobate, and then how can reprobates be faithful witnesses of him, though they may talk of him by the letter he is come, as the Jews by the letter talked he was to come?

Therefore, those who have the Son of God they have life, they see it, they



hear it, they handle it, they look upon it, that life that was in the beginning, and can say, 'the Son of God is come, and has given us an understanding, and we know him that is true, and are in him that is true, and so are faithful witnesses, succeeders of the apostles and the true church, and can declare what their eyes have seen, and their hands have handled, and what they have heard, and what they have looked upon, and bear witness and show to others that eternal life, which was with the Father, and manifest to us and in us, and can both witness and declare this to others freely, as they have received freely from God, that others may have fellowship with them, and can say truly, 'our fellowship is with the Father and with the Son,' and this we declare and witness to. I say, all who succeed the apostles and the true church, it must be in this hearing, sight, handling, witnessing and declaring of this possession, of this life, Christ that was in the apostles and the true church, else they are no succeeders to them, nor in their possession. For all the false witnesses against the prophets, Christ and the apostles, they might profess the scriptures; and the beast, whore, antichrist, Satan's messengers and false apostles, they might profess Christ in words; but those who have him not, have not life, and so are no true hearers, seers, witnesses nor succeeders. Neither can they call Jesus Lord, except they are in the Holy Ghost the apostles were in, neither can they witness as they did without the Holy Ghost, neither can they build up one another, except they are in the same Holy Ghost the apostles and true church were in, praying in the Holy Ghost, building up one another in the most holy faith.

So all true succession is in this building in the Holy Ghost and holy faith that they were in; and if they are not in this, they are pluckers down, and scatterers from the head; lo here, lo there, Christ without them, and not *within* them, and so no succeeders to the apostles, nor true Church; but succeed those, against whom the cry is, lo here, lo there, which Christ commands not to follow.

In 2 Cor 2:17, 'for we are not as many which corrupt the word of God, but as of sincerity, but as of God in the sight of God speak we in Christ;' and in 2

*Pet 2:3*, 'and through covetousness shall they with feigned words make merchandise of you.'

Now consider, such as these did not follow the apostles in their succession nor ordination, nor any that are in feigned words, who through covetousness make merchandise of God's, Christ's, the prophets' and apostles' words, and of people.

None follow the apostles in their succession and ordination, but those who are of God, and in the sight of God speak the truth in sincerity in Christ Jesus.

So all those who teach 'for filthy lucre, and serve not the Lord Jesus Christ, but their own bellies, and by good words and fair speeches deceive the hearts of the simple,' *Titus 1:11, Rom 16:18*, all such follow not the apostles, and true church in their succession, but are reprov'd by them.

In *Numb 28*, you may see how God ordained his law in Mount Sinai, and that his people should walk in it, which law commanded their offerings and the priests to offer and attend upon their service.

But Christ Jesus, who ends the law and the offerings, and the priests, by offering up himself once for all, he ordained his disciples to preach, and commands them, freely as they had received of him, so freely to give.

Therefore, those who follow the apostles in their ordination and in their succession, must give freely, as they have received freely.

Christ commands his disciples not to swear at all, but keep to yes and no in their communication, and to bless, and do not curse.

The apostle that kept in the ordination of Christ and his command, forbade swearing and cursing, and set up yes and no, as Christ commanded.



Now all those who swear and curse, do not follow the apostles in their succession, nor ordination, nor qualification.

Christ forbids his ministers from being called gracious lords, as the Gentiles were, or for being called of men master, as the Pharisees were.

Therefore, those who follow the apostles in Christ's ordination, and the succession of the apostles, must obey his commands; for such ministers that do plead for such titles, and to be called of men masters, and gracious lords, succeed the Pharisees and the Gentiles, and not Christ nor the apostles.

Therefore none can succeed the apostles, but in the same power of God and Holy Ghost that they were in, who gave forth the scriptures; and they must receive Christ, and live in him, who is the rock of ages, and so to know him, to be *with them and in them* to the end of their age, and so to the end of the world, who is the rock and foundation of all the righteous in their ages; and those who do succeed the apostles, must succeed them in their work and foundation.

So in the light, in the life, and in the power of Christ Jesus, and *in him, and he in them*, who is the first and last; here is all the true succession and succeeders, who walk and live in Christ Jesus, and *he in them*, who is first and last.

*George Fox*

*Swarthmore, the 10<sup>th</sup> of the 9<sup>th</sup> month, 1675.*

## **POSSESSION ABOVE PROFESSION**

*Being a Discourse, in which it may be clearly seen that many that make a*

*Profession of Christ in the Flesh, and deny him in his Light, with which he enlightens every man that comes into the world, (which Light is the Life in the Word), and speak evil against it, are such as possess him not, but persecute his Light and Life as the Jews, that persecuted him in the days of his Flesh.*

*And how that many Turks and Heathens will own his Divine Light more than many of them that make a Profession of Christ in the Flesh.*

*Likewise, how that all such as profess Christ Jesus has bought them, are to be governed and ordered by him, their owner; for the worldling's reason will say, 'that which he has bought and paid for, is his own to order and govern.'*

*—By G. F.*

Now all christians who confess Christ come in the flesh, in words, and yet do not obey him, they have not the comfort of him.

For you christians who confess Christ to be come in the flesh, and yet will not acknowledge his light, that he enlightens every man that comes into the world with, to be a heavenly, divine, and saving light for every one to believe in, it is only a fleshly profession of Christ come in the flesh, and not a spiritual. ('For none can call him Lord, but by the Holy Ghost,') nor is it a knowing of him who is the mystery; for Christ is a mystery; and this mystery is known and seen only by his light; and those know Christ no more by the letter of the apostles, than the Jews knew him by the letter of the prophets, and Moses, or as Saul; for when he was Paul, he knew him by revelation; and Peter knew him by revelation; and so the heavenly spiritual man is known by the 'revelation of his light and spirit,' and the revelation of the faith (that is the gift of God), which Christ is the author of. Mary knew him by revelation, and Simeon knew him by revelation, and the shepherds knew Christ by revelation through the angel of the Lord, as in *Luke 2:8-16*, and



Joseph knew him by revelation. So, that which reveals the Son of God, is the light and spirit of God; to know him to be the Christ, as he was man, and as he was God. I say, to know Christ, the spiritual and heavenly man, and his heavenly flesh and blood, that is meat indeed and drink indeed to the saints, which who eats of, lives for ever, and lives by the Son as he lives by the Father, who was promised and prophesied to come, who came according to God's promise, and the prophets, 'who suffered, and was crucified and buried, and the third day rose again, and remains in the heavens, until all things are restored; who is ascended far above all principalities, powers, thrones, and dominions, that he might fill all things, who is the head of his church,' that neither powers, thrones, principalities, nor dominions, can pluck out of his throne, and crucify him again, though they may crucify him to themselves afresh, and persecute him in his members.

So his heavenly flesh is the saints' daily food and bread from heaven; and those who deny the heavenly man, Christ Jesus, (who died and suffered outside the gates of Jerusalem, more than sixteen hundred years ago,) his sufferings, death and resurrection, 'deny their own food, and their own heavenly bread, and him that offered up himself for their sin, and had power to lay down his life, and to take it up again.'

For it was Christ who died, and is risen, and is at the right hand of God, the heavenly and spiritual man; and it is Christ Jesus, who makes intercession for the saints.

So there is one Mediator between God and man, the man Christ Jesus, the heavenly and spiritual man, the heavenly and spiritual bishop, the heavenly and spiritual counselor, and the heavenly and spiritual 'shepherd, priest, teacher, and leader.'

Now all you who profess Christ in words, and have a profession of him in the flesh, and deny him in his light, in his divinity, 'which enlightens every man that comes into the world,' hear what Christ said, 'believe in the light.' John,

speaking of Christ, said, 'in him was life, and this life was the light of men; and the light shined in the darkness, and the darkness comprehended it not;' and 'that was the true light which lights every man that comes into the world; and he was in the world, and the world was made by him, and the world knew him not; he came to his own, and his own received him not; but as many as received him, to them he gave power to become the sons of God, even to them that believed on his name.'

So it is clear the world was made by him, and yet the world did not know him, neither can the world know, but by revelation in the light. His own, the Jews, that he came to, they received him not; for they stopped their ears and eyes to the light; but as many as received him, 'to them he gave power;' so that here is a distinction between the world, and 'his own, and them that received him;' for he gave them such power as *to become* the sons of God, 'them which believed in his name:' and what is his name? The 'Light, the word Jesus, the Saviour, Christ, the anointed of God, conceived by the Holy Ghost.

Now, all you who make a profession of Christ in the flesh, and do not believe in him as the heavenly light, that enlightens man that comes into the world; how can you believe in the man Christ Jesus, who is a mystery, except (as I said), you believe in the light (as Christ commands), that does enlighten, (which light manifests him), and so become children of the light. It is clear by Christ's words, that none are children of the light, except by believing in the light.

So the rest are children of darkness, though they may make a profession of Christ in the flesh, and after the flesh.

Not to believe in the light (which is the life in Christ, the word, which was in the beginning) what does this differ from the 'demon's believing and trembling?' I say, those who do not believe in the divine light of Christ, as he is God, which light is the life in the word, which is God, (that is called life in



him, and the light as it is in people that are in darkness.)

You say, this divine, spiritual, heavenly light of Christ is not saving: then why does Christ say, 'believe in the light, that you may become children of the light; and he that believes, is saved, and he that does not, is condemned already; and I will give him for a covenant of light, and he shall be my salvation to the ends of the earth, said God?' So then this covenant of light is saving.

Now the Jews, and the Turk, and heathen, and Indians, who do not nor will not profess and acknowledge Christ in the flesh, to be the Saviour; if one come to speak to them of their evil deeds and words, and ask them, if there is not something in them that tells them, they should not speak and do so and so wickedly? (for the light of Christ troubles and condemns them if they do evil), here they will confess to the light of Christ, though they know not what it is which is the life in the word, and light in them, that shines in their darkness, and their darkness comprehends it not, and so do not obey it, nor believe in it, but hate it (many of them), because it will reprove them, and because their deeds are evil. This is according to Christ's words, 'this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil.'

For, everyone that does evil, [mark,] it is not some, but everyone that does, (that is, acts evil), hates the light, neither comes to the light, least his deeds should be reproved. Now he cannot say, 'it is not there, nor within him, nor that he does not have it,' when he will not come to it. But men will not come to this divine and spiritual light, least that they should be reproved by it.

Now, Christ makes a distinction between him that loves, and him that hates it; 'for he that does truth,' said he, 'comes to the light, that his deeds may be manifest that they are wrought in God.'

Now, those who hate the light, and will not come to it, they are those who do

not the truth; then they do the evil, yet make a profession of Christ in the flesh, that he is come, as the Jews did that he was to come. So with your darkness, you cannot comprehend the light, though it shines there, yes, in your darkness.

But the darkness (you say) is within you; yet you will not have this divine, heavenly light of Christ to be within you. Oh! can such gross darkness comprehend this divine, heavenly light, which is the 'life in the word, and the true light, that enlightens every man that comes into the world.' The prophet said, 'whom God has given for a covenant of light, and to be his salvation to the ends of the earth;' believe in the light.

Now, the children of darkness, that cannot comprehend the light, (which is the life, in Christ the word), but hate the light, whose deeds are evil, and will not come to the light, because it will reprove them; this is their condemnation, (Turks, Jews, heathen and apostate christians), that believe not in the light (which is the life in the word), as Christ commands.

Now mind this, you professors that are in darkness, and in it cannot comprehend this divine, spiritual, saving, heavenly light, which is the life in the spiritual word, but with your darkness are wrangling and jangling, and are raging like the waves of the sea, foaming out your shame against it. Consider that some of you call this divine, spiritual light, (which is the life in the word), natural, carnal, and of the devil, the light of nature, the Quakers' idol, a 'will o' the wisp,' and a new Christ; and many such blasphemous speeches you have published against the true light, 'which enlightens every man that comes into the world,' which light is the life in the word Christ; 'for in him was life,' speaking of the word which was in the beginning, 'and the life was the light of men.'

Now, by this true light, all false lights, false christs, and you, are comprehended, and seen, and judged, even by this divine, heavenly light, which is the life in the word, which Christ, the Saviour, and heavenly,



spiritual man, enlightens every man that comes into the world withal, and says, 'believe in the light.' And so now, you that cannot comprehend this light, which is the life, and make a profession of Christ in the flesh, and yet deny his divine light, and blaspheme against it, and will not own it, but hate it, and spit at it, and call it the 'light of the devil;' you are like the Pharisees and chief priests, and the Jews, that cried out, 'the temple of the Lord,' and yet persecuted Christ's spiritual worship. You make a profession of Christ in his flesh, and will not own his light, which enlightens every man, which is the life in him, you are as bad or worse than the Jews, Turks, or Indians; for they will confess to that light which does condemn evil in them, but you make a profession of Christ in the flesh, yet deny his light, which is life in him; and the Jews, Turks, and Indians, will confess to the light that reproves them, though they will not obey it; yet this divine, heavenly light will make every tongue to confess, though you that do make a profession of Christ in the flesh, will not confess to this divine light of Christ, so far as Jew, Turk, and heathens; and they will not give this heavenly light, which is life in Christ, such blasphemous names as you do.

So you, in your profession of Christ in the flesh, are darker to his light than the Jews, Turks, Indians or heathens, yes, such as do not profess him come in the flesh; but you and they all must be made to confess to this heavenly, divine light (which is life in him), to your condemnation that hate it, and blaspheme against it, and will not come to it, because you do not practice truth, and so will not turn at the reproofs of it, and believe in it, that you might become children of the light. And now, those who are turned at the reproofs of it, and are turned from the evil, and come to practice truth, they believe in the light, as Christ commands, and love the light, and bring their deeds to the light, that with the light they may see their deeds wrought in God; and so, believing in the light, become children of the light; but all you that hate the light, 'you hate the life in Christ, and you do not see how your works are wrought.'

And all you, that be the haters of this light and life, and have given so many

blasphemous names to it; though you make 'a profession of Christ in the flesh, and call him Lord, and say, you have preached him in the streets;' I must tell you, 'you are not grafted into Christ; for none are grafted into Christ, but by believing in the light;' for you do hate the light which Christ commands you to believe in, which is the life in himself.

And I tell you, those who believe in the light, (which is the life in him), as Christ commands, are grafted into Christ, their way, their truth, their life, their rock and foundation, their shepherd, their bishop, and their priest, who is made higher than the heavens, who is first and last.

And all you that are the haters of this divine, spiritual light, which is the life in Christ, and will not come to it, are the doers of evil, and not practicers of truth; and calling this light, which is the life in Christ, the Quakers' new christ, and their idol, and a natural created light, and of the devil, you do wickedly.

I tell you, you are persecuting the life of Christ Jesus, though you are the professors of him in the flesh; for you are the persecutors of him in his light, and life, and spirit now in our age; you will not behold his glory.

Like as the Jews were blind, and stopped their eyes and ears against the light of Christ, and persecuted him in their day in the flesh, and put him to death in the flesh, and crucified him without the gates of Jerusalem, yet he arose again the third day, and is ascended above all principalities, thrones and dominions, and remains in the heavens until the restitution of all things; him, I say, you cannot crucify any more, nor put to death in the flesh any more; but you may and do crucify him to yourselves afresh, and persecute him in his members, yet death has no more dominion over him; for he is ascended far above the reach of all the powers of the earth, who was dead, and is alive, and lives for evermore.

But as the Jews persecuted him, and cried, 'crucify him, crucify him,' in the



flesh; so you professors of Christ in the flesh, persecute Christ in the spirit, in his light, and in his life, who cannot reach to crucify him in his flesh any more, but to yourselves and in his members.

And now, as the Jews cried, ‘crucify him, away with him,’ in the flesh; so you who profess him in the flesh, do not you cry, ‘away with the light which enlightens every man that comes into the world,’ which is the life of Christ? And you spit at the life and light of Christ, as the Jews spit at him in the flesh, and cry, ‘away with this light, away with this life,’ which is ‘in the word.’ So you professors of Christ in the flesh, do fight against Christ in his light and life, as the Jews fought against him in his flesh.

Again, as the Jews hated Christ in the flesh, you who profess him in the flesh hate this divine light, which is the life in him; and cry, ‘away with this light; and call it natural, and of the devil, and the Quakers’ idol, and new christ, which is the life in Christ, and this you cry ‘away withal;’ and some of you have cursed it, and in your darkness have called it a ‘dark light,’ and ‘dim light,’ and ‘beggarly scrap,’ and you make a profession of him in the flesh.

And Christ Jesus is not known as he is God in his divinity, nor in his flesh, as he was manifest, but by this his ‘divine heavenly light, which we own and believe in, as he commands, who are children of the light; which name or title Christ bestowed upon us before you professors nick-named us with the name of Quakers, in the year 1650, which name one Bennet, at Darby, gave us, when he cast us into prison; and as it is said, ‘young men, you are strong, you have overcome the wicked one; fathers, you have known him from the beginning;’ that is, you have known him in his divinity, you have known him in the promise, and in the prophets, you have known him in his birth and ‘conception by the Holy Ghost,’ you have known him in his ‘life, preaching, and miracles,’ and the ‘contradiction and blasphemies of sinners against him;’ so you have known him in his sufferings, and have fellowship with him. You have known him in his death and passion, as he was crucified without the gates at Jerusalem, and buried, (‘who saw the travail of his soul,

and was satisfied;') you have known him in his death, burial, and suffering, who lay three days and nights in the sepulchre, (or heart of the earth. Mat 12:40.) You have known him again in his resurrection, who is ascended above all principalities, powers, thrones, and dominions, and remains in the heavens until all things be restored; and restoring, by his light, power, spirit, grace, and faith, who is before all, and above all, first and last, and has made us sit together in the heavenly places in Christ Jesus, where our bread is sure, and our water is sure, whose flesh is meat indeed, and whose blood is drink indeed. And we who believe in the light of Christ, which is the life in him, cannot deny the flesh of Christ, our heavenly bread, who remains in the heavens. I say, that Jesus Christ who died without the gates of Jerusalem above sixteen hundred years since, who has enlightened us with his heavenly divine light, which is the life in himself, through which light we are grafted into Christ, the heavenly spiritual man, who has saved, redeemed, and purchased and bought us with his precious blood, the blood of the heavenly man, the second Adam, who does cleanse and sanctify us with his blood, the blood of the new covenant, Christ Jesus. So I say, he who bought us, and purchased us, and has given a price for us, namely, his heavenly and precious blood, we believing in the light, as he has commanded, which is the life in him, and he has sealed us; Christ, the heavenly man has set his heavenly seal upon us. So here is his heavenly mark upon us, his sheep, and we are his who has purchased us, and given a price for us, namely, his heavenly blood. We are not our own, and are not to live to ourselves, nor to order ourselves, but to live unto him, and be ordered, ruled, and governed by him, of the increase of whose government there is no end; and so to be counselled by him, and led by him, and taught by him, as he is our heavenly prophet, and to be fed by him, our 'heavenly shepherd,' in his heavenly pasture and fold; and to be overseen by him, as he is our 'heavenly bishop,' that we his sheep do not go astray out of his heavenly pasture, that are come in by him, the 'heavenly door;' who is our 'heavenly priest,' who offered up himself for us, and ends all the outward typical offerings, that were offered up for sin, as well as the other; and 'he offered himself up to God once for



all, for our sins, a sweet-smelling sacrifice;’ therefore ‘the offerings of bulls and goats you desired not, but a body have you prepared me to do your will, O God.’ So God prepared him a body to do his will, and with his body he fulfilled his will, according to all his prophets and promises, whose flesh saw no corruption, which is the heavenly bread, and his blood, which purchases, which is not corruptible. For the blood of bulls and goats was corruptible, but this precious blood of Christ is incorruptible, that cleanses from corruption: so, by his precious blood are we cleansed from all sin; he is a priest, made higher than the heavens, a ‘heavenly priest,’ and a ‘heavenly spiritual man,’ offered up himself first for us, and offers us, and cleanses, and washes, and sanctifies us with his blood, he who is without spot or wrinkle, to make us without spot or wrinkle, that he may present us pure and clean, without spot or wrinkle, up to the eternal, pure, holy, uncorruptible, infinite God, who is a consuming fire to the wicked, who dwells in glory, and inhabits eternity.

Now, all of you who profess Christ has come in the flesh, and say, ‘he has purchased you, and paid a price for you;’ what! for you to live to yourselves, and serve yourselves, and do your own wills, and to hate his light, which is the ‘life in him,’ and blaspheme against it with many blasphemous words, as ‘natural,’ and ‘of the devil,’ etc.?

Now, if you were in the sense of Christ's purchasing of you, and paying a price for you, namely, his blood; and everyone as in a sense of that, you the earthly, that have pierced the heavenly man, would not then hate his light, which is his life, but believe in it, that you might be sealed with his heavenly seal, as we are, and have his heavenly mark, that he sets upon his sheep.

But see if you don't have the beast's mark in your forehead, and outward profession, who are without the light and life of Christ, and the spirit and power the apostles were in; and if that you will not maintain with your right hand, in which the beast's mark is, with all your strength and power, in obedience to the beast, the dragon's power, (the devil), to persecute the light

and life of the Lamb, and such as have his mark and seal.

***Site Editor's Comments:*** The mark of the beast is seen by what spiritual things a man puts his *hand* (right hand) and *mind* (forehead) to. Those with the mark of the beast put their spirit, soul, and body to the upholding of the religion of man, as invented by man; seeking justification by fleshly action, ceremony, and ritual; they are looking for cover, to remain in their fallen, unredeemed, unpurified, unregenerated, imperfect, unholy, carnal, prideful, lusting, fleshly, lying, selfish, beastly nature. Between 900 AD and 1400 AD, anyone who tried to increase their measure of Christ by any way that differed from the doctrine of the Roman church (to *buy or sell* spiritual oil differently for their lamps), was not only stopped from buying and selling; they were killed - which really made them unable to *buy or sell*. 9,000,000 were killed.

For the beast, the dragon's power, and his mark in your forehead and right hand, is easily seen, both in the notion and strength, and in your obedience and conformity to the dark power, and in your blind zeal, without knowledge, by them who are in that power, and spirit, and light, which is the life in Christ, which the apostles were in, who had the true knowledge and true zeal, that wrestled not with flesh and blood, but with spiritual weapons against the rulers of darkness and spiritual wickednesses; but the blind zeal wrestles with carnal weapons, against flesh and blood, with the beast's mark in their forehead and right hand, and with the dark power's strength in a notion and outside profession, without the power and spirit of the prophets, Christ and the apostles, and such do not know what spirit they are of, neither have they rule over their own spirits; but are like unto a city whose walls are broken down, that is on heaps; and pray, you Christendom, see whether your walls are not broken down? And if you lie not all on heaps? And the cause and reason is because you do not have rule over your own spirits, and are all in heaps about your professions and religions. But as I



said before, if you were in the sense that Christ has purchased you, you would all live to him, not to yourselves, and you would serve him, and not yourselves, and the world, and your lusts and pleasures; but serve him who is heavenly, and not this world, in whom you might have peace as we have. For common reason teaches this, 'that if a man buys a horse, or sheep, or other cattle, and gives or pays a price for them, the horse and cattle are at his own use, and service, and command that has bought them, and to be ordered and fed by him; and his oxen shall know his crib who has bought them, and his ass will know him as owner, who has bought him, and paid a price for him; and he that has bought his sheep, and sets his own mark upon them, and orders his pastures for them, would not lose them after he has bought them;' this the common reason of every selfish man understands. But Christ our spiritual heavenly man has purchased us with his blood, and paid a price for us his sheep, and has sealed us, and set his mark upon us, so that we are his, and not our own, and are at his ordering and disposing by his heavenly power; and he orders us heavenly milk; and wine and honey, and heavenly bread and water, and the heavenly clothing, the fine linen that he clothes us with, and feeds us in his heavenly pastures of life, his lambs and his sheep; and so we are to live to Christ, the heavenly man, and to serve him, and to do his will, and so know his doctrine; and so here we know our master's crib, and know our owner, and his heavenly voice who has purchased us, and paid a price for us, our heavenly owner, who has paid the heavenly price for us; and not like such that are worse than the common ox and ass, that do not know their owner, nor their master's crib.

So, the Lord give all people understanding, that they may believe in his light, and in his light see their owner, and his crib, and him that has purchased them, namely, the heavenly man, Christ Jesus, the light of the world. And is it not fit, you earthly men, don't you think, that the heavenly man should have them whom he purchases, and has paid a price for, at his service, and to be at his ordering and rule, and to live to him, and to do his will, and to have them at his heavenly command and order, seeing what you purchase with your money, as goods, and cattle, and such like, you will have at your

command and ordering, or you will give judgment, 'whose else are they? for we have purchased them with our money,' say you; so whatever you buy, you will say it is ours, and they are our own; for we bought them. And if they are at your service and at your own ordering, and shall not decide for themselves, then consider, has Christ purchased you with his blood? Has he bought you, and paid a price for you? Then are not you to be ordered by him, and his power, and spirit, and light in your hearts, and grace there? Whose are you? Are you not his, if he has bought you and paid a price for you? Must you walk by your own mind, or serve yourselves, or him? Must you live to yourselves or him? Must you go do what you will yourselves, or by his power and command? Shall your ox, or ass, or sheep go when and where they will, or be at the master's power? But if you make a profession of Christ, who has purchased you, and hate his light, and do evil, and will not come to truth, and quench the spirit, and vex it, and grieve it, and rebel against it, and walk despitefully against the spirit of grace, and turn it into wantonness, and despise prophecy and revelation, by which Christ is known, who has purchased you. Poor people! You remain in the dark; and to such Christ will say, 'I know you not;' and how should you know him, who hate the light that gives the knowledge of him? For those who Christ knows, believe in his light, and are grafted into him, the life, and become children of the light, and turn from darkness, and practice the truth, and walk in the spirit, and neither grieve nor rebel against it, and in it is their fellowship and in the spirit of revelation, which reveals the things of God to them, and Christ to them, who is the spiritual man, through which they keep the testimony of Jesus, which is the spirit of prophecy, and so of Christ's, the heavenly man's sheep, who by his spirit know his spiritual and heavenly voice, and walking in the spirit, follow the spiritual and heavenly man Christ Jesus, who has purchased them with his heavenly blood, and feeds them with his heavenly flesh, the bread from heaven; and this I and they witness, who are within his heavenly fold, and have his heavenly seal and mark from the heavenly Father, and wish all you knew the same.

*Some queries to you that make a boast of your profession of Christ in*



*the flesh, and yet deny him in his light, which is the life in the word.*

Seeing Christ that was crucified, the same is risen, and remains in the heavens, and is ascended far above all principalities, powers, thrones and dominions, etc., and since John said in the Revelation, 'that the beast with his horns should make war with the Lamb, but the Lamb should overcome him; for he is King of kings, and Lord of lords,' ... Rev 13:7,17:14,19:13-16 . And again, in Rev 17, 'the beast and the kings of the earth, and their armies shall gather together to make war against him that sat on the white horse,' &c.

Now I query this of you: how do those make war against Christ, the Lamb of God, seeing that he has risen into the heavens? Did they make war against him in his flesh, as the Jews did, or against him in his light and life, and in his spirit, as he was in his people, seeing that he was ascended far above all principalities and powers, after he was risen? Therefore, I ask you, how the beast and his followers make war with the Lamb, if it is not against his light, and against his life, and against his spirit in his people, by calling him in his light, and life, and spirit, natural, and of the devil, and a false christ, etc? If they cannot war against Christ in the flesh, and if you confess that he is ascended far above all principalities and powers, then do not such war against him in his life, and spirit, and light, which Christ commands all to believe in? And if they are not warriors against him in his flesh, then are not they warriors against him in his light, life and spirit? And then are not you the warriors against him, who hate his light, which is the life in the word, and call it of the devil, and a false christ, and an idol, etc.? And don't you think that the heavenly warrior, the Lamb, will overcome you, who is King of kings, and Lord of lords, and will take the beast and false prophet, and cast him into the lake of fire and brimstone [along with yourselves]?

Again it is said, 'the dragon was wroth with the woman, and made war with her seed, that kept the commands of God, that have the testimony of Jesus.' [mark, have it,] Rev 12. And also, it is said, in Rev 13, 'the beast that

opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven, and power was given unto him to make war with the saints.' Now was not this war against them, the saints, the sanctified ones, who lived in the light, and believed in the light, and were children of the light, and were grafted into Christ by belief in the light, which was the life in the word, who have the testimony of Jesus, the spirit of prophecy. Was not this war against them, because Christ was in them by his light and life, spirit and power? and so do not such war against him now, that have but the form and outward profession of Christ's and the apostles' words, against the believers in the light, which is the life in Christ the word, and blaspheme against it? And is not that from the spirit of the beast, but not from the spirit of Christ, to say they don't have the same spirit and power Christ and the apostles had? But indeed, how should you, who will not believe in his light, with which he enlightens every man that comes into the world? I this not the cause of so many heaps and heads among people in the whole world, because they do not believe in Christ the true light, that lights every man that comes into the world, by which they might become the children of light, and grafted into Christ their life, and so see him, and hold to him their head, and keep the testimony of Jesus? And did not Christ say to that great professor Saul, and does he not say to such, "Saul, Saul, why are you persecuting me? It is hard for you to kick against the pricks [of your conscience]." And further, does not Christ say, I was in prison, and hungry, and sick, and naked, etc. Was this a persecuting Christ who died at Jerusalem in his flesh? Or was it a persecuting Christ as he was manifest in his members by his light, and life, and power, and spirit, who were the possessors of Christ? And if their persecution was against Christ in his light and life, which they persecuted the believers [James, Stephen, Peter, John] in, and such as were the possessors of Christ in his spirit; then I say again, are not you the same persecutors, who blaspheme against his light, and persecute his members who confess to it, and believe in it? So consider Christ's words to Saul, while he was persecuting him, he 'kicked against that which pricked him,' he was kicking against that which pricked



him, while he persecuted Christ in his members. So see if you can tell, what it was he kicked against? And what was that which made Judas confess he had sinned in betraying the innocent blood? Was it not that which condemned him, that will make every tongue to confess? And do not all they crucify Christ to themselves afresh and put him to open shame, who do not live in the life, and the same power and spirit that the apostles lived in, and do not believe in the light, which is the life in Christ the word, and so not grafted into him, because of unbelief in Christ the light and life? And are not all the believers in the light, which is the life in Christ grafted into him, members of his body, and of his flesh, and of his bones; yes or no? And so those who persecute Christ's members, do not they persecute him? And are not all such unbelievers, who persecute the believers in the light, which Christ commanded people to believe in? For, where did any believers in the light, who were children of the light, and grafted into Christ, persecute one another? Or where did ever the prophets or apostles, or any christians in the apostles' days, call the light of Christ, which enlightens everyone that comes into the world, (which is the life in the word), and which Christ commands to believe in, of the devil, an idol, and natural, and a new christ, etc. Let us see where it is written in the scriptures, you who call and say, 'the scripture is your rule, for what you do, and preach, and speak?' Are not all those who do not believe in the light of Christ condemned by the light of Christ, though they make a profession of him in the flesh? Or are any saved except those who believe in the light? And do not they come out of condemnation who believe in the light, and so become children of the light, and grafted into Christ, where there is no condemnation? Consider these things.

*George Fox*

*Swarthmore, this 18 th of the 8 th month, 1675.*

*Something by way of Query to, and Expostulation  
with you that love and expect Earthly Honor*

Site Editor's Comment: The early Quakers were forbidden to honor men, particularly in respect to class, position, or office; this refusal was not only in principle, but in obedience to commands received from the Lord Jesus Christ to their leaders. They would not take their hats off in court. As the grammar books of the day required, the early Quakers would refer to any singular persons in all classes as *thee* and *thou* instead of the demanded *you*. Neither would they bow or curtsy to anyone. This refusal to give honor to man drove the English population to beat, imprison, and kill the early Quakers.

Does not Christ say, 'I receive not honor from men?'

Now, if the King of kings, and Lord of lords, the great Prophet, and the great and heavenly bishop and shepherd, who sent out all his ambassadors and disciples, and told them, 'go into all nations and preach the King of king's and Lord of lord's glorious gospel;' if he did not receive honor from men, then were his ambassadors or apostles to receive honor from men in all, or any of those nations that they went into with his message? For does not Christ say to the great professing Jews, and scribes, Pharisees, and chief priests, and the like, 'How can you believe, who seek honor one of another, and seek not the honor which comes from God only?' Mark Christ's question, and see how you can answer him in it; for Jesus Christ said to the Jews, who were great professors of Moses and the prophets, 'I honor my Father, and you dishonor me.' John 8:49.

And now, do not all who speak evil of his light, which is the life in him, dishonor him in his light and life, as the Jews dishonored him in the days of his flesh, though they may be as high-professors in the letter [Bible], that Christ is come, as the scribes, (the writers), and the Pharisees, and chief priests (the readers and expounders of the law and prophets), were, that he was to come?



And did not the Jews have the scriptures of Moses and the prophets, the scribes, (the writers), Pharisees, and chief priests and other priests, (these readers and expounders of the law and prophets), did these not have the scriptures that testified that Christ was to come, and yet they knew not Christ, the word of God, when he came?’

Did not Christ say to the Jews, "He who is of God, hears God's words. You cannot hear his words because you are not of God."\* John 8:47. Now, might not the Jews say to Christ, as the professors will now say to us, do not we read the law and the prophets every Sabbath-day in our synagogues and temple? and are not they the words of God? But may not Christ answer you again, and say unto you, that you have not the same spiritual ear as his prophets and apostles had, to hear God's words; but those ears of yours are stopped like the Pharisees; scribes', and high priests', and Jews', who had outward ears and eyes, but heard not, nor saw they Christ wanting the spiritual? and is it not said, ‘he that has an ear, let him hear what the spirit said unto the churches?’

*\*You cannot hear his words because you are not of God.* Many people think that this applies to the Jews only, thinking them to be some kind of special evil persons. But this applies to all men of all nations; because, until a man has been taught by the Spirit of God, he cannot recognize someone speaking the words and ideas as coming from the Spirit. The Spirit of God has to slowly teach a man spiritual things, changing his outlook on life, discovering the truth about life. But the natural man cannot receive 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. Until the Spirit of God shows him his sins, the natural man is even unaware of the depth of his slavery to sin; this is the basic function of the Holy Spirit, the Comforter: when he comes, he will convict and convince the world of sin,<sup>1</sup> and about righteousness, and judgment. John 16:8. When the

Spirit of truth comes, he will guide you into all truth. John 16:13.

And did not Christ say to Pilate in his examination, 'for this cause I came into the world, to bear witness unto the truth; everyone that is of the truth, heareth my voice?' So then, it is not everyone that speaks the words of truth, of Moses and the prophets, Christ and the apostles; but everyone that is of the truth; he must be of the truth if he hears Christ's voice; for, does he not tell you plainly, 'it is not everyone that says Lord, Lord, shall enter into the kingdom; but he that does his will' shall know his doctrine? Likewise, does not Christ say, 'everyone that does truth comes to the light that with its deeds may be manifest that they are wrought in God?' And therefore those who do not the truth, though they may talk of it from Genesis to the Revelation, if they come not to the light, their works cannot be manifest to them that they are wrought in God, neither can they see how their works are wrought. For does not the apostle say, 'that which makes manifest is light?' And does not Christ say, 'everyone who does evil hates the light, neither comes to the light, lest his deeds should be reproved?' And if everyone who does evil hates the light, do not such hate Christ, the life and the salvation, the covenant of light? And are not these the haters of light, and the doers of evil, that say, 'the light which is the life in Christ, is natural, and of the devil, and the Quakers' idol, and a new christ,' etc.? And so, neither come to the light themselves, nor allow others to come to the light, lest their deeds should be reproved. Therefore it was the Jews, scribes, Pharisees, sadducees, and high-priests, who did the evil, and hated the light, and would not come to the light, lest their deeds should be reproved? And may not this be also truly said of many in Christendom, of the great professors of the letter of Christ and the apostles, 'that he is come,' as of the great professors of the letter, the Jews, 'that he was to come?'

Now, such as hate the light, and will not come to the light, who do evil, because it will reprove them, and let them see their evil deeds; how should such do the truth, and be of the truth, and hear Christ's voice, as he said, 'My sheep hear my voice?'



*George Fox*

*Swarthmore, this 20<sup>th</sup> of the 8<sup>th</sup> month, 1675*



Volume 5, *The Works of George Fox*, Doctrinal Books II, Continued

Text in [Light Blue](#) or **[bold Light Blue](#)** can be "clicked" for backup in scripture or detail in writings.

## **TO ALL MAGISTRATES AND PEOPLE IN CHRISTENDOM,**

*And elsewhere to turn from the persecuting mind, that destroys people's bodies and estates for not conforming to your religion and worship.*

*And that you may receive the mind of Christ, as the apostles did, who came to save men's lives, and not to destroy them; and to rebuke those who would destroy men's lives and estates.*

*—By George Fox*

You do not read in the old world that either Adam, Seth, Enoch, or any of those famous fathers, that did succeed each other unto Noah, did force or compel any to their religion or way of worshipping God; though it is said, 'Noah was grieved with the unrighteous conduct of the old world, who grieved God and his spirit which strove with them;' but it does not say, it strove with them, 'with carnal weapons, or jails, or imprisonments.'

And though Noah was a preacher of righteousness, we do not read he forced or compelled any, or had any such command from God.

And after the Lord God had destroyed the old ungodly world, for their ungodliness; who grieved him and his spirit.

So their destruction came by resisting the spirit of the Lord, and going from it into ungodliness; and God was just in overthrowing of them, whose spirit had striven with them long, yet he saved just Noah.



And after that he had destroyed the old world, and saved Noah and his family; we do not read that ever either Noah, or any of those who succeeded him, unto Abraham, did force or compel any to their religion, or the worshipping of their God.

Also, Abraham, Isaac, and Jacob, that did succeed each other; we never read that they did compel or force any to serve or worship God, or compel them to their ways.

And after, when the children of Israel went into Egypt, we do not read that Pharaoh did compel them to his religion, or worship, though he did oppress them several ways.

And when the Lord sent Moses to call them out of Egypt, Pharaoh, and Jannes, and Jambres withstood Moses and Aaron, and resisted Moses; yet we do not read they offered to compel them to their religion, and worship, and the Egyptian church; but they compelled them to work.

And do we not read that Abraham or Isaac, when they went into Egypt, or Abimelech's country, that either Pharaoh, or Abimelech, did compel them to conform to their religion, way, and worship.

And likewise Lot, who sojourned in Sodom, we do not read that he compelled any to his way, or religion, or that the Sodomites compelled him to their way; though he was vexed with their filthy conduct.

And likewise, when the children of Israel came out of Egypt, and received the law of God, they did not compel or force other nations to serve their God; but other nations came to them, and when their males were circumcised, they might eat of their sacrifices.

So look along from Moses to Joshua, and the Judges, and all the prophets, and the kings, wherever you can find that they did compel any nation to

serve and worship their God.

Now, the Jews, when they were taken captive, we read that Nebuchadnezzar compelled them;: but the Jews distinguished what sacrifices they were to offer, and what not, and what was called holy, and what unholy.

But you do not read that they forced other nations, to offer a sacrifice to God upon his altar by their law, and imprison them, and spoil their goods if they would not, or that they forced other nations to come and worship in their temple, or did force them to bring in their tithes, or yearly offerings; though they took tax or tribute of them.

We see after the kings in Maccabees, how several of the Jews suffered by the heathen, because they would not conform to their worship; but we do not read that the Jews compelled other nations to come to their worship, after they had conquered them, and made them tributaries.

Neither do we read, that ever any of the high priests or Levites cast any into prison, because they did not bring in their tithes into the storehouses, but it was a curse that remained upon them, as in Malachi, if they did not.

After Christ came and sent forth his disciples among the Jews, and told them not go in the way of the Gentiles, and told them, when he gave them their commission, and sent them out to preach the gospel, ‘freely you have received, freely give.’

But he said unto them, ‘whatsoever they set before you, that eat; for the laborer is worthy of his hire,’ ...

Now, they did not compel any to hear them, nor to give them food.

Christ did not compel any to hear him, or any to communicate to him; who is the Lord and master.



After Christ was risen, who gave a larger commission to his disciples, and bid them go into all nations, and preach the gospel. Christ who had died for all men, and was a propitiation for the sins of the whole world, after he had died and was risen, bids them go into all nations, 'and preach the gospel to every creature.'

Now, these apostles and ambassadors, were not to compel any to hear them, or to give them maintenance; and if they would not hear them, nor set before them meat. Christ gave them no such commission to cast them in prison, and compel them to give them maintenance; but Christ said unto them, 'he that believes is saved, and he that does not is condemned already.' And that was punishment enough to those who would not receive their message.

And those who received them, received him that sent them, and those who received a prophet, received a prophet's reward.

And those who would not receive them, they should shake off the dust of their feet as a witness against them: and that was punishment enough.

And if any would not hear his brother, as concerning practice in the church, he might take one or two more of the church, and if he would not hear them, then they were to tell it to the church; and if he would not hear the church, then he should be to them as a heathen, and as a publican; and so was cut off from being a member of Christ's heavenly body, he being the heavenly head, and that was punishment enough, they did not cast them into prison.

Christ told his disciples, when he sent them forth as sheep among wolves, (so the nations that were settled in their own way and religions, were like wolves to them), Christ told his disciples, 'they should be brought before kings and rulers, and hauled before magistrates, and put out of their synagogues, and whipped and scourged for his names' sake.'

And you may consider, that these were either heathens or Jews, by whom the disciples were to be whipped, scourged, and persecuted.

But Christ bid his disciples take no thought what to say, when they were brought before them, for it was the spirit of the Father that spoke in them, and it should be given unto them at that present hour.

So these disciples of Christ were not to study beforehand, what to preach and say to the kings, rulers, and magistrates, when they were brought before them.

Now these heathens and Jews, did whip, scourge, and imprison Christ and his disciples, and they bore it patiently.

But where did ever Christ or his disciples, whip, scourge, or imprison any, or the true church in the apostles' days, for not hearing of them, and not giving them maintenance, or spoil their goods?

But the true christians suffered the spoiling of their goods, as the apostle speaks of to the Hebrews, that were the hearers of Christ, who told them, 'that God had spoken to their fathers by the prophets,' but now in these last days, he had spoken unto us by his Son.'

So mark, God had spoken to us, that is, his church, by his Son, who is the head of it.

For God was in Christ reconciling the world unto himself, who was the first speaker to Adam and Eve in paradise, and was the speaker again to those who heard, and believed in his Son, and is now.

And now these christians that God was their speaker unto by his Son, which suffered the spoiling of their goods joyfully, and were gazing-stocks. Now those who gazed at them, and that had spoiled their goods, were the Jews, and the Gentiles, that followed their old professions, and their ways.



Yet these true christians that heard the Son, we do not read that they spoiled either Jews' or Gentiles' goods, or made them gazing-stocks.

For John the divine, said in his revelations, 'that the beast compelled all, both small and great to worship him, and to receive his mark.'

So we do not read that Christ, or John, or the apostles compelled any, but the beast.

And he said, 'that the beast that did compel, received his power from the dragon;' so did not receive it from God and Christ.

And he said, 'all worshipped the beast, but those who had their names written in the Lamb's book of life, before the foundation of the world.'

And therefore, let all that go under the name of christians and Jews, consider this; and others that make a profession of God and Christ, consider these things, and lay them to heart, and do unto all men, as you would have them do unto you; for you would not have another man compel you to that religion, which is contrary to yours, and therefore, do not you so unto them; but mind the royal law of liberty, which law is holy, just, pure, good, and righteous, and answers that of God in all, and gives liberty to the spirit of God in all.

And does not the apostle tell you, 'every man must stand and fall to his own master?' so the apostle gave liberty here, that everyone must stand or fall to him that was their master; for he that was servant of sin committed it, and the wages of it was death, and he that was the servant of God unto righteousness, and the fruits unto holiness, and their end everlasting life.

And does not the apostle say, 'that Christ was the author and finisher of faith, and whatsoever was not of faith is sin? And therefore must not all be left to their faith, which Christ is the author of? And the mystery of faith is

held in a pure conscience, then must not their consciences be free for Christ, and at liberty for the mystery of faith which is held in it, which faith, Christ the spiritual and heavenly man is the author and finisher of, who was persecuted by the Jews, and they delivered him to the Gentiles.

So, see what liberty he had among them, who suffered the contradictions of sinners.

And Christ was beaten, and spit upon, and struck, and struck, and mocked, and a crown of thorns put on his head, and reviled and blasphemed, yet did he not revenge himself, who had all power in heaven and in earth given unto him; did he or his disciples whip, buffet, scourge or imprison, or crown any with thorns? Instead he preached and proffered unto them the crown of life, and glory.

And so, follow you Christ and the apostles' examples, both in life, practice and doctrine; which is every true Christian's duty.

And does not the apostle say, 'that they had not power over any man's faith, but Jesus Christ was the author and finisher of it, and in it they were to have their liberty, and what was not of faith was sin?'

So they did not say, they had power to make them believe this or that, or to force them to a faith; but they were to look unto Jesus the author and finisher of their faith; and God opened Lydia's heart, and she believed.

So the heart must be opened by the Lord, if they are true believers, by his light and spirit.

And the gospel which is preached to every creature, which is the power of God; are not all to have their liberty in this gospel, which gospel was sent from heaven by the Holy Spirit?

So in this gospel are not all to have their liberty in the power of God?



And they were not compelled to receive it; for if they did not receive the gospel, nor obey it, the wrath of God was revealed upon them from heaven.

And if the world did not receive the gospel, which Christ sent his disciples into all nations to preach, then God would judge the world by the man Christ Jesus, according to the gospel the power of God, which had been preached to them; and God would render vengeance in flames of fire, unto all those who did not receive and obey the gospel? and that was punishment enough.

And you may read in the Revelation, what John the divine tells you, what became of the dragon, that gave power to the beast, that compelled to worship, and the whore that drank the blood of the saints, and made war with them,' does not he tell you, 'that they shall be cast into the lake of fire, that burns with brimstone, and that the whore's flesh shall be burnt? Rev 20:10,17:16.

And does not Christ tell you, that he is the seedman, 'and after the good seed was sown, the enemy sowed his tares, and those who had that sight as to discern the tares from the wheat, and saw both come up, went to the Lord, and would have had a license from him to go and pluck up the tares, but the Lord's answer was no, for fear that they plucked up the wheat also, but let them both grow together until the harvest and the harvest is the end of the world:' and then, said Christ, 'I will send my angels, who shall gather the wheat into the garner, and the tares into bundles, and cast them into the fire to be burnt.'

So you may see Christ gave no commission to men, to gather the wheat or the tares, but it was the angels' work to gather the wheat into the garner, and the tares into bundles for the fire.

And therefore, those who go to gather either, have no commission from

Christ; for he gave them a caution, 'for fear that you also gather the wheat with the tares,' and for fear that their zeal should blind them.

So men are to mind their duty, which is to love mercy and to do justly, and to walk humbly with God: and not to take the angels' work upon them, and go to reaping before the time, which is the end of the world.

And likewise when Christ sent forth some of his disciples to prepare for him, and some would not receive them; 'Lord, (said they), shall we command fire to come down from heaven to consume them, as Elias the prophet did?'

'Christ turned about, and rebuked his disciples, and told them, they did not know of what spirit they were of: and told them, he did not come to destroy men's lives, but to save them.'

So you may see here, the disciples of Christ had a zeal, and would have had fire to have come down from heaven, to have consumed those who would not receive Christ. These disciples would have been plucking up tares, but Christ rebuked them, and stopped them; and told them, 'they did not know of what spirit they were of, that would have commanded fire to come down from heaven, to have consumed those who would not receive him.'

And now do all you who have persecuted, imprisoned, and spoiled the goods of the people of God in Christendom, because they would not conform to your religion, know what spirit you are of yourselves? And those who do not know what spirit they are of themselves, must be in the blind zeal, and will be doing what Christ rebukes; and those who do not know what spirit they are of themselves, are not likely to watch for people's souls.

And people are not like to trust their bodies, much less their souls into the hand of those, who do not know what spirit they are of themselves.

And therefore, consider what spirit you and they have been of, who have persecuted, put to death, spoiled the goods, and imprisoned those who



would not conform to your way and worship; and yet call yourselves christians, and ministers of Christ.

I say, Christ who rebuked his disciples, who would have had fire to come down from heaven, upon those who would not receive him, will rebuke you also.

And as Christ told his disciples, ‘they did not know what spirit they were of;’ neither do you know what spirit you have been of; and [mark,] there were more in the apostles' desire, to have fire come down from heaven to consume those who would not receive the substance, the Lord of glory, than for you to force, imprison, persecute, banish, or put to death, or spoil the goods of such as will not receive your way, and worship, and religion, that you have set up. So, how can you but expect a greater rebuke to come upon you, who persecute and destroy those who will not receive your forms of religion and worship, when those were rebuked who would have fire to come down to destroy those who would not receive Christ, the substance and the life?

For they were told by Christ, ‘they did not know what spirit they were of,’ and that ‘he came not to destroy men's lives, but to save them.’

And therefore, consider how many men's lives have been destroyed since the apostles' days, by those who profess themselves christians in Christendom, because they would not conform to their religions and ways; those who have done so, have not known of what spirit they are of, nor followed the mind of Christ, to save men's lives; and do not know what spirit they are of, that would destroy men's lives.

So weigh and consider this, all people in the whole world, who profess God and Christ, now in this the day of your visitation.

***George Fox***

# THE PEOPLE OF GOD, IN SCORN CALLED QUAKERS, THEIR LOVE TO ALL MANKIND ASSERTED.

*For as God's love through Christ has been shed abroad in our hearts, we cannot but in the same love desire the eternal good, and the Salvation of all mankind, and would have them repent, and turn to Jesus Christ, whom God has given in his love to be their Way, Leader and Captain of their Salvation, and has tasted death for every man, and has bought them with a price, therefore, that they all might serve and live to him, and glorify God with their bodies, souls and spirits, which are the Lord's that he has made, and Christ's, who has redeemed and bought them.*

*—By George Fox*

It has often been said, 'that the people of God in scorn called Quakers, love none but themselves.'

To this I answer, such are mistaken in their judgment, and I fear it is their own conditions, for we love God that created all things, and his Son, by whom all things were made, who was conceived by the Holy Spirit, born of a virgin, who made a good confession before Pontius Pilate, who was crucified without the gates at Jerusalem, and rose the third day, and sits at the right hand of God; by whom God will judge the world according to the gospel, that is, according to the invisible power which is preached to every creature.

Secondly. We love all men and women, simply as they are men and women, and as they are God's workmanship, and so as brethren and children of Adam and Eve by generation.



Thirdly. We love them all as they come to be the sons of God by adoption, and can say, Abba Father, in the heavenly brotherly fellowship, and we are commanded to do good unto all, especially to the household of faith: for Christ commands us to love one another, and not so only, but to love enemies, and it is a mark by which his were known to be his disciples, that is by their loving each other.

And we are to pray for enemies, and our persecutors, by the command of Christ and the apostles.

‘For God has made of one blood all mankind to dwell upon the face of the earth.’ Acts 17:26.

‘And the earth is the Lord's and the fullness thereof.’

And the Lord said in Job 31, ‘all under the heavens is mine,’ who has created all to his glory; and the Lord said unto Ezekiel, ‘say unto them, as I live said the Lord God; I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn you, turn you, from your evil ways, for why will you die, oh, you house of Israel. Eze 33:11’ said the Lord; here you may see God's mind, and his love to people, which all his people are to be in, who would have people turn from their wicked ways and live. .

And further, the Lord said, ‘I desire not the death of him that dies; therefore cause one another to turn and live;’ see here the love of God to mankind, who would have them to turn and live. Eze 18:23. And so he would have all that is called Christendom, to turn to the new covenant and live, which is our desire also.

And further he said, ‘have I any desire that the wicked should die, said the Lord God? or shall he not live, if he turn from his ways?’ here you may see what the Lord's desire is, and his goodness to wicked mankind, in the same

chapter. And in Isa 1:18-20, ‘come now and let us reason together, (said the Lord), though your sins were as crimson, they shall be made white as snow, though they were as red as scarlet, they shall be as wool, if you are willing and obedient, you shall eat the good things of the land, but if you refuse and be rebellious, you shall be devoured with the sword; for the mouth of the Lord has spoken it:’ here you may see the love of God to man and woman, who would reason with man, and have him to obey and consent, and shows him the good in obeying, and shows him the judgments in disobeying.

And in Isa 45:22, ‘look unto me, and you shall be saved, said the Lord, all you ends of the earth, for I am God, and there is no other,’ So all you ends of the earth must look unto the Lord for salvation.

And Isaiah said, ‘cease you from man whose breath is in his nostrils, for wherein is he to be accounted of?’ Isa 2: 22. And therefore, all you ends of the earth must look unto the Lord for salvation, these are the words of the Lord to the ends of the earth, and to all people upon it.

And thus said the Lord, ‘I will give you for a light to the Gentiles, that you may be my salvation unto the end of the world,’ (speaking of Christ), as in Isa 49:6.

Who is the salvation to the end of the world? Christ Jesus, the covenant of light, which prophecy of Isaiah was fulfilled in Christ, of whom it is said in John 1, ‘in him was life, and the life was the light of men, and the light shined in the darkness, and the darkness comprehended it not, and John said he was not that light, but was sent to bear witness of the light, and that was the true light which lights every man that comes into the world, he was in the world, and the world was made by him, and the world knew him not,’ (namely), Christ the light, that lights every man that comes into the world, and ‘grace and truth comes by Jesus Christ, as the law came by Moses, for the grace of God which brings salvation unto all men has appeared,’ [mark,] unto all men has appeared this grace of God which brings



salvation.

Here is the general love of God to mankind, which teaches us to live soberly, ... said the apostle to the true christians, and that we should deny ungodliness and worldly lusts, and live soberly and righteously, and godly in this present world.

So this grace of God, which has appeared unto all men, was their teacher, how to live, and walk to God and man, and what to deny; I say, how to live and walk to God, which brought their salvation, and to look for the blessed hope and the appearing of the glory of the mighty God, and our Saviour Jesus Christ, 'who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.' So here is the love of God in Christ unto all mankind, Tit 2:14, to the end, which we are witnesses of, and we desire all might obey it, and not turn from it into wantonness.

And John said of Christ, 'behold the Lamb of God, that takes away the sins of the world.' So all the world is to look unto the Lamb of God, which takes away their sins, as you may see in John 1:29, and not to plead for sin to the grave, but for the Lamb that takes it away.

'For God so loved the world, that he gave his only begotten Son, that whosoever believes in him should not perish, but have everlasting life:' so here God so loved the world, that he gave his only begotten Son into the world, that he that believes in the Son has everlasting life, and he that believes not in the Son of God, shall not have life, but the wrath of God abides on him. Now here is God's love to be seen whether men believe and obey, or not, and the wrath of God abides upon him that does not believe, as in John 3:16-21.

And Jesus Christ said, 'while you have the light, believe in the light, for I am come a light into the world, that whosoever believes in me should not abide

in darkness, but have the light of life:’ now here Christ teaches how men should believe, and what to believe in, namely, the light, as in John 12 which we do, and would have all people to believe in, ‘Christ the light.’

And again, Jesus said, ‘I am the light of the world, he that follows me shall not walk in darkness, but shall have the light of life.’ So he who is the heavenly man, the Son of God, is the light of the world, and enlightens every man that comes into the world, and bids them believe in the light, whom God has given for a light, and to be his salvation to the ends of the earth. And when Christ said, he was the light of the world, the Pharisees were offended at him; as many fair talkers, and bad doers are now offended at the believers in the light, and such as have become the children of it, that bear witness to it. John 8:12.

And in Luke 2:28-31, when Simeon took Jesus in his arms, and said, ‘now, Lord, let your servant depart in peace, for mine eyes have seen your salvation, which you prepare before the face of all people, (mark, all people; here is no sect), **a light to be revealed to the Gentiles**, and the glory of your people, Israel,’ (mark), a light to be revealed to the Gentiles.

Christ is revealed to the Gentiles, who is their light to enlighten them. By which light people see their sins, and by which light people see their Saviour, Christ, who saves them from their sins, and died for their sins, and rose again for their justification.

And see Christ's own words in John 6:51, ‘I am the living bread which came down from heaven, if any man eat this bread, he shall live forever; and the bread that I will give, is my flesh, which I will give for the life of the world.’ Mark, his flesh for the life of the world; and they must eat it, if they will live forever; and here is the love of God in Christ Jesus to the world; who gives his flesh for the life of the world, and they must eat him who is the bread of life that came down from heaven, if they live. So it is not only *talking*, but it is *feeding* and *eating*, ( John 6:63 that is required, if you will have life).



Now, Christ does not say, he would give his flesh for the life of *some* of the world; but Luke 3:6 said, '*all* flesh shall see the salvation of God;' and those who see their salvation, Christ Jesus, they must come to the light that comes from him, which gives the knowledge; but if they hate this light, it does condemn them, as in John 3:20.

And in Rom 5:6, 'for (when we were yet without strength), in due time Christ died for the ungodly; for when we were enemies we were reconciled to God by the death of his Son.' Rom 5:10. And therefore people should die with Christ to sin, and have their old man crucified with him, that their old man might be destroyed; that henceforth they should not serve sin, and remain enemies. Here you may see Christ died for the ungodly, and for enemies, and not that they should live in ungodliness, but live to him that died for them: 'for Christ died, and rose again, and ascended that he might be Lord both of the dead and of the living:' therefore, none are to live to themselves, but unto the Lord; and this should be all true Christian's living and dying in the Lord. Rom 14:9.

'For as in Adam all died, even so in Christ *all* be made alive.' 1 Cor 15:22. Here is God's love to all mankind, who are made alive by Christ Jesus; for as it is written, 'the first Adam was made a living soul, the second Adam a quickening spirit;' the first Adam was of the earth earthly, the second Adam the Lord from heaven.'

And the apostle said, in 2 Cor 5:14-15, 'for the love of Christ constrains us because we thus judge, that if one died for *all*, then were all dead, and he died for all, (namely, Christ, said the apostle), that they which live should not henceforth live unto themselves, [mark, not live unto themselves,] but live unto him (namely, Christ), who died for them, and rose again:' here is the love of God to mankind in Christ Jesus, which we bear witness to, who died for all, for sinners and enemies, that henceforth they should not live unto themselves, but unto Christ, that died for them.

{What does it mean to live *unto Christ*? It means to first crucify your selfish, sinful nature; to enter union with Christ; and then obey his thoughts, supplied words, and prompted deeds. It means to *do his will on earth as the angels do his will in heaven.* }

And in Col 1:23, to the end, the apostle said to the saints, ‘if you continue grounded and established in faith, and not be moved away from the hope of the gospel, of which you have heard, which has been preached to *every* creature under heaven.’ Mark 16:15.

And the apostle said, ‘the gospel of Christ is the power of God unto salvation to *everyone* that believes, to the Jew first, and also to the Greek,’ as in Rom 1:16. So mark, this gospel is preached to every creature under heaven, this joyful news and glad tidings. So here the apostle makes no sects; here is God's love in the gospel of Christ Jesus to every creature under heaven, and the apostles preach Christ Jesus and his gospel, ‘admonishing every man, and teaching every man, [mark, *every* man,] in all wisdom, that we may present *every* man perfect in Christ Jesus;’ and this we desire all people may come to witness with us.

Now all the imperfection is out of Christ Jesus, in the devil, and Adam in the fall; and the perfection is in Christ Jesus, that never fell. Here was their general ministry in the love of God in Christ Jesus, and so is ours, and to present all perfect in Christ.

For, ‘Christ also has once suffered for sins, the just for the unjust, that he might bring us unto God,’ [mark, that he might bring us unto God,] and ‘Christ was put to death concerning the flesh, (not as he was God), but was quickened in the spirit.’ 1 Pet 3:18. ‘And he is the reconciliation for our sins, (namely, Christ), and not for our sins only, but for the sins of the whole world;’ [mark, for the sins of the whole world,] ‘and he that said he abides in Christ, ought even so to walk as he walks.’ 1 John 2:6. For he has left us an



example, not only to talk of him, but to walk after him, and follow him [to follow him is to listen, hear, and obey].

And the apostle said, 'therefore we labor and suffer reproach because we trust in the living God, who is the Saviour of all men, especially of those that believe; these things, (said he to Timothy), command and teach,' 1 Tim 4:10-11, which we [the early Quakers] do by the same power and spirit.

And the apostle said, in Heb 2:9, 'but we see Jesus crowned with glory and honor, which was made a little lower than the angels, for the sufferings of death, that he by God's grace should taste death for every man, that he might destroy through death him that has the power of death, that is the devil.' Heb 2:14. So here is the love of God in giving his Son, who tasted death for all men, who said, 'he had power to lay down his life; and power to take it up again.' And those who say Christ did not taste death for every man, are the sect-makers and sectaries among people, and are contrary to the apostles', Christ's, and his prophets' doctrine.

And in 1 Pet 2:17, Peter said to the christians, 'honor all men, love the brotherhood, fear God, honor the king ' for God has honored all men in giving his Son, a light, and to be his salvation to the ends of the earth, and to enlighten all men; and his grace has appeared to all men, which brings salvation [grace to all men, but not salvation to all], and he has died for all men, and tasted death for all men; and God desires not the death of any man, but would have them to turn to him. If God has so honored all men, in giving his Son to be a Mediator, and a Redeemer, and purchaser with his blood of men and women out of sin and evil, we are to honor all men as men, because they are God's creation and workmanship, who made them in his image, though they lost it; and all those who are renewed into it again, are renewed by Jesus Christ. So we are to have all men in esteem, and honor all men, and not to curse nor hate any man; and we are to love the brotherhood, such as are disciples and learners of Christ Jesus, and followers of him, who are in the brotherly fellowship, which is in the Holy

Spirit, which the apostles were in. The fellowship is in the spirit, and the unity, which is the bond of peace, yes, even the bond of the Prince of princes' peace, which is the duty of every true christian to keep, as also to fear God, and honor the king. Now none can honor the king, but who fear God; those who fear God must depart from sin and evil for those who do not depart from sin and evil, do not fear God, who keeps their hearts clean, and is the beginning of God's wisdom from above. Those who do not depart from evil, but live in it, dishonor both God and the king, and their own bodies, which are God's workmanship, and so dishonor God their Creator, and Christ their Saviour and Redeemer.

And the apostle said, in 1 Tim 2:1, 'I exhort, therefore, that first of all, supplications, prayers, intercessions and giving of thanks be made for all men, [mark, for all men.] So here in their prayers, and supplications and intercessions they are to make no sect, but that all men must be prayed for; and prayers, supplications, and intercessions, and thanks must be made for kings and for all who are in authority; [mark, for all who are in authority]. Again, here is no sect made, but a universal, general prayer, 'that we may lead a quiet and a peaceable life under them in all godliness and honesty;' [mark, in all godliness and honesty;] for this is good and acceptable in the sight of God our Saviour, who wills 'that all men should be saved, and come to the knowledge of the truth,' and that is by the light of Christ Jesus, that shines in the heart; mark, this is God's will and mind, that 'all men should be saved, and come to the knowledge of the truth; for there is one God, and one Mediator between God and man, which is the man Christ Jesus;' [mark, the man Christ Jesus,] 'who gave a ransom for all men, to be testified in due time;' [mark, for all men, to be testified in due time.] Again, here is no sect made, nor any excluded, therefore as he gave himself a ransom for all men; and the will of God is, that all men should be saved, and come to the knowledge of the truth; and therefore, prayers, and supplications, and intercessions, and giving of thanks must be made for all men, and for kings, and all that be in authority, that we may lead a quiet and a peaceable life under them in all godliness and honesty, Amen.



‘And those who have the mind of Christ do this, and know the common faith and the common salvation.’ Jude 1:3. And this common faith and common salvation the saints were earnestly to contend for, which Christ their Saviour is the author of, which we do contend for this day against all opposers.

And all that have the mind of Christ, own this; for the apostle said, ‘we have the mind of Christ, 1 Cor 2:16;’ we the church, disciples and true christians; and also the apostle said, ‘let the same mind be in you as was in Christ Jesus,’ Phil 2:5; and then the same mind will own his words and doctrine, which he spoke, and as the apostles spoke.

But all of you who say that Christ has not tasted death for every man, and has not given himself a ransom for all men; and say, that he has not enlightened every man that comes into the world, the heavenly man with his heavenly light, the spiritual man with his divine and spiritual light; and that his grace has not appeared to all men, which brings salvation, which is the saints' teacher; and that Christ has not died for all men, and is not a propitiation for the sins of the whole world, but for the saints only, or the world of believers, as you call them; you are the makers of sects and schisms, and in your vain thoughts imagine Christ died only for your own sects, and that God has ordained of old the greatest part of mankind for hell. You are of another mind than the apostles, who said, ‘Christ died for all, and tasted death for every man, and would have all men to be saved, and come to the knowledge of the truth,’ and therefore, supplications and prayers must be made for all men; and you must love enemies as well as friends; and the Lord desires not the death of the sinner, but rather that he might turn and live; and Christ is the Saviour of all men, especially of those who believe. You are of another mind and spirit than the prophets, and Christ, and the apostles were of, that say, Christ did not die for all men, and tasted death for every man, and gave himself a ransom for all men; and God would have all men to be saved, and come to the knowledge of the truth; and the manifestation of the spirit of God is given to every man to profit withal, (1

Cor 12:7) mark, every man; and you who are against this, are the sect-makers, and have not the mind of the apostle; and this doctrine of Christ and the apostles we preach and teach, and bear witness to against all the opposers and sect-makers whatsoever.

And the apostle said, 'but he that understands according to sobriety, as God has dealt to every man the measure of faith, Rom 12:3;' [mark, as God has dealt to every man the measure of faith], so he is the dealer; for it is his gift; for faith is the gift of God, which Christ is the author of, and not man, by which every man should walk, by that faith which God has dealt to him by Christ Jesus, the author and finisher. 'For of him (namely, God), and through him, and for him are all things; to him be glory for ever, Amen.' Rom 11:36.

So your directory and church-faith, as you call it, may lie and mould, for we understand according to sobriety, that as God has dealt to every man the measure of faith, his gift, so he is to walk by, in which he pleases God through Christ Jesus, whom all christians must look unto, Jesus, who is the author of their faith, and finisher of it, who is the author of ours, glory to God forever; and the wise man's eye is in his head, Christ Jesus, who is the head of all, who bruises the serpent's head, that led men from God, and has been between men and God; and he that does this, leads man again to God (namely, Christ), who is the true baptizer, who baptizes with fire and with the Holy Spirit, whose fan is in his hand, and he will cleanse his floor, the floor of your hearts, and will gather his wheat into his garner, but will burn up the chaff with unquenchable fire; and those who know this baptizer, (namely, Christ), are the true christians, and will never plead for the chaff, their body of death and sin to the grave; for when Christ sets fire in your hearts and minds, that never shall be quenched until the chaff is burnt up; such will not plead for the chaff, but for Christ and his baptism, which we own, and would have all people come to. For in the time of the law things were to pass through the fire and water, to be made clean; so you must pass through Christ's fire and water, which purifies and washes, before you will



be clean to enter into his holy kingdom, and know his baptism, as in Luke 3:16-17. For Simon Magus may go into the outward water,\* and yet not come to Christ's baptism, and think he can buy the gift of God for money, which was judged by the apostle, and by all that be in the same spirit.

{**Simon the magician *believed and was baptized.*** He tried to buy the power of laying on of hands. Acts 8:13-18. Peter said to him, "Repent therefore of your wickedness, and pray God, if perhaps the thought of your heart may be forgiven you. For I perceive that **you are in the gall of bitterness, and the bond of iniquity.**" Acts 8:22.

You must pass through Christ's fire and water; but the water is an inward water that washes the inside and outside of a man - it is **the water of the word, not the water baptism of John:** Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it [the church of believers] with the **washing of water by the word.** Eph 5:25-26. }

And this is the one baptism, 'for by one spirit we, (the true church), are all baptized into one body, whether we be Jews or Gentiles, bond or free, and have been all made to drink into one spirit' 1 Cor 12:13; and for want of this spirit's baptizing of you, and you drinking into it, there are so many bodies and sects in Christendom, and so many baptisms and ways, and so do not drink all into one spirit, in which the unity and fellowship and the bond of the Prince of princes' peace is, which we say all true christians are bound to keep, and then they will seek the good of all men, and the peace of all men; let them be of several sects formerly, yet by one spirit they are all baptized into one body, as they come to the spirit then they drink into one spirit, then here is fellowship in the one spirit.

So all christians are to endeavor to keep the unity of the spirit in the bond of

peace.

{In 1456, before the Bible was printed, there were far less than 100 sects in Christendom. Five hundred years of studying the Bible later, there are 41,000 sects. It is man's fleshly mind, rather than the Holy Spirit, that controls learning from Bible study; for **the Holy Spirit's purpose is to have oneness of faith**; yet there are 41,000 sects in Christendom, each with a different set of beliefs in what the Bible really means. This is massive evidence that **studying the Bible creates the opposite of what the Holy Spirit desires**, (one faith) and does not result in truth. Instead of Bible study, we need to be taught directly by the Holy Spirit [by listening] who desires and **promises to teach us all things**. John 14:26. Only words heard, spoken from Christ within your heart, give an increase in life: It is the Spirit who gives life; the flesh profits nothing. **The words that I speak to you are spirit, and they are life-giving**. John 6:63.}

Here is one body, and one spirit, even as you are called into one hope of your vocation; 'there is one Lord, one faith, one baptism, and one God, and one Father of all, which is above all, and through all, [mark,] and in you **all**,' Eph 4:5-6, know him **there** searching your hearts, and find him **there** trying your minds and hearts ; incline your ears, and give ear to him **there**,\* who will render to everyone of you according to your words and works whether they be good or evil.

\*{you will find him **in your heart**. Christ in you, the hope of glory, Col 1:27. Do you not know yourself, that Jesus Christ is in you - unless you are reprobates [tested, rejected]? 2 Cor 13:5. God is in your heart, Christ is in your heart, the Word is in your heart, the kingdom is in your heart. There is where you will find God; there is where the things of God are revealed in a man. Do not believe them, when they tell you Christ is here, or there; you



will find him in you, eager to teach you, eager to love you, eager to save you from your sins, eager to make you part of himself, in union with God, a new creature, with the love of God perfected in you.}

And therefore, quench not, nor vex, nor grieve his good spirit, nor rebel against the good spirit which God has given to you to instruct you, and to profit withal, nor turn the grace of God into a license for immorality, which grace would teach you, and bring your salvation; neither walk despitefully against the spirit of grace; neither despise prophecy, which is an office in the church; neither hate the light of Christ, (for fear that it be your condemnation), which you should believe in, and become children of.

And in 1 Cor 8:6, ‘unto us, (namely, the christians), there is but one God, which is the Father, of whom are all things, [mark, all things,] and we in him, [mark in him,] (namely, the Father, of whom are all things), and one Lord Jesus Christ, by whom are all things, [mark by whom are all things,] and we by him, (namely, by Christ), of whom is named the whole family in heaven and earth, and so that Christ may dwell in your hearts by faith, and that you may be strengthened by his spirit in your inward man.’ Eph 3:15-16.

And do not resist the Holy Spirit, as the outside professing Jews did, and the stiff-necked and uncircumcised in hearts and ears, as it is to be feared too many of those called christians do now, Acts 7:51, for those who do resist the Holy Spirit, resist that in which they should have fellowship, and pray in; and those who resist the Holy Spirit, resist what Christ sends to lead the saints into all truth by, and shows them things to come, and ‘takes of mine, (says Christ), and gives unto you;’ and those who resist this, resist their leader, and their minister, and their reprove; and this ‘Comforter, the spirit of truth, shall reprove the world of sin, and of their righteousness, which is not Christ's, and of their judgment, which is not of the Holy Spirit, John 14:26,16:7-8, and therefore must the world leave their sin, righteousness and judgment, and turn at the reproof of the Holy Spirit, which Christ

prayed unto the Father that he would send, and should abide with his disciples forever; and he did, and has sent him, the Holy Spirit, the Comforter, that leads into all truth, in which Holy Spirit is our fellowship, which fellowship we would have all, that are called christians, to come into with us.

And see what the apostles said to the Colossians, he tells them, Col 2:10-11, ‘they were complete in Christ, the head of all principalities and powers, in whom also you are circumcised with the circumcision made without hands, by putting off the sinful body of the flesh, by the circumcision of Christ;’ which we are witnesses of, and would have all come to, which they must do, before they go to the grave, or never.

Now this was so among the true christians; but all you who plead for the sinful body of the flesh to the grave, deny the circumcision of Christ.

And further, the apostle said, ‘seeing you have put off the old man with his works, and have put on the new man, which is renewed in knowledge after the image of him (namely, God), that created him; where is neither Greek, nor Jew, circumcision, or uncircumcision, Barbarian, Scythian, bond, nor free, but Christ is all, and in all. Col 3:9-11. Mark this, you so-called christians; for this is a high state.

So all those who plead for the old man with his works to the grave, are of another mind and spirit than the apostles were in, and preach another doctrine; and there you may see these true christians had put off the old man before they went to the grave, and put on the new, and were renewed in knowledge after the image of God that created them; and this work must all the true christians know while they are upon the earth, which we witness, and desire all might come to know and do the same.

And the apostle James in his general epistle to the church, speaking of the tongue, that unruly member, which is full of deadly poison, ‘therewith bless



we God, even the Father, therewith curse we men, which are made after the similitude of God.' James 3:8-9.

And now all Christendom consider this, if you bless God, and curse men that are made after the similitude of God, or curse his works and his workmanship, and curse what he has made and created after his own similitude; and therefore that evil tongue and unruly member, which is full of poison, you must have power over and bridle, else your religion is vain; for it must not do so, to curse the Creator's workmanship after his own image; for that proceeds from the wisdom below, and not from what is above, as you may see in James 3, and therefore you must love, and honor, and pray for all men, and not curse them; seeing Christ has tasted death for all men, therefore, 'bless and curse not,' and obey his doctrine who is the Saviour of all men, and especially of those who believe, who would have all men to be saved, and to come to the knowledge of the truth, namely, Christ, who is the way, the truth, and the life.

And as Peter said, 'I perceive God is no respecter of persons, but in every nation, he who fears God and works righteousness is accepted by him.' Acts 10:34-35. So God being no respecter of persons, but accepts all that fear him and work righteousness; therefore, all people are to fear God, and depart from evil, and from all unrighteousness, if they are to be accepted by God; and their not fearing God, and not working righteousness, is what makes them unacceptable with him.

And Peter further said, 'you know the word that God has sent to the children of Israel, preaching peace by Jesus Christ, who is Lord of all;' [mark, of *all*: ] so there is no peace with God, except by Jesus Christ.

And, 'the gospel, which is preached to every creature under heaven;' and Christ's ministers were to go into all nations, to preach the gospel of Christ; then the gospel was preached to the stock of Ham, the stock of Ishmael, and the stock of Esau. For, 'Christ died for all men, and tasted death for every

man;’ and here is God's love, in sending his Son, that died for all men; and God's and Christ's love, in sending his ministers to preach the gospel to all men, that they might know the heavenly riches, and their inheritance of the same by Christ Jesus; for God's heavenly sun has shined upon the just and the unjust, for their eternal good, as the natural Son does for their outward good; and enlightens all, that all might believe in the light, and through it receive God's love and favor, and those who do not are condemned by it; and the wrath of God abides upon those who reject his love. So we, and all who have the mind of Christ, our love is unto all men for their outward and eternal good, though we are hated by them for it, as their forefathers hated the prophets, Christ, and the apostles for their love and good will towards them.

And are not a great part in Christendom saying with Pilate, that crucified Christ, ‘what is truth?’ John 18:38. though they are bred up at schools, and think themselves to be wise men as Pilate was, who understood the Jews' law and the Romans', and had his Latin, Greek, and Hebrew, to set over Christ when he was crucified; but Christ is risen a-top of it, and the truth is Christ, who enlightens you, and **you must find it [Christ] in your inward parts**. Christ said, ‘I am the way, the truth, and the life;’ but the wise professing Jews would not receive him, nor believe in him then, though they had the scriptures; and they confessed he was to come, as the professors now, who profess he has come, yet will not believe in the light, but with literal learned Pilate say, ‘what is truth?’ though Christ said, ‘I am the way, the truth, and the life, and no man comes to the Father but by me;’ and yet people that call themselves christians, will say, ‘there are so many sects in the world, we do not know which to follow; Oh! that we did know the truth:’ to which we say, have you been learning all this while, and do not yet know the truth? Indeed there are teachers that have the form of godliness, and deny the power, that are always teaching, that they may be always paying of them, and leading people that are never able to come to the knowledge of the truth, (namely, Christ, the way, the truth, and the life.) For, ‘to know God and Jesus Christ, is eternal life;’ but to talk of God and



Jesus Christ is not eternal life; and what gives people the knowledge of the glory of God in the face of Jesus Christ, is the light that shines in their hearts, which Christ has enlightened them withal. Here is the love of God in Christ Jesus to them all, to enlighten them all; and here is our love to all mankind, in desiring and inviting them to turn from the darkness to the light, and to believe in the light, that they may become children of the light, and so to look unto Jesus Christ, the author and finisher of their faith, who has died for their sins, and is risen again for their justification, and sits at the right hand of God. For by him, namely, Christ, all things in heaven and in earth are reconciled in one; and 'God was in Christ reconciling the world unto himself.' So we cannot but in love beseech all to receive Christ Jesus, the light, the life, and truth, that by him you may be reconciled unto God, who will lead you out of old Adam, and destroy the devil and his works, who has separated you from God. As everyone has received Christ Jesus, so walk in him, who is the new and living way, who is over all the old and dead ways, who is the rock of ages, and the foundation of many generations, and is our rock and our foundation in this our age and generation, who bruises the serpent's head, who is the first and last, who is the love of God to mankind; glory to God forever.

***George Fox***

## **Concerning Revelation, Prophecy, Measure, and Rule; and the Inspiration and Sufficiency of the Spirit. [To Those Who Deny Revelation Still Occurs Today]**

*So the letter-professing and learned Christians and Jews must do God's Will, if they will know Christ's Doctrine; and that must be done by the same Spirit as the Apostles were in, that through it they may mortify the deeds of the flesh, and take up the Cross daily, and follow Christ (and deny themselves), who reveals the Father to them, if they will know Him or his*

*Doctrine, that did the Will of God.*

*—By G. F.*

Now unto all you who cry so much against revelation, that go under the name of christians, hear what Christ Jesus said in Mat 11:27 and in Luke 10:22, ‘all things are given unto me of my Father; no man knows the Son, but the Father; neither does any man know the Father but the Son, and he to whom the Son chooses to reveal him.’

{Fox makes a critical point in his opening paragraph and his closing paragraph of this writing. To know the Father, or the Son, the Son must reveal him. Revelation comes from the Holy Spirit; and the only persons, to whom the Father or Son are revealed, are those who are obedient to the commands of the Spirit of God, and thereby receive the Holy Spirit. Acts 5:32. To be obedient, you must first hear; to hear, you must listen; to listen, you must be quiet and wait; to be quiet and wait, is to seek God. **Blessed is the man who hears me, watching daily** at my gates, waiting at the posts of my doors. Proverbs 8:34, Luke 11:28.

If you have been taught that the Bible is the final word of God and is a closed book, you desperately need to read this. No where in the Bible is such a final claim stated; it is the invention of men who cannot hear and only know what they read, but even that, they cannot properly understand without revelation from the Lord. Men incorrectly interpret the warning about adding to the prophecy of the Book of Revelation, (the entire Bible is not a book of prophecy), to mean that no more revelations from God were to come. Thousands on the earth today witness revelation from God, and if you humbly get quiet to wait and listen, you too will experience revelation — unless you are preaching, teaching, or witnessing without the Holy Spirit's explicit authorization and



command.}

Now here it is clear by Christ's own words, you who deny revelation, do not know the Son nor the Father; for 'no man knows the Son but the Father, [mark, no man,] neither does any man know the Father, but the Son, and he **to whom the Son reveals him.**' So it is clear the Son must reveal himself and his Father to people, if they know them, and they are not known but by revelation; and those who deny revelation, deny what reveals both Son and Father.

And therefore, take heed you wicked ones, that deny revelation; for it is said in Job 20:27, 'the heaven shall reveal his iniquity, and the earth shall rise up against him.' And therefore, take heed, for fear that the heaven reveals your iniquity, and the earth rises up against you, who deny revelation.

And it is said in Jer 33:6, 'Behold, I will bring them health and healing, and I will cure them (namely Jerusalem); and will reveal to them the abundance of peace and truth.' Now this healing, and this health, and this abundance of peace and truth has been revealed by the Lord and has given unto us, blessed be his name forever; and you will lack it, you who deny revelation.

And you who deny God's revelation, deprive yourselves of this peace and truth, healing and health, though you have the form of godliness and deny the power and spirit that should reveal.

And Nebuchadnezzar, he did not deny revelation, though a heathen; but acknowledges Daniel's revelation, and acknowledged the God of truth, and that He was the revealer of secrets. Are you not darker than Nebuchadnezzar, you who profess yourselves christians, and you deny revelations these days, and you who would limit the Son and God, and say, that 'there is no revelation to be looked for now these days?' If so, then there is no looking for the knowledge of God now these days; for there is no knowledge of him, except as the Son *reveals* him, who is the same today as

yesterday, and so forever; and is known by revelation now, as formerly, **which we witness.**

And the apostle Paul, did not preach Christ until the Son was revealed in him, Gal 1:15-16, where he said, 'it pleased God to separate him from his mother's womb, and call him by his grace, to reveal his Son in him, that he might preach him.' So all of you who deny revelation, you are preaching before the Son of God is revealed in you to preach him. And so, 'he that has not the Son, has not life,' said the apostle John. And 'Do you not know yourself, that Jesus Christ is in you - unless you are reprobates [tested, rejected]?', says Paul; and tells them 'examine themselves,' in 2 Cor 13:5, and **this revelation we witness.**

And whereas, you may object and say, 'secret things belong to the Lord, but the things revealed belong to us,' &c.

But you must see what thing is revealed to you, and to your children; for was not the law revealed to Moses? And did not the Jews by the spirit of God understand it, and knew it so? The Lord revealed himself to David, 2 Sam 7:27, and the Lord revealed himself to Samuel, as in 1 Sam 3:21, and is not God the same, and does he not change?

And in Isa 40:5, he said, 'the glory of the Lord shall be revealed, and all flesh shall see it together, the mouth of the Lord has spoken it.' [Mark,] all flesh shall see this revelation. And you who deny revelation, how can you see this glory of the Lord without revelation, which the mouth of the Lord has spoken? [mark,] 'the glory of the Lord shall be revealed;' future tense; and those who see this glory of the Lord, must know it by revelation, as the Lord has spoken, and **which we witness.**

And in Isa 53:1, 'who has believed our report? and to whom is the arm of the Lord revealed?' now, can any know the arm of the Lord, and believe that report of him, but as it is revealed; and as it is revealed, they will know the



powerful arm of the Lord, **which we witness.**

And in John 12:38, where was the fulfilling of the prophet Isaiah's prophecy, who said, 'Lord who has believed our report?' therefore, it is said, 'he has blinded their eyes, and hardened their hearts.' And therefore, are not your hearts hardened, and your eyes blinded, who deny the revelation of the Son of God? And your belief is but like the Pharisees in the letter, who stand against the revelation of the Son of God, who is the foundation, and the rock of this age, as of the former ages.

And in Isa 56:1, 'thus said the Lord, keep you judgment, and do justice, for my salvation is soon to come, and my righteousness to be revealed;' [mark, to be revealed.] Now, can any know God's salvation, or his righteousness, unless it is by the revelation of the Son? (Christ said, 'they cannot,') and those who do know salvation, and the righteousness revealed must keep judgment and do justice; and those who do not, will deny revelation, and true judgment and justice.

And Christ said, in Mat 10:26, 'there is nothing covered that shall not be revealed, nor hidden that shall not be known.' Now, are not all things covered and hidden unto you until they be revealed? [mark, revealed.] And how do you know anything, except by revelation? For, are not all things covered and hidden from you, before they are revealed? And in this we witness Christ has the glory, who reveals himself and the Father; and those who deny revelation, know nothing as they ought to know, but follow their own spirits, and see nothing,

And does not the apostle say, in 1 Cor 2:9-10, 'the things which eye has not seen, nor ear heard, neither came it into man's heart, which God has prepared for those who love him; but God has revealed them unto us by his spirit.' Therefore, can you know anything of the things of God, which God has prepared for those who love him, which can neither be seen nor heard, unless it is by the revelation of God's spirit?

And the apostle (moreover) said, 'no man knows the things of God, except by the spirit of God.' [Mark,] no man knows the things of God, but by the spirit of God, which was in the apostles, which revealed the things of God to them, which now also must reveal the things of God to people, if they know them, which we witness.

And are not you the ministers of the letter only, who deny the revelation of the spirit of God, that the apostles were in, to be expected now a-days? therefore, you will never know the things of God, but by his spirit of revelation, no man of you all.

See 1 Cor 2:14, 'for the natural man perceives not the things of God, they are foolishness to him, neither can he know them, because they are spiritually discerned.' And [mark,] that spiritual discerning must be with the spirit that reveals them, which was that the apostle was in, and we witness; and you say, 'you have it not, and it must not be looked for these days.'

And Christ said, in Mat 11:25-26, and in Luke 10:21, 'I thank thee, O Father, Lord God of heaven and earth, because you have hidden these things from the wise, learned men of understanding, and has revealed them unto babes, even so Father because it so pleases thee.' Is it not so now? Is not the revelation of the Son hidden from the wise, and the learned, and men of understanding? Don't many of them make a mockery of it? But Jesus rejoiced in spirit, and thanks God for this revelation, as you may see in Luke, which he had revealed to babes, who were the learners of him; and he does the same still, though it is hidden from your eyes; and we and many babes can praise God for this revelation of his Son in us, though many of you make a mockery at it.

And in Mat 16:16-17, Peter said, 'you are the Christ, the Son of the living God. Jesus answered and said unto him, blessed are you Simon the son of Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven.' [Mark,] flesh and blood had not revealed, that Jesus Christ was



the Son of God, unto Peter, but the Father, who is in heaven.

And you who deny revelation these days, can any of you know Jesus Christ, the Son of the living God, without the Son or the Father revealing him, who is in heaven? No, and if you say yes, are not you those who are thieves and robbers, and climb up another way than by the door Christ? for Christ tells you, 'no man knows the Father, except by revelation,' and is not all your talking about Christ, only your imagination, and the revelation of flesh and blood, who deny the revelation of the Son of God by his spirit.

And in Luke 2:26, Simeon was a just man, and waited for the consolation of Israel, and the Holy Spirit was upon him, and the revelation was given him of the Holy Spirit, that he should not see death before he had seen the Lord Jesus Christ, which revelation was fulfilled in the same chapter.

And now can any see the Lord Jesus Christ, except by the revelation of the Holy Spirit? Or can any call him Lord, but by the Holy Spirit.

Now the Pharisees had the scriptures of the Old Testament, as you have of the New Testament. These wise learned men, who had their Hebrew, Greek, and Latin, who made a great talk that Christ was to come then, as you do now, that he has come, but it is clear, as Christ said, neither you nor any others can know him, but by revelation, as Peter, and Paul, and Simeon knew him by revelation, and the rest of the disciples, whom Christ calls babes. No, further, in Luke 2:32, Simeon said, speaking of Christ, that 'he was a light to be revealed to the Gentiles, and the glory of my people, Israel.'

And now mark, all you who stumble so much about Christ, the light, which lights everyone that comes into the world, who is the glory of Israel; it seems Christ the light is not revealed to you, your darkness cannot comprehend it, which we witness and believe in, and see this glory of Israel, and so have become children of the light. So you are those who stumble at the light at noonday, and at revelation, for all your learning and knowledge of tongues,

wisdom, and understanding; this light to be revealed to the Gentiles you stumble at, which is revealed, we witness, blessed be the Lord forever, namely, Christ Jesus, the light, who enlightens every man that comes into the world.

And you may see Christ was revealed to old Hannah the prophetess, when she was eighty-four years old, and she confessed Christ, and spoke of him to all who looked for redemption in Jerusalem.'

And in Luke 17:30, 'In the day when the Son of man shall be revealed (namely), from heaven.' And in 2 Thes 1:7-8, 'when the Lord Jesus Christ shall be revealed from heaven with his mighty angels in flaming fire, rendering vengeance unto those who know not God, and which obey not the gospel of our Lord Jesus Christ, which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be made marvelous in all those who believe.' Now you who deny revelation, and say revelation is ceased, and must not be looked forth these days, consider this: the revelation of Jesus from heaven in flaming fire, rendering vengeance upon all those who know not God, and obey not his gospel, the power of God: and Christ tells you, that you do not know God nor the Son, but by revelation, therefore, consider what a condition you are in; for in the days of Christ in his flesh, he was known by revelation; and after his resurrection and coming again, it is by revelation that he is known, as you may read, 2 Thes 1:7, and Luke 17:30. And the apostle said, in Rom 1:17, 'the righteousness of God is revealed from faith to faith, as it is written, the just shall live by faith; for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, which hold the truth in unrighteousness.' Now you who deny revelation, and say that revelation is ceased these days, you cannot know the righteousness of God, which is revealed from faith to faith; neither can you know the true faith by which the just lives, but by revelation, then you are not like to preach it, which we witness.



And do not you think you must know the wrath of God, revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness? and what do you hold the truth of the prophets and Christ, and the apostles in, but in unrighteousness? who say, you have not the same power and spirit which the prophets and apostles had, be sure this revelation of his wrath will come upon you.

And in Rom 8:18, 'I count the afflictions of this present time are not worthy of the glory which shall be revealed in us.' Now mark, this glory was to be revealed, which was not then revealed, but it shall be revealed; therefore, can you are partakers of any of this glory, but by revelation? For the fervent desire of the creation waits for when the Sons of God should be revealed. Now mark, does anyone know this state of the Son of God, except by the revelation of God? If you say you do, you know it by another spirit and way than the apostles did, which cannot be the true birth, but the birth born of the flesh, which will persecute him that is born of the spirit, of which we have felt sufficiently.

And in 1 Cor 3:13, hear you who deny revelation, what the apostle said, 'every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is;' and do you think you can deny this revelation by fire? That fire will try every man's work of what sort it is: this day and revelation by fire has not yet come to you who deny revelation, (for your works have not been so tried), which day will come.

And 1 Cor 14:29-30, 'let the prophets speak, two or three, and let the other judge, and if anything be revealed to another that sits by, let the first hold his peace.' Now this was the order in the church of Christ. Now you who deny revelation, which is an office here in the church, that people should speak, or preach, or prophesy one after another what was revealed unto them, as the apostle did and exhorted to, another should hold his peace, this would be counted disorder among you who deny revelation. So you speak

and preach what was revealed to others, and not to yourselves, so are not you as those who used their tongues, and said, 'thus said the Lord,' whom the Lord never spoke unto, but reproves such.

And the apostle said, in Gal 3:23, 'but before faith came, we were kept under the law, and shut up unto the faith which should afterwards be revealed.' Mark, you who deny revelation these days, are not you shut up? Can you have any true faith, but by the revelation of Christ, who is the author and finisher of faith? For does not the apostle say, that they themselves were shut up under the law, and until the faith that should be afterwards revealed; and who reveals this faith? Is it not Christ, who is the author and finisher of it? Therefore has any one any true faith but by revelation, according to the apostle's doctrine? Which faith by revelation, we witness to the glory of Christ.

And the apostle said in Eph 3:3,5, 'that God by revelation has showed this mystery unto me, which in other ages was not opened unto the sons of men, as it is now revealed unto the holy apostles and prophets by the spirit.' Here you may see again, what was revealed to the prophets and apostles by the spirit of God, they declared, which was not opened to the sons of men before, but opened by the revelation of the spirit to them; here the apostle owns Christ's words, that the Father and the Son are known by revelation. And you who deny revelation these days, follow your own spirits, and see nothing, like the false prophets of old, and follow not the spirit that revealed that mystery to the apostles, nor Christ, who does reveal himself and the Father.

And in 2 Thes 2:3-4, it is said, 'and that man of sin be revealed, even the son of perdition, that exalts himself above all that is called God, and sits in the temple of God: and now you know what withholds, that he might be revealed in his time, and then shall the wicked man be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' Now here the apostle tells them, this revelation



was to come, and this destruction upon this son of perdition, who sat in the temple of God, and exalts himself above all that is called God. What temple of God is this, do you think? Look within where this man sits. Are not the saints the temples of God, who own revelation? But does he not sit in your temples, and make you deny this revelation? The son of perdition who sits in your temple, and makes you deny the revelation of the son of God there; and exalts himself above all that is called God, and to deny his revelation in you; and tells you revelation is ceased, and you must look for no such thing in your age; and sits enthroned here until he is taken out of the way. And can any one know this man of sin, the son of perdition, (that is exalted above all that is called God, and sits in his temple), but by the revelation of God's spirit, as the apostle was in? for the apostle said, 'what may be known of God, is manifest in them.' Rom 1:19.

And the apostle said, then shall the wicked man be revealed, whom God shall consume with the spirit of his mouth, and shall abolish with the brightness of his coming. Do you think that this man of sin in you, will let you own this revelation of God to consume him? No, the apostle said, 'let no man deceive you by any means; for that day shall not come unless there is first a departing, and that man of sin is revealed, the son of perdition.'

So you who deny any revelation to be these days, do not you deceive people of that day, by denying the revelation of the son of perdition, and the revelation of the Son of God? but that day of revelation has come, blessed be the Lord that he is revealed, and you who deny revelation are discovered. So it is plain, by the apostle's words, that you can neither know the things of God, nor Christ, nor the man of sin, but by revelation; now consider what condition you are in, who say, there is no revelation to be looked for these days.

And Peter said, 1 Pet 1:5, 'you are kept by the power of God through faith unto salvation, which is ready to be revealed in the last time.' Now, consider, you who deny revelation; do not you deny the faith and salvation to those

who are kept by the power of God through faith, which was to be revealed in the last time? Do any know faith or salvation, except by revelation, as it is revealed in this our age, to as many as wait for his appearance? And the apostle, speaking of Christ, and of some searching the scriptures, when or what time the spirit which testified of Christ, which was in them, should declare the sufferings that would come unto Christ, and the glory which should follow, unto whom it was revealed that not unto themselves, but unto us, (namely), the apostles, mark here, this was known by revelation, and can any know it, think you, without revelation of the same spirit, (namely), Christ and his glory, as in 1 Pet 1:5,11, as it was revealed to them.

And in 1 Pet 4:13, 'but rejoice, inasmuch, as you are partakers of Christ's sufferings, that when his glory shall be revealed, you may be glad and rejoice. Now mark, you who deny revelation, here is the glory of Christ, which should be revealed, which should glad and rejoice the saints, and you who deny revelation, deny that glory of Christ that gladdens and rejoices the saints, that is to be revealed to them.

And in 1 Pet 5:1, 'the elders which are among you, I beseech, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed,' [mark,] that shall be revealed, it was not then, so here was a revelation of glory to come. And you who deny revelation to yourselves and others these days, deny the saints of their glory that comes by revelation, which the saints then, and we now, do witness, blessed be the Lord forever. And your denial of revelation is little worth, if you deny God, and Christ, and the scriptures, and the things of God which are not known, but by revelation of that spirit the apostles were in, and this we are witnesses of.

And Amos 3:7, 'surely the Lord God will do nothing, but he reveals his secrets to his servants the prophets.' And you who deny revelation these days, what will you deny that God has any servants or prophets these days? It seems that you are not among his servants nor prophets, you who have



none of God's secrets revealed unto you and deny revelation. But his servants must tell you, that God is the same that ever he was, and there is a God in heaven who does reveal secrets, as you may see in Daniel's confession, and the apostles.

And the apostle said, Rom 2:5, 'you after your hardness and impenitent heart heaped up unto yourself wrath against the day of wrath, and revelation of the righteous judgments of God.' This revelation of the righteous judgments of God, that day you will know that deny revelation; and that day you must know by revelation and judgment.

And the apostle said, in Rom 16:25, 'now to him that is of power to establish you according to my gospel and preaching of Jesus Christ, by the revelation of the mystery, which was kept secret since the world began.' Now you who deny revelation, what, will you make people believe that you shall know the mystery of Christ and his gospel, (which has been kept secret since the world began) without revelation? which the apostle Peter said, 1 Pet 1:12, 'this mystery was known by revelation, which gospel is the power of God, and came down from heaven.' Rom 1:16, which is according to Christ's words, 'no man knows the Father but the Son, and he to whom the Son reveals him.'

And you may see in 1 Cor 14:26, 'when the church came together, such as had a doctrine, a tongue or revelation, or interpretation, let all things be done unto edifying.' So this was and is the practice and order in the church of Christ, which he is the head of, (namely, revelation), which we witness, though some deny it.

And the apostle said to the Galatians, Gal 1:11-12, 'now I certify you brethren, that the gospel which was preached by me was not after man, for neither received I it of man, [mark,] neither was I taught it, but by the revelation of Jesus Christ.' Now all you who deny revelation these days, do not you deny the same gospel which the apostle preached, which gospel he

said, 'is the power of God.' Rom 1:16. And then has not your gospel been created by man? And have not you been taught it, and received it from man, that is, you have not been taught it by the revelation of Jesus Christ. Since the gospel is the power of God, can any receive it unless it is by the revelation of Jesus Christ? And do not they preach themselves, and not the gospel, who deny the revelation of the gospel of Jesus Christ these days? The apostle Paul was highly educated as well as any of you before he was converted, but he counted all that as dross and dung to the excellence of Christ, which was revealed in him. So when those who preach Christ's gospel to others, who have it by revelation, it is Christ who has the glory, though they may be persecuted by those who deny revelation, and have what they have from man.

**{He who speaks from himself seeks his own glory,**  
but he who seeks the glory of the One who sent him, that man is true, and there is no unrighteousness in him. John 7:18. So whoever preaches a gospel, without having received the gospel by revelation, seeks his own glory.

Any man who speaks of God or Christ without the Spirit's specifically supplied words is **seeking his own glory**, and he is estimating himself to be greater than Christ, for Christ said: The disciple is not above his master, but everyone who is **perfect** [purified, restored to the spiritual image of God, specifically authorized, and perfected] will be like his master. Luke 6:40. The preachers of Christendom stand condemned for seeking their own glory and then accepting pay for their worthless words; when to even charge for true words of life like Balaam, spoken from the spirit of God, is expressly forbidden by Peter and Jesus. Seeking their own glory, the preachers of Christendom speak from their carnal minds, the nature of death, and preach their vain opinions from the imagination their evil hearts.}

And the apostle said to the Ephesians in Eph 1:17, 'that the God of our Lord



Jesus Christ, the Father of glory might give unto you the spirit of wisdom and revelation, through the knowledge of him, that the eyes of your understandings might be enlightened, that you may know what is the hope of his calling, and what is the riches of his glorious inheritance in his saints.' Now here all you who deny revelation, may see what the apostle prays for, 'the spirit of wisdom, and of revelation, that their eyes might be opened by this spirit of wisdom and of revelation.' Are not all your eyes shut, who deny revelation and do not see the hope of Christ's calling, nor what is the riches of his glorious inheritance in his saints; but mark, who might give people this spirit of wisdom and revelation, the God of our Lord Jesus Christ, the Father of glory? To him was the church, and now is to look unto for the spirit of wisdom and revelation, by which their eyes are enlightened, by which they know the hope of their calling, and the riches of Christ's glorious inheritance in his saints. And you who deny the spirit of wisdom and revelation now in your time to yourselves and others, are far off from praying for this spirit of wisdom and revelation, as the apostle was to open your hearers' [the congregation who sits and listens to preachers instead of God] eyes and understandings, and your own. So in denying revelation, you keep both your own eyes and theirs [your audience] shut from that glory the saints did and do enjoy.

And in 1 Pet 1:13, in his general epistle, 'therefore gird up the loins of your minds, be sober, and trust perfectly in the grace that is to be brought unto you at the revelation of Jesus Christ:' [mark,] this the saints were to do then, and so they are now to do the same, to have the loins of their minds girded up, and to be sober, and to trust perfectly on the grace that is brought unto them by the revelation of Jesus Christ. So all that know this grace, they know how they received it by the revelation of Jesus Christ; for grace and truth comes by Jesus Christ, as the law did by Moses. This is the grace that brings salvation, and which has appeared to all men, and taught the saints, though many there be that turn this grace of God into a license for immorality, and walk despitefully against the spirit of grace, and set up a heap of teachers after their own lusts, from whence wars arise, and then say

revelation is ceased in their day and time; but such, the loins of their minds are neither girded up, neither are they sober, nor trust perfectly on the grace that is brought by the revelation of Jesus, which the saints then, and we now do witness, blessed be his name forever. Here you may see by the apostle, that you do not know the grace of Christ and his gospel, but by revelation. And Peter further speaks, that Christ was revealed unto them, and the gospel which they preached by the Holy Spirit, was sent down from heaven, [mark,] was sent down from heaven; and therefore, where have you your gospel now, that deny revelation, and say it is ceased.

And in Rev 1, 'the revelation of Jesus Christ, which God gave unto John,' as you may see at large what the revelations are in his book, but you see nothing of those who deny the spirit of revelation now in your days; and Christ said, 'he opens and no man shuts, and he shuts and no man can open: and no man in heaven, nor in the earth, nor under the earth was able to open the book, neither to look thereon, which made John to weep;' but it was said unto him, 'behold the lion which is of the tribe of Judah, the root of David has obtained to open the book, and to loose the seals thereof.' Therefore, all look unto him who opens the book of the law and the prophets, and the book of conscience, and the book of life; that you may see your names written therein. He reveals grace, faith, the gospel, himself and the Father, and his glory, and the things of God by his spirit. So he is worthy to be waited upon, (who reveals by his spirit), and not upon those who deny revelation; and likewise it is he, who reveals unto you the man of sin, the son of perdition, who sits in the temple of God, above all that is called God, whom he (namely, Christ), will destroy. And also, he reveals his wrath, judgments and indignation upon all the disobedient, and such as hold the truth in unrighteousness, and not in the spirit of revelation that the apostles were in; and such as hold the truth in unrighteousness may plead for the body of sin and death, and the old man with his imperfections to the grave, where there is no repentance, where they and he may be buried in the lake together.



In 1 Sam 3:7, 'Now Samuel yet did not know the Lord, neither yet was the word of the Lord revealed to him, and the Lord revealed himself to Samuel,' 1 Sam 3:21. So can you know the word of the Lord, or the Lord, unless it is as the Lord reveals it? Or can you know the Father or the Son, but by revelation. Luke 10:22.

And in Isa 40:5, 'the glory of the Lord shall be revealed, all flesh shall see it together.' Now can any see the glory of the Lord, but by revelation? 'who has believed our report, and to whom is the arm of the Lord revealed.' Now does any know the arm of the Lord, or believe the report of Christ, but by revelation, Isa 53:1, and John 12:38, 'for my salvation is near to come, and my righteousness to be revealed.' Now does any know God's salvation, and his righteousness, but as it is revealed, Isa 56:1, and Christ said, 'there is nothing covered that shall not be revealed, nor hidden that shall not be known,' ... So are not you all covered and the things of God hidden from you who deny revelation? Mat 10:26. And in Luke 2:35, 'the thoughts of the heart are revealed by Christ.' And so you neither know God's righteousness nor faith, but by revelation. And in Luke 17:30, 'when the Son of man shall be revealed.' And in Rom 8:18, the apostle said, 'he considered that the sufferings of this present time are not worthy to be compared with **the glory** which will be **revealed in us**.' And in 1 Cor 2:9-10, 'and what ear has not heard, nor eye has not seen, God has revealed unto the apostles, the deep things of God.' So the things of God are not known, but as they are revealed by his spirit; and if anything is revealed to another that sits by, let the first hold his peace; likewise the man of sin and the wicked one is not known except as he is revealed; likewise you do not know the word of faith, the light, the glory of the Lord, the arm of the Lord, salvation, the righteousness of God, the things of God, the Son, nor the Father, the wrath of God, your own thoughts, nor the man of sin, the wicked one in your temple, but as they are revealed. You do not know the grace of God, but by revelation, 1 Pet 1:13, nor you do not know the mystery which has been kept secret since the world began, but by revelation, Rom 16:25, neither do you know the righteous judgments of God, but by revelation, Rom 2:5, and

though the Jews had the scriptures, yet they did not know Christ the word.

The apostle did not receive the gospel of man, nor by man, but by the revelation of Jesus Christ. Gal 1:12.

Now can you, or any man know this gospel, the power of God, which brings life and immortality to light, unless by divine revelation? And do not you, who deny revelation, deny the coming of our Lord Jesus Christ for Christ said, ‘when the Son of man shall be revealed, that the world would be doing as in the days of Noah, ... and when Lot went out of Sodom.’ Luke 17:29-30. And said the apostle, ‘when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance upon all those who know not God, and that obey not the gospel of our Lord Jesus Christ, when he shall come to be glorified in his saints.’ 2 Thes 1:7-10. And here again, you who deny revelation, do not you deny the Lord Jesus, his being *revealed* from heaven with his mighty angels, and glorified in his saints; and are you not those that do not know God, those who he will take vengeance upon in flaming fire; for how can you know God and Christ, unless by revelation, seeing that Christ must tell you, or you cannot know him or his Father, unless it is by revelation.

***George Fox***

***Now concerning those who deny prophecies in these days, and say it has ceased today.***

{Just as Fox proved above how ridiculous it is to say that revelation has ceased, so he proves it is ridiculous to say that prophecy has ceased. Like in his time, today we have many Bible loving sects that say that revelation and prophecy have ceased; that the Bible is the final word, and God does not speak to people any longer because we have the Bible. That is a ludicrous claim, but permit me to explain why these people insist on claiming it:



it is because those who are preaching and teaching cannot hear God. They cannot hear because they are teaching errors, they are false prophets, they are duped ministers of Satan, and the Lord is not about to educate them in any way. They have such a high opinion of themselves that they think because they cannot hear, no one can hear. So they point you to the Bible, rather than point you to the Lord's voice. From the Word of the Lord within:

**"Woe be to them, for they have coupled an external form between the love of God to man."**

Yet, there are thousands of people every day, quietly listening, who hear the Lord, receiving his teachings and commands by revelation. There are fewer prophets in the world today, but these are increasing too.}

Now in the time of the prophets, those who were in the form and not in the power did forbid the prophets to prophesy, who said unto the seers, 'see not,' and to the prophets, 'prophesy not unto us right things,' Isa 30:10. 'but speak flattering things unto us:' and there are too many of those speakers these days, who cannot speak true prophecy, who will run and speak, and the Lord never sent them, as you may see in Jer 14:14, and such as prophecy right things they cannot support.

And in Amos 2:12, 'you (namely, professing Israel), commanded the prophets not to prophesy;' but professing christians who are of the same spirit without the profession, say prophecy has ceased. And in Joel 2:28, said the Lord, 'I will pour out my spirit upon all flesh, (it does not say upon some), and your sons and your daughters shall prophesy, [mark, shall, this was to come to pass,] and your old men shall dream dreams, and your young men shall see visions; and also upon the servants, and upon the hand-maids in those days will I pour out my spirit, said the Lord.' So mark, here are servants, hand-maids, young men, old men, sons and daughters; the Lord has promised he would pour out of his spirit upon them; and are not all

these to enjoy those promises, yes, verily, God is faithful that has promised it for his promises are yes, and amen in Christ. And was not this a fulfilling of (in Acts 2:14-19 ) namely, the prophecy of Joel, where the apostle said, 'in the last days said the Lord, I will pour out my spirit upon all flesh, and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and hand-maids will I pour out of my spirit in those days, and they shall prophesy.' Now mark, you who say prophecy has ceased in your days; is not the last days the Christian's days, (namely), the days of Christ? Is not he the 'first and the last, the same today as yesterday, and forever.' God's servants and his hand-maids, who have his spirit poured upon them, they will prophesy; and those who have God's spirit poured upon them, the sons and daughters will prophesy this spiritual prophecy; and the young men and old men who have God's spirit poured upon them, they have their heavenly visions and heavenly dream. This we witness, though neither your young men, nor old men, servants, nor hand-maids, sons, nor daughters, nor yourselves; all who say, prophecy has ceased, and the same spirit is not to be looked for now as the apostles had. You might as well say faith and grace have ceased, nor none of these have visions or dreams, nor prophecies. So do not you keep your people in darkness, being in the darkness yourselves? But the apostle said, 'they shall prophesy;' and Philip had four daughters which prophesied, Acts 21:9, who were virgins, though your virgins do not; but those virgins who witness God's spirit, do prophesy, though you may be all amazed, and mock at it like the Jews mocked. Acts 2:11-12.

And the apostle said in Rom 12:6, 'seeing then, that we have gifts that are differing according to the grace, [mark,] according to the grace that is given unto us, whether we have prophecy, let us prophesy according to the proportion of faith.' So here the apostles does not forbid it, and say it has ceased, as you do, but encourages it in the church, 'on the ministry, let us serve on the office; he who teaches, on teaching,' that is according to the grace given to them 'as God has dealt to every man a measure of faith.'



And the apostle said, in 1 Cor 13:9-10, 'And we prophesy in part, and when what is perfect has come, then what is in part shall be abolished;' so here he was encouraging the church to grow up unto a further degree, both in knowledge and prophecy; but if there were that love among you, which he speaks of in this chapter, then those things would be owned in their places, and the fulfillment of it waited for, and their prophesying in part owned, which is denied by you in your day; therefore you, who deny that, are not likely to grow up to a perfect state.

And the apostle said, 1 Cor 14:1,24-25. 'Follow after love, and covet spiritual gifts, but rather that you may prophesy; but if all prophesy, and there come in one that believes not, and unlearned, he is rebuked of all men, and is judged of all, and the secrets of his heart are made manifest, and will fall down and worship God, and say, God is in you of a truth.' Now see this office of prophecy in the church, the effect of it, 'Let the prophets speak one or two, and let others judge; for you may all prophesy one by one, that all may learn, and all may be comforted;' you who say, prophecy is ceased these days among you, then this learning, and this comforting is ceased among you, and this manifesting the secrets of men's hearts is ceased among you, and this falling down and worshipping God, and saying God is in you of a truth, this is ceased among you who say prophecy is ceased; for this is the work and effect of prophecy in the church of Christ, which is the same to day as yesterday, and so forever; but he that prophesies speaks to men for exhortation, and to edification, and for comfort. Now you who say prophecy has ceased in your church these days, this edifying and speaking to men; and this exhortation and comfort is ceased; 'but he that prophesies,' said the apostle, 'edifies the church; for greater is he that prophesies, than he that speaks with divers tongues, therefore brethren covet to prophesy.' So you who say prophecy is ceased these days, then you say the edification is ceased; what you say has ceased is greater than speaking with several tongues, etc. and is what the brethren, the church, were to covet after, (namely), prophecy; therefore, how can you say, that you are either the true church or the true ministry, when you say prophecy has ceased, which was

for the comforting and edification of the true church?

And you may see in Rev 11:9, how the kindreds and tongues were against the two witnesses that prophesied, and when they had killed them, they made merry over them, and sent their gifts one to another, but they rose again to their torment; and so does not the testimony of Jesus, the spirit of prophecy torment you now? And in 1 Cor 11:4, 'Every man praying or prophesying with his head covered, dishonors his head, and every woman praying or prophesying with her head uncovered, dishonors her head.' So you may see, here were men and women prophesying and praying in the church, and Hannah was a prophetess, and Huldah, and Miriam and Debora were prophetesses in the time of the law, therefore the apostle said, 1 Thes 5:20, 'Despise not prophesying.' And do not you despise it in others, that say it is ceased? And may you not as well deny prayer as prophecy, and say, prayer is ceased, as you say prophecy is ceased; for the apostle joins them together.

And in Rev 19:10, 'For the testimony of Jesus is the spirit of prophecy,' said John the divine, mark, all you who are called christians in the whole world, and say prophecy is ceased in your day, and none must look for prophecy in your day; (mark well), is not the testimony of Jesus then ceased, the spirit of prophecy? And you do not have the testimony of Jesus because the testimony of Jesus is the spirit of prophecy; and so if prophecy is ceased, then the testimony of Jesus is ceased among you, who live in an outside profession of the saints' words. Did not everyone worship the beast, and drink the whore's cup, except those who kept the faith, and testimony of Jesus, whose names were written in the book of the lamb which was slain from the foundation of the world?

And in Hosea 9:7, 'The prophet is a fool, and the spiritual man is mad.' Thus did the professing Jews esteem the Lord's prophets, and thus do the professing christians now account the spiritual men mad, and the prophet a fool. And in Prov 31:1-3, 'The words of king Lemuel, the prophecy that his mother taught him; what, my son; what, the son of my womb, and what, the



son of my desires; give not your strength unto women, nor your ways which is to destroy kings.’ Here is the prophecy which his mother taught him; and is not this prophecy to be learned of such as can teach it?

And the apostle said, in 1 Tim 4:14, ‘Despise not the gift that is in you, which was given you by prophecy.’ [Mark,] Here was a gift given to him by prophecy. Now you who deny prophecy, and say it has ceased, what then, is the gift ceased to you? Then how can you follow the practice of the holy men of God?

And in 2 Pet 1:19, ‘But we also have a more sure word of prophecy, to which you do well that you take heed, as unto a light that shines in a dark place until the day dawns, and the day-star arises in your hearts. For the prophecy came not in the old time by the will of man; but holy men of God spoke as they were moved by the Holy Spirit.’ So first know this, ‘that no prophecy of the scripture is of any private interpretation or motion.’ So now mark, you who say ‘prophecy is ceased,’ then you might as well say that the spirit, which gave forth the scriptures, the Holy Spirit that moved them to speak them forth, has ceased; and you make a profession of the scriptures in the will of man, and your own private opinions of what came not by the will of man; and then you and your people do not know this sure word of prophecy, which they do well that take heed unto, as unto a light that shines in a dark place, until the day dawn, and the day-star arise in their hearts. Now, they do well who take heed unto this light that shines in a dark place, which is the sure word of prophecy. Now you, who say prophecy has ceased, might ask, ‘how long must we take heed unto it?’ The apostle and we tell you, ‘until the day dawns, and the day-star arises in your hearts, that is how long you must take heed unto it.’ Now, you do not do well, who do not take heed to this sure word of prophecy; for those who do heed this sure word of prophecy, do well; and those who do not, do poorly.

And now people consider, though it is the principle of your teachers to say, prophecy has ceased in your days; do you think you will ever come to the

day-dawning, and the day-star arising in your hearts, unless you do first take heed to this most sure word of prophecy, as unto a light that shines in the dark place, [mark,] take heed unto it, until the day dawns, and the day-star arises in your hearts.

And it is said in 1 Cor 12:10, speaking of the several gifts in the church, to one the working of miracles, and to another prophesy, and to another the discerning of spirits; but all these gifts were from the one spirit, and the manifestation of the spirit of God was given to every man to profit withal; so no man can profit, but in the same spirit in which the holy men of God gave forth the scriptures, which you have said you have not the same, by which the several gifts flowed from, so not the same gifts, nor gift of prophecy in your church.

Now you may say, the law and the prophets were until John, which is true; but we tell you there were prophets after John, as well as before, as in Acts 19:6, when the Holy Spirit came upon them, they prophesied.

And the apostle said, 1 Tim 1:18, 'this commandment commit I unto thee, son Timothy, according to the prophecies that went before on you, that you by them should fight a good fight,' [mark,] should fight a good fight, according to the prophecies which went before on him, having faith and a good conscience, which some have put away, and concerning faith have made shipwreck; and such may say, prophecy is ceased, and a good conscience too; and that faith is ceased that works by love, which purifies the heart, and gives victory over the body of sin, (which they plead for to the grave), among those who were among the apostle. Then you may say, 'revelation is ceased, and grace is ceased, that brings salvation, and the knowledge of God and Christ (which is by revelation), is ceased.' But the revelation of the wrath and judgments of God such will feel, which is to be revealed from heaven against all that hold the truth in unrighteousness, and not in the spirit of revelation, that gave it forth.



The prophets, apostles, and Christ himself did not suffer by their persecutors as true prophets, but were persecuted by those who thought they were false prophets; though the persecutors then might get the words of the true prophets, as they have done since the apostles' days, who persecuted those who kept the testimony of Jesus, the spirit of prophecy, and had the true revelation of Jesus. They persecuted them as false prophets, as their forefathers persecuted the prophets, Christ, and the apostles. Likewise today those, who have not been in the life and spirit of the prophets, Christ nor the apostles, nor in their power, persecute today; so they were not in the spirit that gave forth scriptures, who persecuted Christ and his apostles, neither are they now who persecute today.

Those who turned against Moses and the prophets were transgressors of the law of God. So here you may see, that the birth that is born of the flesh persecuted the birth that is born of the spirit, which had the revelation of the Son of God, and kept the testimony of Jesus. And are not you of the same birth, who say, 'you do not have the same spirit as Christ and the apostles had;' then are you not, by your own judgment and rule, none of Christ's?

Now you who say, prophecy is ceased, the apostle tells you, 'that greater is he who prophesies, than he who speaks with tongues.' So then the greater has ceased among you.

And the apostle tells the church, 'but he that prophesies, speaks unto men to edification, and to exhortation, and to comfort.' Now, you who call yourselves apostles and teachers, and say, prophecy is ceased, then edification, exhortation and instruction has ceased among you.

And the apostle said, that 'prophesying serves not for those who don't believe, but for those who believe.' So may not you as well say, believing has ceased, as the service of God has ceased.

And again, the apostle said, 'you may all prophesy one by one, that all may

learn, and all may be comforted.’ So if prophecy be ceased among you, then this learning is ceased, and this comforting is ceased.

And again, the apostle said, ‘therefore brethren, desire to prophesy.’ Now you are of another mind, that say, it is ceased in your church, as you may see in 1 Cor 14, the chapter throughout; for if any man is ignorant let him be ignorant.

And also, the apostle bids the Thessalonians, ‘quench not the spirit,’ and you tell us, ‘that you have not the same spirit as they had in the primitive times:’ then you may say, ‘how can you quench it, when you have it not?’ then with what do you read the scriptures, but follow your own spirits, like the false prophets, and see nothing?

And the apostle bids the Thessalonians, ‘despise not prophesying.’ But you do not only despise it, but you deny it, for any such thing as prophecy to be in your church in your day; so you deny the true edification, and comfort, and learning, which was and is in the church of Christ, as you may see in 1 Thes 5 and in 1 Cor 14.

*George Fox*

*And now concerning those who deny inspiration today.*

In Job 32:8, ‘surely there is a spirit in man, and the inspiration of the Almighty gives understanding.’ [Mark,] the inspiration of the Almighty gives understanding.

Now all you who deny the inspiration of the Almighty, in these your days, to give you understanding; then I ask you, what understanding do you have? Is it not what must come to nothing? For it is written, ‘I will destroy the wisdom of the wise, and bring to nothing the understanding of the intelligent.’ 1 Cor 1:19.



And in 2 Tim 3:16, 'for all scriptures is given by inspiration of God, and is profitable,' ... 'that the man of God may be made perfect in all good works;' but not the men of the world, for they deny perfection.

Now if all holy scripture is given forth by inspiration of God, how can you know the scriptures who say, 'inspiration is ceased?'

'For the natural man perceives not the things of God; for they are foolishness to him.' And so was not the prophets' and apostles' words foolishness to the natural men in their natural profession?

And is it not so now to you christians, with all your tongues and languages, who say, inspiration has ceased, and yet, 'no man knows the things of God but by the spirit of God.' So as the scriptures were given forth by the inspiration of God, so they are known again by the same spirit. And therefore, Christ said, 'I will send you the spirit of truth, he shall lead you into all truth, and he shall bring to your memory the things that I have spoken, and he shall show you things to come,' and so make them prophets; 'and he shall take of mine, and give unto you.' So by this the apostles did know the scriptures, though they were unlearned men, many of them, outwardly. The Holy Spirit led them into the truth of the prophets and holy men of God, which spoke forth scriptures as they were moved by the Holy Spirit, and showed the fulfilling of them by Christ; and it brought to their memories what Christ had spoken to them, which afterwards they recorded, as you may see in the four evangelists. So the scriptures, which were given forth by divine inspiration of God, is known again by divine inspiration of God. Those who deny divine inspiration of God these days, do not know the scriptures that were given forth by inspiration. Therefore they are all in heaps about them and are not likely to know them except by that spirit that gave them forth. That key [the spirit] will open them, and the learned of tongues cannot read the book, though they have all the languages upon the earth, but do not have the spirit of inspiration these days, as they confess. So they had better be still, and wait upon the Lord for the spirit; else they will

be found of the number of those who run, and the Lord never sent them, and speak when the Lord never spoke unto them, (and come under the reproof of God, and his prophets, and the scriptures), but know none of God's inspiration; for those who have inspiration, have the power and spirit they had which gave forth the scriptures. Those who have the form of godliness, and deny the power and spirit as the apostles were in, are to be turned away from; for the apostle said, turn away from such; for they keep people always learning, and never able to come to the knowledge of the truth. Seeing the scriptures were given forth by divine inspiration, and are the things of God, they are not known again but by inspiration of the Holy Spirit, which leads into all truth. And the inspiration of the Almighty gives the understanding; and you who deny inspiration, deny this heavenly understanding. And you who have all the scriptures, from Genesis to the Revelation, yet you do not know them [their true meaning] with your natural spirit of understanding, nor by all the tongues and languages since Babel; for none know them, but by the spirit of inspiration that gave them forth.

### ***George Fox***

*Now concerning the Measure of the Spirit, as God has dealt to every man.*

In Rom 12:3, it is written, 'For I say, through the grace given to me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith.' So you may see here, that the apostle himself would have the church not to presume to understand any further, but as God has dealt to every man the measure of faith; if they did, they presumed above their measure. So, to understand as God has dealt to every man the measure of faith, this keeps every man in the faith and in the grace, in their measure. But you, who do not have the same faith, which works by love, which Christ is the author and finisher of, and walk despitefully against the spirit of grace, and turn from it into wantonness, are in the presumption, who would



understand without the faith, and the grace and light. You go against the apostle's doctrine, and the measure of faith, the measure of which God has dealt to every man. So every man must look at the grace and faith that God has dealt to him through Christ Jesus, who is the author of it and finisher, and understand and walk by it, which was the practice of the true church, and exhortation of the true ministers.

And the apostle said, in 2 Cor 10, how the 'weapons of their warfare were not carnal, but mighty through God to cast down strong holds, casting down the imaginations, and every high thing that is exalted against the knowledge of God, and bringing into captivity every high thought, to the obedience of Christ,' ... Now, here was the spiritual warfare, and the spiritual weapons; 'for,' he said, 'we dare not make ourselves of the number, nor compare ourselves to them who praise themselves; but they understand not that they measure themselves with themselves:' this was a wrong measure and understanding, which the apostle dared not make himself of the number of such as did so, who kept to his own measure, neither can they who keep to the measure which God has distributed to them. But do not you now measure yourselves by yourselves, and praise yourselves, who do not own the measure, and do not come to the measure that God has distributed? And do not you say, 'that God does not distribute directly to men now, as he did in the apostles' days?'

And further, the apostle said, 'but we will not rejoice in things without our measure, but according to the measure of the rule, wherewith God had distributed unto us a measure to reach even unto you.' So here the apostles kept their joy within the measure of the rule that God had distributed to them: for he said, 'for we stretch not ourselves beyond our measure.' So here again he kept within the measure God had distributed to them; and likewise, would have the church to do the same.

And further, the apostle said, 'not boasting of things which are without our measure, that is, of other men's labors; and we hope when your faith shall

increase, to be magnified by you, according to our rule, abundantly.' Now, see here what was the apostle's rule, which they stretched not beyond, and did not boast out of it, nor did boast of other men's labors; but this measure and this rule was what God had distributed unto them. You who have gone from this rule and measure, are you not boasting of other men's labors; (namely scriptures), of the prophets and apostles, and call that your rule, and praising yourselves and measuring yourselves, and stretching yourselves besides that measure and rule that God has distributed to them, and which the apostle was in, and exhorted others unto. Are you not also boasting of things besides this measure and rule which God distributes to his church and to the apostles. So by this measure and rule they were to walk, which God had distributed to them, then and now, by which measure and rule they knew the scriptures and the things of God, which rule and measure God had distributed to them.

And further, the apostle said, that 'they did not boast of things beyond our measure, that is, over other men's labors, or in work already done in another elsewhere,' or prepared already. So here you may see, the apostles kept to the rule and line that God had distributed to them. Now, do not you rejoice and boast in other men's completed work these days; that is, in things made ready to your hands, and prepared already, and say, 'that is your rule,' (namely), the prophets', Christ's and the apostles' words [in the scriptures], which are other men's labors and works, for which they suffered, for speaking forth the apostles', prophets' and holy men's labors, which you rejoice and boast in, which are other men's results, prepared already to your hands.

And are not you against the measure of the light, of the grace, of the spirit of the faith now, which we witness, with the apostles? You persecute those to whom God has distributed a measure of the rule, which we rejoice in and walk by, with which we know you are boasting in other men's labors, that are made ready to your hands. But let him who rejoices, rejoice in the Lord, who distributes this measure. He who praises himself, and looks on things



after the outward appearance, is not credited; but he whom the Lord praises, who walks according to the measure of the rule, as God has distributed to him; in this God has the glory out of all hearts. The vain rejoicer, boaster, and comparers of themselves with themselves, who are not wise, and will boast of other men's labors and lines, and works made ready to their hands — that is kept down for that boast and joy is not of the Lord, neither he who praises himself. I say, that is kept down by the measure of the rule which God distributes; in which measure and rule God has his praise.

And the apostle said 2 Cor 12:6-7, 'for fear that any man should think of me above that he sees in me, or hears of me, for fear that I should be exalted above measure,' ...

Now here you see the humility the apostle was in; he would have people, or the church, not to think of him above what they see in him, (namely), his measure, though he saw things not fit to be uttered; and when the messenger of Satan was sent to buffet him, and he besought the Lord three times, the Lord's answer was to him, 'my grace is sufficient for thee, and my power and strength is made perfect in weakness;' and in this strength, power and grace did the apostle rejoice, and in his infirmities.

And the apostle said in Eph 4:7, 'but to everyone of us is given grace according to the measure of the gift of Christ.' And by this measure of grace, the gift of Christ, they did walk, and so must all true christians, by which they must walk, if they will grow in grace; and if they grow up to the measure of the stature of the fullness of Christ, they must grow in grace.

And in Gal 6:14-16, the apostle said, 'God forbid I should rejoice, but in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world; for in Christ neither circumcision nor uncircumcision avails anything, but a new creature; and as many as walk according to this rule, peace be upon them, and mercy upon the Israel of God.'

*Concerning the Rule*

Now mark, you professors of the letters, that say, ‘the scripture is your rule;’ was not circumcision of the letter of the scripture? And yet the apostle said, ‘it avails nothing, but a new creature; and what the apostle rejoiced in, was the cross of Christ, in which he was crucified to the world, and the world to him. Is not the cross of Christ the power of God? Are not as many as walk according to this rule, and rejoice in it, (namely), the cross of Christ, and the new creature? I say, **as many as walk according to this rule**, peace be upon them, and mercy, and upon the Israel of God. Gal 6:14-16. For the apostle said, ‘the cross of Christ is the power of God;’ so that the rule of the new creature in Christ he sets forth to be the rule. [Christ in the new creature is the rule]. You who have the form of godliness, and deny the power thereof, and the having the spirit that gave it forth now in your days, and call it your rule, and yet walk quite contrary to it, are to be turned away from; yet not turn away from the scriptures, but from you, who walk contrary to them, and the spirit that gave them forth.

And the apostle said in Phil 3:16, ‘nevertheless, in that whereunto we are come, let us proceed by one rule, that we may mind one thing; for he had told them with weeping of such as were enemies to the cross of Christ, whose end is damnation, whose God is their belly, and glory in their shame, who mind earthly things.

Now were not they enemies to the rule then, which was the cross of Christ, the power of God? And what was this rule they were to walk by? Was it not what God had distributed to them, the spirit of God? For these, whose belly was their God, and gloried in their shame, and minded earthly things, whose end was damnation; these were a kind of christians, which it is to be feared there are too many such now, who were enemies to the cross of Christ, which is the power of God, who were to be turned away from. Was not the



grace of God, which God said should be sufficient for Paul, and his strength made perfect in his weakness; was not this grace and strength a sufficient rule for Paul?

And does not the apostle say, 'let the peace of God [Christ] rule in your hearts by faith who shall rule all nations with a rod of iron?' so is not he a sufficient rule in the heart by faith, and a sufficient rule to rule all nations, Rev 12:5, yes, and sufficient to rule the heathen. Rev 19:15.

And does not Christ say, 'I will send you the spirit of truth, which shall lead you into all truth, and bring to your remembrance the words I have spoken unto you?'

Is not this spirit a sufficient rule, that leads into all truth?

And in Neh 9, the Lord gave his good spirit to the people, 'his good spirit to instruct them, and they rebelled against it.'

And were not they reprov'd for so doing? and was not that a sufficient rule? Are not they the sons of God who are led by the spirit of God? Rom 8:14. Is not that a sufficient rule to lead and guide?

And the Lord [through John] said, 'he who has the Son, has life.'

And is not here a sufficient rule?

And John said, 'these things I have written unto you, concerning those who deceive you; but the anointing which you have received of him, dwells in you; and you need not that any man teach you, but as the same anointing teaches you all things, and is true, and is no lie.'

And is not this a sufficient rule, this teacher, that people might see the deceivers, and shun them?

And the Lord said, 'I will put my laws in your minds, and write them in your hearts; and I will be their God, and they shall be my people; and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me, from the least of them to the greatest of them.' Is not this law and new covenant a sufficient rule to know God by? Was not the Holy Spirit a sufficient rule, which led Moses and the prophets to give forth the scriptures? Was not the Holy Spirit a sufficient rule, which led the disciples and apostles of Jesus Christ into all truth; and to see the fulfilling of the law and prophets in Christ, and brought to their memories the words that Christ spoke, and afterwards to record them? Is not the same Holy Spirit a sufficient rule for all christians now to know God, and Christ, and the scriptures, and lead them all into the truth of them; in which Holy Spirit they must pray and have their fellowship, seeing no man knows the things of God without the spirit of God, which searches all things, and they are spiritually discerned, and the natural man perceives them not, they are foolishness to him; and how can they be his rule, when they are foolishness to him, as in 1 Cor 2:10-14.

And what rule had Abel, and Enoch, and Noah, and Abraham, Isaac and Jacob, and Moses, before scriptures were given forth? Did not they walk by faith, which was the gift of God, yes, and to be perfect? Was not Abraham commanded to walk before him, and be perfect, which perfection you cannot attain unto by walking in the oldness of the letter, for you must serve God in the newness of life, and not in the oldness of the letter, Rom 7:6. 'for the letter kills, but the spirit gives life.' 2 Cor 3:6. And so, was not that faith a sufficient rule for all the old fathers to walk by? Must not we walk in the steps of the faith of our father Abraham [who obeyed God's voice]? Rom 4:12.

And the apostle said, 'but he is a Jew who is one within, and the circumcision is of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.'



So, is not he a christian who is one within, in the heart (and not in the letter), only, whose praise is of God, and not of men, seeing that many may have the form of godliness, but deny the power thereof, which are to be turned away from; may not those say they are christians, as the Jews said they were Jews, and were not, but were the synagogue of Satan?

And the apostle said, 'henceforth, know we no man after the flesh, yes, though we have known Christ after the flesh, yet henceforth know we him so no more.' 2 Cor 5:16.

And their fellowship stood in the spirit, and they were to know Christ and one another in the spirit, and to keep the unity of the spirit, which is the bond of peace, yes, even of the Prince of princes' peace. But those who deny the having of that spirit the apostles were in, do not know Christ, nor the fellowship of the saints, nor the Prince of princes' peace.

And the apostle said, in Rom 15:18, 'for I will not dare speak of any thing which Christ has not wrought by me, to make the Gentiles obedient by word and deed.' Now mark, did not he keep to the measure of the rule which Christ had wrought in him?

Now come, all you priests and professors in Christendom, and try yourselves by the scriptures, which you say is your rule. How dare you speak anything, to make people obedient in word and deed, that Christ has not wrought in you or by you? Are not you boasting of other men's lines and labors, that other men have made ready for your hands? Do not you lack the fear of God in your hearts, as was in the apostles, who dared not speak anything but what Christ had wrought by them to make people obedient by word and deed? Ought not the apostle here to be your example? Then Christ would have the glory of what he works by you in people, and in you; and your own wills would be laid in the dust. Therefore, is not all what you speak to people, what Christ has not wrought in you and by you, like the false prophets, using your tongues, and the false apostles boast of other men's

lines.

And the apostle said, in Rom 3:24. ‘and we are justified freely by his grace, through the redemption that is in Christ Jesus.’

And in Rom 4:12,16, ‘but unto them also that walk in the steps of the faith of our father Abraham:’ and is not this a rule sufficient?

And in Rom 8:1-2, ‘now there is no condemnation to them who are in Christ Jesus, **who walk** not after the flesh, but **after the spirit**; for the law of the spirit of life, which is in Christ Jesus, has made me free from the law of sin and death.’

Now, is not this spirit a sufficient rule to walk by? But you who say it is not the rule, do not you remain under condemnation, under the law of sin and death, pleading for it, and not for freedom by the law of the spirit in Christ on this side the grave.

And further, the apostle said, ‘but if you mortify the deeds of the flesh by the spirit, you shall live.’ Therefore is not this spirit a sufficient rule to walk by?

And in 2 Cor 5, the apostle said, ‘for we walk by faith, and not by sight.’ [Mark, not by sight.] The church was not to walk by sight, but by faith, which Christ is the author of; and is not this sufficient? They who walk by faith, walk in the steps of the faith of our father Abraham, his faith, which was before scriptures were written? Is not this a sufficient rule for all the faithful, which is testified to in the scriptures, and was before scripture was written; and which scripture is to be believed, and fulfilled, and practiced, etc.

And Eph 2:8, ‘by grace are you saved, through faith, and not of yourselves, it is the gift of God.’ So is not that sufficient to walk by, which saves?

And in 1 John 1:7. ‘If we walk in the light, as he is in the light, we have



fellowship one with another, and the blood of Jesus Christ, the Son of God, cleanses us from all sin.'

So is not this light sufficient to preserve the fellowship, by walking in it? Is there any cleansing from all sin by the blood of Jesus Christ, but first they must walk in the light? There may be talk about the blood of Christ, and yet a pleading for the body of sin and death, and imperfections to the grave; so that only talking about the blood of Christ will do them little good, while pleading for their body of sin and death, and imperfections to the grave; that there they may be all buried in the pit together, where there is no repentance; and give a man ten or twenty shillings to preach them a funeral sermon. As it is in Heb 9:27. 'it is appointed unto men, that they should once die, and after that come to judgment.' And therefore, consider and mark this, and quench not the spirit which God has given you to profit withal; and do not resist the Holy Spirit, which Christ has sent to lead you into all truth, and to reprove you; and hate not the light which Christ has enlightened you withal, that you may believe in it, and walk in it, that you may become children of the light, for fear that it be your condemnation. For is not the light sufficient to lead you, and guide you, and rule you, and to give you the knowledge of the glory of God in the face of Christ Jesus? Is not that the treasure which the saints had in their earthen vessels, that the excellency of the power might be of God, and not of us. 2 Cor 4:7. And rebel not against the spirit, which God has given you to instruct you, and to know the things of God by, and that in the spirit you may have fellowship with the saints for if you rebel against his good spirit, what are all your fellowships good for? Is not God's spirit sufficient? Does not Christ say, 'it is the spirit of the Father, who speaks in you?' Is not that sufficient to rule and to guide, and to serve and worship God in, in spirit and truth?

And did not the apostle say, in Rom 1:9, that he 'served God in the spirit.' And is it not the duty of all christians, to serve God in the spirit? Is not that a sufficient rule, which will teach them to know how to serve God, (namely, his holy spirit), by which spirit they may know God, and Christ, and the

scriptures, and know one another in the spirit, and in it have fellowship, and so keep the unity of the spirit, in the bond of peace, yes, the bond of the Prince of princes', King of kings', and Lord of lords' peace, which none can take away from them?

And does not Christ say, 'those who worship the Father, must worship him in spirit and in truth? Is that not a sufficient rule by which worship him; and which is the grace of God, which brings salvation, which teaches the saints? Is this not a sufficient rule to teach and to establish the heart, and season your words, and bring salvation?

And the apostle said, Rom 8:26, 'likewise the spirit also helps our infirmities.' So is not this spirit sufficient, that helps people's infirmities? 'and the spirit itself makes intercession.'

And in Gal 5:16, 'I say, walk in the spirit, and you shall not fulfil the lusts of the flesh.'

And is not this a sufficient rule for people to walk by?

And the apostle said, in Gal 2:19-20. 'for I through the law am dead to the law, that I might live unto God; I am crucified with Christ, nevertheless I live, yet not I, but Christ lives in me; and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' [Mark,] This should be every Christian's life and living.

*George Fox*

*Worcester-Prison, the 9th day of the 11th month, 1676.*

*Imprisoned for obeying the command of Christ, and the apostle James's doctrine, who say, 'swear not at all.' Mat 5:34-37, Jam 5:12*







Volume 5, *The Works of George Fox*, Doctrinal Books II, Continued

Text in Light Blue or bold Light Blue can be "clicked" for backup in scripture or detail in writings.

# THE BEGINNING OF TITHES IN THE LAW, AND ENDING OF TITHES IN THE GOSPEL.

*The Law and the Commandment of the Lord concerning payment of tithes, to whom, and how they were to be disposed to the Levitical priesthood in the Old Testament, and how Christ has come to end that priesthood, law, and commandment, by which he took the tithes and offerings.*

—By G. F.

All the tithes of the land, whether of the seed of the land, or of the fruits of the trees, are the Lord's, they are holy unto the Lord.

And concerning the tenths of the herds, or of the flock, even of whatsoever passes under the rod, 'the tenth shall be holy unto the Lord.' Levi 27:30-32.

'Behold, I have taken your brethren the Levites, from among the children of Israel, to you they are given as a gift from the Lord, to do the service of the tabernacle of the congregation: therefore, you and your sons with thee shall keep your priest's office, for everything of the altar; and within the veil you shall serve: I have given your priest's office unto you, as a service of gift; and I have given to thee, the charge of the heave-offerings, and you shall keep the charge of the altar and the sanctuary, and you shall keep the charge of the tabernacle for the congregation, and for all the services of the tabernacle.'



Num 18:6-8, 'and the Levites shall be mine, I am the Lord.' Num 3:45.

‘And behold, I have given the children of Levi all the tenths in Israel for an inheritance, for their services which they serve, even the service of the tabernacle.’(Christ has annulled this charge.)

Neither must the children of Israel come near the tabernacle of the congregation, lest they bear sin and die.

But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity, this shall be a statute forever among your generations, that among the children of Israel they have no inheritance, (namely, the Levites.)

But the tithes of the children of Israel, which they offered an heave-offering unto the Lord, I have given to the Levites to inherit, for they have no other inheritance among the children of Israel.’

And the Lord said unto Moses, ‘thus speak unto the Levites, when you take of the children of Israel's tithes, which I have given you from them for your inheritance, when you shall offer an heave-offering of it for the Lord, even a tenth part of the tithe.’

‘And this your heave-offering shall be reckoned to you, as the corn of the threshing-floor.’

‘And thus you also shall offer an heave-offering unto the Lord, of all your tithes which you receive of the children of Israel, and you shall give thereof the Lord's heave-offering to Aaron the priest.’ Num 18:21-32.

‘The place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall he seek, and there shall you come, and there shall you bring your offerings and sacrifices, and your tithes and heave-offerings of your hands.’

‘And there you shall eat before the Lord your God, and you shall rejoice in all that you put your hands unto, you and your households, wherein the Lord your God has blessed thee. For you are not as yet come to the rest, — But when you go over Jordan, and dwell in the land which the Lord your God gives you to inherit, and he gives you rest from all your enemies round about you, so that you dwell in safety.—Then there shall be a place which the Lord your God shall choose to cause his name to dwell there, there shall you bring your offerings, sacrifices, tithes, and your heave-offerings of your hands, unto the Lord.—And you shall rejoice before the Lord, you and your sons, and your daughters, and your men-servants and maid-servants, and Levi that is within your gates; forasmuch as he has no part nor inheritance with you his brethren. The Lord is his inheritance according as the Lord promised him; for the Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, and to stand before the Lord, to minister unto him, and to bless in his name.’ Deu 12:7-12, 10:8-9

‘And you may not eat within your gates the tithes of your corn, or of the wine, or of the oil, or of the firstling of your herd, or of your flock. But you shall eat them before the Lord your God, in the place which the Lord your God shall choose, you and your son, and your daughter, and your man-servant, and your maid-servant, and the Levite that is within your gates, and you shall rejoice before the Lord your God, in all you put your hands unto.’ Deut 12:17,12.

‘And take heed to yourself that you forsake not the Levite. And you must eat flesh within your gates, or what you desire: only the holy things which you has, and your vows, you shall take, and go unto the place which the Lord your God shall choose, observe and hear all these words which I command thee.’

And in Deut 14, ‘You shall truly tithe all the increase of your seed year by year, and you shall eat it before the Lord your God, in the place which he

shall choose to place his name there, the tithe of your corn, of your wine, of your oil, and the firstlings of your herds, and of your flocks, that you may learn to fear the Lord your God always.—And if the way be too long for thee, so that you are not able to carry it; or if the place be too far from thee, which the Lord your God shall choose, and set his name there; when the Lord your God has blessed thee. Then you shall turn it into money, and bind up the money in your hand, and shall go unto the place which the Lord your God shall choose.—And you shall bestow that money for whatsoever your soul desires after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever your soul desires; and you shall eat it before the Lord your God, and you shall rejoice, you and your household. And the Levite that is within your gates, you shall not forsake him, for he has no part nor inheritance with thee.—At the end of three years you shall bring forth all the tithe of your increase, the same year you shall lay it up within your gates.—And the Levite, and the stranger, and the fatherless, and the widow, which are within your gates, shall come, and shall eat and be satisfied, that the Lord your God may bless thee, in all the works of your hands which you do.’ *Deut 14:22*, to the end.

And also, in *Deut 26* ‘When you have made an end of tithing all, the tithes of the increase, the third year, which is the year of tithing, and has given it unto the Levite, the stranger, the fatherless, and the widow, that they may eat within your gates and be filled. Then you shall say before the Lord your God, I have brought away the hallowed things out of my house, and also given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to your commandments, which you have commanded me,’ ... Here you may see the laws and the commandments of God concerning tithes, and who they were to. *Deut 26:12-13*.

And you may see how that the tithes were to be brought to the chambers of the house of God at Jerusalem. *Neh 10:37-38*.

And in *2 Chron 31:11*, how the chambers for the tithes, were in the house of



the Lord, which was the place the Lord had chosen according to Moses.

And in Mal 3, it was called a robbing of God and the whole nation, when they did not bring in their tithes into the storehouse, that there might be meat in his house, so it was a wronging of Levi, the stranger, the widow, the fatherless, from their right, for the tithes of the land were the Lord's, and for Levi, the widow, stranger, and fatherless, and so if they did not bring them in, they robbed God in his tithes and offerings, and walked contrary to the law and command of God, therefore, says he, you are cursed with a curse, for you have robbed me, even this whole nation.

And the apostle said, 'cursed is everyone that continues not in all things which is written in the book of the law to do them.' Gal 3:10, Deut 27:26. 'But no man is justified by the works of the law in the sight of God, for the just shall live by faith; for as many as are of the works of the law, are under the curse.' Gal 3:11.

And Christ has redeemed us from under the curse of the law, so they are not under that curse who do not pay tithes now. And the apostle said, 'that no man is justified by the works of the law, but by the faith of Christ Jesus, even as we have believed in Christ Jesus, that we might be justified by the faith of Christ, and not by the works of the law:' and the apostle said, 'by the works of the law no flesh shall be justified in the sight of God:' therefore you are not justified by the law of tithes and offerings, nor outward circumcision in the sight of God. Gal 2:16.

And Christ cried, 'woe unto you scribes and Pharisees, hypocrites, you pay tithe of mint, anise, and cumin, and have omitted the weighty matters of the law, judgment, mercy, and faith, these things you ought to have done, and not to have left the other undone.' Mat 23:23, Luke 11:42.

And in Gen 14:20, 'when Melchizedek, king of Salem, brought forth bread and wine, he was the priest of the most high God, and he blessed Abraham,

and Abraham gave him the tenths of all that he had taken in the spoil,' as also you may see in Heb 7:4.

Now did ever Abraham pay tithes to Melchizedek after this time? Or did he ever pay Melchizedek tithes before of his own yearly increase, except now from the spoil of the war?

And did ever any of the kings or judges pay the tenths of their spoil of the wars afterwards?

‘And Jacob vowed a vow, saying, if God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on; so I come again to my father's house in peace, then shall the Lord be my God: and this stone which I have set up for a pillar, shall be God's house, and of all that you shall give me, I will surely give the tenth unto thee.’

Now where did ever Jacob pay tithes, or the children of Israel in Egypt? Not until they came out of Egypt and received his law, for this was only Jacob's condition and free vow, not a command from God, as you may see in Gen 28:20-22.

And in Heb 7, ‘when Abraham returned from the slaughter of the kings, Melchizedek, king of Salem, priest of the most high God, met him and blessed him, to whom also Abraham gave the tenths of all the spoils, so this was not of the increase of his personal estate, neither did other kings or judges, (as I said before), follow this example, to give the tenth of their spoils that they had gotten in war. Neither did Abraham lay this as a command of God, upon his own family to pay tithes, either of their personal estates, or of the wars to Melchizedek afterwards. Neither do we read that Jacob, or his children, did pay tithes, until after they came out of Egypt, as before it is said, by the law of God: but the apostle said, as I may so say, ‘Levi, also, who received tithes, paid tithes in Abraham, for he was yet in the loins of his father, when Melchizedek met him who received the tithes: and

as for Melchizedek, his descent is not counted from them;’ so here the apostle goes to cut off Levi who received tithes, and his priesthood, and place it upon Levi, as paying tithes, (in Abraham.) For the apostle said, ‘verily those who were of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is of their brethren, though they came out of the loins of Abraham,’ so here is the law and commandment to take tithes of their brethren, and not of them that was not their brethren.

And the apostle said, ‘if perfection were by the Levitical priesthood, for under it the people received the law, what further need was there that another priest should arise, (namely, Christ), after the order of Melchizedek, and not after the order of Aaron,’ who had a law and a commandment to take tithes. For the apostle said, ‘the priesthood being changed, there is made of necessity a change also of the law, for there is a disannulling of the commandment going before, and so the priesthood changed, and the law changed by which he was made, and the commandment disannulled that gave him his tithes; for it is evident, that our Lord Jesus Christ sprang out of Judah, of which tribe, Moses speaks nothing concerning the priesthood, and Christ is made a priest, not after the order of Aaron: and yet it is far more evident, for that after the similitude of Melchizedek, there arises another priest, (namely, Christ), who is made not after the law of a carnal commandment, (as the other priests were that took tithes), but after the power of an endless life, for this law of the carnal commandment, commanded all these carnal things, tithes, offerings, to be given to Levi’s priesthood: and therefore the apostle said, ‘the law is changed by which the priesthood was made, and the priesthood is changed: and the apostle said, ‘there is a disannulling the commandment going before, for the weakness and un-profit thereof;’ so here the apostle notes both the weakness and un-profit of that law of tithes. Moreover, he said, ‘the law made nothing perfect, but the bringing in of a better hope did, (namely, Christ), by the which we draw nigh unto God, now Christ our high priest was made with an oath, but the priesthood under the law was made without an oath,’ and so Christ



performs God's oath and fulfils it, and so ends oaths and swearing, and forbids them.

For the Lord swore, and will not repent, you are a priest forever after the order of Melchizedek, namely, Christ, by so much was Jesus made a surety of a better testament than the Old Testament, because Christ continues ever, he has an unchangeable priesthood, and the Levites' priesthood is changed, and their law and command: so the apostle did not intend here that people should hold up Aaron's priesthood and tithes, but he shows a change of the law by which the priesthood was made, and a change of the priesthood, and a disannulling the command, and setting up Christ and his priesthood that is unchangeable; and showing the un profit, and the weakness of the law, and the commandment, and the first priesthood, and how it made nothing perfect; but the gospel brought people to Christ the better hope, which purified them as he is pure, through which they drew near to God.

Now all the tithes by the law of God and his commandment, the children of Israel were to pay to the Levites, and the Levites were to offer up the tenths of the heave-offerings to the Lord. But Christ Jesus, it is said of him, 'lo I come to do your will O God, to take away the first, [mark,] that I may establish the second, by the which will we are sanctified through the offering of the body of Jesus once for all, once for all their offerings.' So he has ended all the offerings, by offering up his own body, namely, the offering of tithes, and all other offerings; and these offerers the priests; and so he has taken away the first priesthood, his law, and command, and his tithes, he has taken away his altar, and temple, his tabernacle, his sanctuary, and all his offices and services; and all the Levitical priests, offices and services, for the first priesthood had his tithes for his service at the tabernacle, altar, sanctuary, and keeping the charge of all holy things: but all these things Christ has taken away, and has taken away his priesthood, and so has taken away his tithes, his maintenance, and taken away his offices and offerings, and his charge, and he has discharged him, and so has changed his law, and disannulled his commandment, and so all is fallen to the ground, for God

will have no pleasure in these offerings which were offered by the law; but Christ is come, as in the volume of the book it is written of him, 'to do the will of God, he takes away the first, that he may establish the second; first priesthood, first covenant, with all his tithes and offerings.'

For Christ, after he had offered one sacrifice for sins, forever sat down at the right hand of God, so this one sacrifice has ended both sacrifices and sacrificers.

And also the tithes, their sacrifices, offerings, and maintenance in the time of the law, which made none perfect, 'for by one offering of Christ he has perfected forever them that are sanctified,' [mark, forever.] Heb. 10.

And the Levites or priests, who took the tithes for the services, these stood daily offering, oftentimes, the same sacrifices, which can never take away sins; but Christ, after he had offered up one sacrifice for sins forever, sat down at the right hand of God, who by this offering ended the first priest and his daily sacrifices. Heb 9:19. And Moses sprinkled the book and the people with blood: but how much more shall the blood of Christ, through the eternal spirit, offer up himself without spot to God, purge your consciences from dead works, to serve the living God. So Christ is the Mediator of the New Testament, and redeems from under the transgression of the first, and ends it, and sprinkles the consciences and the hearts of his people with his blood, and ends the blood of the sacrifices which was offered and shed, which the people were sprinkled withal. And the Levites had the tenths for their service; but Christ's blood which was shed, is the blood of the New Testament, which ends the blood of bulls and goats, and the Old Testament, which were sprinkled with their blood, and with which blood of Jesus the hearts and consciences of people are sprinkled from their dead works, to serve the living God. And the apostle said, 'the first covenant had ordinances of divine services, and a worldly sanctuary made with hands;' and he said, 'while the first tabernacle was standing, the holiest of all was not yet made manifest; but Christ being come, is an high priest of good



things, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building of Aaron's and Levi's law, first covenant, first testament, with their carnal ordinances, worldly sanctuary, tithes, heave-offerings, nor outward temple at Jerusalem, where they brought their tithes unto. So this worldly sanctuary, worldly temple, carnal ordinances, and the outward city Jerusalem, where they brought their tithes unto, and the priest that had the tithes for their service, and had no other inheritance in the land; all this Christ came to end, who is not of this building that was made with hands, nor after the order of Aaron, but of a more perfect tabernacle. And so the first covenant grows old and decays, and is ready to vanish away: and so he is the Mediator of the New Testament, and so he ends the old with the covenant, and their carnal ordinances and sanctuary, their altar, and the priests of Levi and Aaron, and their order, and all their tithes which was their maintenance. So tithes are not their maintenance now from God; for the law by which they were made, is taken away; so their office and service is taken away, for which tithes was given them; for the tribe of Levi, which had no portion in the land by the law and command of God, but the tithes for his service. Now the law, and service, and priesthood, and tithes, and offerings, and covenant, and order, and sanctuary, and tabernacle and testimony being taken away, and command that gave them the tithes and offerings, they may labor and buy a portion of land, for there is no tithes for them; and the apostle said, 'he that will not work, must not eat.'

Now in the time of the law, and command of God for tithes, Levi the priest was not to eat it at all, nor to put it in his own particular barn, but the people were to carry it up to Jerusalem, which was the place the Lord did choose, and there the high priest was to offer up his heave-offerings of it, his tenth, and the Levite must not eat all the tithes himself, but the widows, fatherless, strangers, and the persons that gave it him, as you may see in Deu 12:18.

For they were not to eat it within their gates, but they were to eat at the place where the Lord did choose, and rejoice before the Lord, their sons and daughters, and maid-servants, and men-servants, and the strangers, and the



fatherless, and widow, that is within your gates shall come, and shall eat and be satisfied, that the Lord your God may bless thee, so all these must eat of the tithes with Levi, (which had no part nor inheritance with the children of Israel), but as I said before, Christ has ended and changed the Levitical priesthood, and his law that commanded tithes, and the high priest's heave-offering of them, by the offering up of himself once for all, he has ended both the offerings and priest's services, so Levi has no law to take tithes and wages, seeing he has no service for them; blessed be God who has sent his son, which is over the household of God, the household of faith, and of the Jews in spirit, as Moses was over the household of the outward Jews, with their tithes and offerings, and carnal ordinances, and outward temples, which all are put down by Christ, who remains a priest forever, not after the order of Aaron, but after the order of Melchizedek.

And they were blessed that brought their tithes to the place which God had chosen, and did eat them there with Levi, and the sons, and daughters, men-servants, maid-servants, strangers, fatherless, and widows, as in Deu 14.

And they were cursed that did not, for those who did not, robbed God and the whole nation, as in Mal 3, as it is said before.

And the apostle said, 'cursed is everyone that continues not in all things which are written in the book of the law to do them;' so you who take tithes, pretending the law and a command in scripture, and do not carry them to Jerusalem; and if it had been too far for you to carry it there, to turn into money; the place which the Lord God had chosen, which was the place of offering, where the high priest must have his heave-offering out of them, and the widows, strangers, fatherless, sons, and daughters, men-servants, and maid-servants, and them that gave them, all might eat and praise the Lord together. Now if you have not continued in all these things written in the book of the law, and done them according to the law; if you have not, cursed is everyone that continues not in all things which is written in the book of the law to do them. But those who are of faith, are blessed with

faithful Abraham, not as Levi, that paid tithes in Abraham, which after had a law, for the apostle cuts off the outward circumcision in Abraham, and so the law of tithes to Levi in Abraham, for the promise that Abraham should be heir of the world, was not to Abraham and his seed through the law, but through the righteousness of faith, and faith was reckoned to Abraham for righteousness, when he was in uncircumcision, and not in circumcision. Here the apostle cuts off, not only the Levitical priesthood and his law, but the circumcision and his law.' Rom 4.

And the apostle said, 'for as many as are of the works of the law are under the curse.' Gal 3:16. But Christ has redeemed us from under the curse of the law, being made a curse for us; that the blessings of Abraham might come upon the Gentiles through Jesus Christ, that we might receive the promise of the spirit through faith.

All these outward things, tithes, offerings, and other shadows in the first covenant, held up by carnal ordinances, imposed on the Jews until the time of reformation by Christ; so their law is called a schoolmaster, and it served until the seed came; and a child differs nothing from a servant, but is under tutors and governors, until the time appointed of the Father; [mark,] then they were not always to be there in that state; even so we, when we were children, were in bondage under the elements of the world; now these outward things, the apostle calls them, Gal 4, the world's elements; but when the fullness of their time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons; and because you are sons [mark,] God has sent forth the spirit of his Son into your hearts, crying Abba Father, therefore you are no more a servant but a son, and if a son, then an heir of God through Christ; so all that witness this, witness the time of his Father's appointing, and the fullness of his time is come, and the time of reformation; and they are redeemed out of bondage from under the world's elements, and they are redeemed from under the law, priest, tithes, and offerings, by him that is made under the law, and so from under the curse,



by him that became a curse for us, and can say, 'Christ is the end of the law for righteousness sake, to everyone that believes.'

So all the faithful walk in the steps of that faith of our father Abraham,\* which he had before he was circumcised; for the promise that he should be heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith; and here the apostle cuts off the law of circumcision, and also the law by which the priest Levi was made, and received his tithes and offerings, and so the justification is in the faith of Christ, and not by the works of the law that held up circumcision, nor the law by which the Levitical priesthood was made, and all his services, tithes, and maintenances for the priest and his services and maintenance, tithes and law, is put down and changed by Christ, who remains a priest forever; who had a better sacrifice than all those in the first covenant. Christ is entered by his own blood into the holy place, that is not made with hands, as the Levites' chief priest did, which were but figures of the true, but Christ the substance, is entered into heaven itself, having obtained eternal redemption for us, and now to appear in the presence of God for us, therefore he is able to save them to the utmost, that come unto God by him; seeing he ever lives to make intercession for them; for such a high priest became us believers and true christians, who is holy, harmless, undefiled, separate from sinners, and is made higher than the heavens; so we need not daily those high priests that were made by the law, who offered up sacrifices for their own sins, and then for the people, who had tithes for their wages and maintenance; for Christ offered up himself once for all, and ended all outward offering; the law made high priests, who have infirmities, but the word of an oath which was since the law, makes the Son, who is consecrated and perfected forevermore. Heb 7:25-28. Now of things which were spoken, this is the sum; we have such a high priest, (namely, Christ), who has ended Aaron's priesthood, and his tithes, law, and offerings, who is set on the right hand of the throne of the majesty in the heavens. And is a minister of the sanctuary, and of the true tabernacle which the Lord has pitched, and not man. And so has obtained a more excellent ministry than that of Moses and



Levi, by how much more also he is the Mediator of a better covenant than the first, which is established upon better promises, glory to God forever.

{ Abraham is the father of our faith. But Abraham did not just *believe in* God, his faith was a faith of obedience: The Lord said unto Abraham, ‘because you have obeyed my voice, all nations of the earth shall be blessed in your seed.’ Gen 22:18. Notice, he was not blessed because he believed in the one true God, he obeyed God's voice. Just as Abraham had to be physically circumcised, we must have our hearts circumcised to be pleasing to God. As Abraham *exercised* his faith to leave his home for a new land - so we must lose our fleshly life and forsake the world to enter God's Kingdom. As Abraham *exercised* his faith by obeying God's voice, willing to sacrifice Isaac, so we too must be obedient to the voice of the Lord within, willing to give up anything the Lord tells us to. The evidence of Abraham's faith was his obedience. The evidence of a Christian's faith is obedience of the cross that produces the fruit of the Spirit. }

And whereas you do allege what Christ said to the Pharisees in Luke 11:42, which said, ‘woe be unto you Pharisees, for you tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God, these ought you to have done, and not to leave the other undone; to which I say, these things were before Christ was offered up, and the tenths of tenths was a heave-offering, and Christ told them go offer to the priest for their cleansing, for he did not come to break the law, but to fulfill every jot and tittle of it; but when Christ was offered up once for all the offerings, then the high priests’ offerings and Levi's tithe of mint and rue, ... was ended. Those who preached the gospel, said the Levitical priesthood was changed, and the law was changed, by which he was made, and the command was disannulled that gave him his tithes for his services and offerings; and Christ was preached, and set up the unchangeable pries. So Christ the Priest by offering up himself, has ended the first priesthood and his offerings. Then Christ

said to his apostles, ministers, and messengers, 'freely you have received, freely give,' so people may keep their tithe of mint, and their rue, and other herbs and things to themselves, for Christ has taken away the law that gave them. The apostle was to go without bag or scrip; therefore, they were not to take people's mints and herbs, as the Levitical priesthood did by the law. Christ has changed this law and Levi, and put down his office; therefore, Levi has no power to take them of people, and therefore, people may keep them to themselves for where there is no law there is no transgression for not paying of them. Christ remains an unchangeable Priest forever, who by the offering up himself, has ended all their offerings, and all people must come to God by him, who is consecrated a new and living way. Heb 10:9-10,20.

So Christ has ended old Levi's priesthood, with his old wages, his old tithes and offerings, his old altars, his old temple, his old carnal ordinances, his old offerings, his old washings, the old tabernacle made with hands, and his old testament, which is sprinkled with the blood of bulls and goats, his old covenant, the old worldly sanctuary, and the old shadows and sacrifices. Christ, I say, has ended all these things by the one offering and sacrificing of himself once for all, and is set down at the right hand of God above them all, and over them all. No one comes to God but through him, and by him; and Christ has appeared to put away sin, by the sacrificing of himself. After Christ had offered one sacrifice for sins, he forever sat down at the right hand of God. So he has ended the Levitical priesthood that offered up for their own sins, and then for the sins of the people; so Christ I say has ended their work and their service; so likewise he has ended the tithes which was for their wages. And everyone's faith is to stand in Christ the author of it, and to live by it, and walk by it, if they are justified, and come into the inheritance with faithful Abraham.

{The ministers of today tell you the law is dead, that all your past, present, and future sins are forgiven because you *believe* in Jesus. They excuse sin. And then they tell you that you must

tithe. Can you see where they have everything turned around. Tithes are dead, but the moral law is not; they say the moral law is dead, but tithes are still required. The parts of the law that died were: ordinances, offerings, sacrifices, washings, ceremonies, rituals - which includes tithes. But these whitewashed tombs, pretending to be righteous representatives of Christ, take your money and excuse sin - Christendom is the religion of the beast, the religion of Satan - the exact opposite of what it should be.}

And after Christ was risen, he said unto his disciples, Luke 24, 'while I was yet with you, I told you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me;' so the law and the prophets are fulfilled in Christ, and he is the end of them; who is the first and the last, the beginning and the ending, the amen.

### ***George Fox***

*The 1st day of the 7th month, 1676.*

#### ***A Postscript.***

'Unto the tribes of Levi, Moses gave no inheritance, the Lord God of Israel was their inheritance, as he said unto them,' in Num 18:20-21.

'And behold I have given the children of Levi, all the tenths in Israel, for an inheritance for their service, even the service of the tabernacle of the congregation. So the eleven tribes had the land by lot, as in Joshua, 13,14.

So the law served, and the priests did their service about the tabernacle, until Christ came and was offered up.

For when the fullness of time was come, God sent forth his Son, made of a woman, and made under the law, to redeem them that were under the law, that they might receive the adoption of sons, which many witness at this



day.

And so Christ has ended the Levitical priesthood, and his service, and has taken away the first priesthood, that he may establish the second, who is made higher than the heavens, who has not entered into the worldly sanctuary or tabernacle, but into the holy place by his own blood.

'And has ended the first covenant, and has made the first old, and it was ready to vanish away,' in the days of the apostles. Heb 8.

And so Christ Jesus the heavenly priest, has discharged Levi of his services at the altar, tabernacle, and temple, and of his outward ark, and of all his offerings and sacrifices, and his heave-offerings of his tithes, which he was to shake to and fro, east, west, north, and south, which was a type of Christ's offering up himself, once for all their offerings.

And so Christ having discharged him of his offices, and taken away his temple, altar, tabernacle, sanctuary, blood of bulls and goats, and tithes, the priest's wages and portion for his service, and his offerings which he was to feed upon, which had no lot nor inheritance in the land.

Now he may take himself a plantation, or buy himself land, for Christ has taken away his offerings and his law, and the command that gave him his tithes, for he must expect no more tithes.

So now God has no work for him at outward tabernacles, nor to offer outward sacrifices; for he has no law nor power from God to take wages, namely, tithes, for any such services.

For Christ has offered up himself once for all their offerings, and is a priest, not after the order of Aaron, but after the order of Melchizedek.

So Levi was to have no portion but the tenths of Israel.

Now Christ has ended this Levitical priesthood and his tenths, for his service, which he served in it by the law, until the seed Christ came, which in the fullness of time, that God sent forth his Son which was the time of reformation out of those things, and a time to take away the first, to establish the second, the everlasting priest, and the everlasting covenant.

And he took away the circumcision in the flesh, and he established the circumcision in the spirit.

And so if Levi should plead for the tenths of Israel now, he is an usurper of authority, for he has no law nor command from God, for so doing.

And Christ has died for all, and enlightened all men; that all might believe in the light, and become children of the light.

And his gospel of salvation is preached unto all men, and to every creature under heaven; and the grace of God has appeared to all men, which is the true christian's teacher.

And so all the believers in the light, are the children of the light, and are grafted into Christ that died for them, and eats the flesh and drinks the blood of the heavenly man, and so feeds upon Christ Jesus their sacrifice.

And so all the circumcised in heart, men and women, feed upon the sacrifice; and are the royal priesthood, offering up spiritual sacrifices.

And God has made us (namely, the true church), kings and priests; and has redeemed us from the earth, so to reign over the devil and the earth, and so to offer up spiritual sacrifices.

And these priests that God has made, offers up no earthly sacrifices, therefore, they will not have earthly tithes, for they see the Levitical priesthood taken away, that took them, which was the first.

And they do see Christ, the second established, a priest forever, made higher than the heavens, who is over all from everlasting to everlasting, the first and last.

**George Fox**

# **THE SPIRITUAL MAN CHRIST JESUS, *The Blessed Seed, Light of Life, Purger of Conscience, Healer of Nations, and Restorer of Mankind.***

*How all Nations are blessed in the Seed Christ Jesus, that bruises the Head of the Serpent and his Seed that brought the Curse; and something further, how all men and women in Adam, in the Transgression, their Spirits are dark, and how Christ the Spiritual Man enlightens their Spirits (their Candles), and how that no meat that goes into the belly defiles the man; and how Christ is the Purger of the Soul, Conscience, and Heart, and Mind, of all those evil things that have gotten into man and woman by Transgression, who bruises the Head of the Serpent, and makes all things clean to man, and brings him to the blessed state as he was in at the beginning.*

—By G. F.

The Lord said unto Abraham, ‘because you have obeyed my voice, all nations of the earth shall be blessed in your seed.’ Gen 26:5.

Now this was the promise of God to Abraham, of whom Christ came



according to the flesh.

So the promise was not to seeds, as many, but unto one seed, which is Christ; which seed bruises the head of the serpent.

And so all people and nations must be in this seed, as they have been in the seed of the serpent, which brought the curse, woe, and misery, and darkness upon mankind, if they have the blessing and promise.

For as the apostle said, 'everyone who has received Christ, which was the seed, they must walk in him.'

For Abraham had obeyed God, first in forsaking his father's house and native country, ways, religions, and worships of idolatry. He obeyed God in that, in offering up his only son, and in many other things as God commanded him, as you may see in Genesis.

And God said unto him, 'walk before me, and be you perfect:' and so must all nations of people, forsake all their native country, religions, and ways which they have made, and idolatries, and come into the seed before they can be perfect: for the cry is among them, and has been, there is no perfection here on this side the grave.

But I say no, the perfection is in the seed, which brought Abraham to obey, which the promise is to, in which all nations are blessed, in whom the perfection is.

And so all nations must walk in this seed before God, if they will be perfect and blessed; which seed bruises the head of the devil, who made man and woman imperfect.

In which seed all know their election before the world began, and their foundation.

And this is the seed which all the prophets gave testimony of, and the apostle preached it. (Christ Jesus.)

And now if all the world and Christendom have all the words given forth from the seed in Abraham, the prophets, and David, and all the apostles, but do not have the seed, they only have the sheep's clothing, the outside, the wool, and are feeding upon the words.

But Christ said, 'except you eat my flesh, and drink my blood, you have no life in you because the wool is only the outside and clothing of the sheep; it is not flesh and blood.

And therefore, Christ said, 'except you eat my flesh, and drink my blood, you have no life in you;' and his flesh and blood is not wool, the outside, the sheep's clothing.

So they may have all the words of Christ, and the prophets and apostles, and yet feed upon the dust like the serpent, have the sheep's clothing, but have no life in them; except they eat the flesh of Christ, and drink his blood, who came down from heaven.

For as Christ said, 'you search the scriptures, for in them ye think ye have eternal life, and they are those that testify of me; but you will not come unto me that you might have life.'

{There is an old eastern adage: "do not confuse the finger with what it points to."}

So Christ is not the writings, but the thing which the writings testifies of, nor flesh and blood is not wool nor clothing.

Now all people are dark, as they are in Adam in the transgression, and dead from that image, righteousness, and holiness, that he was made in.

And David said, 'the Lord had enlightened his candle,' and the spirit of man is called, 'the candle of the Lord;' and while man is in his natural state, he knows not the things of God, though the natural man with his natural spirit, may know the things in themselves that be natural, but he cannot know the things of God, until the Lord enlightens his candle.

For as natural men and women in the night cannot see what is in their houses, without a candle which they light at a natural fire, which gives light to the natural eye; so man's spirit is lit by God and Christ's divine light and fire, by which they see with the heavenly eye what is in their house and inward parts.

For all the household of Adam in the transgression are dark, both in their minds, spirit, and soul.

And those who follow their own spirits, see nothing; now every man that comes into the world, being enlightened by Christ, which is called the light of the world; and the light that enlightens every man, and man's mind, soul and spirit, being turned to this light, this divine light of the spiritual and heavenly man, enlightens his spirit, his candle. Then with this divine, heavenly light, which has enlightened his spirit, mind, and soul, he finds the pearl in his own field, and then he keeps close to the Lord, and in his counsel, and goes and sells all that he has gathered with his own spirit in the darkness, and in Adam in the fall, that he may purchase this field, and the pearl in it; and the candle being lit, he sees the leaven which has lain within him, to leaven him up into the new living lump; and he sees the seed of the kingdom within.

For the parable of the woman that lost the piece of silver, after she had lit her candle by Christ's divine light, her mind, spirit and soul, being turned to the divine light of Christ, she swept her own house with God's besom, his power, and threw out the rubbish which was come in by transgression; and so with this divine light found the divine silver, or treasure, in her own



house.

So the natural man with his natural spirit, knows the things of the natural man, and knows not the things of God; but his spirit being enlightened, which is the candle of the Lord, with this divine light, it gives him the knowledge of the divine and heavenly things, and of his kingdom, and the world that has no end.

So here is no more saying, 'lo here, or lo there is the kingdom, as those do who hate his light; for those who hate the divine light of Christ, hate that which should light their candle, their spirit.'

And therefore, as it is said, 'how often is the candle of the wicked put out,' for when they turn from the light, and disobey the truth, as Adam, and the Jews, and those called christians, they follow their own spirits, their candle being put out, and see nothing; but one cries, lo here, and another cries, lo there, in the dark; and one says, lo here is Christ the way; and another cries, there is the way; but all in the dark.

But none see Christ, or see the way, or see the word, but whose minds, and spirits, and souls are turned to the divine light of Christ, which enlightens their spirits, their candle, and then they see Christ the way, the truth, and the life, and the light gives them the knowledge that shines in their hearts, that has enlightened their spirits.

Now disobedience, and loving the darkness rather than the light, puts out this candle, and so the candle of the wicked is often put out.

But those who love the light which enlightens their souls, minds, and spirits, it gives them the knowledge of the glory of God in the face of Christ Jesus; so that they come to see Christ, who is the mystery, and follow him, and be his disciples.

Now in the days of Christ there was a Pharisee bid him to dinner, Mat 15 and

Mark 7, and the Pharisee wondered at Christ's disciples eating with unwashed hands.

But Christ said, 'you fools, did not he that made that which is without, make that which is within also; therefore, give alms of all those things which you have.' Luke 11:40-41, 'for behold all things are clean unto you.'

And in Mark 7:18-20, Christ spoke unto the people this parable, 'there is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are those who defile the man.'

And again, Christ said unto his disciples, 'what are you without understanding also? do you not know, that whatsoever thing from without, enters into a man, it cannot defile him.'

'Because it does not enter into his heart, but into the stomach, and is eliminated by purging? '

'But that which comes out of the man, that defiles the man, for from within, even out of the hearts of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, backbiting, blasphemy, pride, foolishness. All these evil things come from within, and defile the man,' which are the evil things, the sins which Christ purges.

And John the Baptist said, 'I indeed baptize you with water unto repentance; but Christ that comes after me, is mightier than I, whose shoes I am not worthy to unloose, [or bear,] he shall baptize you with the Holy Ghost, and with fire, whose fan is in his hand, and he will thoroughly purge his flour, and gather his wheat into his garner, and burn up the chaff with unquenchable fire.'

So Christ is the purger of the heart, mind, soul, spirit, and conscience, and

the body inwardly; for Christ is mightier than John, in his conception, birth, and power, and miracles.

The purging eliminates all foods that goes into the mouth, and so into the stomach, and so into the draught: and so whatsoever goes into the mouth, does not defile the man, for he who is holy and pure, made that without, and made that within; and all that he made was good and blessed.

Who may abide the day of his coming, and 'who shall stand when he appears, for he is like a refiner's fire, and like fullers' soap, and he shall sit as a refiner, and purify of the sons of Levi, and purge [mark, purge,] them as gold and silver, that they may offer an offering in righteousness.' Mal 3 3.

In Heb 9:14, 'Christ with his blood purge your consciences from dead works to serve the living God;' so he is the purger of the heart and conscience with his blood.

In Heb 1:3, 'when Christ by himself had purged our sins, sat down at the right hand of God;' so it is Christ that purges away our sins, which are within.

'Every branch, (said Christ), he purges that it may bring forth more fruit.' John 15:2.

So Christ is the purger of the conscience and heart, soul and spirit, with his blood, and purges away our sins.

And so those who look at Christ, will not plead for a purgatory to purge them after death, nor plead for a body of sin and death to the grave.

And Christ is the purges of the branches that is grafted into him, 'that they may bring forth more fruit.'

Now there is that which purges all foods, through which the creature is not



defiled by them; so that the creature is not defiled by foods, for he boldly purges them.

Now what comes out of a man, defiles him, as is before mentioned, and all these evil things have come into man by the fall and transgression because the evil was not in him in the beginning before the fall, when God made him in his image. Therefore evil came into man and woman by transgression, which has defiled them.

And now to have all these evil things purged out of man, which got into him by transgression, which has defiled his heart, his soul, his mind, his conscience, and his spirit; what purges this out of him, is the blood of Christ, who by his blood and fiery baptism has purged out our sins, and sanctifies us.

So those who are without understanding, Pharisee-like, do not know what purges all foods; and also do not know Christ. They are without the understanding of him, who purges with his blood, the mind, heart, soul, spirit, and conscience - all with his blood, through which they come to serve the living God.

And all those who plead for a purgatory when they are dead, to purge them; and those who plead for a body of death and sin to the grave, and forbid foods, as if they should defile them, which goes into the stomach, and so into the draught, the purger that purges all foods, they are as blind as the Jews, chief priests, and Pharisees, and are as ignorant of him that purges the conscience, namely, Christ Jesus, the seed in whom all nations are blessed, and therein sanctified and reconciled to God, all things in heaven, and all things in the earth, and receives his blessing and promise in the seed, and sees all things are blessed and clean to them, as they were in the beginning, by Christ Jesus.

***George Fox***

*The 7th month, 1676*

## **Christ's Parable of Dives and Lazarus, for all called Christians, and others, to consider.**

All people in Christendom, and elsewhere, consider in your lifetime the parable of Christ, concerning the rich man, and Lazarus the beggar.

For Christ said, 'there was a certain rich man, who was clothed in purple and fine linen, and fared sumptuously every day.'

'And there was a certain beggar named Lazarus, who lay at his gates, (namely, at the rich man's), full of sores; and desiring to be fed with the crumbs which fell from the rich man's table, (namely, the poor man Lazarus), moreover, the dogs came and licked the sores of the poor man.'

'And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom.'

'The rich man also died, and was buried; and in hell he lifted up his eyes, being in torment, and sees Abraham afar off, and Lazarus in his bosom: and the rich man cried, and said, father Abraham, have mercy on me, and send Lazarus, (namely, the beggar), that he may dip the tip of his finger in water, and cool my tongue, (namely, the rich man's), for I am tormented in this flame. But Abraham said to the rich man, son, remember that you in your lifetime received your good things, and had your pleasure; and likewise Lazarus the beggar, the evil things, but now he is comforted, and you are tormented.'

And besides all this, between us and you there is a great gulf fixed, (between, Abraham and the beggar, and the rich man in hell), so that they who would

pass from here to you cannot, neither can they pass to us, that would come from there,' (namely, the rich man that has lived in pleasures upon the earth.)

'Then he said, (he being the rich man in hell), I beg of you, therefore, father, that you would send him to my father's house, for I have five brethren, that he may testify unto them, for fear that they also come into this place of torment.'

'And Abraham said unto the rich man in hell, they have Moses and the prophets, let them hear them,' (that is, while they are upon the earth.)

And the rich man in hell said, 'my father Abraham, but if one went unto them from the dead, they will repent; and Abraham said unto him, if they do not hear Moses, nor the prophets, neither will they be persuaded, though one come from the dead.' [Luke 16:19-31](#).

Nor now those who will not hear Christ and his gospel; and if they will not hear Christ and his gospel, they will not hear one that comes from the dead. So the christians in profession without possession, are like the Jews that would not hear Moses and the prophets, nor one who has come from the dead.

But the Jews sought to put Lazarus to death, (whom Christ had raised from the dead), because by reason of Lazarus, many people had turned to Christ, and believed on him, that Christ had raised him from the dead. They were as mad against Christ and his miracles, as they are now against his light, which is his [life in the word](#).

Now all you great and rich men upon the earth, that fare sumptuously every day, of whatever sort, Jews, Heathens, Turks, or Christians, consider the parable of Christ on the rich man, who did not have compassion on poor Lazarus; and the rich man's kindred nor himself regarded not the law, nor



the prophets, neither would they regard one if he came from the dead, to tell them of the misery that this rich man was in, when he was in hell.

Now you who are called christians, and others, that fare sumptuously every day, who are the rich men, do you regard the poor Lazaruses? Do you regard the life and practice of the law and prophets? Do you regard the life of christianity, and the life and practice as Christ and the apostles command?

But, have you not slighted God's messengers and prophets, and servants, sons, and daughters, and hand-maids, that have been moved of the Lord God to warn you in your lifetime, of the torment and misery of hell fire that this hard-hearted rich man fell into when he was dead.

And such as have exhorted you who are alive, and would have turned you to the Lord, you have imprisoned, persecuted and banished; and do you not think that your end will be like this rich man's, when he died, who went into hell fire? And poor Lazarus, whom did not have compassion on, went into heaven.

And do you not think, that all these poor Lazaruses, whom you have persecuted, and do persecute, that when they die, they will not be carried into Abraham's bosom? When you are tormented in hell, will you not cry like this rich man in hell, to Abraham to send one of his poor Lazaruses to dip the tip of his finger in water, to cool your tongues, which are scorched with the flames of hell fire?

But then consider what Abraham's answer will be to you, you who have received the good things in your lifetime, and had your pleasure, and the poor Lazaruses the evil things.

But Abraham tells you, though he calls you sons, 'there is a great gulf between you and him; and he cannot come to you, neither can you come to him.'

And Abraham will say unto you, ‘remember, how in your lifetime you fared sumptuously every day, and received the good things, and likewise the poor Lazaruses the evil things from you, who had no comfort among you.’

But now the poor Lazaruses are comforted in Abraham's bosom, after they are dead, and after you are dead, you are tormented in hell fire, for all your purple coats, and gorgeous apparel, and your faring sumptuously every day.

And therefore, all you hard-hearted rich men, be warned, and mind the law and the prophets, and Christ and the apostles, and walk as they commanded. Mind the poor Lazaruses, and not only talk about the poor, if you will escape hell fire. You must mind this in your lifetime, or else when you are dead you must go to hell fire, and there be tormented, as the rich man was when he was dead, and could not come out to Abraham, nor Abraham to him.

And do you not think that the rich man was a jolly fellow, while he was upon the earth, with his dogs and his sumptuous fare, and apparel of purple and fine linen.

Now this parable Christ spoke to the covetous Pharisees, which justified themselves, and derided Christ.

And therefore, consider, all you rich men that are called christians, and others that eat sumptuously every day, and are clothed in purple and fine linen, that deride the life that is in Christ, which lights every man that comes into the world. Do you regard the poor Lazaruses, the poor beggars that lie in your gates full of sores?

And do you consider where you must go when you die? Do you think upon this rich man where he is; and where poor Lazarus is? You, who have received the good things in your lifetime, remember now while you are alive, and do not eat and drink without the fear of God, to make yourselves want-

for fear that you are lifted up, and regard not the poor, and look loftily and disdainfully upon your fellow creatures that are in misery, for fear that the time comes that you come into torment with the rich man, when the poor are comforted in Abraham's bosom.

For you hear what Christ said in his parable, and what Abraham said: Abraham tells the rich man that is tormented in hell, that 'there is a great gulf fixed between the rich man in hell, and Lazarus and Abraham. So that they who would pass from Abraham to the rich man in hell cannot, neither can they from hell pass unto Abraham, that would come from there.'

So this does manifest, that when the wicked die they go to hell; so there is no purgatory, nor middle place, as some imagine; and they in hell cannot pass to Abraham, nor Abraham to them, so there is no prayers that will get them out of hell fire.

And therefore, consider you this, that fare sumptuously every day, and are clothed in your purple and fine linen, and regard not the poor, for fear that the day of your visitation passes over your heads, and you continue in your wickedness and die in your sins; for the wicked must be turned into hell, and all that forget God.

For this rich man in hell cried unto Abraham to have mercy upon him, and for him to send poor Lazarus that he might dip the tip of his finger in water to cool his tongue; for he was tormented in the flame in hell fire.

Now Abraham could show him no mercy, that was in hell fire, nor Lazarus, they could not comfort this rich man with as much water as they could take up on the tip of their finger; so there was no comfort to be shown to him.

And though Abraham called him son, this was a parable to the Jews, who professed themselves children of Abraham, and did not do the works of Abraham.



So this parable may stand to them that profess themselves christians, and do not the works of christianity.

And when they are in hell, what good will all their riches, and their sumptuous fare, and their fine linen and purple do them? When they live without mercy and compassion in their lifetime, and without the fear of God, and go to hell fire, and be in torment when they die.

And therefore, for them to see the poor despised beggar Lazarus in happiness in Abraham's bosom, and a great gulf fixed between them in hell, and the poor that be in Abraham's bosom, that Abraham and the beggar cannot pass to them in hell, neither can they pass to them in heaven.

And therefore, what does all your pleasures and sumptuous fare and apparel avail you, whose dogs have more compassion upon the poor than you in your lifetime.

Abraham tells you the reason, how that there is a great gulf fixed between you and them, as before said; and therefore remember this in your lifetime, and be warned, and repent, and while you have time prize it. This is the day of your visitation, who live in pleasures and fullness, and wantonness, despising the poor, and persecuting the just and innocent; and comforting yourselves with your pleasures, and things of this world; and nourishing your hearts, as in a day of slaughter, and living wantonly upon the earth.

And live neither according to the law of Moses, nor the prophets, nor according to the gospel of Christ Jesus; though they all tell you what misery will be your end, yet you will not hear them, nor obey them.

And therefore, if you will not hear neither the gospel, the law, nor the prophets, then hear what the rich man in hell said to you in his torment, as in [Luke 16](#).

For neither Abraham nor Lazarus could help him, nor comfort him, nor show him any mercy, who had showed no mercy in his lifetime.

So you may see plainly by Christ's own words, here is no purgatory or middle place; but when the wicked die they go to hell, and the just are carried into Abraham's bosom with the angels.

And when this rich man could get no hope of any comfort in hell from Abraham and Lazarus, he was so tormented, that he desired Abraham that he would send to his father's house; for he had five brethren, that they might testify unto them, for fear that they should come into that place of torment, namely, hell.

And Abraham told the rich man in hell, 'that they had Moses and the prophets, let them hear them.

So now you have Christ to hear, and his apostles, and if you do not hear Christ's voice that speaks from heaven, and follow him who is the way to God, the truth and the life.

Then consider and see if your way is not the rich man's to hell, to his place of torment; but is it not your principle to say, that there is no hearing Christ's voice while you are alive here upon the earth?

Oh! therefore be warned, and be serious, and consider your latter end, and now you have time prize it, for fear that you say, you had time, when it is past.

For if you do not prize your time while you are upon the earth, Christ tells you, you must go to hell. No, though you call Christ Lord, and say you have preached in the streets, yet if you are found workers of iniquity; though you may have preached Christ's death and resurrection, and prophesied in his name, yet, if you are found workers of iniquity, Christ will say unto you, 'depart from me, I know you not; go you cursed into everlasting

punishment, prepared for the devil and his angels.’

And though you may say as many prayers, as the babbling Pharisees three times a day, and call Christ Lord, and do not the things which he commands, he tells you, ‘you shall not enter into the kingdom of God.’

For Christ tells you, it is those that ‘do the will of his Father, which is in heaven, that enter into the kingdom of God.’

And therefore, do not vex, nor quench, nor grieve the spirit of God, which is given unto you, to instruct you to shun the ways of sin and evil, and pleasures, which lead to hell.

And do not hate the light which Christ has enlightened you withal, that shines in your dark hearts, which would give you the knowledge of your lost state, and of your sins, and of Christ that saves you from your sins.

And do not walk despitefully against the spirit of grace, nor turn it into wantonness; which grace of God that brings salvation, has appeared unto all men, to teach them, and to bring them salvation.

I say, to teach you to live soberly, and godly, and to deny all unrighteousness, and ungodliness, which leads to hell.

And if you do hate the light, and quench his spirit, and walk despitefully against the spirit of grace, and turn it into wantonness, God and Christ will be clear of you, when you are condemned to hell fire, and in it roar.

For, what could God do more for you, who sent his Son to die for you, and sent his grace, which has appeared to all men to teach them, and bring their and your salvation; and poured out of his spirit upon all flesh; and his Son has enlightened every man that comes into the world; and he bids them ‘believe in the light, that they may become children of the light.’



And sent his apostles and disciples into all nations, to preach the gospel unto every creature freely, as they had received it freely; and yet you do hate his light, and quench his spirit, and resist it, and turn his grace into wantonness, and not obey his gospel but persecute his free messengers of it, and so do not the thing which God and Christ commands; but live in pleasure and wantonness, and despise the poor, and persecute the just; how can you expect any other end, but this rich man's in hell?

And acknowledge that God and Christ were just and merciful all your lifetime to you, before he gave you up to your heart's lusts, which you walked after, who resisted his grace and spirit, and his servants and messengers, that admonished you, within and without.

Now if any should imagine, that by giving money to priests, that they can pray your souls out of purgatory, or middle place, Abraham and Christ tell you no such thing; but tell you, you cannot come to Abraham, nor Abraham unto you, when you are dead, and in hell.

And therefore, be warned in your lifetime, for there is no repentance in the grave, it must be in your lifetime, and before you go to the grave: for, 'as the tree falls so it lies,' therefore, consider this while you are alive.

***George Fox***

*The 7th month, 1676*

## **A TESTIMONY**

*For all Masters of Ships, and Seamen to read over; and to see whether you are in the true faith that the true Christians and Holy Men of God were in, and if you are not, then turn to the Lord Jesus Christ, who is the author and finisher of the Holy, Divine, and Precious Faith; and then by this faith your hearts may be purified, and with your hearts you may believe, and*

*with your mouths you may make confession unto Salvation. Rom 10.*

*And Christ said, ‘everyone that is of the truth, hears his voice,’ John 18:37. And now everyone that is not of the truth hears not his voice, and say, there is no hearing of it nowadays.*

*And here you may see how Christ called Fishermen and Seamen to be his disciples, as follows; and how Christ commanded the winds, and they obeyed him; and how that the Lord God holds the winds in his fist, and raises a storm, and makes a calm, so that all are to serve and fear him.*

*‘Quench not the Spirit, despise not Prophesying; prove all things, hold fast that which is good.’ 1 Thes 5:19-21.*

*Those who quench the Spirit, and despise Prophesying are not like to prove all things, nor hold fast that which is good.*

*—By G. F.*

*‘After that John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand, repent, and believe the gospel.’ Mark 1:15.*

*From that time Jesus began to preach, and to say, ‘repent; for the kingdom of heaven is at hand.’*

*‘And Jesus walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother casting a net into the sea, (for they were fishers.)*

*And Jesus said unto them, ‘follow me, and I will make you fishers of men,’ and they straightway left their nets and followed him.*

*‘And Jesus going on from there, he saw two brethren, James the son of*

Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets, and he called them.'

'And immediately they left the ship and their father, and followed Jesus.'  
Mat 4:17-22, Mark 1:19-20.

Now here all you seamen and fishermen, and all people may see, these four disciples of Christ their call, and what trades they were of, fishermen, and seamen; these and such were more like to follow Jesus then, and now, than the high priests that had the tithes, and such as have great benefices.

But Christ is the same today, as he was yesterday, and so forever; for it was not many, mighty and rich, but the poor that received the gospel.

'And when Jesus was entered into a ship, his disciples followed him, and behold! there arose a great tempest in the sea, insomuch that the ship was covered with waves; but Jesus was asleep.'

'And his disciples came to him and awoke him, saying Lord save us, we perish.' Mark, in the time of a storm these fishermen came to Christ, and so should all seamen do now. 'And he said to them, why are you fearful, O you of little faith? then he arose and rebuked the winds, and the sea, and there was a great calm.'

'But the men marveled, saying, what manner of man is this, that even the winds and the sea obey him.'

Now all you seamen and fishermen, let your eyes be to Christ, and your faith in him that has all power in heaven and in earth given to him, and he can still the storms, and tempests, and waves of the sea, and make it calm.

And so Christ it is who saves you from perishing outwardly, and eternally, as you may see, Mat 8:23-27, Mark 4:36-41, Luke 8:22-25.



For both the winds and the sea do obey Christ, by whom they were made; therefore, fear God, and let your faith stand in him, who is the author and finisher of it.

‘And Jesus began to teach by the sea side, and there was gathered unto him a great multitude, so that he entered into a ship, and there sat in the sea, (namely, in the ship), and the whole multitude was by the sea on the land,’ as you may see, Mat 13:10-15, Mark 4:1, ‘and he taught them many things by parables,’ ...

Now would not many say, that it was not a consecrated place to teach the word of God in; but I must tell you, Christ consecrates and makes all things and places holy.

Now Peter, who was a fisherman, Christ said unto him, and the rest of his company of fishermen, that he would make them fishers of men, and told them follow him, which they did.

And you may see in Acts 2:14-41, how Peter the fisherman, by one sermon that he preached, converted three thousand souls, as you may see from the 14th verse to the 41st, the beginning and end of his sermon.

And now all you seamen and fishermen, consider this call of Christ, who is the same today as yesterday, and so forever to you, if you will hear his voice; for he stands at the door of your hearts and knocks, and if any will hear my voice, said Christ, and open his door, (namely, of his heart, by joining to his grace, light, power, and spirit), ‘I will come in and sup with him, and he with me.’ Rev 3:21. And so the sheep of Christ hear his voice and follow him, John 10:27, for Peter the fisherman said to the Jews, how that in the last days ‘God would pour out his spirit upon all flesh, and your sons and daughters, shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants, and on my hand-maids I will pour out in those days of my spirit, and they shall prophesy said the

Lord,' ...

And now if God has poured out of his spirit upon all flesh, and you grieve it, and quench it, and vex it; then how can you prophesy, or have any of God's dreams or visions, or believe, or receive this fisherman's sermon, who was a disciple of Christ?

And again, in Mat 14:22-33, 'and Jesus constrained his disciples to go into a ship, and to go before him,... But the ship was now in the midst of the sea tossed with waves; for the wind was contrary. And in the fourth watch of the night, Jesus went unto them walking on the sea; and when the disciples saw him walk on the sea, they were troubled, saying, it is a spirit, and they cried out for fear; but Jesus spoke unto them, saying, be of good cheer, it is I, be not afraid: and Peter answered him, and said, Lord, if it be you, bid me come unto thee on the water, and he said, come; and when Peter was come down out of the ship, he walked on the water to go to Jesus: but when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me: and immediately Jesus stretched forth his hand and caught him, and said unto him, O you of little faith, therefore did you doubt? and when they had come into the ship, the wind ceased: then those who were in the ship, worshipped him, saying, of a truth, you are the Son of God.'

And now here all seamen and others, you may see it is Christ that saves, and stills the boisterous winds and waves, and makes them to cease; and therefore, you are not to doubt, but be steadfast in faith in all storms and tempests, and see and feel Jesus to lay hold upon you, as he did upon Peter, to save you from sinking in time of storms, who stills the waves of the sea, who is the same today, as he was yesterday, and so forever: a rock of your age, and a foundation of your generation, as was of former ages, as you may see, Mat 14:22-33, John 6:17-21.

And again in Mark 6:47-51, there you seamen may see, 'when Christ's disciples entered the ship, they had forgotten to take bread, neither had they

in the ship with them, more than one loaf.'

'And Christ charged them, saying, take heed of the leaven of the Pharisees, and of the leaven of Herod.'

'And the disciples reasoned among themselves, saying, it is because we have no bread.'

'And when Jesus knew it, he said unto them, why reason you because you have not bread? perceive you not, neither understand? have you your hearts yet hardened, having eyes, and see you not? and having ears, and hear you not?'

'For do you not remember, when I broke the five loaves among five thousand, how many baskets full of fragments took you up? and they said, twelve.'

'And when the seven (namely, loaves), among four thousand, how many baskets full of fragments took you up? and they said, seven. And Jesus said unto his disciples, how is it that you do not understand?'

Now consider you seamen, and fishermen, and others, that are not disciples of Christ; for sometimes in your ships you have been in scarcity of bread; and now here was Christ and his disciples who had only one loaf in the ship, and Christ convinced them that they had enough, by his former miracles.

And therefore, those who have Christ, they have enough, they have by whom all things were made, who gives the increase, as you may see by his miracles.

And therefore, it is good for everyone to see with the pure eye, and hear with the pure ear, so that they may perceive and understand with the pure heart what Christ did and does do, and what he is able to do in all necessities, and to take heed of Herod's and the fair-sayer's leaven, which are not the doers, but resist Christ, who does not only say, but does the will of his Father, and



so do all them that follow him. Mark 7:13-21, Mat 16:6-12.

And again, 'Christ saw two ships standing by the lake, but the fishermen were gone out of them, and were washing their nets: and he entered into one of the ships which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship. Now when he had left speaking, he said unto Simon, launch out into the deep, and let down your nets for a draught.

'And Simon answered and said unto him, Master, we have toiled all night, and have taken nothing; nevertheless at your word I will let down the net.'

'And when they had let down the net, they enclosed a great multitude of fishes, and their net brake; and they beckoned unto their partners which were in the other ship, that they should come and help them; and they came and filled both the ships, so that they began to sink: and when Simon Peter saw it, he fell down at Jesus's knees, saying, depart from me; for I am a sinful man, O Lord.'

'For Peter was astonished, and all those who were with him at the draught of fishes which they had taken; and so was also James and John, the sons of Zebedee, which were partners with Simon: and Jesus said unto Simon, fear not, from henceforth you shall catch men. And when they had brought their ships to land, they forsook all, and followed Jesus.'

Now here all you seamen, and fishermen, and others, may see that you may toil all night to catch outward fish with the nets, and take nothing.

And you that call yourselves fishers of men, you may toil all the night and catch not a man in God's net to him, except it is with the power of Christ; and therefore know his voice, and obey it, and follow him, by whom all things were made.

**{He who does not gather with me scatters. Luk 11:23, Mat 12:30 (To gather *with* him, is by his direction). }**

And so there is not a sparrow that falls to the ground, nor a fish in a fisherman's net, but by the will of the Father.

And therefore, all you fishermen and others, are to stand in the will of God, who gives the increase, and fills the nets and the ships; and therefore let him have the praise and follow him.

And here you may see the fishermen, and seamen; James and John, and Peter and Andrew, were fishermen, and seamen, and partners together in ships, and preachers of Christ Jesus, and caught a multitude of outward fish, and a multitude of men, which they fished out of the great sea of the world, by the command and power of Christ. Luke 5:2-11, Mat 8:18.

‘And after Christ was risen, he showed himself again to his disciples at the sea of Tiberius; on this wise he showed himself, there were together Simon Peter, and Thomas, called Didimus, and Nathaniel of Canaan in Galilee, and the sons of Zebedee, and two other of his disciples.’

‘Simon Peter said unto them, I am going a fishing, and they said unto him, we will also go with you. They went forth and entered into a ship immediately, and that night they caught nothing; but when the morning had come, Jesus stood on the shore, but the disciples did not know that it was Jesus. Then Jesus said unto them, children, have you any food? And they answered him, no; and he said unto them, cast the net on the right side of the ship and there you shall find, and therefore they cast. Now they were not able to draw it for the multitude of fishes. Therefore, the disciple whom Jesus loved, said unto Peter, it is the Lord. Now when Simon Peter heard that it was the Lord, he wrapped his fisherman's coat around him, (for he was naked), and jumped into the sea, and the other disciples followed in a little ship, (for they were not far from land, but as it were one hundred

yards), dragging the net with fishes. As soon then as they had come to the land, they saw a fire of coals there, and fish laid on it, and bread; and Jesus said unto them, bring of the fish which you have now caught, and Simon Peter went up and drew the net to the land, full of great fishes,... And Jesus said unto them, come and dine, ... And Jesus then comes and takes bread, and gives them, and fish likewise, ... And this was now the third time that Jesus showed himself after he was risen from the dead.' John 21:2-14.

And now, all you fishermen, and seamen, and others, consider what kind of disciples and ministers the Lord Jesus Christ chose; and you may see that Peter and the rest, though they had been disciples of Christ Jesus for some years, and such that Christ has sent forth to preach before he was crucified, and after that he was risen, Christ appeared the third time unto them; and Peter had his fisherman's coat, and the disciples who were fishermen, and seamen, they were partners together in a ship.

And now, was Peter's fisherman's coat, do you think, to preach the gospel in, and to meet Christ in, and to dine with him in? I say, "yes, it was as good as any of the canonical [the Pope's fine robes] garments."

And consider, you fishermen, and seamen, and others, how all these disciples had been fishing all the night, but had caught nothing.

But when the morning had come, and they saw Jesus, after he was risen, at his command they cast in the net, and drew it full of fish to the shore. So it is by the will of God and Christ what everyone catches, who made all things, and upholds all things by his word and power, and fills all, and knows what all have need of; for as Christ said, 'a sparrow shall not fall to the ground without the will of the Father;' so a fish cannot be caught in the net without his will.

And likewise, you fishermen, and seamen, and others, may see, that Jesus, by whom all things were made, had provided these fishermen and seamen,



who were his disciples, a fire, and fish upon it, and bread upon the land, when they had been fishing in the sea.

And therefore, you may see, how that Christ who upholds all things, and has all power given unto him, provides for his disciples, and seamen, and fishermen; for he gave them both fish in the sea, and fish [and bread,] upon the land, whom he sent forth, and gave commission to preach, and said, 'freely you have received, freely give.'

So here you may all see, how the disciples of Christ were encouraged to trust in him, and that their minds might be carried over all distrust of carnal things and outward victuals.

And now, you fishermen, and seamen, and all others, may see Christ's words fulfilled unto his disciples, who said unto them, 'follow me, and I will make you fishers of men; for Peter in one draught caught three thousand in God's net; and you may read Peter's two general epistles which he freely gave forth.

Also, you may see John the fisherman, a disciple of Christ, his evangelists, [what the Bible incorrectly calls the gospel of John], his general epistle, and his two epistles, and his Revelation: come, you seamen, and fishermen, and others, and see what you can say for Christ, that is the same today, as yesterday, and so forever; and come, let us see what nets you have, if it be the power of God, that will pluck them out of the sea of wickedness.

If the seamen had taken Paul's counsel, when he said, 'sirs, I perceive, that this voyage will be for hurt, and much damage; not only of the lading and ship, but also of our lives: but neither the centurion, nor the master believed Paul's words; but his words came to pass,' as you see in Acts 27:10-11. But the Lord preserved Paul, and their lives.

So you may see it is not the seaman's skill, but the Lord's power, which all

are to have faith in, and to obey him, by whom they are saved and preserved.

James, [the brother of Jesus, an apostle of Christ, and succeeding Peter as the head of the Church in Jerusalem], in his general epistle to the twelve tribes, said, 'behold, we put bits in the horses' mouths, that they may obey us, and we turn about their whole body: behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, wherever the governor lists; even so the tongue is a little member, and boasts great things: behold how great a matter a little fire kindles; and the tongue is a fire, a world of iniquity,' ...

Now mark, all you seamen, and all you bridlers of horses, and all others that tame other creatures, see that you can bridle and tame your own tongues, and turn about your tongues in your passion, as soon as you do your horses; and as soon as you do your great ships, when you turn them about: so see that you can so soon turn your tongues when the fierce winds of passion are up; and tame your tongues, for fear that that unruly member defile your whole bodies, and 'set on fire the course of nature, and it is set on fire of hell.' Jam 3:6. For can you tame serpents, and all kinds of beasts, and of birds, and things in the sea, and not tame your tongue, that unruly member that is full of deadly poison? Bridle it, I say, with God's bridle, (his power.)

'For the tongue of the just is as choice silver; and the tongue of the wise is health.' Prov 10:20, 12:18, 'the tongue of the wise uses knowledge aright; and a wholesome tongue is a tree of life.' Prov 15:2,4. And, 'in a virtuous woman's tongue is the law of kindness.' Prov 31:26.

Paul, an apostle of Jesus Christ, who made tents with Priscilla and Aquila, and wrought with his hands, that he might not be chargeable to others, and he did not only maintain himself, but he also helped others with his labor, who had received his gospel, not from man, but by the revelation of Jesus Christ, which he preached freely, as he received of Christ freely, after Christ was risen; for Christ had given his command to his twelve disciples before

he was crucified, 'freely as they had received, freely give.' And now, consider Matthew, who was called from his custom, and Luke, who was a physician, and John the fisherman, and Peter, and the rest who were disciples of Christ; did they not give forth all their evangelists and epistles freely, as they had preached freely?

And did not Paul, the apostle of Christ, who was a tent-maker, who said of the Jews, 'five times I received forty stripes save one; three times was I beaten with rods; once was I stoned; three times I suffered shipwreck; a night and a day I have been in the deep, in journeying often, in perils of water, in perils of robbers, in perils of my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watching often, in hunger and in thirst, in fasts often, in cold and nakedness,' ... as you may see in 2 Cor 11:24-27.

This, you see, was the condition of Paul, an apostle of Jesus Christ, who made tents, besides all his imprisonments.

Now did not this apostle preach freely, who said 'he labored with his hands that he might be an example to others that followed him.' So you may see that he did not sit down, doing nothing, while drawing a great salary; and did not he give forth all his epistles freely? Did not he give forth his epistle to the Romans, and his two epistles to the Corinthians, and his epistle to the Galatians, and his epistle to the Ephesians, and his epistle to the Philippians, and his epistle to the Colossians, and his two epistles to the Thessalonians freely? Did he not say, 'I charge you by the Lord, that this epistle be read unto all the holy brethren,' as in 1 Thes 5:27? And Paul's two epistles to Timothy, and one epistle to Titus, and his epistle to Philemon, and his epistle to the Hebrews, and how that God in these last days has spoken to us (the true church), by his Son, whom he has appointed heir of all things, by whom also he made the world.



Now consider all people, did not all the holy prophets, and all the holy men of God give forth all their books freely, from Adam to Christ, to be read, believed, practiced and fulfilled? Did not all the holy apostles, and all the holy evangelists give forth all their evangelists [called gospels in the Bible], epistles, and revelations freely; to be read, believed, and practiced? Or did they give them forth freely, that men after them should make a trade of them, and to have an annual salary for preaching of them, which they prophesied, and preached freely, and gave forth freely.

The apostle does not say, 'preach his epistles,' but 'read them,' as in Col 4:16, 1 Thes 5:27. And likewise the Lord said, 'you shall read my law to all Israel in their hearing.' Deut 31:11. And Isaiah said, 'seek you out of the book of the Lord and read,' ... And Jeremiah sent Baruch to read his book or roll. Jer 36:4-6. So both the old and New Testament were given forth to be read, and believed, and to be obeyed, and fulfilled, as you may see in Ezra 4:18, Nehem 8:3, Jer 29:19, Ephes 3:4-5, Mat 1:22, Luke 4:16, Mark 13:21, 24, 49, John 19:24,28,36,Acts 1:16.

Now is there more money gotten by any one thing, than by preaching of the scriptures, and some old authors with them? Let it be cast up in all nations in Christendom, and see how much their revenues comes to yearly, for those who do not obey Christ's doctrines, who said, 'freely you have received, freely give;' nor follow the apostle Paul's example, 'to keep the gospel without charge.' And the apostle said, 1 Tim 1:19, where he exhorts Timothy, 'to hold fast his faith and a good conscience, which some having put away, (concerning faith), they have made shipwreck.' Now consider this you seamen, and others, when your ships are wrecked what condition you are in, you are fallen to pieces, you are broken, and many times in the sea; so that you have great distress. And when you have made shipwreck of faith and a good conscience, then where are you, but split in the sea of the world, and the waves of the world go over your heads, that you have no victory: and therefore consider what condition all the world is in, that say, they have not victory on this side the grave; and those who must have a purgatory when

they are dead: have they not made shipwreck of faith and a good conscience, and are split in the world, the sea? have not faith, nor victory out of it, and over it on this side the grave; when as the apostle said, 'the holy and precious divine faith, which Christ Jesus is the author and finisher of, it purifies their hearts;' and by it they are justified, and in it they please God; which faith is their victory, by which they have access to God, over the world and out of its sea.

In Jer 16 there you may see, when the Jews transgressed the law of God, and became worse than their forefathers, how they were then as in a sea: for 'behold, I will send for many fishers, said the Lord, and they shall fish them; and I will send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.'

So here you may see, men are called fish, and men are called fishers, and then consider, where is the fish, and where is the sea? Is not the sea the world which lies in transgression, and rebellion against the spirit of God? (and such as make shipwreck of faith and a good conscience), are they not in it? Jer 16:16.

But said the prophet, 'you are (namely, the Lord), of purer eyes than to behold evil, that cannot look on iniquity: therefore look you upon them that deal treacherously, and hold your tongue when the wicked devours the man, that is more righteous than he, and make men as the fishes of the sea, and as the creeping things that have no rule over them: they take up all of them with the angle, they catch them in their nets, and gather them in their drags; therefore, they rejoice and are glad; therefore, they sacrifice unto their net, and burn incense unto their drag, and because by them, their portion is fat, and their meat plenteous,' ... Here is the wicked men's fishing, and the wicked men's sacrifice, which is not to be followed.

In Jonah 2 there you may see Jonah's prayer, and the steadfastness of his faith, which he had, and prayed to the Lord God out of the fish's belly. Jonah

2 throughout.

You may see the cause of Jonah's being cast into the sea, how that it was for his disobedience; for when the Lord commanded him to go to Nineveh, to preach repentance to it, he fled away, and went to Joppa, and found a ship, and so paid the fare thereof, and went down into it, to go from there to Tarshish, from the presence of the Lord; 'but the Lord sent out a great wind in the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken: and then the mariners were afraid, and cast lots, and the lot fell upon Jonah to be cast into the sea; and when they had cast him into the sea, it ceased from raging.'

Now all you mariners, and seamen, and fishermen and others, whose faith stands not in God, and Christ Jesus the author of it, when you have storms and great winds, and tempests in the sea; then do not you say, that some witch or ill-tongued people have bewitched your ship, and raised that wind, or some ill-tongued body has raised this storm and tempest.

Let New England professors see if they are not guilty of this; and whether or not they have not sometimes cast some poor simple people into the sea, on pretence of being witches. So let them and you see who hold such things, and believe such things, if you are not in disobedience to the power, spirit and faith of God, and in the sin of witchcraft yourselves.

For you may see, it was the Lord who sent out the wind, and raised that mighty storm in the sea, and not your witches or ill-tongued people, as you vainly imagine, as you may see in [Jonah1:4](#). For if you were in the true saving faith, which Christ Jesus is the author of, that faith gives you victory over the devil, the head of all your witches, and brings you to have access to God, who makes a storm, and makes a calm.

For, 'lo, he that formed the mountains, and created the winds, (mark, the winds), and declares unto man what is his thoughts, this is the Lord,' that



created the winds, not your witches. Amos 4:13.

'It is the Lord, who lays the beams of his chamber in the waters, who makes the clouds his chariots, who walks upon the wings of the winds.' Psalm 104:3.

The Lord commands and raises up the stormy wind, which lifts up the waves of it, and not your witches nor ill-tongued people.

David said, 'those who go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep for he commands and raises the stormy wind, which lifts up the waves of it. They mount up to the heaven, they go down again to the depths. Their soul is melted because of trouble; they reel to and fro, and stagger like a drunken man, and are at their wits ends. Then they cry unto the Lord in their trouble, and he brings them out of their distresses. He makes the storm a calm, so that the waves of it are still; then are they glad, because they be quiet. So he brings them unto their desired haven. O that men would praise the Lord, for his goodness, and for his wonderful works to the children of men.' Psalm 107:23-31.

So you may see it is the Lord that commands and raises the winds and the storms, and allays them again, and not the witches, or ill-tongued people; and that brings men to their desired haven, both outward and inward.

Again, David said, 'He (namely, the Lord), causes the vapors to ascend from the ends of the earth; he makes lightnings for the rain, he brings the wind out of his treasure.' Psalm 135:7.

Now mark all you seamen, when you have wind that makes a storm in the sea, the Lord has brought it out of his treasure. But the disobedient and rebellious against God's power, spirit and faith, and enemies to his truth and people say, when a storm or wind is raised in the sea, some witch, or some

ill-tongued people have raised it; and these are erred from the true faith as David was in, who said, 'whatsoever the Lord pleases, that does he, in heaven, and in the earth, and in the sea, and all deep places.' Psalm 135:6.

And 'God causes the winds to blow, and the waters to flow.' Psalm 147:18.

And David said, 'fire, and rain, and snow, and waters, and winds fulfill God's word.' Psalm 148:8.

Now if the witches raise the storms and the winds, then the winds and storms must fulfill your witches' and ill-tongued people's words; but the storms and the winds fulfill God's word; and he raises up a storm or a wind, that walks upon the wings of the wind. And your witches cannot come into God's treasure, to fetch his wind out there, for they are out of his power. No, have not some of your faithless seamen, and you that think so, pretended to buy winds? Oh! what darkness and ignorance, and a shame to christianity! You are like to the clouds and winds without rain, and wells without water, and trees without fruit, as you may see in Prov 25:14 and in Jude.

Who has gathered the winds in his fist? Who has bound the waters in his garment? Who has established all the ends of the earth? What is his name, and what is his Son's name, if you can tell?' Prov 30:4. Who with your dark spirit imagines, that the witches can fetch or pluck the wind out of God's fist. Oh! abominable! it is much if the Lord does not let his wind fly at you, and raise a storm against you, who are erred from the faith of the holy men of God; for Christ commands the winds and they obey him. Luke 8:25.

Where do you read in all the scriptures, that the witches raised winds, or that any seamen did go to buy winds of them? Let us see the chapter and verse for it; either among the people of God, or among the heathen; and if you cannot, stop your mouths, and of such practices be ashamed, for dishonoring christianity, who are contrary both to the law and gospel; and turn to the Lord, who walks upon the wings of the wind, and holds the winds

in his fist, and can let them fly out in blasts to terrify the wicked; but the just live by the faith in God and Christ, who is the author of it; who makes the storm a calm, and commands the winds, and brings them out of his treasure at his pleasure. The righteous know, that the stormy winds obey and fulfill God's word.

So the righteous can praise the Lord that created the winds, and all things in the heaven and in the earth, and in the sea; and renews man by Christ, into his image, and gives him dominion over all; praise and glory, honor and thanks be unto the Lord, who is over all, from everlasting to everlasting.

All the faithful know, that 'a sparrow shall not fall to the ground without the will of the Father,' much more a man, who is of greater value than many sparrows.

Therefore do not be faithless, but believe in Christ the light, who commands the winds and storms; by whom all things were made, and are upheld, by his word and power, Heb 1:2-3; 'the law of your mouth is better unto me than thousands of coins of gold and silver.' Psa 119:72.

***George Fox***

*Swarthmore in Lancashire, the 28th of the 8th month, 1676.*

***Concerning how the World is called the Sea.***

And God will dry up Babylon's sea, and make her springs dry; for God brought them like a sea over the Jews, when they transgressed his law, and went from the Lord their rock and salvation.

And again it is said, 'the sea shall come upon Babylon, and she shall be



covered with the multitude of her waves.' So when the Medes and Persians came upon Babylon, then the sea came over them, and the Jews had their liberty. Jer 51:42.

So spiritual Babylon is the mother of harlots, she sits upon the waters, which are nations, people, and tongues; but God will dry up her waters which have overflowed since the apostles' days, who has persecuted the people of God; and out of her sea has risen the great storms of persecution, and the beast which rose out of the sea, with his storms of persecution. And it is the power of darkness, which keeps the people in spiritual Egypt, Sodom and Babylon, in this sea.

'But in Christ's peaceable kingdom, and on his holy mountain, the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them.'

'And the cow and the bear shall feed, their young ones shall lie down together; and the lion shall eat straw like an ox.'

'And the suckling child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice den.'

'They shall not hurt, nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'

'And in that day there shall be a root of Jesse, which shall stand up for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.'

And this is Christ who sets up his ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

So he gathers them with his power, spirit and light, and his ensign is not set up for only the Jews or a single nation only, but for all nations in general; 'who enlightens every man that comes into the world,' that with his light they may see him and his ensign, Christ the heavenly and spiritual man.

So the gathering of all nations is unto him, by his heavenly light which he enlightens them withal.

'And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, in the perfection of it; and men shall go over dry-shod.' Isa 11:15.

And the Lord will destroy in this mountain, the face of the covering that is cast over all people, and the veil that is spread over all nations, [mark, face of the covering all nations,] not just a nation; that all people may see the salvation of God, with the light which comes from Christ their Savior; and if they do not believe in it, it will be their condemnation.

And this covering must be taken off all people before the knowledge of the Lord covers the earth, as the waters cover the sea.

For the beast had his power from the dragon, and the whore is erred from Christ the truth; and Egypt in the spirit, and the spiritual Egyptians will say, 'who is God, or his Son the light, that they should obey him?' (like the old Egyptian.) And Christ was crucified in spiritual Sodom and Egypt.

So here the Jews, scribes, Pharisees, and high priests, who crucified Christ without the gates of Jerusalem, are called spiritual Egypt, and Sodom, who were the greatest professors in the world. But Christ is the ensign set up to the nations, who stills Mystery Babylon's sea. After Babylon has fallen, and the seas have dried up, then the new heaven, and the new earth is seen; for the first heaven and first earth were passed away, and then there was no

more sea. So when the first heavens and the first earth are passed away, then the new earth, and the new heavens are seen; and here is seen the holy city, New Jerusalem, prepared as a bride for her husband Christ.

And here is the first and last seen, their husband Christ; and the marriage of the Lamb is come.

‘And the force of the Gentiles shall come to his light, and abundance of the sea shall be converted unto Christ.’ Isa 60:3-5.

So here is abundance of the world, which is called the sea, that shall be converted to Christ Jesus; for the Gentiles are the nations, and the Gentiles shall come to Christ's light; the sea the world; for nations and tongues are waters.

The sea said, wisdom is not in me. Job 28. Now the wisdom that is pure, is from above the sea, and those who fear God receive it.

‘And he shall pass through the sea with afflictions, and shall smite the waves of the sea, and all the deeps of the rivers shall be dried up; and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away.’

And Christ's scepter shall be set up, his scepter is a scepter of righteousness. Zech 10:11.

‘Thus said the Lord, which makes a way in the sea, and the path in the mighty waters, that his people may pass, glory to his name forever.’ Isa. 43.

And the Lord said, ‘When I came, was there no man? When I called, was there none to answer? Is my hand shortened at all, that I cannot redeem, or have I no power, to deliver? Behold, at my rebuke I dry up the sea.’ And here the great power of God and Christ is seen. Isa. 50:2. The wicked are compared to a troubled sea, when it cannot rest, whose waters cast up mire and dirt; their waters are foul, Isa 57:20.



‘There is no peace to the wicked, said my God,’ Isa 1:57:21; for they are always roaring, and wallowing, and making a noise.

And the cruel people that have no mercy, their voice roars like a sea, as in Jer 6:23. This sea, this merciless cruel people, which is like a roaring sea, was to come over the Jews for disobeying the Lord; and therefore for all people to believe in the light, with which Christ has enlightened you, and walk in the light, that you may see Christ the rock, and build upon him, who is sure against all weathers.

And Christ will bruise the head of the serpent; for the Lord with his sore, and great and strong sword shall punish the leviathan the piercing serpent, even leviathan that crooked serpent, which makes the world (both men and women), crooked.

And he shall slay the dragon that is in the sea, [mark, in the sea,] for his habitation is in the wicked like a roaring sea, and they plead for him and his sin until they go to the grave, and not for Christ that bruises his head; and the Lord that destroys him with his great sword.

But those who plead for Christ, ‘can sing unto the Lord of his vineyard; for the Lord does keep it,’ and will water it every moment, for fear that any hurt it. ‘I will keep it night and day, said the Lord;’ glory to his name forever, who is the keeper of his people, and this we witness who are his vineyard, as in Isaiah 27:2-3.

***George Fox***



Volume 5, *The Works of George Fox*, Doctrinal Books II, Continued

Text in [Light Blue](#) or **[bold Light Blue](#)** can be "clicked" for backup in scripture or detail in writings.

**Concerning Christ the Spiritual and Holy Head over his Holy Church,  
and his Church's Steadfastness, and Confidence,  
and the Unity and Oneness in Him.**

*By George Fox*

Christ prayed for his church, and said, ‘for their sakes I sanctify myself, that they also may be sanctified through the truth; neither do I pray for these alone, but for them also who shall believe on me through their word.’

And Christ further said, ‘I have given them your word, and the world hates them because they are not of the world, even as I am not of the world.’

And further, he said, ‘that they all may be one, as you Father are in me, and I in you, that they also may be one in us, (namely, the Father and the Son), that the world may believe that you have sent me.’

So here was Christ's prayer, that his church might be kept in oneness, in the Father and in the Son.

And further, Christ said, ‘the glory which you gave me, I have given them, that they may be one, even as we are one.’

Now here is a heavenly oneness in the heavenly unity.

And further, Christ said, ‘I in them, and you in me, that they may be made

perfect in one, and that the world may know that you have sent me, and has loved them as you have loved me.'

So here Christ's desire is to the Father, that the world might know that God loves his Church as he loves Christ, and that they may be perfect in one.

And further, Christ said, 'Father, I will that they also whom you have given me, be with me where I am, that they may behold my glory, which you gave me; for you loved me before the foundation of the world.'

And further, Christ said, 'I have declared unto them your name, and will declare it, that the love with which you have loved me may be in them, and I in them.'

Now, this is the perfect love and perfect oneness, in the perfect unity with the Father and the Son, and with his church; and this oneness is that which convinces the world, that the world may know that God has sent his Son, by the love, and unity, and oneness that is among the saints, the church, and they in the Son and in the Father, as you may see in John 17 more at large.

And as God said unto Abraham, 'in your seed shall all nations be blessed.'

So all nations are blessed in the seed, which is Christ; and those who are in the seed, are his church, and inherit this blessing: for Christ took not upon him the nature of angels, but the seed of Abraham, who bruises the head of the serpent that brought the curse.

And Jacob said on his death-bed, when he called his sons together, and told them what should come to pass in the last days; 'the scepter shall not depart from Judah, nor the law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.'

Now Shiloh, the peaceable Saviour, Christ Jesus, has come, and unto him must be the gathering of all nations; for there is no salvation given by any



other name under heaven, but by the name of Jesus, whose name is above every name.

And you may see Caiaphas, the high priest's prophecy, concerning Christ; he told the Jews, 'they knew nothing at all, nor considered, that it was expedient for us that one man should die for the people, and that the whole nation perish not:' and this spoke he not of himself, but being high priest that year, he prophesied that Jesus should die for that nation, and not for that nation only, but that he should gather together in one [mark,] the children of God, who were scattered abroad.

Mark, Christ gathers into one, those who are scattered abroad, he who is the head of the church.

For, as Moses said, 'like unto me will God raise up a prophet, him shall you hear.'

So all are to hear him, and believe in him for life and salvation.

Now Christ, who was the holy offering and sacrifice, has tasted death for every man. So every man may have comfort here, if he believes in the light, which is the life in the word, which lights every man that comes into the world.

And he is a 'propitiation for the sins of the whole world,' and not only for the saints, the churches.

And 'God so loved the world, that he gave his only begotten Son into the world, that whosoever believes in him should not perish, but have everlasting life.'

And God said, 'this is my beloved son, hear you him.'

And Christ said, 'learn of me, I am the way, the truth, and the life, and no

man comes to the Father, but by me.'

And Christ said, 'believe in the light;' who enlightens all with the heavenly divine light, which is the life in the word; and those who believe in the light, become children of the light, and so are all grafted into Christ, and so are one in him, and in the Father: so the church is one in Christ, the head; and those who believe in the light, are born of God, and are passed from the death into the life, Christ the head of the church, who destroys the devil, the power of death.

So those who believe have the witness in themselves;\* and after they believe, they are sealed with the spirit of promise, and can set to their seals that God is true in his Son, and in all his prophets, figures, and shadows, and types of him, who is the substance of them all.

\*{Those who believe have the witness in themselves; they believe in what they have heard within their hearts. Their faith is based on hearing the Word of God from within their heart speak to them. Rom 10:8,17. That voice in their hearts is the witness in themselves.}

So those who are grafted into Christ, are living members, who are born again not of corruptible seed, built up a spiritual household, a holy priesthood, offering up spiritual sacrifices acceptable to God by Jesus Christ.

So these are the living members of the living head, Christ Jesus, who is the head of the church, that believe in him, and have everlasting life.

And so the world does not know these living members, as it did not know the head, as Christ said.

And so the believers in the light, which is the life in Christ, are one in the eternal life; for as it is said, 'he that believes in the Son of God, shall not perish, but has eternal life.'

And you may see how the believers [such as should be saved] were added to the church, in Acts 2:47.

And so as the apostle said to the Ephesians, ‘to the saints which are at Ephesus, and to the faithful in Christ Jesus:’ so he calls them saints, and said, ‘blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ Jesus; according as he has chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love, Eph 1:1-4. And he told them further, ‘even we, who were dead in sins, has he quickened together with Christ, by grace are we saved; and has quickened us up together, and made us to sit together in heavenly places in Christ Jesus.’

Now, this church sat together in the heavenly places in Christ Jesus, after he was risen; so these were one in him, and in the Father, in the power of God and the spirit. Eph 2:5-6.

And Christ has abolished in his flesh the enmity, the law of commandments, contained in ordinances, to make in himself of two one new man; so making peace, that he might reconcile both (namely, the Jews and Gentiles), unto God in one body with the cross, having slain the enmity thereby; for through him we have access by one spirit unto the Father.

So Jews and Gentiles are one here in Christ, and no more strangers and foreigners, but fellow-citizens with the saints of the household of God, and are built upon the foundation of the prophets and apostles, Christ Jesus being the cornerstone, ...

So being built in him, in whom all the building fitly framed together, grows up a holy temple in the Lord, in whom you also are built together, [mark, are,] for a habitation of God through the spirit.



So all such know what is the fellowship of the mystery from the beginning of the world, that has been hidden in God, who created all things by Jesus Christ; to him be glory in the church through Jesus Christ, throughout all ages, world without end.

So this church is to keep the unity of the spirit in the bond of peace; for there is one body, and one spirit, even as you are called into one hope of your calling, and one Lord, one faith, and one baptism. So one God and Father of all, who is above all, and over all, and in you all; but unto everyone of us is given grace, according to the measure of the gift of Christ.

So the church, which Christ is the head of, are one body, and their unity is in the one spirit, and they have but one Lord Jesus Christ, who is the author of their one faith and baptism, who is their one baptizer.

And they have but one God and Father, who is above them all, and in them all; for, as he says, 'I will dwell in you, and walk in you, and you shall be my people, and I will be your God;' for your bodies are the temples of the living God.

And Christ who is ascended up on high, far above all heavens, that he might fill all things; so he fills all things though he is far above the heavens, and fills his church with his heavenly and spiritual presence.

And he gives his gifts to men, for the perfecting of the saints, and for the work of the ministry, and for the edifying of the body of Christ, until they all come to the unity of the faith, which Jesus is the author of, and to the knowledge of the Son of God, and unto a perfect man, and unto the measure of the stature and fullness of Christ. Eph 4:11-13.

And so the church is to grow up in Christ in all things, who is the head, and unto Christ the whole body is fitly joined together, and compacted, by that which every joint supplies, according to the effectual working in the measure

of every part, making increase of the body unto the edifying itself in love.  
Eph 4:15-16.

And Christ is the head of the church, and Saviour of the body; so Christ also loved his church, and gave himself also for it, that he might sanctify and cleanse it, with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and unblemished.

For the apostle said, ‘for we are many members, yet one body, and of his flesh and of his bone.’

And the apostle speaks figuratively, ‘for this cause shall a man (said he), forsake father and mother and cleave unto his wife, this is a great mystery, but I speak concerning Christ and his church.’

And therefore the church is to walk in love, as Christ has loved it, and has given himself for it, an offering and a sacrifice to God of a sweet smelling savor; and to have no fellowship with the unfruitful workers of darkness, but rather to reprove them, as you may see in Eph 5.

And Paul writes to the church of the Romans and tells them, that they were called of Christ Jesus, and said, ‘they were beloved of God, and called to be saints;’ and told them, that the ‘gospel was the power of God unto salvation, unto everyone that believed,’ and exhorts them to ‘walk in the faith of Abraham;’ and how God would justify the circumcision and the uncircumcision by the one faith, which Christ was the author of, which brought them into unity, and said, ‘as we are many members in one body, and all members have not the same office, so we being many are one body in Christ, and everyone members one of another in Christ. Rom 12:4-5.

So every member was to think soberly, according as God had dealt to every man the measure of faith,\* which Christ the head of the body is the author

of, and in the holy faith is the unity in the body.

\*{I say, through the grace given to me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God has dealt to every man the measure of faith. For as we have many members in one body, and all members do not have not the same position. Rom 12:3-4. There is only one King, and that is Christ for all; but among his subjects, not all have the same authority and responsibility. God's church is not a democracy. This is hard for some to accept; but God is a God of order, and order requires a head, like the Apostles were the head of the early church, with Peter and James serving as the head of the Apostles. God deals to every man a different measure of faith. }

And he further said, 'that you may with one heart and mouth glorify God the Father of our Lord Jesus Christ, therefore receive you one another, as Christ also has received us to the glory of God.' Rom 15:6-7.

So here it was the work of the Holy Ghost to keep the church in this one mind, to the one God, in one body, and in the unity of the one faith and spirit; for he said, 'he that has not the spirit of Christ, is none of his.'

And the apostle said unto the church of God at Corinth, 'unto those who are sanctified in Christ Jesus, called to be saints, with all that in every place call on the name of Jesus Christ our Lord, both theirs and ours.'

So you may see what holy titles the holy apostles gave to the church, as sanctified in Christ Jesus, and called to be saints, and tells them, 'that they were called in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption;' and tells them, 'that the preaching of the cross of Christ to those who perished was foolishness, but to us (said he), that are saved, it is the power of God.'



And the apostle tells the Corinthians, 'that he was called to be an apostle through the will of God;' so not through the will of men; and he tells them further, that they knew, 'that the unrighteous should not inherit the kingdom of God, neither fornicators, nor idolaters, nor drunkards, revilers, extortionists, ... should inherit the kingdom of God; and some of you were such, [mark, were,] but you are washed, but you are sanctified, but you are justified in the name of the Lord Jesus Christ, and by the spirit of our God.'

Mark, 'are washed, are sanctified, are justified;' then it was not to do, but was done; and said, 'the body is not for fornication, but for the Lord, and the Lord for the body, for know you not that your bodies are members of Christ, and are not to be joined to harlots; but he that is joined to the Lord is one spirit; for your bodies are the temples of the Holy Ghost, which is in you, which you have of God, and you are not your own; for you are bought with a price, therefore glorify God in your bodies, [mark, in your bodies,] and in your spirits, which are God's.' 1 Cor 6:15-20.

So here this church had received the Holy Ghost, according to Christ's promise, and they were to obey and do these things in it.

And the apostle said, 'the cup which we bless, is it not the communion of the blood of Christ? and the bread which we break, is it not the communion of the body of Christ? I speak this to wise men to judge what I say, for we being many are one bread, and one body; for we are all partakers of that one bread;' [mark,] we, the church, are one bread, and we the church, are one body, which Christ the heavenly man is the head of; and we, the church, are all partakers of this one bread, who gives his bread unto his church.' 1 Cor 10:15-17.

And he further said, 'the manifestation of the spirit is given to every man to profit withal; and though there is diversities of gifts and operations, yet the same God, ... which works all in all; for as the body is one, (namely, of Christ), and he has many members, and all the members of the one body

being many, are one body, so also is Christ; for by one spirit are we all baptized into one body, whether we be Jews or Gentiles; bond or free; and have been all made to drink into one spirit;' so the body is not one member, but many.

So the foot, the hand, the eye, the ear,... The prophets, the apostles, the teachers, evangelists, exhorters, reprovers, rebukers, ministers, instructors, ... all one, from one spirit in the body; and God has set the members everyone of them in the body as he pleases; 'and now are we many members, yet but one body,' said the apostle.

So God has tempered the body together, that there may be no schism in the body, but that all the members should have care one of another, that if one member suffer, all the members suffer with it; and if one member be honored, all the members rejoice with it.

'Now you are (said the apostle), the body of Christ, and members in particular,' ... as you may see 1 Cor 12 throughout; what a heavenly unity, agreement and oneness there is in the body of Christ, which he is the heavenly head of.

And the apostle further said to the church of Corinth, 'that he was an apostle to the church of Christ by the will of God, and Timothy his brother;' and he directs his epistle to the church of God, which is at Corinth, and to all the saints in Achaia.

So here he gives them holy titles, the church of God, and saints, and he an apostle of Jesus Christ by the will of God; and tells them, 'that they are temples of the living God; for God has said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people:' and he further tells them, 'there was no agreement between the temple of God and idols, nor concord between Christ and Belial, nor between believers and infidels; therefore come out from among them, and be you separate, and touch no

unclean thing, and I will receive you, and I will be a father unto you, and you shall be my sons and daughters, said the Lord God Almighty.’ 2 Cor 6:16-18.

So here you may see how purely and soberly the church of Christ were to live and walk, and to honor their pure holy head.

And the apostle writes to the Galatians, saying, ‘he was an apostle not of man, nor by man, but by Jesus Christ, and God the Father, who raised him from the dead,’ and he certified them, ‘that the gospel which was preached by him, was not after men; for I neither received it of men, nor was I taught it, but by the revelation of Jesus Christ:’ and he exhorts and encourages them to the faith of Christ, and tells them of Jerusalem below, which is in bondage with her children, but Jerusalem which is from above, is free, which is the mother of us all, namely, the true church, which Christ is the head of: and he tells them, ‘that neither circumcision, nor uncircumcision availed anything, but a new creature;’ and he gloried in nothing, but in the cross of Christ, by which he was crucified to the world, and the world to him; ‘and he that walked according to that rule, peace be upon him, and the Israel of God, for all the law is fulfilled in one word, even in this, you shall love your neighbor as yourself,’ as you may see in Gal 4,5,6.

And the apostle writes to the Philippians, ‘to all the saints in Christ Jesus which are in Philippi, ... that he had joy of their fellowship in the gospel;’ and here he calls them saints, as much as to say sanctified ones.

And he said, ‘let your conduct be as becomes the gospel of Christ;’ and he told them, ‘it was God that wrought in them, both to will and to do of his good pleasure;’ and they were to do ‘all things without murmuring and disputing, that you may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding forth the word of life.’

And further he said, ‘our conduct is in heaven, from whom we look for our



Saviour, our Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to his working, whereby he is able to subdue all things unto himself.'

And he desires them 'to help those women also, which labored with him in the gospel; 'for they were members of one body and said 'salute every saint in Christ Jesus,' [mark, in Christ Jesus,] for those who are *out* of him cannot be saints.

And Paul writes to the Colossians, 'Paul an apostle by the will of God, and Timothy our brother, to all the saints and faithful brethren in Christ Jesus, which are in Colosse.' Now mark, what holy, heavenly titles are here given to the church, to all the faithful brethren in Christ Jesus, [mark, in Christ Jesus,] and Paul an apostle by the will of God, so not by the will of man.

And the apostle gives thanks to God the Father, 'which has made us fit to be partakers of the inheritance with the saints in light, who has delivered us from the power of darkness, and has translated us into the kingdom of his dear Son; mark, they were translated into the kingdom of his dear Son, that were delivered from the power of darkness, 'in whom we have redemption through his blood, and forgiveness of sins, who is the image of the invisible God, the first-born of every creature; for by him were all things created that are in heaven and in earth, visible and invisible, thrones, dominions, principalities, and powers, all things were created by him, and for him; he is the beginning of all things, and by him all things consist; he is the head of the body, the church, who is the beginning, the first-born of the dead, that in all things he might have the pre-eminence; for it pleased the Father, that in him should all fullness dwell.

So you may see how Christ is exalted by his saints and members here, whom he has sanctified, who in the body of his flesh, through death, presents you, namely, his church, holy and unblamable in his sight.

And the apostle said, 'I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is his church, warning and teaching every man in all wisdom, that I may present every man perfect in Christ Jesus.' Col 1:24,27.

And the apostle said, 'if you are risen with Christ, then seek those things that are above, where Christ sits at the right hand of God; for you are dead, and your life is hidden with Christ in God; seeing that you have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge, after the image of him that has created him, where there is no Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond or free, but Christ is all and in all.'

So here is a heavenly unity, where Christ is all and in all, and here is a perfect oneness; 'therefore,' said he, 'whatsoever you do, either in word or deed, do it all in the name of Christ Jesus, giving thanks unto God the Father, by him.' Col 3:17.

And he exhorts them to stand perfect and complete in all the will of God. Col 4:12.

And Paul writes to the church of the Thessalonians, saying, 'to the church of the Thessalonians, which is in God, the Father of our Lord Jesus Christ.' This he tells them, these titles he gave them, that the church was in God the Father, and in our Lord Jesus Christ, both in his first and second epistles, and said 'the very God of peace sanctify you wholly;' and he prayed God, 'that their whole spirit, soul and body, might be preserved blameless,' and how that 'they were taught of God to love one another, and said, the Lord make you to increase and abound in love one to another, and towards all men, even as we do towards you;' and that 'they might be established in holiness, unblamable before God, ... and that everyone of you should know how to possess his vessel in sanctification and honor; for God has called us, not unto uncleanness, but unto holiness; for God has given unto us his holy

spirit,' as you may see, 1 Thes 3,4,5.

And you may see how the apostle, in his epistles to Timothy and Titus, exhorts the churches to holiness and pureness, and said, 'Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, who is our hope.'

So Christ was their hope.

And 'Paul, an apostle by the will of God, according to the promise of life which is in Christ Jesus;' now would you not say these were high titles?

And to Titus, Paul wrote, and said, 'Paul, a servant of God and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledgment of the truth, which leads to godliness, in hope of eternal life, which God that cannot lie, promised before the world began,' as in Tit 1.

Now, would not the christians say, were not these high titles? But I tell you, none but what pertained to them, and what now belongs to the church, [early Quaker faith] which is in the same light, spirit and power [as the church of the Apostles' church was originally].

And Paul wrote to the church of the Hebrews, and said, 'God, who at sundry times, and after divers manners, spoke in times past to the fathers by the prophets, has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds, who being the brightness of his glory, and the express image of his substance, upholding all things by the word of his power; when he had by himself purged our sins, sat down on the right hand of the majesty on high,' mark, when he had purged our sins, sat down on the right hand of the majesty on high. Heb 1:1-3. Now these did not plead for sin to the grave, as the pretended christians do now, nor for a purgatory to purge them after death, but he that is the purger of sins is the head of his church.



For God who has spoken to us, namely, his church, by his Son, who was the speaker to Adam and Eve in paradise, was the speaker by his Son to the church in the primitive times, and is the speaker to his church now.

But since the apostles' days, that the whole world has worshipped the beast, and drank the whore's cup, they have gone from this speaker; but now [1643-1725] his church has come and is coming out of the wilderness, which is the bride, the wife of Christ the Lamb.

And so Christ is the speaker again unto his church, and who should speak unto his wife, his church, but himself? being members of his body, of his flesh, and of his bone, Eph 5:30, and they are in him, and he in them, according to his promise and prayer. John 17:21-23.

And you may see how the apostle exalts the Lord Jesus Christ, and shows how he is the substance of all the figures and shadows, and has ended them all, who is come in the volume of God's book to do his will, and takes away the first priesthood, and covenant and offerings, and establishes the second; and those who are members of him and his body, are in the second covenant.

And so, he who has come to do the will of God, by which will we are sanctified, namely, the church, by the offering up the body of Jesus once for all; so by the one offering he has perfected forever those who are sanctified and made holy, as you may see, Heb 10:14, and he is the high priest over the house of God; and is the new and living way for all his believers to walk in.

And you may see, in Heb 12, how the apostle tells the church then, 'they had to come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and church of the first-born, which are written in heaven; and to God the judge of all, and the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling,' ...

Now further, the apostle told the church of the Hebrews, ‘that they had come;’ and said unto them, ‘the God of peace, that brought again from the dead our Lord Jesus Christ, that great shepherd of his sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will.’

So here you may see, who are the sheep, and who is the shepherd; and how the shepherd Christ Jesus makes his church, his sheep perfect.

And you may see how James, in his general epistle encourages the church to purity and to righteousness.

And how Peter in his first epistle encourages the church, and calls them ‘the elect, according to the fore-knowledge of God the Father, through the sanctification of the spirit unto obedience, and the sprinkling of the blood of Jesus Christ;’ and said unto them, ‘seeing you have purified your souls in obeying the truth, through the spirit you are to love one another with a pure heart fervently, and being born again, not of corruptible seed, but of incorruptible, of the word of God, which lives and abides forever.

And further, he said, ‘you are a chosen generation, a holy priesthood, a peculiar people, that you should show forth the praise of him who has called you out of darkness into his marvelous light:’ and he tells them, ‘they as living stones, are built up together a spiritual household, an holy priesthood, to offer spiritual sacrifices, acceptable to God by Jesus Christ.’

Now here you may see, what heavenly and holy titles the apostle gave to those holy ones; for he calls them a spiritual house, and an holy and royal priesthood, and a chosen generation, a holy nation, [mark!, *a nation*], a peculiar people.

Which the christians since the apostles' days have lost, both the spirit and nature of this primitive church, and therefore, they must not bear the titles,

for they have gone astray from Christ; but they who are returned to Christ the shepherd and bishop of their souls, are his sheep, and he is the head of them, and have the same titles, and the same spirit and nature, as they had in the primitive times; for the head is the same, and the body is the same, glory to God forever.

And you may see how the apostle Peter writes to them who have obtained the like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ, and encourages them, ‘to add to their faith virtue, and to virtue knowledge, and to knowledge temperance, to temperance patience and brotherly kindness, and to brotherly kindness love.’\* 2 Peter 1:5-7.

\* {Immediately before verse 5 above, verse 4 says: By which exceedingly great and precious promises are given to us, that by these you might be partakers of the divine nature, **having escaped the corruption that is in the world through lust,** 2 Peter 1:4. **He is speaking of the necessity of eliminating lusts before the divine nature can be partaken.** Corruption does not inherit incorruption. 1 Cor 15:50. }

And said, ‘if these things are in you, and abound, it will make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.’

And John in his first epistle declares, what he had seen from the beginning, which they had seen, handled, heard and looked upon, of the word of life.

And so that which was manifest unto him, he bore witness of to the church, and to others; for he said, ‘the life was manifest, and we have seen it, and bear witness, and have showed it unto you, that eternal life which was with the Father, and was manifest unto us; and that which we have heard and seen, declare we unto you, that you also may have fellowship with us, and truly our fellowship is with the Father, and with his Son Jesus Christ.’



‘And these things write I unto you, that your joy might be full;’ so that the church's joy might be full, and said, ‘if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanses us from all sin.’

Now here is their oneness and their fellowship, as they walk in the light; and here is the cleansing from all sin seen.

And John in his second epistle writes to the ‘elect lady and her children, whom he loved in the truth; and not he only, but all those that knew the truth, for the truth's sake, which dwells in us, and shall be in us forever;’ and here was a resolution and a confidence, and he rejoiced greatly, that ‘he had found of her children walking in the truth.’

So here was their unity in their walking in the heavenly truth, which the devil the author of all enmity is out of.

And he writes in his third epistle to Gaius, and rejoiced greatly when the brethren certified of the truth that was in him, and of his walking in the truth, and he said, ‘he had no greater joy than to hear of his children walking in the truth.’ Now here was the saints joy and unity, their walking in the truth.

And Jude the servant of Jesus Christ, and brother of James, writes to those who are ‘sanctified by God the Father, and preserved in Christ Jesus;’ these he exhorts to ‘contend for faith, which Jesus is the author of, and to build up themselves in the most holy faith, praying in the Holy Ghost, and to keep themselves in the love of God;’ and to shun all those evils mentioned in that epistle.

Now Jude told them, they were sanctified and preserved in Christ Jesus, and they were to contend for the faith, which was delivered unto the saints, the sanctified ones; and does not Christ deliver it, who is the author and finisher

of it? so all the church, the saints are to contend for that faith which saves, which Christ is the author and finisher of.

And you may see how John exalts Christ in his writings to the seven churches, and said, 'I, John, who am your brother, and companion in tribulations, and in the kingdom and patience of Jesus Christ, was in the Isle of Patmos for the word of God and testimony of Jesus.'

So John said he was in the kingdom, mark, in the kingdom and patience of Jesus Christ, who was God's faithful witness, ... who has loved us and washed us from our sins, in his own blood, and made us kings and priests unto God the Father, to whom be glory and dominion forever and ever.

Now they were made kings and priests, and washed, and John was in the kingdom while they were upon the earth, as you may see. Rev 1.

And you may see what John said, 'that Christ walks in the midst of the seven golden candlesticks;' that is, in the midst of the seven churches; 'there he walks who has ascended above all that he might fill all.'

So he who is the head of the church, walks in the midst of the churches, though he has ascended above all.

Again he said, 'he stands at the door and knocks, and if any man will hear his voice and open the door, he will come in to him, and sup with him, and he with me,' as you may see. Rev 3:21.

So Christ is the head of his church, and he walks in his church, and he feeds his church, as he is a shepherd; and opens to his church, as he is a prophet; and oversees his church, as he is a bishop; and sanctifies and offers up his church, as he is a priest; and he commands his church, as he is a captain and commander, he commands and leads his church; and as he is a heavenly counselor, he counsels his church; and purifies his church, as he is a purifier; and baptizes his church, as he is a baptizer; and as he is a Mediator,

he makes their peace between them and God, and gives them one faith, who is the author and finisher of it, by which he rules in their hearts.

And as the priests in the time of the law entered within the vail, and made intercession for the house of the Jews; but Christ who is over the household of faith, is entered into heaven, and is the Mediator between God and man: so Christ opens, and no man can shut; and he shuts, and no man can open; and he that has the Son of God, he has life; and he that has not the Son of God, he has not life, so no living members; neither does he have the head of the church, who does not possess the Son.

And the apostle said, 'he is not a Jew that is one outward, but he is a Jew that is one inward: and circumcision is that of the heart, and in the spirit, and not in the letter.'

So he is a christian that is one inward, that is, baptized by one spirit into one body, and that is in the same spirit, and power, and faith that the apostle and primitive church were in; and he who does not have the spirit of Christ is none of his.

And the Lord promised, he would give his people one heart to do his commandments, as in 2 Chron 30:12.

And the Lord said, 'I will give them one heart and one way, that they may fear me forever, and I will make an everlasting covenant with them, and I will put my fear in their hearts.' Jer 32:39.

So this one heart, and one way, is the new covenant Christ Jesus.

And so all his people are of one heart in the one head, in the one faith, in the one spirit, in the one grace that teaches and brings the salvation, in the one word that reconciles them to God, which is in their hearts, and mouths, and in the one heavenly divine light, which is the life, by which they are grafted



into Christ, having one Lord Jesus Christ, by whom are all things, and one Lord God and Father of all, who is over all.

And in Eze 11:19, the Lord said, 'I will give them one heart, and I will put a new spirit within them, and take away the stony heart out of their flesh.'

So these are the children of the new covenant, that have this new spirit, and in it they are all of one heart; and so as the apostle said, 'They are members one of another, all baptized into one body, which Christ is the head of.'

And the apostle said, 'The multitude of those who believed were of one heart, and of one soul.' This was the true church who believed in the light, and became children of the light, and so were grafted into Christ the heavenly root and head that bears them.

And the apostle said to the Philippians, 'That you stand fast in one spirit, (namely, the church the body of Christ), with one mind striving together for the faith of the gospel; [mark,] all striving together in the unity of the spirit, for the faith of the gospel,' which Christ is the author of; which gospel brought life and immortality to light, and the faith in it preserved them in life and immortality.

So here the church was to strive for unity, but it was in the spirit.

And the apostle said, 'fulfil my joy, that you be like minded, having the same love, being of one accord, and being of one mind.'

So the saints were to be in one mind, and one love, as in Phil 2:2

And Peter in his general epistle, 1 Pet 3:8, said to the church of Christ, 'Finally brethren, be you all of one mind,' that is all the church, the holy nation, 'having compassion one of another, and love as brethren; be pitiful and courteous.'

And the apostle said to the Romans, 'rejoice with those who rejoice, and weep with those who weep; be of the same mind one towards another; mind not high things, but condescend to men of low estate; be not wise in your own conceit.'

So here he exhorts the church to unity, and to shun that which would hinder it. Rom 12:15-16.

And the apostle said, 'that you may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.' Rom 15:6.

And the apostle further said to the Corinthians, 'I beseech you brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, that there be no division among you, that you be perfectly joined together, in the same mind, in the same judgment. 1 Cor 1:10.

So here the church was to have one mind, and one judgment, perfectly joined together in the same thing, which church Christ is the head of, and they are the members of his body.

And the apostle said to the church of Corinth, 'finally, brethren farewell, be perfect, be of good comfort, be of one mind, and live in peace.' 2 Cor 13:11.

So here the church was to be perfect, and of one mind, and then the love of God, and his peace would be with them.

Now to Abraham and his seed were the promises made, not unto seeds as of many, but as one, 'to your seed,' which is Christ.

And so the apostle tells the church, 'you are all the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ, (this one seed), for there is neither Jew nor Greek, bond nor free, male nor female, but you are all one in Christ Jesus, Gal 3:26-28.

And so through him, namely, Christ, 'we have access by one spirit unto the Father, who has raised Christ from the dead, and set him on his right hand in the heavenly places, far above all principalities, powers, might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and has put all things under his feet, and given him to be the head over all things, to the church which is his body, the fullness of him that fills all in all.' Eph 1:18,20-23.

So here is seen the great power of Christ, who has all power in heaven and earth given to him, who is the heavenly head, that is the ruler and orderer of his church, the living members, the true believers, that are grafted into him.

And God the Father loves the Son, and has given all things into his hand, and he that believes in the Son of God, has everlasting life, mark, has it; and he that believes not in the Son, shall not see life, but the wrath of God abides upon him. John 3:35-36.

And Christ said, 'verily I say unto you, he that **hears my word**, and believes on him that sent me, has everlasting life, and shall not come into condemnation, but is past from death to life.' John 5:24.

Now this is and was their belief in the light, that were the children of the light, and born of God, which are the living members of the living head, that have this everlasting life.

And Jesus said, 'I am the bread of life, he that comes to me shall never hunger, and he that comes to me shall never thirst.' And again Christ said, 'verily I say unto you, he that believes on me has everlasting life.'

And Christ further said, 'he that believes on me, as the scriptures have said, out of his belly shall flow rivers of living water.' John 7:38.

Now these believers were more than formal historical believers; for the devil believed, and the Jews believed, but they did not believe in Christ the light;



for the Jews' belief was only a historical belief, and the devil's belief did not graft him into Christ. Wicked men will say *they believe*, but they and the devil do not have eternal life, nor do the Jews; for Christ has destroyed death, and the devil who had the power of it. Neither have the Jews eternal life, nor any wicked men by an historical belief, unless they believe in Christ the light, who is the life.

But the true belief is what passes from death to life, by which belief they are grafted into Christ; and every true believer has eternal life, and he shall not perish, but have everlasting life, as God has said.

Now Christ is the heavenly, living, spiritual head of these his heavenly, living, spiritual members: and he that sanctifies, and those who are sanctified are all of one, for which cause he is not ashamed to call them brethren, saying, 'I will declare your name unto my brethren, in the midst of the church will I sing praise unto you.'

So here you may see the unity and the love that is between Christ and his church, which is his body, which he is the head of.

And the apostle said, 'but we have the mind of Christ,' (we the church), the body, the living members, the household of faith, which faith Christ is the author of, the holy nation that are baptized by one spirit into one body, which Christ is the head of, and so they have the Son of God, and those who have him have life eternal, and this life is in his Son, as you may see in 1 John 5:11-21.

So here you may see the heavenly unity and agreement between the heavenly man, and his heavenly members, which he prayed for, and the apostles exhorted to, which the saints did and do enjoy, that perfect oneness in the Father and in the Son, and the heavenly, spiritual fellowship with the Son, and with the Father in his light, grace, and truth, and heavenly spirit and glorious gospel.

And therefore, this may encourage all to keep in this heavenly oneness and agreement, which they have in the heavenly man Christ Jesus, and one with another, who reconciles in one, both things in heaven, and things in earth, and he is the living head of his church, who are the living members, the true believers born of God, who have overcome the world, and are grafted into him.

Now this is the church, which is the pillar and ground of truth, which the gates of hell cannot prevail against; for Christ who is the head of his church has power over death and hell, and the devil who had the power of death, and by his power casts him and it into the lake of fire.

Glory be to God and the Lamb, who is over all from everlasting to everlasting, blessed forever.

Now Adam and Eve disobeying the command of God which he taught them, by that they lost the image of God, and righteousness and holiness, and the power which God had given them, and in it had set them over all the works of his hands; so he came into misery, death and darkness.

And this death reigned from Adam until Moses, and the Lord gave his law by Moses, and the Lord poured out his spirit upon the house of Israel, that they might understand his law, which is spiritual. Now the Jews erred from this spirit that God had poured upon them; and then they erred from his law; and then they erred from cleanness, and holiness, and righteousness, purity and uprightness, and perfection. So there developed rents, schisms, and divisions among them, when they went from the spirit of God and God's holy law; and then they broke to pieces, and into sects one against another. But they were all against the prophets and Christ, except those who kept in the spirit of God, and in his law.

Those [who had kept in the spirit of God and his law,] believed in Christ, and received Christ when he came.

The law came by Moses to the Jews, so grace and truth is come by Jesus Christ; and God, who said he would 'pour out his spirit in the last days upon all flesh,' which days are the days of Christ, and he having tasted death for every man, and was an offering for the sins of the whole world; and the apostles were sent by Christ to preach the gospel, which was preached in every creature under heaven; and Christ does enlighten every man that comes into the world with the life which is in the word, and said, 'believe in the light.'

So now all christians, and the world who do not believe in the light, so they may become children of the light, nor receive the gospel, which is the power of God in every creature under heaven, if they do not receive the power and the light which enlightens all, and the grace of God which brings salvation, that has appeared unto all men to teach them.

{To receive Jesus, is to hear him [the word] speak to you from within your heart, believe it to be Jesus speaking to you, and then to obey him. He [Jesus] became the author and founder of eternal salvation to all those who heed and obey him; "to all those who hear my word, and believes on him that sent me."}

I say, if they do not receive this light, and this grace, and this spirit, which God has poured upon all flesh, the world, christians, and Jews, though they may make a profession of God and Christ, yet if they do not receive his light, his spirit, his grace and gospel, but do err from the spirit of grace, and abuse his power, they are all in confusion and rents, and divisions one among another, being erred and rent from the gospel, and from the light, and from the power and spirit of God, and so from the church and Christ the head thereof, and are not like to come into unity and concord; but as they believe in the light and walk in the light, and in the spirit, and their faith standing in the gospel the power of God, and in the grace to teach them and bring their salvation; for in the grace, light, power, and spirit, and truth are all united



into Christ, and to the Father in the perfect oneness.

*Now concerning Schisms and Errors among the Christians.*

**First.** You presbyterians and other sects, who say you do not have the same Holy Ghost, and spirit, and power as the apostles and primitive church had; and the papists who show by their fruits, that they do not have the same power and Holy Ghost that the primitive church had; it is, because you have erred from it. Because you who are erred from the same Holy Ghost that the apostles were in, which led them into all truth, and which reproveth the world of their sin, righteousness, and judgment, then how can you have the same spirit they had?

Now the reason why you have not the same grace, light, and spirit, is, first, because you hate the divine light, which is the life in Christ, which he commands you to believe in, and so to become children of light.

And so you hate who should unite you to Christ the head, and to make you members of his body, and to graft you into Christ by belief.

So hating the light you are erred from the body, and are not of the body of Christ, of his true church.

**Secondly.** Your not turning at the reproof of the Holy Ghost, which is for your sin, and for your righteousness, and judgment, and unbelief, you cannot be led into all truth, so no ministers of the truth, and so are in no true substantial, standing comfort, seeing all the true comfort is in the Holy Ghost, which is the true comforter, and takes of Christ, and gives unto those who are led by the Holy Ghost.

So by this you cannot receive anything from Christ, as you say, now from heaven; for how should you, if you will not turn at the reproofs of the Holy Ghost, which proceeds from the Father and the Son; for it takes of Christ, and gives unto those who are led by him, as is previously said.

**Thirdly.** You say, there is no assurance of salvation on this side the grave; we grant that you have none, but the church of Christ has assurance, though you have none. What is the reason you have none? Because you turn the grace of God into wantonness, and walk despitefully against the spirit of grace; and some of you say, the grace of God is not sufficient to teach, and bring their salvation, and therefore they dare not trust in it, the grace of God which taught the saints, and brought their salvation, and taught them to deny ungodliness and worldly lusts, and established their hearts.

And this grace (God said to Paul), was sufficient; and this grace the apostle exhorted the church unto, which the true church knew then, it was sufficient to teach them, and to bring their salvation; and the true church knows it so to be now.

And now you will not come to this grace of God, which comes by Jesus, and then how can you come into the covenant of grace, and to have assurance of your salvation, which this grace brings, which was the teacher of the church in the primitive times, and is the teacher of the church now, which is coming out of the wilderness, and from under the worship of the beast and dragon, and are coming out of Babylon and confusion? They know this grace of God is sufficient to teach them, and to bring their salvation, who are the spouse of Christ the bride, from whom this grace and truth comes, as it did in the apostles' days.

So God pouring out his spirit upon all flesh, if all flesh err from this spirit, they err from God and his way, and his church, and Christ the head of it; and then how can they see Christ their salvation, when they err from his spirit?

And you who say, that you do not have the same spirit of Christ, as the apostles had, the apostle tells you, 'that those who have not the spirit of Christ, are none of his;' and so manifest yourselves to be none of Christ's,

and to be but christians in words, but not in the spirit.

For the Jews in the letter and outward circumcision were looked upon to not be Jews; therefore, how can you be looked upon to be true christians, that are not in the same spirit of Christ, as the apostles were in, seeing he tells you, ‘that he that has not the spirit of Christ is none of his?’ For these may have the praise of men, but what praise of God have they? For God has his praise of all those who walk in his spirit.

And so now it is clear, you being erred from the grace, and from the spirit, and from the gospel, and from the living, pure, divine faith, which Christ is the author of; therefore, you make faiths.

And being erred from the spirit, as I said before, you are erred from the body of Christ; ‘for by one spirit are all the church baptized into one body, and so are all made to drink into one spirit;’ and this is their spiritual unity.

But now you being erred from this spirit, and from this baptism that plunges down sin and corruption, and imperfection; you plead for sin, and its body, and imperfection to the grave; but the church of Christ is to be perfect, and never pleaded for any such thing. However, for what else can you plead, who are unbaptized with the spirit, and not circumcised in your hearts by it?

And so being erred from this faith that gives the victory, and from the spirit that baptizes, and from the light which Christ commands to believe in; and from the grace which brings salvation; and from the gospel, which brings life and immortality to light: and from the faith, which is the victory, which brings to build upon Christ the sure foundation; and likewise erred from the Holy Ghost, which led the true church into all truth, and reproves the world of sin, ... So in this you are erred from the body of Christ, his church, and from him the living head, and from God and his way; though without this light, faith, grace, spirit, gospel, and Holy Ghost, you may make a profession of the scriptures, and of the prophets' and apostles' words, and have many



churches among you in the world, and in Christendom.

So there you have many heads and many bodies which you call churches, both in Christendom and in the world, being erred and rent from what leads into the true church, which Christ is the head of. And now, as it sometimes happens and falls out, that when some of your church members forsake you, and go to other churches, then you cry error, and heresy, and schism; when alas! you are all in the error, and schismatics, teaching the insufficiency of the light, and of the grace and of the spirit to lead into all truth. You even admit that you yourselves are not in the same spirit or Holy Ghost the apostles were in; and then are you not all in schisms and rents from the spiritual body and head. Therefore, when one plucks members from one church to another, you do but pluck from one schism to another, and from one error to another.

For all, both Turks, papists, and all other sects in the world, until they heed the reproofs of the Holy Ghost, and at the reproofs of the light, and believe in it, there is no coming to be grafted into Christ the head, but by belief; and no coming into all the truth of the prophets', Christ's, and the apostles' words, but by being led by the same Holy Ghost, that gave them forth.

But if any turn to the grace and Holy Ghost who reproves them of their sin, righteousness and judgment, and come to believe in the light, and so to be children of the light, and leave those churches that have erred from the light and spirit, then all the sects will rise against them, though they differ one among another in their error and schism, being rent from the body of Christ, and from him the head; and erred from the spirit, grace and truth, which came from him and by him; for John truly said, and called the false church, 'the mother of harlots:' now these harlots does harlot from the light, from the grace, from the faith and true church, and Christ the head and husband of his church.

And John, said this 'mother of harlots sits upon the beast, and the beast rose

out of the earth, and the dragon that is out of the truth gave his power to the beast.'

So the beast is from the earth, and the devil is out of the truth, and the mother of harlots is harlotted from the power as the apostles were in; so she has corrupted the earth, and is the abomination of the earth, and so would plead for corruptions, she and her harlots to the grave; for how can they plead for pureness, and perfection, being erred from the spirit that mortifies?

But Christ Jesus's everlasting gospel is preached again, which was preached in the apostles' days, which brings life and immortality to light in people, who have been darkened by the whore, beast and dragon, that are out of the truth.

So they come from under the beast's worship, and the dragon's, and cannot touch the whore's unclean cup; which those drink from who are whored from the spirit, light, grace, and truth, and faith the apostles and the true church were in.

And that is the faith, that is the victory, and the belief in the light, by which they are children of light, and overcome the world, and are passed from death to life, and so are grafted into Christ the heavenly head, and so are members of the body, as the church in the primitive times were, and have the same head, and the same Holy Ghost, and the same spirit of truth that leads into all truth, of the prophets', Christ's, and the apostles' words, which were given forth by the Holy Ghost. So these have the comfort of Christ, and of the Holy Ghost, and the comfort of all the scriptures given forth from the Holy Ghost, and the comfort of the Father and the Son; and sing praises and glory and honor, over all unto him, who lives and reigns forever and ever.

And much might be written, of the state of the true church, and of the state of the false church, which has gotten up since the apostles' days.

But the church that was and is, is in the head that was and is, in the power, and grace, and spirit, and faith, and belief, which was, and is, by which the church is united together in one, with Christ the one holy, and heavenly, and spiritual head, (and over the heads of the beast, and dragon, and whore), to whom alone belongs all holy praises, glory and honor over all, from everlasting to everlasting. Amen.

And the saints had, and have, both assurance and confidence; for David said, 'O, you God of our salvation, who are the confidence of all the ends of the earth, and of those who are afar off upon the sea.' Psalm 65:5.

And Solomon said, 'in the fear of the Lord is strong confidence, and his children have a place of refuge.' Pro 14:26.

Now those who are out of the fear of God, and in the evil, undeparted from it, are not like to enjoy this confidence.

And the Lord said, 'the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance forever.' Isa 32:17.

Now those who have this peace, and quietness, and assurance, forever, must be in this work.

And Paul preached the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence. Acts 28:31.

And the apostle said, 'that in Christ Jesus our Lord we have boldness and access with confidence, by the faith of him,' (namely, Christ.) Eph 3:11-12.

So here the saints has both boldness and confidence, and access to God, through Jesus Christ.

And the apostle speaks to the Colossians, 'that their hearts might be



comforted, being knit together in love, and unto all riches of a full assurance,' (mark), a full assurance of understanding, to the acknowledgement of the mystery of God the Father, and of Christ. Col 2:2.

And Christ, as a Son, is over his own house; whose house we are of; (namely, the true church), if we hold fast the confidence, and the rejoicing of the hope firm unto the end. Heb 3:6.

So these had a confidence, and they were to hold it fast. And he desired, 'that everyone of the church do show forth the same diligence unto a full assurance of hope to the end.' Heb 3:6,14.

'Therefore,' said he, 'let us draw near with a pure heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with clean water: cast not therefore away your confidence, which has great recompense of reward.' Heb 10:22,35.

So here the church was to be in full assurance and confidence, in the Lord Jesus Christ, through that faith they had from him.

And John said to the church, 'these things I write unto you, that you believe in the name of the Son of God, that you may know, that you have eternal life: and this is the confidence, that we have in him, that if we ask anything according to his will, he hears us; and we know we are of God, and the whole world lies in wickedness: and we know that the Son of God is come, and has given us an understanding, that we may know him that is true; and we are in him that is true; and this is the true God and eternal life.' 1 John 5:13-15,19-20

So here was a confidence, and an assurance, and a knowledge that the church then had, and now have, in the same belief in the light, who are become children of light, and in the same belief, and same spirit.

For, as the apostle said, 'with the heart man believes unto righteousness,

and with the mouth confession is made unto salvation.' Rom 10:10.

So if there is but this belief in the heart, there will be confession with the mouth.

So you may see, the saints had assurance, and confidence in their faith, and in their salvation, Christ Jesus; and they were exhorted to an assurance, and confidence, and boldness in Christ Jesus, the life and their salvation, and to rejoice in him, their head, in whom they had victory, who made them more than conquerors.

*George Fox*

*Marshgrange, the 9th of the 3d month, 1676.*

## **To All Who Profess Themselves Christians:**

***To all the Kings, Princes, and Governors in the whole world: and all who profess themselves Christians, and others, to read and consider. This was upon me from the Lord to write unto you.***

**—By G. F.**

And the word of the Lord is to you, that God has come, and is coming **to teach his people himself, by his Son Christ Jesus.**

{\*When George Fox writes "the word of the Lord to you," he is writing words that the Lord has given him to write: words from the mouth of the Lord. For many more examples of Fox speaking and writing words received from the Lord, see the web page: [Translated to the Kingdom, Fox Stood in the Presence of God, Where He Spoke and Wrote Words from God.](#)}

For the Lord God that made all things in six days, and man and woman in his image, and placed them in paradise; God Almighty was their teacher, their guide, and their orderer, who taught them what to do, and what to leave undone; and as long as they kept under God's teaching, they were happy, and kept in the image and likeness of God, and in his righteousness and holiness, and in the paradise of God.

But when they forsook God's teaching, and disobeyed God's command, and hearkened to the serpent's teaching, and obeyed his command, they lost the image, and righteousness, and holiness, and likeness of God; and were driven out of paradise, coming into darkness, and falling into sin and misery, and into the imperfect and corrupt state.

And so death reigned from Adam to Moses, and so as by the offence of one, (namely, Adam), came judgment upon all men to condemnation.

Even so by the righteousness of Christ, the free gift is come upon all men to justification of life.

And so death reigned from Adam till Moses, and the law and the prophets were until John.

And now Christ having come, the seed of the woman to bruise the serpent's head, he said, 'learn of me, I am the way, the truth, and the life, and no man comes to the Father but by me.'

So here you may see Christ is the teacher again, who is the way to God, who bruises the head of the serpent, the false teacher, that led Adam and Eve from God, and is the head of all false teachers.

'And God so loved the world, that he gave his only begotten Son into the world, that whosoever believes in him, shall not perish, but have everlasting life.'



{Whoever believes in the Son has overcome the world and the wicked one. The beginning of belief does not result in overcoming the world, (which is lust of the eye, lust of the flesh, and pride of life); neither does the beginning of belief result in salvation. But belief, which is great enough to obey, can result in salvation, which is to be freed from sin. Obedience in faith leads to salvation.}

And moreover, God said, "This is My Son, My Chosen One or My Beloved; **listen to and yield to and obey Him!**" Luke 9:35

So here all people are to believe in, and hear the Son, and learn of him, {and obey him.}

And the apostle said, to the Hebrews, 'God, who at sundry times, and in diverse manners, spoke in times past to the fathers by the prophets, has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he has made the worlds.' Heb 1:1-2.

So here you may see that God, who was the first speaker in paradise to Adam and Eve, was the speaker again to the apostles, and the church in the primitive times, by Christ Jesus, who 'renews man up into the image of God, and righteousness, and holiness,' as man was in, before he fell.

So the same God, I say, is the speaker now in these days, by Christ his Son, to his people, as he was in the apostles' days; and he renews us up in the image of God, and righteousness, and holiness, as they were in before they fell.

And this is my message to you all.

That God, who was the first teacher and speaker to Adam and Eve in paradise, and was the speaker and teacher to the apostles and church in the

primitive times, is now come to teach his people himself by his Son, **if you will hear him**, as in Heb 3:7.

And as the apostle said, 'do not refuse not him who speaks from heaven, for if they did not escape, who refused him who spoke on earth, how much more shall we not escape if we turn away from him who speaks from heaven.' Heb 12:25.

*Objection.* But now you may object, and say, how shall we hear him? and where, and when?

*Answer.* God poured out his spirit upon the house of Israel, to whom he gave his law, which was holy, just, and good; that by God's spirit that was poured upon them, they might understand his law, and hear his voice; as in Eze 39:29.

And Moses said, 'like unto me will God raise up a prophet, him shall you hear in all things.'

And it shall come to pass that every soul that will not hear that prophet shall be destroyed from among the people.'

And this prophet is Christ Jesus, as you may see, in Acts 3:24, to the end, whom God has raised up.

And in Joel 2:28 and Acts 2:17, they said, 'how that God would pour out of his spirit in the last days, upon all flesh.'

So that now God has poured this spirit out, and is pouring it out upon all flesh, (so in this God does not respect some flesh, and leave out others, or make a sect), but pours out his spirit upon all flesh, including, Jews and Gentiles; for he had poured out his spirit upon the house of Israel in the former times; but now in the last days, or day of Christ, the christian days, 'he has poured out his spirit upon all flesh.'

That with, and by this spirit, all flesh might see the salvation of God, and by this spirit they might all hear God and Christ, his Son, by whom God speaks, who is the alone first and last true teacher and speaker.

And as John said, 'in the beginning was the word, and the word was with God, and all things were made by him, and without him was there not anything made that was made, and in him was life, (namely, the word), and the life was the light of men,' and that 'was the true light which lights every man that comes into the world,' namely, the life that is in the word, which was before anything was made.

So this light which is the life in the word, is not natural nor created.

And Christ said, 'believe in the light, that you may become children of the light.' John 12:36.

And so by belief in the spiritual, heavenly and divine light, which is the life in Christ the word, which was in the beginning, by which all things were made; they came and come to be grafted into Christ, the heavenly root that bears them, and so become children of the light.

So here you may see Christ Jesus, the second Adam, the Lord from heaven, who is the light of the world, and enlightens every man who comes into the world, said, 'believe in the light, that you may become children of the light;' and this is the heavenly, divine light that lets you see all your sins that you have acted or committed, and all your evil words or thoughts that you have ungodly thought or spoken; and so the same light which lets you see all your sins, will also let you see your Saviour Christ Jesus, from where the light comes to save you from your sins.

And if you do evil, and hate this light, and will not come to it, because it reproves you, this light will be your condemnation. John 3:19-20.



For the apostle said, 'whatsoever reprove and make manifest, is light.'

And Christ was an offering for the sins of the whole world, therefore all are to look unto him.

And he 'is a propitiation for the sins of the whole world, and has tasted death for every man;' as in Heb 2:9 and 1 John 2:2.

'And the grace of God that brings salvation, has appeared to all men, teaching us (namely, the true christians), that denying ungodliness and worldly lusts, we should live soberly and godly in this present world.' Tit 2:11-12.

Now this was and is all the true christians' teacher, the grace of God which brings their salvation, which has appeared unto all men.

So **if** all men have and know salvation, it is brought to them by this grace of God, their teacher; which grace brought salvation to the church in the primitive times, and which grace brings the salvation to the true church now in our times.

*Objection.* Now if you should enquire, or ask from where does this grace come?

*Answer.* The law came by Moses to the Jews, the house of Israel, upon whom God poured out of his spirit that they might understand his law.

But this grace of God and truth comes by Jesus Christ, who has appeared unto all men, to teach them and bring their salvation. Now those who turn grace into wantonness [a license for immorality], and walk despitefully against the grace their teacher, to those grace does not bring their salvation, but woe is pronounced against those, as you may read in Jude:1:4,11.

For those who turn the grace of God into wantonness [license for

immorality], deny the Lord that bought them, and deny the grace of God their teacher, which should bring their salvation.

And 'Christ, who has tasted death for every man, and was an offering for the sins of the whole world, has enlightened every man that comes into the world;' so his light has appeared unto all, that they might come to it, and believe in the light; and his grace has appeared unto all men, to teach them, and bring their salvation.

Now while Christ was with his disciples, he sent them first to preach salvation to the lost sheep of the house of Israel, and not to go into the way of the Gentiles; and when he gave them his commission, he said unto them, 'freely you have received, freely give.'

And after Christ was risen from the dead, he gave his disciples a larger commission, and told them then 'go into all nations, and preach the gospel to every creature under heaven.'

So God having poured out his spirit upon all flesh, that by the spirit they might understand his gospel, and by his light which enlightens all men, they might see it; and by his grace which has appeared unto all men, they might receive his gospel which was sent down from heaven, as Peter says, and so not from men.

And the apostle said, 'God would judge the world according to his gospel, by the man Christ Jesus;' that is according to the invisible power, the everlasting gospel which is preached to every creature under heaven, according as they receive it and obey it; or do not receive it, but disobey it.

And so this everlasting gospel is being preached again, and received again, as it was in the apostles' days, which brings life and immortality to light, by which we see over the devil that has darkened us from this life and immortality, who led Adam and Eve into the fall from the image of God.

And so the glorious fellowship of the gospel, and salvation is known again, and received and obeyed by us, the people of God, called Quakers, who know his voice that shakes the heavens and the earth, that that may appear, and that has appeared that cannot be shaken.

And so all people upon the face of the earth, must come to the spirit, that God has poured upon all flesh, and know the spirit in their hearts, and the truth there, that by this spirit they may be baptized and circumcised; which circumcision of the spirit will cut off sin and death, and imperfection, which has gotten into them by disobedience and transgression; and that they may worship and serve God in the spirit and in the truth; and this spirit and truth must be in every man's and woman's heart.

And this is the worship that Christ, the spiritual and heavenly man set up above sixteen hundred years ago, when he put down the worship at the mountain, where Jacob's well was, and at Jerusalem, where the temple was.

Now in this, the standing, perfect, and catholic [universal] worship in the spirit, and in the truth, which the devil is out of, **must** God the Father be worshipped.

Now Christ, after he was risen, he sent the Holy Ghost, according to his promise, which should lead the disciples into all truth; and he said, 'it would reprove the world of sin, of righteousness, and of judgment.'

So all the world have a [kind of] judgment, and a [kind of] righteousness; but the spirit of truth, (which leads the true christians into all truth, to Christ, from where it comes, their Lord and righteousness), reproves the world for their sin, for their judgment, and for their righteousness.

So all the world must turn from their righteousness, their judgment, and their sin, which they are reprov'd of, if they will be led by the spirit of truth, which is the true Christian's leader and guide into all truth.



And this is the spirit of truth that shows the true christians things to come; and this is the spirit which Christ said, shall glorify me; 'for it shall take of mine, and show it unto you,' namely, the christians.

And this spirit of truth does all the true christians witness which proceeds from the Father and the Son; and this spirit of truth leads us out of all error into all truth, all such as are led, and guided, and taught by it, up to God from where it comes.

And so up to his teaching, for it was God that taught Abraham, Isaac, Jacob, and Moses, and all the prophets, and is not God the same? Does not Moses say, 'would to God that all the Lord's people were prophets;' and he rebuked him that would have him to forbid those who were prophesying in the camp, as in Num 11:29.

And does not Isaiah say, 'all your children shall be taught of the Lord, and great shall be the peace of your children.' Isa 54.

And does not Christ Jesus say, 'no man comes to me except the Father, which has sent me, draw him,' and I will raise him up at the last day.

And further Christ said, it is written in the prophets, 'they shall be all taught of God;' every man therefore that has heard, and that has learned of the Father, comes to me.

And does not Jeremiah say by way of prophecy, speaking of the new covenant, 'I will put my laws in their inward parts, and write them in their hearts, and I will be their God, and they shall be my people, and they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord, for they shall all know me from the least of them, to the greatest of them, said, the Lord; for I will forgive them their iniquities, and I will remember their sins no more.' Jer 31:34.

‘And I will give them a heart to know me, that I am the Lord, and they shall be my people, and I will be their God, for they shall turn unto me with their whole hearts. Jer 24:7.

And in Jer 30:22, ‘you shall be my people, and I will be your God.

And in Heb 1:11, does not the apostle show there the fulfilling the old covenant, saying, ‘they shall wax old as a garment, and preaches up the new covenant? and are not these the days that are the christian days, the days of the new covenant, wherein all shall know the Lord.

Now let all Christendom, which professes the new covenant, Christ Jesus, examine themselves; has God written his law in your hearts? Has he put it into your minds so that you can say God is your God, and you are his people, and that you need not to teach every man his neighbor, and every man his brother, saying ‘know the Lord,’ and that you do all know God, from the greatest to the least of you.

So if you know this, you are under God's teachings and his work, who is at work in your hearts.

And can you say as the christians did in the apostles' days, ‘we know the Son of God is come, and has given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ; and whosoever believes that Jesus is the Christ, is born of God; and he that believes on the Son of God, has the witness in himself; and he that has the Son of God, has life; and he that has not the Son of God, has not life?

Come now all you who are called christians, try your belief; are you born of God? Do you have the witness in yourselves? Do you have the Son of God? If so, then you have life. Do you know that you are of God? Do you know the Son of God is come? Has he given you an understanding? Do you know him that is true; namely, Christ? and are you *in him* that is true? Read 1 John 5.

For the apostle said, ‘after they believed, they were sealed with the spirit of promise, and they could set to their seal (that the spirit had sealed them with), that God was true in his prophets, and in his Son, and in all his promises.’

And does not the Lord say, ‘that he has given Christ for a witness and a leader, and a commander to the people?’ Isa 55:4. Now, has he not come? Is he not God's true and faithful witness? Is he your leader and commander? Examine yourselves.

All who call yourselves christians, are not you to follow his leading by his power, light, and spirit, and grace, and gospel, and obey his commands?

And does not God say, ‘I will give him for a light to the Gentiles, that he may be my salvation to the ends of the earth?’

So he who is the light to the Gentiles, is God's salvation to the ends of the earth.

So with the light as I said before, you may see your sins, and with the light you may see Christ your salvation.

And Christ is who says to the prisoners, ‘go forth; and to those who are in darkness, show yourselves,’ , and so he is the feeder of those who hunger and thirst, and the preserver, and leads them; even by the springs of water shall he guide them. Isa 49:9-10

So now Christ has come, and you who are called christians will [quickly] confess him; but how does he exercise his offices in you, or among you?

Specifically, in his office of counselor, do you hear his voice from heaven, concerning your heavenly state? In his office as the leader, does he lead you out of sin and evil? As a commander, does he rule in your hearts by faith? In his office as shepherd, are you his sheep? Do you hear his voice? for Christ



said, 'I am the good shepherd, and give my life for the sheep;' and again, 'I am the good shepherd, and know my sheep, and I am known of mine.'

And 'he calls his sheep by name, and leads them out; and when he has put forth his sheep, he goes before them; and his sheep follow him, for they know his voice.'

Now consider, does Christ exercise this office of a shepherd among you? Do you follow him? Do you know his voice? And does he lead you in and out into his pastures of life? Or do you know the voice of the hireling and stranger, and follow them; which his sheep will not?

{The hireling works for wages. He does not work only because he loves the sheep. He loves the wages instead. But the good shepherd loves his sheep and will even lay down his life for his sheep. In danger, the hireling flees, because he does not care for the sheep. John 10:12-13. The good shepherd cares for the sheep to love them, to see them grow in Spirit, to rejoice together with them as the love of God is perfected in them; he then shares in the harvest of love; planted, watered, weeded, and grown under the care of the good shepherd. Jesus and the Apostles wrote further about any preachers who took money and the condemnation that awaits them.}

And likewise, how does Christ exercise his office, as he is a bishop to oversee you, who is the heavenly and spiritual man, with his heavenly spirit, light, and grace, and the head of his church.

And how does Christ exercise his office, as he is a priest among you, who has died for you? Do you feel his blood sprinkling your hearts, and his pure water washing you, and he sanctifying of you, that he may present you holy, without spot or wrinkle, and without blemish to God.

And how do you feel Christ exercising his office as a prophet among you? Do you hear him in all things? Does he reveal the Father to you? For none knows him nor the Father, but by revelation? Does he open the book of conscience to you? To you does he open the book of the law, and the book of the prophets, and the book of parables, and the book of life, so that you may see your names written in the book of life? Do you see Christ, the end of the law and the prophets, and the sum and substance of all, who is the 'rock of ages,' your rock in this age to build upon, who is the foundation of many generations, and the foundation of the prophets and the apostles, and your foundation now to build upon.

And how does he exercise his kingly office among you, or in you? Does he rule in your hearts by faith, as he did in the church in the primitive times? So is Christ the heavenly and spiritual man your ruler, by his power, and faith, and spirit, and grace in your hearts.

And does not the apostle tell the church in his days, to 'look unto Jesus the author and finisher of their faith;' and now must people look any where else, but to Jesus the heavenly and spiritual man, to be the author and finisher of their faith. Is there any faith that will save, but what Jesus is the author of, 'who purifies their hearts, and gives them access to God? Can you please God in any other faith, but what Jesus Christ is the author of? Is not this the faith that all the saints are to contend for, which is holy, precious, pure, and divine, of which Christ the holy and spiritual man is the author? Is not this the one faith which they have from the one Lord, who is the one baptizer with his one baptism, into one body, by one spirit, who thoroughly purges the floor of men and women's hearts, and 'burns up the chaff with unquenchable fire, and gathers his wheat into his garner:' and so are not all the true christians to walk in the steps of this faith, which is the faith of Abraham, which is the gift of God; and 'Jesus is the author of it,' in which faith they have all unity.

And is not this the faith that works by love?

And does not the apostle tell the church of the Corinthians, that if they had not love, all their prophesying and their speaking, 'though with the tongues of men and angels, yet if they had not love, it was but as sounding brass, and tinkling cymbals.'

And now let Christendom see and examine themselves, whether they have had love one to another, who have the tongues, and can speak and understand history and languages with them; yet if you do not have this love and love, are you not as sounding brass and tinkling cymbals: though you may have all the scriptures from Genesis to the Revelation; yet being out of this love, you are only as sounding brass, and as tinkling cymbals.

And does not the apostle say to the church of the Galatians, 'he that is born of the flesh, persecutes him that was born of the spirit;' and mark, is it not even so now?\*

[\*There 869 early Quakers were killed, (including 3 men and 1 woman hung in Boston), and tens of thousands were imprisoned and plundered by England's and America's Baptists, Episcopalians, Presbyterians, and Congregationalist Puritans; see the record on this site.]

Does not he who is born of the flesh, succeed his forefathers in persecution of him who succeeds in the birth of the spirit, in the spiritual wisdom, in the spiritual way, and in the spiritual worship; in the spiritual praying, and in the spiritual baptism, and spiritual circumcision; and walking in the spirit, and living in the spiritual fellowship, the spirit that leads all the sons of God, that keep the testimony of Jesus, the spirit of prophecy; who keep the precious, divine, and holy faith, which Jesus is the author and finisher of, who is led by this spirit of truth, which Christ promised before his resurrection that he would send after his resurrection, which leads his disciples, his learners into all truth. Are not these the children of the free



woman, 'Jerusalem that is above, the mother of us all?' and are not these those who are persecuted by the birth of the flesh?

So these true christians and sons of God, that are led by the spirit of God, cannot own any mother below, but Jerusalem that is from above.

So let Christendom see whether they have not been of that birth that persecutes him that is born of the spirit, and gone contrary to Christ's commands, who says, 'love one another,' and 'love your enemies;' and let their teachers see whether they have not gone contrary to Christ's commands, who said, 'freely you have received, freely give;' and when they had returned back, and had done their message, Christ asked them, 'whether they lacked any thing? and they told him no.'

And the apostle Paul that was converted after Christ was risen; he said, 'he coveted no man's silver or gold, nor apparel, but labored with his own hands, that he might keep the gospel without charge,' and therein was his glory.

And now have you succeeded the apostles in their heavenly birth, and in obedience to his command and example stated above?

And Moses said, 'would all the Lord's people were prophets,' who was a judge, a captain, and a leader.

And I would to God that all the kings and rulers of the earth were of his mind.

And does not the apostle say, 'that God would pour out his spirit upon all flesh, and his sons and daughters should prophesy, and the old men should dream dreams, and the young men should see visions,' ...

Now, what is the matter? Seeing that God does 'pour out his spirit upon all flesh,' why is it that your sons and daughters do not prophesy, and that your

old men and young men, and hand-maids and servants do not have their dreams and the visions of God. Is it not because you vex, and quench the spirit, and grieve the spirit of God, and rebel against it in your hearts, and so comes to be the birth of the flesh, and persecutes him who is born and led by the spirit?

And does not Christ say, 'as you would that men should do unto you, do you also to them likewise?' and christians, if 'they love them only that love them again, what thanks was this?' for sinners do so; or 'do good unto those who do good unto you again?' sinners did so: but Christ says, 'you must love your enemies, and do good unto those who hate you.' Luke 6:1,31-33.

And does not James tell you, that if you fulfill the royal law, according to the scripture, 'you shall love your neighbor as yourself?' James 2:8.

Now if you love your neighbor as yourselves, you will not persecute about religion.

And let all nations in Christendom, and elsewhere, consider this; let no neighbor sect in Christendom (as there is many), persecute, kill, or banish, prison, or spoil the goods of his neighbor sect about religion, because he will not be of his religion, and of his faith. For the apostle tells you, 'they themselves had not power over the saints' faith:' for 'if you do unto all men as you would have them do unto you,' which is Christ's and the apostles' doctrine, you would not have any to banish, prison, kill, or spoil your goods, concerning your religion. Then pray see you do not do so unto others, and see if you can keep this royal law for would you have the Turks, or Tartars, or Jews to kill, or imprison, or spoil your goods about your religion? You say no; then do not you do so to them, nor to one another who are called christians, that may differ from you in your religion? For you would not be so served yourselves, seeing that the conformity lies to the image of God, to which all must be conformable; and in that the true uniformity lies; and unto his righteousness and holiness as man was in before he fell: and this is

Christ's and God's work to create them anew, and renew them again into his image: and 'God is the rewarder of all those who diligently seek him, and he will judge every man according to his works.' Heb 11:6, Rev 20:13.

And behold, said, Christ, 'I come quickly, and my reward is with me, to give every man as his works shall be.' Rev 22:12.

And Christ said, 'the Son of man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works.'

And the apostle tells the church of the Corinthians, 'every man shall receive his reward according to his own labor.' 1 Cor 3:8.

And the apostle said concerning Alexander the coppersmith, which did him much evil, 'the Lord reward him according to his works.' 2 Tim 4:14.

And Christ said, 'let the tares and the wheat grow together, until the harvest, which is the end of the world, lest they pluck up the good seed with the bad;' after he had sown the good seed, and the wicked one came and sowed the tares; for Christ is the good seedman, and the devil is the wicked seedman.

And he tells them the 'harvest is the end of the world;' and then he will send his angels to sever the wheat from the tares.

And Christ reproved the servant, 'whose Lord had forgiven him his debt, who would not forgive his fellow-servant.'

And do not you often say in the Lord's prayer, 'forgive us as we do forgive those who trespass against us?' and so you ask the Lord to forgive you your trespasses, no more but as you do forgive others that have trespassed against you.

And then consider, all you that do not forgive, whether you can expect any forgiveness.



So Christ has enlightened all, and his grace has appeared unto all men, and he has promised to pour out his spirit upon all flesh, and 'his gospel is preached to every creature,' and he 'has tasted death for every man.'

It is he that will reward every man according to his works.

And there is a day, 'when God will judge the secrets of all men by Jesus Christ, according to the gospel which is preached to every creature under heaven.' Rom 2:16.

And 'he has appointed a day in the which he will judge the world in righteousness, by the man Christ Jesus, whom he has ordained, whereof he has given assurance to all men, in that he has raised Christ from the dead.' Acts 17:31.

And Christ shall judge the quick and the dead at his appearing.

So all judgment is committed unto the Son; and Christ said, 'judge not, lest you be judged;' for with what judgment you judge, you shall be judged; and with what measure you meet, it shall be met to you.

So 'let the beam be plucked out of your own eyes, before you go to pluck the mote out of your brother's eye;' for you are all brethren in Adam.

And James tells you, 'you must not speak evil one of another; for he that speaks evil of his brother, and judges his brother, speaks evil of the law, and judges the law:' but if you judges the law, you are not a doer of the law, but a judge.

And James said, 'behold the judge stands before the door.'

Mark, what judge is this? and what door is this? James 4:11,5:9.

Here you may see, Christ is the judge of every man, according to his works; and if you hate his light, and turn his grace into wantonness, and quench his spirit, and rebel against the Holy Ghost, as the Jews did; though you may make a profession of the scripture, and not walk in the life that gave them forth, yet God and Christ will judge you, and reward you according to your works, (and every man), whether they be good or evil.

So let all christians stop their works of persecuting other men, and cast forth the birth that is born of the flesh, which will persecute; for he must not be heir with him that is born of the spirit.

And therefore, as the apostle said, 'cast forth the bond-woman and her son, for he must not inherit the kingdom, and the world that has no end.' Gal 4:30.

I say, the kingdom of God, that stands in righteousness and joy in the Holy Ghost; those who are led by the Holy Ghost, inherits this.

And this first birth of the flesh you must cast forth [crucify] by the spirit of God.

For Christ tells you, 'you must be born again, before you can enter into the kingdom of God.'

And of this birth I fear many that profess themselves christians, are as ignorant of as Nicodemus.

But 'turn at my reproof,' said, the Lord, 'and behold I will pour out my spirit upon you, and I will make known my words unto you.'

Now if you will turn at the reproofs of God's spirit, you will come to know his words, and know this birth of the spirit. Prov 1:23.

And did not Moses say, 'that God was the God of the spirits of all flesh.' Num

16:22. And did not the apostle say, 'that in God we live, move, and have our being, as some of you poets have also said.'

And in Num 27, again, did not Moses call the Lord, 'the God of the spirits of all flesh.'

And so is not all your eyes to look up unto the Lord God, the creator of all, and the life of all; that gives breath unto all, that in him they may live, and move, and have their being.

And the Lord is not slack concerning his promise, but is long suffering towards us, not willing that any should perish, but that all should come to repentance. 2 Pet 3:9.

For Christ also has once suffered for sin, the just for the unjust, that he might bring us to God; mark, that Christ might bring us to God, 'being put to death in the flesh, but quickened in the spirit;' by which, namely, the spirit; 'Christ also went and preached unto the spirits in prison, which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved.' 1 Pet 3:19-20, and the rest were drowned.

Now consider, has not the long suffering of God waited upon Christendom and all others; and do you think that Christ now by his spirit does not preach to the disobedient, and the spirits in prison; and consider, all who are disobedient to the spirit of God, are not your spirits in prison?

Was not the old world overthrown by water, and they perished for their rebellion and disobedience to God? Do you not think, that by the same word and power, that the heavens and earth are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.

So do not be ignorant of this one thing, 'that one day is with the Lord as a thousand years, and a thousand years as one day;' and therefore as the Lord



destroyed the old ungodly world by water, so will he destroy the ungodly world in the lake of fire.

So here you may see Christ by his spirit was a preacher to the spirits in prison, in the days of Noah to the old world; and now he is a preacher by his spirit to the spirits that are in prison, who are those of you who disobey the spirit of Christ.

For does not James tell you, 'that the judge stands at the door;' What door is this? Is it not the door of your hearts, minds, and souls?

And does not John write that Jesus said to the seven churches, seven times, 'he that has an ear, let him hear what the spirit said, to the churches?' Was this not the spirit of Christ, whom John saw walking in the midst of the seven golden candlesticks, which are the seven churches?

And does not John the divine say of the Son of God, 'that he stands at the door and knocks?' and said, if any man will hear my voice and open the door, I will come into him, and sup with him, and he with me.' Rev 3:21.

So what door is this that Christ knocks at? Is it not the door of your hearts, minds, and souls? Therefore, do not stop your ears, and close your eyes, like the Pharisees, but hear Christ's voice, by turning at the reproofs of his spirit and his light; and then he which has enlightened you 'will come in, and sup with you, and you with him.'

And Christ tells Pilate, when he was examining him, 'for this cause came I into the world, that I should bear witness unto the truth, and every one that is of the truth hears my voice;' mark this, every one of you christians, every one of you that is of the truth, hears Christ's voice; but you that are not of the truth, do not hear his voice, and will say there is no hearing of his voice in these days.

Pilate, the governor, said unto Christ, ‘what is truth?’ I fear that there is too many that are called christians, who crucify Christ to themselves afresh, who may say as Pilate did, ‘what is truth,’ because they are such strangers to it.

{To know that Jesus is the truth, is not to know the truth. To know the truth is to have been taught the truth by the Spirit of Truth, of which the promise is: the Spirit of Truth will guide you into all truth, which Spirit of Truth is given to those who are obedient. You do not learn truth by reading the Bible, just like you do not know Jesus by reading about him. Do you know a person by reading about them, or do you need to converse with them over some time? So go to him, listen, hear, and obey.}

And therefore, as the apostle said, to the Corinthians, ‘examine yourselves, whether you are in the faith,’ namely, that faith ‘which Jesus Christ is the author and finisher of,’ which is holy, divine, and precious, and prove your own selves. ‘Do you not know of your own selves, how that Jesus Christ is in you, unless you are reprobates?’ 2 Cor 13:5.

So examine and prove yourselves.

Now if you ask, examine with what, and how shall we examine and prove ourselves; the apostle tells you, ‘God who commanded the light to shine out of darkness, has shined into our hearts, to give the light of the knowledge of the glory of God in the face of Christ Jesus; but we have this treasure in earthen vessels,’ that the excellence of the ‘power may be of God, and not of us.’

So this light that shines in your hearts, will give you the knowledge — if you will come to it. Those who practice truth will come to it, that with the light he may see his works, how they are wrought in God; and it will give them the knowledge of the glory of God in the face of Christ Jesus, where he has received the light, which is the life in him, the word. John 3:21, 2 Cor 4:6,

John 1:4.

And the Lord God has promised and has fulfilled, and is fulfilling his promise: 'I will give them one heart, and I will put a new spirit within them, and I will take away the stony heart out of their flesh, and they shall walk in my statutes, and keep my ordinances, and do them; and they shall be my people, and I will be their God.' Eze 11:19-20.

And in Eze 13, 'cast away from you your transgressions, and make you a new heart and a new spirit,' ...

And I will put my spirit in you, and you shall live,' said, the Lord; and I will sprinkle clean water upon you, and you shall be clean from all your filthiness, and from all your idols I will cleanse you: a new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.'

And now, consider, you christians, do you witness this spirit? Do you witness this new heart, which all the true christians do.

And the Lord said, 'that his sheep has been scattered, and they have wandered through all mountains, and from mountain to hill; and he will seek his sheep, and I will feed them in a good pasture,' said, the Lord, 'and cause them to lie down, and I will set one shepherd over them, and he shall feed them, and he shall be their shepherd.' Eze 34.

And is not this Christ, who is the only feeder of his sheep?

And does not Solomon acknowledge, 'how God taught Israel the good way wherein they should walk.' 2 Chron 6.

And does not David say, 'the Lord is my shepherd, I shall not want, [lack anything] he makes me to lie down in green pastures, he makes me to lie down beside the still rivers; he restores my soul, and leads me in the paths



of righteousness for his name's sake?'

Now, can you say so, that are called christians, and acknowledge David's teacher as he did, and that the Lord is your shepherd, and that you do not lack anything?

And David said, 'O, God you have taught me from my youth, and previously have declared your wondrous works.' Psa 71:17.

I have not departed from your judgments, for you have taught me; 'how sweet are your words unto my taste, yea, sweeter than the honeycomb to my mouth.' Psa 119:102.

Now, you christians, consider this, here David acknowledged God's teaching, and how sweet his words were to him; but are God's words so sweet unto you? Do you hear God and Christ's voice?

And in Prov 4:11. 'I have taught you in the way of wisdom, I have led you in the right path.'

And the Lord said, I have taught Ephraim also to go; and when Israel was a child I loved him, and called my Son out of Egypt, taking them by their arms, but they knew not that I healed them.' Hos 11:1,3.

And so you may see here how they acknowledged the Lord's teaching.

And the apostle said, 'I neither received the gospel of man, neither was I taught it, but by the revelation of Jesus Christ.' Gal 1:11-12.

Here the apostle acknowledges, both how he was taught it, and how he received the gospel.

And the apostle tells the church, 'as touching brotherly love, you need not that I write unto you,' for you yourselves are taught of God to love one

another.' 1 Thes 4:9.

Mark, here the church of the Thessalonians were under God's teaching, and so let all that call and count themselves christians, see if they are under God and Christ's teaching, who is love, and teaches them to 'love one another,' for it is the wicked one that teaches them to hate one another; and John tells you, 'he who does not love his brother is not of God.'

And the apostle bids them 'Holding fast to the faithful word as he has been taught, so that he may be able, by sound doctrine, both to exhort and convince those who contradict it [the faithful word], ' but not to persecute the opposers.' Tit 1:9.

And John tells the church in his general epistle, 'the anointing which you have received of him, abides in you; and you need not that any man teach you, but as the same anointing teaches you all things, and is true, and is no lie; and even as it has taught you, you shall abide in him: and these things I have written unto you concerning those who seduce you.' 1 John 2:26-27.

And now, let all that are called christians, see if they have not seduced away from this anointing within, which the true church received from the holy one, and whether they are not seduced from this teacher which John directed the true church unto.

And you may see how the Lord taught Moses and Aaron, and what words they should speak to Pharaoh. Exo 4:12-16.

But Moses said, 'like unto me will God raise up a prophet, him shall you hear in all things:' now consider, all you christians, whether you believe that God has raised up this prophet Christ Jesus? And if so, whether you hear him? The him is who remains in the heavens till all things are restored. And consider how does restores, and by what? For such were restored who sat in the heavenly places in Christ Jesus.

And David said, 'O, how I love your law, it is my meditation all the day. Through your commandments, you have made me wiser than my enemies; I have more understanding than all my teachers, your testimonies are my meditation. I understand more than the ancients, because I have kept your precepts.' Psa 119:97-104.

Now consider, who was David's teacher that he was able to profit so greatly?

'This is what the Lord, your protector says, the holy one of Israel, 'I am the Lord your God, who **teaches you how to succeed**, who **leads** you by the way you should go.' Isa 48:17.

So here you may see God is both the leader and teacher, who teaches his people to succeed.

And therefore all you Christians consider, how is Christ your leader and teacher? For we must tell you, the Lord God does not change, nor his Son, and he has come to teach his children himself, who teaches them to succeed, 'and the manifestation of the spirit of God is given to every man for the benefit of all.' 1 Cor 12:7.

And the Lord said to David, 'I will **instruct** you and **teach** you in the way you should go; I will guide you with my eye, and therefore be glad in the Lord, and rejoice you righteous, and shout for joy all you that are upright in heart.' Psa 32:8,11.

Now here you may see the Lord God was the instructor and the teacher in his own way, and guides his people with his eye, which is spiritual.

And David said, 'Good and upright is the Lord, and therefore will he teach sinners in the way, the meek will he guide in judgment, and the meek will he teach his way; what man is he that fears the Lord, him shall he teach in the way that he shall choose; his soul shall dwell at ease and his seed shall



inherit the earth; the secrets of the Lord are with those who fear him, and he will show them his covenant.'

And David desired God's teaching, and said, 'He was the God of his salvation, and on him he would wait all the day.'

And therefore, Oh, that men, called christians, would come to this meekness, and the fear of God, that they might come under this teaching, and under the guidance of his spirit, and have his secrets revealed to them.

And you may see that God is not the teacher only of his people, but he will teach sinners if they will hearken to him. Psa 25:8.

And David said, 'though my father and mother should forsake me, yet the Lord will take me up; and teach me your way, O Lord, and lead me in a plain path.' Psa 27:10-11.

And here again you may see how David exalts the Lord's teaching.

And again, David desired the Lord to teach him to do his will, 'for you are my God, and your spirit is good, lead me into the land of uprightness.' Psa 43:101.

So here you may see David delighted in God's teaching, and set it forth upon record, that all God's people might do the same.

And again: 'thus said, God the Lord, he that created the heavens, and stretched them out, and spread forth the earth, and that which comes out of it; he that gives breath to the people in it, and spirit to those who walk therein: I, the Lord, have called you in righteousness, and will hold your hand and keep you, and will give you for a covenant of the people, and for a light to the Gentiles, to open the blind eyes, and to bring the prisoners out from the prison, and those who sat in darkness, out of the prison-house.' Isa 42:5-7.

Now hear, O Christendom, this is Christ Jesus, whom God has given for a covenant of the people, and a light to the Gentiles, who has opened our blind eyes, and has brought us prisoners from the prison, and brought us that sat in darkness, out of the prison-house; glory and praise can we sing unto the Lord through Jesus Christ, and say that there is no salvation by any other name under the whole heaven, but by the name of Jesus.

And the Lord said, 'I will pour water upon him that is thirsty, and floods upon the dry ground; and I will pour my spirit upon your seed, and my blessing upon your offspring, and they shall spring up as among the grass, as willows by the water-courses.' Isa 44:3-4.

And these heavenly eternal riches do we witness, and all do, that are under God and Christ's teaching.

But we fear that this prophecy has come to pass upon many in Christendom, as in Isa 29:10-11, 'the Lord has poured out upon you the spirit of deep slumber, and has closed your eyes; the prophets, and the rulers, and the seers, has he covered, and the vision of all is become unto you as the words of a book that is sealed.'

And what was the cause they could not read the book? 'Because they drew near unto the Lord with their lips, but their hearts were far off him; and they honored him with their lips, but have removed their hearts far from me,' said, the Lord, 'and their fear towards me is taught by the precepts of men.' And these were those who rebelled against God's spirit, which had been poured out upon them.

And therefore, may the Lord proceed to do a marvelous work among such people; for the wisdom of their wise shall perish, and the understanding of the prudent shall be hidden.

And therefore, you may see what David says: and the Lord says, 'the sacrifices of God are a broken spirit, a broken and a contrite heart, O, God, that you will not despise.' Psa 51:17. Now let us see if all that profess themselves christians, have this sacrifice which God will not despise.

And the Lord said, 'say unto those who are of a fearful heart, be strong, fear not; behold your God will come with vengeance, he will come with a recompense, he will come and save you; then the eyes of the blind shall be opened and the ears of the deaf shall be unstopped; then shall the lame leap as a hart, and the tongue of the dumb shall sing.' Isa 35:4-6.

So all christians who are able to witness that the Lord has come to 'dwell in them, and walk in them,' and 'their bodies are the temples of God; their blind eyes are opened, and their deaf ears are unstopped, and the lame does leap, and the tongue of the dumb is loosed, and sings praises to God: 'for he makes waters in the wilderness, and streams in the desert, and springs in the parched ground; and such know God's high way, and it is called the way of holiness, the unclean shall not pass over it.'

Here is the holy way to God, Christ Jesus, who bruises the serpent's head, that has separated between man and God, and made him and his way unholy; and so through Christ, man comes again to God.

And hear what the Lord said, in Isaiah, to such as will not hear when the Lord calls, and choose their own ways, and forsake the Lord's: 'I also will choose their delusion, and will bring their fear upon them, because when I called, none did answer, and when I spoke, none heard; but they did evil before mine eyes, and chose that in which I delighted not.'

And therefore let all who call themselves christians, consider this, you who say there is no hearing God, nor Christ's voice now, for he has poured his spirit upon you, that you might understand it, and hear it.



And Christ tells you after he was risen, that he stands at the door and knocks, and if any man will hear his voice, he will come in and sup with them, and they with him.

Now God and Christ calls, but you will not answer; and if he speak to you by his power and spirit, you will not hear, nor follow Christ, which is the way to God, but choose your own ways; therefore, what can you expect but delusion. Isa 66-4.

And now, those that would not hear when God spoke to them, nor answer when he called, 'they cast them out that trembled at God's word, from among them, and hated them for the Lord's name sake;' and then said unto them, let the Lord be glorified: but said, the Lord, he shall appear to your joy, namely, those that trembled at his word, but they shall be ashamed.

{This above verse is an amazing prophecy from 2800 years ago, that was fulfilled in the time of the early Quakers of 1650-1700. They were ridiculed because they trembled at God's word; derisively nicknamed Quakers by an evil judge. They were hated and despised, cast into prisons by the tens of thousands, killed in meetings and prison, their hundreds of thousands had their property seized, and several hundred banished from their homeland. But tens of thousands were glorified in God's kingdom.}

But whom shall the Lord and his Christ teach knowledge? and whom shall he make to understand doctrine? 'those who are weaned from the milk, and drawn from the breast.' Isa 28:9.

Now let all christians consider what milk and what breasts this is, seeing the babes that are born again of the immortal seed, 'feeds upon the sincere milk of the word.'

And the Lord said, unto Jeremiah, 'behold the days come, I will make a new covenant with the house of Israel and Judah, not according to the old, that I made with their fathers in the day I brought them out of Egypt, which covenant they broke: but this is the new covenant that I will make with them,' said, the Lord. 'I will put my laws in their inward parts, and write them in their hearts, and I will be their God, and they shall be my people; and they shall teach no more every man his neighbor, and every man his brother; saying, know the Lord, for they shall all know me, from the least of them unto the greatest.' Jer 31:31-34.

So now all the christians who profess the days of this new covenant, Christ Jesus:

Has God written his laws in your hearts, and put them in your inward parts, and your minds?

Do you not need to teach every man his neighbor, and his brother? saying, 'know the Lord:'

Do all of you know the Lord, from the least to the greatest of you, by Christ Jesus the new covenant;

so that the knowledge of the Lord covers the earth, as the waters the sea, that it shall be the uppermost in you?

Are you in this high, and glorious, and everlasting covenant?

And can say that God is your God, and you are his people?

And do you see the end of the old covenant, and its days, which was to the outward Jews?

The true Jews are those who are the true christians in spirit, 'who serve God in the newness of the spirit, and not in the oldness of the letter.' Rom 7:6, 2:28-29.

And in Mich 4, where the Lord said, 'many nations shall come and say, come, let us go up to the mountain of the Lord, the house of the God of Jacob, and he shall teach us of his ways, and we will walk in his paths, and

they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid, the mouth of the Lord of hosts has spoken it.'

And now you may see, here are nations that will come under God's teaching, who teaches them his way and path to walk in; and those who are under God's teaching, do sit under Christ the vine, and are grafted into him, and those who abide in him will bring forth fruit.

And let all of Christendom take heed for fear the saying of Hosea the prophet comes upon them.

'Upon whom the day of visitation will come, and the day of recompense will come, that say the prophet is a fool,' and the spiritual man mad; and say there are no prophets nor spiritual men now in their days; as you may see in Hosea 9:7.

And these are those who quench the spirit; for though the Lord poured out his spirit upon the house of Israel, and it is said, 'he gave them his good spirit to instruct them, yet they rebelled against it.' Neh 9:20, 26 .

And Stephen said to the high-priest and council of the Jews, in his examination, 'you stiff-necked and uncircumcised in heart and ears, you do always resist the Holy Ghost, as your forefathers did, so do you.' Acts 9:51.

And therefore, let all christians take heed of resisting the Holy Ghost, which reproves them of their sin, righteousness, and judgment; which Holy Ghost, the Comforter, the Father does send in Christ's name, which did teach the apostles and the saints all things, and brought to their remembrance whatsoever Christ had declared unto them, which Holy Ghost did come according to Christ's promise, as in Acts 2.

And Christ said to his disciples, when they should be called before magistrates for his name's sake, he told them, 'take no thought what to answer, for the Holy Ghost shall teach you in the same hour what you ought



to say.' So here the Holy Ghost was their teacher. Luke 12:11-12.

But you may see often the prophets and Christ speaks to the Jews, 'how they stopped their ears, and closed their eyes, and would not see with their eyes, nor hear with their ears, lest they should be converted, and he should heal them; and such rebelled against the good spirit, that God gave them to instruct them, and resisted the Holy Ghost.' It is well if too many of you, called christians, do not rebel now. However some will say, they do not have the same Holy Ghost and power as the apostles had; then they cannot pray in the same Holy Ghost, nor have the same comfort and fellowship in the Holy Ghost, as they had, nor be led into all truth.

And it is said in Isa 26:9, 'with my soul have I desired you in the night, namely, the Lord; yes, with my spirit within me will I seek you early; for when your judgments are in the earth, the inhabitants of the world will learn righteousness.'

So my desire is, that all christians were of this spirit and mind; and if all flesh will not obey this good spirit which strives with them all, when his judgments are come into the earth, that will make them to learn righteousness.

For, 'lo, he that formed the mountains, and created the winds, and **declares unto man what is his thoughts**, that makes the morning darkness, and treads upon the high places of the earth, the Lord of hosts is his name.' Amos 4:13.

Surely this might convince all men, that God is a God at hand, who shows men their thoughts by his good spirit.

And God strove with the old world, his spirit, and they grieved him, but at last he overthrew them: and God strove with the Jews by his spirit, which he had given them to instruct them, but they rebelled against it, so as at last he

overthrew them also.

And now God has sent 'his Son to die for all,' and his gospel is preached to all nations, and every creature under heaven; and Christ has enlightened all with the light, which is the life in the word, which was in the beginning, and God has poured out his spirit upon all flesh: 'and the grace of God which brings salvation, has appeared unto all men, to teach them,' and bring their salvation.

And now, if christians and others hate the divine light of Christ, and quench his spirit, and turn his grace into wantonness, and walk despitefully against it, and resist the Holy Ghost, which reproves them of their sin, righteousness, and judgment, which is the leader of Christ's disciples into all truth, and teacher, and comforter; I say, let all Christendom take heed for fear that God Almighty overthrow them, as he did Sodom and the old world, and the Jews, and mingle them among the heathens, as he did them; 'for such as have the form of godliness, and deny the power thereof, are to be turned away from, by all God's people.

And also it is said in Mich 6:8, 'he, namely, the Lord, has showed you, O man, what is good, and what the Lord requires of you, to do justly, and love mercy, and to walk humbly with your God.'

Now let all Christendom consider this, high and low, what God Almighty has showed unto you, and what he requires of you. First, he has showed you what is good, that you might shun the evil; here God is your teacher and shower of what is good. Secondly, what God requires of you, after he has shown you the good, that is, to do justly, to love mercy and walk humbly with God.

Here God showed man his duty, both to God and man, and how to walk before God and man; here God is your teacher by his spirit, if you will hear his voice, and hearken unto him who shows you this.

Now the Jews made a great profession of the scriptures in the Old Testament, and said 'God was their Father,' but Christ told them, if God was their Father, they would love him, for he proceeded from the Father.

And further, Christ said unto them, 'he who is of God hears God's words; you therefore, are not of God, because you do not hear them.'

And therefore, says Christ to the Jews, 'you are of your father the devil, and the lust of your father you will do; [mark, you will do,] for the devil was a murderer from the beginning, and abode not in the truth, because there was no truth in him;' when he speaks a lie, he speaks of his own; for he is a liar and the father of it.'

Now these Jews that were erred from the spirit, and rebelled against it, which God had poured upon them, could profess the scriptures, and that God was their Father; but Christ said, 'you are of your Father the devil, who was a murderer, and his lusts you will do;' and they did it, for they murdered Christ. John 8:42-48.

And therefore, let all Christendom take heed, lest they err from this spirit which God has poured upon all flesh; then they go from the spirit of truth, and do the devil's lusts, like the Jews, who crucified Christ without the gates, and they come to crucify to themselves Christ afresh, and then persecute and murder his saints, where he is manifest.

And the apostle said, in Acts 3:22-23, 'that Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall you hear in all things; whatsoever he shall say unto you; and it shall come to pass that every soul that will not hear that prophet shall be destroyed from among the people.'

And further, the apostle said, 'that all the prophets from Samuel, and those that followed after, as many as have spoken of him, likewise foretold of these



days, namely, the days of Christ.' Acts 3:24.

And so 'Moses as a servant, was faithful in his house;' but Christ, as a Son, is over his house, whose house we are, says the apostle to the church in the primitive times.

Therefore, as the Holy Ghost said, 'today, if you will hear his voice, harden not your hearts.' Heb 3:15.

But you may see whose voice we must hear, the voice of Christ, the voice of this prophet, whom God has raised up, and not man; Christ the Son of God, who is over his household, and those who do not hear his voice, hardens their hearts, and therefore, the Holy Ghost said, unto you, 'while it is called today hear his voice,' and therefore, you must not put it off till tomorrow, for you may be dead before tomorrow.

'And those who despised Moses's law, died without mercy, under two or three witnesses; how much sorer punishment suppose you, shall they be thought worthy of, who have trodden under foot the Son of God and counted the blood of the covenant wherewith he was sanctified, an unholy thing, and have dealt despitefully unto the spirit of grace,' as in Heb 10:28-29.

Oh! therefore, all you called christians, take heed, do not despite unto the spirit of grace, but let it be your teacher to season your words, and establish your hearts, and it will bring your salvation.

For the true church, in the primitive times, entered into the holiest by the blood of Jesus, by the new and living way; and Christ was their high priest over the household of God, which all true christians were then, and are now, who are the true church.

And the apostle told them, 'that they had come to Mount Zion, and unto the city of the living God, and to the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly, the church of the first born,

written in heaven, and to God the judge of all, and the spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling,' ...

‘So if they did not escape, that refused him that spoke on earth, much less shall we escape says he, if we refuse him, namely, Christ that speaks from heaven.’

So you may see here what the true church was to come to in the primitive times, and whom they were to hear, the prophet whom God had raised up; and this was after Christ was risen.

And now let Christendom examine themselves, and see ‘if they have come to Mount Zion, and to the heavenly Jerusalem, and to the innumerable company of angels,’ and to the general assembly and church of the first born written in heaven, and to the ‘spirits of just men made perfect, and to Jesus the Mediator, and to the blood of sprinkling;’ and that they do not turn away from hearing Christ that speaks from heaven. Heb 12:22-25. ‘For he stands at the door and knocks.’ Rev 3:21.

And the apostle said, ‘such an high priest became us (namely, Christ), who is holy, harmless, undefiled, separate from sinners, and is made higher than the heavens.’ Heb 7:26.

Now this is the priest and prophet which is over God's house, and becomes it; and all the true christians who hear Christ's voice, are his house. So the true Christian's high priest is holy and harmless. He will do none hurt, but good; he is undefiled, for he leads out of defilement. He is separate from sinners, for no guile nor sin is found in his mouth; he is made higher than the heavens, and higher than Aaron's priesthood, and higher than all the priesthoods made at schools. He remains in the heavens, until all things are restored, and he is restoring by his light, spirit and power, up unto himself. Those who are restored ‘are raised by Him to sit in the heavenly places in

Christ Jesus.' Eph 2:6.

So God was the teacher of Adam and Eve in paradise, and as long as they kept under his teaching they were happy.

The serpent was the false and second teacher, and Adam and Eve hearkening unto him, and forsaking God's teaching, they lost paradise, and became unhappy.

And God said, 'the seed of the woman shall bruise the serpent's head,' who is the head of all false teachers.

And so as the apostle said, 'God at sundry times, and in divers manners spoke unto our fathers by the prophets; but in these last days he has spoken unto us by his Son.'

So God spoke to the prophets before the flood, and after the flood, and in the time of the law; but now in these last days (the christian days), 'he has spoken unto us by his Son:' us, the church, the true christians; so he is the speaker now to all the true christians.

And so Christ, 'by whom all things were made, he was the first, and he is the last;' and he is the Quakers' first speaker, and the last. For God has spoken unto us by his Son, that same God, who was the speaker to, and teacher of Adam and Eve in paradise before they fell. The serpent that in paradise was the false teacher and speaker; Christ bruises the head of him, and through death destroyed him, the power of death, namely, the devil.

And I say again, God has spoken unto us by his Son, who renews us up in the image and likeness of God, in righteousness, and holiness, as Adam and Eve were in, before they fell.

So the same God that was the speaker unto Adam and Eve in paradise, has spoken unto us by his Son, who was the speaker to the church in the



primitive times; glory to God forever.

And all must hear him, and believe in him, and follow him, in the life.

And therefore, hearken to his voice, and take heed you be not found in the spirit of deep slumber, as the Jews were in; and have eyes, and see not, and ears, and hear not; and that your outward things and inventions are not a snare and a trap to you, like unto the Jews' table, whose table was made a snare, and a trap, and a stumbling block, and a recompense unto them. Although they talked of God and Christ, yet they did not receive him when he came. And you, who call yourselves christians, talk much about Christ, and that he has come; but if you have him not, you have not life; and if he is not in you [controlling you as Lord], then you are reprobates.

And therefore, 'quench not the spirit of God, nor hate his light, but believe in it,' as Christ commands, and mind what the righteousness of faith speaks; 'the word is near you, even in your heart, and in your mouth, to obey it, and do it; and that is the word of faith which we preach,' said, the apostle.

Now if all Christendom had continued in this word of faith in their hearts and mouths, the apostle preached and obeyed it, and done it, they had been all reconciled to God, and to the scriptures, and one to another.

And the 'holy men of God gave forth scriptures, as they were moved by the Holy Ghost;' and Christ said, 'it is the Holy Ghost that leads into all truth.'

So none can be led into all truth but by the same Holy Ghost that spoke forth scriptures, and such come to sit under God and Christ's teaching.

And Christ has ended the worldly sanctuary, and the tabernacle made with hands, as you may see in Hebrews 9:11 .

And Stephen told the Jews that much adored the outward temple: Solomon says, he built an house, 'however, the Most High dwells not in temples made

with hands,' as said, the prophet. Isa 66. 'Thus said, the Lord, heaven is my throne, and earth is my footstool; where is the house that you built unto me? where is the place of my rest? for all those things has my hand made, and all those things have been,' said, the Lord; 'but to this man will I look, even to him that is poor, and of a contrite spirit, and trembles at my word.'

And Solomon, that built the temple, said, 'behold, the heaven of heavens cannot contain you, much less this house that I have built.' 2 Chron 2:6, Acts 7:49.

And the apostle Paul said, Acts 17:24-26, 'God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwells not in temples made with hands, neither is he worshipped with men's hands, as though he needed any thing: seeing he gives to all life and breath, and all things; and has made of one blood, all nations of men to dwell upon the face of the earth,' ....

And the apostle said, in 1 Cor 6, 'what, know you not that your bodies are the temples of the Holy Ghost, which is in you, which you have of God, and you are not your own.

And in 2 Cor 6:16, 'for you are the temple of the living God,' as God has said, 'I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Since you are bought with a price, namely, the blood of Christ, therefore glorify God in your bodies, and with your souls.'

And now this is every true Christian's duty, who are sensible of the price that Christ has paid for them, and are come under God and Christ's spiritual and heavenly teaching; and know that they are not their own, but Christ's that has bought them, to 'glorify God in their bodies and spirits, which are God's,' who gave them for that end to glorify him withal.

'And no man can say that Jesus is the Lord, who was conceived by the Holy

Ghost, (but by the Holy Ghost.)' 1 Cor 12:13.

'And let every man that names the name of Christ, depart from iniquity.' 2 Tim 2:19.

So let all that are called christians, first see that they are in the Holy Ghost, and that they do not resist it, and that they call Jesus Lord; that is, call him Lord with, and in the spirit of truth, that leads them into all truth.

Secondly, Let every one mark, the command is general; 'let every one that names the name of Christ, depart from iniquity:' and when they have departed from iniquity, then let them name the name of Christ, and then they will not take God and Christ's name in vain, but know him their teacher, 'that makes an end of sin, and does finish transgression, and makes reconciliation for iniquity, and brings in everlasting righteousness, who is the way to the Father, and is the prophet that is to be heard in all things.'

For Malachi said, 'behold, the day comes that shall burn as an oven, and all the proud, and those who do wickedly, shall be as stubble; and the day that comes shall burn them up,' said, the Lord of hosts, 'that it shall leave them neither root nor branch.'

'But unto you that fear my name, shall the Son of righteousness arise, with healing under his wings; and you shall go forth and grow up as calves of the stall,' ...

And therefore, let all Christendom consider this day that will burn as an oven, and all the proud and the wicked shall be as stubble burnt up, and not be left neither root nor branch.

And therefore, let humility throw down pride, and virtue wickedness, and come into the fear of God, and dread the name of the Lord, that the Son of righteousness may shine upon you, and heal you, that you may grow up within God's power and spirit, as the calves do in the stalls, and so be fed of



Christ your shepherd.

For as the prophet said, 'the ox knows his owner, and the ass his master's crib, but my people does not know me.' So in this, your ox and your ass condemns you, and you are more ignorant in your generations than the ox and ass; for they know their feeders, but you do not know God and Christ your feeder, who took care for man, and made all things ready for man, before he created them; for you know, 'the sixth day God made man,' as in Gen 1.

So the Lord who made the heavens and the earth, and all things in it, he took care for man both in temporal and spiritual things, who was Adam and Eve's teacher in paradise; and now God has spoken unto us by his Son, who bruises the head of the serpent, that led Adam and Eve from God, and renews man up in the image of God, as man was in before he fell; and not up into that only, but up into 'the measure and stature of him' that never fell, in whom the saints 'sits down in the heavenly places, in Christ Jesus, who is their rock and foundation, that stands sure;' the amen, and the head of his church, whom God speaks by; and all are to hear him, and follow him, if they will have life and salvation, who has given his flesh for the life of the world.

'For whoso eats my flesh, and drinks my blood, (said, Christ), has life eternal, and dwells in me, and I in him; as the living Father has sent me, and I live by the Father; so he that eats me, even he shall live by me; for I am the living bread, which came down from heaven.' John 6:54-58.

So all must eat, and feed on this bread, that comes down from heaven, if they will live.

So it is not a professing [saying your believe] what the prophets, Christ, and the apostles said, and did, and then a persecuting of one another about their words; but an actual eating of this heavenly bread, if you have life; and this

is all the true christians' food, which they must feed upon if they have life.

So here, all may see, it is Christ that gives you food, and life eternal; and has prepared life eternal for you; and he has come, as in the volume of God's book; 'for burnt offerings, and sacrifices, you would not; but a body has God prepared him, to do his will.' Heb 10:5. And, that he might take away the first priesthood, covenant, altar, and temple, sanctuary, and testament, and establish the second; and ends all the prophets, types, and figures, and shadows of him: and so, 'through the offering up of the body of Jesus once for all the offerings, he perfects forever, all those who are sanctified.'

So here is the prophet to open, the bishop to oversee, and shepherd to feed, and king to rule in their hearts by faith: and he takes away the old way that was among the Jews, and establishes the new and living way; by whom God has spoken to us, his true church, who was the first speaker, and is the everlasting speaker.

So the Lord is the teacher of his people by his Son; glory and honor, thanks and praise, be unto him; for he is worthy of all, who is over all, from everlasting, to everlasting.

So here you may see God is the teacher, who has poured out of his spirit upon all flesh; but if they harden their hearts, and close their eyes, that they will not see, and stop their ears that they will not hear, and quench his spirit, though Christ stands at the door of their hearts and knocks; but if they will not open to him, nor hear his voice, they refuse and neglect their salvation, and their destruction is of themselves.

For 'Christ has enlightened all,' that they might see, and poured out his spirit upon all, that they might understand and obey. The apostle says, 'he has tasted death for all, and is a propitiation for the sins of the whole world; and the gospel, which is the power of God, is preached to every creature under heaven;' so that all are left without excuse, and God is just and

righteous in his judging of the world, for all have had a visitation by God's light, grace, spirit, and gospel.

And the prophet said, 'like unto me will God raise up a prophet, him shall you hear in all things;' so here you are all invited to hear the Son, and you are invited to come 'freely, without money, and without price:' and when the Son of God was come, and God had sent him into the world, he said 'whoever believes in me, he shall not perish, but have everlasting life:' and God said, 'This is My Son, My Chosen One or My Beloved; listen to and yield to and obey Him!' Luke 9:35.

So here God invites all to come, and hear his Son; and Christ said, 'learn of me;' and tells you, 'he is the way, the truth, and the life; and no man comes to the Father, but by him:' and he invites you also to come; and said, 'all that are weary and heavy laden, he calls to them to come unto him;' for his burden is light, and his yoke is easy, that they might find rest to their souls.

And the apostle exhorts you to come unto Christ, and tells you 'look unto him who is the author and finisher of your faith:' and Christ tells you, 'that all power in heaven and earth is given unto him.' He would have all the world, and every creature to have a visitation of his gospel; and therefore he sent his disciples unto all nations to preach it; he who enlightens all with his heavenly light, to see it, and receive it; and God, who has poured his spirit upon all flesh, by which they might understand it. So here are all left without excuse; and what could God and Christ have done more for the world than they have done?

But if you will have none of God and Christ's teaching, but follow your own ways, and refuse him the way, the truth, and the life; how can you expect but to be judged in righteousness?

{To follow your own way is to walk after the imagination of your own heart. God speaks many times against those who do; his



most convicting statement reveals to us that to walk after the imagination of your own heart is worse than worshipping stone and wooden idols. Jer 16:11-12. What is the alternative? To walk in God's will, to do his will on earth as his will is done in heaven. How? To obey his voice; and to obey his voice, you must first hear it. To hear it, you must get quiet and wait, listening for his voice; and when you hear it you must obey.

Jesus made it simple, saying: "**There is only one thing needed.** Mary has chosen **that good part,** which shall not be taken away from her" - **to sit at the feet of Jesus and hear his word.** Luke 10:39-42

To hear his word is to listen to the word of God in your heart.  
Rom 10:8,17

**It is a cross** to a man's will to sit silently, struggling to keep his mind from wandering; **it is a cross** to a man's will to obey what he is commanded and taught by the Holy Spirit; **this is the cross of which you must** deny yourself and pick it up every day to then follow Jesus. To follow is to obey. You cannot be his disciple unless you pick up your cross daily and follow his orders. Salvation is only received by those who follow the lamb wherever he goes - who obey completely the voice of the Lord, in whatever he commands. Do not be discouraged if you don't hear for some time. Even your waiting is to your credit: Let your mercy, O LORD, be upon us, in proportion to our waiting and hoping on you. Psalms 33:22. For since the beginning of the world men have not heard, nor perceived by ear, nor has the eye seen a God beside you, who acts for the one who waits for him. Isa 64.4.

**Everyone of the truth hears my voice.** John 18:37  
**My sheep hear my voice,** and I know them, and **they follow me.** John 10:27

**Listen to and obey My voice**, and I will be your God and you will be My people;  
**and walk in the whole way that I command you.** Jer 7:23

So you can see that hearing his voice and following him (obeying him) is critical to your future - critical to obtaining life: **The words I speak to you are spirit and they are life. John 6:33.** The promises are: if you listen to and obey the Holy Spirit, he will teach you all things, he will guide you into all truth, he will tell you of things to come, and you will know all things. And when you know all the truth, you will be free from all sin, forever.}

And Christ said, 'he who would be my disciple, must take up his cross daily and follow me;' and this was before he was crucified upon the outward cross; and 'the cross of Christ is the power of God.' 1 Cor 1:18. Though it is 'foolishness to those who perish,' and the preaching of it; 'but to us that are saved, it is the power of God.'

And the apostle tells you, 'the gospel is the power of God,' as you may see in Rom 1, 'unto salvation, unto every one that believes.'

{The reason Christendom has no power is because they don't believe in the cross or the true gospel of Christ that offers total freedom from sin, union with God, and entrance into the Kingdom of God.

Christendom denies any hope of purity, therefore Christendom denies the cross is necessary, and so Christendom is perishing **for the message of the cross is foolishness to those who are perishing**; and whose end is destruction, whose God is their stomach [appetites], and whose glory is in their shame, who set their mind on earthly things. 1 Cor 1:18, Phil 3:18-19.}

So here the prophets and the apostles invite you to come to God and Christ; and also God and Christ invite you, and the ‘spirit said, come: and the bride said, come; and let he who hears Christ, say come; (that is, invite others), and let him who thirsts, come; and whosoever will, let him take the water of life freely.’ Rev 22:17.

So what could God and Christ himself, and his prophets and apostles, and his church, that are his hearers and learners say more unto you.

So if you will not hear God and Christ's speaking unto you by his Son, who gives you freely of the water of life, and spiritual food from heaven; and you have all these invitations to hear, and be taught of him who is your free teacher and feeder; how can you expect anything but the judgments of God, if you reject him?

And therefore, this is an invitation to you all, and a warning unto you all, and a testimony unto you all, high and low, that are called christians, who now have time to prize it, lest you pass away your time, and it will be too late; and when time is past, you may say you had time.

And therefore, Cease trusting in any man, whose breath is in his nostrils, for of what value is he? ‘but look unto me all you ends of the earth, and be saved, said, the Lord.’ Isa 2:22, 45:22.

{Leave them alone and disregard them; they are blind guides and teachers. And if a blind man leads a blind man, they both will fall into a ditch. Mat 15:14.)

For John says, ‘the nations of those who are saved, shall walk in the light of God and the Lamb,’ and the kings of the earth shall bring their glory and honor to it, namely, ‘the heavenly Jerusalem, and the gates of it shall not be shut at all by day, for there is no night there, for the Lord God and the Lamb is the light thereof.’



And so, as I have said often before, he is the teacher by his Son, and therefore hear him, and do not be like Adam and Eve, who hearkened to the serpent, and forsook God's teaching; what have they gotten by it, is only woe and misery, and so lost his image, and the paradise of God.

And therefore, now Christ having come to bruise the serpent's head, and to reconcile and redeem man and woman again to God, out of that misery; I say, to bruise the head of the serpent, who is the head of enmity, the Belial, who leads men without God's yoke, and the dragon, the devourer of mankind: so Christ has bruised the head of this serpent and in him is man's peace.

So I say, hear God, who speaks now by his Son, who reconciles to God, all things in heaven, and things in earth: so here God, who is now the speaker again by his Son, that was the first speaker to Adam, in his image, in paradise, who is the creator of all, and over all, from everlasting to everlasting. If you will not hear him, consider what became of the house of Israel, which God poured out his spirit upon, and yet they rebelled against it. Now God has poured out his spirit upon all flesh; and if you will not turn to the spirit, and hear God and his Son, but instead hearken to the serpent, and follow him, how can you expect but to be cast into the lake of fire, (with the serpent), that burns forever.

And therefore, 'while it is called today, hear his voice, and harden not your hearts,' and not only hear, but obey; for it is the 'obedient to Christ that shall eat the fat of the heavenly land, and inherit substance.'

And so the Lord God, who is the Creator of all, and gives life and breath to all, that takes care for all, and is over all his works, who was and is the speaker by his Son, to the christians, the first and the last, direct you all, for all are to incline their ear and hear him, that their souls may live.

*The 5th day of the 10th month, 1676*

From the Word of the Lord within: "

- If all that profess me, would possess me.
- **I say this to your shame: Though you have great knowledge of the scriptures and profess them, you don't possess of whom they speak.**
- If all would possess me, removing chance."



Volume 5, The Works of George Fox, Doctrinal Books II, Continued

Text in [Light Blue](#) or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

Text surrounded by brackets [xxx] has been added by the Site Editor.

## **The Spirit of Man, the Candle of the Lord: the Candle of the Wicked often put out.**

*How the Lord enlightens the Spirit of Man, which is the Candle of the Lord; and who are the Candlesticks, and how Christ walks in the midst of his Candlesticks; and how the Candle of the Wicked is often put out.*

—By G. F.

Solomon said, Prov 20:27, ‘the spirit of man is the candle of the Lord, searching all the inward parts of the belly.’

And David said, Psa 18:28, ‘For You cause my lamp to be lighted and to shine; the Lord my God illumines my darkness.’

So it was, and is, the Lord God that lights man's spirit, which is his candle [or lamp].

And in Ezek 13:3, said Ezekiel, ‘thus said the Lord, woe unto the foolish prophets, who follow their own spirit and have seen nothing.’

These were those [prophets or ministers] who seduced the people, ‘for handfuls of barley, and pieces of bread;’ and daubed the walls with untempered mortar,\* that stood not in the counsel of God, to hear his voice, and receive his word. So their spirits were not enlightened, as David's and Ezekiel's were; for their candle was put out, and so they followed their own



spirits, and saw nothing; for they forsook the Lord, who should have enlightened their spirits, their candles.

**\*Site Editor's Comments:** To daub the wall with untempered mortar is try to build the protecting wall with mortar that crumbles: false mortar, false teachings, both of which result in destruction. Tempered mortar is words and teachings from the Spirit of God. Untempered mortar is words read from the Bible, without the Spirit. The spiritual equivalent of the physical wall is the spiritual wall of protection in the heart, consecration; to be sanctified and cleansed by the washing of the water of the word, to be protected from evil, while still in the world, but being secure in union with Christ Jesus; still walking through this world's temptation's, but being within Christ Jesus, who never fell, protected from any fall to temptation. Obviously a minister, who is not in union with Christ himself, is not able to speak from the Spirit of God, not able to speak the Word of God, as did the apostles; therefore a minister, speaking from his carnal mind, speaking from the deceit of his heart, speaking from his imagination, is unable to build or repair the walls of New Jerusalem in the hearts of his listeners; he leaves his listeners captive to sin.

So all people who do not follow the Lord, and do not hear his voice, nor stand in his counsel, that should enlighten them, they follow their own spirits, and see nothing; for the apostle said, 'the things of God knows no man, but the spirit of God; and the natural man receives not the things of the spirit; for they are foolishness to him, neither can he know them, because they are spiritually discerned.' So man's spirit which is the candle of the Lord, must be enlightened by the spirit and light of the Lord, that he may discern his things, and then his spirit reveals the things of God to him; for the apostle said, 'God had revealed to them the things of God, by his spirit; for the spirit searches all things, yes, the deep things of God.' So here

the apostles' spirits were enlightened; for Christ has enlightened their candle. 1 Cor 2:10-14.

Job said, 'Oh, that I were as in months passed, as in the days when God preserved me, when his candle shined upon my head, and when by his light I walked through darkness; as I was in the days of my youth, when the secrets of God were upon my tabernacle,' Job 29:2-4.

Here, Job was in misery. The Lord had allowed the evil to come upon him to try him. He remembers the light, by which he walked through darkness, and by which he saw the secrets of God formerly, which were upon his tabernacle [heart].

This was seen by God's light and candle, with which he had lit his spirit; without which light no man sees God's secrets, nor walks through darkness, as in Job 29:3.

Solomon said, 'do not fret yourself because of evil men, neither be envious of the wicked; for the candle [or lamp] of the wicked shall be put out; my son, fear the Lord and the king, and meddle not with those who are given to change.' Prov 22:19-21.

These, who had their candles [or lamp], were not to fret because of evil men, nor to be envious of the wicked; for when people go out of the fear of God, and meddle with those who are given to change, then their candle goes out; for they go from the Lord, who lights their candle; and they go from the sparks of God's fire, that should light their candle.

So it is by joining to the wicked, going from the spirit of God, and so out of the fear of God, that their candle goes out.

And Solomon, speaking of the virtuous woman, and of her diligence, Prov 31, said, 'her candle goes not out by night:' and further said 'strength and

honor is her clothing, who opens her mouth in wisdom, and in her tongue is the law of kindness.' Now what wisdom is this, and law of kindness, which brought her not to eat the bread of idleness? And what strength and honor was this, that was her clothing, whose candle did not go out at night?

Those who do not love this virtue and the wisdom, and who do not live not in this law of kindness, are not clothed in this strength and honor. For such are the wicked, and such their candle goes out when the night comes.

And therefore, those who keep their eyes to the Lord, who enlightens their candle, and then they keeping their eyes to him, their candle will not go out by night, but shine over all darkness; for he and his light was before darkness was, that lights man's spirit, as it did David's.

But those who go from the wisdom of God, and from virtue, and so from his strength, they go from God and his light, who enlightens their spirits his candle; and so comes the wicked's candle to be put out, and they go into darkness, and do not know where they go.

And the Lord sent his prophets, rising up early, to tell Judah and the king, 'how that he would bring Nebuchadnezzar upon them,' because of their transgression of God's law, and forsaking the Lord; and would bring their land into desolation; and that he would take away 'the light of their candle,' Jer 25:8-10.

And all this was, because of their grieving of the Lord, and turning from the Lord, that the light of their candle should be taken away; the light which lightens their spirits, which is the candle; and then their house becomes full of darkness, and so become natural men, who do not know the things of God; and then they may follow their own spirits, like the foolish prophets, and see nothing of the things of God.

And David, when he transgressed and grieved the Lord, he desired the Lord,



that 'he would not take from him his holy spirit, nor cast him from his presence;' for the spirit of God, and light of God was what lighted David's spirit, by which he saw his transgressions, and by which he turned to the Lord, and the Lord forgave him, and removed his sins as far from him, 'as the east is from the west,' as you may see in Psalm 103:12.

So it is the Lord who enlightens man's spirit, his candle, with his heavenly fire, his light; yes, all those who obey him.

And so it is the Lord who opens the eye to see, and the ear to hear; and it is the Lord who opens the lips and the mouth to show forth his praise.

And in Ezek 39:29, it is said, 'I have poured out my spirit upon the house of Israel, said the Lord God.' And here all may see, that by the spirit of God their spirit, the candle, was enlightened, to know the law and things of God by the spirit of God.

But when Israel rebelled against God's good spirit, which he gave them, as in Neh 9, and followed the foolish prophets, who followed their own spirits, and saw nothing, then their candle went out. For they went from the spirit of God that should light their spirits, their candle, and so became wicked in their spirits and minds, and so their candle went out, because they were gone from God, and the light of his spirit, who had enlightened them. Then how could their candle but go out, when they turned their backs on God, who enlightened them by his good spirit. For the Lord had bestowed a multitude of his mercies and kindness upon them, and in his love and pity he redeemed them; and bore, and carried them all the days of old, but they rebelled against him, and vexed his holy spirit; and therefore he turned to be their enemy, as you may see in Isa 63:9-10. And so they became wicked, and their candle went out from God's light; and how often had the Lord had mercy, and called them back again, but they rebelled against him? And so, as it is said, 'how often does the candle of the wicked go out?'

So here you may see that God poured out of his spirit upon the house of Israel; and the house of Israel could not but say, that they had God's good spirit, by which they might come to know God's good things, and do them, their candle being lighted by it though 'they rebelled against it,' as in Neh 9:26,20. 'that he gave them his good spirit, but they rebelled against it.'

And 'in Isa 63:10, they rebelled against, and vexed the good spirit of the Lord, and therefore the Lord turned to be their enemy.'

And so when Christ Jesus came, the Jews were in rebellion against this good spirit, and resisted Christ Jesus who was conceived by the Holy Ghost; and so resisted Christ Jesus who came to take away their sins; but they cleaved to their sins, and chose a murderer before him, and that brought destruction upon them all; for, turning from the spirit of God, they turned from Christ their Saviour, and so the Lord turned down their city and priesthood, and scattered them over all nations.

And it is said, in Joel 2:16-17 and in Acts 2:28-29. 'that the Lord poured out of his spirit upon all flesh,' [mark, upon all flesh,] that is upon Jews and Gentiles, (for it is said before), 'that he had poured his spirit upon the house of Israel, and they rebelled against it;' but now it is said, 'the Lord poured out his spirit upon all flesh.'

For Joel said, 'it shall come to pass afterward, that I will pour out of my spirit upon all flesh, and sons and daughters shall prophesy, and old men shall dream dreams, and young men shall see visions; yes, on every servant and hand-maid will the Lord pour out his spirit.'

After Christ was risen the Holy Ghost fell upon the apostles, which Christ had promised that he would send, which should lead them into all truth; and that in it they should believe; and it should convict the world of their sin, as you may see in Acts 2:2-3 and John 15:26,16:13,8.

So no flesh can dare not affirm that the Lord has poured out his good spirit upon them, unless they think the [Bible and/or] the prophets and the apostles lie, which speaks against the promise of God and Christ, and against the spirit of God in their own consciences, which spirit he has poured upon all flesh. All who rebel against this spirit, and say that God has not poured out of his spirit upon all flesh, they accuse Christ, and the prophets, and the apostles of being liars, and deny Christ's promise, and speak against what God has spoken and performed, and are the wicked whose candle is put out, and does not shine, by erring from this spirit.

So now all flesh, Jews, Gentiles, and christians, who rebel against this spirit, which God has poured out upon all their flesh, are those sons and daughters who do not prophesy; for their candle has gone out, they cannot prophesy. All the old men who rebel against this spirit, which God has given them, do not have the dreams of God; for their candle has gone out by night, which was lit by God's spirit.

And all the candle has gone out of all servants and hand-maids, who rebel against God's spirit, which he poured upon their hearts and spirits, so that they have no visions of God. So they have become rebels against God's spirit, in the gospel and christian times, as the house of Israel did when God poured out of his spirit upon their house, and so turned their backs upon the Lord, and became wicked, and then their candle went out. All such follow their own spirits and see nothing of the things of God; for the natural men receives them not; for they are foolishness to them. For when their spirits become wicked, either Jews or christians, they go from God's spirit which would keep them in his fear, who lights their spirits, which is the candle of the Lord. For God lit David's candle, his spirit, so that he saw the state of the Jews, and beyond all their figures and shadows, to Christ Jesus, and called him Lord. That made him a prophet, and a seer, because he saw into the future; and so are all the prophets of God, whose candles or spirits God has lit by his spirit and light, so that they saw Christ Jesus, who was to come to end their law, with all their types, figures, and shadows.



But the foolish prophets followed their own spirits, and saw nothing, but deceived the people for handfuls of barley, and pieces of bread, which the Lord sent his true prophets to cry against, whose candles he had lit by his spirit, with which they saw the false and foolish prophets, and the Jews who followed them, who followed their own spirits, who followed them into wickedness, and so became wicked like them, and so the wicked's candle went out, and though the Lord often brought them back again, and lit their candle, yet they turned from the Lord, and followed the imaginations of their own hearts, and then the candle of the wicked went out, when they rebelled against his spirit, by which he enlightened them.

Christ said to his disciples, whom he had enlightened, their spirits, their candles, 'you are the light of the world a city set on a hill, that cannot be hidden; neither do men light a candle and put it under a bushel, but on a candlestick, that it may give light to all that are in the house; let, therefore, your light so shine before men, that they may see your good works, and glorify your Father who is in heaven.' Mat 5:14-16.

So here Christ calls his disciples, the light of the world, whose spirits he had enlightened, their candle; and so they were like a city set on a hill, in God's power, which light could not be hidden. So men outwardly do not put their candle under a bushel, after they have been lit, so that their works will not be seen; for that will hide it, and will not allow it to give light to the house. When a physical candle is lit by some outward fire, if a man would set that candle under a bushel, and not set it on a candlestick, he would be thought to be mad; for, if he did so, people could not see what is in the outward house, because it does not give light to all who are in the outward house, to work, and do their affairs and business by, or to see what is in the house.

So Christ, who is the light, who enlightens every man who comes into the world with his divine light, which is called, the life in the word, which was in the beginning, who is the light of the world; which is not a natural light, or a

created light, but a spiritual, heavenly, and a divine light, which enlightens every man's spirit who comes into the world, his candle. For the spirit of man is the candle of the Lord, and the candlestick is every man's body, mind, soul, and conscience; so that with this spirit, their candle, being lit and set up in its candlestick, they may see all that is in the house. With this light they may see Christ who died for them, and is risen for them; and so come by this light, which is life in the word, to be grafted into Christ the word, who was in the beginning, who lives and abides, and endures forever. Thus they do the will of God, and **to see and believe in** the son of God, John 6:40. So this light must shine, that others may see your good works done in the light, and wrought in God, and that they may glorify your Father who is in heaven. And such let their light shine before men. But those who hate the light, and will not come to it, because it reproves them, and do not believe in it, they do not let the light, which is the life in Christ, shine before men, though it is in them to condemn them, and to let them see all their evil deeds, thoughts, and evil words, and is as under a bushel. But they will not come to it, though it is in them shining in their darkness, but love the darkness rather than it, because it will reprove them, namely, the light, which would enlighten their spirits, their candle.

So this light of Christ, which enlightens every man who comes into the world, is not natural, but enlightens man's natural spirit, which is the candle; and those who love the light, love what lights their candle, their spirit.

And so Christ said, 'This is the condemnation, that light is come into the world, but men love darkness rather than light; for everyone that does evil hates the light, neither comes to it, for fear that his deeds should be reproved,' John 3:19-20. So he hates the light, which is the life in Christ, which should enlighten his spirit or candle; so they hate what should enlighten their candle, and so are like the scribes and Pharisees, and Jews and chief priests, who stopped their ears, and closed their eyes, and would not see with their eyes, nor hear with their ears, neither Christ without

them, nor his light nor spirit within them; neither with their inward eye nor ear, nor outward, as to obey him; for they were like the ancient Jews their forefathers, 'whom God gave his good spirit unto, but they rebelled against it, and so against his prophets.' And so their children rebelled against his Son, who enlightened them; and hated his light his life, and did evil; and so the candle of such wicked ones is often put out; for they follow their own spirits and see nothing of God's, nor Christ's things; but they follow their own heart's lusts, so as they come to be drowned, at last, in perdition.

And in Mark 4, Christ there speaking in parables, said, 'how that the cares of the world, and the deceitfulness of riches, and the lusts of other things, chokes the word or good seed, and they become unfruitful in whom it was sown,' and these were such that were called 'thorny ground, that the word was sown in. And the good ground in which the word was sown, and it took good root in them, are those who hear it and receive it, and bring forth fruit, some thirty, some sixty, and some a hundred-fold in this life.'

And he further said to them, 'is a candle brought to be set under a bushel, or under a bed, or to be set on a candlestick; for there is nothing hidden that shall not be manifest; neither is there anything kept secret, but that it shall come abroad; if any man has an ear to hear, let him hear?'

So the ear that hears this must be opened with the light of Christ, that has enlightened his spirit, his candle, by which he sees and hears what Christ has spoken, and is the good ground and brings forth fruit, thirty, sixty, and a hundred-fold.

So his light shines before men, and they see his good works, and glorify their Father who is in heaven.

But after they are enlightened, and the word sown in their hearts, if the 'cares of the world, and the deceitfulness of riches, and the lusts of other things,' enter into them, this chokes them, and turns their minds and spirits



from the light of Christ, and so they become unfruitful, not bringing forth fruit from this heavenly light and seed; so that they follow their own imaginations of their hearts, and not Christ, who enlightens their spirits, their candle, and so their candle goes out, and the secret things of God are not manifest to them.

But those who follow Christ, who enlightens their spirits, their candle, with his spiritual and heavenly light, Christ said, 'they shall not walk in darkness, but shall have the light of life.'

But those who hate the light, and will not come to it, and love darkness rather than light, though they are enlightened with it, they have it to condemn them, who will not let it have a place in their hearts to guide them, and to believe in it.

And so this light of Christ, which enlightens their spirits, manifests all secret and hidden things to men and women; so then they must needs come abroad, when they are known and seen.

So after this candle is lit, it is not to be put under a bushel or bed. Now this is a parable; for you will say, it is madness for an outward man to put his outward candle, which he has lighted to do his work by, at an outward fire, under a bushel or bed, you will say, he is out of his wits.

Then what bushel or what bed might it be placed under, after Christ has enlightened your candle with his divine and spiritual light? What bed or bushel are you thrusting your candle under, after he has enlightened it? Are you not of those who hate the light, and would not have it seen like the Pharisees, who did not love Christ, the light, which shined? Is not this light what you will not let it stand in your candlesticks, up in your house, your hearts, to give light to all that are in the house? Is not this light kept under, which would show you what you are doing in your house, and what evil company you keep in your house, which is your heart; the evil company

[pride of life, lust of the flesh, and lust for things], you have kept in your heart for your entire life? For there is nothing secret, but the light will discover it; nor nothing hidden there in your house, your hearts, but the light will manifest it; and there is nothing (to the believers in the light of God), of the things of God, hidden or secret, since the foundation of the world, but that the light will reveal it, or manifest it to them, that they may preach it to others, that they may preach it on the housetop. Luke 8:16-18.

Now, 'everyone that does evil, he hates the light,' which has enlightened his candle, 'and will not come to the light, because the light will reprove him,' and this light is his condemnation; for he deserves it; and then, it may be, he may say it is not sufficient, that loves darkness rather than light.

\*[To love darkness, is to love your selfish life; to love your passions and pleasures; to love your accomplishments, your possessions, your habits, your luxuries; to love your fleshly life of the sinful nature. By hiding from the light, one never has to face what a beast they really are; but at death, on the day of the Lord, the light will judge them, and it will be a terrible experience, particularly to those who presumed to have been saved, from what they had been told by other men, or what they had read.

Salvation is to be clearly, unmistakably witnessed by becoming an entirely new creature; which includes purity - holiness - perfection - judgment - being freed from even the desire to sin - destruction of the residual man of sin within one by the brightness of his coming - seeing their name written in the Book of Life - union with Christ and the Father - entrance into the Kingdom of Heaven - seeing the Glory of God - themselves also appearing in glory - fellowship with past saints made perfect - and fellowship with the Father and Christ - an unmistakable salvation, clearly seen, clearly felt, clearly understood. He who believes in the Son of God **has the witness in himself,** 1 John

5:10-12. 'and he who has the Son, has the Father' - to see the Son and the Father reigning in their hearts - the union.]

But Christ said, 'he who believes and follows me, and loves the light, shall not walk in darkness, nor come into condemnation; and he shall see his deeds have been done in God.' John 8:12, 3:21.

'And he who believes in Christ who enlightens him,' his spirit, his candle, 'shall be saved; and he who does not believe in Christ, the light, is condemned already; and the candle of the wicked is put out.'

And again, Christ said, in Luke 11 where he reproves the Jews, 'no man when he has lighted a candle puts it in a secret place, nor under a bushel, but on a candlestick, that they who come in may see the light.'

'The lamp of the body,' says he 'is the eye, therefore, when your eye is single, your body is full of light; but, when your eye is evil, your body is full of darkness; take heed, therefore, that the light which is in you is not darkness; if your whole body is full of light, having no part dark, your whole body shall be full of light, as when the bright shining of a candle gives you light.' Luke 11:34-36.

Now these Jews and Pharisees were erred from the spirit of God, which he had poured upon the house of Israel, which spirit of God would have lit their candles, their spirits; and their light would have shined, being up in their candlesticks, and not under a bushel, or in a secret place. Nevertheless, these priests, scribes, and Pharisees, were erred from the spirit that God had poured upon them, while making a profession of the law and prophets without his spirit; and they had put their light under a bed and bushel, although making a profession of God and Christ to come. They were erred from the spirit that God had poured upon them, and so turned against Christ, who came to enlighten them, and every man; and therefore their eyes were not single, but evil against Christ, who came to enlighten their spirits,



their candle; and they blasphemed against him. Therefore, how could their bodies be not full of darkness, and their eyes be not single?

And therefore, all you who profess yourselves christians, upon whom God has poured out his spirit, and upon all flesh; and Christ has enlightened every man who comes into the world, namely, their spirits, their candles, with his light, which is the life in the word, by which all things were made. You call his light, which is the life in Christ, the word, 'a natural, created and dim light, and of the devil and antichrist;' and some call it, 'a created and insufficient light.' Are not here your eyes evil against the light, that should light your spirits, your candle, which light is the life in Christ the word? Then how can your bodies be anything but full of darkness, who have such evil and are without single eyes in you? You, who are found in the same spirit and path that the Jews were, in your vain arguments and disputes against the light of Christ, as the Jews of old disputed about the prophet's words, and against Christ. So you are arguing about Christ's and the apostle's words, and are against the light, which is the life in Christ; following your own spirits, and see nothing; natural men, who do not perceive the things of God, which to you are foolishness.

So what you call light, (how could Christ but say as he does), 'take heed, therefore, for fear that the light which is in you is darkness,' who reject the light of Christ, Pharisee and Jew-like, which should light your candles, your spirits, that you may see Christ your Savior, your way, truth, and life.

Now the single eye that receives the light of Christ, who lights his spirit with his light, which is the light, which is the life; and the candle being set up in its stick, which gives light to all in the house or body, so that the whole body comes to be full of light, as a bright shining candle shines in an outward house, so his bright shining light and life shines in man's body, whose eye is single, so that his body is full of light, which lights his candle; which light gives him 'the knowledge of the glory of God in the face of Christ Jesus,' that lights him. 2 Cor 4:6

And Christ said, in his parable to the murmuring scribes and Pharisees, that murmured against him because he received sinners, ‘what woman having ten silver coins, if she has lost one coin, does not light a candle, and sweep the house, and seek diligently until she find it?’ Luke 15:8.

This woman lights her lamp at an outward fire, and she sweeps her house, when her candle is lighted, with an outward broom, and diligently seeks until she finds it, ‘and when she has found it she rejoices, and calls her neighbors together, and tells them that she has found her lost coin.’

Now this is a parable, but is not God's coin lost in man and woman's foul house, since they fell; and in the Jew's house since they erred from the spirit of God? Must not every man and woman light their candle at God's and Christ's spirit, light, and fire? For God ‘is a consuming fire to the wicked;’ and ‘shall sit as a refiner's fire, and burn up the chaff with unquenchable fire.’

So must not every man and woman's spirit, which is their candle, be lit by the Spirit of God? After their candle has been lit by Christ's light and fire, with which he burns up the chaff, must not they forsake the evil and cleave to the good spirit, and believe in the light, as Christ commands, and bring their deeds to the light; and so sweep the house with God's broom, with his power and spirit? Then they find the pearl hidden in their own field, the leaven in the three measures of meal; and the seed of the kingdom like a grain of mustard seed. And then they sell all that they have gotten since man was driven into the earth, and fallen from the image of God, to purchase the field; for there is nothing that will purchase the field, but parting with all that man and woman have gotten and stored up, since they fell from the image of God in paradise.

And so, all your houses are dark and foul, and you cannot find God's coin until your candles are lit, by believing in the light, with which Christ lights your spirits or candles.

And then, when your candle is lit by Christ's heavenly light and fire, you will see what a blasphemous spirit you have entertained in your house, and have been married to, that has brought you to call the light, which is the life in Christ, natural and created, Jack with a lantern, the devil, antichrist, the Quakers' idol, etc. And with these blasphemous words men have blasphemed against the heavenly divine light, which is the life in Christ the word; by which all things were made, 'which lights every man who comes into the world; which light there was a man sent from God to bear witness of, whose name was John, that all men through him might believe.' John 1-9.

And he said, 'he was not that light,' though he was the greatest prophet born of a woman: but he said, 'that was the true light, which lights every man that comes into the world;' and the world was made by him, though they knew him not, therefore they were dark. 'And he came to his own,' namely, the Jews, 'and they received him not,' they were so dark also. It is also true that the Jews did not receive him, but persecuted those who received him; and therefore, they were blind, but they thought they were in the light, because they would say, 'they were of Abraham.' But well might Christ say to them, 'if the light that is in you is darkness, how great is that darkness!' Might he say this to those who would not receive Christ the light, who had erred from God's spirit, which he had poured upon their house?

And so Christ is the true light, who lights every man's candle, every man's spirit, (which is dark and natural), even though they hate it.

And so now, may it not be said of the christians, as it was said of the Jews, who would neither see with their eyes, nor hear with their ears, who were self-willed, 'Christ came to his own, and they would not receive him;' what of him would they not receive? They would not receive the true light, that lights every man that comes into the world, as do all men whose candle and spirit is dark and natural, and who do not know the things of God; but those spirits and candles that are lighted believe in the light, and they know the



things of God that are revealed to them by the spirit, and become children of light.

\*[The Jews had great knowledge of the scriptures, but failed to recognize Christ the light, of whom the prophets saw and testified. So, to know the scriptures is not "knowing the things of God;" for a natural man can know the scriptures, but not know the things of God, for the things of God are revealed [shown and explained], by God within the heart of man, within the hearts of spiritual men with spiritual discernment. God's perfect law is written in their hearts and minds.

Natural learning results from colleges, books, Bibles, and hearsay from other men vs. being taught by Jesus, and being taught by the Holy Ghost, and taught by the anointing you have received, and being taught by grace to deny ungodliness and worldly lusts, and how to live soberly, righteously, and godly, in this present world.]

And so you so called christians, who will not receive him,\* namely, Christ the light, despite naming yourselves christians, yet you will not receive him who lights every man that comes into the world; you deny Christ's light, and disbelieve in the light, which is the life in the word, following your own spirits by which you see nothing. You are natural men who do not see the things of God, whose candles are put out; but as many as believe in his light, and receive him, 'to them he gives power to **become** the sons of God.'

\*[To receive Christ is to listen, hear, and obey; to wait in silence and in humility for the Lord to speak, to listen, to hear, to believe what you hear to be truth, and to believe he who is speaking to you is the Son of God, the Word of God, the word of faith within your hearts. When you hear the Word of God speaking to you, and believe it to be truth from him, you have received Christ; you

have faith.

To as many as receive him, he gives them power to **become**, (**but not instantly be**), sons of God. John 1:12. You become a son of God, through continued obedience to the inward cross of self-denial, which results in the crucifixion of the godless human nature, to be replaced by the Holy Spirit, given to those who overcome and obey him.]

And this light shines in your darkness, and your darkness comprehends it not, who do the evil, and love the darkness rather than the light; and therefore, the light is your condemnation, and you will find it sufficient to condemn you, though you say it is not sufficient, by believing in it to save you.

And so you called christians, and Jews, that have spoken so much evil against Christ and his light, the light in the word, by which all things were made; and do neither believe John the greatest prophet born of a woman, what he witnessed, and bore witness to, nor Christ the light; though it may shine in your darkness, yet you loving the darkness more than the light, and hating the light, you cannot comprehend the light with your darkness; and this will be your condemnation, which would have enlightened your candles, your spirits, that you might see your sins, and see your Savior, him who enlightens you.

Now Aaron, the high priest, lighted the seven lamps in the candlesticks, that stood in the tabernacle, (a perfect number), as in Num 8:2-3. The candlesticks were made of pure gold; and Aaron had the charge of these candlesticks, and of the lamps to light them. He was to cause the lamps to burn always in the tabernacle of the congregation, outside the veil, as in Levi 24:2-4.

And Aaron, the high priest, who was anointed to that office, was to dress the

lamps, which was a type of Christ our high priest, whom God has anointed with the Holy Ghost, who lights with his everlasting light, (not natural; for that they had before), the lamps or spirits of men, with his everlasting light and fire, outside the veil, so that they might see over all veils; and the bright shining of their lights is to be seen abroad to the election before the world began. So this everlasting light and fire must shine and burn in everyone's tabernacle; and their lamps and spirits being lighted, then the sweet pure incense is offered up to the heavenly God, in his pure heavenly fire from his altar, the pure heart that sees God, which Aaron's incense was a type of, as in Exodus 30.

Aaron made the candlesticks of pure beaten gold, a metal in which there is no dross. So man must be molded and purified, and all the filth in mind, soul, and spirit, must be beaten, tempered, and hammered down, before he is a fit candlestick to stand in the tabernacle of God.

And the apostle, in Hebrews, comes to show the end of all those offerings, and candlesticks, and tables, and golden censers, and arks, and all those things that were held up by the law and first covenant, as may be seen in Heb 9 throughout, and other places. And how Christ came as in the volume of the book, to do the will of God, and he said, 'lo, I come to do your will, oh God, to take away the first covenant, law, and priesthood, that I may establish the second:' blessed be his name forever, as you may see in Heb 10:9.

And so Christ is our high priest, who gives light and fire to the lamps, and lights the candles, the spirits of men, with his heavenly divine light and fire, so that their lamps may burn always in the tabernacle or temples, whose bodies are the temples of God. For Aaron lit the outward lamps and dressed them, and the candlesticks: but Christ lights the inward and dresses them. And Aaron's seven lamps that were outward, were a type of the seven lamps of fire, which burn before the throne of God, which seven lamps are the seven spirits of God. Rev 4:5.



And John said, 'he beheld... in the midst of the throne, and in the midst of the elders, stood a lamb as if it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the world.' A perfect number of lamps, of eyes, of spirits, of stars, and trumpets, and vials; this has Christ our high priest, who ends Aaron's trumpets, candlesticks, lamps, horns, and altars; for here is heavenly lamps to burn, heavenly eyes to see, and heavenly horns to push and throw down all his enemies, and to make them his footstool, and to stand upon them in his glorious power.

And they are his enemies who resist his holy spirit, and turn his grace into a license for immorality, and hate his light; so he in his light, grace, and spirit, comes over them, and they go into darkness, and the light of the candle shall shine no more in them, nor the voice of the bridegroom nor bride shall be heard any more in them; for down Babylon is thrown, and judged.

And John said, in his revelations, 'I saw seven golden candlesticks; in the midst of the seven golden candlesticks one like the Son of man, clothed in a garment down to the foot, girded about his chest with a golden band, his head and his hair were like wool, as white as snow, his eyes were as a flame of fire, and his feet like unto fine brass, as if they burnt in a furnace,' ...

'And unto the angel of the church of Ephesus write these things, said he,' namely, Christ, 'who holds the seven stars in his right hand, who walks in the midst of the seven golden candlesticks; I am he who lives forever, who was dead; but behold, I am alive forevermore, and have the keys of hell and death.' Rev 2:1,1:18.

Now they whose candles are lit by Christ's heavenly divine light and fire, can see where Christ walks, who was dead, and is alive, and lives forevermore. For he walks in the midst of the seven golden candlesticks, and the seven golden candlesticks are the seven churches, Christ has lit their candles, their spirit, and their lamps, so that they might burn and shine always.

So now, here is an end of all Aaron's lamps and candlesticks, and outward oil and tabernacle, for they were worldly, made with men's hands; his golden candlesticks were a type of these golden candlesticks the churches, which are his people, 'his living members, the believers born of God, living stones, the household of faith, a holy people elect and precious, built up together a spiritual household.'

And these are the churches, and he who holds the seven stars, which are the seven angels, in his right hand, is Christ who was dead and is alive again, and lives forevermore; and is the first and last, and the head of his church. He walks in the midst of his seven golden candlesticks, that is, in the midst of his churches, his people. Those whose candles, whose spirits he has lit with his holy and divine light and fire, see him walk in the midst of his seven golden churches; and there he exercises his offices; as he is a king to rule in their hearts; and as he is a priest, who offered up himself for them, and who offers his people to God without spot or blemish; and as he is a prophet, he opens to his churches, and they hear him the spiritual man, what he says to the churches.

Now all the false churches, who will not own him in his light, who lights every man's spirit or candle, (who believe in it), it is their condemnation.

Those who do believe in the light that Christ has enlightened them withal, are children of the light, and so members of the true church which Christ is the head of.

Now those who do evil and hate the light, which should enlighten their candle, their spirit, (like the Jews, scribes, and Pharisees, and chief priests, christians, or others), and set up churches, and have elders and members like the Pharisees; they cannot see Christ walk in the midst of their churches, as they can see him, who believe in Christ the light, who lights every man who comes into the world. For, how could they see him, who hate his light, which should enlighten their spirits, their candles; therefore, they

cannot be called the golden candlesticks, which are made up of the beaten gold that is tried in the fire.\*

[\*You either pass through the refiner's fire while on earth, through the inward cross and tribulation, while being encouraged and helped by the One Teacher, the Spirit of Truth, the Spirit of Grace, the Holy Spirit, the Light - or you take your part in the lake of fire [hell] in the next life, with great loss, with great pain, and without the gentle assistance of God.]

And so revelation is a mystery to them, although John had been a fisherman, and one who could not read the letters, but you did not read that the seven golden candlesticks, which were the seven churches told John that what he wrote was mysteries to them, and that they did not understand it; for Christ had enlightened their candles that they might see; and he walked in the midst of these seven churches, and therefore, those who do not see, do not believe in Christ, who lights their spirits, their minds, and hearts, and understandings; so cannot be grafted into Christ the life, except by belief in Christ the light.\*

\*[Belief in the light is the start of the journey of obedience to what the light and word shows you of the secrets and hidden things in your heart, resulting in repentance. The light then purges your heart of the desire to sin, and over time, after testing, results in your receipt of the seal of the Holy Spirit, which is the deposit and assurance of salvation to come.]

For Christ said, 'he who has an ear let him hear what the spirit says to the churches;' and you who have not the same spiritual ear cannot hear what the spirit says to the churches; and you who say you do not have the same spirit as the apostles and the churches had; and say that the spirit does not speak these days, as it did in the apostles' days, your ears are stopped, and you are not like to hear what the spirit says to the churches.



But Christ who was the beginning and the ending, the first and last, and the same yesterday, today, and forever; who is the heavenly and spiritual man, walks in the midst of his golden candlesticks, glory to God forever; and he is known and seen to walk now in the midst of his churches, 'the general assembly written in heaven,' which are called the heavenly Jerusalem, who are the living members of him the living head; and the living shepherd that feeds with his living bread, his churches, his people in the living pastures of life, who walks in the midst of his sheep, his church, and his sheep hear his voice, and follow him, and will not follow any of the fleeing hirelings, nor climbing thieves, that will not come in at the door by the light that Christ has enlightened every man withal.

And also, Christ stands at the door and knocks, and therefore, Christ is near, when he stands at the door of your hearts and knocks with his power, light, and grace; for Christ said, 'behold, (that is to say, take notice, if you will regard, and will not be like the chief priests and Pharisees, who will not regard), behold, (he says), I stand at the door and knock, if any man [mark, *any* is general,] hears my voice and open the door, I will come in to him, and I will sup with him, and he with me.' Rev 3:20.

Now you say and teach, (who call Christ the light, who enlightens every man who comes into the world, a natural light), that there is no hearing Christ's voice these days, and that is strange. Can you not hear his voice; he stands and knocks at the door of your hearts? What, are you to be just like your forefathers, the Pharisees and Jews, who 'have ears and hear not, eyes and will not see, and hearts and will not perceive.' I believe, if a man should knock at your door, and tell you of a salary [of a hundred] thousand a year, you could open your doors soon enough; the doors of your ears, minds, and spirits would be quickly enough open to that, to hear such a man. But Christ knocks at your door, and you say and tell people, there is no hearing his voice these days; no hearing of his voice who said, 'freely (without pay) you have received, freely (without charge) give.' Oh! this cuts deep. It is no

wonder that if you will not hear his voice, how can you possibly sup with Christ, and he with you, for the heavenly supper; which is impossible unless you hear his voice and open the door of your hearts, and minds, and souls, and let him in, by turning from the darkness to the light, and from the power of Satan unto God?

And how can you say, you are ministers of Christ, and yet say, there is no hearing of his voice, when he stands at the door and knocks?

But are you not such, as run when God never sent you, and speak when God and Christ never spoke to you, and yet you talk of faith, and grace, and the spirit? What a strange doctrine is this, that there is no hearing of Christ by his grace, which should teach them, and bring their salvation; and by his spirit, which he has poured upon all flesh; and by his light with which he has enlightened everyone who comes into the world, and tells them to believe in the light! May it not well be said, the candle of you [who are] wicked has been put out, who are dark indeed, and cannot see?

And how can any such persons claim to be ministers of Christ, when they do not acknowledge Christ's light, which enlightens every man who comes into the world; who lights their candles, their spirits, by believing in him the light, and so they become children of light; who see the things of Christ the heavenly and spiritual man, and of his kingdom.

And we know that the Jews were against John, and said, 'he had a devil,' who came for a witness, to bear witness of the light, and said, 'that was the true light that lights everyone that comes into the world, that through him every man might believe.' And so it is not strange that those who profess themselves to be preachers of Christ, and christians should say now, that the true light which lights every man who comes into the world, is of the devil, and the Quakers' idol, and natural and a corrupt conscience, and the like; but Christ said, 'believe in the light while you have it,' **showing that people have the light before they can believe in it.** Therefore he

exhorts them, 'to believe in the light, that they may become children of the light.' Their candle is lit, those who believe in it. These are those who preach Christ's holy kingdom, who see it, and know it, and preach the Lord Jesus Christ, and not themselves. These are those who warn people to repentance, and newness of life, and turn them from darkness to light, and from the power of Satan to God. So the light enlightens their candles, their spirits, and they come to be children of the light, and of the everlasting day of Christ. And all who will not own Christ and his light, who enlightens every man who comes into the world, but give bad names to his light, which is the life in him, are natural men who know not the things of God, and follow their own spirits, like the foolish prophets, and see nothing;\* and lead people after them into death and darkness for means [money], as they did in the days of the Jews; and do evil, and hate the light, and will not come to it, because it will reprove them of their evil deeds; such Christ enlightens, but it will be their condemnation; for they put darkness for light, and evil for good, and they are the wicked, whose candle is put out.

\*[A minister or preacher should only speak of what he has heard or seen directly from God, not repeat words from a book, not steal his neighbor's words. Christ said: Most assuredly, I say to you, we speak what we know and testify what we have seen. John 1:11.

'When it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his son in me, that I might preach him among the heathen.' Gal 1:15-16. And Christ said, 'No man knows the son but the Father, neither does any man know the Father except the son, and he to whom the son will reveal him.' Mat 11:27. None can be ministers, or preachers of the son of God, or of the Father, without this revelation;

A minister must be taught, not by colleges and other men, but by the Holy Spirit to be a minister of Christ. Per Paul: This is what



we speak, not in words taught us by human wisdom but **in words taught by the Spirit, expressing spiritual truths in spiritual words.** 1 Cor 2:13]

And in Rev 18:23, where John speaks of the fall of Babylon, and said, ‘that the light of a candle shall shine no more at all in her, (namely, Babylon), and the voice of the bridegroom, and of the bride, shall be heard no more at all in her; this is mystery Babylon the mother of all harlots, and all nations have drank of her cup, which sat upon the beast, which all the world have worshipped, and made war with the saints; and all the blood of the martyrs, prophets, and saints is found in her.’ And this mystery Babylon is not seen, but by those whose candle is lit by believing in the light of Christ; for all the persecution of God's people is found in her and the beast, yes, ‘in her was found the blood of all the prophets, and of all the saints that were slain upon the earth;’ mark, in this mystery Babylon, mother of harlots. This is the spirit of the beast and the whore, that is whored from God and Christ, and his faith, and spirit, and grace, and truth; yet will have a profession of the prophets' words, Jew-like, and Christ's and the apostles' words, while out of the power and spirit that the apostles were in, and persecute those who are in the same power and spirit, which the prophets and apostles were in. So all the persecution of the prophets, and saints, and holy men and women of God, and the blood of all the saints is found in her; and though she may reach to heaven, yet she must fall, and when she is fallen, the marriage of the Lamb is known, and the saints sing hallelujah. And it is said, ‘the light of a candle shall shine no more at all in her,’ namely, mystery Babylon, ‘nor the voice of the bridegroom and of the bride shall be heard no more at all in her.’

Now, these prophets and saints, who were married to Christ Jesus, have called and warned the whore, beast, and her company; for did not John prophesy to tongues and nations? Is not the gospel preached to all nations, tongues, and people, which have been the waters which the whore sat upon? Christ has called them by his grace, light, power, and spirit to repentance;

but they would not repent. Has not the loud voice gone forth, 'fear God and give glory to him, and do not worship the beast, but worship God who made heaven and earth;' but they did not repent; for it is said, 'when the fourth vial was poured out, men were scorched with great heat, and they blasphemed, but they did not repent and give glory to God. And when the fifth angel poured out his vial upon the seat of the beast, which the beast and the whore sat upon, mystery Babylon, the beast's kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and sores, but they did not repent.' So they went wilfully on to destruction, the beast, whore, and its worshippers. Rev 16:9-11.

Now, if they did not repent, they grieved God's good spirit, which called them to repentance, like the old world, and so the beast that all the world worships, and the whore that drinks the blood of the saints, and all the nations drink of her cup, who sits upon the waters, which are nations, tongues, and people. So this beast, and whore, and their followers are in the unrepented state. These are those who hate the light, with which Christ has enlightened all who come into the world. Christ has enlightened all, including the whore, the beast, and their worshippers, by which light they might see their evil deeds, and the abomination of their filthiness and persecution; but they hate it, and therefore, they are condemned with it, and go into the fire with the devil and his angels, who are out of the truth. The light of the candle shall shine no more in Babylon, which has enlightened their spirits, that they might see their deeds and repent; but they did not repent of their evil deeds. They did not turn to the light, which would have lit their candle, and made it shine; but they, hating it and turning from it, this light of the candle, shall shine no more in Babylon, but is her condemnation, and then the candle of the wicked is put out.\*

\*[We have no idea what a gift from God we have within us, the light that enlightens all men. It is chained down, gently pleading with us during our life to follow goodness and truth. In the next

life, those who are not purified while on earth, will be sent to the lake of fire, to learn about the evil in their hearts. There they will be satiated with their hearts' desires, until they are literally burnt out on them. But before they are banned from heaven, to be purified, however long they take to pay the last penny, the light [Christ] within them will step out, and depart from them. How great is that darkness, we have no idea, until it is taken away. Once while waiting on the Lord, it was taken away from me for no more than 1-2 seconds; but it was a terrible experience, a black hole of hope gone; nothing but anxiety. We have no idea what comfort we have from the ever optimistic, ever hopeful, measure of God's love we have within us, the light - until it is gone - and then it will be too late; so while you have the light, believe in the light that you may become children of light. It is the talent that is taken away and given to others. But, there are many strokes for some, and few for others; so There Is Hope for All, (see the writing).]

And then how can they hear the voice of the bridegroom, or the bride, the wife of Christ, his church, that is married to him, when they will not hear the voice of his light, which would let them see their evil deeds and repent.

But the saints in light who walk in that light, have fellowship in it, and with the Son, and with the Father, and they shall sing hallelujah, Rev 19:1-6. 'and they shall say, true and righteous are the judgments of the great God, that has judged the great whore, that has corrupted the earth.' Christ died for all men, and all men have been and are enlightened by Christ, but they will not believe in the light and repent; and the gospel of peace has been preached to all nations, but they will not receive it. Therefore, the light is their condemnation who hate it, which should enlighten their spirits, and so they grow dark; so the light of a candle shall shine no more in Babylon, but be her condemnation, though it is the just man's path, which is as a 'shining light, which shines more and more to the perfect day.'



And you may see, when that the plagues and woes were poured upon the wicked, in Rev 9:20-21. 'yet they did not repent of the works of their hands, and repent of the worship of devils, and idols of gold, and silver, and brass, and stone, and wood, which neither could see, nor hear, nor speak, nor walk.'

\*[To worship the works of your hands includes to take pride in your worldly accomplishments. To prize your possessions is to worship idols that cannot see, hear, speak, or walk - as does the Living God.]

And there are many of these found among Christians, besides those found in the world, who worship such things, who do not repent and turn from them. Neither did they repent of their murders, nor of their sorceries, nor of their fornications [sexual immorality]\*, nor of their thefts, as too many of those called Christians do not now.

1. \*[Anyone who looks at a woman or man lustfully has already committed adultery with that person in their heart. Mat 5:28]
2. Anyone who hates his brother has committed murder in his heart. <sup>1</sup> John 3:15
3. And theft includes: fudged expense accounts, fudged expenses on tax returns, hiding revenue from the government taxation, etc.
4. Sorcery includes those in the false church of Babylon, who have harlotted themselves with the world, seeking wages and position, promising salvation through magic rituals, and worshiping the beast with horns like a lamb - the imitation church of Christ, the sects of Christendom - the whole world, all nations, all people thinking themselves to be worshiping Christ, but instead are worshiping the devil.

Rev. 21:8 further lists those who must go to the lake of fire: the

cowards, the ignoble, the cowardly submissive, the unbelieving and faithless, the depraved and defiled with abominations, murderers, the lewd, the adulterous, practicers of magic arts [ministers of Christendom], and the idolaters (those who give supreme devotion to anyone or anything other than God) and all liars (those who knowingly convey untruth by word or deed).]

So these were enlightened by Christ to see their evil deeds, or else how could they have been admonished to repent, or change, or turn from them; and therefore they were warned not to worship such things, nor follow such evils, but to believe in the light, and become children of the light, and so to worship God in the spirit and truth, which the devil is out of, along with the beast and the whore that sits on top of him. And therefore, if they do not repent, God is just in bringing all his woes, judgments, and plagues upon them, and judging them by the man Christ Jesus, according to the gospel, the power of God, which is preached to every creature under heaven; and according to the light which Christ has enlightened them, and every man withal; and according to the grace of God which appeared unto all men, to teach them, and to bring their salvation; but they walked despitefully against the spirit of grace, and turned it into wantonness.

So the righteous God, king over all the earth, is just in his judgments upon all such rebels. And in Rev 2:20, there you may see how God and Christ gave Jezebel, who called herself a prophetess, who was a teacher, and seduced his servants to eat things sacrificed to idols; God gave this Jezebel time to repent of her fornications, and she did not repent.

Now, this Jezebel might preach the prophets', Christ's, and the apostles' words, from Genesis to the Revelation, and Christ's death and resurrection, but she preached from the unrepentant state.

She was enlightened to see what she was to repent of, and turn from, so she had her space, her time, her visitation, as all men have before God brings his

judgments upon them; for their candle is lit by the light of Christ, so that they may see what they should do, and what they should not do. Therefore, God rewards everyone according to their works; and those who hate the light, their candle is put out, by joining to the evil, and doing evil, and not coming to the light to light their candle with, but hating it, and erring from God's spirit, which would keep it lit, which light would manifest their evil deeds, and reprove them for it. Therefore, the light is their condemnation, in which light they should have believed, to become children of the light, [who are children of God, for God is light, and Christ is the light of all men].

And therefore, said God, concerning Jezebel, who does not repent, 'behold,' that is, take notice, 'I will cast her into a bed, and those who commit adultery with her into great tribulation, unless they repent; and I will kill her children with death, and all the churches shall know that I am he who searches the hearts and minds; and I will give to each one of you according to your works.'

So there is a light in all people, which Christ enlightens them withal, which will let them see whether their works are good, or whether they are evil; so that Christ who is the righteousness of God, and will judge the world in righteousness, he will judge them according to the light which lets them see all they have ever done or spoken; so that every tongue shall confess, that he is true and just in his judgments, and will judge with equity, and not condemn man for what he has not, but for what he has, and has not obeyed, nor been faithful to it.

And those who believe in the light, as Christ commands, their spirits, their candle is enlightened, and they become children of the light, and are grafted into Christ, who is the first and last, and see him walk in the midst of his churches, who is the head of them, which the unrepentant and haters of the light, and those who err and stray from the spirit are not like; for the true church is come to 'Mount Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general



assembly, the church of the first born, and to God, the judge of all, and the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling, that speaks better things than that of Abel:’ for the blood of Abel cried for vengeance against Cain, but the blood of Christ cleanses from all sin, and justifies.

And so the saints, the church that are in this new covenant, and come to Jesus, the Mediator of it, between them and God, they see him walk in the midst of his churches, his general assembly, exercising his offices, as a shepherd to feed them, and a counselor to counsel them, and a bishop to oversee them, and as a prophet to open to them, whom they do hear, and as a priest who offered up himself for them; and offers them up to God without spot or wrinkle, and as a king to rule them in their hearts by faith.

And all those who quench, vex and grieve the spirit of God, and rebel against it, and resist the Holy Ghost, who are erred from the spirit of God; and likewise all those who turn the grace of God, which has appeared unto all men to teach them, and bring their salvation into a license for immorality, and walk despitefully against it.

And also, all those who are haters of the light, which is the life in Christ the word, which is the true light, which lights every man who comes into the world; and all those who err from the faith, and make shipwreck of it and a good conscience, are in the unrepented state, unconverted, untranslated, and unregenerated; and Christ stands at the doors of such and knocks, and says to them, ‘behold (that is to say, take notice), if any man will open unto me, (namely, any man of you all), and hear my voice, I will come in to him, and sup with him, and he shall sup with me.’

Now, there is no man who opens to Christ and hears his voice, but that he joins to the spirit, grace, faith, and light, and truth in the inward parts; and turns at the reproof of the Holy Ghost, who Christ has sent; and with the grace, light, truth, and spirit, they let in Christ into their hearts. For Christ is

**in** his saints, and dwells in his saints; they are reprobates [tested, rejected, and abandoned to sin], if Christ does not dwell [and rule] in them.

Therefore, examine yourselves, though you may make a profession from Genesis to the Revelation, of Christ's, and his prophets', and apostles' words; yet, if Christ is not in you [ruling your thoughts, words, and deeds], you are reprobates [tested, rejected, and abandoned to sin].

He stands at your doors and knocks; so you cannot say, "if Christ would visit you," because he stands at your doors and knocks, and has promised: "if any man hears his voice, and open the door, he will come in to you, and sup with you," Rev 3:20. So you are all left without excuse in the day that he judges you, and none can plead ignorance, but they have been warned. Yes, none of the house of Adam in the fall may plead that they haven't heard him knocking, for Christ has enlightened them all, and his grace has appeared unto them all, and he has poured out of his spirit upon all flesh. For the first man Adam was made of the earth, earthly, the second man is the Lord from heaven; the first man was made a living soul, the second man is a quickening spirit.

Now all being in the fall of Adam, and Adam and his whole house being fallen from the image of God into sin and darkness, Christ the second Adam died for them all, and enlightens them all, and the grace of God which brings salvation, has appeared to them all; and God has poured out his spirit upon all flesh, and Christ is a quickening spirit.

All those who believe in the light, their candle (or spirit) is enlightened, and they know Christ a quickening spirit, this spiritual heavenly man: and those who do not believe in the light, but hate it, and grieve the spirit, and turn his grace into wantonness [a license for immorality], and walk despitefully against it, the candles of those wicked are put out.

And here Christ is just and true in his judgments upon the world, who judges them in equity, according to the spirit that is poured upon all, and

the grace that has appeared to all, and the light of Christ that has enlightened all. Christ died for all, and what could God have done more, (for the ungodly world), who is just and righteous, and true in all his judgments? All who walk in the spirit, and believe in the light, and in his grace, it teaches them, and brings their salvation, and those who follow Christ, from whom the grace comes, in the belief in his light, have everlasting life. Here is God's love to the world: that whosoever believes on him shall not perish, but have everlasting life. For those who perish, perish for not believing in the Son; the Son whom God has sent in his love, who enlightens them all with a true and saving light, which is the life in him the word; and he tells them to believe in the light, that they may be grafted into him, the root.

And so those who are not grafted into Christ, it is because of unbelief; and though christians may say that they believe in Christ, and the Jews may say, they believe in God, and the Messiah to come, yet if they do not believe in the light, as Christ has commanded, which is the life in the word by which all things were made and created, they are not grafted into Christ the life.

[But even if our gospel is veiled, it is veiled to those who are perishing, whose minds the god of this age has blinded, who do not believe, lest the light of the gospel of the glory of Christ, who is the image of God, should shine on them. 2 Cor 4:3-4.]

***George Fox***

The 2nd of the 4th Month, 1677

**A Testimony concerning the Blood of the  
Old Covenant, and the Blood of the New  
Covenant.**



—By George Fox

Moses took the blood of the oxen and calves that were offered for sacrifices, burnt-offerings and peace-offerings, and sprinkled it upon the altar, and upon the people, and said to them, ‘behold the blood of the covenant which the Lord has made with you:’ so the life of the beasts and other creatures (which is blood), was the blood of the old covenant.

And after Moses had sprinkled the people, he sprinkled the tabernacle, and the vessels of the ministry, he sprinkled Aaron and his sons, and he sprinkled the books of the Old Testament; so the first testament and covenant were dedicated with the blood of beasts and other creatures, which was the life of beasts and other creatures; and almost all things were by the law of Moses, purged with blood, which was the life of beasts. And without shedding of blood there was no remission of sin. And, (as I said before), when Moses had sprinkled the books of the Old Testament, and the people with the blood, (which was the life of beasts), he said, ‘this is the blood of the covenant and testament which God has made with you.’ So the blood of the old covenant and the Old Testament, was the life of the clean beasts without blemish, (as I said before), for is not the blood, the life? And it is not possible that the blood, the life of bulls, goats, or other creatures in the old covenant could take away sin. But in the new covenant it is written, ‘forasmuch as we are not redeemed with corruptible things, nor with silver, nor gold, from our vain conduct, or tradition of our forefathers, but with the precious blood of Christ, a Lamb without blemish or spot, which Lamb was foreordained before the foundation of the world,’ and was manifested in the apostles' time and days, which he calls the last times. Silver and gold are corruptible things, which cannot redeem from corruption, nor the blood of bulls, goats, or other creatures, which will corrupt, but the blood of the Lamb, which was ordained before the foundation of the world, and manifested in the last times, in the new covenant; this precious blood of the Lamb, without spot or blemish, Christ Jesus, does not corrupt, for it

redeems from the traditions of our forefathers, the Jews in the old covenant, and the corruptible blood of bulls, goats, and other creatures, that could not take away sin. And so, by the blood of the Lamb Christ Jesus, the saints are redeemed from their vain conduct and corruptible life, to a conduct in heaven, and incorruptible life.

And as Moses in the old covenant sprinkled the people with the blood, the life of beasts; so Christ our high priest sprinkles the hearts and consciences of his people in the new covenant with his blood, his life, 'from their dead works, that they may serve the living God in newness of life' and as the blood of the old covenant was the life of the beasts, so the blood of the everlasting covenant is the life of Christ the Lamb, ordained before the foundation of the world, who is the great shepherd of his sheep, through the blood of his everlasting covenant 'he makes his saints perfect in every good work to do his will, working in them what is well pleasing in his sight.'

So it is clear, the blood of the everlasting new covenant is the life of Christ Jesus. The blood of the old covenant was the life of the beasts; the bodies of those beasts in the old covenant were burnt outside of the Jews' camp; and the blood was brought into the sanctuary by the high priest, as an atonement for the sins of the priests and people. Therefore, Jesus also, that he might sanctify his people with his own blood, suffered outside the gates of Jerusalem... Let us go, therefore, to him, (namely, Christ), outside the Jews' camp, bearing Christ's reproach. Christ was reproached, and he sanctifies with his blood, his life, which dedicates the new covenant. So that all may come to Jesus the Mediator of the new covenant, and his blood of sprinkling, that speaks better things than that of Abel, or of the blood of bulls and goats, the life of beasts. For Christ, being a high priest, and of a more perfect tabernacle than what was made with hands in the old covenant, did not enter into the holy place made with hands, by the blood of bulls, goats, and calves, as the priests of the old covenant did. But Christ, the Lamb of God, ordained before the foundation of the world, which was manifested in time, by his own blood, his life, entered once into the holy

place, into heaven itself, (now to appear in the presence of God for us), having obtained eternal redemption for us. So it is the blood, the life of Christ in the new covenant, that cleanses from all sin, who through the eternal spirit offered himself without spot to God, 'to purge our consciences from dead works, to serve the living God; for this reason he is the Mediator of the New Testament.

And so Christ was once offered for sin, who tasted death for every man; so he takes away the first covenant, that he may establish the second, and by one offering he has perfected forever those who are sanctified; so it is by the blood of Christ, by which all his peoples' sins are washed away, who did and do confess, that Christ has redeemed them to God by his blood, and their garments were made white with the blood of the Lamb.

So the blood of the old covenant was the life of the beasts and other creatures; and the blood of the new covenant is the life of Christ Jesus, who said, 'except you eat my flesh, and drink my blood, you have no life in you.' John 6:53.

The blood of the new covenant is not according to the old. To have life, everyone must feel their hearts sprinkled with this blood of the new covenant. In this new covenant they shall all know the Lord, ... And by this blood of Jesus, his life in the new covenant, they are justified, in whom we have redemption and the forgiveness of sins. Christ has purchased his church with his own blood, his life, and their faith stands in his blood, which is the life of the Lamb. Therefore, the apostle said, 'if you walk in the light, as he is in the light, then have you fellowship one with another, and the blood of Christ Jesus, his Son, cleanses from all sin.'

So it is not the blood of bulls, goats, or the blood of other creatures, which was the blood of the old covenant, nor their outward washings in it, that takes away sin; but the blood of the new covenant, which is the blood of the Lamb without blemish, Christ Jesus, the blood of the Lamb, the life of the



Lamb, with which Christ, the high priest sanctifies, cleanses and redeems. He washes with his own life, his blood; yes, he sprinkles the altar of the saints' hearts, that they may offer a sacrifice of praise to God continually, that is, the fruits of our lips giving thanks to his name.

So you are bought and purchased with the blood of Christ, the life of Christ, who has died for you, and risen for your justification, that all might live to him, and not to themselves, and glorify him in body, soul and spirit, which are his, who has purchased you with his blood, his life. So worthy is the Lamb to receive glory and honor, who has redeemed us to God by his blood, and has washed us from our sins by his blood, and our garments are made white by the blood of the Lamb. So the saints overcome by the blood, the life of the Lamb, who was dead, and is alive again, and lives for evermore.

So the blood of the old covenant was the life of lambs and beasts without blemish, by which all things were cleansed and sprinkled; yes, the tabernacle and the vessels, priests and people with the blood, the life of the clean beasts without blemish, in the old covenant, and Old Testament. But the blood of the new covenant, and of the New Testament, his blood is the life of the Lamb, Christ Jesus, the Son of God without blemish, spot, sin, or guile; a Lamb prepared before the foundation of the world. So it is by the life, the blood of this spotless Lamb, that all his people are sanctified and redeemed to God, and sprinkled and washed, their hearts, consciences, tabernacles, vessels and altar in the tabernacle; and the fat or grossness consumed by his fire on the altar, by which they come to be a royal priesthood, offering up spiritual sacrifices to God through Jesus Christ.

So the blood of the new and everlasting covenant is the life of Christ, which all the believers in the light are to walk in, and to be cleansed by, giving all honor and glory to God, and the Lamb, who has redeemed us to God by his blood.

***George Fox***

Swarthmore, the 7th of the 12th month, 1678

And many lies and false reports have been cast upon us by both priests and professors, that we disregard, deny, and undervalue, the blood of Jesus, when we value and esteem the blood more than any of them. For how can they value or esteem the blood of Christ while pleading for sin for the term of life; which gives rise to the popish doctrine of purgatory when they are dead, and who are not washed, nor their garments made white, nor cleansed from all sin, and not redeemed to God by the blood of the Lamb from their vain conducts and the tradition of their forefathers. Neither do they have so much faith in the blood of Christ the Lamb, ordained before the foundation of the world, that the blood will wash them, cleanse them, and redeem them, or make them as clean as their father Adam and mother Eve were before they fell, much less believe they could come to sit together in heavenly places in Christ Jesus, who never fell.

And it may be seen, it was the life of the clean beasts from Abel's time, that was offered and accepted by God to cleanse with, and therefore, they were not to eat the blood, for the blood, the life of the beasts was offered to God for an atonement upon his altar. So it is clear it was the blood, the life of the beasts that God required to make atonement with upon his altar for their souls. For the Lord said, 'the life of all flesh is the blood,' and who ever ate it was to be cut off; for the life of all flesh, the blood, was to be offered upon his altar to make atonement for their soul, as the Lord required.

Thus the first covenant was dedicated with the blood, which was the life of all flesh; but the new and second covenant is dedicated with the blood, the life of Christ Jesus, which is the alone atonement to God, by which all his people are washed, sanctified, cleansed, and redeemed to God, so that their faith and testimony stands in the blood of the Lamb, the life of Christ Jesus, foreordained before the world was, a Lamb without blemish, guile, spot, or sin, which cleanses from all spots and sin, and washes and makes clean the



garments. And Christ abolishes both the blood of beasts, and the altar, and all the traditions in the law, and their offerings and sacrifices before the law, by the offering up of himself once in the end of the world, a Lamb ordained before the foundation of the world. Therefore everyone's faith and testimony must stand in him and his blood. And who are the true witnesses of this, but only those who have drunk of the blood of Christ, and eaten of his flesh, which he gives for the life of the world; not those who only talk of it?

‘In the beginning was the word, and the word was with God, and the word was God; the same was in the beginning with God; all things were made by him, and without him was not anything made that was made; and the word was made flesh and dwelled among us, and we beheld his glory as of the glory of the only begotten of the Father.’ And Christ said, ‘I have glorified you on earth, I have finished your work which you gave me to do. And now, O Father, glorify me with your own self with the glory which I had with thee before the world was, for you loved me before the foundation of the world.’ John 17:4-5, 24. So Christ, a Lamb, without spot or blemish, who redeems us from our vain conducts and traditions of our forefathers, the Jews, ‘who verily was ordained before the foundation of the world, but was manifested in these last times,’ ... 1 Pet 1:18-20. ‘Who has put an end to all the Jews’ offerings and sacrifices,’ as the apostle said; for in the end of the world he has appeared, (namely, Christ), to put away sin with the sacrifice of himself. For if the blood of bulls and goats, which is their life, and the ashes of a heifer sprinkling the unclean, sanctifies to the purifying of the flesh in the old covenant, how much more shall the blood of Christ, his life, who has through the eternal spirit offered himself without spot to God, ‘purge your consciences from dead works, to serve the living God.’ For this cause, he is the Mediator of the New Testament, which is dedicated with his blood, his life. ‘So Jesus Christ was surely of a better testament than that of the Jews.’ Heb 7:22. ‘For he, by the grace of God, tasted death for every man,’ Heb 2:9, and lights every man who comes into the world; and said, ‘I am the light of the world, and he who follows me shall not abide in darkness, but shall have the light of life.’ And the apostle told the Ephesians, that he was ‘to make all



men see what is the fellowship of the mystery, which since the beginning of the world has been hidden in God, who created all things by Jesus Christ.' Eph 3. 'And he who has the Son of God, has life, and he that has not the Son of God, has not life.'

Here it is clear Christ is the first and the last, the beginning and ending, and over all in the glory that he had with the Father before the world began. Therefore, let your faith stand in Christ, and his blood, his life, by which you are washed, sanctified, purged, cleansed and redeemed to God, that God, through Christ your Mediator, may have the glory in all your hearts.

The blood of the clean beasts was the life of the beasts; with their blood, the high priest entered once a year into the holy place made with hands, to make an atonement for himself and the people of the Jews in the old covenant. But Christ, our high priest entered into heaven by his own blood, his own life, to make an atonement for us; he tasted death for every man, and was a propitiation for the sins of the whole world, who was dead, and is alive again, and lives for evermore. So he ever lives to make intercession for his people, and so his people have boldness to enter into the holiest, namely, into heaven, by the blood, the life of Jesus, by a new and living way, which is consecrated for us through the veil, that is to say, his flesh; glory to God forever, through Jesus the Savior, and Christ the anointed of God.

***George Fox***

## **A Demonstration to the Christians in Name, Without the Nature of it.**

**How they hinder the Conversion of the Jews. With an exhortation to them to come into the true nature and life of Christianity, which the Apostles and primitive Christians were in, who converted many of the Jews.**

**Which nature and life of Christianity is herein declared according to the scriptures, and by which alone the Jews may now be convinced and converted.**

**—By George Fox**

The usual saying of the Jews is, ‘when the Messiah is come, he will make all things new,’ according to Isa 43:18-19, which also is testified to in 2 Cor 5:17, Rev 21:5.

But the Jews say, ‘most of Christendom (so called), are in the old things, like the heathens, as their life and practice does demonstrate, whose conducts, many of them, are like unto Sodom and Egypt.’

Therefore the Jews say, ‘how could the christians think we would turn to them, many of whose conducts are in cursing, swearing, drunkenness, and uncleanness, which the law of Moses forbids, and the prophets? By the law of God, we Jews are not to swear by any created thing, but only swear by the Lord. Although many of our forefathers swore by the temple and other things, yet it was when they were degenerated from the law of God, and then some of them swore by Baal, and other heathenish gods, all which was forbidden by the law of God and his prophets. Seeing many of those who call themselves christians, swear wickedly, and vainly, and by creatures, and books, the Old and New Testament, which the law of God forbids; and therefore, as our prophets say, when the Messiah is come, he will make all things new in the new covenant, which is not according to the old: and if, therefore, we now should turn to you christians, we should turn again but into the practice of those old things which our law forbids; for the new covenant, which God promised to make, does exceed the old: and therefore, if we should turn to you christians, and practice those things which the heathens do below the old covenant, we should bring ourselves under the judgment of the law of God and the prophets, and beneath what was

commanded in our law.'

And therefore, all christians are to lay away all swearing and oaths, as Christ commanded, and cursing, drunkenness, fornication and uncleanness, for all christians' conducts should preach, as well as their tongues, a new life, and a new heart in the new covenant.

For, Christ said, 'unless your righteousness (namely, the christians, in the new covenant), exceeds the righteousness of the scribes and Pharisees,' (in the old covenant), 'you will by no means enter the kingdom of God.'

But, if the christians' unrighteousness and ungodliness, their swearing, cursing, whoring, and profaneness, etc., exceeds the transgressing Jews, and many of the heathens, how can they then think to enter into the kingdom of God, seeing if they do enter into the kingdom of, God their righteousness must exceed the righteousness of the scribes and Pharisees, the Jews in the old covenant?

Therefore, this is a great stumbling block to the Jews, who profess the old covenant, and hold that the Messiah has not come, because they seeing the bad lives and conducts of the christians, who profess the Messiah is come; and they claim to be children of the new covenant, while still living in the old nature and old things, like the heathen. Thus the so-called children of the new covenant exhibit in their lives and conducts, themselves to be below the righteousness required by Jews' law in the old covenant.

They should show forth a new life, and a new spirit, according as God has promised, and as the Jews believe, that when the Messiah comes, he will make all things new, as in Jer 31:31-36. And in Ezek 11:19, it is said, 'I will give them one heart, and I will put a new spirit within them, and take away the stony heart.'

But do not we see this stony heart, and old spirit, in most of them called



christians?

‘And therefore, if the Messiah has come, as you profess, you are in the transgression of the new covenant, as our forefathers were of the old covenant; and you cannot find fault with us,’ say the Jews.

In Ezek 18:31, they were commanded ‘to cast away their transgressions, that they might have a new heart and a new spirit; for why will you die, said the Lord? for I have no pleasure, said he, in the death of him that dies’

And therefore, if the Jews remain in this old transgressing heart and spirit, in the death, from Christ the life, in which God has no pleasure; should not the christians, which profess the new covenant, cast away their transgressions, swearing, whoring, lying, and drunkenness, theft, murder, and all uncleanness; that they might put off the old man with his deeds, and put on the new man, and so have a new heart and spirit, and a new life, serving God in the new and living way, manifesting that they are children of the new covenant, and not of the old, and so show forth the fruits of the Messiah's having come, and of their being in the new covenant in their lives and conducts. For the apostle said, ‘their citizenship was in heaven.’ And now let Christendom see where their citizenship is now, and has been these many hundred years.

And also, in Ezek 36, he speaks of the blessings of the kingdom of Christ, by way of prophecy, where the Lord said, ‘he will make in them a new heart, and put his spirit within his people, and give them a heart of flesh, and sprinkle clean water upon them, that they may be cleansed from their filthiness, and from their idols, and take away the stony heart,’ ...

And now let all those who profess christianity consider: how can they hope to convert the Jews with their stony heart, from one stony heart to another, and from one old spirit to another old spirit? No, if they are to be converted, it must be from the old to the new, from the old covenant to the new and

living way.

And do you think the Jews can be converted to images, and idols? They will tell you, 'the law of God throughout the Old Testament forbids them, and their prophets, and their forefathers; making and worshipping images brought all those dreadful judgments upon them, and upon all their forefathers, because they went a whoring after images.' And now to see what multitudes of images and idols are set up among christians, who profess the new covenant, and that the Messiah has come, who was supposed to have made all things new.

Plus, the righteousness of the owners and receivers of this new covenant was supposed to exceed the righteousness of the professors of the old covenant; and yet they see so many of those called christians making molten images, and idols, which is below the law of Moses, and forbidden. Therefore, do the Jews say, 'how can you [possibly] think we might be converted to your Christianity.'

Therefore, it is good for all who profess christianity, to lay away all images and idols, and making of them, or bowing before them, and mind the image of God, which Christ in his new covenant renews his people up into, that you may show forth the effects of the new heart and new spirit, being wrought in you. And show that you abhor images and idols, having been cleansed from them, and that **your hearts are sprinkled with the pure water by the word.** Let it be seen that you are not grievors nor quenchers of the pure spirit of God, nor rebels against this new spirit, nor haters of the light, with which Christ enlightens you and everyone that comes into the world withal. For if you hate the light and quench this spirit, do you desire to convert people to darkness, and the old spirit, and stony heart, that thus grieves the new? Therefore, as the apostle said, 'abhor the evil, and cleave to the good,' all you who are called christians.

All who profess themselves christians should come to wear the badge or

garments of Christ, the heavenly man, and to have your old filthy garments put off, and to be clothed with the new garment, the righteousness of Christ. For all are clothed with the filthy garments, that are covered with the old spirit, while they are in transgression of the new covenant of light and life.

If any in that old spirit, and old heart, and covered with that old filthy garment, seeks to convert or bring people to themselves, they only bring them into the woes, where they themselves are; for the prophet Isaiah said, 'woe unto those who are covered, but not with my spirit, said the Lord.'

And those who are the true converts to Christ and God, they have the new spirit, new heart, and new mind, and walk in the new way, in the new and everlasting covenant, and their garments are made white with the blood of the life of the spotless Lamb, ordained before the foundation of the world. And these are the children of the new covenant, and do show forth in their lives and conduct the fruits of the new covenant.

And Jeremiah speaks of the new covenant in this manner, 'behold this is the new covenant that I will make with the house of Israel after those days,' ... and therefore, he said, 'behold the day is come, that I will make a new covenant;' and so tells them behold, or take notice of his prophecy. So this was after the days of the old covenant had done its service; for the law served until Christ the seed came. And so when this new covenant came, the old was to be abolished, which did wax old, and was to decay and vanish away. So Christ came with his new covenant, to take away the first, that he might establish the second covenant.

And now in the new covenant the Lord said, 'I will put my law in your inward parts, and I will write them in your hearts; I will be your God, and you shall be my people: and they shall not need to teach every man his neighbor, and brother, to say, know the Lord; for they shall all know me, from the least to the greatest of them, said the Lord; for I will be merciful to their iniquity, and I will remember their sins no more.'



And now, consider this, all you that profess yourselves christians, how the Jews will say, 'they do not see these fruits among you called christians, who profess the new covenant to have come, because your lives do not show forth this new spiritual law, written in your hearts and inward parts; but like people running into sin and iniquity, and drinking it up as the ox drinks up the water,' which the Jews' forefathers were reprov'd for. And many teachers and professors plead for sin and a body of death to the grave, which is contrary to the law of God; for the old covenant commanded people to be holy; and the Lord commanded father Abraham, saying, 'walk before me, and be you perfect.'

Therefore, how can you think to convert the Jews, while you plead for a body of sin and death, who profess the new covenant, that takes away sin and iniquity?

And as for the papists; the Jews say, 'they tell them, they must have a purgatory, when they are dead, to cleanse them in; and set up nunneries and monasteries for men and women, that vow chastity, to live in. The Jews respond that there is no precedent for such practices in their old covenant or law.' And they are not in the practice of those who gave forth the new covenant; they neither preached, nor left upon record, anything of a purgatory for people to be cleansed in after they are dead. For the blood of the old covenant, which was the life of clean beasts and creatures, cleansed in the time of the law; but Christ, who makes all things new, in his new covenant, a Lamb ordained before the corruptible world was, or man was corrupted; he with his blood (his life), cleanses from all sin, and makes an end of sin, and finishes transgression, and brings in everlasting righteousness, according to Daniel's prophecy, who said, 'this is the work of the Messiah.'

Now, the Jews are not able to see a new work, or a new life and conduct among those who profess Christ and the new covenant. So instead of converting them, such conduct rather hardens than softens them to a

possible conversion to Christ; they see the ungodly and unrighteous lives of the christians, who on the contrary, should exceed them in godliness, righteousness, and holiness, and in virtue, temperance, and soberness, and purity in life and conduct. That would be the way to win them, and convert the Jews, and make them believe the Messiah has come, and has made all things new. For to see the fruits of the new covenant, from a new heart and a new spirit, and you walking in the new and living way, where God and Christ have pleasure in those who so walk and live; this would preach to the Jews. If they could not be won by the preaching of the word, yet they might be won, by seeing the good and new life; for the apostle said, ‘follow us as we follow Christ;’ and everyone that receives Christ, is to walk in him, who was without sin and guile.

And the Jews say, ‘in our old covenant we had our law in tables of stone, and in books; but in the new covenant, in the days of the Messiah, God writes his law in their hearts, and puts it in their inward parts; and shall no more teach every man his neighbor, and every man his brother, saying, know the Lord: for all shall know him, from the least unto the greatest,’ ...

And now, the Jews may tell the christians, ‘if you were in this new covenant, then why do you set up so many schools and colleges to make priests in, and to learn so many languages, and then to give them such titles, as bachelors, and masters of arts, and doctors of divinity? Why do you say, when they have learned Latin, Greek, and Hebrew, that they have the original; which was not so accounted among us Jews in the old covenant; for Moses told us, the many languages began at Babel; and therefore, we cannot set up Latin and Greek to be the original. For Moses gives a relation from the beginning of things of the old world, all along to Noah's time, and to the time of the law, and he speaks nowhere that those tongues are the original; for if that were so, then they had no original before Babel.’

As for Hebrew, the Jews say, it was their natural mother tongue; and yet many of the Jews, who could speak natural Hebrew, Christ told them, ‘they

neither knew the scripture nor the power of God; for they persecuted him, and the prophets, and apostles.'

And then these, your priests, when they have served a time at the schools, and learned their natural languages and arts, are they not called ministers of the new covenant? But do they show forth the effects of the new spirit, and the new heart, and the fruits of the new and living way, and new covenant? If not, how are they like to convert the Jews, for the apostle said, in the new covenant, 'who is a wise man endued with knowledge among you, let him show out of a good conduct his works with meekness, and of wisdom from above, which is pure, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and hypocrisy; and the fruits of righteousness is sown in peace of those who make peace.'

The Jews may tell you, that the Romans who understood Latin and Greek, persecuted them; and they never looked upon their natural tongue to be the original.

But concerning your priests, when they have learned their lessons, and their arts, and natural languages, are they not all sworn? is not this contrary to the Jews in the old covenant? For the apostle said, 'the priests in the old time were not made by an oath,' as Heb 7:21. But Christ was made by an oath, who fulfils, finishes, and abolishes all oaths and swearing, and commands 'not to swear at all,' which is his doctrine in the new covenant, and the practice of the new heart and new spirit, in the new covenant, and new and living way; as you may see James walked in it, and said, 'above all things, my brethren, swear not, ... for fear that you fall into condemnation:' and Christ said, 'whatsoever is more than yes, yes, no, no, comes of evil.' So they go into evil and condemnation that swear in the new covenant, according to the doctrine of Christ and the apostle James, though swearing was not forbidden in the old covenant, but commanded. But the new covenant is not according to the old, and therefore, forbidden in the new covenant of light, life, and grace, in the days of the gospel of glad tidings.



Are not the priests, after they have learned their lessons, and the natural tongues, and arts at schools, hired to preach?

And may not the Jews tell you, that was the transgression of their forefathers in the old covenant, that the priests preached for hire, and the prophets divined for money. And this was reprov'd by the prophet of God in the old covenant. And through the covetous priests, prophets, and teachers, the Jews were brought into misery, as the true prophets testified of and against such. For by the law of God, the Jews may tell you, the Levites and priests were to have no lot of the land, and therefore, they had the tenths given unto them for their inheritance, and for the maintenance of the widows and fatherless, and that was their portion. So out of tithes they had their maintenance; and they were to carry in their tithes to one place, which the Lord did choose.

Now, you priests, that profess the new covenant, that have learned your lessons, and natural tongues and arts, that take tithes, and have your several tithe-barns, and are hired to preach, and many of you have estates of land besides; yet you do not maintain the poor widows and fatherless. Might not the Jews tell you, that you are not likely to convert them while you are found below the practice of their priests, under the old covenant, which priests were forbidden by the law of God to have any lot or portion in the land, and were not to have all the tithes themselves neither, but the widows and fatherless were to be maintained out of them also? Therefore, how do you christians, that profess the new covenant, think to convert the Jews, while your practices are below the old covenant? But those who claim the new covenant, have a new spirit and a new heart, and a new and living way, not according to the old.' So as Christ said, when he sent forth his disciples to preach, 'freely (without pay) you have received, freely (without charge) give;' no, they were not to carry bag, stave, or scrip with them. So the new covenant is not according to the old; for he changed the first priesthood, and ended the commandment that gave tithes.

And though the Jews had schools in the time of the law and old covenant; yet in the new covenant, Christ who ascended up on high, gives gifts unto men for the work of the ministry. So all true ministers, and gifted men, have them from Christ (that is ascended on high), in the new covenant, and preach them forth freely, as they have received them freely, as he commands them, which freely gives unto them, to all his disciples, and learners, and followers of him in the new covenant.

And therefore, all that profess themselves christians, should take up the cross of Christ, and deny themselves in all things, whether it be in the practices of the heathen, or in the things abolished in the old covenant by Christ, and follow him.

But I would not have any to think, that I deny, or am against schools for the teaching of children the natural tongues and arts, whereby they may do natural things; for all natural tongues and languages upon the earth, make no more than natural men; and the natural man knows not the things of God. And therefore, all must come to the spiritual school of Christ, if they will learn or know the spiritual things of Christ; and so of him freely to receive them, and freely to give them forth, if his learners will keep under his command.

And the Jews may say, the christians have many altars and candlesticks, and some of them have wax candles burning in them all day and night in their temples; for which they have no command from God. And this is contrary to our law of God in the old covenant; for they say, ‘thus did our forefathers, when they forsook the Lord, they built many temples and altars, but the Lord appointed them one altar to offer their sacrifices on, and one temple,’ [Joshua 22:16-34](#). And they may confess, when the Messiah is come, all those outward things will be ended, according to the prophets, that God will make a new covenant, not according to the old, and that God will raise up a prophet like Moses, whom they must hear.

Now you who profess christianity, through your degeneration from that spirit and power the apostles were in, you have inhibited the Jews from coming to christianity, rather than inspiring them by your lives and practices. For in the days of the new covenant, Christ, the high priest, lights the candle which is the spirit in man, in his temple, his body; providing you don't put it out by your evil works, and wicked ungodly lives and conducts. In the old covenant, it was Aaron and his sons, who were to light the outward lamp or candle in the outward tabernacle.

Do you think, that you can convert the Jews from their outward tithes, temple, lamps and candles, to your own outward lamps and candles; convert those who were forbidden from making images, to your outward images and idols; and convert those from their swearing by the Lord, to your swearing by the creatures; you, who can hardly speak without swearing in all your communications? Do you expect to convert them from their observing of days, which God commanded them, to your observing of saints' days? Is not this to bring them out of one outward form into another? Instead, would it be much better to observe the life of Christ, and spirit of Christ, and all the lives of his saints, and their conducts, how they lived, and how they walked? For it is not the talking as they talk, which makes you converts, nor to bring others to talk as you talk, that will make them converts; but as everyone has received Christ, in his new covenant, in their new mind or heart, with their new spirit, they are to walk in him, the new and living way. This the old heart and old spirit, in the old covenant and old nature, cannot endure to hear talk of the new; so then it would be better if they never claimed it; for that makes others, Jews, and heathens, to blaspheme Christ that you profess, seeing you do not possess him whom you do profess; but possess the old spirit, and the old stony heart, that is in the Jews and heathens. And so if you are not in the new spirit, and new heart, and new and living way, in the new covenant, you will only bring people, Jews, or others, from one stony heart to another, and from one old way to another. And if they will not conform to your old way, then your old stony heart will be ready to stone them to death, as the Jews in their old stony heart were to stone Christ and



his followers.

For those who would convert either Jews or Gentiles, must be in the new covenant, not in the old; and they must have the new heart and new spirit, and be in the new and living way themselves, else they cannot bring others unto it. It is true, they may bring into the words of the new covenant, as the Jews, who compassed sea and land to make proselytes, did, and brought them to say the words of the old covenant; but Christ told them, 'they made them two-fold more the children of hell than themselves.'

## Tests of Being a Christian

And therefore, all Christendom, and those who profess christianity, must examine themselves, and see whether they have this new heart and spirit, and that they are in the new and living way, in the new covenant, as the apostles and church, in the apostles' days were in.

For false apostles, Satan's ministers and messengers, and the whore, the false church and Jezebel, deceivers and false prophets, wolves in sheep's clothing, and the dogs, the apostles cautioned to beware of, and such as had the form of godliness, but denied the power; all these may have the words of the new covenant.

Are these likely to convert the Jews, or rather worry the lambs, who manifest an old spirit, and an old heart, and walk in the old ways, below the old covenant and new? These people may beat people into the form [shell of practices] of the words of the new covenant, and so make them two-fold more the children of hell than they were before, like the Jews.

{Fox is saying that to frighten people into their sects, by threatening them with Hell, and then have them in a form of godliness without the perfecting, purifying power, or in a will-worship controlled by the carnal mind instead of the Holy Spirit,

makes the convert twice as fit for hell, as the proselytizing preacher is fit for Hell. No man can come to me unless the Father draws him. John 6:44. And so when the thousands of self-appointed evangelists go out and preach to anyone who will listen, they are scattering, they are hurting the cause of Christ.

And how does God draw someone?

Not with fear. God draws someone with a wonderful, loving spiritual experience.

The evangelists of fear, will serve fear in the next life.

They speak words from their carnal minds, not supplied by the Holy Spirit.

Christ only spoke words as commanded by the Father, never from himself.

Jesus said: "**He who speaks from himself seeks his own glory,**

but he who seeks the glory of the One who sent him, that man is true, and there is no unrighteousness in him." John 7:18.

Any man who speaks of God or Christ without the Spirit's specifically supplied words is **seeking his own glory**, and he is estimating himself to be greater than Christ, for Christ said: The disciple is not above his master, but everyone who is **perfect** [purified, restored to the spiritual image of God, specifically authorized, and perfected] will be like his master. Luke 6:40.

The preachers of Christendom stand condemned for seeking their own glory and then accepting pay for their worthless words; when to even charge for true words of life like Balaam, spoken from the spirit of God, is expressly forbidden by Peter and Jesus. Seeking their own glory, the preachers of Christendom speak from their carnal minds, the nature of death, and preach their vain opinions from the imagination their evil hearts. }

And therefore, that which must convert people to God and Christ, whether Jews or Gentiles, it must be the same life, power, spirit, light, and grace that converted the apostles and primitive christians in their days, which brought them to a new life of righteousness and holiness, yes, and brought them to have their conduct in heaven, as the apostle said; so this conduct is above the old, earthly, sensual wisdom, and devilish and unclean, corrupt and profane cursing and swearing, whoredom, murder, and theft, which is the fruit of the old spirit, and the old stony heart, and image-makers, and swearers, and is above tithe-paying, and the outward temple.

And the apostle said plainly, ‘those who act such things cannot enter into the kingdom of God.’

Therefore, those who are converted into the new covenant of grace, light, and life, over darkness and death, and the power of it, have a new spirit and a new heart, and walk in the new and living way, in the new covenant; and such do show forth the fruits of their conduct in the word, life, and conduct.

And again, the apostles said to the christians in his time, that were getting up into a form of godliness, and a profession of Christ in words, he bid them ‘examine themselves whether they were in the faith.’

So, all that profess themselves christians, should examine themselves now, whether they are in the faith that Christ Jesus was the author and finisher of, that one faith that purifies their hearts, and gives them victory, by which they have access to God, in which faith they please God. For it is not a professing the words of the new covenant, with the old heart and spirit, or serving God with their lips, that makes a true christian; for Christ said, ‘it is not everyone that said, Lord, Lord, shall enter into the kingdom of God: but he that does the will of the Father,’ ... And the apostle said plainly to the church, ‘he that has not the spirit of Christ, is none of his;’ and then they are none of his sheep; for they are not likely to hear his voice without his spirit.



Therefore, all who claim to be christians are to examine themselves, whether they have this spirit of Christ, and if not, they are none of Christ's; and what then is your profession worth, without the possession of this spirit? For you can neither serve nor worship God aright, nor know the scriptures [right] , without the spirit of Christ. And therefore, all your services are good for nothing, that be without the spirit of Christ; for God abhorred such that served him with their lips in the old covenant, (that could make a profession), when their hearts were far from him.

First: Therefore all that profess themselves christians must examine themselves, whether they are in that one faith that the apostles speaks of, which Jesus Christ is the author and finisher of; and if they are not in this faith, but are erred from it, they have no victory nor access to God, neither can they please God. For this was the examination the apostle put the christians upon in his days; and this is the examination that all christians should be put upon now in these days; for that is and was the catholic, universal, divine, precious, and holy faith, which all that profess christianity, are to examine themselves, whether they be in that or not. And the apostle did not put them to examine themselves, whether they profess it or no, but whether they were in it.

{Faith is a journey. It has a beginning and a finish; listening to, and obeying Jesus, is him being the **author** and **finisher** of your faith. When you hear him speak to you, **Jesus authors your faith** by laying the foundation of your faith on rock;

Whoever comes to me, and **listens to my words** and **does [practices, obeys]** them, I will show you what he is like. He is like a man who built a house, and dug deep and laid the foundation securely built on a rock; and when the flood arose, the torrent beat violently upon that house, but could not shake it because it **was founded on a rock**. Luke 6:47-48.

And when you hear Jesus speak his words to you, and you believe it to be him, **the foundation of your faith has been set in rock**, a rock so solid that the gates of Hell cannot prevail against it.

Jesus **finishes your faith** when **you see** him bring your salvation:

**he will appear the second time**, not to bear sin, but **to bring full salvation** to those who are waiting for and expecting him. Heb 9:28

For the grace of God that **brings salvation** .. Tit 2:11  
looking for the mercy of our Lord Jesus Christ to **bring eternal life**. Jude 1:21

**Receiving the end of your faith - the salvation of your souls**. 1 Pet 1:9

Your faith must stand in your experience of the power of God, not in words spoken by men or reading. The power of God is promised to deliver you [separate you] from your sins, which is salvation. You are saved through *faith*, and by *faith* your hearts are *purified*; but obviously in the beginning of faith, you are not purified, neither are you saved. You must contend for the faith, grow in the faith, build up your faith, increase in faith, perfect what is lacking in your faith, fight the good fight of faith, until victory, when your faith is finished by the finisher; faith is a process and a journey of works of repentance and love, the end of which is to see Christ bring your salvation, to bring your eternal life. }

**Second:** They are to examine and prove themselves, ‘whether they have the spirit of Christ, yes or no, all that do profess Christ: for if they do not have

the spirit of Christ (the apostle said in plain words), they are none of Christ's.' So the apostle does not say, examine yourselves, to see if you talk about Christ; rather he said, 'examine and prove yourselves, whether you have the spirit of Christ, yes or no.' For antichrist, and false prophets, and false apostles, and wolves in sheep's clothing, may profess Christ, that are not of Christ's flock, nor his sheep. Therefore, the main thing is, to examine 'whether you have the spirit of Christ;\* and if you have the spirit of Christ, then you are his; and if you do not have the spirit of Christ, then you are none of his;' though you may profess all Christ's and the apostles' words in all the languages, Hebrew, Greek or Latin, your profession with and in your own spirits, is good for nothing, if you have not the spirit of Christ Jesus; 'for such are none of Christ's followers, that are without his spirit, who follow their own spirit, and see nothing, as the prophet said. And all those who are baptized by one spirit into one body, and are made to drink into one spirit, in which spirit they have unity and fellowship:' these all have the spirit of Christ.

\*{If you have the Spirit of Christ, he leads you; he teaches you, he speaks to you, you hear him, you obey. He controls your life. He has shown you how to live righteously, soberly, and godly in this present world. He has removed all or most all of the sin from your heart. You may not yet be in the kingdom, the end of grace, but you are well under his control.}

Third: The apostle tells the christians in his day, 'no man can say Jesus is Lord, but by the Holy Ghost.' Now, let all who call themselves christians examine themselves, whether they have this same Holy Ghost that the apostles had, which proceeded from the Father and the Son, and that have received this from the Father and the Son, which led the holy men of God to give and speak forth the holy scriptures, as they were moved by the Holy Ghost; which Holy Ghost leads into all truth, yes, even the same Holy Ghost that moved all the holy men of God to give forth the scriptures, by which Holy Ghost the holy men of God foresaw the coming of Christ, and



prophesied of him; and by which Holy Ghost the apostle saw Christ was come, and fulfilled the prophets, by which Holy Ghost they called him Lord in truth and righteousness. And now, if no man can call Jesus Lord, but by the Holy Ghost, as the apostle teaches, and positively declares; then all you who call yourselves christians, calling Jesus Lord without this Holy Ghost, as the apostles were in, and many of your teachers, both papists and protestants, say, 'you have not the same Holy Ghost the apostles had;' then it is impossible for you with the unclean Holy Ghost to call him Lord [of your thoughts words and deeds]. And all such callers of him Lord, Lord, with their unclean ghost, and not in the Holy Ghost, will be found workers of iniquity, and not to be able to enter into the kingdom of God; for unto such Christ will say, 'depart, I know you not.'\* And therefore, let all christians examine themselves, whether they have this same Holy Ghost, seeing none can call him Lord [their ruling Lord of thoughts, words, and deeds], but by the Holy Ghost; and none can be led into all truth, but by the Holy Ghost; but are led into all untruth by their unclean ghost, though they may make a profession of the scriptures from Genesis to the Revelation; and that profession with the lips, is not accepted with the Lord, no more than it was among the backsliding Jews, without the Holy Ghost, which leads into all truth, by which they may call Jesus Lord, who fulfils all the types, and shadows, and figures, and the law, and the old covenant.

\*{Do not make the **grave mistake** of thinking that if you can say: "Jesus is Lord," you are saved and you have the Holy Ghost. For we have several direct statements from the Lord telling us that **many who called him Lord would not enter the Kingdom of Heaven**; only those who do the will of the Father will enter the Kingdom of Heaven. Mat 7:21-27, Luke 6:46-50, Mat 25:11-12, Luke 13:24-27. No one can call Jesus Lord (a Lord, ruling their thoughts, words, and deeds), unless they possess the gift of the Holy Spirit whom God has given to those **who obey Him**, Acts 5:32; who is heard and obeyed in faith.

Without Jesus ruling your thought, words, and deeds, He is not your Lord. Still sinning, our lord is the sinful nature of Satan or our fleshly spirit, which must die on the inward cross of self-denial. Only after death on the cross, can Jesus' spirit take possession of your heart to rule you as Lord and Master.

To call God, "God" does not make him your God, whom you serve. To call Jesus, "Lord" does not make him you Lord and Master, whom you serve. You serve whom you obey: you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? Rom 6:16. Truly, truly, I say to you, everyone who commits sin is a slave to sin. John 8:34. You can call him Lord, but if you still sin, your actions deny him as Lord and Master.}

Fourth: The apostle said to the christians in his days, examine and prove your own selves; do you not know your own selves, how that Jesus Christ is in you, unless you are reprobates [tested, rejected, and left in sin]? Now this was the duty then of all that name themselves christians, to examine and prove themselves. And this is the duty of all that call themselves christians now, to examine and prove themselves, whether Jesus Christ is in them [ruling their lives] and if not, they are reprobates, according to the apostles' doctrine.

And now for christians and their teachers to say, 'they have been born again,' and go about to prove the birth of Christ without them by the scriptures,\* and his sufferings, and his resurrection, etc. and to say, 'they will prove this by the scriptures.' This is already proved by those in whom Christ has been revealed; and it was preached by them, and since printed; for the apostle said, 'it has pleased the Father to reveal his Son in me, that I might preach him.' And again he said, 'I live, yet not I, but Christ that lives in me. The apostle saw then, that wolves, false apostles, Satan's messengers, false prophets, and false teachers, might get the form of godliness and talk

about Christ Jesus being their Lord in words, in their days; and since the apostle's days, so many more do the same. Therefore, he would have the true christians then to examine and prove, and know their own selves, 'whether Jesus Christ was in them, or not; for if not, they were disqualified' [reprobates, having been tested, failed the test, and abandoned to sin]. \*\* And so it is requisite for all who call themselves christians now to come to this proof, and examination, and knowledge, whether Jesus Christ is in them [ruling them], or not; and if not they are reprobates;' seeing wolves, false apostles, false prophets, and such as go in Cain's, Cora's and Balaam's way, and Satan's messengers, and reprobates may profess Christ [talking about him being the Lord and their savior, usually quoting the Bible to convince themselves of their false security].

\*The big misunderstood scripture, which people use to fool themselves is: (quoted out of context)

Whoever believes that Jesus is the Christ, is born of God .. John 1:5. "See," they say - "scripture proves I am born again because I believe Jesus is the Christ." But look at the verses immediately after this partial verse taken out of context: 1 Whoever believes that Jesus is the Christ is born of God, and everyone who loves Him who begot [them] also loves him who is begotten of Him. 2 By this we know that we love the children of God, when we love God and obey His commandments. For this is the love of God, that we obey His commandments. And His commandments are not burdensome. 4 For whatever is born of God overcomes the world. And this is the victory that has overcome the world—our faith. 5 Who is he who overcomes the world, but he who believes that Jesus is the Son of God?

So John is saying: if you have been born of God: 1) you love God, 2) you love your fellow believers, 3) you keep God's commandments [are obedient], and 4) you have overcome the



world. John tells us who really believes that Jesus is the Son of God: he who has overcome the world, by fighting the good fight of faith, to victory over sin. He that believes in the Son of God **has the witness in himself** ... He who **has** the Son has life; he who does not have the Son of God **does not have life**,

John 5:10,12. To have the Son, is to possess the Son and Father in your heart, in sufficient measure to be your true Lord in control of your thoughts, words, and deeds. If you have been born again, you know him to be in total control of you; you don't have to search the scriptures to think that you have eternal life.

**\*\*Before Jesus Christ is in you as your Lord, ruling your thoughts, words, and deeds; you are first tested, to see if you are obedient. If you are not obedient, you are disqualified, fail to receive his Spirit, and are abandoned to sin; this is to be reprobated. However, you can keep seeking, demonstrate obedience, and eventually be tested again.**

Therefore, what is theirs' and the reprobates' profession with the lips good for, though they may profess the scriptures from Genesis to the Revelation, and may talk of the apostles' preaching of him, the new covenant? For as long as Christ the Son of God is known not in them, they do not have life [the life in Christ, a newness of life, an **entirely new creature**].

Therefore, this is the examination and proof that all that call themselves christians should come to, 'whether Christ, which they profess in words, is in them, yes or no; and if not, they are reprobates.' And then their profession of the words of the new covenant is no more accepted with the Lord, than the Jews was in the old covenant, that served God with their lips, who were reprobated from the old covenant, as those christians are from the new, who do not know Christ in them. Therefore, let all that profess themselves to be christians examine themselves of all these things before mentioned.

**First:** Whether they are in that one catholic, holy, divine, and precious faith, which Jesus Christ is the author of, and that they have not erred from it? For if they are not, they need not make new faiths.

**Second:** Whether they have the spirit of Christ? And if not, they are none of Christ's.

**Third:** If they have not the Holy Ghost, they cannot call Jesus Lord [a Lord, who controls your thoughts, words, and deeds], seeing the apostle said, 'no man can call Jesus Lord, but by the Holy Ghost;' neither can they call Jesus Lord, **nor be led into all truth, if they have not the Holy Ghost; neither have they the comfort of the Holy Ghost, neither can they pray in the Holy Ghost, as the apostles did.** Therefore, how can all your prayers, worships, and services be accepted, if you do not have this Holy Ghost, and do not have this spirit, seeing without it you cannot call him Lord, and are none of his?

\*The Holy Spirit is only gifted to those who are obedient to him.  
Acts 5:34.

**Fourth:** Examine yourselves, and prove yourselves; and you should know that if Jesus Christ is not in you, you are reprobates [tested and disqualified to receive his spirit]? Do you think that God and Christ will accept the reprobate's religion, worship, and prayers, who does not have his spirit, and this Holy Ghost, and who have erred from the true faith, and in whom Christ is not?

**Fifth:** Examine yourselves, whether you are of the circumcision in spirit, that serve and worship God in his spirit and truth, and are not of the circumcision of the letter, but of the circumcision of the spirit, by which the body of death and the sins of the flesh are put off, that are come upon man and woman by transgression. For Adam and Eve had not this body of death and sin before they transgressed the command of God. For if you are of this

circumcision in the spirit, which all christians should be in, and which the apostles were in, then the body of death and the sins of the flesh will be put off by the circumcision of the spirit; and then there will be no pleading for a body of death and sin to the grave, and a purgatory when they are dead; if they be of this circumcision in the spirit, and worship and serve God in the spirit, as the apostle and the true church in the primitive times did.

**Sixth:** Examine yourselves, all who profess yourselves christians, whether you can discern the Lord's body, and if not, you eat and drink damnation to yourselves. So, let all who call themselves christians examine, from the teacher to the hearer, whether they discern the Lord's body; and those who do discern it, may come to eat his flesh and drink his blood, which he gave for the life of the world, which is not outward bread and wine; neither can any make outward bread and wine his body. Therefore, let all Christendom examine, whether they do discern the Lord's body; for they must discern it before they can eat this heavenly bread, that gives them life, John 6:51,63.

{To discern the Lord's body is to recognize the group of true believers, all who have one mind and one heart, as the body; such a group has one faith, and one Spirit, and are in the unity of the Spirit, which is the bond of peace. As of 10/09 there is not a mature body on the earth. According to the voice of the Lord, from the word within, the last substance of the Quakers' true faith, disappeared in 1880. There are isolated people, sometimes husband and wife, throughout the world, growing in Christ daily. When several break through through the wall ( a breaker, Micah 2:13) there will not be a large body. However, husbands and wives seeking together, make up a body, which Peter addresses: Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous, 1 Pet 3:8.

To eat the heavenly bread it to hear and keep [obey, practice] the



spoken word of God from within heart. The Lord said: It is the Spirit who gives life; the flesh profits nothing. **The words that I speak to you are spirit, and they are life-giving.** John 6:63. }

**Seventh:** Let all that call themselves christians examine themselves, whether they have experienced the baptism of Christ, with fire and the Holy Ghost, who thoroughly purges his floor, and burns up the chaff with unquenchable fire, who baptizes with one spirit into one body, and plunges down the corruptions that are gotten up by transgression. So Christ is the minister of this baptism and circumcision, who plunges down sin and the body of death, chaff and corruption, and thoroughly purges the floor, (the heart of man), and burns up the chaff with unquenchable fire.

So this is the one baptism, into one body, with one spirit, by which all may come to drink into this one spirit, and not into the many. And those who have come to this baptism of Christ, cannot plead for a body of sin and death to the grave, nor for a purgatory to purge them in after they are dead; for the baptism of Christ, which he ministers, is sufficient to purge thoroughly the heart, mind, body, and soul of every man and woman. For many would reign with Christ, but few come to be baptized into his death, and to drink of his cup, which they must do before they can come to reign with him. For the apostle said, 'those who are Christ's, have crucified the flesh, with the affections and lusts thereof.' Gal 5:24

Therefore, let all that profess themselves christians examine, whether they have crucified the flesh, and those affections and lusts thereof, for the apostle tells the christians, 'God forbid that I should glory in anything, save in the cross of Christ, by whom the world is crucified unto me, and I unto the world.'

Then those who have not crucified the flesh, with the affections and lusts thereof, are not Christ's: and therefore, let them consider, whose they are

then, with their flesh, and affections, and lusts, thereof, uncrucified, Gal 5:24, 6:4.

Therefore, let everyone prove himself, and his own work; for if a man thinks himself to be something, when he is nothing, he deceives himself. Just saying you believe the prophets', Christ's, and the apostles' words, and claiming the outer water baptism, counts for nothing unless you possess the same spirit of Christ that the apostles had — if you are Christ's. You must have the same one faith that the apostles were in, if you are to please God, and would have access to him. You must have the same Holy Ghost that the apostles had, if you are to call Jesus Lord [and him truly be in control of you]; and Christ must be in you, if you are not reprobates. If you do serve God, and worship him, it **must** be in the spirit, which puts off the body of death, and the sins of the flesh, which is the circumcision of the spirit in the new covenant.

And therefore do you, who claim to be christians, not know that 'so many as are baptized into Christ Jesus, are baptized into his death?' Rom 6:3. Therefore, examine yourselves; are you baptized into the death of Christ, and buried with Christ by baptism into death? Therefore, examine again, have you been buried with Christ by baptism unto death? This is a further thing than [being dunked in] outward water, that 'like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' Rom 6:4.

And now, can any christians walk in newness of life, until their old man and his life is buried by baptism into death? for must not all Christendom be planted into the likeness of Christ's death, if they are planted into the likeness of his resurrection? Therefore, examine yourselves, where, and how you are planted. For you are not likely to be planted with Christ in his resurrection, unless you are planted into his death. Therefore, examine yourselves, that you may come into the virtue, and life of true christianity. For the apostle said to the true christians, 'knowing this, that our old man is

crucified with Christ,' ... And now all you that profess yourselves christians, come, and search, and examine, is your old man alive, and not crucified? Then how can you serve God and Christ in newness of life? For your old man must be crucified, if the new man is renewed, which is after the image of God, ... And can the old unmortified man be a true christian in his old life, with his profession of the words of the prophets, Christ, and the apostles, from Genesis to the Revelation? No, the apostle tells the christians, 'the old man must be put off and crucified.' So he is not a good christian then; for it is the new man who is the christian, who walks in newness of life, and serves God in his new and living way, in his new covenant, who has the new heart and new spirit.

From him who loves the purity and virtue of all true christianity, and all who receive Christ, and walk in him.

### ***George Fox***

The 28th of the 2d month, 1679

***Site Editor's Commentary:*** In addition to Fox's outstanding proofs of being a Christian cited above, here are several other tests for true belief in Christ:

1) Jesus said: When you bear (produce) much **fruit**, My Father is honored and glorified, and you show **and prove yourselves to be true followers of Mine**. John 15:8. The Spirit is love, joy, peace, patience, kindness, goodness, faith, gentleness [or meekness], and self-control. Against these there is no law. Gal 5:22-23.

2) John tells us who really believes that Jesus is the Son of God: he who has overcome the world, by fighting the good fight of faith, to victory over sin. He



that believes in the Son of God **has the witness in himself,** 1 John 5:10-12. 'and he that has the Son, has the Father.'

3) Do you know that Jesus Christ lives in you, as your **ruling king**, supplying **all** your thoughts, prompting **all** your words immediately before speaking them, and ordering all your deeds to be done?

4) Who follows Me shall not walk in darkness, but have the light of life. John 8:12. Further confirmation of 3 above: you will see by the light of God, always knowing what to do, what to say — following the promptings and leadings of God.

5) **Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires.** Gal 5:24. Having suffered on the cross, they do not live the rest of their earthly life for evil human desires, but rather for the will of God. 1 Pet 4:1-2.



Volume 5, *The Works of George Fox*, Doctrinal Books II, Continued

Text in [Light Blue](#) or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

Text in brackets [] has been added by the site editor.

## **ELECTION AND REPROBATION** *Clearly Discovered, and the ignorance of many concerning Election and Reprobation of persons, Manifested.*

*Something for the information of all concerning election and reprobation; and unto such as hold opinions and teach, that God has ordained a great part of men and women to reprobation, condemnation, and Hell, without any cause or fault at all in the creature less or more; for God has ordained some to a reprobation and condemnation from the foundation of the world, say they: and so hold a reprobation of some persons to all eternity; and for it, bring Jude 1:4, who speaks of such as were ordained of old to condemnation, and said, 'there were certain men crept in unawares, which were of old ordained to this condemnation,' ungodly men, turning the grace of our God into lasciviousness, and denying the Lord God, and our Lord Jesus Christ.'*

*—By G. F.*

Now this scripture of Jude's does prove, that there was a fault and a cause in these men for this condemnation, for they were ungodly men, that turned the grace of God into lasciviousness;\* which grace of God has appeared unto all men, to teach them, and to bring their salvation.

\*[Lasciviousness - reads in other translations: NIV -license for immorality, AMP-lawlessness and wantonness and immorality, and NKJV-lewdness.]

Now, if this grace and favor of God has appeared unto these and all men, to teach them, and bring their salvation; and these ungodly men turned from this grace into a license for immorality, and so denied the Lord Jesus Christ, who bought them, by whom this grace and truth came. To deny the only Lord God, the Creator of all, and who gives life and breath unto all, and would have all men to be saved, and to come to the knowledge of the truth, and desires not the death of a sinner, neither has he pleasure in him that dies, but rather that they would turn, and repent, and live to God, who sent his Son to taste death for every man. [To deny him as their controlling Lord, betrays their teachings to be from their carnal mind, and therefore false].

And those who thus deny God, and his Son, who has bought them with his blood, which was shed for all men; here must needs be a great fault, and a cause therefore God and Christ does judge and condemn these ungodly men in truth and righteousness.

\*[Having crept in among the Christians, they would be claiming to be Christians themselves. Fox points this out further down in the writing. As a Christian, they would of course say they believe in Jesus and God; but by their words and deeds deny him. They would deny the narrow way's possibility of Jesus being in total control of them, while professing the broad-easy way's false doctrine of instant salvation: *Christ having paid for all your sins: past, present, and future; once saved, always saved; consequence-free sin; the licensing of immorality by the permission of grace.* These were fleshly men, uncrucified, without having received the Spirit of God through obedience; thus they would deny him as their *ruling Lord God*, of their words, thoughts, and deeds. And Paul said: What then? shall we



sin, because we are not under the law, but under grace? God forbid. Rom 6:15 ]

For you may see in the old translation, it is not said, Jude 1:4, ‘*ordained* of old to this condemnation;’ but it is said, ‘*written* of old to this condemnation:’ and *writings* were since the creation of the world.

For the apostle said, ‘God saved the people of the Jews, that came out of Egypt; and yet after destroyed them that did not believe, which murmured, complained, and rebelled against God and his law, and grieved his good spirit, which God had given to them to instruct them, and quenched it, and vexed it.’

And these people, that God had so saved, and brought out of Egypt, they were of Jacob's stock, which was of the election, not of the stock of Esau, that was of the reprobation, as you call it; nor of the stock of Cain, for all his stock was drowned in the old world, for grieving God's good spirit, and corrupting the earth, and filling it with violence.

So here was a cause for the Lord God to judge and condemn these ungodly men, both before the flood and after, in the time of the law, to condemn such as grieved his spirit, and rebelled against it, and did not believe in him, after he had saved them [from Egypt].

And so, likewise, in the New Testament, wherein Christ tasted death for every man, and his grace has appeared to all men, to teach them, and bring their salvation; if such deny Christ that has bought them, and the only God the Creator of them, that sent his Son to save them, that they might have life through him; and to enlighten every man that comes into the world, which light was the life in him, the word, by whom all things were made and created; and he said, ‘believe in the light, that you may come to be the children of the light.’

Now, if people will not believe in the light, but hate it, and turn from this grace of God into wantonness and lasciviousness, and deny God and Christ, which have done all this for them, and walk despitefully against the spirit of grace, that would have brought their salvation; is it not just with the Lord to judge such ungodly men, and condemn them in their reprobation? So does not this condemnation stand just upon the ungodly, and unbelievers, and turners of his grace into a license for immorality, and walking despitefully against it, and quenching, and vexing, and rebelling against the spirit of God, both in the old covenant and the new, that deny God, and the Lord Jesus Christ.

So, is not God and Christ just in condemning and judging the world in righteousness, according to his light, truth, grace, and spirit, that is poured out upon all flesh. And the saints said, Rev 19:1-23. 'that God was just in judging the whore,' that whored from it, (as in the Revelation. )

So it is clear, the ordination, as you call it, to condemnation and judgment, is upon man's disobedience and rebellion against God's good spirit, and his unbelief in God and Christ.

[From the Word of the Lord within: "All men are without excuse; if I were silent, they would have an excuse." Every man has his day of visitation from the Holy Spirit, when he hears the Lord's quiet and anonymous reproofs. Those, who do not believe Him, (his words of reproof), remain in condemnation. But if a man heeds His reproofs, the Lord pours his Spirit and words on him, Pro 20:23,33; teaching a man how to live soberly, righteously, and godly in this present world; to then finally judge a man, gathering his wheat, (his works of love, energized and motivated by operational faith), into the barn and burning up the chaff (works of sin) with unquenchable fire —the Holy Spirit's baptism of death to the selfish spirit of Satan in a man.]

For this condemnation comes not upon them that believe, and that obey the spirit of God, either in the times of the law, or of the gospel, nor before the flood. For the angels that did not keep their first state, but left their habitation, that brought the everlasting chain upon them, and condemnation. So both Jews and christians, not keeping their habitations in the old and new covenant, have come under the condemnation. And Adam and Eve, keeping not their habitation, brought condemnation upon themselves and all mankind. Even so by the righteousness of one, (namely, Christ), the free gift of God came upon all men unto justification of life.

Now then, where is your condemnation and reprobation before the world began? (Seeing the first condemnation came upon man after Adam and Eve fell, which was the first fault or cause), so there is no lacking of a fault or a cause in man. For by disobedience, unbelief, and rebellion against God's good spirit and command, and turning his grace into a license for immorality, and by denying the Lord God, that made them; and the Lord Jesus Christ, who died for them, and bought them; does not this condemnation then come upon mankind under the new covenant, as it did upon them written of old, in the old covenant?

And did not Sodom and Gomorrah, by giving themselves over to lasciviousness and fornication, and going after strange flesh, bring the just judgment and condemnation of God upon them, whom God set forth for examples, to suffer the vengeance of eternal fire?

And so those ungodly men, whom the apostle calls 'filthy dreamers,' that did rise up in the gospel-times, which went in Cain's way, and ran greedily after the error of Balaam for rewards; and in the opposing, that it was Cora's way; which were spots in the feasts of the Christian's love; which went under the name of christians, that were the mockers, and walked after their ungodly lusts, yet could speak high-swelling words, having men's persons in admiration because of advantage.



So it seems they would be teachers, though they were like unto the raging waves of the sea, and trees without fruit, and wells without water, and were twice dead, and plucked up by the roots. Now such as these did trouble the church in the apostles' days, and were a great grief unto them then, (and to the true believers), which he calls 'wandering stars, sensual, having not the spirit.'

Now, how should they have the spirit of God to be their guide, when they were erred from it, and were turned to be mockers, walking after their ungodly lusts, and not after the spirit? But it is clear, that these once had the spirit; else, how could they err from it, like Balaam?

And also, it is manifest, they could not be twice dead, except they were once alive; but these were such as flattering people to gain advantage; for they ran greedily after rewards, like Balaam, in the apostles' days, as Balaam did in his days; and like Cora, who opposed the law in the old covenant. So did these Coras and Balaams (called christians), who had troubled both the church and the apostles, opposed the truth in the new covenant, who had been once dead, and were made alive, and then were dead again, [twice dead] so could not grow, written of old to condemnation in the new covenant, as well as in the old.

And then they were not like to have any water in their wells, nor fruit, but as wandering stars, not fixed; and at last came to be like the raging, foaming sea, casting up nothing but mire and dirt. Yet these nominal christians would be sacrificers, like Cain, and yet killers of such as were in Abel's faith in the field, which is the world, where they flattered men to gain advantage. Here was the beginning and ground of flattering men to gain advantage, and here is the antiquity, and beginning, and rise of such as went in Cain's way, Cora's and Balaam's way, among the christians, from Christ, the new and living way. Yet these men were preachers of the gospel, without the guidance of the spirit, being erred from it, and dead men, and wandering stars; no, twice dead, and wells without water, and trees without fruit. They preached

with their high-swelling words of vanity, and flattered men to gain advantage, and yet they were fruitless trees. Was this not fault and cause enough in these men for their condemnation and reprobation? For Cain heard the voice of God, and so did Balaam, and had the spirit of God, and Cora was brought out of Egypt, and saved from Pharaoh, and came through the red sea. For Cain was made alive, who heard the voice of God, and Balaam, and Cora, and then they came to die again. They are correctly called fruitless trees twice dead, and wells without water, and wandering stars, and to have erred from the spirit of God, which would have fixed them.

Then Cain was angry against Abel, the true sacrificer, and slew him. And Balaam, when he erred from the spirit, and would willingly have gotten Balak's reward, to have cursed the children of Israel, but the Lord restrained him; and after, Balaam taught Balak to lay stumbling-blocks before them. And Cora opposed the law of God in the old covenant, though he had been saved, and the Lord brought him out of Egypt.

Now these ungodly men, who went under the name of christians in the apostles' days, which went in Cain's, Cora's and Balaam's way, who have opposed the gospel, and hated the light of Christ, and rebelled against the spirit, and walked despitefully against the spirit of grace, which the apostle said was for condemnation, which he saw creeping up, and arising then in their day. Was not this fault and cause enough in them for their condemnation? Have not these been of the race of those men, that have been teachers since the apostles' days, which he said then were for condemnation? For, have they not gone in Cain's and Cora's way; opposing the light of Christ, with which he enlightens every man that comes into the world, and the gospel that is preached to every creature, and killed the true sacrificers, that have been in Abel's faith. Are not these the men that preach and hold a reprobation of persons, and that God has ordained the greatest part of mankind for hell and damnation? But are they not found in the reprobation themselves, and so under the condemnation written of old, as by their fruits we may try and find them?\*

\*[Translated: Fox is saying that anyone preaching predestination is a false prophet, preaching lies, preaching without words for the Holy Spirit, preaching from their carnal mind, which is enmity with God. Such preachers are still in their flesh or sinful nature and blind guides.]

For do not you admit that you don't have the same power and Holy Ghost the apostles had? Then are you not such as are sensual, not having the spirit, and [therefore clearly] not in the spirit the apostles were in; as you have confessed and do confess? Then are you not the wells without water, trees without fruit, the wandering stars, not fixed, and like the raging waves of the sea, casting up mire and dirt. Have you not caused all people who have followed you, to wander, and to be fruitless trees, and wells without water, like yourselves? Have you not thus brought yourselves under the condemnation, and into the reprobation, which the light and spirit the apostles were in, and who judged such as you then?

*Second:* Also, have you not gone into Cain's way, who once heard the voice of God, and became vagabonds from the faith of Abel, and the voice of God. Do you not now say, there is no hearing the voice of God today; as Cain, and the prophets, and the apostles heard? So have you not grown darker now, than old Cain, who have killed and persecuted so many upon the account of sacrifice, religion, church, and worship, that have been in the faith of Abel, since the apostles' days?

And some of you may plead, that you have suffered for your sacrifice, and have been killed or persecuted for your religion. But that does not demonstrate you to be in the true faith, as long as you kill and persecute others for their faith and religion, when you are in control of government. For it is not according to the true faith of Christ, to make any to suffer death, or to persecute them for their religion, church, or worship, that are contrary to them; for Christ rebuked such as would have men's lives destroyed, that



would not receive him, and said unto them, 'they did not know what spirit they were of;' and 'he came not to destroy men's lives, but to save them.'

And the apostles said, 'their weapons were spiritual, and not carnal; and they wrestled not with flesh and blood.'

And Christ said unto them, 'let the tares and the wheat grow together until the harvest, which was the end of the world, and then he would send his angels to sever the wheat from the tares.'

And so it is clear, those that have taken away men's lives, and kill and persecute upon the account of religion, they have gone in Cain's way, and not in the way of Christ nor the apostles; and so are the men that were written of old for condemnation, who have not kept their habitation in the faith, and spirit, and power of God, that works by love, as the apostles were in; and therefore, here is cause and fault enough in you for this condemnation written of old.

And likewise, such christians that go in Balaam's way, which the apostles saw in those days rising up, who have erred from the spirit that the apostles were in, and yet may make a profession from the words of the New Testament and Old, in their high-swelling words of vanity, and yet run greedily after the error of Balaam for rewards, and seek for hire for their prophesying or preaching, and do admire men's persons, that they may get the most advantage by, and honor them with cap and knee, and give them all other flattering titles; and were not these them that were written of old for judgment and condemnation, that were found in these practices?

For would not Balaam have destroyed the Jews, and cursed them, but that the Lord restrained him? and he showed unto Balak the way how to destroy the Israelites, as by the stumbling-blocks, he laid in their way, afterwards appeared. And have not many of your prophets and teachers, that have gone in the way of Balaam, destroyed many people upon the account of their

rewards, hire, and maintenance, and cast them into prisons until death, for which they have neither law nor command from Christ nor his disciples, and so are worse than your forefathers, Balaam and Simon Magus?

So have not many of them been worse than Balaam in such practices, who have gone in the way of Balaam for their rewards, wages and hire, and not in the way of Christ Jesus, who said, 'freely you have received, freely give?'

Neither have they gone in the way of the apostles, 'who did not covet any man's silver, gold nor apparel, but labored with their hands for their own necessities, that they might be examples to all that followed them,' as in Acts 20:33-34, 2 Thes 3:8-10.

So, I say, have not all you covetous hirelings, who are so greedy after your gifts and rewards, and admire men's persons where you can get the most advantage; and go in Balaam's way, and are erred from the spirit of Christ, which the apostles were in, (I say), are not you the men in the reprobation from Christ and the apostles, and written of old for condemnation? have not your fruits declared it? who are found fruitless trees, and the wells without water, and like the raging waves of the sea, casting up mire and dirt against the righteous; and are the wandering stars, who are wandered from that spirit and power the apostles were in; and is here not cause and fault enough in you for your condemnation, as it is written of old?

And how should you be settled, or have any fruit on your trees, or water in your wells, but be sensual, and so be in the reprobation, and under the condemnation, not having the spirit of Christ and the apostles were in.

And also, have you not gone in the way of Cora, who opposed the law? But these who were called christians, who went in Cora's way, opposed the gospel, yes, opposed the spirit of Christ that was in the apostles. But do not you dispute that 'Christ died for all men,' who tasted death for every man? And do not you dispute, 'that the grace of God, which has appeared unto all

men, is sufficient to teach them, and to bring their salvation?' And likewise, do not you dispute the light of Christ, which is the life in the word, by which all things were made and created, by which Christ lights every man that comes into the world; and said, 'believe in the light, that you may become the children of the light?'

Now do not all such oppose this light, and this grace of Christ, which enlightens all men, and has appeared unto all men; and Christ who tasted death for every man; and the gospel, preached to and in every creature that is under heaven? As Cora opposed Moses and the law of God in the old covenant, so have you, (like Cora), opposed Christ's light and grace, and spirit poured upon all men, in the new covenant.

And then are you not in the reprobation from the doctrine of Christ and the apostles, in the new covenant, and so written of old for condemnation, though you may swell as high as Cora in your words of vanity, and be clouds without water, carried about with the wind, and what you know, you know but naturally, as brute beasts; and how should it be otherwise, when you are erred from the spirit that the apostles were in?

And so, let the teachers in Christendom measure themselves and their fruits, whether they have not gone in Cain's Cora's, and Balaam's way, in their killing about religion and worship, and for hire, gifts, and rewards for their prophesying and preaching, and opposing the doctrine of Christ, who said, 'freely you have received, freely give;' and are preaching up reprobation, and condemnation of persons; but let them see, if it is not their own conditions, being found in the steps and spirit of them which the apostles said, were written of old to condemnation, who have not kept to that power and spirit the apostles and primitive christians were in; so that which they have judged upon others, let them see if they have not fallen under the same judgment themselves, and cause and fault enough in them for it. For you may see all along the marks, and steps, and fruits of them, which were ordained, as you call it, to reprobation, was of such as were written of old for condemnation,



which is come upon mankind for disobeying the Lord, and not believing in him; yes, and that from the beginning, and also in the law and gospel, and grieving and vexing of his good spirit, and rebelling against it, and hating the light of Christ, and erring from the faith, and walking despitefully against the spirit of grace, and disobeying the gospel of Christ, and denying the Lord their Creator, and the Lord Jesus Christ, that has bought them. Has not this been the cause and fault of reprobation, judgment, and condemnation, that has come upon man and woman, both in the time of the law and gospel, and since the fall?

## *Now concerning false Doctrines*

*‘That God has ordained the greatest part of men and women for reprobation, and condemnation, and for hell.’*

You that have preached this, are in the reprobation yourselves, and not in the election, as has been proved before; who are found in Cain's, Cora's, and Balaam's way, written of old to condemnation.

For if God has ordained the greatest part of mankind for hell, according to your false doctrine, then how did God send his Son: ‘who so loved the world, that he gave his only begotten Son into the world, that whosoever believes on him, should not perish, but have everlasting life?’ And Christ lights every man that comes into the world, with his light, which is the life in himself, the word; and said, ‘believe in the light;’ and said, ‘he that believes, is saved; and shall not come into condemnation; and he that believes not, is condemned already.’

So it is clear, for lack of men's believing in the light, the light is their condemnation; so they are all enlightened, that they might all believe and be saved through Christ Jesus, and then where is ordination for condemnation? For is it not for not believing in the light (which is the life in Christ, as Christ commands), that they are condemned? And Christ sends

his disciples, and gives them power, and his Holy Ghost, into all nations, to preach the gospel to every creature under heaven.

Now is not this glad tidings and joyful news of salvation to every creature under heaven, this gospel of salvation? Then where are those creatures or persons that are foreordained for condemnation, as you talk of? For is it not because they would not receive and believe the everlasting gospel of salvation, the good news and glad tidings to every creature under heaven, that they perish? They did not go and say, as you that are in the error, have said and talked, and so go and tell the nations, that God had foreordained the greatest part of them for hell and condemnation; that is not the gospel of salvation the apostles preached to every creature; who said, 'those who believe, are saved; and those who do not, are condemned already.' So it is clear, that it is unbelief that brings condemnation.

But the message of Christ and the gospel, that they have to preach, was glad tidings and good news of salvation come to every creature under heaven, by Christ Jesus, whose blood was shed, and he tasted death for every man, that was dead in old Adam; so he tasted death for them all, and enlightens them all, and his gospel is preached to them all, of light, life, and salvation; and it is their condemnation that do not receive it, and believe in it.

[From the Word of the Lord within: "All men are without excuse; if I were silent, they would have an excuse."

And also the grace of God, which brings salvation, [mark, brings salvation,] this grace and favor of God has appeared unto all men. Now if God had foreordained such a number of persons (as you say and preach), for reprobation and condemnation, how does this grace and favor then appear to all men. And how can it then be said, 'Christ tasted death for every man?' For by the offence of Adam and Eve, did not sin and condemnation enter into the world, and judgment come upon all men, for that all had sinned? So by the righteousness of Christ the free gift came upon all men to justification

of life; and then, where is foreordination of persons to condemnation, seeing all were in condemnation? For by the righteousness of Christ the free gift came upon all men to justification of life. And so, is not the condemnation and the judgment come, for not receiving Christ, and believing in him? and did not the first condemnation come upon Adam and Eve for not believing, and disobeying God?

For if the grace and favor of God to all mankind has appeared unto them, which will bring their salvation; this does not show that 'God has foreordained men to reprobation,' but 'would have all to be saved, and to come to the knowledge of the truth.' And then where comes in men's reprobation and condemnation, but by turning from this grace of God into lasciviousness, and walking despitefully against it?

So it is clear God's love is to all mankind, in his grace, and in his Son, and in his gospel, and in the light of Christ, which is the life in him, the word; and in the death of his Son, who tasted death for every man — and so, that their reprobation and destruction is of themselves, who hear not the voice of God and Christ, but grieve his spirit, and hate his light, and walk despitefully against the spirit of grace, and deny God the Creator, and the Lord Jesus Christ, by whom all things were created, who tasted death for every man. Such as do not believe in him, but deny him, are in the reprobation, and worthy of condemnation, and there is cause and fault enough in them for it.

So if you say, 'that Cain was reprobated.' I say, his stock was drowned in the old world, and therefore tell us not of Cain.

And if you do say, that Esau and Ishmael's stock, and the Egyptians were reprobated. Then tell not us of these stocks, for we are not of Esau's, nor Ishmael's, nor of the Egyptians' stocks, the sons of Ham; for are not we of Japhet's stock, if you will derive the genealogies of people? And was it not promised that Japhet should dwell in the tents of Shem, if Shem was of the elect? and therefore, tell not us of your doctrine of election and reprobation



of persons, and of certain stocks of people.

But come, look back again, and turn over a gospel-leaf, does not Christ tell his disciples 'go into all nations and preach the gospel of good news and glad tidings of salvation to every creature under heaven?' And do you think that they passed by the nations of Esau, and of Ishmael, and of the Egyptians, and Babylon, and said, and preached unto them, that God had foreordained them to reprobation, condemnation, and hell? Were not all these creatures and men? And has not Christ tasted death for every man, and so for these as well as others? And his gospel was preached to every creature under heaven, of comfort and salvation, and so to these as well as others.

And he who enlightens every man that comes into the world, enlightens these as well as others; and his grace which has appeared unto all men, has appeared unto all these as well as others; and if they did not believe in it and receive it, it was to be a witness against them, and they were worthy of the judgment and condemnation; else how will God judge the world in righteousness, according to the gospel, the power of God, unless the gospel is not preached to, or in every creature under heaven; and that Christ has not tasted death for every man, which were dead in old Adam, that they might believe and be turned unto God? But the light of the gospel, which enlightens every man that comes into the world, and the grace of God in the gospel, which brings salvation, has appeared unto all; and God has poured out of his spirit upon all flesh in his new covenant, so that all flesh might see the salvation of God.

Now, if they deny this grace, this light, this gospel, and Christ who tasted death for them; and those who say, 'that Christ has not shed his blood, and tasted death for every man; and does not enlighten every man that comes into the world, with the true light, which is the life in him, that people might believe in him:' and say, 'that the grace of God that brings salvation has not appeared unto all men;' and that 'it is not sufficient to teach and to bring their salvation:' and say, 'that God does not pour out his spirit upon all flesh

in the day of his new covenant:’ and say, ‘that the apostles were not to preach the gospel unto, or in every creature under heaven, but unto some only, and the other were foreordained unto reprobation, written of old to condemnation;’ such are in the reprobation themselves, and under the condemnation, and are the sect-makers.

And now, if you say, (that preach up, that the greatest part of mankind are foreordained for condemnation), that the word came unto Jacob, and the statutes unto Israel; which is true, and the like was not to other nations. Must you then infer from this ‘that the gospel in the new covenant must *not* be preached to all nations?’ For we know that the word came to Jacob, and the statutes to Israel, and that the children of Israel received the statutes and the law, and the old covenant; and Jacob was called so, as he was a supplanter of profane Esau, and was called Israel, as a prince with God, and a prevailer with men.

So the nation of these children of Israel, the Jews, they had the types, figures, and shadows, given unto them in the old covenant. And the law served until Christ Jesus, who came in the new, and did abolish them in the old. So that all nations need not hold the figures and shadows, but only that particular nation of the Jews, which were figures and shadows of the substance, Christ, that came of the seed of Abraham, which was to be preached to all nations, so that all nations might be partakers of the substance, which that one nation had the figures and types of, and held up by the law in the old covenant; but Christ the substance in the new covenant, is promised both to Jews and Gentiles.

So that if any who are called christians, will make themselves a peculiar sect from these words to Jacob, and hold that all are foreordained to condemnation but themselves, because the word came to Jacob, and the statutes to Israel, which the like was not to other nations; and base their conceit of their election only upon these words; these show their great blindness and ignorance; because the Jewish nation in the old covenant

(and not other nations), held the figures and types of Christ the substance, the new covenant, which is to all nations his gospel, his light, and his grace, yes, his death, which he has tasted for every man.

Now Jacob clears this thing himself, saying, ‘the scepter shall not depart from Judah, nor the law-giver from between his feet, until Shiloh comes and unto him shall the gathering of the people be.’

So that now people must be gathered by the light, grace, truth, spirit, and gospel of Christ Jesus, unto Christ Jesus, the Shiloh, the peaceable Saviour. For does not the Lord say to Abraham, ‘in your seed shall all nations be blessed?’ [mark, all nations be blessed.] And did not the Lord say the same to Isaac, ‘that in his seed should all nations be blessed?’ and did not the Lord say also unto Jacob, ‘in your seed shall all the families of the earth be blessed.’ *Gen. 28?*

Now how can all nations and all the families of the earth be blessed in the seed of Abraham, Isaac, and Jacob; if God has foreordained, without any fault or cause, such a number of persons to reprobation and condemnation, as you say and preach?

But are not you that teach this doctrine under the condemnation and reprobation from the word and promise of God, and doctrine of the old and new covenant, who said, ‘that all nations, and all the families upon the earth should be blessed, [mark,] blessed in the seed of Abraham and Isaac, which seed is Christ? and how are they blessed, if foreordained to condemnation or reprobation, according to your dark doctrine?

But does not men's reprobation and condemnation come from not believing in the light Christ, and not obeying the gospel, and receiving this blessing from Christ, who has tasted death for them, and shed his blood for every man, and so from him comes the justification to life?



And condemnation is come upon all men in old Adam for their disobedience and unbelief; so Christ enlightening all men, that come into the world, by the light which is the life in himself, the word, by which all things were made, that was before Adam was; so that all might believe in the light, and receive it, and receive this grace and gospel, that is preached unto all; and not grieve this spirit, that is poured upon all flesh; but with this spirit mortify the flesh, with its affections and lusts, that lead them from God; and believing in his light, and walking in his grace and spirit, and in his gospel, and so believing in Christ and God, which sent him, 'which is eternal life to know God and Jesus Christ, and receive the blessings that come by him;' but not believing in this, but hating the light, which they should believe in, and quenching the spirit, that is poured upon all flesh; and walking despitefully against the spirit of grace, that has appeared unto all men; and denying the Lord Jesus Christ, that bought them, and that he tasted death for every man, and the gospel preached to every creature; there comes their condemnation and reprobation; and is not there cause and fault enough in themselves, for denying God and Christ Jesus, in whom all nations are blessed; who destroys the devil and his works, (that have brought the curse, death, and darkness upon all nations), and who brings both light and life, blessings and salvation, and justification of life upon all men.

But if men do not believe in the light, then is their condemnation; and God will judge the world in righteousness, by Christ Jesus, who has enlightened them all, and tasted death for them all, and has sent his apostles to teach and preach this good news (the gospel of salvation), to every creature under heaven; for God would have all to be saved, and come to the knowledge of the truth. So God has not ordained nor willed their destruction, neither desires he their death; but their destruction is of themselves, when they go out of his will, from his grace, spirit, light, truth, and gospel, the power of God, and follow their own wills, so their destruction is of themselves, and their condemnation is just; and God will judge the world in righteousness by Christ Jesus the heavenly and spiritual man, according to his spirit that he has poured upon all flesh, and according to the light that he has enlightened

every man that comes into the world withal, which is the life in Christ; and according to the grace of God, that brings salvation, and has appeared unto all men; which those who do go from the light, and hate it, and from the grace, and walk despitefully against the spirit of grace, and disobey the gospel preached to every creature, and rebel against the spirit, and follow their own wills and spirits, such go from the will of God, and do their own; and such go into reprobation, and are under condemnation, and so will not, and do not, receive the blessings in Christ Jesus, but the judgment and condemnation of Christ, who will judge the world in righteousness; and there is fault and cause enough in themselves for it.

And again, you bring another scripture for your proof, as you think, wherein it is said as follows; ‘for this purpose have I raised up Pharaoh, that I might make my power known in thee, that my name might be declared throughout all the earth.’

But this is nothing to prove that the Egyptian nation is reprobated. For is not God's power known in his bringing his Jews in spirit out of spiritual Egypt, Sodom, and Babylon? For God raised up outward Pharaoh, and hardened him against the outward Jews, who would not let them go to worship God in the wilderness, until the first birth of Egypt was slain.

And must not the first birth in spiritual Egypt and Babylon be slain before the Jew in spirit comes out of spiritual Egypt and Babylon, to worship God in the spirit and in the truth; and there you may read the reprobation in yourselves, and not find fault with Pharaoh without you.

For does not the apostle say, ‘that Christ was crucified in spiritual Sodom, and Egypt?’ Was not Christ crucified without the gates of outward Jerusalem by the Jews, which were of Jacob's stock, the election, as you call it, and were the greatest professors upon the earth? Is not outward Jerusalem here, and those that crucified Christ, called Sodom and Egypt, and so in the reprobation and condemnation for not believing? Are not both

Jews and Gentiles committed to disobedience and in unbelief, that he might have mercy upon all? That is, upon the Jews and Gentiles, [mark, upon all,] and where then is your predestination or foreordination to condemnation? Seeing that all are committed to disobedience, that God might have mercy upon all; then does not the condemnation come upon them that despise this mercy, and believe not in Christ Jesus?

For the Jews were not grafted in because of unbelief; but the Gentiles, and the Jews too, that did believe, were grafted into Christ by their belief in the light, which is the life in Christ. Rom 11:19-20

And is not the election according to grace? So if it is by the grace of God, which brings salvation, that has appeared to all men, then the election is no more of works of the law, in the old covenant, but of grace, that comes by Jesus, in the new covenant, in whom the election is.

And now, those who walk despitefully against the spirit of grace, and turn it into lasciviousness, they walk despitefully against that which should call them into Christ, by whom the grace comes. So is not that then their condemnation, and not their election or predestination?

For the apostle said, 'it is not he that wills, nor he that runs about, but God that shows mercy; and he has concluded them all in unbelief, that he might have mercy upon all.' So then, all that will leave their willing and running, and look at the mercies of God, and believe, Rom 9:16, Rom 11:31, and believe in the grace, they receive their election.

For the grace of God, which brings salvation, has appeared unto all men. Therefore, all men are to mind this grace of God, to call them, and to teach them, and to bring their salvation; and by it they may know the election of grace in the new covenant of light and life.

But if they walk despitefully against the spirit of grace, that is poured upon



all flesh, they go into reprobation and condemnation, from the election; and then God is just in judging them, according to his mercy upon all, and his grace that has appeared unto all, that would teach all, and bring their salvation. So the election is of grace in the new covenant. And those who receive the grace, and walk not despitefully against the spirit of grace, receive the election.

And again, you bring for your proof of your part of election and reprobation, this scripture: 'Jacob have I loved, and Esau have I hated; and the elder shall serve the younger.'

Now if the election stood only in Jacob, was not Paul of Jacob's stock, and the Jews of Jacob's stock, who were are committed to disobedience; as well as the Gentiles, that God might have mercy upon all?

But was not Esau a worker, by which works he thought to have gotten the blessing? Were not the Jews workers? Did they not think to have gotten the blessing by it in the new covenant? But does not the apostle tell the Jews, 'that the purpose of God according to the election stands not in works, but by grace, which has appeared unto all men?' see Rom 9:11-12, Rom 11:5-6.

But, as I said before, was not the gospel preached to the nation of Esau, and Ishmael, and Egypt? and did not Ishmael and Esau come into the covenant of circumcision? and must not they come into the new covenant of circumcision in the spirit, the substance of that type? Yes truly, if they believe.

And was not God's mercy upon the house of Ishmael and Esau, as well as upon the Jews? else how could his mercy be upon all?

Now the apostle tells the Romans of Esau and Jacob, and the elder serving the younger then among the Romans; and were the Romans of Jacob's stock, or Esau's stock?

But does not the apostle say, 'we Jews of Jacob's stock, by nature were children of wrath as well as others?' And were not all Jews and Gentiles committed to disobedience and unbelief, and so were vessels that held the wrath as well as others? So then were they not all children of wrath by nature, and in the reprobation, and under condemnation, and dead in Adam, that God might have mercy upon all, in Christ Jesus, who tasted death for all, and brings justification of life upon all?

Are not you finding fault with Ishmael, and Esau, and Cain? Were not Cain, Ishmael, and Esau your elder brothers? And was not Esau a man of the field, a hunter? Are not the nature of these the first birth in you all, of reprobation to condemnation? Why are you finding fault with Cain, Ishmael, and Esau, without you? Are not these the elder nature in you, of killing of Abel, and mocking of Isaac, and would slay Jacob? So must not this first birth of reprobation, be slain with the sword of the spirit?

For does not Christ say, 'you must be born again, before you can see or enter the kingdom of God?'

So see if Cain is a vagabond in you; so the apostle tells the church of a Cain in John's first epistle, the third chapter; and told the Hebrews of Esau, and bid them, 'take heed, for fear that there were any fornicator or profane person among them like Esau, who for a mess of pottage sold his birthright.' Heb 12:16

And the apostle bids the Galatians, 'cast forth the bondwoman and her son; for he should not be the heir with the son of the freewoman.' Gal 4:30

Now it is known that Cain, and Esau, and the bondwoman, and her son Ishmael, were dead long ago, before the apostle spoke forth this.

But were the Galatians of Ishmael's stock? Or were the Hebrews of Esau's stock? Or were they not of the nature of Ishmael, and Cain, and Esau, both

among the Jews, Galatians, and Romans, which nature of reprobation must be cast out, so that the election might stand in the seed of grace, and not in works of the law, in the old covenant, nor Esau's.

And so in this, God's mercy, and grace, and gospel was showed, and preached, and appeared unto all, even the nation of Ishmael, Esau, and the Egyptian nation also, as well as to the Jews, or others.

For does not the Lord call Egypt his people? and said, 'blessed be Egypt, my people, Assyria,' etc. Isa 9:25.

And were not many of the Egyptians turned to christianity before the Turk got up?

But if you say Esau is hated, and Cain was a vagabond, and Ishmael was cast out with his mother, and so are in the reprobation; do not you love the nature of that first birth of Cain that murderer in you that envies his brother? And that scoffing nature of Ishmael, that scoffed at the good seed Isaac? And the profane nature of Esau, that would destroy Jacob the second birth? Do not you love this more than the second birth, the seed of the promise? Is not that nature yet which is hated of God in you, as the wild, profane, murdering, and scoffing birth without was, which must be cast out of yourselves, before you know the election in Christ Jesus, and the reprobation in the first birth? 'For he that is in Christ, is a new creature;' so the old creature is not in Christ; and so the new creature in Christ Jesus crucifies the affections, and lusts, and nature of Ishmael, Esau, Cain, Sodom, Egypt, and Babylon, that is spiritual, and dashes that whore's brat against the living stone; that whore's brat, that has whored from the image and spirit of God, that has brought it forth; but does not dash the outward births nor outward creatures of the children of Ishmael, Esau, Sodom, or Egypt, as persons; but the Egyptian spirit, and the scoffing nature of Ishmael, and the murdering spirit of Cain, that is got into persons, yes, even into Jews and christians (so called), who talk against the persons of Cain, Ishmael, Esau,



Egypt, Sodom, and Babylon, as being reprobated without them, when as the spirit and nature of reprobation of all these lives within themselves, which is the elder, the first birth, and he must not rule, this reprobation, nor be heir of the seed of the promise; but the election obtains it, which lies in the grace and mercy of God in Christ Jesus.

For God has made all nations of men of one flesh, blood and mould, and would have them all to repent, and live to Christ; for they all died in Adam, and their minds are reprobated from God; but the election is in Christ, his grace: and so it lies in the two seeds, and not in persons, as the apostle plainly sets forth and discovers, who speaks of the nature of Cain, Ishmael, and Esau to be in the Jews and Gentiles long after they were dead, which must be cast out.

And Christ told Nicodemus, a ruler among the Jews (and was not he of Jacob's stock, of the election; and not of Esau's, of the reprobation, as you call them?) 'that a man must be born again, before he can either see or enter into the kingdom of God.'

So the children of Jacob, the election, must be born again, before they can enter the kingdom of God. So must the children of Esau, and Israel, and Babylon, and Egypt, and christians too, before they can either see or enter into the kingdom of God.

And did not the prophet tell the Jews, they were as Sodom and Gomorrah? And Christ was crucified in Sodom and Egypt. So the Jews were turned into the nature of Sodom and Egypt, though not into the persons, and so were become like reprobate silver and dross, when they went from God's spirit and his law; so are christians, which are gone from the law of life, which is in Christ Jesus, in the new covenant, and the grace, light, and truth, that comes by Jesus, and the spirit, that is poured upon all flesh; they are all as reprobate silver, and make a great noise about reprobation, when they themselves are found in the nature of it.

Therefore, everyone would do better to be still, and look upon the mercy of God in Christ Jesus unto all, and receive the light that enlightens every man that comes into the world; and for all to receive the grace of God, which has appeared unto them all, which will teach them and bring their salvation, that they might know the election of grace, and the reprobation out of the grace.

For the apostle said, speaking of Moses, 'I will have mercy on whom I will have mercy; and I will have compassion, on whom I will have compassion.'

Now this saying of Moses, in Exodus 33:19, the apostle brings upon the occasion of the Jews making a calf, and their saying, 'these were the gods that brought them out of Egypt:' and were not they then gone into the reprobation from God, for not believing in God? and yet they were children of Jacob, (the election), for which many of them were destroyed; read Exodus 32.

And was not this after God had saved them, and brought them out of Egypt? Was not this through their unbelief of God, which had saved them, that thus brought their condemnation and destruction?

And so, is it not through unbelief in the grace and the light of Christ, that is the cause now of people's condemnation and reprobation, and not of their election in the grace?

And so, let all that profess christianity, teacher and hearer, examine themselves, whether they are in that faith which Christ is the author and finisher of, that purifies their hearts, and gives victory over the world, and the devil, and their sins, that separates them from God their Creator; by which faith they have again access to God, and in which faith they please God, which is the faith of God's elect.

And see if they are not reprobated from this one, precious, holy, divine,

purifying, justifying faith, which the saints do and did in the primitive times contend for, which Christ was and is the author and finisher of, and has the glory of, and no man else whatsoever; in which faith all the saints have unity, which gives them victory and access to God, and in which they all please God.

And again, let all Christendom examine and prove themselves, both hearers and preachers, whether Christ is in them, yes or no? And if Christ is not in them, for all their preaching of Christ in words, and the others hearing of Christ in words, yet the apostle tells them, they are reprobates.

So let none put the reprobation so far off them, as Cain, or Cora, or Sodom, or Egypt, or Ishmael, or Esau, or Babylon, and say they are reprobates; but see if the nature of these has been cast out of themselves, and see if they are in the elect seed Christ Jesus, who bruises down the serpent's head, the head of reprobation; so that they may see the reprobation stands in the evil seed since the world began; and the election stands in the good seed Christ Jesus, which was before the world began; and the promise is unto the seed, which is one, and not many. And so feel that one seed in you, Christ Jesus, the heir of the promise, and then you will not be reprobates, that all may praise God through Jesus Christ.

And Jacob is called a supplanter, and Esau, a worker; is he not? And do you think he [Esau] worked hard, and willed hard, and ran hard, when he went hunting, and so lost the blessing? But Jacob tarried at home with his mother; without any willing, or running, or working, he got the blessing. So the election is not of him who runs or wills, but of grace; and then must not everyone tarry at home with the grace in their hearts and mouths, with their mother Jerusalem from above, if they are to obtain the election of grace; 'for by grace they are called and saved.' And so here the elder, the first birth, came to serve the younger in the grace, in the election, and profane Esau comes under; yet as a man, Esau had a blessing from his father. He that has an ear, let him hear. And Israel and Esau were both circumcised in the old



covenant, a type of the new.

But if you despise your birthright for your earthly and outward bread and pottage, and this world's wages and wealth, and choose that, and go from the grace, you will be profane, and be baptized into profane Esau's nature, and bear the badge of Edom [Esau's nation], and not Christ's in whom is the election.

For all that walk despitefully against the spirit of grace, go into Esau's and Ishmael's nature, and will despise that birthright of election; they cannot say but they had grace, and had a birthright as well as Esau. For the grace of God, which brings salvation, has appeared unto all men; so his mercy is upon all, and his Son has tasted death for every man.

And so, no man can say but he had a birthright, through this grace; but if they turn it into lasciviousness, and walk despitefully against the spirit of grace, they go into condemnation, like Esau, who despised his birthright, manifesting he had one.

For Ishmael and Esau had the covenant of circumcision, in the flesh, as is said before, a type [or precursor] of the new covenant and circumcision in the spirit. And the gospel was preached to them, being preached to every creature under heaven.

And Cain had his day of visitation; for the Lord told him, 'if he did well, he should be accepted; and if not, sin lay at his door.' So there was a promise of God to Cain, if he had believed it and received it; so his destruction was of himself. And so was the old world's, for grieving God's good spirit, and not receiving righteous Noah's preaching, who was a preacher of righteousness; and therefore, their destruction and condemnation came upon themselves, for going from the spirit of God in themselves, and not regarding this righteous preacher Noah.

And all the Jews going from God's good spirit, which he had given to instruct them in the old covenant, and rebelling against it, and transgressing his law, and his old covenant, and going from God, and not regarding him nor his prophets, that were preachers of righteousness. So all their destruction and condemnation came upon themselves; God did not desire the death of any of those ungodly sinners, but rather that they had repented, and returned, and lived; for he has no pleasure in the death of them that die; but he has pleasure in them that walk and live in his spirit, and hear his voice, and believe, and obey him, and do as he commands, and serve him in the new and living way, and worship him in the spirit and truth, which the devil and death is out of.

So now God has poured out of his spirit upon all flesh, in his new covenant, yes, his daughters, hand-maids, and servants, and has enlightened them all by the life in Christ the word, by which all things were made; and his grace has appeared unto all men, that will bring their salvation; yes, and his gospel is preached to, and in, every creature under heaven.

Now all men and women, that do grieve, vex, and quench this spirit, and will not be led by it, and hate the light, which is the life in Christ, and will not believe in it, and walk despitefully against the spirit of grace, and turn it into wantonness; all such, their destruction and condemnation is of themselves, who walk despitefully against that which should bring their salvation, and hate that which they should believe in, and be saved by, and vex and quench the spirit, which they should walk in, and be led by.

So God is just in condemning and judging according to his light and gospel, which is preached unto every creature; and they not receiving the comfortable glad tidings of the gospel of salvation, the pure God and the spotless Lamb's judgment is just upon them, who judges in righteousness and equity, according to his gospel, the power of God preached to them, and in every creature. And according to his grace, which has appeared unto all men, to teach them, and bring their salvation; and according to his spirit,

that he has poured out upon all flesh; and those who walk contrary to these gifts, and will not receive them, but despise them which come from God and Christ, God and Christ will judge them in righteousness, and their destruction and condemnation is of themselves; for 'God desires not the death of a sinner, but that he might repent, return, and live:' neither (as I said before), has he pleasure in him that dies, but would have all to come to the knowledge of the truth and be saved. God's pleasure is in them that live in the covenant of light, life, and grace, over death and darkness, and so serve God in the new and living way, and worship God in the spirit and in the truth, which the devil, the power of death, is out of: here in this new and living way, God has pleasure in his people that live and walk in it; glory be to his name forever.

And Isaac said unto Esau, 'by the sword you shall live, and shall serve your brother, (namely, Jacob, the younger), and it shall come to pass, when you shall have the dominion, that you shall break Jacob's yoke from off your neck. So Esau hated Jacob; and Esau said, he would slay Jacob; but his words were told to Rebecca,' ...

And now consider, Esau, this first birth, he lives by his carnal weapons, his sword, this rough man of the field, and worldly man, and profane person's nature in you all, yes, Jews, Gentiles, and christians, though you may find fault with profane Esau without you. But Jacob, the second birth, will tell you, that Esau the first birth's nature is within you, that will kill him; though it is not the person of Esau, Ishmael, and Cain; but there is the spirit and nature of murdering Cain, that is within you, that is wroth at Abel, and will murder him, namely, the second birth, whose sacrifice God accepts, and not the first birth, Cain's.

And also, that there is the spirit and nature of Ishmael within you, though not the person, that will scoff at the seed of the promise.

And also, that there is the spirit and nature of profane Esau within you,



though not his person, that is a worker, self-willed, runner, and hunter, that will say in his heart, he will kill Jacob, the second birth; that is, the rough nature, the rough man Esau, in the field, a worldly, that has his carnal weapon, and he lives by his sword.

And so the spirit and nature of Cain, Esau, and Ishmael within you, will find fault with the persons of Esau, Cain, and Ishmael without you, yes, and Cora, Pharaoh, and Babylon; and say, they are persons ordained for reprobation and condemnation; when it is the same spirit and nature in themselves that speak it, which is written of old for reprobation and condemnation, both in Jews and christians, and in all in the first birth; 'for until they be born again, they can neither see the kingdom of God, nor enter into it,' as Christ said.

And this was a wonder to old Nicodemus, that ruler and professor, that was of Jacob's stock according to the flesh.

But Isaac's prophecy to Esau, how that 'the time should come, that Esau should break Jacob's yoke from off his neck;' the yoke of Jacob the second birth, the yoke of God's beloved Jacob, in whom the election stood, and in whose seed all the families of the earth were blessed.

So it seems that the yoke of this seed, which all the families of the earth are blessed in, in which seed stands the election, which seed is the beloved of God, the second birth, was a yoke a-top of the profane, rough, first birth Esau, the hunter, the self-willed, the runner, the worker, the man of the field, of the world, who lived by his carnal weapon, his sword; it was a yoke upon the neck of this first, profane, rough birth, that despised his birthright for his mess of pottage, and bread of fainting Esau, who had been willing, and running, and was weary in the world, the field, which is the path of the first birth; and so his mind was not upon the Lord, who renews strength, nor the grace; but despised his birthright, (manifesting he had one), as this profane birth does in all.

And was not this a sad thing, when smooth, plain Jacob, the second birth's yoke, (in whose seed all nations are blessed), is broken off, the profane, rough Esau, the first birth's neck? Then profane, rough Esau has his liberty, and will serve no longer the second birth, the election, and will plead for his profane liberty, with his carnal sword, and his willing, and hunting, and running in his rough nature, the first birth, the man of the field, the world; yet would he be heir, and have the election and blessings; but it is only in talk, and not in possession.

And so did not this first birth, or nature of rough Esau, get up in the Jews, when they turned against this seed in Moses and the prophets, yes, and Christ Jesus too, and his apostles? was not profane, rough Esau's nature, and Esau's sword, and the rough birth manifest in the Jews? and had not they gotten old Jacob's yoke off their neck, who was a smooth, plain, and perfect man, the beloved and elect? and were not they turned hunters with their sword for the blood of the prophets, Christ, and the apostles? and was not Esau then got at liberty in them, and the seed in bondage, which is heir of the promise and the election, which has it by grace?

And did not Christ tell one of Jacob's stock, Nicodemus, 'that man must be born again, before he could see the kingdom of God, and enter into it;' which made the Esau's nature in him to be amazed and wonder, and made the rest of the Jews to gaze and wonder.

And therefore, does not the apostle often say to them, 'you gazers and wonderers,' when the seed's yoke (in which all the families of the earth are blessed), was broken off their neck, in which the election is; and the seed was entered into persons, which brought the curse, and which made them children of wrath by nature, as well as others?

And now, all you that are called christians, who do hold reprobation in the persons of Esau, Ishmael, Cain, Cora, and the children of Egypt, Sodom, and Babylon; and every sect in Christendom look upon themselves to be in the

election, and it may be, other persons to be in the reprobation, that are not of their sect; when as the spirit and nature of all these are found in themselves, and the first birth's nature of Esau, and the rest of those whom you call reprobates, who have broken off the second birth, Jacob and his seed, (in which all nations are blessed), his yoke off your neck. For do not you appear in the rough nature of Esau, and the murdering, man-slaying nature of Cain, and the scoffing nature of Ishmael against faithful Abel's offering, and Isaac, the seed of the promise, and Jacob, the perfect plain man, beloved of God, in whose seed all the families of the earth are blessed, as men and women, (though not the spirit of Cain, Ishmael, Esau, Babylon, Egypt, and Sodom, which is in you, and so in the reprobation, and for condemnation, and to be cast forth? For it is not to be heir with the seed of the freewomen.)

And now Jacob, the election's yoke, (the seed in which all nations are blessed), being broken off your neck, and you at liberty with your rough, profane hands and sword, and willing and running in Cain's spirit, persecuting, murdering, and scoffing the faithful Abel's, and the heirs of the promise, and the plain smooth man, the second birth, Jacob, whom God loves, who tarries at home with the Lord, and Jerusalem, which is above, his mother, who is in the election; whom you hate, scoff, and would kill, Esau. And how can this birth talk of ordination to condemnation, and reprobation, which itself is in the birth of reprobation, (and under condemnation), and yet preaches up reprobation and condemnation of others, when in their spirits and nature they are found in the reprobation and condemnation of Cain, Ishmael, Esau, Egypt, Sodom, and Babylon, which despises the birthright, in the grace of God in the new covenant, which has appeared unto all men, and is sufficient to teach them, and bring their salvation; and hates the light, which is the life in Christ, the word, by whom all things were made, which all should believe in; and denies that the gospel of salvation is preached to, and in every creature under the whole heaven, and quenches and grieves the spirit which God pours upon all flesh, to lead and instruct them; and denies that the Lord Jesus Christ has shed his blood, and tasted



death for every man: but said, 'he has foreordained the greatest part of mankind to reprobation and condemnation.' But this is that spirit and nature that is in the reprobation, and under the condemnation, that does so preach and teach.

So this first birth, nature, and spirit of Esau, that has broken the second birth's yoke off their neck, has gotten up since the time of the apostles and primitive church, and has been at liberty in Christendom.

And this rough first birth, that has made a profession of the New Testament in words, as the first birth did of the old, before the days of the apostles, with their rough hands and hunting spirit, and with their carnal weapons, they have maintained their church, ways, and worships, with their reprobate spirit, nature, and weapons, which are written of old for condemnation. But the second birth will arise, the seed of the promise, the election, and bring its righteous, just, pure yoke over the profane spirit and nature of rough, profane Esau, the first birth's neck, and scoffing wild Ishmael; and wrathful, murdering Cain's nature must be a vagabond, and the first birth of Egypt must be slain in you all; and the Babylon's brat of confusion, which the whore has brought forth in you must be dashed to pieces against the living stone; and the plain, smooth, and perfect, and beloved Jacob, the seed of the promise, must be the Lord, in which all nations are blessed; and the Jew in the spirit must come forth, and serve and worship God in spirit and in truth. He that has an ear, let him hear.

And this seed, in which all nations are blessed, does preach, 'that all nations are blessed in it;' and that is cursed, and in the reprobation, which curses this seed; and that seed is blessed that blesses this seed, in which the election is.

So if all nations be blessed in this seed of Abraham, Isaac, and Jacob, as men and persons, in which seed the election is, the second birth; then the reprobation and condemnation stands in the profane, rough, first birth, with

all his works, and carnal weapons, and self-will, and running around, with which he maintains his will-worship.\* For this second birth, this seed is it, in which all nations are blessed: then this seed does not say, that ‘some nations are foreordained to condemnation,’ as the condemned and reprobate seed does say.

[\**Will-worship* is worship planned by man, according to the doctrines of man, performed according to an agenda, as opposed to worship that is controlled by the Spirit of God. Will worship is exactly what Christendom is today: a time for singing hymns, a time for sitting and listening, a time for prayer by the designated leader, a time to stand, a time to kneel, a time to give money, etc.]

For it is God that does say, ‘all the families of the earth are blessed in the seed of Abraham, Isaac, and Jacob.’

And without this seed they are not blessed. In this seed they are all blessed; and out of this seed they are not blessed, but are in the seed of reprobation and condemnation, and in the unbelief; and not in the seed Christ Jesus.

And this seed, in which all nations are blessed, in which the election is before the world began, (for the reprobation and condemnation is in the evil seed since the world began), this seed does see how the condemnation is come upon all mankind by the fall of Adam; and how that the justification of life is come upon all men by this one seed Christ Jesus, where it is received; and how that Christ has shed his blood, and tasted death for every man; and so makes no sects: and how he enlightens every man that comes into the world with the life in himself, the word, by which all things were made, that they might believe in it, and have life in him.

And this seed does see how the grace of God, which brings salvation, has appeared unto all men to teach them that receive it, and how that all have been concluded under sin, and in unbelief, that God might have mercy upon

all; and their condemnation is for not believing in this seed Christ Jesus.

And how is the blind, first birth of Esau like to see, or hold forth, 'that all nations are blessed in Isaac, and all the families of the earth in Jacob; and that the grace of God, which brings salvation, has appeared unto all, to teach them, and bring their salvation; so that all might dwell in tents, and tarry at home, and see their election in the grace, and God pours out of his spirit upon all flesh; and the seed Christ Jesus has tasted death for every man;' scoffing Ishmael will scoff at this doctrine of the seed; and envious Cain will be wroth, and his countenance will fall, against the sacrifice of it; and profane Esau will lift up his sword and rough hands against it, and cry, 'God has foreordained a great number of men to reprobation; and so would pluck them down into hell with him; when it is that spirit, nature, and first birth in themselves that is for reprobation and condemnation, for not believing in the light, and receiving the blessing that is in his seed.

Now this seed's weapons (in which all nations are blessed, which brings the justification of life upon all men, and enlightens all men, and through him God pours out of his spirit upon all men, and his grace appears unto all men, and this seed has shed his blood, and tasted death for every man), his weapons and armor are spiritual, and they do not wrestle with flesh and blood that are in it, nor with the persons of Cain, Ishmael, Esau, Cora, Sodom, and Egypt, nor with the persons of Babylon, but with the nature and spirit of these, and the rulers of darkness in people.

For those outward carnal weapons, are the first birth of Pharaohs, Cains, Ishmaels, Esaus, Sodom, Babylon, and Egypt, and the whore, which has whored from this seed, which are in the reprobation and condemnation, with their carnal weapons, with which they maintain their ways, religions, and will-worships, which be in the reprobation and under condemnation.

So each seed and birth has its weapons and armor, ways, religions, and worships, by which they maintain them, both that which is in the



reprobation and condemnation, and that which is in the election, and that seed which is in the election, in which all nations and families are blessed, which brings the justification of life upon all men, in which the election is, before the world began; bruises the head of the first birth, the serpent, the world's god, with all his carnal weapons, by which the first birth maintains its religions, ways, and will-worships; I say, this seed, the first birth, the head of it is bruised by the seed Christ Jesus.

And this seed, in which all nations are blessed, does not destroy any man's life upon the account of religion and worship; but saves men's lives, and destroys the evil seed of reprobation and condemnation. And this seed's weapons and armor are spiritual, by which spiritual weapons and armor this seed defends its religion, ways, and worship, and church, and wrestles not with flesh and blood; for his armor and weapons are spiritual.

But the first birth in the reprobation, his weapons and armor are carnal, and wrestles with flesh and blood about his religion, ways, and worship, instead of spiritual wickedness and rulers of darkness; and said and teaches, that God has foreordained the greatest part of men and women for reprobation, condemnation, and hell; and that which says so is the blind, rough, profane seed in the reprobation and unbelief, and so under condemnation, and has despised its own birthright, in the grace of God, that brings salvation, and has appeared unto all men, who has been willing and running in his first birth, Esau, I say, has despised his birthright in the grace of God, and so does not believe and receive the seed in which all nations are blessed; but instead of it, receive that evil seed in which his condemnation is. And that rough man of the field will hunt, wander, will, and run, and not return until he faint, and then despise his birthright for outward things and means; and so relies not in the grace of God, which appears unto all men, which men must not despise; for if they do, they will faint, and not have their strength renewed; and then they cannot be heirs of grace, nor partakers of the blessing in the seed, in which all nations are blessed; so all nations are blessed in this seed, if they will receive it; and Christ has tasted death for

them all, and so brought justification of life unto all, if they will believe it, and not condemnation, who has enlightened all, and his grace has appeared unto all, that they might believe, and be heirs of grace, in which the election is. And so here is God's mercy upon all, though they were concluded in unbelief in the first birth.

And Christ enlightens all with the life in himself, and said, 'believe in the light; and those who do not, are condemned already:' and so they lay under the condemnation and in reprobation because of unbelief; for 'he that believes, shall not come into condemnation.'

For was not Adam and Eve condemned for not believing in God's teaching, and obeying it? And Cain, and Cora, and the old world, and the Sodomites, who neither regarded God, nor just Lot; and the Jews, who neither regarded God nor his prophets? and so are not the christians under the same condemnation written of old, that live not unto Christ, who has died for them, and walk not in him in whom all nations are blessed, and walk nor stand not in the grace which has appeared unto all, which will teach and bring their salvation, as the primitive christians did, and walk not after the spirit, which God has poured upon all men; but walk after their own spirits, and Cain's, and Esau's, and Ishmael's, and Cora's, and Sodom's, and Egypt's, and Babylon's nature and spirit, which leads them into confusion, reprobation and condemnation; and believe not in the light, as Christ commands, with which he enlightens every man that comes into the world, which is the life in himself; and are not they, therefore, condemned with the light which they should believe in, who have not kept in the same light, and grace, and spirit, and power as the apostles were in; so not in their habitation, nor succession, nor election; but have succeeded in the reprobation and condemnation, and therefore are blind, who have held up reprobation in persons, and not of the first birth, and seed in them.

And therefore, all men being enlightened by Christ, who has tasted death for all men; and God's grace has appeared unto all men, to teach, and bring

their salvation; and he has poured his spirit upon all flesh, and so his mercies are upon all; and therefore must all believe in this light, if they will be grafted into Christ Jesus, and receive the grace and the spirit, in their own hearts, at home, if they will come to the election in Christ, from whence this grace, light, truth and spirit comes; and so to know their election before the world began, and the seed in whom all nations are blessed; and the seed Christ to bruise the head of that seed of reprobation, and separation of man and woman from God, by which man and woman has come into reprobation, and under condemnation since the world began, written of old.

So in this seed Christ Jesus, is the election and the blessing, who is the amen, the first and the last, and over all, hallelujah, blessed forever; glory to the Lord God, amen, hallelujah.

*George Fox*

### ***Postscript***

The Jews which were of Jacob's stock, they said unto Christ, that Abraham was their father. And Christ told them, 'if they were of Abraham, they would do the works of Abraham.' And Christ said to these Jews, 'that they sought to kill him, who had told them the truth which he had heard of God; this did not Abraham.' And also Christ told them, 'that his word had no place in them; and that they were of their father the devil, and the lusts of their father they would do?' and said, 'because I tell you the truth, you believe me not; and if they did not believe that he was the Son of God, and the Christ, they should die in their sins.'

So it is clear, the Jews, which were of Jacob's stock, and could plead that Abraham was their father, yet the serpent had begotten his bad birth in them, and blinded them, that they were in the reprobate seed of murder, disobedience, and unbelief, and should die in their sins, reprobation and condemnation, if they did not believe in Christ, for all their outward



profession of Moses, and the prophets, and the law, and God and Christ to come, who pretended to be the vineyard keepers and dressers, but had no fruits, and killed his servants, and stoned them that he sent to look for fruits, and at last killed the heir, and did not believe in him; and therefore, the vineyard was taken from them, and they scattered over all nations in their unbelief, reprobation, and condemnation.

And Christ several times cries, 'woe unto the scribes and Pharisees,' and calls them 'blind guides;' and how that 'they shut up the kingdom of heaven against men, and would neither go in themselves, nor allow them that would, to go in; and they were of them that killed the prophets;' and he called them, 'a generation of serpents and vipers; and that they should kill, and crucify, and persecute the prophets and wise men, that he would send among them, that upon them might come all the righteous blood that was shed from Abel,' ...

Now were not these Jews found in Cain's, Ishmael's, Esau's, Pharaoh's, Cora's, Sodom's, Babylon's, and Egypt's nature, though they were of Jacob's stock, and great professors without possession? but in the reprobation, and unbelief, and condemnation: for did not Christ say unto them, 'how can you escape the damnation of hell?' and did not Christ weep over Jerusalem, which called themselves children of Jacob; but were turned to be children of the serpent, in the reprobate seed, when he said, 'oh, Jerusalem, Jerusalem! you that killed the prophets, and stones them that are sent unto thee; how often would I have gathered your children together, as a hen gathers her chickens under her wings, and you would not; behold, your houses are left unto you desolate?' so these must needs be empty and desolate houses, that would neither receive Christ nor his prophets.

Now all you that profess christianity, that be in this first birth of persecution; and if you do profess all the scriptures of the New Testament, yet if you are not in the same Holy Ghost the apostles were in, you cannot call Jesus Lord. And if you have not the same spirit of Christ, as the apostles

had, they tell you, 'that you are none of Christ's.' And if you are not in that one faith, that Jesus Christ is the author and finisher of, and if Christ is not in you, you are reprobates; then your houses must needs be desolate, that profess the new covenant of Christ the substance, as the Jews were that professed the old, and so in the reprobation and under the condemnation.

So it is not an outward profession for reprobates may do that; but a profession of Christ, in whom the election is, and so a possession of the seed of Abraham, Isaac, and Jacob, in whom all nations are blessed. And so it is not an outward profession of all the words of the new covenant in the serpent's seed, and possess the serpent's murdering persecuting spirit, in the same seed and spirit as the Jews made a profession in words of the Old Testament, which leads into reprobation and condemnation, from Christ in whom is the election, who was before the reprobation and condemnation of fallen angels and men; glory to the Lord God forever.

But the Lord has promised, 'that he will destroy the covering of all people, and the vail that is spread over all nations: and in that day they shall say, the Lord is our God, and we have waited for him, and he will save us, and we shall be joyful in his salvation.' Isa 25:7,9.

And is not this the day of the possession of the new covenant of light and life? and Christ bruises the head of the serpent, and through death destroys the devil, the power of death. And so that all might believe in Christ, and come to God by him, so that all might praise the Lord, who gives them breath and life, in his grace, light, and spirit, that he gives them; which if they hate his light, and rebel against his spirit, and walk despitefully against the spirit of grace, then they turn into reprobation, and are under condemnation: for 'he that believes, is saved; and he that believes not, is condemned; and he that believes, overcomes the world, and the world's god, and is born of God, a child of light, and enters into his rest, and ceases from his own works, as God did from his.' So it is unbelief that keeps out of Christ the rest, and in the condemnation and reprobation, from the salvation.

And why was the earth, or land of Canaan emptied, and the curse devoured the earth, and its inhabitants the Jews? was it not because they transgressed the laws and ordinances, and broke the covenant of God? Isa 24:5-6.

And did not Christ say to the Jews, which were of the children of Jacob, ‘that they were of an adulterous generation, that looked for signs, and there should be no sign showed to them; but as Jonah was three days and three nights in the whale's belly, so the Son of man should be three days and three nights in the heart of the earth?’ and Christ said, ‘the men of Nineveh should rise up in judgment against this generation to condemn it,’ (namely, the Jews.) And were not they of Jacob's stock, of whom you hold the election as to persons?

And again, Christ said, ‘the queen of the south shall rise up in judgment against this generation,’ (namely, of the Jews), to condemn it, which was of the stock of Jacob; who would not hear Christ, as she did Solomon; nor repent at Christ's preaching, as Nineveh did at Jonah's, though Christ was a greater than Jonah or Solomon.

And did not Christ upbraid the cities of the Jews, because they did not repent, where most of his mighty works were done? Did not he cry, ‘woe unto thee Bethsaida, woe unto thee Chorazin; for if the mighty works had been done in Tyre and Sidon, which have been done in thee, they would have repented long ago in sackcloth and ashes: and it shall be more tolerable in the day of judgment for Tyre and Sidon, than for the great professing Jews, which were of Jacob's stock?’ Did Christ not say to Capernaum, ‘though they were exalted to heaven, they should be brought down to hell; for if the mighty works had been done in Sodom, which have been done in thee, it would have remained until this day.’ And Christ said, ‘it shall be more tolerable for the land of Sodom in the day of judgment, than for Capernaum.

Then where is your election and reprobation of persons, if these of Jacob's



stock are so, as Christ said; and I hope you will believe him?

Therefore, then what was and is the Jews' and christians' profession of the scriptures worth, without possession of God and his Son Christ, (and yet live in an unrepented state), but for judgment? Therefore, it concerns all to turn unto the Lord, with his light that enlightens all people; and with his grace, that has appeared unto all men, to teach them, and bring their salvation; and with his spirit, that he pours upon all flesh, to lead them unto the Lord, that they may serve and worship him, and be professors of Christ, and enjoyers of the Lord, and so have the comfort of God and Christ, and of the scriptures. This is the desire of him who desires the eternal good and salvation of all people.

### ***George Fox***

For Adam and Eve, for disobeying the voice of the Lord came into condemnation, and so condemnation came upon all men; the Jews, for disobeying the voice and command of the Lord, came under condemnation and reprobation: the christians, (so called), for disobeying the voice and command of Christ, who speaks from heaven; and for not believing and receiving of him, come under judgment and condemnation, and are in the reprobation.

*If God has ordained the greatest part of men and women for Hell and Condemnation, as many of the Priests and Professors say and preach; then let them consider these scriptures as follows:*

Mat 28:18, to the end. And Jesus spoke to his disciples, saying, 'all power in heaven and earth is given to me; go you, therefore, teach all nations, (not some nations, but all nations), baptizing, (that is to say, dipping or plunging them), into the name of the Father, Son, and Holy Ghost, teaching them to observe all things whatsoever I have commanded you.' Now death having passed over all men, and all were concluded under sin, and all died in Adam,

so that condemnation must come upon all men, so that all were baptized or plunged into death, sin, and evil, by disobedience to God's command and ordinance; therefore, all nations, and every creature under heaven, must be taught to observe whatsoever Christ commands, and be baptized into the name of the Father, and into the name of the Son, and into the name of the Holy Ghost; so salvation was preached to all mankind, and condemnation was preached to none, but such as did not believe in the light and gospel.

And in Mark 16:15. Christ said to his disciples, 'go into all the world, [mark, all,] and preach the gospel to every creature.' So, here the gospel of salvation was preached to every creature. 'He that believes, is saved; but he that believes not, is condemned:' so unbelief is the cause of condemnation; and so they were not to preach the gospel of salvation to a part of the world, or some creatures only; but to all the world, and to every creature under heaven, the gospel of salvation; here was God's love to mankind; and that repentance and remission of sins should be preached to all nations in the name of Jesus? And they were first to begin at Jerusalem, so was the command of Christ unto his disciples, and from there to preach the gospel of glad tidings to every creature, and to all nations, and not to preach condemnation; for that they were in before, in old Adam, and after; not believing, they remained in condemnation, as Christ said, 'he that believes, is saved; he that does not, is condemned already:' and he further said, 'those who do not believe in the light, but do evil, and hate it, this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.' John 3:19.

And the apostle said, 1 Tim 2:1,4, 'I exhort that supplications, prayers, intercession, and giving of thanks be made for all men;' and the apostle gives a reason for it, 'that God would have all men to be saved, and come to the knowledge of the truth.' So here he would have all men to be prayed for. Now it being the will of God, that all men should be saved, and come to the knowledge of the truth; then their destruction is of themselves, who will not come to Christ, that they might have life.

And further, the apostle said, 'there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, [mark, for all,] to be testified in due time; and though many do not believe that Christ gave himself a ransom for all, yet in due time they may come to believe the apostle's testimony.

And further, the apostle said in Tit 2:11, 'the grace of God, that brings salvation, has appeared to all men, teaching us, ... and by the grace of God, Christ should taste death for every man, [mark, every man,] for all died in Adam, therefore Christ tasted death for all that died, and gave himself a ransom for all, that all might believe in him, and come to life.' Heb 2:9.

And the apostle John said, 1 John 2:2, 'how that Jesus Christ the righteous is a propitiation for our sins, and not for our sins only, but for the sins of the whole world,' [mark, the whole world,] that is, all the world, that Christ is a propitiation for the sins of. Then how can you say, that he has ordained any for death and damnation? for their condemnation is of themselves, for not believing.

And the apostle said, in Acts 2, 'this is that was spoken by Joel the prophet, it shall come to pass in the last days, said God, I will pour out of my spirit upon all flesh.' Now this the apostle Peter spoke to the professing Jews, of which some were amazed, and some were mocking. And these last days are the days of the new covenant, whereby sons and daughters shall prophesy, and young men shall see visions, and old men shall dream dreams, and servants and hand-maids shall prophesy. So it is the spirit of God, which he pours out upon all flesh, [mark, all flesh,] men and women, by which sons and daughters, and young men and old men, and servants and hand-maids come to prophesy, and have their dreams and visions: so it is not by schools, and colleges, but by the spirit of God.

And in John 1:1-4,9, he said, 'that was the true light, which lights every man



that comes into the world (namely, Christ), and the world was made by him; and in him was life, and this life was the light of men.

So it is called the life in Christ, the word, by whom all things were made, and the light of men, yes, the true light, which lights every man that comes into the world.

And Christ said, 'believe in the light, while you have it, that you may become the children of the light.'

And here is God's great love to mankind, who so loved the world, that he gave his only begotten Son into the world, that whosoever did believe in him, they should not perish, but have everlasting life.

And John said, 'he came for a witness to bear witness of this light, (namely, the true light, which is the life in Christ), which lights every man that comes into the world.'

And most of the teachers that are bred up at schools and colleges, and others, they do come for witnesses, and bear witness against this true light, the life in Christ, which lights every man that comes into the world. But those are false witnesses, and come not from God, if John was a true witness, who was sent from God to bear witness to this true light, that all through him might believe.

And now, all those who say, 'that this light is not sufficient,' then they may say, that Christ tells them believe in an insufficient light; but those who say so, say and preach falsely for Christ said, 'by believing in the light, they shall become children of the light.'

And now you that say, 'the grace of God which has appeared unto all men, is not a sufficient grace for all men; but God told the apostle, 'his grace was sufficient;' and it is strange, that that which will bring people's salvation, and will teach them, is not sufficient.

And in Acts 3:22-23, the apostle said, in his preaching to the Jews: ‘a prophet shall the Lord your God raise up unto you, like unto Moses, him shall you hear in all things, whatsoever he shall say unto you; and it shall come to pass, that every soul, [mark, every soul,] which will not hear that prophet, shall be destroyed from among the people.’

So it is their own willfulness, that will not hear this prophet, in his own light, grace and spirit, that brings their own destruction.

And Christ said in John 16:8-11, John 16:13 to his disciples; ‘He would send the Comforter to them, the Holy Ghost; and this Holy Ghost should guide them into all truth; and the same spirit, that did comfort, and guide, and lead all the believers into all truth; he would reprove the world of sin, of righteousness, and of judgment.’ Is not this sufficient to lead the world, which reproves them of their sin, because they do not believe in Christ, and will not leave their own righteousness, and come to Christ for righteousness; and reprove them of judgment, because the Prince of the world is judged; yes, and through death Christ destroys the devil, the power of death, and the world will not believe it. So their condemnation is, because of their unbelief: but the Lord has promised, in his holy mountain, to make unto all people a feast of fat things, a feast of wines, &c. [mark, unto all people,] and that ‘the Lord would destroy in this mountain the face of the covering cast over all people, [mark, all people,] and the veil that is spread over all nations,’ [mark, all nations.] Isa 25:7.

And also, the Lord said, ‘the earth shall be full of the knowledge of the Lord; and the knowledge of the Lord shall cover the earth, as the waters cover the sea; see Isa 11:9-10.

This is the day of Christ, the Holy One; for he said, ‘in that day there shall be a root of Jesse, which shall stand for an ensign of the people, yes, an ensign for the nations, and to it shall the Gentiles seek, and his rest shall be

glorious.'

Now, the covering cast over all people, and the veil cast over all nations, the Lord is destroying, and the earth shall be full of his knowledge, and not only full, but covered with the knowledge of the Lord, as the water covers the sea, the prophecy of Isaiah 40:4 comes to be fulfilled, and the preaching of Zachariah in Luke 3:5, 'every valley shall be filled, [mark, every valley,] and every mountain and hill shall be brought low, (mark, every mountain) and the crooked shall be made straight, and the rough shall be made smooth, and all flesh shall see the salvation of God.'

And does not Daniel say, 'this stone, cut out of the mountain without hands, smote the image of gold, silver, brass, iron, and clay, and broke them all to pieces, that they became like the chaff of the threshing-floor, and the wind blew them away, that there was no place found for them?' And this precious and elect stone, Christ Jesus, that smote this image, became a great mountain, and filled the whole earth; so this stone was without the handiwork of man, and breaks the image to pieces, that the wind drives them away, so that there is no place found for them in the earth; and this glorious stone fills the whole earth.

Now, if the earth be filled with this stone, there is nothing wanting; for God's promise was, that the seed of the woman should bruise the serpent's head,' who is the god of the world, that lies in wickedness; and all is concluded under sin; and all sin is of the devil; for he sinned from the beginning: 'For this purpose the Son of God is revealed [in us], that he might destroy [in us] the works [sin] of the devil.' 1 John 3:8.

And, as I said before, Christ, who through death, destroyed death, the devil, who had the power of death, Heb 2:14, and tasted death for every man, and gave himself a ransom for all. So, as the apostle said to the Romans, 'that God might have mercy upon all through Jesus Christ:' for the apostle said, 'all have sinned, [mark, all,] and judgment came upon all to condemnation;



even so, by the righteousness of one, the free gift came upon all men unto justification of life.' Rom 5:18-19.

So it is clear, as death passed over all men, and all have sinned, Christ is a propitiation for the sins of the whole world, and not for the saints only; and he tasted death for every man, and gave himself a ransom for all. So is not that a devilish doctrine, that said, 'by the offence of one, condemnation and judgment came upon all men.' So that condemnation comes by the transgression and offence; but the apostle said, as I said before, 'even so, by the righteousness of one, (namely, Christ Jesus), the free gift came upon all men unto justification of life.'

And Christ said, in Mark 13:37, 'what I say unto you, I say unto *all*, watch.'

Now, this does manifest, that there was something of God, of his spirit, light, and grace in them [all]; else how could they watch against the enemy, and wait for the appearance of Christ, who said, 'my reward is with me, to give every man as his works shall be,' [mark, every man.] Rev 22:12.

Isaiah said, Isa 18:3. 'All you inhabitants of the world and dwellers on the earth, when he lifts up a standard on the mountains, see it; and when he blows a trumpet, listen.' The Lord has prepared his throne in the heavens, and his kingdom rules over all. Psa 103:19.

David said, 'the Lord is good to all, (mark, to all), and his tender mercies are over all his works;' and 'all your works praise thee, O Lord.' Psa 145:9-10.

Now, how can you say, that the Lord has ordained the greatest part of men and women for hell and condemnation; when the Lord said, 'he has no pleasure in the death of a sinner, he desires not the death of a sinner, but that he would repent, and turn to him and live.'

So the Lord is good unto all, and his tender mercies are over all his works.

In Micah 1:2. he said, 'hear all you people, hearken, O earth, and all that is in it, and let the Lord be a witness against you, the Lord from his holy temple,' [mark, all people, and all that is in the earth.] This does manifest that there is something of God in all people, by which they are to hear the Lord.

'Christ became the author of eternal salvation, to **all** that obey him.' Heb 5:9.

So it is clear, that it is disobedience and unbelief that brings condemnation.

The apostle said, 'praise the Lord, all you Gentiles, and laud him, all you people.' Rom 15:11.

David said, 'praise the Lord, all you nations; praise him, all you people.' Psa 117:1.

So here, there was no preaching by these of ordination of people to condemnation before the world began; but they are under condemnation who preach that doctrine; and they are not like David and Paul, who preached, that all nations and all people might praise the Lord; this manifests that there is something of God in them [all].

For Peter said, 'I perceive that God is no respecter of persons, (namely, of the Jews or Gentiles), but in every nation, he who fears God and works righteousness, he is accepted of him.' Acts 10:34-35. So that it is not he that talks of righteousness, but he that works righteousness, that is accepted.

The apostle preached peace by Jesus Christ, who was Lord of all, both of Jews and Gentiles; for Christ is Lord of the dead, as well as the living; for he has all power in heaven and earth given unto him.

For Moses confessed, Deu 10:14, and said, 'behold the heaven, and the heaven of heavens is the Lord your God's, and the earth, with all that therein is.' So here it is clear that the Lord has an eye over all his works in his tender

mercies; and, (as Christ said), ‘not a sparrow shall fall to the ground without his will.’

The apostle said, ‘though there are diversities of operations, but it is the same God which works all in all.’ 1 Cor 12:6.

Now, if people neglect this work and worker, and follow their own works, then they come to condemnation.

And Christ has set up his kingdom above sixteen hundred years since, and he must reign, until he has put all his enemies under his feet; and he has put all things under his feet in the general, though as yet all things be not subdued unto him in the hearts of men; but when all things shall be subdued unto him, then shall God be all in all. 1 Cor 15:28, ....

And again, the apostle said to the Ephesians, how that ‘Christ is ascended far above all principalities, powers, and might, and dominion; and every name that is named, not only in this world, but also in that which is to come, and has put all things under his feet, and gave him to be the head over all things, ... and the fullness of him that fills all in all.’ Eph 1:20-23.

The apostle said, ‘there is neither Greek nor Jew, circumcision, nor uncircumcision, barbarian, Scythian, bond, nor free, but Christ is all and in all.’ Col 3:11.

So mark, Christ is all, and **in all** these; the apostle tells you so.

And also, the apostle said, ‘for the love of Christ constrains us; because we thus judge, that if one died for all, then we are all dead; and that he died for all, that they which live, should not henceforth live unto themselves, but unto Christ, who died for them, and rose again.’ 2 Cor 5:14-15.

The apostle said in Heb 10:7,9-10 speaking of Christ, who said, ‘I come to do your will, O God; to take away the first covenant, that he might establish the



second covenant; by the which will we are sanctified, through the offering of the body of Jesus Christ once for all.’ Mark, once for all sacrifices, who ends them, and once for all the sins of the whole world, who makes an end of sin, and finishes transgression, and brings in everlasting righteousness, as in Daniel 9:24.

The apostle said, in Heb 8:16 [quoting Jeremiah 31:33-34] speaking of the new covenant, ‘that the Lord would put his laws in their minds, and write them in their hearts, &c. and I will be to them a God, and they shall be to me a people; and they shall not teach every man his neighbor, to say know the Lord; for all shall know the Lord, from the least to the greatest.’ Mark this; it is the days of the new covenant.

In Acts 17, the apostle said, that ‘God made the world, and all things therein, and is Lord of heaven and earth, and dwells not in temples made with hands; but your bodies are the temples of the Lord,’ as he tells the Corinthians: ‘and God is not worshipped with men's hands, who gives life, and breath, and all things; and has made of one blood all nations of men to dwell on all the face of the earth;’ and commands all men, every where, to repent, because he has appointed a day, in the which he will judge the world in righteousness by Christ Jesus, whom he has ordained, whereof he has given assurance unto all men; (or offered faith), in that he has raised Christ from the dead. So it is clear here, the Lord would have none to perish. If by one offence, or the transgression of one, death reigned, and had the authority upon all men, for all had sinned, and so judgment came upon all men to condemnation; even so by the righteousness of one, namely, Christ, the free gift came upon all men to the justification of life.

So here was the first condemnation, and here is the free gift of righteousness, (Christ), that takes away this condemnation; and those who do not believe in the light, as Christ has taught, are condemned with the light; and those who do believe in the light, and are become children of the light, are saved, as Christ has taught. For the Lord said, ‘look unto me, all

you ends of the earth, and be you saved; for I am God, and there is none else.' Isa 45:22.

For the Lord said, 'I have sworn by myself, and the word is gone out of my mouth in righteousness, and shall not return; that unto me shall every knee bow, and every tongue confess, that Jesus Christ is Lord, to the glory of God the Father.' Philip 2:11, Isa 45:23.

In Dan 7:13-14, speaking of Christ's kingdom; 'there was given unto him dominion, and glory, and a kingdom, that all nations and languages shall serve and worship him.' Mark, serve Christ; that must be in his light, grace, spirit, and truth, which is poured upon all, and has appeared unto all, and enlightens all; and Christ's dominion is an everlasting dominion, which shall not pass away, and his kingdom shall not be destroyed. Micah 4:7, Luke 1:33, Dan 2:44.

*David* said, 'sing unto the Lord all the earth;' then there is something in all the earth, that gives them a sense of the Lord: 'for the Lord visits the earth, and waters it, and greatly enriches it with the river of God, which is full of water.' Psalm 65:9.

Again, *David* said, 'make a joyful noise unto God, all you lands; he rules by his power forever, his eyes behold the nations, &c. all the earth shall worship thee, and shall sing unto thee.' Psa 66:1,4,7. This must be in the spirit and truth, in the new covenant, which is poured out upon all flesh.

Again, *David* said, 'O God, let all people praise thee; oh! let the nations be glad and sing for joy; for you shall judge your people righteously, and govern the nations upon the earth, and all the ends of the earth shall fear God.'

Do not you think, that these prophecies and promises are to be fulfilled in the days of the new covenant?

Again, it is said, 'all the ends of the earth shall see the salvation of our God,

and make a joyful noise to the Lord; all the earth makes a loud noise, and rejoice with singing.'

Here is not some of the earth, but all the earth in this heavenly harmony; and must not this be fulfilled in the days of the new covenant?

'The Lord reigns, let the earth rejoice; let the multitude of isles be glad thereof before the Lord; for he comes to judge the world with righteousness.' Psa 97:1, Psa 98:9.

The apostle said, and shows the fulfilling of the prophecies of Isaiah concerning Christ, saying, 'I have set thee to be a light to the Gentiles;' in another place, 'to enlighten the Gentiles; that you should be my salvation to the ends of the earth.' Acts 13:47, Isa 49:6.

So he that is the light, that lights everyone that comes into the world, he is the salvation to them that believe in it, and therefore, Jude calls it, 'the common salvation.' And the apostle said, 'the gospel of salvation is preached to every creature under heaven.'

And in the old covenant the Lord poured his spirit upon the house of Israel. And in Ezekiel 39:29 this was in the old covenant, to instruct them; but in the new covenant God pours out of his spirit upon all flesh, as in Joel 2:28-29, Acts 2:17-18, 'that all flesh might see the salvation of God.' Luke 3:6.

The first Adam was made a living soul, and he died by eating of that which God forbade him, and so all died in Adam; and the last Adam, Christ Jesus, was made a quickening spirit; and it is he that quickens them that be dead in sins and trespasses, and makes them alive; and his grace, which brings salvation, has appeared to all men, for them to believe in; and he does enlighten every man that comes into the world; and he said, 'I am the living bread, which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give, is my flesh, which I will give for



the life of the world.’ And this made the professing Jews to stumble, so it does the christians without life for Christ does not say that he will give his flesh for the life of the saints only, but for the life of the world. For, by eating of that which God forbade, came death; and by eating of that which Christ gives and commands, comes life. So they remain in the death for lack of believing and eating, who came into death by disobeying and eating.

The Lord said, ‘I have no pleasure in the death of a sinner that dies, but that he might turn and live.’ And again the Lord said, ‘have I any pleasure at all, that the wicked should die, and not that he should turn from his evil ways and live?’ this the Lord said to the Jews in the old covenant. Ezekiel 18:30-32, 33:11 And has not he said much more in the new covenant? Does Peter not say, in 2 Pet 3:9, ‘the Lord is not willing that any should perish, but that all should come to repentance:’ [mark, all.] So how dare any say, that God wills and ordains the greatest part of men and women for hell and condemnation, and wills it so to be. And the apostle exhorted Timothy to instruct those that did oppose themselves, if God, by chance, would give them repentance, to the acknowledging of the truth, that they might be recovered out of the snare of the devil, that took them captive at his will,... 2 Timothy 2:25-26. So here was a possibility.

Also, Christ sent his disciples to preach repentance; and Christ upbraided the cities, because they repented not. Mat 11, Mark 6:12.

The apostle said, ‘they preached repentance at Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.’ Acts 26:20. So he testified and preached repentance, both to Jews and Greeks, that they might have faith in the Lord Jesus Christ.

The Lord gave Jezebel a space to repent, but she repented not. Rev 2:20-21.

God poured out his plagues upon the worshippers of idols, and the works of

their hands, and for their theft, murder, fornication, and sorcery, but they repented not. Rev 9:20-21.

The Lord poured out of his vials of wrath upon the beast and his worshippers, which had shed the blood of the saints, and they repented not to give glory to God, Rev 16:8-11: so here was a warning for them to repent.

Christ does encourage to repentance; 'for he said, that joy shall be in heaven over one sinner that repents, more than over ninety-nine just persons, that need no repentance.' Luke 15:7.

And the apostle said to the Romans, 'there is no difference between the Jews, and the Gentiles, and the Greeks; for the same Lord is over all, and rich unto all that calls upon him.' But the apostle said, 'how should they call upon him whom they have not heard or believed?' But the apostle answers his own question again, and said, 'have they not all heard? yes, verily; but they have not all obeyed; for their sound went out into all the earth, and their words unto the ends of the world.' Rom 10:12,14,18.

So you may see the disobedience of Adam, the disobedience of the Jews, and the disobedience of the christians that grieved the Lord, his prophets, and his apostles, and brought misery upon themselves.

And the apostle speaking of the unconverted estate both of Jews and Gentiles, how that 'they were all gone out of the way; and there was none that did good, no not one; [mark all,] that God might have mercy upon all.' **[mark, upon all.]** And is not the God of truth the God of the Jews, and the God of the Gentiles? So the righteousness of God, which is by the faith of Christ Jesus, unto all, and upon all them that believe? for there is no difference; for all have sinned, and come short of the glory of God in their unconverted estate; for the apostle preached Christ the hope of glory to the saints; and they warned every man, and teaching every man, &c. that they might present every man perfect in Christ Jesus, Col 1:27-28. For they were

imperfect, in old Adam, in transgression, though Adam was perfect before transgression; so it was the work of the ministers of Christ to bring every man out of the transgression of old Adam, where they were imperfect, and to present them perfect in Christ Jesus. So if God had willed and ordained the condemnation of some men before the world began, it was in vain for the apostle to warn every man to repent, and teach every man, that they might present them perfect in Christ Jesus; and the apostle said, that he witnessed both to small and great, saying, 'no other things than those which the prophets and Moses did say, should come,' speaking of Christ in his general doctrine. Acts 26:22. And Christ said to his disciples, 'behold, (or take notice), I give unto you power, to tread upon serpents and scorpions [demons], and over all the power of the enemy, and nothing by any means shall hurt you.' Luke 10:19. Christ said, 'the Son of man is come to save that which was lost.' Mat 18:11. He that has an ear, let him hear. So it seems here was something lost, by the fall of man. And the Samaritans said unto the woman, 'now we believe, not because of your saying, for we have heard him ourselves, (namely, Christ), and know that this is indeed the Christ, the Saviour of the world.' And Jesus himself testified, that a prophet had no honor in his own country. And Christ said, 'I came not to judge the world, but to save the world, John 12:47; I have come, a light into the world, and whosoever believes in me, shall not abide in darkness. John 12:46. And John said, 'we have seen and do testify, that the Father has sent the Son to be a Saviour of the world.' 1 John 4:14. And 'whosoever shall confess that Jesus is the Son of God, dwells in him, and he in God.' [mark, whosoever.]

And the apostle said, 'we trust in the living God, who is the Saviour of all men, especially of them that believe; these things command and teach,' &c. 1 Tim 4:10-11.

And the apostle said, how that 'Christ has made peace by the blood of his cross, and by him to reconcile all things to himself, I say, whether they be things in earth, or things in heaven.' And the apostle said, that 'the gospel was preached to every creature under heaven, whereof, I Paul am made a



minister.’ Col 1:20,23.

Where are the ministers nowadays, that have the gospel which is preached to every creature under heaven, in which gospel the saints are to be settled and grounded, and be not removed from this gospel which is preached to every creature under heaven? Those who say that God has ordained the greatest part of men and women for hell and condemnation, do not have this gospel to preach to such creatures.

And the apostle said, ‘that Christ might reconcile both Jews and Gentiles unto God, in one body, by the cross, having slain the enmity, and so preached peace unto them which were afar off, and to them that are nigh, and to make in himself of twain one new man, and so making peace, that through one Christ we both (namely, Jews and Gentiles), have an access by one spirit unto the Father.’ Eph 2:14-18.

And Christ said, ‘behold, (or take notice), I make all things new, Rev 21:5, and 2 Cor 4 the apostle said, ‘old things are passed away, behold all things are become new, and all things are of God, who has reconciled us to God, through Jesus Christ, and has given to us the ministry of reconciliation, (namely), that God was in Christ, reconciling the world to himself, not imputing their transgressions to them; for Christ was made to be sin for us, who knew no sin, that we might be made the righteousness of God in him.’ So Christ gave himself to purchase and redeem man, and so is a purchaser and a redeemer, and gave himself a ransom for all.

And the apostle said, ‘if the casting away of the Jews is for the reconciling of the world, what shall receiving of them be, but life from the dead.’ Rom 11:15. He that has an ear to hear, let him hear. And again, does not the apostle say, ‘in due time Christ died for the ungodly?’ Rom 5:6. So he did not die for the saints only.

And again, does not the apostle say, ‘when we were sinners, Christ died for

us?’ and so it is clear, Christ did not die for the elect only. And the apostle said, ‘I will, therefore, that men pray everywhere, lifting up holy hands without wrath and doubting.’

So if men must pray everywhere, it must be in the spirit, as the apostle exhorts in another place, to pray in the spirit; and they must be holy hands that must be lifted up to the Holy God; not bloody hands, nor fists of wickedness.

And the grace of God, which brings salvation, having appeared to all men, which teaches them how to live, and what to deny; and Christ lightening every man that comes into the world, said, ‘believe in the light while you have it:’ and God poured out of his spirit upon all flesh, so that in this spirit men might pray, and serve, and worship the God of truth in spirit and in truth.

Those who make sects, are the breeders of enmity; but God and Christ makes no sects, neither does his grace, which brings salvation, that has appeared to all men; neither does his light and life, with which he enlightens all; neither does his spirit, which he pours upon all flesh; neither does Christ in his death, who tasted death for every man, and gave himself a ransom for all.

The Son of God was manifest to destroy the works of the devil, the destroyer.  
1 John 3:8

The Son of man is not come to destroy men's lives, but to save them. Luke 9:56.

So those who deny the Lord that bought them, bring upon themselves swift destruction. 2 Pet 2:1.

*George Fox*







Volume 5, *The Works of George Fox*, Doctrinal Books II, Continued

Text in [Light Blue](#) or **[bold Light Blue](#)** can be "clicked" for backup in scripture or detail in writings.

## **A DISTINCTION BETWEEN THE NEW COVENANT AND THE OLD**

***And how that in the Old Covenant, the Jews' Priests' Lips  
were to Preserve the Jews' People's Knowledge:***

*But in the New and Everlasting Covenant, Christ the High Priest, is the treasure of Wisdom and Knowledge, and he fills the Earth with the Knowledge of the Lord God; and the Earth being full of the Knowledge of the Lord God, then there is no want of it in the Earth. And Christ the High Priest, he does not only fill the Earth with the Knowledge of the Lord God, but covers the Earth with the Knowledge of the Lord, as the Waters do the Sea; so the Earth shall not be seen. So then it may be seen that the Substance in the New Covenant, is far beyond the Figure in the Old Covenant.*

*Read, hear, perceive, and understand, receive and possess.—By G. F.*

It is written in the prophecies of Isaiah where speaking of the peaceable kingdom of Christ, that was to come, he said, 'they shall not hurt, nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' Isa 11:9. So this was a prophecy of that day to come; it was not in the days of Isaiah.

\*[Clearly his holy mountain is Mount Zion in New Jerusalem, in the dimension of the kingdom of heaven.]

But mark, ‘in that day (when the earth shall be full of the knowledge of the Lord, as the waters cover the sea.’) In that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it (namely, this ensign), shall the Gentiles seek, and their rest shall be glorious. Now many of the Gentiles have found this glorious rest, and this ensign; and to this ensign do the people gather, and cannot forsake it; and all the warriors in the world cannot pluck down this ensign, nor take it from the people with their carnal weapons.

Now this is the day of Christ in his new covenant of light, life, and grace, in which the ‘earth shall be full of the knowledge of the Lord, as the waters do cover the sea.’ [Mark,] ‘The earth shall be full of the knowledge of the Lord.’ So then the earth is not empty, when it is ‘full of the knowledge of the Lord.’ And ‘the knowledge of the Lord shall cover the earth;’ it shall not only be full of it, but it shall cover the earth, so that **the earth shall not be seen.**\* ‘As the waters do cover the sea,’ that when you are in the sea you cannot see any land or earth; so shall the knowledge of the Lord be in the new covenant.

\*[The earth is not seen because those in the kingdom of heaven walk by the light of the Lord which is much brighter and by which a man sees through the eyes of God from the higher dimension of the kingdom of heaven.]

For the Lord said, ‘I will write my laws in their hearts, and put them in their minds, that they shall not need to say unto one another, know the Lord, for all shall know me from the greatest unto the least. And they shall not need every man to teach his neighbor, saying, know the Lord.’

Now mark, if there be no need to say one unto another, or unto their neighbor, ‘know the Lord,’ (for the earth shall be full of the knowledge of the Lord; and the knowledge of the Lord shall cover the earth, as the waters do the sea,’ in the new covenant of light, life, and grace; so that the earth cannot be seen), then there is no need of the priests' or teachers' lips to preserve the

people's knowledge; for that was only used in the old covenant under Moses; and while he was read, the people were under the veil. And, therefore, Christ abolished the first priesthood with his veil, who had the tithes for his work and service, whose 'lips were to preserve the people's knowledge;' that was the people of the Jews, that particular nation. But Christ in the new covenant is the treasure of wisdom and knowledge; so that in this day of Christ, the root of Jesse shall stand up as an ensign for the people; and the Gentiles shall seek it, namely, the nations, which many have found.

And God has given Christ for a new covenant to the Jews, not according to the old, and for a covenant of light, to enlighten the Gentiles also, who is God's salvation to the ends of the earth; that so in this day of Christ, (and salvation), who is a high priest, holy and harmless, and separate from sinners, made higher than the heavens, who is the treasure of wisdom and knowledge; he takes away the veil of Moses, and takes away the veil and covering that has been spread over all nations.

So it is Christ that fills the earth with knowledge, and that the 'knowledge of the Lord shall cover the earth, as the waters do the sea;' so that in this knowledge, to know God and Christ Jesus whom he has sent, is eternal life.

So this high priest, Christ Jesus, his work is beyond the Jews' high priests, whose 'lips were to preserve the Jewish nation's knowledge;' for Christ the treasure of wisdom and knowledge, fills the whole earth with knowledge; 'and covers the earth with the knowledge of God, as the waters cover the sea,' in his day of the new covenant. Are not these the days of the new covenant, and the gospel, which is not according to the old? Then what will all you priests, (who have been made at schools and colleges), and bishops do in this day, with all your fat bishoprics and parsonages, when people no longer need to be taught by you the knowledge of the Lord; nor the people no longer need to send their children to schools and colleges, to learn there the arts, and how to teach people the knowledge of the Lord, when 'the earth shall be full of the knowledge of the Lord,' and covered with it, as the waters



do cover the sea, in the days of this new covenant? So then there will be no need of your teachings. And if you come to receive this day in your time, then would not you forsake your fat benefices and parsonages, and return to the people their tithes, and confess that Christ, who is the treasure of wisdom and knowledge, in the new covenant, said, 'freely you have received, freely give;' and this commandment of the Lord of lords is not to be broken; and say, there is no need in the new covenant to teach people to know the Lord, no, not 'from the least to the greatest of them.' For God has written his law in their hearts, and put it in their minds, in the days of this new covenant; and they are God's people, and he is their God, and they all know him from the greatest to the least of them. So that this new covenant is not according to the Jews' old covenant, among that particular nation of the Jews, who had a tribe of priests and Levites, whose 'lips were to preserve the people's knowledge,' for which they had their tithes. But Christ comes in his new covenant, and has taken away the first covenant, and abolished it, and disannulled the commandment that gave him his tithes; and establishes the second and everlasting covenant, where all shall be taught of God, and said to them that declared this new covenant, and preached his gospel, 'freely you have received, freely give;' and they were to go and declare this without bag or staff.

So in the new covenant they had no need of purse, silver, bag, or staff; for those who preached the gospel, lived of the gospel. So the gospel of life and salvation is good news and glad tidings, being preached to and in every creature under heaven; and the grace of God, which brings salvation, has appeared unto all men to teach them; and Christ does enlighten every man that comes into the world, with the life in him, the word, by which all things were made to believe in, and to give them knowledge. So this high priest is him, who fills and 'covers the earth with the knowledge of the Lord, as the waters cover the sea,' so that the earth shall not be seen; and so he both 'gives and preserves the people's knowledge.' And in these days of Christ, in his new covenant, God pours out his spirit upon all flesh, to instruct, teach, and lead them, by which spirit 'sons and daughters may prophesy, and the

old men may dream dreams, and the young men, and hand-maids, and servants may see visions,' by the spirit which God has poured upon them, and has given them a spiritual knowledge, and which spirit reveals the things of God unto them, and leads them into all truth. For in the old covenant the Lord poured out his spirit upon the house of Israel, and gave them of his good spirit to instruct them, though they rebelled against it; but in his new covenant, which is not according to the old, he pours out of his spirit not only upon the Jews, but upon all flesh of other nations, as well as the Jews, that all flesh may see the glory of God, and see their salvation. For the Lord said, in Isa 49:26. 'all flesh shall know, that I, the Lord, am your Saviour and Redeemer, the mighty one of Jacob.' And again, in Isa 40:4-5. the Lord said, 'every valley shall be exalted, and every mountain and hill shall be laid low, and the crooked shall be made straight, and the rough plain; and the glory of the Lord shall be revealed, all flesh shall see it together, for the mouth of the Lord has spoken it.' And is not this the gospel-day of Christ in his new covenant? Must it not be fulfilled? But your mountains and hills must be laid down, and your crooked ways and natures must be made straight, smooth, and plain, before this glory of the Lord be revealed, and that all flesh come to see it.

In Luke 3:6, it is said, where he speaks of the fulfilling of Isa 40 how 'all flesh shall see the salvation of God.' Again, Isa 66:23, the Lord said, 'all flesh, shall come to worship before me: and in Isa 66:18-19, the Lord said, it shall come to pass, that I will gather all nations and tongues, and they shall come and see my glory, and I will set him for a sign among them,' speaking of Christ. And the Lord said, 'his people's wilderness shall be like Eden, and their desert as the garden of the Lord.' Isa 51:3. And are not these the days of the new covenant, and to be fulfilled?

*George Fox*

*Swarthmore, the 4th month, 1679*

**THE MAN CHRIST JESUS THE HEAD OF THE CHURCH,**  
*And true Mediator, in opposition to the Papist Head, their Pope:  
Prayers to, and for the Dead, their Shaved Crowns, and  
Saints' Relics, and Purgatory, disproved to be Christian or Judaic,  
consequently Heathenish or Pagan, by Scripture Testimony.*

—By G. F.

For there is one God, and **one mediator** between God and men, the man  
Christ Jesus...

1 Tim 2:5

Where did ever any, (or where is there any proof, that either in the old world to the flood, or from the flood to the coming of the children of Israel out of Egypt, or from their coming out of Egypt unto Christ, and from Christ all the apostles' days), pray unto the dead, or to saints and angels, as in this night of apostasy since the apostles' days, as the apostates from christianity, called papists do? Or where did ever any go to graves for dead men's bones, or holy relics, (as they are called), in all those ages aforementioned, and say, there was virtue in them to work miracles by, as the papists say they have done, in the apostasy since the apostles' days.

And where did ever any, either in the old world, or since, in the prophets' and apostles' days, pray to any saint; or make any saint a mediator, (but only Christ Jesus), as the papists in the apostasy do?

For does not the Lord say in his law, 'whosoever touches the dead body of a dead man, and purifies not himself, and defiles the tabernacle of the Lord, that soul shall be cut off from Israel, because the water of separation was not sprinkled upon him? And if a man died in a tent, all that came into the tent and all that was in the tent was unclean seven days; yes, every open vessel that was not covered was unclean, Num 19:11-18, and whosoever touched a dead man that was slain with the sword in the field; or a bone of a man, or a



grave, shall be unclean seven days. And the water of purification was to go upon them:’ now seven is perfect; so the perfection was to go upon them before they were made clean again.

After the children of Israel had been at battle with the Midianites, Moses told them, ‘abide without the camp seven days: and whosoever touched any slain, they were to purify themselves, and to purify their raiments,’ as in Num 31:19-24. Yes, all their gold and silver, brass, iron, tin, and lead, which they had taken from the unclean heathen, they were to make it go through the fire, and then it should be clean; and it must be purified by ‘water of separation; for that which could not abide to go through the fire must go through the water.’

And said the Lord, ‘you shall wash your clothes, and after seven days you shall be clean, and then come into the Lord's camp.

Now if the war in the old covenant was to be so holy and clean, and all the people were to be so holy and clean; then what is the spiritual war in the new covenant? Must not perfection go upon everyone, before they can be clean, to enter into God's camp? Must not their inward clothing be washed, as they washed the outward? Must they not pass through the fire of his baptism, and holy water of his word, before they can come into the camp of God, and to his tabernacle? For the seventh day was a day of washing and of purifying in the old covenant, yes, himself and his clothes. And if he did not wash himself and his clothes, if he touched a grave, or a dead man's bone, or been in a tent where a dead man lay, or had been in the war where dead men were; if he did not purify himself, he was to be cut off from the congregation; because he had defiled the tabernacle of the Lord, and the water of separation had not been sprinkled upon him.

And therefore, if they were to be so clean and holy in the old covenant, with these outward washings; much more ought they to be clean in the new covenant, with the heavenly washings, with the holy water of the word; and

if they are not washed with this water of the word, and the blood of Jesus, are they not cut off from the holy and clean congregation, and from God's tabernacle spiritually in the new covenant? For God set his outward tabernacle in his congregation, in the old covenant. Levit 26:11. But God sets the heavenly tabernacle among his holy and clean congregation, in the new covenant, that he has congregated together with his spirit. And therefore, all they now that run to graves for dead men's bones, and call them relics, and pretend to do miracles by them; are they not below the law of God in the old covenant, and defilers of that tabernacle, and cut off from the congregation of the old covenant? And then are they much more far off the congregation of the new covenant; though in words they may profess it.

And the Lord said, 'every leper, and everyone that has an issue, or is defiled by the dead, whether male or female, shall be put out of his camp, that they should not defile his camp,' Num 5:1-3, as Miriam was put out seven days for her leprosy and disobedience. For, said the Lord, 'I will dwell in the midst of you.'

So see what a care of holiness and cleanness was to be in the camp of the old covenant; much more in the new, of inward leprosy and issues, who are defiled by dead Adam, they must be purified by the water of the word, and the blood of Jesus the second Adam, before they can come into his holy camp. And who have been in the spiritual war, with the spiritual wickedness, if that they have touched the dead, or his bone, or his grave, they are defiled, until they be purified by the water of the living word, which was before the dead was, or his bone or grave either: for the Lord said, 'touch not the unclean thing, and I will receive you.' 2 Cor 6:17.

David said, 'the heavens are the Lord's, but the earth he has given to the children of men. The dead praise not the Lord, neither any that go down into silence.' Psa 115:16-17. Then why should any ask counsel of the dead, and pray unto the dead, if they praise not the Lord? Again, 'David said, the slain that lie in the grave God remembers no more, they are cut off from his

hand.' Psa 88:5.

And therefore, how can the dead be mediators? Are not those dead in sins and trespasses, those who run to the graves for dead men's bones and call them holy relics?

And again, David said, 'those who join themselves to Baal Peor eat the sacrifices of the dead; and the dead praise not the Lord.' Psa 106:28.

So here you may see those who joined to Baal Peor, did not join to the Lord, nor sacrifice to him, but such were dead from the Lord, and did eat the sacrifices of the dead. And are not all those who profess themselves christians in the new covenant as dead, that either pray or offer to the dead? No, are they not worse and more dark than they, because they profess a higher and greater thing, than they in the old covenant?

And David said, 'you shall guide me with your counsel, and after receive me into glory.' Psa 73:24.

So here you may see, all must be guided by God's counsel, if they will be received into glory; and not be guided by the counsel of the dead, but by the counsel of the living God; 'but such as forget the works of the Lord, they wait not for his counsel to be guided by it. Psa 106:13. And Isaiah said, 'let the counsel of the Holy One of Israel draw near, and come that we may know it.' Isa 5:19.

And so, these waited for counsel from God, and not from the dead. And did not the apostate Jews in the days of Isaiah, seek unto wizards and familiar spirits, that peeped and muttered? and were not all those judged in the old law? and are they not much more in the days of the gospel, the power of God? for does not Isaiah say, 'when they shall say unto you, ask counsel of them that have familiar spirits, and unto wizards that peep and mutter: then make them this answer, is there a people any where that asks not counsel of



their God, should men run to the dead from the living.'

And therefore, he said further, 'to the law and to the testimony, if they speak not according to this word, it is because there is no light or morning in them.' Isa 8:20.

Now here it may be seen, there were some that taught this doctrine to seek after, and unto wizards and familiar spirits; and therefore, the prophet thought strange for the living to seek to the dead; and therefore, such were dark, and had no morning in them, that were gone both from the law and testimony.

Has not God given Christ to be a counselor, and are not all to ask counsel of him, and so not of any dead saint?

And the Lord said, 'his people asked counsel of their stocks, and their staff has declared to them, and burn incense upon hills under oaks, and sacrifice with harlots, the spirit of whoredom having caused them to err. And this was when they were gone a whoring from God in the old covenant; and these were the people that were gone from the counsel of the Lord, and from true understanding; therefore, the Lord said they should fall. Hosea 4:12,14.

And has not the spirit of whoredom caused them to err, that ask counsel of painted pieces of wood and images? and that pray before the dead pictures and images? Those who do so now, know not the thoughts of the Lord, neither understand they his counsel, no more than the apostate Jews did of old.

Christ counseled the Laodiceans, saying, 'I counsel you to buy of me gold tried in the fire,' ... Rev 3:18. And therefore, all are to take and ask Christ's counsel for this gold. Paul said unto the church, 'he had declared unto them all the counsel of God.' Acts 20:27. And never did the apostle in all the counsel of God (that he had declared), say, that it was the 'counsel of God,'

that they should set up images, or pray to saints, or go to the graves of the saints for their bones, or set up any saint to be a mediator after they are deceased; or set up crosses, that they should bow before them, or to the images of saints, or pray to the dead; or that the priests or ministers of Christ should shave their heads. He declared no such counsel from God, in all his epistles and preachings.

In Jer 49:20, he exhorted them there to hear the counsel of the Lord; and the Lord said, 'woe unto the rebellious children that take counsel, but not of me; that cover with a covering, but not of my spirit, that they may add sin to sin.' Isa 30:31.

So these are rebellious children, that take not counsel of the Lord, and cover not with his spirit; such go down to Egypt for strength, and not to the Lord; and therefore, woe proceeds against them in the old covenant, much more in the new covenant, that take not counsel of Christ, whom God has given for a counselor, 'the Prince of peace.' Isa 9:6.

But there were people in the old covenant, that professed it, and lived not in it. And so there is now a people that profess the new covenant, and yet live not in it, that set at naught God's and Christ's counsel, 'and would none of his reproof.' Prov 1:30. For the Lord said, 'they would have none of my counsel, they despised all my reproof.' And these are such as hate knowledge, and choose not the fear of the Lord; and therefore, shall they eat the fruit of their own ways, and be filled with their own devices, and so not with the treasure of life.

And Judah, when they kept in the fear of the Lord, they gathered themselves together to ask counsel of the Lord in the days of Jehoshaphat, and the Lord was their counselor. 2 Chron 20:4. So they did not go to ask counsel of the witch to raise up dead Samuel, as Saul did, when he had disobeyed the Lord. So Saul that disobeyed, and went to the witch to ask counsel of the dead, and not of the Lord, he had no victory; but those who asked counsel of the Lord,

they had the victory.

You may see those who asked counsel of the Lord, whether their way was to be prosperous or not. Judges 20:23-46. So they did not go to ask counsel of the dead.

Christ said, 'whatsoever things you shall ask in prayer, believing, you shall receive.' But they must ask of God through him. Mat 21:22.

Christ said, 'whatsoever you shall ask in my name, that I will do, that the Father may be glorified in the Son; and if you shall ask any thing in my name, I will do it.' John 14:13.

So here it is clear, that all the true christians must ask in Christ's name; and he has taught so, and exhorted to it, and not in any saint's name, or angel.

Christ exhorts again, saying, 'ask, and it shall be given you; and everyone that asks receives.' Mat 7:7-8. And Martha's faith was so firm, that she said, 'she knew whatsoever Christ asked of God, he would give it.' John 11:22.

So here you may see, Christ was the counselor, in whose name people were to ask in the new covenant; and God's people in the old covenant were forbidden using enchantments, or observing of times; and were forbidden having regard to wizards, or seeking after familiar spirits, 'for I am the Lord your God;' and him they were to seek unto, (said the Lord.) And likewise in the old covenant the Lord forbids his people from making any cuttings in the flesh, or prints, or marks upon them for the dead. Lev 19:28, 'for they were to be an holy people' in the old covenant, so much more in the new.

And the Lord said, 'you shall not make baldness upon your heads, nor make any cuttings in your flesh.'

Now the Lord did forbid his people from doing these things in the old covenant, so much more in the new. And therefore, all you that shave your



heads, and make them bald, and make cuttings in your flesh with whips or otherwise, are not you judged by the law of God, to be out of the practice of the old covenant? So are you short of the new, in the practice of the heathen, and not in the practice of the old covenant nor new?

Object. And now if any of you should object, that Paul shaved his head after he was a christian. Acts 21.

Answer. The cause of that act of his, was this: there was a report among the Jews, that he taught against the law of Moses, and was against circumcision; and therefore, James and the elders did advise Paul, saying unto him, 'purify yourself, and shave your head,' and the rest that were with him, that they might seem to walk orderly according to the law of Moses: and this they desired him to do, that they might say, 'here is four men which have a vow upon them.' And Paul did so, with the rest that were with him; and those who were with him, entered into the temple to signify the accomplishment of the days of purification, until an offering should be offered for everyone of them, and then the apostle standing up among them, pleading his cause when they were offering up an offering for him, against whom he said they had nothing except for this one vow, touching the resurrection of the dead, touching which, said the apostle, 'I am called in question of you this day.' Acts 24:21.

So, though the apostle did condescend to the Jews, to shave his head, and purify himself. Acts 21:24, Num 6:13,18. Yet when they came to offer an offering for him, he was made to trample down all that he did in that thing, and to preach Christ the resurrection, who was the offering once for all.

And his so yielding to their weakness, was the means of his being taken prisoner, and like to have been killed also, by his persecutors, the Jews; and so he was tossed up and down, until he was brought prisoner to Rome. But the command of the Lord was, 'that they should not shave their heads, but only trim them;' and therefore there is an express command of God against

shaving of their heads. Eze 44:20.

Now Paul shaving of his head under a vow, was according to the Nazarites shaving of their heads under a vow. Acts 18:18. For all the days of their separation, there was 'no razor to come upon their heads,' neither were they to come near any dead body, no, not so much as their father or mother, sister or brother; for the 'consecration of his God was upon his head;' and if a man died suddenly by him, he defiled his head of consecration; and then he was to shave his head in the seventh day of his cleansing.

And again, Num 6:18, 'the Nazarite shall shave his head at the door of the tabernacle of the congregation, and shall take the hair of his head of his separation, and shall put it into the fire, which is under the sacrifice of his peace-offering.' So this was the law of God to the Nazarites, who were under a vow 'to shave their heads,' else by the law of God, the priests were not to shave their heads, as may be seen in Eze 44.

So, for priests to shave their heads, is neither a gospel command, nor law of God, except such as were under a vow, as before said.

But do all the priests, and others, that shave their heads now, do it as under the vow of the Nazarites? Do they not come near any dead, however so near a kin? When they shave their heads, do they shave them at the 'door of the tabernacle of the congregation,' the place of shaving? And do they burn their hair under the sacrifice of the peace-offering? And if so, do not they deny Christ come in the flesh, who has 'offered up himself once for all,' and who cleanses with his blood, and washes with the water of his word; with which they must be cleansed, before they can come into his tabernacle and congregation.

So shaving of heads, to priests and others, and making bald their heads, was forbidden by the law of God, except it was such as were under the vow before-mentioned, and the Nazarites: and when they did shave their heads

for their separation, they were to burn it under the sacrifice of the peace-offering, as before said. And this shaving of these Nazarites, and those under this vow, it was to be done before the 'door of the tabernacle of the congregation,' and not in a private house. So this was the cause of the shaving of heads; else the law of God was against it, by which the priests were not to shave their heads. Eze 44:20.

**[Comment:** There are many who think the Bible is not to be trusted because it may have been corrupted by translation errors or even deliberately falsified to support the religious powers that were in control at the time. But as this letter demonstrates, the Roman Sect did not bother to change anything that conflicted with their doctrines, they simply ignored it. Bowing and praying to statues, praying to dead people as mediators to God, shaved heads, and relics from the dead, and forbidding marriage and meat on Fridays all conflict with the commands in the Bible.

And the Roman Catholics were just the first. The Protestants also simply ignore all the exclusions, the requirements, and the qualifying conditions, specified in the scriptures. Martin Luther's doctrine of instant sainthood and salvation by instant belief and grace was formulated by him deliberately invalidating the books of Hebrews, James, Jude, Revelation, and Esther, because they conflicted with his instant salvation, which theory was universally adopted by Protestant Christendom.

The worst of both the Protestants and Catholics was their killing and torture of those who had a different religious opinion. Christ's reply to his disciples when they wished to punish the people who would not listen to him, severely rebuking them with: *You do not know what manner of spirit you are of [as in the devil's]*. Jesus further said that if someone is violating the standards of the church, (sinning), they are supposed to be



warned by one, then warned by two or three, then censured by the whole body of believers, - and if they fail to repent of their error, they are supposed to be expelled and shunned - not killed, or imprisoned, or tortured, or stripped of their property. We are supposed to love and pray for our enemies, not destroy them. Yet, as prophesied in the Bible, Christendom killed and tortured throughout the centuries:

*I saw the woman (the false church) drunk with the blood of the saints, and with the blood of the martyrs of Jesus. Rev 17:6* The Roman sect's Inquisitions stands as history's greatest act of brutality committed in the name of religion. But it was all predicted in the Bible's Book of Revelation: the whore was drunk with the blood of the saints. The Roman sect's inquisitions and slaughters took place throughout Europe during the Middle Ages (800 AD to 1500 AD), in which nine million souls were put to death, accused of witchcraft. The Roman sect's methods and numbers of killing and torture make the 20th Century Nazis look like amateurs. Those intelligent enough to have seen the barbarity and falseness of the Roman religion quickly died from torture. The still-lauded pillars of the Roman faith, Augustine and Thomas, approved and supported such murders in writing; unrepudiated, they stand as testimony to the continued depravity of the Roman Catholic sect.

Following in the footsteps of their murdering mother, the Protestants killed and murdered throughout Europe too. John Calvin was an early Protestant founder venerated by Presbyterians, Congregationalists, Baptists, even influencing the

Lutherans; Calvin participated in the burning at the stake of Michael Sevetus plus thirty four women also burned at the stake. The founder of the Episcopal sect, Henry VIII, had 72,000 people killed, mostly Roman Catholics. The Peasants War in Germany, led by Luther-inspired religious despots, killed 100,000 of the nobility and Roman Catholics. Between 1650-1700, the Episcopalians, Presbyterians, Baptists, and Congregationalists of England and America imprisoned over ten thousand Quakers and killed over 869 Quakers including three Quaker men and one woman hung in Boston by the *Bible-believing* Puritans. The beast was given power to overcome the saints. The false church, the whore of Babylon, was drunk with the blood of the saints, and with the blood of the martyrs of Jesus.

Martin Luther also set the stage for the Nazi persecution of the Jews. Luther advocated setting Jewish synagogues on fire, destroying Jewish prayer books, forbidding rabbis from preaching, seizing Jews' property and money, smashing up their homes, and ensuring that these "poisonous envenomed worms" be forced into labor or expelled "for all time;" he also seemed to sanction their murder, writing: "We are at fault in not slaying them."

The early Quakers (1648-1730) were the first, (after the death of the early church in 388 AD), to again embrace all the scriptures and to receive the promises of being delivered from sin, cleansing, perfection, purity, holiness, union with God, and entrance into the Kingdom of Heaven while on earth.]

And the Lord commanded Moses ‘to take the Levites from among the children of Israel, and cleanse them;’ and they were to ‘shave their flesh, and wash their clothes.’ And when they were cleansed, they offered a young bullock for a meat-offering, and another bullock for a sin-offering; and then Aaron offered the Levites before the Lord, for an ‘offering for the children of Israel, that they might execute the service of the Lord.’ So here you may see, all the Levites must be washed and cleansed, and they must offer up for themselves before they could be offered up to the Lord; and then they might offer the clean offerings for the people.

So they were not fit for the service of the Lord, until they were cleansed, Num 8:6. And so the Levites were separated from the children of Israel, and the Lord said, ‘they are mine.’ And now this Levitical priesthood being changed, and the law also, by which they were made, with all its services, and shavings, and washings, and sprinklings, and the commandment disannulled that gave him his tithes, by Christ Jesus: and so the Levitical priesthood is not to be followed by the true christians; but Christ is to be followed, who came not after the order of Aaron, but of the tribe of Judah, who is to be followed and heard in all things.

Now, making baldness on the head, was a judgment to some, as you may see in Micah 1:16. For the Lord said, ‘I will turn your feasts into mourning, and your songs into lamentation, and I will bring sackcloth upon your loins, and baldness upon every head.’ Amos 8:10. So that baldness was the judgment which the Lord brought upon them. ‘and they shall cast dust upon their heads, and wallow themselves in ashes; and they shall make themselves utterly bald.’ Eze 27:30-31, 7:17-18, ‘all hands shall be feeble, and all knees shall be weak as water: they shall gird themselves with sackcloth, and horror shall cover them, and shame shall be upon all faces, and baldness shall be upon all their heads.’ In Jer 48:37. ‘every head shall be bald, and every beard shall be clipped, and upon all hands shall be cuttings, and upon all loins sackcloth,’ ... So here their baldness was a judgment upon them, there was so great a lamentation. In Isa 22:12. ‘in that day did the Lord of hosts call to



weeping, to mourning, to baldness, and to girding with sackcloth.’ Again, in Isa 15:2, was not misery the cause of their baldness there? In Isa 3:24, when he had reckoned up the vanities of the children of Israel, and reproved them; he told them, that ‘instead of well-set hair, they should have baldness, and instead of a stomacher, a girdle of sackcloth,’ &c. In Job 1:20, when he was in his trials, sufferings, and misery, he ‘rent his mantle and shaved his head,’ &c.

So this manner of shaving heads, was sometimes as a judgment, and sometimes through trials and troubles. There also was another case and example of the women's shaving their heads: when a young woman who was not of the Jews, was taken captive, if a man was to marry her, she was to ‘shave her head, and pare her nails, &c. and put off her captive raiment, and bewail her father and mother a whole month,’ and then a Jew in the old covenant might marry her. Deu 21:12-13.

Now, concerning the law of cleansing of lepers, those who were to be cleansed, were to wash their clothes, and shave off all their hair, and wash themselves in water, Lev 14:8-11, ‘on the seventh day he shall shave all the hair off his head, and his beard, and his eye-brows; even all his hair he shall shave off, and shall wash his clothes, and his flesh he shall wash in water and shall be clean, and the eighth day the priest shall offer two lambs without blemish for him.’ So here you may see the ground of the lepers' shaving of their heads, &c. in the old covenant: but you may see by the law of God, they were not to make baldness upon their heads, Lev 21:5, saying in express words, ‘you shall not make baldness upon your heads, nor cuttings in your flesh.’ And in Eze 44:20, there it was said, ‘the priests were not to shave their heads.’ So here was an express command of God against the priest's shaving of their heads; though in some cases, as before said, there was the use of shaving in the old covenant. But where did ever Christ, who sent forth the apostles, give a command, that they should shave their heads? Or where did ever the apostles, after Christ, give any such command in the church? Let us see an order for it from Christ and his apostles, you who

plead [the priest shaving of his head as an] antiquity, and then it will be seen how far short your practice of shaving [heads] reaches to the apostles' days.

Concerning asking counsel of the dead: they were not to make themselves bald for the dead, nor defile themselves with the dead. Lev 21:1. The sons of Aaron were expressly forbidden, 'they shall not make baldness upon their heads,' as before said, Lev 21:5. For whatsoever they touched, that was unclean, they were to wash themselves and to purify themselves. And the Lord said, 'you are the children of the Lord your God, you shall not cut yourselves, nor make baldness between your eyes for the dead, for you are an holy people unto the Lord your God, for I have chosen thee to be a peculiar people unto the Lord your God, above all nations that are upon the earth.' Deu 14:1-2.

The high priest was not to go to any dead body to defile himself, neither to his father nor his mother; neither was he to uncover his head or rent his clothes. Lev 21:10-11. And generally throughout all the scriptures, it may be seen how people were to pray unto the Lord, and not to any saint; for they were commanded to 'pray unto the Lord for the peace of the city.' Jer 29:7. And in Job 33:26, there it is said, 'pray unto the Lord,' ...

And a multitude of scriptures might be brought both in the Old and New Testament, how that people were to 'pray unto the Lord, and hearken unto his voice;' and no where in all the scriptures can it be found, that they were required to pray unto any, but God and Christ, in whose name alone, whatsoever his people asked, it should be given unto them.

In Pro 21:16, you may see, there were congregations of the dead; 'for,' said he, 'the man that wanders out of the way of understanding shall remain in the congregation of the dead.' And these that remain in the congregation of the dead, are wandered both out of the way of the old covenant, and the way of the new covenant, and from the light and spirit of Christ, which gives the knowledge and understanding of Christ, their way to God. And these



congregations of the dead can only offer the unsalted and unsavory sacrifice to the dead. And in Ecc 9:5-6, it is said, 'for the living know that they shall die, but the dead know not any thing, neither have they any more reward; for the memory of them is forgotten; also, their love, and their hatred, and their envy is now perished; neither have they any more a portion forever in anything that is done under the sun.' Then what good do your prayers to them do for the dead, if they know nothing, and have no more a portion forever, in anything that is done under the sun?

Did the angel not say, 'why do seek the living among the dead?' So the living is not to be sought for among the dead. Did the angel not say, 'he is risen,' to them that so sought Christ? Luke 24:5-6. And Christ is a judge of the quick and dead, who said, 'come unto me, that you may have life.' So people are not to seek to the dead, but to Christ, who is 'alive and lives for evermore.' 2 Tim 4:1, Rev 1:18. And does not the Lord say, 'look unto me, all you ends of the earth, and be saved.' So they are not then to look unto the dead to be saved, but to Christ. And 'none comes to the Son, but whom the Father draws.' And, 'God so loved the world, that he gave his only begotten Son into the world, that whosoever believes in him should not perish, but have everlasting life.'

And you may see how the Jews, after they went from the covenant of God, and disobeyed his commands, then they made a covenant with death, and were at an agreement with hell, like the apostate christians, who are gone out of the new covenant of light, life, and grace. And then like the Jews that forsook the old covenant, they make lies their refuge, and under falsehood they hide themselves, making covenants with the pope and his substitutes, for the pardon of their sins, past, present, and to come; who thereby endeavor to make void Christ's pardon and forgiveness. But your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then shall you be trodden down by it, as the rebellious Jews were of old.



And those who have made a covenant with death, and an agreement with hell, in the time of the new covenant, or old, they can offer and sacrifice nothing, but what they have out of hell and death, to that which they have made a covenant withal. And are not all the enchanters, sorcerers, and charmers, forbidden by the old covenant? and were not the astrologers, star-gazers, and monthly prognosticators, reckoned among them? See Isa 47:12-13. where the Lord said, 'you are wearied in the multitude of your counsels; let now the astrologers and star-gazers, the monthly prognosticators stand up and save thee from these things, that shall come upon thee: behold, they shall be stubble, the fire shall burn them, they shall not deliver themselves from the power of the flame.'

Therefore, God's people are not to trust in such things, nor follow such things in the time of the old covenant nor new. And what could all the Egyptians or Babylonian sorcerers do to Pharaoh or to Nebuchadnezzar's dream? did not God bring all their counsels to naught? Therefore, all astrologers, sorcerers, enchanters, and witches were forbidden all along, as may be seen in the scriptures; and makers of images and idols, or the likeness of anything in heaven or in earth; all those things are forbidden by the Lord God to be made, served, bowed to, or worshipped; for these were the practices of the heathen, and not of the people of God, in the old covenant nor in the new. For God will 'frustrate the tokens of the liars, and make the diviners mad, and turns he wisdom of the wise backward, and makes their knowledge foolishness: yet God confirms the word of his servants, and performs the counsel of his messengers.' Isa 44:25-26. And the Lord God said, 'you shall not use enchantment, nor observe times.' Lev 19:26,37, 'But you shall observe my statutes, said the Lord: nor those who observe lying vanities, forsake their own mercy.' Jonah 2:8. And the apostle forbids 'observing of days, months, and times,' Gal 4:11, and said, 'he was afraid of them, for fear that he had bestowed his labors of such in vain.' And Christ tells the Jews, that were in the observation of such things, Luke 17:20, 'the kingdom of God does not come with visible sign or observation.'

So those who are in the observation of such things, and look to find the kingdom of God in these things, cannot receive it.

And you may see, that they who forsook the Lord, and observed times, used enchantments, and dealt with familiar spirits and wizards; and such, at the last, sacrificed their children in the fire, and wrought much wickedness in the sight of the Lord, and provoked him to anger. And these run into the making of graven images and idols to worship, and bowed down to them, and the gods of their own making, like the heathen, who forsook God and his covenant. 2 Kings 21:2-7.

There was not to be found among God's people in the old covenant any that used divination, or an enchanter, or a witch, or an observer of times, or a charmer, or consulter with familiar spirits, or a wizard, or necromancer, or such an one as made his son or daughter to pass through the fire; for all these things were forbidden by the Lord; and all these things are an abomination to the Lord: 'and because of these abominations the Lord your God has driven them out from before thee; for these nations, that you shall possess, hearkened unto observers of times, and diviners. But as for thee, the Lord your God has not suffered thee so to do; you shall be perfect with the Lord your God. For the Lord your God will raise up a prophet unto thee out of the midst of thee, and unto him shall they hearken,' (speaking of Christ in the new covenant, like Moses in the old), and in this prophet (that God raises up), Christ Jesus, he will put words in his mouth, and he shall speak unto his people in the new covenant all that God commands him, as Moses did in the old: who was faithful in his house in the old covenant, as Christ is faithful in his house in the new: 'and whosoever will not hearken unto my words, said the Lord, which he (namely, Christ), shall speak in my name, I will require it of him:' as Moses did speak from the mouth of the Lord in the old covenant; and those that did not hearken unto his words, and obey them in the old covenant, the Lord required it of them.' Deut 18:10-19.

And God's people were forbidden by the Lord in the old covenant, saying, 'you shall not print any marks upon your bodies, for it was the works of the heathen.' Lev 19. And as the Lord's people were forbidden in the old covenant to serve any of the gods of the nations, and their manner of living, ways, worships and religions; so surely much more are they forbidden in the new covenant, under Christ the great prophet, as you may see throughout the scriptures.

And you may see the express command of God against images, likenesses, and figures. Deu 4. The Lord commanded Moses in the old covenant, to teach the Jews his statutes and judgments, that they might do them; and bid them take heed unto themselves, saying, 'you saw no manner of similitude in that day when the Lord spoke unto you in Horeb, out of the midst of the fire:' therefore, they seeing no similitude that day, 'you shall not make any graven image, nor the similitude of any figure, likeness of male or female, or the likeness of any beast of the earth: or the likeness of any winged fowl in the air; or the likeness of any creeping thing on the ground; or the likeness of any fish in the waters.'

Thus you may see, that they were forbidden making any likeness of anything in heaven or earth, for fear that at the last they should come to worship the host of heaven.

Here you may see, they were not only forbidden the worshipping of such things, but the making the likeness of them by the express command of God. But oh! How full of these images and likenesses are the houses of these called christians, which were forbidden in the old covenant? So that it has become a trade among such christians to make such things, which the Jews in the old covenant were forbidden; which they in the new covenant should much more not do; instead they should be applying their minds, ears, and eyes to Christ, the great prophet, and hearken unto him, who renews them up into the image of God.



Now concerning purification, purging, and cleansing: if the Lord had intended a purgatory after people are dead to purge them in, which the scripture nowhere speaks of, what needed all these purifications in the time of the law? Num 19:9, 2 Chron 30:19, Neh 12:45, Lev 15:13, Num 8:21, Lev 12:4, and many other scriptures might be instanced concerning purification and purifying.

And in Mal 3:3, 'he shall sit as a purifier, and a refiner by fire, purging the sons of Levi: and is like a refiner's fire, and fuller's soap.' Now, is not this refining and purging of people to be while they are upon the earth? but when they are dead, and gone into purgatory? God and his people do not say so.

And you that talk of a purgatory to purge and refine you in after you are dead, have not you forgotten all these scriptures, how that Christ by himself has purged our sins? Heb 1:3, 'and he his own self bore our sins in his own body on the tree, that we being dead to sin, should live unto righteousness.' 1 Peter 2:24. Mark, those lived unto righteousness, which were dead unto sin; and so the apostle did not teach people to look for a purgatory, when they were dead. And how can it be said, that you are dead to sin, and that Christ bore your sins in his own body on the tree, when that you look for a purgatory to be cleansed in after you are dead? The apostle told the saints, while they were upon the earth, 'you have purified your souls, in obeying the truth, through the spirit.' 1 Pet 1:22. So these true christians need not look for a purgatory. And John said, 'if we walk in the light, as he is in the light, then have we fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin.' So mark, he was the cleanser from all sin; so they needed not a purgatory. Those who are not cleansed from all sin, are those who do not walk in the light, as Christ is in the light; and such in their darkness may imagine a purgatory to cleanse them in, and Christ has appeared to put away sin by the sacrifice of himself. And the apostle said, 'it is appointed unto men once to die, and after this to come to judgment.' Heb 9:27. So he does not say, they are appointed for purgatory, but for judgment.

And the apostle said in his general epistle, to the christians in his day; 'forasmuch as you know, that you are not redeemed with corruptible things, neither with silver and gold, from your vain conduct, but with the precious blood of Jesus Christ.' 1 Pet 1:18.

Now consider this, you that plead antiquity, and that pretend to pardon people's sins, and give them indulgences for their sins for corruptible things, as silver and gold, have not you made the blood of Christ of no effect? Have you not made people to believe a lie, who buy your pardons and indulgences for their sins? You then tell them of a purgatory when they are dead, and keep them in their vain conduct, when they are living: and so out of the catholic faith, and the true knowledge of the true christians in the primitive times, who knew that they were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ Jesus.

And did not Christ say to the believing thief, 'this day you shall be with me in paradise?' and you will belie the scriptures, if you say, that it was a purgatory. And Christ said, that 'he purges,' every branch that bears fruit, that it may bring forth more fruit; and that branch which does not bear fruit, he takes it away; so Christ is the purger. And he said to his disciples, that they were clean through his word: so not through a purgatory, after they were dead. John 15.

And as John the Baptist declares, how that Christ should come after him; and said, 'he shall baptize you with fire, and the Holy Ghost; and he shall thoroughly purge the floor, and burn up the chaff with unquenchable fire, and gather the wheat into his garner.'

Now all you that plead for a purgatory to be purged and purified in, do not you deny the baptism of Christ to purge you with his fire and Holy Ghost? and to purge out the old leaven of the old Adam and the devil, who has got in by transgression since Adam fell? for all this purging, purifying, washing,

and cleansing is to Adam and Eve, and their sons and daughters, since they fell from the image of righteousness and holiness, that God Almighty made them in. So Christ the second Adam, that never fell, nor sinned, who had no guile in his mouth, is the purger and cleanser of all his people with his blood and baptism, and circumciser with his spirit, in putting off the body of death, and sins of the flesh, which are gotten up into man and woman by transgression; for they had not this body of death and sin before they fell, when God Almighty made them in his image and likeness.

And so it is the blood of Christ that ‘purges the conscience from dead works, to serve the living God.’ Heb 9:14. So no purgatory because it is the blood of Christ, that cleanses from all sin.

But if you have forgotten this purger, and so have invented another, namely, a purgatory, you must not plead your antiquity from the apostles for that; but from the false conceptions of your apostatized bishops and popes, and through your long continuance in your blindness, who have wanted the true knowledge, and temperance, and patience, and godliness, and true brotherly-kindness, to your fellow-creatures, and the true love that Christ taught to his disciples, to ‘love all men.’

This catholic\* love you have lacked; and therefore, have you massacred, killed, and persecuted so many upon the account of religion, and have forgotten what would purge away your sins, namely, the blood of Christ. And therefore, have you imagined a purgatory after death, and taught this for a doctrine among people instead of the blood of Christ Jesus: read 2 Pet 1:1-9. And therefore, come to that which will purify your hearts from your double-mindedness, and take the apostle James's advice, in James 4:1-8. ‘that your minds may be single to Christ.’ For the apostle said, ‘Christ, who gave himself for us, that he might redeem us from all iniquity, [mark, from all iniquity,] and purify unto himself a peculiar people, zealous of good works.’



\*catholic - originally was a term for the true Christian church, (the purified body of Christ made up of living stones). This term was appropriated by the Roman sect, claiming to be the true Christian church.

The apostle exhorts Titus; 'these things speak and teach, exhort and rebuke with all authority.' So he was to rebuke all such that taught a doctrine contrary to this. So no man's iniquity or sin (it is clear), can be pardoned by men's indulgences, neither can any man be redeemed from them by any gold or silver, or any other corruptible thing; and those who think they can, set up another pardoner and forgiver than God and Christ Jesus; which is an antichrist, as you may see, 2 Thes 2:4, and are to be rebuked; for the Lord said, 'I will pardon all their iniquities. Jer 33:8. 'Christ has washed us from our sins, in his own blood.' Rev 1:5. Their garments were made white in the blood of the Lamb.' Rev 7:14. The saints overcame by the blood of the Lamb. Rev 12:11. The apostle tells the Ephesians, through what they had redemption, which was through the blood of Christ Jesus. Eph 1:7. Does he not tell the Colossians the same? who said, 'in whom we have redemption through his blood, even the release from the bondage of our sins. Col 1:14. So away with all the pope's forgiveness, and selling of pardons, and purgatories.

[The sale of indulgences was so rampant in the Roman sect that: Johann Tetzel wrote "As soon as the coin in the coffer rings, the soul from purgatory [also attested as 'into heaven'] springs." These are Babylon's merchants of the earth becoming rich, selling salvation, selling redemption, trafficking in souls. This was a major source of enormous sums of money, contributing to the Roman sect owning 40% of all the property in Europe at the beginning of the reformation.]

Yes, the apostle tells the Ephesians, 'you who sometimes were afar off, are now brought near by the blood of Christ.'

So it is the blood of Christ, that made the saints near then, and makes the saints near to God now; which blood does redeem, and wash, and cleanse, and purify from all sin. And 'Christ having abolished in his flesh the enmity, even the law of commandments, containing ordinances, and so broken down the partition-wall between Jews and Gentiles, to make to himself of both Jews and Gentiles, (of these twain), one new man: so making peace, that he might reconcile them unto God, in one body through the blood of his cross; to reconcile all things unto himself, whether things in heaven, or things in earth; having slain the enmity thereby, Eph 2:14-22. The gospel of peace was preached to them that were afar off, and them that were near; and Christ the foundation for Jews and Gentiles to build upon; who was the prophets' and apostles' foundation, the chief corner-stone in God's house. So you may see, it is said, 'who has reconciled us unto himself, by Jesus Christ: and God was in Christ, reconciling the world unto himself, not imputing their transgressions unto them.' 2 Cor 5:18-19. So it is clear, here was no purgatory after death, spoken of to wash, purify, or cleanse people in, but it was through Christ Jesus only.

And all that look for a purgatory after they are dead, are not of that true catholic faith, which the apostles were in, and true church in the primitive times; which true faith Jesus is the author of. For those who receive the end of this catholic faith, receive the salvation of their souls. 1 Pet 1:9.

So here is no purgatory; and where a purgatory is pleaded for, the end of this faith is not received. Faith is the victory over that which separated man from God, by which faith he has access to God, and by it pleases God. It is faith that sanctifies. Acts 26:18. So they need not have a purgatory, if they are in this catholic faith; and those who tell people of a purgatory, are out of the sanctifying and saving faith. The saints' hearts were purified by faith; and this was the doctrine the apostle preached, to the primitive christians' church. Acts 15:9. And those who tell people of a purgatory to purge them in, are erred from this catholic purifying faith. The righteous shall and do live by this purifying, sanctifying faith. Heb 1:4, Rom 1:17. This faith which



Christ is the author and finisher of, did justify and purify the church then, and the saints now; by which faith being justified, they had peace with God, this divine, holy, and precious catholic faith. So those who imagine a purgatory to cleanse them in, and thereby, or therein expect to be cleansed, purged, or justified, are out of this catholic faith; for the apostle said, 'being justified by faith, we have peace with God through our Lord Jesus Christ.'

So by faith, God's people stood, and they walked by faith, and not by sight; and they lived by the faith of the Son of God, which faith the Son of God was the author and finisher of; this holy, precious, divine, purifying, sanctifying, justifying, saving, catholic faith, by which they had access to God, and in which they pleased God, through which faith they had victory over that which displeased him; so they need no pope's imagined purgatory.

By this faith Abel offered. By this faith was Enoch translated. By this faith did Noah build the ark, by which he and his family were saved. By this faith Abraham forsook his country, and country religion, and followed and obeyed the Lord, from whom he received the blessing. By this faith was Moses preserved, when he was hidden three months by his parents. By this faith Moses forsook the pleasures of Egypt, and refused to be called the son of Pharaoh's daughter. By this faith were the three children preserved in persecuting Nebuchadnezzar's flaming furnace. By this faith was Daniel preserved in the lion's den, and their mouths closed from devouring him. So faith is what resists the devil, and it is the shield of God's children, and the weapon of the elect, who were elected before the world was; which faith gives them victory over the world. So those who preach up or believe a purgatory, are erred from this catholic faith in Christ, who was and is the saints purger.

And John tells the church in his general epistle, 1 John 5:44. 'this is the victory that overcomes the world, even your faith.' So if there is no overcoming of the world, then there is no witnessing of this faith. Whosoever preaches, that though persons fall short of overcoming the world



in this life, yet they may have a purgatory when they are dead, they are erred from the catholic faith; for there is but this living, purifying, justifying, holy faith, which Christ is the author and finisher of; which is the victory of all God's elect people, before the foundation of the world, and gives them the victory over the world. And therefore, the apostle Peter said to the church, in his first general epistle. 1 Pet 1:5. They were 'kept by the power of God through faith unto salvation.

So this divine, holy, purifying, precious, catholic faith, which Christ was, and is the author and finisher of, was the saints keeper, through the power of God, by which they had access to God, and in which they pleased God; and in which divine, and holy precious catholic faith all the saints have unity. This is the one true catholic faith; so not many. Eph 4:5. And this was the one faith, which the saints were to contend for, as in Jude is spoken of: and this is the faith, which all the elect of God do preach, and hold forth to all the world; and that they must look unto Jesus, the author and finisher of. Heb 12:2.

And now concerning the true headship of the church: Christ Jesus, who died for the sins of the world, and tasted death for every man, is risen from the dead, and set on the right hand of God in the heavenly places, far above all principalities and powers, might and dominions, and every name that is named, not only in this world, but also in that which is to come: and has put all things under his feet, and gave himself to be **head over all things to his church**, which is his body, the fullness of him, that fills all, and in all.' Eph 1:20-23. So you may see **Christ is the head of his church**. Christ never set up any of the apostles to be the head of the church upon the earth; instead he called them servants and friends, and they called themselves apostles and servants, as may be seen in their epistles. Christ said unto them, 'he that will be greatest among you, let him be servant unto all.'

So, you who set up any man to be pope or chief head of the church, and persecute others, because they will not believe as you do; have you not been

like a monstrous body without a head, until you have made one? How often does the head go off your body, until you have made another? By this, does it not plainly appear that you are erred from the one, true, and everlasting head, Christ Jesus? He is the author and finisher of the true catholic faith; he was the head of his church in the apostles' days, to the primitive christians, after he was crucified, and risen from the dead; so he is still the head to all true christians: 'who was dead, and is alive, and lives for evermore,' who said, 'I am alpha and omega, the first and last, Rev 1:17-18;' which is the present head of the church, and which was, and which is to come in flames of fire, upon all that do not obey him: and with reward of life eternal to them that obey him, and believe in him.

The apostle tells the Ephesians, that Christ is the head of the church, and Saviour of the body. And Christ so loves his church, and gave himself for it; and the church is to be subject to Christ its head, who both died for it, and shed his blood for it, and redeemed it, and sanctified it, and purchased it with his blood; and cleanses it, and washes it with the washing of the water of the word, that he might present it to God, a glorious church without spot or wrinkle, that it should be holy and without blemish, and Christ cherishes and nourishes his church with his heavenly and spiritual nourishment, and heavenly cherishment; so that his church comes to be members of his body, 'and flesh of his flesh, and bone of his bone.' Eph 5.

The apostle writes the same to the Colossians, and tells them, 'that by Christ all things were created, that are in heaven and in earth, visible and invisible, whether they be thrones or dominions, principalities or powers,' all things were created for him and by him, namely, Christ, who is the image of the invisible God, the first born of every creature, and he is before all things, and by him all things consist, and he is the head of the body, the church: who is the first begotten from the dead; 'that in all things he might have the preeminence: for it pleased the Father that in him should all fullness dwell.' Col 1:15-19. So you may see how clearly the apostle did exalt Christ above all, and to be the head of the church; and not himself, or Peter, nor any other of

the apostles. They ‘warned and taught every man in all wisdom, that they might *present* every man perfect in Christ Jesus.’ So here you may see, they *presented* them to their head. Therefore, they exhorted the saints to be established, and rooted, and built up in Christ, as they had been taught, and bid them beware, for fear that any man should spoil them through philosophy or vain deceit, after the traditions of men, and rudiments of the world, and not after Christ: for in Christ dwells the fullness of divinity, who is the head. All the saints are to be complete in him, their head, Col 2:7-10, as the saints were in the apostles' days.

And the apostle writes to the Ephesians, ‘to grow up in Christ in all things, who is the head; so that nothing was to be between’ them and Christ, from whom the whole body is fitly jointed together, and compact by that which every joint supplies, according to the effectual working of the measure in every man, making increase of the body, to the edifying itself in love. So that the saints are to ‘grow up unto the measure of the stature of the fullness of Christ,’ their head, and not to be tossed to and fro, and carried about with every windy doctrine, by the cunning craftiness of men, who lay in wait to deceive.

And therefore, the apostle exhorts the church to ‘let no man beguile them of their reward in a voluntary humility, and worshipping of angels, intruding into these things, which they had never seen, vainly puffed up in a fleshly mind, not holding the head, Christ Jesus, from which all the body by joints and bands, have nourishment ministered from Christ their head, and knit together, increases with the increase of God. So there was many then who would beguile them from their living head, Christ Jesus; as there are many now since the apostles’ days, that have set up a pope to be head. But the apostle set up Christ to be head of the church. For the apostle had labor and travel enough to bring people to Christ, the head; who were to ‘go into all nations,’ to preach the gospel of Christ, that they might believe in Christ their head.



And when the apostle said to the Colossians, 'let no man judge you in meats or drinks, or in respect of an holy day, or new moons, or Sabbath day; which were shadows of good things to come: but the body is of Christ, who is the substance of all the shadows.' And so you may see what sort they were, that did not hold Christ the head, and would beguile people of the reward they had from him their head. And therefore, said he, 'if you were dead with Christ from the rudiments of the world:' they were not to touch, taste nor handle the ordinances, doctrines or commandments of men, though they had never such a show of will-worship; for these neglected the body, and did not hold Christ the head.

And therefore, those who do not hold Christ the head of the church, have lost their reward from him, and do neglect the body, and are in the doctrines, ordinances, and commands of men, and the rudiments of the world. So in the rudiments of the world they are alive, and not dead with Christ from them. Such may make heads of their own for their bodies, when they have none upon them, as the papists do; and when one is dead, may make another, and may persecute, prison, and kill such as cannot own him to be the head of their church; and then set all their body on persecuting as long as (that) their head stands upon their body, as history and chronicles testify. Yes, they evidence the bloody works of this head, (that the body has made, and set upon it), and the fruits of this bloody, persecuting body. It was never the works of the true head, nor true church to persecute any that owned Christ their heavenly and spiritual head; for Christ the true head of his church said, that 'he came not to destroy men's lives, but to save them;' and he rebuked such as would have men's lives destroyed, and told them, 'they knew not what spirit they are of;' and likewise gave command to his church the true christians, (which he was head of), that they should love one another, and love enemies; and his church confessed, that their weapons were spiritual, and their faith was their shield, which Christ was the author of. So he gave them this spiritual weapon, and the sword of the spirit, which was the word of God; and their armor was their light; and their helmet was salvation, and they were shod with the preparation of the gospel of peace, ...

So these were the weapons of the true christian church, that held Christ to be their head; but the apostate church, called christian, (that is without a head, until they have made one), their weapons are carnal, and not spiritual.

And they must all come to the true light, which Christ does enlighten everyone that comes into the world withal; which is the life in Christ; and believe in it, if they come to the true head, and be grafted into him. For 'both he that sanctifies, and those who are sanctified, are all of one;' for which cause he is not ashamed to call them brethren, saying, 'I will declare your name unto my brethren, in the midst of the church will I sing praise to thee.' Heb 2:11-12.

And likewise, they must come to the grace and truth, which comes by Jesus Christ, in their hearts and inward parts, if they will come to Christ the head.

And also, they must come to the spirit of God within, and the anointing within, and let Christ dwell in their hearts, and the word of God to hammer down, cut down, and burn up that which has separated from God and Christ, which they are apostatized into, if they will come to Christ their head, who will reconcile them to God.

And give up making of faiths, and look unto Jesus the author and finisher of the true faith. And give up making of ways, and come to Christ the new and living way, which the true christians were in, in the apostles' days. And give over making of heads, and come to the light of Christ, which will turn people to Christ their head, and give them the knowledge of him their head. 2 Cor 4:6, Eph 1:22.

And give up making of religions, and come to the religion which is pure and undefiled before God, which will keep them from the spots of the world; and then they will be ashamed of that imaginary doctrine of a purgatory, (to cleanse or purge them in, when they are dead), and of all the heads and

likenesses, and images they have made.

And give up making of worships, and come to the worship that Christ set up above sixteen hundred years ago, in the spirit and in the truth; and so lay away their own worships with all their carnal weapons, by which they have persecuted in this night of apostasy, and come to take up Christ's spiritual weapons.

And give up making of ministers at schools and colleges, by natural arts, tongues, and come to Christ, who is ascended on high, and gives gifts unto men for the work of the ministry.

### *Now Concerning Mediators*

You in the apostasy, who look that Mary and other saints should be mediators for you to Christ or God; this is not catholic doctrine, neither is it from such as do hold Christ the head of the church; but from such as have apostatized from him.

For the apostle said, Heb 8:6 speaking of Christ, he is the Mediator: and, Christ is the Mediator of the New Testament; and the saints were come to Jesus the Mediator of the new covenant: and this was the 'general assembly of the church of the first born written in heaven, who was come to God the judge of all, and to the spirit of just men made perfect;' and (as it was said before), to Jesus the Mediator. Heb 12:23-24. For God would have all men to be saved, and to come to the knowledge of the truth: 'For there is one God, and **one Mediator between God and men**, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time.' 1 Tim 2:3-6.

Now it is clear, there is only one Mediator between God and men, the man Christ Jesus, who is head of his church; and whosoever has set up, or do set up other mediators between God and man, than the man Christ Jesus, are in the apostasy from the apostles' doctrine, and follow their own doctrines, and



not the apostolic doctrine; for he is the one Mediator between God and man, the one eternal, living God, creator of all, and Christ Jesus, by whom were all things, who gave himself a ransom for all men; he is the alone one Mediator between God and man, who is the only head of his church, and his church testifies him to be that, which church has come to Jesus, their Mediator; who has made their peace between them and God, and so has received him; who is come, and has given them an understanding to know him; and those who have him, have life everlasting.

*George Fox*

*The 10th month, 1678.*

*Postscript*

And there is one faith, which Christ is the author and finisher of, which all must look unto Jesus for this saving, holy, precious, and divine faith, which purifies the heart, and is the victory; in which they have access to God, in which faith they do please God. And this is the *catholic faith*, of which we are.

Christ is the head of his church, who are gathered out of the whole world into his name; and he is in the midst of them a prophet, and a priest, and a shepherd, and a bishop, and a counselor, and a king to rule in the hearts of his church, and to exercise those offices in his church.

Christ set up one worship in the spirit and in the truth, for all the children in the new covenant, which be Jerusalem, (that is from above), her children's worship. For outward Jerusalem was in Canaan, and at the temple, where the outward Jews did worship in the old covenant, which worship Christ abolished, when he set up the worship in his new covenant, in spirit and in the truth for Jerusalem, which is above, and her children.

There is but one cross which crucifies people to the world, which cross of

Christ is the power of God.

And the apostles in their days, did exalt Christ in the church, the Interceder, to make intercession for the saints to God; who said, 'that Christ ever lives to make intercession for his people, and he is able to save them to the utmost, that come to God by him.' So, none of the deceased saints did mediate, or intercede, or make intercession for the living saints; though the saints were to pray one for another, while they were living upon the earth, and the prayers of the saints avails much while they are living; but when they are deceased, and fallen asleep, to pray to them, either to be mediators or interceders, or to make intercession to them, it is neither catholic faith, nor catholic doctrine; but an invention, as praying for the dead to deliver them out of purgatory. For Christ is the foundation of God's holy house of living stones, and the rock which his house is built upon; which rock the gates of hell cannot prevail against: 'For the foundation of God stands sure.'

## **A Warning to all that profess Christianity, and others, to beware of Covetousness, which is Idolatry.**

*Site Editors Preface for Modern Update*

### **We Forgot About Covetousness**

We even train our children to covet - with *Christmas* wish lists!

The Gospel of Prosperity, so popular with tel-evangelists, is nothing but covetousness, and is an abomination to the Lord.

Be on your guard against all kinds of greed;  
a man's life does not consist in the abundance of his possessions. Luke 12:15

But fornication and all uncleanness or covetousness,  
let it not even be named among you. Eph 5:3

What good is it for a man to gain the whole world, yet forfeit his soul? Mark  
8:36

If we have food and clothing, let us be content. 1 Tim 6:8

Men of corrupt minds and destitute of the truth,  
who suppose that godliness is a *means of gain*.  
From such withdraw yourself. 1 Timothy 6:5

For from within, out of the heart of men, proceed evil thoughts,  
adulteries, fornications, murders, thefts, **covetousness**,  
wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness.  
All these evil things come from within and defile a man. Mark 7:21-23

Text in Light Blue or **bold Light Blue** can be "clicked" for backup in scripture or detail in  
writings.

The desire for more, wanting, is so inherent in our human nature  
that we cannot be rid of it by ourselves; it is only by the changing  
grace of God that we can be free of the slavery to *always wanting  
more or one more thing*. Too many of us have lived a life of "*just  
one thing after another*." To those of you who want to please  
God, or who are tired of slavery to their possessions, which give  
no lasting satisfactions, the grace of God promises to free you  
from these wants and desires, by abiding in his Living Word and  
Light, through the power of the inward cross of Christ - to arrive  
a quietness and confidence forever - lasting, satisfying, peace - at  
rest.

Strip yourselves of your former nature that controlled your  
conduct, which corrupts itself through lusts and desires that  
spring from delusion. Eph 4:24. Lust is a delusion, originally



fostered by the devil. You lust for something because you think it is good, (like Eve was fooled by the devil that the fruit from the tree of knowledge would make her wise, and was good to the eye), and will make you happy. We are sold by word of mouth and advertising that if we had a new house, a new car, a new dress, a new cell phone, a vacation in Hawaii, a drink, a drug, a body, a special food, a special drink — if only we had *this* or *that* we would be happy; but then we get it, and immediately focus our attention on getting something else for satisfaction. The continual barrage of deluding temptations are fostered by the Spirit of Satan; by their lying promise, they create lust for something, which is delusion. There is no satisfaction in this life, until you join with the life of God; he is lasting satisfaction, eternal peace and joy. The joys of the earth are transitory, but the joy in the kingdom is eternal. The pleasures of the earth are not filling, and only create the hunger for more. Some people never stop to realize that however much they get, happy to be still looking for something more, expecting the world to provide it; to those the Lord said: woe to you who are full! For you shall hunger. Luke 6:25; if you are content with ever seeking the things and pleasures of the world, you will very discontent in the next life.

**—By George Fox**

All people that do profess Christ, and christianity, this is a warning to you all, to take heed of covetousness; for covetousness was forbidden both in the Old Testament and the New, and by the law of God, and by Christ and his apostles.

For the apostle said, ‘covetousness is idolatry;’ [or greed], and both to the rulers, priests, teachers, and people in the Old and New Testament, that idolatrous practice was forbidden.

And Christ said, 'it is one of those evils that defiles a man, that comes out of him.'

And the Lord said in his law, and ten commandments, 'thou shall not covet your neighbor's house, thou shall not covet your neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is your neighbor's.'

Now, if this covetous spirit is kept down, then the idolater is kept down, and that idol out of the heart.

Also, theft and stealing was forbidden in the old covenant, and so it is in the new; and all are to labor in the thing that is good.

Likewise, adultery was forbidden in the old covenant, and so it is in the new; yes, and more than outward adultery: for, 'he that looks after a woman to lust after her,' in the new covenant, Christ said, 'he has committed adultery with her already in his heart.'

And 'bearing false witness against his neighbor's,' was forbidden in the old covenant, and so it is in the new! For all are to speak truth to their neighbor's, and lie not. And the Lord said, in the Old Testament, 'thou shall not kill.'

The apostle said, in the new covenant, 'they did not wrestle with flesh and blood; and their weapons were not carnal, but spiritual;' and Christ forbids wrath in the new covenant..

And Samuel, who was a judge and a prophet, who judged Israel, 1 Sam 12:2-4. Samuel said, 'I am old and gray-headed, and I have walked before you from my childhood unto this day; whose ox or ass have I taken? Or whom have I defrauded or oppressed? Or of whose hand have I received any bribe to blind my eyes therewith?' And the children of Israel answered and said, 'thou hast not defrauded nor oppressed any of us, neither hast thou received

ought at any man's hand.'

Now here was a prophet, and a priest, and a judge, clear from that idolatry of covetousness; and has not he outstripped many of them which now call themselves prophets and priests, judges and teachers, who profess the new covenant?

David said, 'incline my heart unto your testimonies, and not to covetousness.' Psalm 119:36

So, if the hearts of all who profess christianity, were inclined to the *testimony of Jesus*, the spirit of prophecy, that would keep down the earthly spirit of covetousness, which is idolatry.

As Solomon said, in Pro 28:16, 'he that hates covetousness, shall prolong his days.' Then he that loves covetousness, which is idolatry, shall not prolong his days.

Jeremiah cried out against the Jews in the old covenant, and said, 'from the greatest to the least of them, the prophet and the priest, every one of them was given to covetousness, and to deal falsely.' Jer 8:10, and Isa 56:11-12.

Yet, these priests and prophets, from the greatest to the least of them, could make a profession of the old covenant.

Let the priests, and prophets, and people, who profess the new covenant, see if they are not given to this idolatry of covetousness, which was hated and forbidden of God and Christ, and his people, prophets, and apostles.

Jeremiah further cries out against the Jew, in Jer 22:17, and said unto them, 'your eyes and your heart are for your covetousness, and for shedding of innocent blood, and for oppression, and for violence.'

Now this was the Jews condition in the old covenant, when they forsook God, and his law and spirit.



Now, let all who profess themselves christians, in whom Christ does not reign, and who are not guided by the spirit of God, as the prophets and apostles were, search and try themselves to see if the fruits of their eyes and hearts, and the fruits of the spirit that was in the Jews, does not appear, and is manifest in them; a spirit that lusts to do violence and oppression, and a spirit of *covetousness*, and of persecution, and of shedding innocent blood, which was forbidden by God and his prophets in the old covenant, and by Christ and his apostles in the new covenant, and by them *abhorred* and cried out against. But what was the end of the Jews which followed after that wicked spirit, and went from the Lord?

Do those called christians, think in their profession of the new covenant, that they must have liberty in these evil things now, which were forbidden in the time of the old law and covenant? No, no; they are much more forbidden in the new.

The Lord said unto Ezekiel, ‘that the Jews would come and sit before him as the Lord's people, and they would hear his words, but they will not practice them; and with their mouths they would show much love, but their hearts went after their covetousness.’ Eze 33:31

Now will not the priests and professors of Christendom, hear and say the words of the new covenant and gospel, and appear to show much zeal and love for the words of the New Testament, but they will not do them nor practice them; for their hearts and eyes go after their covetousness, which is idolatry.

For have not you, who profess the new covenant in words, done as those who professed the old in words; even coveted goods, fields, houses, and taken by violence, and oppressed a man in his heritage, and devised iniquity, and wrought evil upon your beds, and in the morning-light have practiced it, because you had power in your hands?

Was not woe pronounced against such, that professed the old covenant, and yet walked contrary to it; and much more against all such, as are found in these practices now, who profess the new. Micah 2

Habakkuk cries, 'woe to him that covets an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of the evil,' etc. Hab 2:9-11, he tells them, 'the stone shall cry out of the wall, and the beam of the timber shall answer it against them.'

Therefore, let such covetous persons, that profess christianity, hearken and hear, if the stones out of the very wall do not cry out against you, and the beam of the timber does not answer it?

Christ said, in Mark 7:21-23, 'that which cometh out of the man from within his heart, defiles the man, (namely,) evil thoughts, adultery, fornication, murder, theft, **covetousness**, wickedness, deceit, blasphemies, pride, foolishness, and an evil eye:' now these are the evils that defile men, which the devil, the serpent, who is out of the truth, has wrought in man's heart, both in Adam and Eve, and the Jews, and the christians that go from God, and disobey his voice and command. For neither God nor Christ wrought any of these evil things in man in the beginning, nor since, who is the author of all good. Therefore, these evil things must be purged out of man by Christ's blood and baptism, and by the mortification and circumcision of the spirit of God.

And Christ said unto them, (namely, the Jews,) 'take heed and beware of covetousness; for a man's life consists not in the abundance of the things which he does possess.' Luke 12:15

Oh! that all who are called christians, and all people, would consider this blessed doctrine of Christ the heavenly man; and that they might come to understand and know what their life [the life of God] does consist in; then they would take heed and beware of covetousness, which is idolatry.

The apostle Paul, who had the care of the churches upon him, he writes to the Corinthians, ‘not to keep company with any man that is called a brother, that is a fornicator, or *covetous*, or idolater, or railer, or a drunkard, or an extortionist;’ with such an one they were not so much as to eat,<sup>1 Cor 5:11</sup>; those who professed christianity, and followed such practices, the saints were neither to eat nor keep company with for they shamed their profession of christianity.

So here the apostles and saints, the true church, had a judgment given them, and did judge out the covetous idolaters, fornicators, drunkards, railers, ... from having any fellowship with the saints, the true church, not as much as to eat with them, nor to keep company with them of that spirit for he said, ‘neither fornicators, nor thieves, nor drunkards, nor covetous idolaters, railers, nor extortionists, .. shall inherit the kingdom of God.’

The apostle told the Corinthians, that ‘such were some of them, but they [the true Christians] were washed, sanctified, and justified from these things [sins], in the name of the Lord Jesus Christ, and by the spirit of God.’ So these were washed from their fornication, covetousness, idolatry, drunkenness, railing, and extortion, and justified in the name of Jesus, and by the spirit of God.

So the apostle here does *not* speak of the fornicators, and covetous idolaters, and extortionists of the world, who were outside the church [not claiming to be Christians]; for God judges such. But the saints, the apostles, and the true church were to judge those who practiced such things within the church, showing the true christian's church had a power; and not to keep company nor to eat with such, professing Christ, that were of such practices, knowing that the unrighteous should not inherit the kingdom of God, nor drunkards, nor fornicators, thieves, railers, extortionists, nor covetous idolaters; they that lived in these evils, were not like to inherit the kingdom of God; for they were defiled, unwashed, and not sanctified nor justified. So that if the saints did keep company, or did eat with such unwashed, unsanctified, unjustified



persons, or have fellowship with them, they took the members of Christ and joined them to an harlot; for he that is joined to an harlot, is one body; 'for two,' said he, 'shall be one flesh.' And therefore, the saints' bodies are members of Christ; God forbid they should be joined to harlots, or that they should make them members of an harlot. 'He who is joined to the Lord, is one spirit.' And the saints' bodies are the temples of the Holy Ghost, which proceeds from God and Christ, and being bought with a price, the blood of Christ, and washed, and sanctified, and justified in the name of Jesus Christ by the spirit of God, they are to glorify God in their bodies, souls, and spirits, which are God's which he has given to them to glorify him withal; glory to his name forever.

Therefore, all this old leaven of fornication, adultery, theft, covetousness, idolatry, drunkenness, reveling, extortion, and all unrighteousness, envy, malice, and wickedness, must be purged out, which is the world's god the serpent has wrought in, that they may be a new lump, and keep the feast of unleavened bread of sincerity and truth; for Christ, our passover, is sacrificed for us, as you may see in 1Cor 5:7, the practice of the church in the apostles' days, and which should be so now, to keep this heavenly passover with unleavened bread of sincerity and truth.

Further, the apostle tells the church of Corinth, in 2 Cor 6:14-17, and explains himself with a great care of the church, that they must not be unequally yoked together with unbelievers. So this is an unequal yoke, to yoke believers and unbelievers together; and gives his reason, and said, 'what fellowship has righteousness with unrighteousness? And what communion has light with darkness? And what concord has Christ with Belial? Or what part has a believer with an infidel? And what agreement has the temple of God with idols?'

Now, those who go contrary to the apostle's doctrine in these things, have lost their sense, and sight, and feeling; for here is no fellowship, nor unity, nor concord; here is no agreement, nor part with such aforementioned, that

are out of the truth; but they are unequally yoked with such who are the temples of the living God, that join with them; they in whom God does dwell and walk, and he is their God, and they are his people.

‘Wherefore, come out from amongst them, and be ye separate, said the Lord, and touch not the unclean thing, and I will receive you, and I will be a father unto you, and ye shall be my sons and daughters, said God Almighty.’ Here you may see, what the saints, the sons and daughters of God, are to forsake, and not to touch, nor make agreement with, nor be yoked to, but be separated from, that the Lord God Almighty may receive them.

\*Obviously you are also not supposed to fellowship with people who call themselves Christians, but who still practice sin with no shame, some even bragging of their license to sin with no penalty from God.

Again, the apostle writes to the Ephesians 4:25-29, ‘that they should put away lying, and every man speak the truth to his neighbor's; for they are members one of another: and him that had stolen, steal no more; but let him labor, working with his hands the thing that is good. And let no corrupt communication proceed out of your mouths, but that which is good, tending to edification, which may minister grace to the hearers: and all filthiness, foolish talking and jesting, which was not convenient, was to be put away.’ And the saints, the church of Christ, was not to have any fellowship with such things, the unfruitful works of darkness, but rather reprove them. ‘And fornication, and all uncleanness, and covetousness, let it not be once named amongst you, as becomes saints. For this you know, (namely, the saints, the church of Christ,) that no whoremonger, nor unclean person, nor covetous man, which is an idolater, (mark, covetous, that is an idolater,) has any inheritance in the kingdom of Christ and of God.’ Here the church of Christ had their knowledge, and had their judgment to judge out these things, that kept people out of the kingdom of God. And now mark, ‘if a covetous man is an idolater,’ as the apostle said, then all ‘covetous men are idolaters, and



shall not inherit the kingdom of God.'

Now, let all those who are called priests, teachers, ministers, and prophets in Christendom, see if their *fruits* do not declare them to be covetous, and so idolaters, who preach Christ and the apostles' (and seem to have a zeal for their) words; but how many of them will preach without tithes and hire? And if people will not give it unto them, then to spoil their goods, and cast them into prison, yes, till death, as many have been, because they would not hold up and feed that idolatrous spirit of covetousness in them. When as the apostle commands the church, not 'so much as to have fellowship, nor company, nor to eat with a covetous person, which is an idolater.'

Now, if the saints, the true church of Christ, must not eat, nor keep company with such, then how must they hear them, or be compelled or forced to hear such? Knowing that Christ said to his ministers, whom he sent forth 'freely they had received, freely they were to give;' and they were 'neither to provide silver nor gold, nor bag nor scrip; but to enquire who was worthy of their message; and what was set before them, that they were to eat; and such as were unworthy, that would not receive them and their message, they were to shake the dust off their feet, which should be a witness against them at the day of judgment.' The apostles did not cast those unworthy ones, that would not receive them, and set meat before them, into prison, as some of your ministers do the people of God, because they cannot uphold your covetous, idolatrous spirit, in giving you tithes and hire.

Now, all you that will not preach Christ's and the apostles' words, nor pray among people, or give them psalms to sing, and sing among them, and baptize children, (as you call it,) or sprinkle them, without the tenths of people's increase of their labors [tithes], and without the tenths of the increase of their cattle and goods, and have set wages by the year for these things; are not you the covetous idolaters? Yes, and cast people into prison, and spoil their goods, and excommunicate them whom you do none of these works for, neither have they set you at work, nor hired you to do any of these



things for them; for do not most people, everywhere, generally hire you, and agree with you for so much in the year? Or do not you make friends with great persons, to put you into fat benefices [incomes]? Instead of inquiring where the worthy people are, are not your priests inquiring, where is the greatest benefices, and most tithes and incomes? Then, when you are settled, do not you spoil the goods, and cast into prison, those who never hired you nor hear you? Is this not contrary to the general command of Christ to his disciples, both to the twelve and the seventy? 'Freely you have received, freely give,' etc. So is it not manifest here, that you are covetous idolaters that the apostle speaks against, 'that shall not enter into the kingdom of God.'

For Peter in his second general epistle, 2 Pet 2:2-3, speaks of the false prophets and false teachers, and how 'many should follow their pernicious ways, by reason of whom the way of truth should be evil spoken of;' which truth the apostles preached freely, as they had received freely, according to the command of Christ. And these false prophets and teachers through covetousness should with feigned words make merchandize of people. For how often have the teachers changed their places and ways? The apostle compares such with the old world, and Sodom, and fallen angels that kept not their habitation. And therefore, let the teachers in Christendom, who cast into prison and spoil people's goods for their bellies, examine and see if they are not the men [of whom the Apostle accused].

Also, the apostle writes to Timothy, in 2 Tim 3, of such 'covetous proud boasters, and false accusers, and fierce despisers of them that were good, and which were heady, high-minded lovers of pleasures more than lovers of God; that had the form of godliness, (which was the form of christianity,) but denied the power thereof; from such the saints, (the true church,) were to turn away.' For he likened them to Jannes and Jambres, who withstood Moses, who were men of corrupt minds, and did resist the truth, and were reprobate concerning the true faith; these led such captive who were laden with sins, and led about with divers lusts, always learning, and were never

able to come to the knowledge of truth;’ and how should they, being destitute thereof themselves, and men of corrupt minds, bring any into the truth and the faith, when they are out of the true faith themselves, and tell people, ‘they must carry a body of sin and death to the grave with them;’ and others say, ‘they must have a purgatory when they are dead:’ and such are reprobate from the apostle's doctrine and faith, which is the victory, and in the damnable heresy. But the apostles exhorted the saints, ‘to walk in the light, and the blood of Jesus Christ should cleanse them from all sin.’

The apostle told the church, ‘that they were washed, cleansed, sanctified, and justified,’ etc. and this was *while they were upon the earth*. And he tells the Ephesians, the saints, ‘you that were sometimes darkness, now are you light in the Lord.’

And the apostle writes to Timothy, 1Tim 6:8-11, **‘having food and raiment, let us therewith be content; and godliness with contentment is great gain: but they that will be rich, fall into temptations and snares, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.** But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. This is the man of God's path, and to flee covetousness, and the love of money, and such as make gain their godliness; for such are destitute of the truth: and this should be the practice of all true christians now.

Do not the men of the world, with the covetous priests and teachers, and others, fly after riches and money, instead of fleeing from them? And after gain supposing it to be godliness? Is not this a mark, that such have erred from the true faith, and are fallen into hurtful lusts, which drown them in destruction and perdition, by falling into a temptation and a snare, in coveting after riches and the love of money, which is the root of all evil? Has



not the root of this evil been manifest by the teachers of the world, and other people? The priests and teachers by destroying people for their bellies; and the people by coveting and encroaching other people's goods, and so destroy their own and others too; the teachers and others showing, that they are erred from the faith which Christ is the author and finisher of, who said, 'freely you have received, freely give; and beware of covetousness.' For the apostle said, 'a bishop must not be a striker, nor greedy of filthy lucre, nor a brawler, nor covetous; but he must hold fast the faithful word, and be blameless:' and such bishops and elders, teachers and deacons, were Timothy and Titus to ordain, as you may see, in 1 Tim 3:2 and Titus 1:6-9. And they were to hold the mystery of faith in a pure conscience; and therefore, how can any bishops and teachers, elders or deacons be the succeders of them, that the apostles, and Timothy, and Titus ordained, that are strikers, persecutors, covetous and greedy of filthy lucre, yes, and cast people into prison whom they do not oversee, nor teach, nor preach to? Are not such erred from the faith, the evil beasts and slow-bellies, that suppose gain to be godliness, that serve not the Lord Jesus Christ, but their own bellies, which the apostle bid Titus, 'rebuke sharply.' Now you may see such as coveted to be rich, and were persecutors and strikers, and greedy of filthy lucre, such Timothy and Titus were not to ordain bishops and teachers, elders and deacons; for such were erred from the faith; then they were not like to hold the mystery of faith in a pure conscience, which Christ is the author and finisher of, who said, 'freely you have received, freely give.' For the apostle, in Acts 20:26-34 said, that 'he was pure from the blood of all men;' he took the church to record, 'that he had coveted no man's silver, gold, nor apparel;' and said, 'that the church knew themselves, that his hands had ministered unto his necessities, and them that were with him.' Now here was a clear free minister of Christ. Let the bishops, priests, and teachers, etc. in Christendom, try themselves and their practice by the scripture, and the apostle's example, and the command of Christ, who said, 'freely you have received, freely give.' Can you say, that you have coveted no man's silver, gold, nor apparel, either of your own people, nor others, whom you have not preached to? Can you say, you are clear from the blood of all



men, as the apostle said, and call the christians to record? If you do say you are; will not the jails testify against you, and the courts, and your own hearts and consciences also will witness against you? And how many have been persecuted and imprisoned by you until death, for not giving you money and tithes, whom you do not work for? What persecuting and hauling before courts have you made? You cannot call the christians to record, 'that you are clear from the blood of all men, that you covet no man's silver, gold, nor apparel, and that you labor with your hands for your own necessities and others, and that you are not greedy of filthy lucre, and are not strikers and persecutors, nor are they that covet after money and the riches of this world; and that you do not give freely,' as Christ commands, manifesting that you have not received freely from him; but that you are erred from the faith of Christ, (by which the apostles lived,) and from the conversation of the saints in the primitive times. For the apostle said to the church, 'let your conversation be without covetousness, and be content with such things as you have.' And the Lord said, 'I will never leave thee, nor forsake thee. Heb 13:5 and Josh 1:5. And so, this should be the conversation of all that profess Christ Jesus, and then they would covet after the best gifts, and not after the earthly things, and follow after love and charity.

And the apostle said, 'be ye followers of me, even as I am also of Christ.' And so it is clear the church of the true christians is not to follow any teacher, but as he follows Christ in his life, faith, practice, and doctrine. And if they make a profession of the form of godliness, without the power, and spirit, and truth, they were to turn away from them, and not to follow them; but as every one has received Christ Jesus, so walk in him in humility.

*George Fox*

*The 5th month, 1679*

**END OF VOLUME V**  
**DOCTRINE BOOK 1**



# The Works of George Fox

## Volume 6, Doctrine Book III

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George Fox's Doctrine books are full of outstanding writings, which are significant help in understanding the Bible, the Old Covenant, the New Covenant, and the true hope of the scriptures. The editor of this site has found some of these writings breath-taking in the understanding and hope presented, backed up with great depth of scriptures quoted. Fox's writings have been edited for modernized language, grammar, and punctuation. Many of Fox's words are directly from the King James Bible,\* and many of them are linked for your reference and enjoyment.

\*Fox used the King James Bible of the 17th Century. There have been many minor clarifications and corrections to the King James version since then. You may notice an occasional slight difference in a word Fox is quoting from the older King James Version compared to today's King James Version, but never of any significance. In the KJV, *conversation* meant *conduct*, *charity* meant *love*; these changes have been made in Fox's quotations. On a several occasions, Fox's direct quotations from the King James have been replaced by more understandable text from the New King James Bible; or less frequently, the New International or Amplified Bibles.

Fox's doctrine books are primarily directed to the world of Christendom, the rulers of the people, and all peoples of the world. All the titles can be clicked on to take you directly to the writing. The red colored selections are particularly recommended for reading.



**Those in green, are the best of the best.** May they be an inspiration to you on your journey to the Kingdom of God within, as you seek, listen, hear, and obey the voice of the Lord, the Word of God within your heart.

- **Concerning the Living God of Truth, and the World's God, in Whom There is No Truth. (A MUST READ !!!!!)**
- **A clear Distinction between the Old Covenant, or Old Testament, and the New Covenant, or New Testament; and how Christ has abolished and taken away the First Covenant and Testament, and established the Second. (Deep Explanation!)**
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**George Pattison's taking the Turks.**

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Concerning prayer by the spirit, without the Bible.

- Several treatises worthy of every true Christian's serious consideration.

I. A distinction between the prophets of God, Christ, and his ministers, and the messengers of Satan; for the one preaches up Christ's works and things, and the other preaches up Satan's works and his evil things. Wherein you may clearly see, the outward body of man and woman is not the body of death, nor sins of the flesh, nor the old man with his deceitful lusts, which must be put off; and how that men and women had outward bodies, before the body of death, and sins of the flesh, and the old man came into them, and by what means they came into man, and by what means they are cast out again, while men and women are upon the earth. And how that the ministers of Satan teach people, that they must carry about them a body of death, and sins of the flesh, and imperfection, whilst on this side the grave, which never



**did the prophets of God, Christ, nor his apostles preach any such doctrine.**

**II. Priests the chief promoters of persecution, in the prophets, Christ, and the apostles' days, and since, and now the Lord is opening the eyes of people's understandings, that they will not let them ride upon them, as Balaam in his error upon his ass, for his wages of unrighteousness.**

**III. What a scabbed flock the bishops and priests have, which should oversee them; and how the magistrates are troubled with them, to send them to the jails, and transport them.**

**IV. How no persecutor upon the earth, for faith, worship, and religion, can exercise a good conscience towards God and man, until they are converted.**

**V. The bad example of Gehazi and Simon Magus, to be shunned.**

**VI. Concerning the priests and professors, that say they must do as the priests say, not as they do.**

**VII. To all you priests, teachers, and professors, that mock and scoff at the motions of the spirit.**

**VIII. A reformation from Heathenism and Popery, concerning the observation of days, months, times, and years; the beggarly elements of the world.**

**IX. Concerning the builders that reject the corner stone; and the husbandmen that kill the Lord's servants and son; and how Cain built the city Nod, and Nimrod the city and tower Babel; and God has set up his city, new and heavenly Jerusalem, and the apostate christians have set up the city Babylon, since the apostles' days.**

**X. News, news! Cain, Ishmael, Esau, Korah, Dathan, and Abiram, Balaam, and old Simon Magus, and his followers, have turned into outward Christians.**

**XI. Here you may see the heavenly and spiritual gifts that God and Christ gives to his ministers, are not to be bought and sold for money, and those who do, are in the bond of iniquity, and gall of bitterness,**

**like Simon Magus.**

**XII. How that such as kill and persecute people, are not like to convert them, as the apostles did.**

**XIII. Concerning the Papists making the flesh and blood of Christ of bread and wine; and the apostle said, they knew Christ no more after the flesh; and how the formal Christians take the bread and wine kneeling, in remembrance of Christ's death, and his disciples took it sitting.**

**XIV. The trial of the Pope's Spirit.**

**XV. Concerning the kingdom of God.**



## Volume 6, *The Works of George Fox*, Doctrinal Books III

Text in Light Blue or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

Text surrounded by brackets [xxx] has been added by the Site Editor.

### CONCERNING THE LIVING GOD OF TRUTH; AND THE WORLD'S GOD, IN WHOM THERE IS NO TRUTH.

*And also, how man and woman fell from the living God; and how the Serpent became the god of the world And how God was the teacher of man and woman, who made man and woman perfect: And when they forsook God's teaching, and followed the serpent's teaching, they became imperfect. And how Christ comes to destroy the devil, and bring man and woman under God's teaching again, who taught them in the beginning. And how the son of perdition did appear. And what the glory of the world is, that the devil would have given to Christ, if he would have worshipped him. And how the world's god came to have a kingdom, and what it stands in, and must have an end. And what Christ's kingdom stands in, which has no end. And how the gospel is bad news to the world's god; but*



*good news to those who believe. And how the Old Testament was read among the Jews in their mother-tongue; and so ought all the Christians to read the New Testament among the Christians in their mother-tongue.*

*With some Queries for all to consider of, in the latter end of this book; and other remarkable things.*

*—By George Fox*

The Lord God of heaven and earth is the creator and maker of all things therein, who created and made all things good; so he is the great Lord of all, both of things in heaven, and things in the earth, and therefore all things are to be subject to the great Lord, especially man and woman, whom he made in his own likeness and image.

So he is called God Almighty over all his works. The Lord God Almighty oversees all his works, being present everywhere, God the father; who is the nourisher and preserver of all creatures that he has made; who takes care for all, who gives life, being, and breath unto all; who made the earth to be inhabited, and placed man upon it; and who is the God of the spirits of all flesh. So he has given man and woman a spirit and breath to dwell upon the face of the earth, and in which spirit man and woman is to serve and worship him. So that the earth is the Lord's, and the fullness thereof. Man and woman are the Lord's, which together he made in his image; he gave all the creatures into the hands of man and woman, which are his, to serve men and women. Men and women are to worship and serve God, and not to serve the creatures, but their Creator; nor to make images, or likenesses, or gods, of any creature that God Almighty had created; but that all the creatures should serve man and woman, and man and woman to serve God the Creator, who is above the

creatures.

For God placed man and woman, (whom he had made in his likeness), above all the rest of the creatures that he had made, and in his power gave them dominion.

So when God Almighty had made and created all things, he saw that they were good, yes, very good, and blessed them; and made man and woman in his own image and likeness, and set them in dominion above all that he made, and they were made good and perfect, and he blessed them.

So man and woman were happy, blessed, perfect and good; and all that God had made and created was very good and blessed, and so stood as long as man and woman stood in the counsel of God, and in obedience to his heavenly voice and command. In obedience they were happy, blessed, good and perfect, and were not burdened, nor they groan; neither man nor woman, nor the creation, was under the slavery of corruption.

For there was nothing that made them groan so long as man and woman stood in the righteousness and holiness in which God Almighty had made them, and as long as they obeyed his voice and commands.

Now you may say, 'Then how did the curse and imperfection come to be, with the slavery and corruption, that makes both the creation, and man and woman thus to groan?'

I say, as long as man and woman stood in God's counsel, and in obedience to his word, and wisdom, and power, by which all things were made and created, they stood in the perfect, good and blessed estate, and in the dominion, in God's righteous holy image and

likeness; and this neither corrupted or burdened them or the creation, but stood blessed and perfect in their good estate, in which God, who is the only God, had placed them.

And likewise, all the creation stood in its blessed and good estate, as God Almighty had made it in, who is good, and made all good, perfect and blessed.

And the Lord gave a general liberty to man and woman, and a dominion; and said, 'Freely you may eat of the fruit of the trees of the garden,' and limited them only from eating of the fruit of the tree of knowledge of good and evil; saying, 'In the day that you eat thereof, you shall surely die.'

Now the devil, the serpent, that abode not in the truth, who was an enemy to man's prosperity and happiness, knew that tree of knowledge of good and evil, which God Almighty had forbidden man and woman to eat of, telling them 'In the day that they are from it, they would die; ' and the serpent took those words of God to beguile and deceive man and woman, with which words God had forbidden man and woman to eat of that tree. Since the serpent was more subtle than any beast of the field, he said to the woman, by way of question, 'Yes,' he said, 'has God said, you shall not eat of every tree of the garden?' So the subtle serpent comes to tempt afar off, at the first speaking in general, as to other trees as well as this tree of knowledge. But the woman answered him wisely at first, and if she had kept wise, she would had kept her simplicity. 'We may eat, (she said), of the fruit of the trees of the garden; but the fruit of the tree in the midst of the garden, God has said, you shall not eat, neither shall you touch it, lest you die.'

And then the serpent said unto the woman, 'You shall not surely die; for God does know, (said the serpent), in the day that you eat of it



your eyes shall be opened, and you shall be as gods, knowing good and evil.'

Now here as Christ said, 'He was a liar and a murderer from the beginning, who abode not in the truth, because there is no truth in him; and when he speaks a lie, he speaks of his own, for he is a liar and the father of it.' So he was the father of this lie, which Eve and Adam believed, and so came under the curse and condemnation, and lost their blessed state; who instead of having their eyes opened, by disobeying God, the god of truth, the world's god out of truth blinded them.

'And when the woman saw it was good for food, and pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also to her husband, and he did eat thereof.'

And so the eyes of them both were opened to what was forbidden, but **came to be blind to the inward**; and then they knew they were outwardly naked; and they sowed fig-leaves together, and made them aprons.

Now their eyes were downward, through their disobedience to the voice and command of God; for their eyes were far above transgression, while they kept in obedience to God's command; they saw then no nakedness, neither were they terrified or troubled at God's appearance, nor had they any shame. But after they had broken the command of God, they heard the voice of the Lord God, walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God, among the trees of the garden; which hiding and fear was the fruits of their disobedience to their Maker.

And when the Lord God called unto Adam, and asked him, ‘Where he was?’ he said, ‘I heard your voice in the garden, and I was afraid, because I was naked, and I hid myself.’

And the Lord said unto Adam, ‘Who told you, you were naked? Have you eaten of the tree which I commanded you, that you should not eat of?’ And Adam said, ‘The woman, which you gave to be with me, gave it to me, and I ate.’

And the Lord God said unto the woman, ‘What is this that you have done?’ And the woman said, ‘The serpent beguiled me, and I ate.’

So here was the first blaming others and finding fault, the woman found fault with the serpent, and the man with the woman after transgression. But while they kept in obedience to the voice and command of the Lord, there was no such finding fault [judging something to be evil].

And the Lord God said unto the serpent, ‘Because you have done this, you are cursed above all cattle, and above every beast of the field, and upon your belly shall you go, and you shall eat dust all the days of your life.’

And then the Lord said, ‘I will put enmity between you and the woman, and between your seed and her seed; her seed shall bruise your head, and you shall bruise his heel.’

And unto the woman the Lord said, ‘I will greatly multiply your sorrow, and your conception. In sorrow shall you bring forth children; and your desire shall be unto your husband, and he shall rule over you.’

So, here began the sorrow and anguish; and here the man came to have the rule over the woman, (after transgression;) for they were

meet-helps before transgression, and in the image of God.

And unto Adam the Lord said, 'Because you have hearkened unto the voice of your wife, and eaten of the tree which I commanded you, saying, You shall not eat of it, cursed is the ground for your sake; and in sorrow shall you eat of it all the days of your life.'

Here the serpent tempted the woman to eat, and the woman gave unto the man, and he hearkened unto her voice.

So they both forsook God's voice and commandment; and then that brought them into sorrow, by hearkening to the serpent, who was out of truth, and disobeying the voice and command of the God of truth.

So this brought the curse upon the ground for man's disobedience; and so, in sorrow he was to eat of that which the curse had come upon, by their transgression, all the days of his life, and thorns and thistles the ground shall bring forth to Adam and Eve in the transgression. So instead of the garden and paradise, they had that ground which was cursed, for their sakes, and it was to bring forth thorns and thistles to them; so that they had thorns and thistles, and the cursed ground instead of paradise, for their disobedience. This was a sad change! And the Lord said further unto Adam, 'In the sweat of your face you shall eat your bread, until you return unto the ground out of which you were taken; for dust you are, and unto dust you shall return again.'

This man and woman brought upon themselves, by hearkening to the serpent's voice, and disobeying the command and voice of the Lord. Therefore the apostle exhorts the Corinthians, that they should not be beguiled of their simplicity, as Eve was.



And also said, 'That the devil like a roaring lion goes up and down, seeking whom he may devour; so resist him, being steadfast in the faith.'

For how should Adam and Eve be otherwise, when they had fallen from the image and likeness of God, the righteousness and holiness, and the power which God Almighty gave them dominion in, over all that he had made?

So by man and woman's transgression, came the ground to be cursed for their sakes, and to bring forth thorns and thistles, and disobeying God's voice and command, fell from his image, into the earth and dusty part; so in that earthly part, he was with the sweat of his brows to get his bread, until he returned to dust again.

And to Adam, and to his wife, the Lord made coats of skins, and clothed them. So this was the Lord's clothing of Adam and Eve, after the transgression of his command; and their own clothing, that they clothed themselves with, after they had disobeyed the Lord, and transgressed his command, were fig-leaves, which they had stitched together. And are not all the professors, and all people in the world, in the transgression, sewing and stitching together something to cover their nakedness with, like their father Adam and mother Eve, who are not covered with the spirit of God? But all their stitched garments will not keep them from the woe and judgments of God.

Has not all mankind by transgression, come under the covering of beast's skins, and covering themselves with fig-leaves, in their shame, which they had none before transgression? So after they had transgressed, they put fig-leaves upon themselves, which the natural sun will scorch and dry; and therefore the Lord covered man and woman with beast's skins.

And since then, man and woman in transgressions have grown so far in the lust of the flesh, the lust of the eye and the pride of life, that they cannot tell what to invent to put on, since they lost that covering which God Almighty, who made them, covered them withal.

So the Lord drove Adam and Eve out of the garden, and sent them forth to till the ground, from where they were taken; so that there was no place for those, who had disobeyed the voice and transgressed the command of God, to remain in the garden and paradise of God.

And God placed cherubims and a flaming sword, which turns every way, at the east end of the garden, to guard the way of the tree of life; so that man and woman cannot come in again to the garden of God and tree of life, except by those cherubims and through this flaming sword [of fire].

And now, here all mankind may see what brought the curse, and the misery, and the sorrows upon them, and what made the ground to bring forth the thorns and the thistles, and what was the cause of Adam's misery and toiling, in which man is to eat his bread. All this came through their disobedience to the God of truth's voice and command, their maker and creator; and by hearkening to the subtle serpent, and obeying his voice, who was out of truth, in whom is no truth, who is the destroyer and common enemy of man's happiness.

So the subtle serpent came, saying 'Yes,' said he, 'has God said, you shall not eat of every tree in the garden?'

So he does not directly address the tree which God had forbidden, but queries all trees in the general.

And when the woman told him they might eat of the fruit of the trees of the garden, but they were not to eat of the tree of knowledge of good and evil, in the midst of the garden, nor touch it, lest they die. For God said unto them, 'In the day that you eat thereof, you shall surely die.'

This was God's command and testimony to them, 'In the day that you do eat, you shall surely die;' and therefore he said, 'You shall not eat thereof.' And this was God Almighty's teaching, who taught man the way, how he might live in the paradise of God, and not die.

And the serpent's false doctrine and teaching was, 'You shall not surely die if you eat thereof, but your eyes shall be opened, and you shall be as gods.'

So here was the first false doctrine taught by the world's god, who is out of truth, who was a liar from the beginning, and a murderer, who taught that doctrine contrary to the Lord God, which by feeding on it, and obeying his voice, brought man and woman into the death and fall, from the image of God, and to himself, who abode not in the truth.

And Eve saw that the tree was good for food; so her eye went out. Now, can that be good for food, which by eating of it, brought death, as God had forewarned them? But the serpent said, 'You shall not surely die, but be as gods.'

And the woman saw the fruit was pleasant to the eyes, and to be desired, and would make one wise. So here her ear went out to hearken to that lying doctrine. But how could that be pleasant to the eye, or be desirable, or make wise, when by eating of it they should surely die? So thinking to be made wise, they became fools, which brought the rod upon the back of them, which also comes upon all



their posterity in the fall.

But here you may see, the ear went from the Lord's voice and command, after the serpent's doctrine; and the eye went out from the Lord, and after that the mouth went also; and then death surely followed, and the woe, misery and curse upon the ground, and the thorns and thistles sprung up. And so, out of the garden and paradise of God, man and woman were turned and driven. They received this punishment by disobeying the command of the God of truth, and hearkening unto, and obeying the voice of the serpent, in whom there is no truth.

And so, after disobedience and transgression of the command and voice of God, then came nakedness to be seen, when they had fallen from holiness and righteousness, and the image and likeness of God, which God had made them in, and clothed them withal. Then came guilt and shame, and a hiding of themselves among the trees, and covering themselves with fig leaves, from the presence of the Lord. But he who is present always and everywhere, sees man and woman's going out into the transgression, and convicts them of their disobedience to his command and word, and of their transgression in eating of that which he had forbidden them. Then he passed sentence on the woman and the man, and turned them out of the garden and paradise, into the earth, as was said before; and passed sentence upon the serpent, and cursed him above all cattle, and all the beasts of the field, and said, 'Upon his belly he should go, and dust should be his meat all the days of his life.'

So, here is the only promise made unto the serpent, all the days of his life, who taught the false doctrine and was the first false teacher, liar and murderer; was: 'dust should be his meat, and upon his belly should he go;' and he was cursed above all cattle, and every beast of the field.

But the promise of God to mankind, was: ‘That the seed of the woman should bruise the serpent's head.’

So here was the first promise of Christ, which all the faithful hoped for, and believed in, for *their resurrection* out of that fallen estate.

Now, while Adam and Eve were in the paradise of God, and kept God's commandment, and obeyed his voice, they were help-mates in the image of God, both male and female; and God gave them dominion over all that he had made, and blessed them, and said, ‘Be you fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and the fowls of the air, and over the cattle, and over all the earth, and over every living thing that creeps upon the earth, and over every living thing that moves upon the earth;’ and their work was to dress the garden, and to keep it, and to subdue the earth, and keep their dominion in his power and image, as he had made them.

So here you may see the work which God commanded man and woman to do, while they were in his image; they were not to be idle, neither were they to do this in the sweat of their brows, nor to eat their bread in the sweat of their brows, while they kept the command of God, and obeyed his voice; neither did God set the man over the woman, while they kept in the image of God, and obeyed his voice, and kept his command, but were meet-helpers. For both had power, male and female, over all the creatures which God had made, as long as they kept in the image of God, and obeyed his voice and command. But after they disobeyed God's voice and command, and hearkened unto the serpent's, and so were subjected under hope of being as gods, and of being wiser than God had made them; and thought that fruit was good for food, and to make wise, which brought them surely to die that day they did eat thereof. So Adam

and Eve came to be dead to God; and instead of being wiser, came to be fools, and got the cursed ground, and thorns and thistles, instead of paradise.

But you may say, that Adam and Eve were alive after this, else how could they have children afterwards?

Yes, they were alive *outwardly*, but they died from the image and likeness of God, and righteousness and holiness, which God Almighty made them in, and from that power, in which the Lord gave them dominion over all the works of his hands. [The died *inwardly*].

[There is the *outward life* that we have and know as men of the earthly flesh. There is *inward Life of God* that we have when we enter into union with Christ, when he brings salvation; the joining with him results in an entirely new creature, that enters into the higher spiritual dimension of the Kingdom of Heaven within and around us. Christ, who is the life and light of men, at union with us ushers us into a *more abundant life*, being restored to the spiritual image of God, and living in his presence, with his face in view, guiding and directing us as the Lord of our thought, words, and deeds. That is why the call is: Awake, O **sleeper**, and **arise** from the **dead**, and Christ shall shine (make day dawn) upon you and give you light. Ephesians 5:14. This is to be resurrected back into the life of God, by Christ's resurrection in us.]

So the Lord God said, 'You shall not eat of the tree of knowledge of good and evil; for in the day that you eat thereof, you shall surely die.'



But the serpent said, 'If you eat thereof you shall not surely die.' And they did eat, and disobeyed the Lord's voice and command, and did surely die; and so death passed upon all men, and all died in Adam.

[Consider this curse to be not only the physical curse, but a spiritual curse of man's heart as well, for the heart is the mirror of the world:

- God cursed the ground - Look at Mark 4:3-15, the Parable of The Sower - the ground is man's heart.
- Man must work hard for his bread - Jesus said: I am the bread from heaven - man must work hard to hear the word of God, which is within his cursed heart - hear and receive the bread from heaven.
- Man must labor in sorrow, not joy for his bread - both his earthly bread and heavenly bread - he is in sorrow laboring for his heavenly bread, for he sees his fallen condition.
- The ground will bring forth *thistles* and *thorns*, and you shall eat the *herb* of the field- man's heart grows briars and thorns, which suppress the word of God within his heart - Out of the treasure of man's heart is evil or good. For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.
- The kingdom of God which is within you, is like a mustard seed which, when it is sown on the ground, is smaller than all the seeds on earth; but when it is sown, it grows up and becomes greater than all *herbs*.

The other bigger herbs are the seeds and plants of evil in a man's heart - sown by the devil, the evil

seedman.

- And until Christ came, the only ones who could receive the grace of God, were those who walked very close to fulfilling the law. But with Christ, simply by faith in his name, we can go to the Light and Word within our hearts, to silently listen, to hear, to obey - and to receive his changing grace to remove even the desire to sin from our hearts. ]

So God's teaching is true, who is the God of truth, and the serpent's teaching was a lie, who was a liar from the beginning, and a murderer; and Adam and Eve's becoming as gods, they were dead to God, according to God's word; but the serpent he became their god, and Adam and Eve his slaves, and their disobedient posterity, and were plunged and baptized into the serpent's image, likeness, power and wisdom, by which man knows not God.

This was the fruit of their transgression, and disobedience to God's command; and this was the wisdom they attained unto, and their disobedient sons and daughters, by forsaking God's teaching, and following the serpent's.

Therefore, as Christ said, 'Go, teach all nations, and baptize them in the name of the Father, Son, and Holy Ghost.' Seeing all were dead in Adam, and so plunged into death, by disobeying the Lord, and hearkening unto the serpent.

So all must be baptized with the baptism of Christ, with fire and the Holy Ghost; and all their disobedience, transgression, sin and corruption, and their chaff must be plunged down and burnt up by the baptism of Christ, before they can come into the paradise of God, and have right to eat of the tree of life.

So the serpent is called the world's god, the world that lies in wickedness; and he has made it like a wilderness with his rough plants, briars and thorns, that he has planted in man and woman's transgressing heart, which as Christ said, 'Must all be rooted up, every plant that the heavenly father has not planted.'

Now the serpent who said, 'If they did eat, they should become as gods; but by this he brought them into death, by eating of that by which they died, and he became God.

And so, this god of the world had blinded their eyes, and makes people heathen like, so as they do not know God; so that in process of time they were led so far into transgression, that they made gods of stocks, and stones, and silver, and gold, and other metals.

So that Adam and Eve's sons and daughters were afar off from being god's themselves, when they made gods of stocks and stones, and other creatures, and fell to worshipping of them, and worshipped the host of heaven. This was far off from being gods themselves, who were so far degenerated from the image of the living God, as the lying teacher, the serpent, that was out of truth, had told them, and made them believe they would be as gods; but here they became slaves to him, and to that which the world's god worked in them, in whom there is no truth.

For you may see, the very Jews, who were of the stock of Abraham, Isaac, and Jacob, when they forsook the Lord God and his ordinances, and disobeyed his voice, how that after they felt his arm and power, and saw his great miracles and wonders, they began to make gods of metals, and wood, and stone. They would be wiser, like Adam and Eve, than God, who had made and taught them. So here their ears and eyes also went out from the spirit of God, which he had poured upon the whole house of Israel, by which they might



have kept his laws, ordinances and commands, like Adam and Eve. Then their mouths went to swallow down that which the world's god worked in them; and so drank down iniquity, as the ox drinks up water. Then the curse came upon them, and judgment, woe and misery, and they were like thorns and thistles one unto another, which sprung out of the cursed ground of transgression, of which they had enough both inwardly and outwardly; and so lost the blessing both inwardly and outwardly, that the heavens were as brass to them, and the earth as iron, all springs being stopped, both above and below.

And therefore came God's judgment upon the Jews, until they were driven out of the promised land of Canaan, as Adam and Eve were driven out of paradise, for disobeying God's voice and command.

And now you may see what has made man and woman blind, even their forsaking and disobeying the living God of truth, that made them, and by hearkening unto, and following the world's god, in whom there is no truth; it is he that has blinded man and woman, and filled them with his earthly and sensual wisdom, by which man does not know God.

And, therefore, Christ the promised seed, which bruises the head of the serpent, which all the prophets and holy men of God had faith in. It is he that opens the eyes of the blind; so the Lord God of truth he made all good and blessed, and made man and woman to see; but the world's god has blinded them by disobeying the God of truth, and hearkening to the serpent, the world's god, in whom there is no truth, and has brought them into the curse; and by disobeying God, they lost and fell from his image, and came into the dust and death. And by disobeying the good God, who made all good, and obeying the serpent, the world's god, he makes all bad.

For the Lord God that made man and woman perfect and upright in his image, in righteousness and holiness, and so to be like him their Father. And man and woman by disobeying the Lord God of truth, his command and voice, and obeying the serpent, the world's god, that abode not in the truth, and in whom there is no truth that makes them so imperfect, unholy, unrighteous, and ungodly; not like God the father of truth, (the creator of all, who takes care and feeds and nourishes all), but like unto the serpent, to bear his image and do his works. So the devil is their father, as Christ said to the Jews. So they have the very image of their father, who is out of truth, and was a liar and a murderer from the beginning, those that obey him.

{Understand, all men and women have the spirit of the devil in them; and saying the sinner's prayer, getting baptized with water, or eating bread/grape juice, does not expel that spirit to be replaced by Christ's Spirit. That selfish spirit of man must be crucified on the inward cross of self-denial, before it is destroyed by God.}

For while Adam and Eve obeyed the voice and command of the Lord God, they abode in his image, and were in the likeness of God their creator.

But when they disobeyed the voice of the pure, true and living God, and obeyed the serpent, the world's god, then they entered into his image, as the Jews, which forsook the law of God, and the voice and command, and the laws of God.

Christ told them, 'They were of their father the devil, and his lusts they would do, though they profess Moses and the prophets, and that they were of Abraham.'

And so may many that are called christians now, profess themselves christians, and make a profession of Christ and the apostle's words; but if they were of Christ and the apostles, they would do the works of Christ and the apostles. But let the christians and others examine themselves, if they are not erred from that spirit, which the living God of truth does pour upon all flesh, by which they should hear the voice of God and Christ, and obey his command, and not have hearkened unto the foul, unclean, murdering spirit of the world's god, in whom there is no truth, and lent their ears and eyes after his teaching, and feed upon that which he works in them; and instead of being saviors upon Mount Zion, they are destroyers of one another, and enemies unto one another, instead of loving enemies, or one another. And so, are not the fruits of this spirit manifest to be from this foul, unclean spirit, the world's god, in whom there is no truth, and not from the living God of truth?

So it is clear, it is not the profession of the Jews, which profess the Old Testament, nor the christians that profess the New, with that foul, unclean, murdering spirit; but it is the fruits and the works that are worked by the spirit of Christ and the apostles, the fruits and works of the spirit that God accepts, that make Jews in spirit, and true christians, like Christ.

For all the children of Adam may make a profession of their father and mother being in paradise, while that they are out of it, serving the world's god, that makes them blind, and fills them with sin and unrighteousness, and so are unlike the living God of truth, but are like the world's god, that is out of truth. And this the world's god causes them all to plead for the body of sin and death, and imperfection, which he has worked in them, (and not the living pure God), as long as they live, until they come to the grave.

The living God of truth did not make Adam and Eve with a body of



sin and death, and blind, nor unrighteous, ungodly and unholy, not like as the world's god has made them. The living God of truth made man to see and hear him, and in his image and likeness, holy, righteous, and perfect, without sin or a body of death; but they disobeying the living God, and obeying the serpent, the world's god, came to be blind, imperfect, unrighteous, and unholy, like the world's god, and so came to have a body of death and sin. So Adam and Eve fell from life into death, and so worshipped the dragon and the beast, and gods of their own making; for the world's god has several ways to keep his subjects in, and will let them profess what they will, and have what outside shows they will; and this world's god has his ministers, his prophets, his pastors, his teachers, and his apostles - all false, who got among the Jews, and got among the christians before the apostles' decease; and he will let them make as many faiths and creeds as they will, to profess, so long as they do not come into the possession of life.

But the faith that is the gift of God, which Christ is the author of, that is the victory over the world's god, which purifies the heart, and brings them to have access to God; this faith that gives the victory, the world's god and his messengers and ministers cannot endure to hear tell of.

Nor can the world's god and ministers endure to hear that one should believe in the light, which is the life in him, (the word), by whom all things were made, by which they come to be born of God, and children of light, and by it overcome the world. This the world's god, and his ministers, prophets, and apostles, cannot endure to have spoken of; but call it a natural light, and a made and created light, and insufficient. Although Christ said, 'believe in the light,' the world's god and his ministers tell people, it is not saving. But the world's god is not changed from his lying; 'for when he speaks, he speaks of himself, and there is no truth in him,' said Christ.

For you may see, he told Eve, ‘they should not die, if they did eat, but should be as gods;’ but the living God of truth told them, ‘in the day that they did eat, they should die.’

So the world's god is the same now, who tells you, the light within, (which is the light of Christ), which you are to believe in, is not saving.

But Christ, who destroys the world's god, the liar, he said, ‘believe in the light:’ and said the Lord, ‘he that believes in the Son has everlasting life:’ and the God of truth said, ‘be you holy, for I am holy; be you perfect, as your heavenly Father is perfect,’ said Christ; and this was to be while men and women were upon the earth.

For God made man and woman holy and perfect by Christ Jesus, who comes to bruise the serpent's head, that made man and woman unholy and imperfect, and to destroy the devil and his works, and was made sin and a curse, to take away sin and the curse, that through him, they who believe might be made the righteousness of God in him.

But the world's god, and his messengers and ministers say, ‘none shall be holy, nor be perfect on this side the grave; none shall be so baptized, as to have all their chaff and corruptions burnt up in the floor of their hearts, while they are on this side the grave, but they must have sin in them, to humble them.’ But sin lifts up, and does not humble any.

And so here again, the world's god and his messengers and teachers speak a lie; for there is no truth in him, who was a liar from the beginning.

And the apostle said, **‘they were circumcised with the spirit,**

**by which the body of the sins of the flesh was put off.'** But the world's god, and his apostles, and ministers, and messengers say and preach, that all must carry this body of sin and death to the grave. This is the doctrine of the world's god and his teachers, in whom there is no truth, who has brought this body of sin and death upon man, through man's hearkening and obeying of him, and disobeying the voice and command of God.

For without holiness none can see the Lord. Heb 12:14

So the world's god, in him there is no truth, who is a defiler, corrupter, murderer, and a liar, and makes men liars and murderers. He is the ungodly one, and makes those who obey him ungodly. He is the unrighteous and evil one, and so makes those who obey him, unrighteous and evil like himself. He is the unmerciful and wicked one, and so makes all his unmerciful and wicked like himself, who obey him. And so the world's god is an enemy, an adversary, a destroyer, and so makes men enemies and adversaries one unto another, and destroyers one of another, by obeying and listening unto him.

The world's god leads people into adultery, inwardly and outwardly, and into fornication, theft, and all manner of deceit; for he is a lying unclean spirit, in whom there is no truth; and so leads them into the lust of the eye, lust of the flesh, and into the pride of life, and into the world's vanities and evil ways; and all this is of the devil, the destroyer, and not of the living God, the God of truth, who created all for his glory, and takes care for all.

For God, the creator of all, is the living, righteous, and eternal everlasting God; but the world's god had a beginning, and must have an end in the lake of fire, and all his followers, if they don't turn from him, and obey the living God.



[To obey is **far more** than saying you believe in Jesus to be the Son of God. To obey is to make your first priority in life to repetitively seek him by coming to him, listening to him, and obeying his heard commands.

Does not the tempter still whisper to you: "you can lie, commit adultery, cheat, steal, and hate because hasn't Jesus paid for all your sins?" Does not the serpent still say: "Surely you will not suffer any penalty from God for sin, because you know that Jesus will be your advocate? Do not the devil and his agents continue to deceive you by saying: "you know you are saved, so why worry about disobedience - Jesus eliminated all the penalty for sin, didn't he? Besides, doesn't everyone sin? "]"

So the living eternal God is the creator and preserver, a holy, pure, just, and righteous God, everlasting, immortal, and eternal, who lives forever, who is without time, and over time, and has all times and seasons in his hand, a perfect and pure God, holy and glorious, full of riches eternal.

But the world's god, that is out of the truth, in whom there is no truth, is a destroyer, and brings into poverty, death and darkness, and is the prince of darkness, and makes all dark like himself, who obey him, and so come under the power of death.

But the living, eternal, omnipotent God, is the God of truth, who is light, and in him there is no darkness at all, a holy eternal spirit, that fills heaven and earth; and heaven is his throne, and the earth is his footstool. He is to be worshipped and served in his holy spirit and truth, that he pours out upon all flesh, which truth, the world's god, (the devil), is out of, in whom there is no truth.

So those who worship the holy and everlasting eternal God in God's spirit and in his truth, then they are in that truth which is a top of the head of the world's god, which truth he is out of, and there is no truth in him.

And the apostle said, 'The prince of the power of the air, the spirit that now works and rules in the hearts of the children of disobedience.' *Eph 2:2*.

And Christ calls him, 'The ruler of this world,' *John 12:31,14:30,16:11*.

So the prince of this world is judged, and now shall the ruler of this world be cast out; 'for the ruler of this world comes, and has nothing in me,' said Christ.

Now here all may see the ruler of this world is judged by Christ, and cast out; he finds no disobedience in Christ, as he did in Adam and Eve.

So all may see how this ruler of the world, that lies in wickedness, how he got into Adam and Eve by their disobedience; and he got into the Jews by disobedience to God's command and spirit which he gave them; for Christ said, 'They were of their father, the devil;' and he has gotten into the christians since by their disobedience to the command and voice of God and Christ Jesus, and the spirit which he has poured forth upon all flesh; but Christ judges him, and casts him out; and though he came to Christ to tempt him, yet he finds nothing in him [to yield to his temptations].

Now this ruler of death and darkness, which compasses the old earth of disobedience, and is a ruler and worker in the hearts of the children of disobedience, and brings his obedient people to walk and to have conduct according to the prince of the power of the air, that

works in them, and rules in them, to fulfill the lusts of the flesh, and the desires of the same, in which nature they are children of wrath; and he works in them, and fills them with all manner of evil and blasphemy against God and Christ, and those who dwell in him, and have their habitation in heaven.

Those who believe in the light of Christ, may see [be shown by God the events] to the beginning of this prince's kingdom, and the height of his authority, which was begun in and by the disobedience of Adam and Eve to God's command and voice; and he still rules in the hearts of all the disobedient to God and Christ, and to his spirit, grace and truth; and through men's disobedience thereunto, this god of the world's kingdom is upheld and enlarged.

To those who disobey the God of truth's good spirit, and rebel against it, and vex and quench it; the god of this world, in whom there is no truth, gets into the hearts of such disobedient ones.

But the spirit of God, (if man obeyed it and listened to it), would be found stronger than that foul spirit that is out of truth, which rules in the disobedient ones.

And likewise those who err from that faith that is the gift of God, and that Christ Jesus is the author and finisher of; and those who hate the light of Christ Jesus, which Christ commands them to believe in; and who walk spitefully against the Spirit of Grace, and despise the word of Grace in their hearts; and who resist the motions of the Holy Ghost, and disobey the gospel, the power of God, not receiving it; in these disobedient ones, the god of the world, and prince of the air and of darkness, is the worker and ruler in their hearts, and their conduct is according to the prince of the power of the air, the god of this world. So they are made conformable to him, and bear his image and likeness in them, and are not conformable to God nor Christ,



not bearing their image. So the image they bear shows forth in their words, ways, lives and conducts, which shows what god and prince they plead for, and worship and serve, namely: 'The god of this world, in whom there is no truth.' For his sin, evil, ungodliness and unrighteousness, imperfection and body of sin and death to the grave, they plead for, and say they must carry about them. And this god and prince of the world will allow them to profess all the scriptures of the Old and New Testament, so that they will plead for his works, that he, the world's god, that is out of truth, has worked in them.

Now here all are left without excuse, that come under the judgment of God and his son, who judges the world in righteousness; for Adam had something to disobey, and so had the Jews and the Christians, and all mankind. For the light, which Christ does enlighten every one that comes into the world withal, which is the life in him, by whom all things were made and created, which, if they believe in it, they are saved; and if not, they are by it condemned.

So this light is stronger than the prince of darkness, the world's god, that is out of truth, if people will believe in it.

Also, the grace and truth that comes by Jesus Christ, it is sufficient to teach and bring salvation. Paul had the experience of it; and God said, 'It should be sufficient for him in all his temptations and troubles.'

I say, this grace and truth is too strong for the prince of darkness, the world's god, who abode not in the truth, and there is no truth in him. And it is sufficient to teach people, and bring their salvation. And it is the world's god and his followers who say to the contrary.

For the true and living God and his holy apostle say, 'It is sufficient

to teach them, and bring their salvation.'

Likewise the word of faith, which Jesus Christ is the author and finisher of, is sufficient to save, as Christ often said, 'Your faith has saved you, and made you whole.' And this faith is sufficient to give victory over the prince of the air, the world's god; and that which gives victory over him, and does resist and subdue him, that shield is stronger than he and all his followers.

And also, the Holy Ghost, or Holy Spirit, and the unction within, it is sufficient to teach and lead into all truth, which comes from the Holy One, and proceeds from the Father and the Son; I say, this is stronger than the world's god, and prince of death and darkness, in whom there is no truth, who is an unclean spirit. This holy, pure, clean spirit and unction from the Holy One, is too hard and too strong for that unclean spirit, which leads all the disobedient out of truth. But this Holy Spirit leads the obedient into all truth.

And as to the light, spirit and power, people may resist the motions of it in loving the prince of darkness, (the world's god), more than the light, and the eternal, immortal, living god of truth, and Christ the prince of life; but the light and spirit is stronger than they, and the world's god, whom they serve.

The light itself will be their condemnation, and by the pure, Holy Spirit and power they will be judged; for Christ does judge the world, according to the gospel, the power of God; and who believe it and receive it, this everlasting gospel, the power of God, is over the prince of the world, and of death and darkness, the world's god, in whom there is no truth; and is stronger than he, whose dark unclean spirit and power had a beginning, and must have had an end, in the lake of fire; but the power of God, the gospel, is everlasting and without end, though it has a beginning in men, to the saving of

them; and therefore it is called 'The Gospel of Salvation:' But in itself, the gospel, the power of God, is everlasting; and the light, which is the life in Christ, in itself is everlasting; and those who believe in it, come to have everlasting life.

The word of God [the Spirit of God within your heart], in itself is everlasting, and is a hammer and a sword, and a fire upon the head of the world's god, and those who conform to him and follow him.

The truth and the spirit of God in themselves are everlasting; though men may quench the motions of it in their hearts, that love the world's god, the prince of the air, more than Christ Jesus, the prince of life, and the eternal, immortal, everlasting God of truth.

In this world's god and prince of the air there is no truth, as Christ and the God of truth has declared; and if there is no truth in this world's god, the prince of the air, then what is in him? Nothing but chaff, corruptions, sin, deceit and lies, falsehood, envy, malice, hatred, theft, murder, death, darkness, slavery, ungodliness, unrighteousness and unholiness, from this foul, unclean spirit, by which he burdens and enslaves the creation, and makes it groan, and all that obey him, and disobey God and Christ.

And whosoever obeys that unclean spirit, or touches it, or joins to it, in whom there is no truth, is defiled, and brought into slavery by it, and under a weighty yoke and heavy burden. And therefore Christ said, 'Come unto me all you that are weary and heavy laden, and I will give rest unto your souls; for my yoke is easy and my burden light.'

And this prince of the air and god of the world, who is out of truth; he has his dark principalities and powers, and rulers of darkness, and spiritual wickedness in his high places in the old earth; and he



fills them full of air in words, and notions and imaginations, and puffs them up with lies and deceit in his dark power and principalities, and spiritual wickedness in the high places in the earth, where dwells his unrighteousness, with which he maintains and upholds his kingdom of darkness and death.

So with this his dark power and principalities he wrestles with flesh and blood. So this power of death, the world's god, he has congregations of the dead, and he has his dead faith, for the disobedient, (which he rules), to make a profession of.

And he has his vain and destroying religion for them to plead for.

And he has his worship, which is out of God's holy, pure spirit and truth, for his disobedient ones to serve and worship him in, in whom there is no truth: 'For the prince of the air, the world's god, is an unclean spirit, out of truth, and has no truth in him.'

And he has his dead ways to lead them in that disobey God's grace, truth, light and spirit. And has a faith to his followers, but it is dead, and gives no victory. And a belief, but no overcoming on this side the grave, the world's god, that is out of truth: No, rather their belief is, 'That they have a body of sin and death, which they must carry to the grave;' which faith and belief, and body of sin, they have from the world's god, and not from the living God of truth; and it is not like the world's god, in whom there is no truth, should work any other faith or belief in them, or any thing else but this body of death and sin, when they disobey the living God of truth, which gives the living faith, that is the victory.

And the world's god, and the prince of the air, will allow his obedient ones, in whom he works and rules, to talk of baptism and circumcision; but they must not believe that their body of death, and

sins of the flesh, must be put off, which the god of the world has worked in them since they disobeyed the living God of truth, while they are on this side the grave; but those works which he has worked in them, they must carry to the grave with them; and that the floor of their hearts, minds and souls, shall not be thoroughly purged while they are upon the earth, but that they must be purged in a purgatory, when they are dead; and while that they are upon the earth, they cannot do otherwise than sin, that is, to do the work of the god of the world, that is out of truth, and not the works of the living holy God of truth.

And Christ, who said, 'Believe in the light,' and serve him in his living, holy, pure spirit and truth, which the world's god, that unclean spirit, is out of, and there is no truth in him. Yes, this world's god will allow his messengers, ministers and professors, to cry against sin, as much as they will, and preach up sanctification and redemption, but they must not be made free from sin, nor cleansed, nor sanctified, nor redeemed, or to be made clean from this world's god, and the works which he, the prince of the air, has worked in them, while they are upon the earth.

And they must not have any assurance of their salvation and redemption from sin, or election here. This is the prince of the air's doctrine, who is out of truth, that he has taught his ministers, messengers and apostles to preach and teach, in his dark school of disobedience, and that there is no victory over this prince, the world's god, and his works, while they are upon the earth, nor overcoming of him that is out of truth.

And now, as he has gotten Adam and Eve into disobedience by his subtlety, so by his subtlety he would keep in disobedience, and death and darkness, all his children and servants.

And therefore, if any witness victory or overcoming on this side the grave of the world's god, and that which he has worked in them, and to have the same power and spirit the prophets and apostles had, this is called presumption by the world's god, and the disobedient that he rules in, and called by them 'A justifying of self.'

And to have an *assurance of their election, and salvation, and life eternal* here, as Christ the truth said, 'They have that receive him and believe in him.'

[To witness the victory over the temptations of the world, is to witness being freed from lust, anger, pleasures, habits, etc., of the world. And as John said: who is he who believes, but he who has overcome the world - which is done by faith, which purifies the heart - faith enough to seek, silently listen, hear, and obey. When you can witness this being freed from sin, you have *assurance of election and salvation (total freedom from sin) to come.*]

This shakes the kingdom of the world's god, in whom there is no truth, and makes his followers, that disobey God's spirit and command, to rage against it.

Now the god of the world is called 'The prince of the air, who works and rules in the hearts of the children of disobedience;' and all the disobedient ones walk according to the course of this prince of the air, and wickedness, who is out of truth. He works in them by his unclean spirit, and fills them with airy notions and conceits, which he has in store for them; and with wickedness, death, darkness, corruption, vanity, folly, looseness and all unrighteousness, debate and deceit. By this his unclean ravenous spirit, he fills them with airy notions, words and lives, and with drunkenness, whoredoms, and all manner of uncleanness and wickedness, that proceed from this



unclean spirit, that is out of truth, and to spend their time out of God's fear, in wantonness, pleasures, sports, plays, vanities, luxury in meats, drinks and apparel, in idleness, and all manner of looseness in conduct, with all covetousness and greediness, devouring and destroying the creatures, and the creation upon their lusts, with all greediness and oppression, injustice, unrighteousness, lack of mercy, unholy, intemperate, impatient, cruel and tyrannical, and with all manner of evil the god of the world works in them, that disobey the living God of truth, and Christ his son. The fruits of this evil spirit are easily seen, and known by those who obey the Lord in his spirit, light, grace and truth.

And he is called the prince of the air, for his kingdom and empire had a beginning in the disobedient; and by disobedience he got into Adam and Eve, in the disobedient he rules and works with his dark power and spirit, and sets up his principalities, who is out of truth, and there is no truth in him.

### **Now to know the beginning of his empire, its height, length, breadth, and end:**

First, he got into Adam and Eve by disobedience, and therefore into his sons and daughters, both Jews and christians, and others. So he rules in the hearts of the children of disobedience; his rule and his work goes no further, for none are conformable to him, except those who are disobedient; and none walk after his unclean spirit, but who disobey God's pure spirit, grace, light and truth.

So, the compass, length and breadth of his empire and kingdom, and his work reaches no further than to and over those who disobey the grace, light, spirit and truth, voice and command of the living God, and his son Christ Jesus.

Now the height of this god of the world, and prince of the air's empire and kingdom, with all his principalities, powers, rulers of darkness, spiritual wickedness in his high places, do not reach so high as the truth, for he is out of it, for there is no truth in him, and truth is over him and his followers. Neither does his kingdom or principality reach so high as righteousness, nor so high as the light and the power of God, nor life. For the prince of the world, the world's god, is death and darkness, unrighteousness and uncleanness, and is an unholy, foul, dark, lying spirit, and is comprehended with the truth, and with the light and life, and his unclean kingdom of death and darkness. I say, he and his kingdom, empire and principality, with all his dark powers, principalities and rulers of darkness in the disobedient, his beginning is seen, his compass is seen, his height is seen, his end is seen in the lake and fire, together with all the disobedient that follow and serve him.

Now Christ is a prince of life, and a prince of peace, who is called light and life, and the wisdom of God, and righteousness and the Holy One.

He bruises the head of this world's god and prince of the air, that is out of truth, and breaks his power to pieces, and he opens people's eyes and ears, that this world's god has stopped and blinded, and cleanses and sanctifies, purifies and washes such as this world's god has defiled, and redeems such as believe in him, that this world's god has taken captive, and leads him into captivity: 'And he gave gifts unto men, who ascended up on high,' far above all principalities, powers, thrones, and dominions.

So Christ gave gifts unto men, first unto his twelve, and seventy, before he was crucified and ascended.

And it is also clear, that Christ gives gifts unto men after he

ascended, for the work of the ministry, and makes some evangelists, some pastors, some teachers, and some prophets, according to the apostle's doctrine. Eph 4.

So with these gifts which they have from Christ, since he was ascended, and before, they were to bring people to the knowledge of the Son of God, from whom they had received their gifts, and who was the author and finisher of their faith; and then to live by that faith in which they had victory and unity; and so to a perfect man, the state that Adam and Eve was in before they fell; and not only so, but to the measure of the stature of the fullness of Christ, which is to a higher state than Adam was in his first state, which is a state that shall never fall.

And the world's god he has his ministers, prophets, apostles and hirelings, to make a trade with the scriptures of the Old and New Testament, with the natural languages and arts; and this they sell at great rates, where they can get the greatest parsonages or bishopricks, or get most for it; and they preach up to people, 'that they must have a body of death and sin to the grave; and that it is impossible to obtain victory over sin here,' which burdens the creation, and causes it to groan, which sin came into man and woman, and brought the curse by their disobedience to the voice and command of God. And if people will not give them earthly things, and put into their mouths, and fill their bellies, which is one of their gods, set up by the world's god, who is out of truth, then they will cast such in prisons. And if the obedient and believers in Christ tell them, 'that all ministers created by colleges, worldly schools, language arts, and languages are not ministers of Christ; and are ministers only of the letter of the Old and New Testament, with their imaginations of it, and interpretations, to make it suit the dark spirit that is out of truth, and to keep people in sin, and in imperfection, which the God of truth made them not in; and that they never heard



God's voice, nor Christ, as the prophets and apostles did;' for if they did, and had freely received, they would freely give, as the ministers of Christ did. Oh, cry the disobedient, who walk according to the prince of the air, and obey the world's god, that is out of truth, 'That it is presumption for any to say, they have the same spirit and power the prophets and apostles had, and to hear God's voice as they did; there is no such thing to be looked for these days, or in their days;' which are the days of darkness, and not of light.

And the disobedient children that fashion themselves according to the God of the world, and not according to Christ, who is not of the world, the world that lies in wickedness, was brought so into this wickedness by the world's god, and by obeying him that is out of truth, and disobeying the living God of truth: And this world hated and hates Christ, and all his followers and disciples to this day, and hated the prophets, and hates the appearance of Christ Jesus in his people now; and it is no marvel, because they testified, and testify against the world, that their works be evil. And how should it be otherwise, when the god thereof is evil, who abode not in the truth, and there is no truth in him?

So, here are two workers spoken of: 1) the prince of the power of the air, the world's god, who works by his unclean spirit in the hearts of the children that disobey God, and 2) his holy pure spirit, Eph 2. And he works all manner of uncleanness, sin, evil, wickedness, unholiness, unrighteousness and ungodliness in the hearts of all such that do disobey the living God of truth, and his son Christ Jesus, in his grace, truth, spirit and gospel, that he gives them. So that the world's god fills them with unrighteousness and uncleanness, with his foul, unclean spirit, that is out of truth; for there is no truth in him, and he can fill them with nothing else.

But the living, eternal, and immortal God of truth, works otherwise;

as the apostle said, 'it is God that works in you, both to will and to do of his good pleasure.' Phil 2:13.

Now God works in his obedient children, by his pure, holy spirit, power, grace, and truth, both to will and to do that which is good, according to God's good pleasure (namely) that which pleases the just, pure, righteous, holy God.

So he works righteousness, holiness, justice, truth, virtue, purity and godliness in the hearts of men and women that obey his good spirit, by which spirit patience, tenderness, meekness, humility, soberness, temperance, mercy, and kindness, etc., is worked in the hearts of his people, by God's good spirit, which brings 'to love God above all, and their neighbors as themselves.'

And the God of truth, who works in his obedient people's hearts, to will and to do that which is according to his good pleasure; he works out that which is contrary to his will, and is not according to his good pleasure.

For he works all things after the counsel of his own will, in his people and obedient children. So his people are his workmanship, created in Christ Jesus unto good works, which God has before ordained, that his obedient children and people shall walk in them.' Eph 2:10. So not to walk out of those good works, which God has ordained, which are not of man's own ordaining.

And such do serve the living God of truth in the newness of the spirit, and of life.

But such as do disobey the spirit of the living God of truth, they may profess they know God, because they can read the letter of the prophets, Christ and the apostles, which have declared of him, but in

their works they deny God, being abominable, and disobedient, and unto every good work are reprobate.

And let all professors, teachers, and others, examine themselves, whether they are not such? and then, who is their God, but the God of the world, the prince of the air, in whom there is no truth, when they are reprobate to every good work, and disobedient, and in their works deny the living God of truth, and yet profess him with their tongues? Such disobedient ones cannot serve the living God; but the God of the world and the prince of the air, who is out of truth, and in whom there is no truth, who must be destroyed, and his kingdom.

For, as I said before, Christ bruises his head, and crushes his power, who through death destroys death, and the devil, the power of it.

And Christ sets up his kingdom, which is everlasting, and shall never have an end, and which stands in righteousness, power and joy in the Holy Ghost. So his kingdom is a holy, righteous kingdom, in his power, righteousness, and Holy Spirit, and is an everlasting kingdom, and is over all kingdoms and dominions, and will never have an end; a kingdom that is established for ever, that cannot be shaken.

For no unclean, imperfect, unholy thing can come into this kingdom, nor any disobedient or defiled has any part in it. So it is an incorruptible kingdom; for no corruptible, unclean thing can come into it; but the saints, the sanctified ones take this kingdom, and have an inheritance in this everlasting kingdom.

And, therefore, why should any disobey God's spirit, light, and grace, which he has given them to profit withal, and to instruct them, and bring their salvation; and not serve the Creator, but the devil, who is a destroyer, and Satan, that is, an adversary, the serpent, an enemy



of man's prosperity and happiness, and disobey the living God of truth, and Christ his son, who died for you, and to be servants to the world's god and prince, who is out of truth, and there is no truth in him, whose service is but a slavery and slavery in his unclean ghost, in which there is no true joy, but misery in the end, which is your reward and portion, who are subjects of his unrighteous, ungodly kingdom of death, darkness and corruption, which is an unholy and unjust kingdom, which he upholds with his foul, unclean spirit, who goes on his belly, and dust is his food all the days of his life? And if their god and prince's food is dust, and he goes upon his belly, then how will you disobedient ones, in whom he rules, go? What is your food but dust? For do you think you must fare better, or go better than your god and prince, that is out of truth, and there is no truth in him does? Oh, no; therefore obey truth, which the world's god and prince is out of; and the pure Spirit of God, that foul, unclean spirit is out of; and then you will have heavenly milk and wine, and the honey and honeycomb, and bread of life from heaven, by which you may live by Christ that gives it you, the prince of life, who destroys the prince of death, and his followers, that will not have Christ to rule over them.

For does not the apostle say, 'that there should be a falling away? And that the man of sin should be revealed, that son of perdition?' And was he not manifest when Adam and Eve fell away, and the Jews fell away? And is he not manifest now when the christians are fallen away from that power and spirit the apostles were in, according to their own confession?

And does not this man of sin oppose, and exalt himself above all that is called God, namely, in man; and will not let his obedient sons (them that are fallen away, and gone after him, who is out of truth) own the light of Christ, and his grace, spirit, word, faith, and anointing within them, to save and teach them?

But this man of sin, the son of perdition, sits in the temple of God, and shows himself that he is God; but he is the disobedient world's god, that lies in wickedness, and those who be dead in his sins.

{The temple of God is man's heart. What occupies this temple or heart is the selfish spirit of man, the ego, the sown spirit of Satan, the child of the devil - which must die, before Christ can reign in a man's heart. Few so-called Christians have any idea that they are ruled by this abomination of desolation, this antichrist, this Satan, whose head must be crushed under your heel by the God of Peace, the Spirit of Christ.}

For as Christ said to the Jews, 'God was not the God of the dead, but of the living:' and therefore he said, 'I am the God of Abraham, Isaac, and Jacob,' who were living. Though Christ through death destroyed death, and the devil, the power of death, who had brought people out of life and truth, into death. Christ by his quickening spirit makes alive, who is risen from death, and is alive, and lives for evermore: and, therefore, he is God, not only of the living, but of the dead, who quickens the dead, who reveals this wicked man of sin, and takes him away, who has permitted, who has exalted himself above all that is called God in the temples of men and women, that fall away from the truth, to him, who is out of truth; but the Lord will consume him with the holy spirit of his mouth, that unclean, foul spirit, in whom there is no truth, and destroy that foul, dark spirit with the brightness of his coming. For this world's god, who is out of truth, Satan, the adversary of mankind, he comes into the disobedient to the truth, with his lying signs and wonders, and with his power of deceivableness and unrighteousness in those who perish, because they receive not the love of the truth, that they may be saved.

So you may all clearly see, if people receive the truth, in the love of it, this man of sin, the son of perdition, the world's god, and prince of the air, who is out of truth, and abode not in the truth, and there is no truth in him, could never deceive them, nor get into their temple, to sit there; if they receive it, and walk in the love of it. For the truth is over him, in which they are saved, which those who go from it, to him that is out of truth, they perish; though they may have the glory of the wicked world from that foul, unclean spirit, that is out of truth, for a season. But that glory and joy will perish, and be consumed and destroyed with its god, by the Holy Spirit that comes out of the mouth of the Lord, and through the brightness of his coming, who has come and is coming. And ride on, O Lord, in your truth, to consume the wicked one, which has sprung as the grass; so that the workers of iniquity have flourished, to the dishonor of your great name, and the grief of your good spirit.

The world's god has worked with this foul, unclean spirit in people's hearts adultery, theft, murder, and all manner of unrighteousness, sin and evil, ungodliness, lack of restraint, luxury, and the pleasures of this world; and such have their false, loose liberty in that foul spirit for a time, but eternal misery will be the end of it. Such are those who kill the just, though he do not resist them, and kick against that which pricks them in themselves, and are disobedient to it, and persecute God's children and servants that are led by it, namely, the good spirit.

This was and is the unclean path of all the disobedient, that follow the old murderer, the world's god, and adversary of man's happiness; and he fills the disobedient ones, and puffs them up, and fills them with air, vessels of God's wrath, that cannot hold the living water; for how should they, when they are disobedient to God, and truth's good spirit?



Then they are thrown down into hell and the flaming fire, where they collected at last; for how can they come into heaven by following him that is out of truth, in whom there is no truth?

For if they come to heaven, they must come to the grace and truth, that comes by Jesus Christ, which will turn them to Jesus Christ, from where it comes, who bruises this serpent, the world's god's head, and destroys him and his works, who is out of truth. And therefore they are not to serve him, whom God and Christ will destroy, but serve the living God, and Jesus Christ, through his grace, truth and spirit, and hear his voice, and follow him, who will give them life eternal.

The world's god, the prince of the air, cannot pluck Christ's sheep out of his fold, in the truth; for he is out of truth, and there is no truth in him. Therefore he is not like to come into truth, or to meddle with Christ's sheep in his fold of truth. And, indeed, that lying, foul, unclean spirit, that is out of truth, cannot prevail upon any, except they first disobey the voice and command of God and Christ, and err from the faith, and quench the spirit, and walk despitefully against the spirit of grace, and hate the light of Christ, and disobey the power of God, the gospel, and not regard the word in the heart and mouth, and the truth in the inward parts; into such he may enter, and exalt himself as God, into their house and temple, and fill it with his unclean goods, and lying foul spirit.

But all those who live in and obey the truth, and walk in the spirit, and do the word, and receive the grace, and believe in the light of Christ Jesus, which is the life in him, by whom all things were made, and so become children of the light, and walk therein, then they walk in that which condemns the prince of the air, the god of the world, and all them in whom he rules. And so walking in the light, life and truth, they walk over the head of him in whom there is no truth, and

so in fellowship one with another, and with the Son and the Father, in this heavenly light, which is the life in Christ.

Now when Jesus was led of the spirit into the wilderness to be tempted of the devil, and when he had fasted forty days and forty nights he was afterwards hungry, and this tempter said unto him, 'If he was the Son of God, command these stones to be made bread.'

But Jesus said unto him, 'It is written, man lives not by bread alone, but by every word that proceeds out of the mouth of God.'

Again, the devil takes him up, and sets him on a pinnacle of the temple, and said unto him, 'If you are the Son of God, cast yourself down, for it is written, he shall give his angels charge concerning you, and in their hands they shall bear you up, lest at any time you dash your foot again a stone.'

And Jesus said unto him, 'It is written, you shall not tempt the Lord your God.'

And again, the devil takes him up into an exceeding high mountain, and showed him all the kingdoms of the world, and the glory of them, and said unto Jesus, 'All these things will I give you, if you will fall down and worship me.'

Then said Jesus unto him, 'Get you behind me Satan; for it is written, you shall worship the Lord your God, and him only shall you serve.'

So here you may see, how the serpent, the devil, set upon Christ, to tempt him to the creatures, and to destroy himself, and to worship him.

But Christ, who bruises his head, and destroys him and his works,

which he had set up in man and woman, whom he had beguiled by his temptation, and so got into them through their disobedience to the God of truth's command, else he could not.

But here he finds nothing in Christ, nor got nothing from him, but judgment, and bruising his head, and destroying him and his works.

So Christ, who has overcome this tempter, this adversary of man's happiness, and under a pretence, that man and woman should be as gods, they falling from the truth, and departing from it, he getting into their temple, became their god, and there he sits until he be consumed with the breath of the Lord's mouth, and the brightness of his coming.

So we have not such a high priest as cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin, and no guile found in his mouth; who remains a priest for ever, and is able to save to the uttermost all that come to God through him.

So now, it is clear, he who was tempted has a feeling of the infirmities of his people, in all points tempted, tempted like unto them. So he is able to support, and to succor them with his grace, power, spirit, truth and light over the head of the tempter, who said to his believers, 'I have overcome the world, be of good cheer;' and therefore it is said, 'He that believes, overcomes the world and its god,' in whom there is no truth.

Now the devil would have given Christ the kingdoms and the glory of the world (which were not in his power to give) if he would have fallen down and worshipped him, who is out of the truth, and in him is no truth.



But what glory of the world was this he would have given to Christ, the truth? It is his world of wickedness, that lies in unrighteousness, which he has made like a wilderness; such kingdoms and such glory he would have given him, and then Christ, who was the truth, must have gone out of truth, if he had worshipped him, that was out of truth, which could not be; for the Son of God does not change.

None can fall down and worship the devil, the god of the world, who is out of truth, unless they go from the spirit of God, and from the grace and truth in their own hearts; they must fall from this because the spirit of God would keep up their hearts, minds and eyes to the God of truth, who reveals his glory of another world in his people; yes, they are changed from glory to glory, until they come into his image.

But what is the glory of the world, and its kingdom that lies in wickedness? What glory can that be, that the devil can give, the world's god, that is out of truth, in whom there is no truth? For John said, 'all that is in the world, the lust of the eye, and of the flesh, and the pride of life, which is not of the Father, but of the world, that passes away; and the lusts thereof, the pomps and vanities of the world, the pleasures, the plays, the shows, the idleness, gluttony, drunkenness, whoredom, and all the ungodliness and deceit, that is unlike God. Who is it like then? Why it is like him, the world's god, who is out of truth, in whom there is no truth, but presumption and blasphemy, a liar, and the father of all liars, who puffs up with airy notions his servants, and fills them with pride and wickedness, the murderer, persecutor, and destroyer; he has no other glory to give, who is out of truth, and there is no truth in him.

For the glory of the creation is the Lord's, who created it; for the earth is the Lord's, and the fullness thereof, and he gives the increase.

For as Christ said, “that Solomon, the wise man and great king, in all his glory, was not arrayed like one of the lilies.’ So Christ set up a lily beyond and above all Solomon's glory; for the lily was arrayed of God, and every herb, and every weed, and every tree are arrayed by God with the glory they have.

The world's god, the devil, the prince of darkness, he cannot array a nettle, a thistle, nor a thorn; for he is no creator, but a destroyer; for the eternal God of truth is the creator; but the world's god is out of truth, and a destroyer and an adversary to those who keep in truth.

So the world's god out of truth, could not give Christ the glory of a thistle nor nettle; for it was none of his to give to Christ nor no man; for the earth is the Lord's, and the fullness thereof, and he gives it unto the sons of men, and so to live upon the earth, and to serve and worship him in spirit and truth, which the world's god is out of.

Now the world's god, which is out of truth, and there is no truth in him; if you disobey God and Christ's voice and command, and go from his spirit, and err from it and the true faith, and hate his light, and walk despitefully against the spirit of grace, which he has given to teach you, and bring your salvation.

Now, I say, if men fall down from this grace, spirit, and truth, which should keep their minds up to the God of truth and Christ; and when the world's god, Satan, tempts you, and says, 'he will give you the glory of this world, of wickedness, the pomps of the world, the lusts of the flesh, and the lusts of the eye, and the pride of life, fornication, whoredom, drunkenness, theft, murder, defraud, deceit, cozening, cheating, and all unrighteousness, and fill you with so much malice, envy, and pride, that you envy one another about it, and think that each one is finer than yourselves; that no vain fashion can hardly please your lust of the eye and pride of life; and so leads into

gluttony and drunkenness, idleness, sports, plays, and shows, and all the vain fashions and customs of the world, honoring one another, so that you do not honor God, and makes you mad, and fight for it, and about it. All this, the world's god will give unto all such as come to worship him; which is not of God, the father of truth, but from the world's god, in whom there is no truth.

Now, you cannot worship the world's god unless you are in his unclean, foul spirit, which is out of truth, and in whom there is no truth.

And you cannot worship the true, living, eternal, everlasting, pure, holy God of truth, the creator and maker of all, unless you are in his holy, pure spirit, and in his holy, pure truth, which the devil, the prince of the air, the world's god, is out of.

And when the world's god has blinded their eyes, he leads them which way he will into blasphemies, heresies and errors, and so from one false way, faith and religion, church and teacher to another, when they go from the truth in the heart, and grace and spirit, from Christ Jesus, from whom it comes, and follow him, in whom there is no truth.

Now, in the eighth chapter of John, Christ describes the devil, what he was, and what he is, when he spoke to the Jews, saying, 'You are of your father the devil, and the lusts of your father you will do; for he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. So he is not like to abide in truth, when there is no truth in him. And when he speaks a lie, he speaks of his own; for he is a liar, and the father of it.'

But, now, you may say, the devil, the world's god, could speak true words, and say, Christ was the son of God, and brought scripture to



Christ.

And so could the Jews to Christ, and so may the christians these days; but what better are they for that, while they are not in the truth, and in the spirit that they were in that gave forth the scriptures? For Christ will not know such that are not in the truth, but are workers of iniquity; for he knows such that walk in truth, and in the spirit, which they have from Christ; here they come to have fellowship with him, and he feeds them, and they know his voice, and follow him, and he keeps them in the light, spirit, and truth.

So all people's applying scriptures, or promises, or prophecies, while they grieve God's good spirit in their hearts, and hate his light that shines there, and walk despitefully against the spirit of grace, and so disobey the voice and command of God and Christ, such cannot have comfort of God, nor Christ, nor the scriptures, nor the promises nor prophecies of them. But those who walk in the light, and spirit, and grace, and the gospel, they have the comfort of God and Christ, and the prophecies and promises, and of the scriptures, which holy men of God spoke forth as they were moved by the Holy Ghost, which came not by men's wills; and these are for the perfecting of the men of God, not the men of the world, which follow the world's god, who are not likely to have perfection by following of him, that is out of truth, in whom there is no truth for perfection comes by obeying God in his grace, spirit, and truth, and following him, as God and Christ commands.

So it is clear, that God Almighty, who is the creator of all, and made man and woman in his image and likeness, in righteousness and holiness, he was their teacher: but when man and woman forsook God and disobeyed his voice and command, and hearkened unto the serpent's teaching, and followed him, they came to bear his image, and to do his works and lusts, (not God's), that murderer from the

beginning, and is to this day a liar, murderer, and persecutor about religion, church, and worship.

But the promise of God was to fallen man, 'that the seed of the woman should bruise the serpent's head;' who is the head of all false prophets, false teachers, false apostles, and false religions, ways, worships, and false heads of them. And of destroying him and his works, who through death destroys death, and the devil the power of it.

And Christ said, "Learn of me, I am the way, the truth, and the life; and no man comes to the Father but by me.' And God said, 'this is my beloved Son, hear you him [listen to and yield to and obey Him!].'

And so the apostle testifies in Heb 1, who said, 'God at sundry times, and after divers manners, spoke in times past to our fathers by the prophets; but he has in these last days spoken unto us by his son, whom he has appointed heir of all things, by whom he made the worlds.'

So now, here are three things to be minded in these words.

God was the first speaker to Adam and Eve in paradise; and as long as they kept under his speaking and teaching, they kept the paradise of God, and in that happy and blessed estate, in the image of God, and in his power, dominion and wisdom, over all things which God had made.

But when they forsook God's teaching, and followed the serpent's teaching, the second speaker, who is out of truth, in whom there is no truth, they lost, and fell from truth and the image of God, and the power in which they had dominion, and fell from their perfection,

and lost their blessed state in the paradise of God.

Nevertheless, the promise to them and mankind then was, 'The seed of the woman should bruise the serpent's head.' And all the fathers and the faithful believed in this promise of God, and died in the faith of it.

'And God spoke by the prophets to these fathers at sundry times, and after divers manners, in the old covenant.'

But the seed being come which bruises the head of the serpent, that false teacher, liar, murderer and deceiver, who is the head of all false teachers, ways, religions, churches and worships; Christ, who is the savior and the life, in these last days, of the new covenant of grace, light and life, God has spoken unto us, the children of the new covenant, by his son, the immortal, eternal and living God of truth, who was the first speaker to Adam and Eve in paradise, who was the speaker by the prophets to the fathers in the old covenant, who is the speaker unto his children of the new covenant by his son, who bruises the head of the prince of the air, and destroys the serpent, the world's god and false speaker.

So, the eternal God of truth, who was the first speaker, he is the speaker again unto his people, by his son now, in these latter days of the new covenant, and so will be to all eternity; who by his son renews his believers again into the image of God, as Adam was in before he fell; and creates them anew in Christ Jesus, unto good works, out of the bad works, that they may come to sit down in the heavenly places in Christ Jesus, who never fell, who is the first and last, by whom all things were made and created, who is over all things in this life, light, truth and righteousness, in his kingdom of glory. Amen.



And is not that the beast and whore, which goes from the holy spirit of the God of truth, and receives the dragon's power, in his foul, unclean spirit, whose kingdom is full of darkness, and compels all, both small and great, to worship the beast in the dragon's power, and the whore, that is whored from the clean holy spirit, of the God of truth, which sits upon the beast, which makes all nations to drink her filthy cup of fornication, and compels, and would compel to drink of that foul cup, and worship that dragon, in that foul spirit, in whom there is no truth; and would draw people from the light, and from the grace, truth and spirit, and the word and faith within their hearts, and compasses all the earthly minds, though he cannot the heavenly and spiritual minds, whose names are written in the lamb's book of life, before the world and his god was; those he cannot get under his dark power, in whom there is not truth, though he may draw those who disobey Christ and the God of truth?

And was not the law and the old covenant and testament given forth to the Jews in their mother-tongue, from God and his prophets, and to be read among them in all their synagogues, and in their temple, in their own tongue and language?

And therefore are not the scriptures of the New Testament and new covenant to be translated, and to be read, spoken and interpreted in every man's language and mother-tongue? And those who are against it, and do oppose it, are they not barbarians, that say 'That all nations must not have the new covenant and New Testament in their own mother-tongue or language, translated, to read it?\*' They are barbarians that do not edify. And we do know, that the world's god and his followers, would keep people as ignorant from the scriptures as to have them in their own languages, as he would draw every man and woman from the light which Christ does enlighten them withal, to believe in, and to be a child of light. And this light shining in their hearts, to give them the knowledge of God, in the

face of their savior Christ Jesus, from where it comes; and to draw men from the spirit, which God pours upon all flesh, and say, 'That is not sufficient to instruct them and to lead them into all truth;' by which they might profit in the things of God. And to draw them from the grace and truth, which comes by Jesus Christ in their hearts, 'which grace has appeared unto all men, to teach them and bring their salvation:' But those who follow the world's god, in whom there is no truth, who is a destroyer, deny the grace to be a sufficient teacher, and to save, and bring salvation.

\*[This is a reference to the Roman Catholic sect's opposition to any Bible except those in Latin. Supposedly, only their priests were worthy of reading the Bible.]

And those who walk despitefully against the spirit of grace, and turn this grace of God into wantonness, and follow ungodliness, unrighteousness and worldly lusts, they follow the god of the wicked world, in whom there is no truth. These then crucify the just, instead of crucifying their affections and lusts, and put on the old image and the old man, which is after the god of the world, in whom there is no truth, and puts off the new, which is after the God of truth.

And the apostle Paul said, 'So fight I, not as one that beats the air, but I do deprive my body, and bring it under subjection, so that by any means, when I have preached to others, I myself should not be rejected.' This was the practice of the apostle of Christ.

But Satan, the world's god, his ministers and teachers, instead of keeping under their bodies, do let them up in all manner of filthiness, and a beating the air, and their fellow creatures, and those who serve the God of truth in his holy spirit, and spoiling their goods, and haling them into prisons until death, spoiling them. This

is the fruits of the spoiler, the world's god, and the power of death, who abode not in the truth, in whom there is no truth, which is unlike Christ, who said, 'Freely you have received, freely give,' to Christ's followers, which the world's god and his followers cannot endure to hear of this command.

And is it not only deceit in those who say, 'The scripture is the rule of their faith, life, manners and doctrine;' and yet are found serving the world's god, that is out of truth, in whom there is no truth; and cannot endure to hear talk of the grace of God, which appears unto all men, to teach them, and bring their salvation, to be in man; and cannot endure to hear talk, that Christ enlightens every man that comes into the world with a saving light, to believe in; and that this light should be in their hearts, which is saving to the believer in it, and condemns the unbeliever of it. The deceived cannot endure to hear talk that God should pour out of his spirit upon all flesh, to instruct them, and to lead them, that they may profit in the things of God; or that Christ has tasted death for every man, by the grace of God, which has appeared unto all men, that all might have a sense of it; or that the gospel of good news and glad tidings preached unto, and in every creature under heaven; or that he through death destroys death, and the devil, the power of death. This is glad tidings to all people that receive it; but bad news to the world's god and his followers, who disobey the truth, and him, in whom there is no truth; who manifest, that their words corrupt their manners, and they are dead in sins and trespasses, and do not serve Christ in the new and living way. For their fruits declare their faith is dead, and their doctrines not according to scripture. Thee are reprov'd by the prophets, Christ and the apostles; those who confess they have not the same power and spirit as Christ, and the prophets, and apostles had; but are in their own wills, and in the foul spirit that is out of truth, make a profession of the scriptures of the Old and New Testament, which came not by the will of man, but holy men of God



spoke them forth as they were moved by the Holy Ghost.

But at the moving of this Holy Ghost, and leadings thereof into the truth of the scriptures, which were given forth by the movings of the Holy Ghost, such as have said, 'the scriptures are their rule for their faith, life, manners, doctrine and conduct, have made a scoff at the Holy Ghost's moving and leading now,\* as it did them which gave them forth; and such their manners, life, conduct and doctrine, is quite contrary to the scriptures, and are reproved by them and by the Holy Ghost, that moved upon those who gave them forth.

\*{They, particularly ministers, scoff at the Holy Spirit still giving revelation and prophecies because they themselves are without the Spirit. The Holy Spirit is only given to those who are obedient to God. Acts 5:32. How do you obey? By waiting, silently listening, hearing and then obeying. But anyone who is preaching without having been perfected and restored to the image of God, able to speak words supplied by the Holy Spirit, is preaching from their carnal minds and evil imaginations - these are rebels, Nimrods, running ahead of the Lord, leading others into the ditch - they will never hear until they stop preaching and teaching, find a real job, and then humbly get quiet to listen for the Spirit's guidance.}

Now, unholy men, who plead for sin and a body of death to the grave, and a purgatory for to cleanse them in from their sin, when they are dead, interpret in their wills, and give meanings with their unclean spirit to the scriptures, which holy men of God spoke forth as they were moved by the Holy Ghost, and minded nobody's wills. For unholy men, with their wills and unclean spirit, who serve the world's god, who is out of truth, how are they likely to interpret that, and give meanings to it, without wresting or perverting it, who do

not have the same Holy Ghost that they had that gave forth the scriptures, which came not by the will of man, but by the Holy Ghost, as was said before, which no man can interpret in his will. Nor are they to be led into the truth of them, which holy men gave forth by the Holy Ghost, unless it is by the same Holy Ghost that gave them forth, which leads into all truth and good manners, and conduct; and the same Holy Ghost gave forth the true doctrine of the scriptures.

And this Holy Ghost, which Christ sends, [to the obedient] leads to Him, the author and finisher of their precious faith, and to God, and to the same faith of Abraham, and Moses, and Enoch, that was before the scriptures were written, which guided them to see God, who is invisible, and to forsake all, and follow him. So does the same faith now, and brings unity with them, and to the comfort of the scriptures with all the faithful, which God and Christ has declared forth, and they see what is fulfilled, and what is to be obeyed.

So Christ is the author of their faith, who increases it in steps, until he perfects it when he brings your salvation:

{Your faith must stand in your **experience of the power of God**, not in words spoken by men or reading. The power of God is promised to deliver you [separate you] from your sins, which is salvation. You are saved through *faith*, and by *faith* your hearts are *purified*; but obviously in the beginning of faith, you are not purified, neither are you saved. You must contend for the faith, grow in the faith, build up your faith, increase in faith, perfect what is lacking in your faith, fight the good fight of faith, until victory, when your faith is finished by the finisher; faith is a process and a journey of works of repentance and love, the end of which is to see Christ

bring your salvation, to bring your eternal life. From the Word of the Lord within: "Faith is a series of revelations."}

Now men being disobedient to the spirit of God, and to the voice of God and Christ, and gone from his light and grace, and obeying him in whom there is no truth, they make prayers for themselves, and for others, and think that the bare saying over their prayers, and their *paternosters*, (*Our Father*, their name for the Lord's prayer), and their praying by beads and books, they think that this will pacify the true God, (because something in themselves disquiets them), which God does not accept, the prayers of those who disobey and rebel against his good spirit, and obey the evil spirit. For the only prayers that God accepts, must proceed from his own spirit, which he has poured out upon all flesh.

So God, who is the holy, pure God of truth, must be prayed unto in his own holy, pure spirit; and such prayers and praises he expects, and accepts of; and not the prayers of the disobedient to his voice and good Spirit, who follow the foul, unclean spirit, in whom there is no truth.

And also, men may think to please the God of truth by *saying grace*, and making of graces (as they call them) for others to say; but they are mistaken who walk despitefully against the spirit of grace; it is not their making or saying of graces that makes them acceptable to God. For the grace of God, which brings salvation, has appeared unto all men. Therefore all men must live in that grace, and observe its teaching, and deny all that which it shows them to be unlike God; and unrighteousness, not like the righteous, not like the holy God; and then in this grace the God of all grace will accept them, and their thanks, prayers and praises for all his mercies.



But if they walk despitefully against this spirit of grace, and turn this grace into wantonness, and then fall a making graces, and saying of them when they have made them, and following the unclean, foul spirit, that is out of truth, and abode not in the truth, in whom there is no truth; and doing the works that this unclean, foul spirit works in them, these works and spirit are for condemnation (and all those who act in it) by the light, and are judged by the spirit of the living God of truth?

And the world's god, who is out of truth, will allow such as disobey the truth, and follow his unclean spirit, to cry against blasphemy, when they are themselves the greatest blasphemers; as for instance: the Jews, unto whom Christ said, 'they were of their father the devil;' how they blasphemed against him, and called him a blasphemer, who never sinned, nor guile was found in his mouth; and how should they do otherwise but blaspheme, when they disobey the truth, and the spirit of God in their own hearts, and blaspheme both against him that was the truth, and those who walk in the truth, when they follow the world's god, in whom there is no truth?

And is it like, that the world's god and his followers should own revelation, prophecy, and inspiration these days, as the apostles had? Did not he and his followers call them deceivers, then, who with the spiritual weapons wrestled not with flesh and blood, but with principalities and powers, and rulers of darkness in high places, that were set up by the world's god, and in his dark old earth, in whom there is no truth?

And is it like, that them who follow the world's god, in whom there is no truth, in that false, foul, unclean spirit, should own the Holy Ghost, the spirit of truth, that proceeds from the Father and the Son, that should lead them (or the saints) into all truth.

And is it like, that the world's god, and those who follow him, in whom there is no truth, and disobey the God of truth, that he and they should own the worship of the God of truth, in the holy spirit and in the holy truth, which Christ the truth set up above one thousand six hundred years ago?

And is it likely, that the world's god, which abode not in the truth, in whom there is no truth, and his followers, should own Christ, and his true light, that is, the life in himself, with which he enlightens every man that comes into the world, and his doctrine, who said, 'Believe in the light, that you may become children of the light: And he that believes is born of God, and overcomes the world;' and so overcomes the world's god, in whom there is no truth. And so do you think that the world's god and his followers would own and obey Christ's doctrine, to have himself and his works overcome?

And is it likely, that the world's god, who is out of truth, and his followers, would have people to believe and receive, that Christ, by the grace of God, tasted death for every man, which the world's god has brought into death? And that this grace of God, which brings salvation, has appeared unto all men, to teach them and bring their salvation from him that does destroy them?

And do you believe that the world's god would have people to believe, that Christ, through death, destroys him (the devil) who is the power of death?

And do you think that the world's god, who is out of truth, and in whom there is no truth, and his followers, would have all people to believe that God pours out of his spirit upon all flesh, so that with his spirit all flesh may see God's glory, and his salvation to mankind, and his sons and daughters might come to prophecy and be seers and followers of the God of truth, and servers of him in his spirit?

And do you think that the world's god, in whom there is no truth, and his followers, would have people to own the revelation of the Son of God these days? Or rather keep them in blindness, in this world's wisdom, by which they do not know God, seeing that Christ said, 'No man knows the Father, but the Son, and he to whom the Son reveals him?

So do you think that the world's god, in whom there is no truth, would have people to own revelation these days as it was in the apostle's days? The apostle tells the church of Christ, 'That faith was revealed, and grace was brought unto them, by the revelation of Jesus; and no man knew the things of God, but as they were revealed by the spirit of God,' which is pure and holy. And the Son of God is known by revelation, as Paul knew him; and the gospel is known by revelation; and the glory of God is revealed to those who know it. 1 Pet 1:5-7.

So do you think that the world's god, that foul, unclean, dark, murdering spirit, and those who obey him, would have people to own this pure, holy spirit of God, and the grace, light and truth, and the gospel that comes by Jesus Christ, the spotless lamb, and follow him in it? This is contrary to him and his kingdom, whom the spotless lamb destroys, and is the conqueror, and the saints follow and live in him the Amen; blessed and praised be the God of truth forever, through Jesus Christ.

*6th month, 1679*

***George Fox***





## Volume 6, *The Works of George Fox*, Doctrinal Books III, Continued

Text in [Light Blue](#) or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

Text surrounded by brackets [xxx] has been added by the Site Editor.

*A clear Distinction between the Old Covenant, or Old Testament, and the New Covenant, or New Testament; and how Christ has abolished and taken away the First Covenant and Testament, and established the Second.*

*—By George Fox*

For in Jer 31:31, it is said, 'Behold the day comes, said the Lord, that I will make a new covenant with the house of Israel and the house of Judah.' Mark, this was a prophecy which they were to behold and take notice of; these days were to come, and these are the days of Christ, who came above sixteen hundred years since.

For the Lord said, 'I will give you for a covenant with the people, and for a light to the Gentiles, to open their blind eyes,' Isa 42:6-7. So this new covenant is to the Gentiles, as well as to the Jews.

And again, the Lord said, 'I will give you for a covenant to the people, to establish the earth, to cause to inherit the desolate heritage, that you may say to the prisoners, go forth; to those who are in darkness, show yourselves; and they shall feed in their ways, and in their pastures.' Isa 49:8-9.

'And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, and unto it the Gentiles shall seek, and his rest shall be glorious. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel.' Isa 11:10-12

And further, he said, 'The Gentiles shall come to his light, and kings to the brightness of his rising....' Isa 60:3.

Now it is clear, according to these promises and prophecies, that the new covenant is not only to the Jews, but to the Jews, Gentiles and nations, according to Isa 42. 'Behold, or take notice, the former things are come to pass, and new things do I declare, before this spring forth, I tell you of them.' This did Isaiah speak by prophecy concerning the days of Christ; who said in the same chapter, 'That he shall set judgment in the earth, and the isles shall wait for his law, and he shall bring forth judgment to the Gentiles.'

Now the law from Sinai the Jews had before; but this is the law of life, in the new covenant, which law of life goes from heavenly Zion, and the word from heavenly Jerusalem, in the new covenant.

So these are new things, which were declared before they came to pass; for the old things of the old covenant they had already, when he declared these new things.

And therefore the Lord said by Jeremiah, 'Behold, the day shall come, that I will make a new covenant with the house of Israel; not

according to the covenant that I made with their fathers, when I brought them out of the land of Egypt: But this is the covenant that I will make with the house of Israel: after these days, said the Lord, I will put my laws in their inward parts, and write them in their hearts; and I will be their God, and they shall be my people: And they shall not need to teach every man his brother, and every man his neighbor, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, said the Lord: For I will forgive their iniquity, and I will remember their sin no more.'

So this is the new covenant, in which all shall know the Lord, that was promised and prophesied of before it came to pass, which is not according to the old. Jer 31.

And in Heb 8, the apostle shows the fulfilling of Isaiah's and Jeremiah's, and Ezekiel's prophecy; and how the new covenant was come, and he preached up the new covenant, and preached down the old; and how that all should be taught of God in the new covenant: So in that he said, the new covenant, he has made the first old covenant as a thing decayed, and ready to vanish away.

And in Heb 9 he said, how the first covenant had ordinances of divine services, and a worldly sanctuary and tabernacle, and candlestick, and table, and show-bread, and censors, and pot of manna, and Aaron's rod, and many other outward things.

But in the new covenant Christ has abolished all these outward things, who will rule all nations with his rod of iron, which is beyond Aaron's rod.

And so it is clear, that the new covenant is not according to the old; for in the old covenant, the priest's lips were to preserve the people's knowledge. And Ezra had a pulpit of wood to read the law to the



people upon; the law was written in tables of stone. But in the new covenant and testament Christ ends this priesthood, whose lips were to preserve the people's knowledge; and they are to look unto Christ Jesus, who is the treasure of wisdom and knowledge in the new covenant.

In the new covenant, God writes his laws in their hearts, and puts them in their minds in the new covenant, by which all may know him, from the greatest to the least of them.

And in the old covenant they had sanctuaries, and tabernacles, and temple, and the high priest was to light the candle and lamps in them. But in the new covenant, Christ who ends the first priesthood, and the old covenant, and abolishes the sanctuary, tabernacle, and outward temple and lamps, enlightens every man's spirit that comes into the world, in his tabernacle or temple, with his heavenly light, which is the life in himself, Christ Jesus, the high priest, made higher than the heavens. So he was made by the oath of God, and fulfils it; so were not the priests in the law and old covenant.

So the new covenant is not according to the old; for the old covenant, and the law, commanded offerings and sacrifices; but Christ in the new covenant, offered up himself once for all the offerings and sacrifices, and ended them all, and the old covenant also.

And in the old covenant, the blood of the clean beasts, the priest with it made atonement for his own sins, and the sins of the people: But in the new covenant, Christ, with his own blood, has made atonement for the sins of the whole world; 'and by the grace of God has tasted death for every man; which grace of God, that brings salvation, has appeared to all men, to teach them, and bring their salvation, ...' And 'he has given himself a ransom for all men, to be

testified of in due time,' in the new covenant; which the days thereof are come above sixteen hundred years since.

So in the new covenant of light, life and grace, there is no need of offering rams and beasts, and other creatures for sins; nor the blood of bulls and goats, nor the ashes of a heifer to cleanse; nor outward lights nor lamps, in the outward tabernacle; for Christ Jesus has offered up himself once for all. Christ, the one offering, is a sufficient atonement in the new covenant, for the sins of the whole world; his blood, (the life of him), the clean lamb of God, without blemish, 'who takes away the sins of the world,' is sufficient to cleanse from all sin; his light, that is the life in him, 'the word, by which all things were made, is sufficient to light every man's spirit, that comes into the world; and the oil from him, the heavenly man, is sufficient for every man's lamp, to keep it burning.

So the new covenant is not according to the old; nor the New Testament is not as the Old. For the New Testament is in the blood of Christ, which cleanses from all sin; and in him, the one offering, 'who offered up himself once for all, who is the Lamb of God that takes away the sins of the world.' The New Testament is in Christ, who is the life and light of men. The Old Testament, in the old covenant, was for the outward light, and lamps, and temple, tabernacle and sanctuary, and the priest's lips, which preserved the people's knowledge. But the New Testament, in the new covenant is, 'that Christ is the treasure of wisdom and knowledge; and he is the everlasting high priest, who has offered up himself for them, and is risen, and is alive again, and lives for evermore;' and is their light and life.

In the Old Testament and old covenant, the priesthood continued after the order of Aaron. But in the new covenant and testament, Christ is after the order of Melchizedek, after the order of Aaron, nor

came not of that tribe, but of the tribe of Judah. And in the New Testament and new covenant, all the believers in it, their bodies are the tabernacles and temples of God and Christ, and Christ the high priest dwells in them.

But in the old covenant and testament the priests had chambers in the temple; which chambers and priesthood Christ has abolished, and made his chamber in the hearts of his people.

In the old covenant and testament there was a covenant of salt, with which the sacrifices were to be salted, and the priests were to salt them. But in the new and everlasting covenant and testament, Christ, the high and everlasting priest, salts all the spiritual sacrifices of his people, and makes them savory, and makes his followers the salt of the earth, and the light of the world; so that they need not have the outward salt, and light, and lamps in the old covenant, which Christ has abolished.

In the old covenant the Jews were to keep their feasts of tabernacles, and the feast of passover, throughout all their generations; and they ate of this passover when they came out of Egypt. But in the new covenant and testament, the Jews in spirit, that pass out of the spiritual Egypt, feed upon Christ, their heavenly passover, and keep the heavenly passover throughout all their generations in the new covenant, and keep their heavenly spiritual feast of tabernacles, dwelling in the green booths of the green tree, Christ Jesus, the heavenly man, the second Adam, whose leaf never withers, fades nor falls, but is always green. And Christ abolishes the feasts and Passovers of the old covenant; so the new covenant is not according to the old.

And the Jews, in the old covenant, brought all their first fruits, and offered them to the priests; so there was a feast of the first fruits. But



in the New Testament and covenant of light and grace, they offer the first fruits of the spirit, what the spirit inspires them with, or reveals to them; which spirit has ploughed up the fallow ground of their hearts, and so they sow to the spirit, and of the spirit reap life; which crop goes into God's garner, which the heavenly high priest gathers into his heavenly garner, his heavenly wheat, that is threshed out with his heavenly spiritual flail. For the priests, in the old covenant, had their first fruits brought into the outward garner, which Christ abolishes. So the new covenant is not according to the old.

And in the old covenant and testament, there was but one tribe of twelve that was made a priesthood, and they were to have no portion nor lot in the land, but tithes and offerings was their portion and salary. But Christ in his new covenant and testament makes 'all his believers priests,' as Peter said, 'and to offer up spiritual sacrifices.' And Peter said in his general epistle, 'You are a holy nation, a royal priesthood, a peculiar people, offering up spiritual sacrifices, having one high priest (Christ Jesus) that lives forever; who sanctifies his people (his church) and washes and cleanses them with the heavenly water of his word.' So his people are a nation of priests, of men and women; for all must offer up to the Lord their spiritual sacrifices in his new covenant, both male and female are all one in Christ Jesus. And so he ends the first priesthood, and abolishes him, with all his outward water and washings, and ends all his offices, and changes the law by which he was made, and the commandment that gave him his tithes and offerings. For by the law the priest was to have no portion of the land. But now that law being changed, he may take up land where he can, as others do.

And Christ said in the new covenant and testament to the followers and learners of him, 'Freely you have received, freely give.' And told them, 'Go without a bag or staff: and into what city or town they came, they were to inquire, Who was worthy? and to eat such things

as were set before them: For the workman was worthy of his food .’ So the new covenant is, ‘Freely (without pay) you have received, freely (without charge) give.’ And they need neither bag nor staff, for Christ the great prophet and priest will supply and uphold them.

And so it is clear, the new covenant and testament is not according to the old, nor the new and living way according to the old way among the Jews; which old covenant and testament, and old law, and old way among the Jews served, until the seed Christ came, who is the new and living way in his new covenant and New Testament; and has abolished that old way, Old Testament, covenant and law.

And in the old covenant, their circumcision was in the flesh, and in that they were to obey and serve God; and he that was not circumcised, was not to eat of the sacrifice, but to be cut off; and the priest and Levite was to circumcise them. But in the new covenant and testament, Christ, the high priest, is the minister of the circumcision of the spirit; which circumcision of the spirit puts off the body of death, and the sins of the flesh, which has gotten up in man and woman by transgression. For Adam and Eve did not have a body of sin and death before they transgressed. So the Christians in the new covenant of grace and light, are the circumcision of the spirit, which serve and worship God in the spirit; and such eat of the heavenly passover and supper (Christ Jesus). If they are not circumcised with the spirit, they are cut off from keeping that heavenly feast of the passover (Christ Jesus.) So the new covenant and testament is not according to the old for Christ has abolished both the Jewish passover and circumcision of the old covenant.

In the old covenant and testament, those who resisted the high priest, and opposed Moses, died an outward death by the hands of two or three witnesses. But in the new covenant, those who neglect to hear the great prophet and high priest (Christ Jesus) whom God

has raised up, like unto Moses, and will not have him to reign over them, nor hear him that speaks from heaven, a more severe punishment comes upon them, than those who died by the hands of two or three witnesses (that did resist Moses;) for that was a natural death in the old covenant, but this is an eternal death [to the life of God] in the new covenant. Therefore hear the Son of God in the new covenant, and you shall live; ‘and while it is called to day, hear his voice,’ (for you may be dead before tomorrow.) I say, hear him that speaks from heaven, whose voice shakes the earth, and so all that pertains to the earth, or is earthly; and not the earth only, but the heavens also, that they may appear, which cannot be shaken, namely, the seed of life. So people were to hear Moses and the high priest in the old covenant and testament. But now they are to hear Christ, their high priest and prophet, that God has raised up in the new covenant, in his grace, light and spirit. For the law came by Moses, in the old covenant; and all the people of the Jews was to hear the law in the old covenant, and do it, and live: ‘But grace and truth is come by Jesus Christ,’ in the new covenant and testament of light, life, and grace. And so all the children of the new covenant are to hear Christ in his grace, and to be under the grace, and truth's teaching, which will bring their salvation.

Now you may object, and say, [but Christ said:] ‘Do not the scribes and Pharisees sit in Moses' seat or chair? And all that they tell you do, are you not to do and observe it?’

Christ spoke the above before he was offered; for before he was offered up, he told the people, whom he had cleansed, ‘Go and offer a sacrifice to the priest for their cleansing.’ And before he was offered up, he told them, ‘They ought to pay tithe of mint and anise to the priest.’ But when he had offered up himself once for all the offerings, he put down all the priests, and their offerings; and sent his disciples into all nations to preach the gospel. Then he did not



tell them go and hear the scribes and Pharisees, that sat in Moses' chair, and go to the priests for their cleansing, and give them their tithes. But by the offering up himself once for all, he had ended the priests and their services, and the old covenant, and its works. (Mark, 'An offering once for all, for the sins of the whole world.')

Then there was no need of the priests in the old law, to offer lambs and rams, and the blood of the creatures, for the cleansing of the sins of the people, etc. But the priests, in the old covenant, his works were finished; and his wages and salary, his tithes and offerings, were taken away also. So he took away the first old covenant, testament and priesthood, and established the second. So tithes in the old covenant and testament to the priests we grant; but Christ has abolished both the old covenant and the old Levitical priesthood. And the new covenant is not according to the old, in which Christ said, 'Freely you have received, freely give.'

[Notice how Christendom tells you that the whole law is dead, and how you don't even have to obey the moral core of the law: lying, stealing, covetousness, adultery, love you neighbor as yourself, etc. Oh! except they tell you that you must continue to give them money by tithing. Yet they have it completely backwards: the moral core of the law did not change, it even was strengthened, but the Levitical priesthood was cancelled along with its ordinances of tithing.]

And in the old covenant and testament, the Jews were to appear three times a year at the outward temple, and there to worship the Lord. And there was another place of worship, where Jacob's well was, at the mountain near Samaria. But Christ said in his new covenant and testament, in John 4:21-24. 'That God is not worshipped, neither at the mountain of Samaria, nor yet at Jerusalem; for the hour comes, and now is, (Mark, now is) that the

true worshippers shall worship the Father in spirit and truth; for the Father seeks such to worship him. For God is a spirit, and those who worship him, must worship him in spirit and truth.' So this worship in the new covenant and testament, is a new worship, which Christ Jesus, the heavenly spiritual man, the second Adam, set up above sixteen hundred years ago; and then put down and abolished the worship at the mountain, and the worship at Jerusalem, when he set up this worship in spirit and in truth. And this spirit and truth must every man and woman feel in their hearts, by which they may know the God of truth, who is a spirit. And so the inward Jew, (with a circumcised heart), worships in the inward temple, his body being the temple of the Lord. And the Jew outward, in the old covenant and testament; they sang and prayed in the temple, at outward Jerusalem. But the Jew inward, in the spirit, in the new covenant and testament, and new and living way, sings and rejoices, and prays in the Holy Spirit, their bodies being temples of the Holy Spirit.

And so it is clear, the new covenant and testament, and the new and living way, is not according to the old.

And in the old covenant and testament, God poured out of his spirit upon the house of Israel, that by it they might serve God in his law. But in the new covenant of light and grace, and the New Testament, 'God pours out of his spirit upon all flesh,' as was prophesied of in Joel 2:28-29. And the apostle preached the fulfilling of it, in Acts 2:16-17. So that with the spirit all flesh might see the glory of God, and see Christ, 'who gave himself a ransom for them all, and tasted death for every man.'

And so in the new covenant the holy ghost, which proceeds from the Father and the Son, leads the servants of God and Christ into all truth, and reproves the world for their unbelief, and their false judgment and unrighteousness. So that they need not have the

priest's lips of the old covenant to preserve their knowledge, nor the priest to kill the clean beasts, to offer up for their sins, to cleanse them with the blood of the clean beasts; and they need not have the clean beasts to die for them. For Christ, the lamb without blemish, has tasted death for every man, and died for the sins of the whole world, and so not only for the Jews.

So God poured out his spirit upon the house of Israel, that by it they might understand the law of works, and do it.

But in the new covenant, as was said before, God pours out of his spirit upon all flesh, that by it they might understand the law of life, which is in Christ Jesus, to make them free from the law of sin and death.

And as all the outward Jews in the old covenant were to walk in the law of works; so in the new covenant of light and grace, and New Testament, they are to walk in the light and spirit, and the law of life in Christ Jesus, as every one has received him.

And as the outward Jews in the old covenant and testament received the law from Mount Sinai; so the inward Jews in the spirit in the new covenant and testament receive the law of life in Christ Jesus, laid in heavenly Zion.

And so it is clear, the new covenant and testament is not according to the old.

And the old covenant and testament did forbid the outward Jews the eating of several sorts of creatures; but in the new covenant and testament, and the new and living way, Christ said, 'He that made that without, made that within, and that all things are clean; and whatsoever goes into the mouth, does not defile the man; for it goes



into the belly, and so into the draught, the purger of all meats.'

But Christ Jesus is the purger of the conscience, mind, heart and soul, with his blood, his life, the clean lamb without blemish, and with his baptism with fire and the holy ghost. For he said, 'These evils, that come out of a man's heart, defile a man.' And so these evils came into man by transgression; for Adam and Eve had them not, when God made them.

And the apostle said, "Eat whatever is sold in the food market, asking no questions for conscience' sake."

This he speaks to the Corinthians, who were Gentiles before their conversion. So these things sold, were in the Gentiles' food markets; not in the Jews' meat markets where only the clean beasts and fowls were sold, but at Corinth, or among the Corinthian food markets, where both were sold, 1 Cor 10:26. For the earth is the Lord's, and the fullness thereof; 'Then God saw everything that He had made, and indeed it was very good.' Mark, everything that he had made, he saw it was very good, Genesis 1:31.

And the apostle in the new covenant and testament, and in the new and living way, said, 'Every creature of God was good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God, and prayer.' For every creature of God is good, and nothing is to be refused if it is received with thanksgiving; for it is sanctified by the word of God and prayer. And the apostle said to Timothy, 'If you instruct the brethren in these things, you will be a good minister of Jesus Christ,' 1 Tim 4:6.

And moreover the apostle said, 'The kingdom of God stood not in food and drinks, but in righteousness, and peace, and joy in the holy ghost.'

And when Peter saw in his vision a 'Sheet let down from heaven, wherein were all manner of four-footed beasts of the earth, and wild beasts and creeping things, and fowls of the air;' and there came a voice to him in the new covenant and testament, and said, 'Arise, Peter, kill and eat;' And Peter having been a Jew of the Old Testament and covenant, his voice was according to it, when he said, 'But not so, Lord; for I have neither eaten any thing that is common or unclean.' And the voice spoke unto him the second time, and said, 'What God has cleansed, that call not you common.' Acts 10:1-15. Now the occasion of this was, when Peter was to go and preach the gospel to Cornelius, a Gentile.

So here it is clear, that the new covenant and testament, and new and living way, is not according to the old covenant and testament, and old way among the Jews. For Christ does reconcile in one, all things both in heaven and in earth.

In the old covenant and testament, and the Jews' old way, they observed days, months, times and years; and this they were commanded by the law. But in the new covenant and testament, and new and living way, the apostle, (that preached the new covenant, and the New Testament, and the new and living way) brought them off from the observing of days, times, months and years. And some after they were come from the observing of them, were turning again to the weak and beggarly elements, is which they appeared to desired to be in slavery again. For said he, 'You observe days and months, times, and years.' And the apostle said, 'I am afraid of you, lest I have bestowed my labor in vain upon you.' So he was afraid of them, who had labored to bring them out of the observing of them to Christ, and his everlasting kingdom of light, life and grace. By their going back again into the observing of days, times, months and years, they went into that which he had labored to bring them out of; for which he was afraid, lest he had bestowed labor upon them in

vain.

So it is clear here, that the new covenant and New Testament, and the new and living way, is not according to the old.

For in the old covenant and testament, the outward Jew had his days, times, months and years, and feasts. But in the New Testament and new covenant of light, and life and grace, they came to the heavenly feast, and to the day of Christ, and are called children of his day; and so have their bread from heaven, and keep the heavenly and everlasting feast in Christ Jesus, who abolishes the Jews' feasts of the old covenant.

And in the old covenant and testament, God gave unto the Jews his Sabbath as a sign, after he brought them out of Egypt, though he had not given it to Adam, nor to the old world, nor to Abraham, Isaac and Jacob, by command to keep, but to the Jews, and they were to keep it holy. They were not to do their own work; no, not so much as to make a fire to dress their meat, nor to think their own thoughts; for six days they were to labor, and to do all their works in. And this law that commanded this Sabbath, which God gave unto the Jews as a sign, served until the seed Christ, the substance, came; and when he was come, they accused him and his disciples as being sabbath breakers, because his disciples gathered some ears of corn on the Sabbath day to eat. And he healed on the Sabbath day.

And Christ said unto his accusers, the Jews, 'The Sabbath was made for man, and not man for the Sabbath: Therefore the son of man is lord of the Sabbath, the sign, who was the substance of it.' Mark 2:23-28.

And this saying of Christ troubled the Jews, that professed the old covenant and testament, and had the Sabbath, the outward day,



which was the sign in the old covenant. Now that outward day was the sign of the eternal rest and day of Christ, in his new covenant. For Christ in his new covenant does end all the Jews' signs and shadows, and said, 'Behold, I make all things new.' And as it is said before, the apostle's labor was to bring them off the observation of days, ... And said to the saints, in the New Testament and new covenant of light and grace, 'Let no man judge you in meats or in drinks, or in respect of an holy day, or of the new moon, or of the Sabbath, which were shadows of things to come; but the substance is of Christ.'

So it is clear that the apostle brought the saints to Christ, the substance of the shadows. For the Sabbath, and the new moons, and those outward things among the Jews, were but shadows and signs. And when the substance was come, the shadows fly away. Col 2:16-17.

So the apostle in another place, speaks of another day than the seventh day, the Jews' Sabbath, which is the day of Christ, and said, 'We which have believed, do enter into his rest.' And again he said, 'He that has entered into his rest, is also ceased from his own works, as God did from his.' So the believer's rest in the new covenant and New Testament, and new and living way, is Christ Jesus, the substance, Col 2:16-17.

And the Jews were to keep the outward Sabbath day and sign holy, and not to gather their meat, nor kindle a fire, nor bear a burden, nor do their own work, nor think their own thoughts upon the Sabbath day, (the sign) in the old covenant and testament.

So the true christians and children in the new covenant of light and grace, that do enter into the rest by belief in the light, which is the life in Christ, cease from their own works; and in Christ, their

Sabbath, their rest, they bear no burden; and in him **they do not think their own thoughts**; and in him they are not kindling their own fires; and in Christ they are not gathering their own food; for he is their bread of life from heaven; so that in him they shall not hunger. He destroys the devil and his works, which has burdened man and beast, yes, even the whole creation; and in Christ people are over and above their own thoughts. So all are to keep the eternal Sabbath, the eternal rest, by belief in the light, which is the life in Christ, this holy day, this holy rest and Sabbath, which ends the sign, that was to be kept holy in the old covenant. For if the Jews in the old covenant and testament did not keep the Sabbath holy, they were to be stoned to death with outward stones; but those who do not keep in Christ, by belief in the holy rest, he, the top and corner stone, falls upon them, and grinds them to powder, and stones them to death with the heavenly stone, who do not keep in Christ, the holy, eternal, everlasting rest and Sabbath.

So here the new covenant is not according to the old; for the old had an outward temporal day; but they in the new covenant have the substance, Christ, and his eternal day, and enter into his everlasting rest, by belief in his light, which is the life in him.

And the Jews in the old covenant and testament, and in their old way, had outward helmets, shields and swords, and carnal weapons, and armor. But Christ, in his new covenant and testament, who is the new and living way, he said, 'He came not to destroy men's lives, but to save them.' Though he was the king of kings, and lord of lords, yet he was far off from giving any precept or command to his disciples to destroy men's lives. When some would have had fire to come down from heaven, to consume those who would not receive him, he turned about and rebuked them, and said, 'He came not to destroy men's lives, but to save them.'

And such men as would have been plucking up the tares, Christ, the king of kings, would give them no commission, no, not so much as a license; but said, 'Let the wheat and tares grow together until the harvest, which was the end of the world; and then his father would send forth his angels, which should be the reapers, and they should sever the wheat from the tares,' ... And Christ gave a reason wherefore he would not give a commission to men to pluck up the tares, lest they in their blind zeal should pluck up the wheat also with the tares.

And so Christ, in his new testament and new covenant, who sent forth his twelve disciples, and after his seventy, to preach the gospel, he did not send them with any carnal weapons or armor, or any carnal set maintenance, or tithes, as was in the old covenant; no, they were not so much as to take a bag or a staff to defend them.

So the King of kings was far off from giving them commission or licenses, to beat people into his religion, way, and worship, church, or belief, with carnal weapons: but said, 'He that believes, is saved; and he that does not, is condemned already;' and that was punishment enough. And therefore the apostle Paul said, 'The weapons of our warfare are not carnal, but spiritual.' Mark, spiritual, in the new covenant and new testament, and new and living way; but carnal in the old covenant and old testament, to the outward Jews in the old way.

And the apostle plainly said, we in the new covenant and new testament, and new and living way in Christ Jesus, wrestle not with flesh and blood; who came not to destroy men's lives, but to save them; but they wrestled with spiritual wickedness and rulers of darkness.

And in another place the apostle tells the saints in the new covenant,



that their weapons and armor were the shield of faith, which is the gift of God, which Christ is the author and finisher of, that saves men's lives; and the sword of the spirit, the word of God; and the helmet of salvation, that preserved their head; and the breastplate of righteousness, that kept evil out of their breasts and hearts; and their loins were to be girded with truth; and to be shod with the preparation of the everlasting gospel of peace.

And these are Christ's ministers of the spirit, and believers, and true-christians, that stand in this armor, and have these weapons, and follow Christ, and fight under his banner of love, with his spiritual armor and weapons, in his new and living way, and new testament, and new covenant of grace and light; and follow not the Jews in their carnal armour and weapons, and signs, and shadows; for the substance is come.

So the new covenant and testament, and new and living way, are not according to the Jews' old covenant and testament, and old way, which served until the seed Christ came. And all those signs and shadows in the old covenant, upheld with their outward weapons and carnal armour, have done their service to hold up their signs and shadows; but Christ is come, and has abolished them.

And so it is clear, that the new covenant and new testament, and new and living way, are not according to the old covenant, and old testament, and old way among the Jews, as was said before.

And in the old covenant, and testament, and old way, the Jews were to swear, and to perform their oaths unto the Lord; and not to swear falsely.

But in the new covenant, and testament, and new and living way, Christ the son of God said, 'Swear not at all, but let your yes be yes,

and your no, no; for whatsoever is more than these, comes of evil.’  
Mat 5:33-37.

And the apostle James in the new covenant, in his general epistle said, ‘Above all things, (mark, above all things) my brethren, swear not,’ ... So these are the brethren in the new covenant, and testament, and new and living way, that are not to swear at all. And further he said, ‘They were not to swear by heaven, nor by earth, nor any other oath; but let your yes, be yes, and your no, no, lest you fall into condemnation.’

So it is clear, the command in the old covenant and testament, which Christ calls the old time, in which they were not to forswear themselves, but to perform their oath to the Lord; so they did not go into evil and condemnation who swore truly, and perform their oath to the Lord in the old time, and old covenant; but they go into evil and condemnation, who swear at all in the time of the new covenant and testament. For Christ, who is the oath of God, he fulfils the oaths of the old, and takes away and abolishes the oaths of the old covenant, and sets up *yes* and *no* instead of them.

And now, if you should object, that Abraham, and Jacob, and Joseph, and Moses, and the prophets, and the angels swore; Christ the son of God is greater than Moses, who said ‘Before Abraham was, I am;’ and he reigns over the house of Joseph and Jacob, and fulfils the prophets; and he said, ‘Swear not at all;’ and Christ the great prophet, whom God had raised up, is to be heard in all things.

And as for the angel's swearing, it is said, ‘I bring forth my first begotten into the world, let all the angels worship him,’ namely, the son of God, who said, ‘Swear not at all.’ And ‘This is my son, the beloved one’ said God, ‘be constantly listening to and obeying him.’

And in the Old Testament it is said, 'That unto me every knee shall bow, and every tongue shall *swear*, said the Lord,' in the old covenant and testament. Isa 45:23.

But in the new covenant and testament the apostle quotes Isaiah, and said, 'Every knee shall bow, and every tongue shall *confess to God*.' Rom 14:10.

So here it is clear, that swearing was allowed in the old covenant and old time, but confessing in the new covenant and new time.

And it is manifest, that Christ has taken away all swearing in his new testament and covenant, for all swearing has been since man fell from the image of God; and Christ renews man and woman up into the image of God again, and sets up yes, yes, and no, no, instead of an oath.

And Christ sets up in his new covenant instead of swearing, 'true witness bearing;' and that 'in the mouth of two or three *witnesses* everything shall be established.' He does **not** say, that in or by the mouth of two or three *swearers* everything shall be established.

And the apostle said, 'Let every man speak the truth to his neighbor;' which speaking truth is set up by Christ and his apostles instead of swearing, which was commanded in the old time, and under the old covenant and testament, in which the law commanded people to swear, which oath was to end the controversy and strife among men; which served until Christ the seed came. But when Christ came, he abolished the law that commanded swearing, and swearing also.

And so it is clear, that the new covenant, and new testament, and new and living way, is not according to the old covenant and testament, and the Jews' old way.



And the apostle Paul writes to the Galatians, and to such as were going again into circumcision and the law, and he said unto them, 'As many as are for the works of the law, are under the curse, for it is written, cursed is every one that continues not in all things, which are written in the book of the law to do them.'

And again he said, 'That no man is justified by the law in the sight of God, it is evident; for the just shall live by faith; and the law is not of faith.'

And again he said, 'Christ has redeemed us from the curse of the law, being made a curse for us.' Gal 3:11-13

And here it may be seen, what labor the apostle had, to bring people into the faith in the new covenant and testament, and from under the works of the law in the old covenant and testament, and from under the curse.

And again the apostle said, 'Before faith came, we were kept under the law, shut up unto the faith, which should afterward be revealed; even so when we were children, we were in slavery under the elements of the world. But when the fullness of time was come, God sent forth his son, made of a woman, made under the law, to redeem those who were under the law.' Gal 3:23, 4:3-5.

So those who are redeemed from under the law, are redeemed from under slavery, and outward elements of the world, which elements of the world the law commanded to be observed; for the law commanded the priests' garments to be distinct from others.

And the law commanded an outward temple and tabernacle, and a worldly sanctuary, and outward altars, and candles, and candlesticks, and outward days, and months, and times, and years,

and feasts, and outward trumpets were blown at such times; and sacrifices, and offerings of beasts, and fowls, and other creatures.

And the law commanded the priests' tithes and offerings, and the store-house. These outward things with many others, were elements of the world, which kept them in slavery, in the old covenant and old testament, before Christ was revealed. And where faith is revealed by Jesus Christ, who is the author and finisher of it, he is the end of that law to every one that believes; which law commanded these outward worldly elements; and 'such are not under the law, but under grace.' Rom 6:14.

[For Christ is the end of the law as a means of righteousness to everyone who believes. [Ceremonies, sacrifices, days, feasts, tithing, sabbaths, rituals, etc., are all ended as a means to righteousness, but the moral laws must be still observed and be fulfilled in us: Do we then make void the law through faith? God forbid. Yes, we establish the law.]

And here the new covenant and new testament, and the new and living way is not according to the old testament and covenant.

For the new covenant and new testament is heavenly and spiritual. And the law of life, that is in Christ Jesus, is not according to the law received upon Mount Sinai, which commanded all these outward elementary things to the Jews; and they were to observe and do them. And the law served until the seed came; which the seed Christ is come, and has abolished them all, and changed the law, and covenant, and priesthood, and the old testament.

And those who are believers, are come into the new covenant of light, and life, and grace; and do receive the spirit of Christ, and *the*

*law of life that is in Christ Jesus, which makes them free from the law of sin and death.*

And so, as I said before, it is clear, that the new covenant and testament, and the law of life are not according to the old covenant, and the old testament, and the law from Mount Sinai, that was written in tables of stone.

And now also, are not the priests' garments, their surplice, and white sleeves, and their other distinguishing garments, a work of the law, though they do not offer sacrifices and offerings, as the outward old Jews' priests did?

Likewise, are not tithes, tenths, first-fruits and offerings, which were to be given to the priests, works of the law, though now they do not do all the priests' work under the law? And some of the priests now own property of the land also, contrary to the law in the old covenant.

And is not setting up lights and candles in temples, works of the law and the priests under the law, though they do not burn incense like them?

And is not swearing truly by the Lord a work of the law, which the law commanded, by which they ended the differences among men in the old time of the law? And so none of these are works of the gospel, or works of faith, in the time of the new testament and covenant, which prohibits all swearing, and said, 'Men must not swear at all, or take any oath; but their yes must be yes, and their no, no, lest they go into evil,' and so into condemnation.

And so the law commanded swearing; but the gospel, and new covenant and testament commands every man to 'speak truth to his



neighbor;' and 'in the mouth of two or three witnesses every word should be established.'

And the apostles, in the gospel-time and new covenant, (to whom Christ said, 'Freely you have received, freely give,') did not go in distinct garments from other people; for Peter had his fisher's coat, after Christ was risen. And Paul asked them to bring his cloak, which he had left at Troas, ...

So the apostle said, and tells them plainly, 'As many as are under the works of the law, are under the curse.' And if you do some things of the law, and not continue in all things 'written in the book of the law, you are cursed; and no man is justified by the law in the sight of God. And the law is not of faith, which the just do live by; for God does justify the heathen through faith;' and they are justified by that faith which Christ is the author of: 'For by the works of the law no flesh shall be justified.' Gal 2:16.

And the priests' pulpits is a work of the law; for Ezra had his pulpit to read the law, in the time of the law and old covenant. And the tenths of the increase, with the tithes and offerings, were a work of the law, and not a work of the gospel; for Christ said to his gospel ministers, 'Freely (without pay) you have received, freely (without charge) give.'

[Ezra's "pulpit" was a wooden platform, where he and thirteen Levites stood addressing up to 42,000 Jews who had never heard the law, having been in exile in Babylon for generations. It was read to them for 5-6 hours, Ezra doing the reading, and the Levites adding explanations. For a preacher, to pretend his single-person pulpit is justified by Ezra's platform holding fourteen people, which pulpit was necessary for them to to address 42,000

people, is a stretch.]

And to kill blasphemers and Sabbath-breakers, and to stone them to death, or put to death with outward weapons about religion, is a work of the law, and not of the new covenant and new testament. For Christ, though his name was blasphemed, and the apostles and their doctrine and teaching blasphemed and evil spoken of; yet, he, the King of kings, and Lord of lords, and his great apostles, did not command, nor put any to death with any carnal weapons. But Christ said, 'those who blasphemed against the son of man, it might be forgiven; but those who did blaspheme against the Holy Ghost, were not to be forgiven, neither in this world, nor in the world to come;' which was punishment enough. And further, he said in the new covenant and his gospel-day, 'He came not to destroy men's lives, but to save them.'

So all those who wrestle with flesh and blood, and with carnal weapons about religion, it is a work of the law, and the old testament, and not a work of the new testament and new covenant.

For the apostle said, 'Their warfare was spiritual, and their weapons were spiritual, and not carnal;' and they did not wrestle with flesh and blood, but with spiritual wickedness, and rulers of darkness.

So the apostles were of faith, in the new covenant and testament, and not of the law, wrestling with their works and weapons of the old testament. And the law was added because of transgression, and served until the seed Christ came, who redeems from under the law, Christ Jesus, by whom the world was made. So he was before man fell into transgression, by reason of which the law was added, which served until the seed came, which seed is Christ, who does fulfill the promises and the law, and so redeems his people from under the works of the law, and from under the curse.

And the apostle said, that 'the law is fulfilled in one word, even in this, to love your neighbor as yourself. And if you be led by the spirit of God, you are not under the law,' Gal 5:14,18. 'For I through the law am dead to the law, that I might live unto God.' Gal 2:19. 'And those who love one another fulfill the law.' Rom 13:8.

And further the apostle said, 'The righteousness of God is without the law, being witnessed by the law and the prophets, even the righteousness of God, which is by the faith of Christ Jesus, unto all and upon all that believe; for there is no difference.'

So this righteousness in the new testament is larger than the righteousness of the law, which the Lord gave unto the Jews, which he had not given the like to other nations. So this is larger than the old covenant.

And therefore the apostle concludes, 'that a man is justified by faith, without the deeds of the law.' Rom 3:28.

### *Site Editor's Comments:*

James said, "faith without **works** is dead." James 2:17  
(James is saying that works of loving obedience to the Lord's commands, were essential)

James further said, "You see then how **a man is justified by works, and not only by faith.**" James 2:24

Many people think Paul conflicts with James; but of course James and Paul don't conflict, and never would conflict.

In the below scriptures, Paul is speaking in context of works of the law: sacrifices, tithing, washings, Sabbaths,



feasts, restrictions of foods, circumcision, etc.

——Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, Gal 2:16, (hearing and obeying him)

——A man is justified by faith without the deeds of the law. Rom 3:28.

Paul has disdain for *works of the law*, but **he is grossly misunderstood to include all the law**, including the moral commands.

——No man is justified by the law in the sight of God. Gal 3:11. This verse is part of the error, without looking at it in context with the prior verse.

—— For all who rely on *works of the law* are under the curse Gal 3:10.

For in Jesus Christ neither circumcision, nor uncircumcision benefits anything except **faith, which is energized and demonstrated by works [thus operating] through love**. Gal 5:6

—— Notice! Paul agrees with James, who wrote, "faith without works is dead," James 2:20-24.

Works through love, being **works of loving obedience** to the commands of God; only they benefit.

But he who practices truth comes to the light, so that his deeds may be shown to have been produced (effected, formed, prompted, energized) through God. John 3:21; such works are the only works that survive passing through the fire, which every man must go through.

‘For the promise that was to Abraham and his seed, that he should be heir of the world, was not through the law, but through the righteousness of faith,’ before he was circumcised, and before he gave tithes to Melchizedek, as in Gen 12:2, where the Lord said to Abraham, ‘I will make of you a great nation; and I will bless you, and

make your name great, and you shall be blessed; and I will bless those who bless you, and curse him that curses you. And in you shall all the families of the earth be blessed.’ So before he was circumcised, and before tithes were paid, the promise was to Abraham. And so, who are of faith, are of Abraham, and walk in the steps of our father Abraham, which he had, being yet uncircumcised, yes, and before he gave tithes to Melchizedek Rom 4:12. ‘Therefore it is of faith, and by grace, to the end that the promise may be sure to all the seed.’ And therefore the apostle said, ‘But now are we delivered from the law, that being dead wherein we were held, that we might serve God in the newness of the spirit, and not in the oldness of the letter.’ Rom 7:6 . ‘For what the law could not do, in that it was weak through the flesh, God sends forth his own son in likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus,’ said he, ‘has made me free from the law of sin and death.’ Rom 8:2-3. For Christ is the end of the law for righteousness’ sake, to everyone that believes.

Now, this was the law of works, and the law of the old covenant and testament that Christ was the end of, and which the apostle labored to bring people out of, into the law of faith, and law of love, in the new covenant and testament, and new and living way, and to establish people upon Christ, the substance, who is the end of the law. For the apostle said, ‘When the fullness of time [mark, the fullness of time] was come, God sent forth his son, made of a woman, made under the law, to redeem those who were under the law, that they might receive the adoption of sons. And because you are sons of God, he has sent forth the spirit of his son into your hearts, crying, Abba Father.’ So no more servants under the law, and old covenant and testament, but sons in the new covenant and testament, and new and living way, through the redemption in

Christ Jesus, and through his spirit that he has sent into their hearts.

So here the new covenant and testament, and new and living way, are not according to the old testament and covenant, and the Jews' way in their old time. Nor is the old law from Mount Sinai according to the law of life, which is in Christ Jesus.

And Moses was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; that is, all these signs, shadows, and figures. But Christ, as a son over his own house, whose house we are, namely, in the new covenant and testament, and new and living way. So Christ is over his house, the Jews in the spirit, in the new covenant and testament, and new and living way; and they enjoy him, the substance, who makes all things new.

And Moses was faithful in all his house, in the old covenant and testament, in the old time, over the outward Jews with the outward shadows and signs, which were commanded by the law, and served until Christ the seed came; and when he came, he abolished them. So as Moses was to be heard in his house in the old covenant concerning his shadows, figures, and signs; so Christ is to be heard in his house in the new covenant, who is the substance, and abolishes all the figures and signs of the old covenant. And God said, 'This is my beloved son, hear you him.'

And the high priest, in the time of the law and old covenant, once a year went with the blood of the clean beasts into the holy place, which he offered for himself, and the sins of the people. But Christ being come a high priest, by his own blood he has entered once into the holy place, namely, heaven itself; and has obtained eternal redemption for us.

So the blood of the beasts cleansed from sin in the time of the old



covenant and testament; but in the time of the new covenant and testament the blood of Christ Jesus, the lamb without blemish, cleanses us from all sin.

‘Christ is the mediator of the new testament, by means of death, for the redemption of the transgressions that were under the first testament, that they which are called, might receive the promise of eternal inheritance.’ Heb 9:15.

So, as the priest entered into the holy place made with hands, with the blood of bulls and goats, for the cleansing of himself and the people in the old testament and covenant, which were figures. But Christ in the new testament, is entered into heaven itself, now to appear in the presence of God for us.

So all are to look unto Jesus in the new covenant and new testament, which is not according to the old; for in the old the people were to look unto the priest for their cleansing, and to the outward blood and water, by which they were cleansed. But in the new covenant and testament they are to look unto Christ Jesus, his blood, his life, and unto the heavenly water of life, by which they are cleansed.

So the new covenant and new testament is not according to the old. For Christ, the high priest in his new covenant and testament, and new and living way, and in his new Jerusalem, and he, the offering, and his blood, is not of the building of the old covenant and old testament, and old priesthood, with their offerings of the outward blood of beasts, and their cleansing with the outward water; I say, Christ is of a far greater and more perfect tabernacle, ... not made with hands, than that outward tabernacle, which is built and made with hands. So he is not of the old covenant and testament building.

And in the old covenant and testament, it was the old way to anoint

the priests, the prophets, and the kings, with outward oil. But in the new covenant and new testament, and new and living way, Christ, the great prophet and high priest, who is made higher than the heavens, and the King of kings, God has anointed him with the holy ghost, and he does anoint his Jews in the spirit, and his true believers and followers with his spirit, in his new covenant and new testament. So the anointing in the new covenant and new testament, and new and living way, is not according to the old.

For the apostle said, 'He which establishes us and you in Christ, and has anointed us, is God.' 2 Cor 1:21.

And so, the manner of the anointing is also different in the new covenant and testament, and new and living way, from the manner of the anointing in the old covenant; in which the prophets, priests, and Levites, did anoint the prophets, and the priests, and the kings. But in the new covenant God and Christ anoints his people with his spirit, which God has poured out upon all flesh. And so that outward anointing among the Jews in the old covenant, Christ has abolished, which was with outward oil.

And in the old covenant the Lord bid Moses, 'Go and lead the outward Jews (which he brought out of Egypt) unto the place which I have spoken of unto you,' ... But in the new covenant and testament the Lord said, 'I have given you for a witness, and for a leader and commander to the people; and you shall call nations, that knew not you; and they shall run unto you, because of the Lord your God, the holy One of Israel; for he has glorified you.' Isa 55:5.

So Moses was the leader of the outward Jews in the old covenant in his day, with his types, figures, signs, and shadows; and the rock Christ followed them. But in the new covenant and testament Christ is the leader and commander of his people; and is the good

shepherd, that has laid down his life for his sheep, and goes before them (who is the substance) and not after them, as he did after the old Israel in their shadows. And his sheep do know his voice in the new covenant, and they do follow him into the pastures of life, that are always green; and to the living springs, that are always fresh.

And Christ, the commander and leader of his people, his call is larger than Moses'; 'For he shall call and lead nations, that knew not God, and they shall follow him.' So he not only calls and leads the Jews, but nations.

And so it is clear, that the new covenant and testament, new and living way, is not according to the old in this also.

And in the old covenant they had carnal ordinances, and a worldly sanctuary, though the sanctuary was called holy in its time; and all these foods, and drinks, and sacrifices, and outward washings with outward water, which were imposed upon them by carnal ordinances, until the time of reformation, that is, until the time of Christ in his new covenant. And the priests were made after the law of a carnal commandment, and had their carnal storehouse, and carnal tithes and offerings; and so, the carnal mind is death. And so it is called, 'The ministration of death in the Old Testament, written and engraved in stone.' 2 Cor 3:7. But Christ, in his new covenant and testament, 'is not made after the law of a carnal commandment, but after the power of an endless life.' Heb 7:16.

And so his ordinances and commandments are spiritual; and to be spiritually minded is life and peace.' Rom 8:6.

So all these carnal worldly things in the old covenant, and carnal ordinances, and worldly sanctuary, and the law, which was after the law of a carnal commandment, served until Christ the seed came, to



reform them out of those carnal worldly things, figures, signs, and shadows, into the spiritual things, and to Christ the substance. For when the substance is come, the shadows fly away. And so, the new covenant and new testament is not according to the old.

And in the old covenant and testament they had an outward ark, and in it they had the pot of manna, and Aaron's rod that budded, and outward altars; and in the ark they put the testament. But Christ in his new covenant puts his testament, his spirit, in the hearts of his people; and the altar is spiritual, upon which the saints do offer up their spiritual sacrifices; and they have their heavenly bread in their hearts, which gives them life. For those who eat of the manna, died in the wilderness; but those who eat of this heavenly bread, it gives them life eternal.

And as Aaron's priesthood was tried by the budding of his rod in the ark, when all the rest of the outward rods, that were laid in the ark with his, did not. So are Christ's ministers, in the new covenant, by the budding of the spiritual rod in their tabernacle, and bringing forth spiritual fruits; which spirit God has poured upon all flesh; which fruits of the spirit they bring forth, and that which they have profited by the spirit, they come to minister.

So the new covenant is not according to the old, with its outward rod, testament, and manna, outward tabernacle and altar; for all these outward things served but until the time of reformation, until the seed Christ, the heavenly and spiritual man, came, in his new covenant of light, life and grace, who puts the heavenly testimony, and heavenly manna and rod in the heavenly ark, the sanctified hearts, and who offer up the spiritual sacrifices upon the spiritual altar. And Christ abolishes all those outward things, with the old covenant and testament, and establishes the new.

And in the old covenant the priests, which were made by the law of a carnal commandment, were to burn incense at the outward temple at Jerusalem, and there they were to do it by course, and served in their course.

But in the new covenant and testament the Lord said, 'From the rising of the sun, even to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, said the Lord of hosts.' Mal 1:11.

So this pure offering and incense, which should be offered unto God in every place, is by and in his pure spirit to the pure God, the Lord of the hosts of the Jews in the spirit; yes, and the Gentiles also.

So likewise in this, the new covenant is not according to the old, but is larger. For in the old covenant the priests by turns were to burn outward incense only in one outward temple. But in the new covenant all the believers in Christ Jesus are to offer spiritual incense in every temple and place, in the new covenant and testament, and new and living way; for Christ abolishes and puts out, and to an end, the outward fires of the outward incense, and tabernacle, and temple, and sanctuary, those outward worldly things, which served until the time of reformation by Christ the seed. And so the new covenant is not according to the old; for the one was of natural and outward things, and the other of inward and spiritual.

And God sent Moses to lead the people out of outward Egypt; and they did not come out from outward Egypt until Pharaoh's first-born was slain. And they had light in Goshen, before they came out, though darkness was over the land of Egypt. But Christ in his new covenant leads his Jews in spirit out of spiritual Egypt and Sodom; and they have light in their Goshen before they come out, though

spiritual darkness is in spiritual Egypt. And the first birth of the spiritual Pharaoh must be slain, before the Jew inward comes out of the spiritual house of slavery and darkness within, and to follow Christ, the captain of their salvation, in his new testament and new covenant, and new and living way; and so to worship God in his holy spirit, and in his truth, that the devil is out of.

So outward Pharaoh oppressed the outward Jews; and spiritual Pharaoh oppresses the spiritual Jews, and will not let them go forth, until the first and spiritual birth of him be slain.

And the Jews, when they received the law in the old covenant from Mount Sinai, they were to wash their clothes, as they were commanded by the Lord, and Moses was to sanctify them. Exod 19. But in the new covenant all that receive the law of life, which is in Christ Jesus, from Mount Zion, Christ does sanctify them, and they are to wash their hearts, souls, spirits, and minds, with the heavenly water of the word; and the blood of Jesus cleanses them.

And the priests sprinkled the people with the blood, which is the life of the clean beasts, in the old covenant. But Christ in his new covenant and testament sprinkles his precious blood, (which is his life), upon the hearts and consciences of his people, by which they are made clean. And the priest made atonement with the blood of the clean beasts, for the sins of himself and the people; but Christ with his blood has made atonement to God for the sins of his people. So the blood and the priest of the new covenant are contrary to the old, and exceed it. For they offered up the blood of the beasts, and he offered up his own blood, his life, for his people.

And so the new covenant and testament is not according to the old; for Christ abolished all those outward washings and offerings, and the law that commanded them.



In the old covenant and testament the priests were to wear the outward fine linen, and the high priest the *urim* and *thummim* written upon his breast, which signifies light and perfection; but in the new covenant and testament, Christ is the light himself, and the perfection of all those outward things in the old covenant, and the substance of them all. And the righteousness of Christ is the fine linen, which will never dirt nor wax old; which all Christ's believers in his new covenant and testament wear; and they need not wash this fine linen, which all the believers that wear it, are the royal priesthood, and offer up the spiritual sacrifices. And as the priests in the old covenant were to wash their outward fine linen, which outward fine linen Christ does abolish, and the priests and their garments, and the wearing of the *urim* and *thummim* upon their breasts in the old covenant; and sets up his righteousness in the new covenant, for his royal priesthood to wear, with light and perfection in their hearts. And so, in this, also, the new covenant is not according to the old.

And all the unclean, in the old covenant, were to be put out of the outward camp, and they were to dwell alone; and without the camp was their habitation to be. Lev 15:19, Deut 23:10-14. The unclean were to go out of the camp; and they were to wash themselves with outward water, and to be clean, before they were to come into the camp again; yes, when they did go forth to ease themselves, they were to go forth without the camp, and cover it with a shovel. So the camp of the outward Jews was to be holy, in the old covenant; for the Lord God said, 'He would walk in the midst of the camp to deliver them.' Deut 23:12-14.

Therefore, if the Jews, in the old covenant, and in these outward things, were to be so holy, and all uncleanness kept out of it; and their excrements were to be covered without the camp, that the Lord

might walk among them, in their figures, signs, and shadows, which served until the seed Christ came, the time of reformation, in the new covenant of grace and light, which is not according to the old; then much more the camp of the new covenant and testament must be kept clean; and all their uncleanness must be done away, and buried with a spiritual instrument, without the camp. For the habitation of all the unclean is without the camp of God and Christ, and his new covenant; and they cannot come into his holy camp and city, until they are washed with the pure blood of Christ [walking in the light] and the holy water of life [the water of the word — the voice of the Lord — listened to, heard, and obeyed].

And in the time of the old covenant, the Jews were not to offer anything to the Lord that was blind or lame, or that was blemished, in their sacrifices. Deut 24 and Lev 22:21:22. ‘There shall be no blemish in that which they offer unto the Lord; neither shall it be broken, or blind, or maimed, nor have a cyst or scab, ... or anything superfluous, or lacking any of his parts, or that was crushed, or bruised, or cut; they were not to offer any such things in all the land to the Lord, but what was whole and clean, and without blemish:’ which was a type of Christ, who was clean and whole, and had all his parts, and not broken, but was a lamb without blemish, who, to establish the new covenant, offered up himself once for all these offerings in the old covenant. So he is both the peace offering and thanksgiving offering, and the offering also for the sins of the whole world, who abolished all the offerings of the old covenant, and ended them; and consumes all the false offerings, with their fat, in his fiery baptism.

And so, the lame, blind, blemished, broken, scurvy, scabbed offerings, were not accepted of God in the old testament and old covenant; and much less are they accepted in the new covenant of grace, light, and life; for in the new covenant, the children of the

covenant of grace offer spiritual sacrifices.

So it is clear here, the new covenant and testament is not according to the old.

And whosoever of the seed of Aaron had any blemish, was not to offer the bread of his God in the old covenant and testament; and whatever man has a blemish, he shall not approach. A man that is blind or lame, or scabbed, crushed, broken foot or hand, or crooked back, or a dwarf, or that has a blemish in his eye, or scurvy, or has his stones broken, or any superfluity, or has any blemish, of the seed of Aaron the priest, he shall not come near the offerings of the Lord. No, the priests were not to drink wine or strong drink, when they went into the tabernacle to offer. So perfect, whole, clean, and clear, without blemish, they were to be in the old covenant, that offered those outward things, in the outward tabernacle or temple. Then much more perfect, and more clean and clear, is Christ Jesus, the high priest, who offered up himself to God, without spot or blemish, for the sins of the whole world, and gave his holy flesh for the life of the whole world, and who abolished all those offerers, offerings [and ordinances] in the old covenant.

And therefore all his believers, in the new covenant and testament, which are called a royal priesthood, must be much more clean and holy than they were in the old covenant and law of works, those who be in the new covenant of grace, and without blemish. For as Peter said, 'Christ, the Lamb of God, who offered up himself, is without spot or blemish;' and he sanctifies and cleanses, and washes his church, his people, with the water of the word, 'that he might present to himself a glorious church, without spot or wrinkle, or any such thing, but that it should be holy and without blemish.' Eph 5:26-27.



So he cleanses away the inward brokenness, crookedness, scurvy, scabs, blindness, deformities, lameness, and blemishes, that all the believers in the light, which is the life in Christ, might offer their spiritual sacrifices unto God. And so the children of the new covenant are called a holy nation, a royal priesthood, and do exalt Christ the substance, who has abolished the old priesthood, and his offerings in the old covenant, which are not according to the new covenant and testament.

And there were to be no drinkers of wine nor strong drink, when they were to approach before God in the old covenant; and drunken priests were forbidden in the time of the law and old covenant, much more in the time of the gospel.

For whatsoever was blemished or evil-favored, was not to be offered to the Lord in the old covenant. But in the new covenant, which is not according to the old, all that are the followers of Christ, who brings them up into the image of God, and the believers in the light, which is the life in him, and are called the children of light, and are born of God, and have passed from the death that blemishes them, and made them ill-favored, and crooked, and scabbed, and blind; all these that are born of God and children of light, are very well favored, like God, their Father, and he does accept their spiritual offerings and sacrifices, and them also whom Christ does present to God in the new covenant and testament, and new and living way, which is not according to the old testament and old covenant, the Jews' old way; for the one was outward, and the other inward; the one was carnal, (that is, in carnal ordinances), and the other spiritual.

And the Jews in the old covenant and testament, they were to eat only of the clean fowls and clean beasts; and they were to put a difference between the clean and unclean beasts and fowls; and that

which died of itself, or was torn, they were not to eat, nor to defile themselves withal, Lev 22:7-8. 'For you shall be holy unto me, said the Lord; you shall not eat flesh that is torn of the beast of the field; you shall cast it unto the dogs,' Exo 22:31. And Aaron and his sons, the priests, were to eat part of the sacrifice of the clean beasts in the holy place, Lev 10:12-13, that was, in the temple or tabernacle.

Now all these outward clean creatures, and those who eat of them, were to be clean also; for the priests were to be sanctified and cleansed before they eat of the sacrifice. I say, all these clean meats and offerings were a type of Christ Jesus, the offering, and of the heavenly clean food, that the children of the new covenant feed upon; for they were not to feed upon such outward things, as were torn or died of themselves; for they were dogs' meat in the old covenant. But in the new covenant, which is not according to the old, all the creatures of God are clean unto them, and every creature of God is good, and they cannot feed upon any thing that is torn, nor that which dies of itself. I say, they cannot inwardly feed their souls with it; but their food is that which is living, and from him that is living, who did not die of himself, and is living, and dies no more; and the spiritual food and things are not torn things, and do not die, which the Jews in the spirit feed upon.

So the new covenant and testament is not according to the old; for the Jews in the old covenant fed upon outward things, and upon that which was clean. The priests were to eat part of the sacrifices in a clean place, in the temple. But the Jews in spirit and new covenant, unto them every creature of God is good and clean, and their food is spiritual, and they eat of the sacrifice Christ Jesus, their bread from heaven,\* all the royal priesthood of God in his new covenant eat of it in the clean temple and tabernacle, their hearts, of the clean heavenly food. So the new testament is not according to the old.

[\*Christ is the Word of God. As you silently listen, the words you hear, which you believe to be true, believe to have come from him, and which you obey — the words become your bread, the daily bread, the bread of *life*, the bread from heaven. By keeping these heard words, you grow in Christ; by hearing and obeying, you are blessed, and the tiny mustard-sized seed of the kingdom in your heart grows. This is living, not by earthly bread alone, but by every word that comes from the mouth of God.]

And the Jews had a high priest over the rest of the priests in the old testament and covenant, which could not continue by reason of death, but when one was deceased, they got another to offer their sacrifice, and he had the tenth of the tenths.

But Christ is the high priest in the new covenant, who has offered up himself once for all the offerings of the priests in the old covenant; and so has tasted death for every man, and is risen, and remains a priest forever, and dies no more; and is a high priest in his new testament and new covenant, and makes all his believers priests and kings to reign upon earth, and over the serpent, whose head he has bruised. Glory to God forever.

So our high priest is not according to the old, and his followers are not according to the old priests' followers; for they are all spiritually minded, and the spiritual cannot feed upon that which is torn or dies of itself, nor offer it, but upon that which is living, and holy, and heavenly, and spiritual in the new covenant; for that which dies of itself, or is torn, is not spiritual, but carnal, and the royal clean priests in the new covenant cannot feed thereon.

And all the Jews in the old covenant and testament, the Lord said unto them, 'You shall sanctify yourselves, and you shall be holy; for I



am holy, said the Lord, and you shall be holy men unto me.' Exo 22:31.

So they did sanctify themselves, and wash themselves with outward water, and the blood of the outward clean beasts was sprinkled upon them; and Aaron the high priest was to bear the iniquity of the holy things, after that he was sanctified, which the children of Israel had hallowed, and all their holy gifts. Exo 28:37-38. And Aaron and his sons were to eat the sin offering, and to bear the iniquity of the congregation, and to make an atonement for them before the Lord. Lev 10:12-17.

And the priests' garments were all to be holy, and the temple, and tabernacle, and sanctuary were all called holy in the old covenant.

But the new covenant is not according to the old; for Christ in the new covenant he bears the iniquity and sins of the whole world, and was wounded for its transgressions, and bruised for iniquities, and the chastisement of our peace was laid upon him; he has borne our griefs, and with his stripes we are healed, and the Lord has laid upon him the iniquities of us all; whose soul was made an offering for sin, who saw the travails of his soul, and was satisfied. Isa 55:5,10-11.

So he abolishes all those outward holy garments, and tabernacle, and temple, and offerings, and gifts, which were called holy in the old covenant, but worldly in the new covenant.

So it is Christ, 'whom God the Father has sanctified, and sent into the world,' John 10:36, that makes an end of sin, and finishes transgression in his new covenant, who through death destroys death, and the devil, who had the power of death, that made man and woman unholy. And it is Christ Jesus that makes all things holy and new, and sanctifies all things by his word, and all his gifts are

holy; who changes the first priesthood with all the outward things, which were called holy in the old testament, which were figures of the holy spiritual things in the new testament, and the spiritual sanctuary, temple, and tabernacle, in the new covenant and testament. All the Jews in the spirit feed upon Christ, their sacrifice, which he gives for the life of the world; and so eat the bread from heaven, in the holy and heavenly sanctuary, tabernacle, and temple, that are not of the old covenant's building.

So Christ in his new covenant and testament, the high priest made higher than the heavens, in offering up himself once for the sins of the whole world, is not according to the Jews' high priests, and their offerings, but does put an end to them all, and abolishes them all, and establishes his new testament in the spirit, and new covenant of light, life and grace. I say, Christ, the high priest who was dead, and died for man, to fetch man out of death to life, and to destroy him that kept him in death, is alive again, and lives for evermore, and is a high priest forever among all his royal priesthood, and reigns in his holy sanctuary, tabernacle, and temple of the sanctified hearts.

And the Jews in the old covenant and testament, they were not to touch any unclean thing, or creature, or unclean fowl, or beast, or creeping things that were outward; no, not to touch any vessel where any of those unclean things were in; if they did, they were to wash themselves with outward water. Lev 11. And likewise, they were not to come near, nor touch the dead; if they did, they were unclean, and they were to sanctify and wash themselves with outward water, ...

Now the new covenant is not according to the old, which said, 'Every creature of God is good.' And God and Christ has sanctified every creature; as Peter preached it from a voice he heard from heaven, when he saw four-footed beasts, and wild beasts, and creeping things let down from heaven, in his vision, which he was to kill and

eat; and they were not to be called common nor unclean in the new covenant. For everything that God had made was sanctified by the word, by which all things in the beginning were made good, yes, very good.

And so in this the new covenant and testament, and new and living way, are not according to the old.

And as they in the old covenant were not to touch the dead, nor the unclean creatures, so the Jews in the spirit are not to touch the unclean creeping spirits, which are like beasts and ravenous fowls. And those are the unclean spirits which the apostles would not have the saints to touch; for if they did, they must be washed with heavenly water, and the blood of Jesus, before they can be cleansed. And for eating, or touching of outward creatures, he told the saints in the new covenant, that ‘whatsoever was sold in the markets, that they might eat.’

And though it was the doctrine of the law in the old covenant to forbid several sorts of food to eat; but in the new covenant it is the doctrine of devils to forbid foods and marriages, or to command to abstain from them, which God has created, to be received with thanksgiving, by those who receive the doctrine of Christ Jesus in his new covenant and testament. ‘For every creature of God is good, and nothing is to be refused, if it be received with thanksgiving; for it is sanctified by the word of God, and prayer.’ 1 Tim 4:4-5.

So here it is clear, the new covenant and testament is not according to the old.

And in the old covenant, when the outward Jews went to wars with their carnal weapons, and took any prize, everything that could abide the fire, must go through the outward fire, and that was to



cleanse it and purify it with the outward water and fire; and they were to abide seven days out of the camp, and to wash their clothes, before they came in again into the camp. Numb 31:19-24.

But in the new covenant, which is not according to the old, everything must be washed with the water of life, and cleansed by Christ, and come through his fiery baptism, before they can come into his treasure, and camp, and city, and be perfect. For the seven days that were to pass upon them in the old covenant, was the perfection of days. And that was outward fire and water, that was to cleanse and purify the Jews, and those outward things; but all the believers in the light must be washed with the heavenly water, and purified with heavenly fire, and the blood of Jesus Christ, before they can come into his heavenly camp.

And in the old covenant and testament, Ruben, Gad, and Asher, Zebulon, Dan, and Naphtali, these were to stand up upon Mount Ebal, and to curse the disobedient; and others were to stand up and bless the obedient. Deu 27.

But in the new covenant and new testament, which is not according to the old, Christ said, 'Love your enemies, and bless those who curse you, and do good to those who hate you, and pray for those who despitefully use you, and persecute you, that you may be the children of your father that is in heaven: for he makes the sun to rise on the evil and the good, and sends his rain on the unjust, as well as the just.' Mat 5:44-45.

And this is Christ's doctrine in the new covenant. And the apostle said, 'Being reviled we bless; being persecuted we rejoice.' 1 Cor 4:12.

And again the apostle said, 'Bless them which persecute you; bless, and curse not,' Rom 12:14. So though they were to bless and curse in

the old covenant; yet in the new covenant they are to bless, and not curse.

And so here it is clear, the practice of the new covenant and testament is not according to the old.

And in the old covenant it is said, 'An eye for an eye, and a tooth for a tooth.' But Christ in his new covenant and testament said, 'Whosoever smites you on the one cheek, turn to him the other also.' So here the new covenant's practice is not according to the old.

And you have heard say in the old covenant and testament, and that old time, 'You shall not commit adultery.' But Christ in the new covenant and new testament said, 'Whosoever looks after a woman to lust after her, has committed adultery already in his heart.' **So the righteousness and holiness [required in those] of the new covenant exceeds the old.**

And in the old covenant, 'whosoever put away his wife, was to give her a bill of divorcement,' ... But Christ in his new covenant said, 'Whosoever divorces his wife, except for the cause of sexual immorality and marries another, commits adultery; and whosoever marries her that has been divorced from her husband, commits adultery also.' Mat 19:9, Mark 10:11-12, Luke 16:18.

So here the new covenant is not according to the old; and the righteousness of the law of life does exceed the righteousness of works in the old law.

And in the old time it was said, 'You shall love your neighbor, and hate your enemy.' But in the new covenant, which is not according to the old, it is said, 'You shall love your enemies, and pray for them, and do good for those who hate you.' Mat 5:43-44.

So though the old covenant taught humanity, yet the new covenant teaches not only natural humanity, but also the higher heavenly humanity, divinity, and christianity.

And in the old covenant and testament the Jews were to keep the year of jubilee, which was the fiftieth year; in which they were to proclaim liberty with trumpets, throughout all the land. And this year of jubilee was to be holy unto all the Jews; and in the year of jubilee the servants went out free, and in which there was a redemption of lands and houses, and bondmen, and servants, which were of the children of Israel. Lev 25:11-17,50-55.

And now this was an outward freedom and liberty in the old covenant; and this outward year was holy, and it was proclaimed with outward trumpets. But in the new covenant and new testament, the year of jubilee is proclaimed, blown and sounded with the spiritual gospel trumpets, throughout all the world, and unto every creature under heaven, unto bond and free, without respect. Yes, proclaimed is eternal liberty in the gospel of Christ Jesus, the heavenly man, the power of God, and in the light, which is the life in him; and in the grace, which has appeared unto all men, which brings their salvation; and in the spirit which is poured out upon all flesh, that by the spirit all flesh might see the glory of God, and Christ their salvation, who redeems them, and pays all their debts of sin; who was made sin that knew none, and so made it to be his; and so died for the sins of the whole world and the ungodly, to redeem them out of the sin, and ungodliness, and slavery, and captivity, yes, to set all the prisoners and captives at liberty, and to make the blind to see, by opening their eyes; and heals the leper, cripple, and the sick, and looses the tongue of the dumb. Here is the year of jubilee, the everlasting holy year, or day of Christ, who destroys the devil and his works, that has made man and woman unholy, and kept them in slavery and slavery. And so Christ brings all his believers into his



glorious liberty of the sons of God, and to an eternal redemption; yes, he takes off and destroys that which has brought the oppression upon the creation. So an everlasting jubilee in the new covenant, and new testament, and new and living way, which does far exceed the Jews' outward year of jubilee, which was only to that particular nation. But Christ's jubilee of his everlasting gospel is to all nations to whom the gospel is preached, and liberty unto every creature under heaven, by his spiritual and gospel trumpets, which are blown and sounded by his light, and power, and spirit, and faith, in all nations, of their spiritual liberty and freedom in the land of the living, yes, a liberty both inwardly and outwardly; and he that believes in the light, which is the life in Christ, is saved; and he that does not, is condemned.

And this gospel trumpet, which sounds into all nations, and into all countries, for their liberty, and salvation, and freedom, proclaims forgiveness and redemption to men, if they will believe it, and come out of slavery and captivity. He that believes it is saved, and has the comfort of the salvation and liberty; and he that will not believe it is condemned, and lies under condemnation.\* And so in this, the new covenant and new testament is not according to the old; for this liberty and jubilee is to all nations, but in the old covenant it was but to the particular nation of the Jews.

[\*Notice, a *believer* has escaped the distress of condemnation, (separated from God with lack of peace and joy), while the *unbeliever* remains in condemnation. Every man who walks by his carnal mind and imagination, instead of walking by the Spirit of God's direction, is in condemnation. We all start in condemnation; our damnation does not slumber, waiting to be incurred sometime in the future. Since we all know that beginning *belief* does not result in lasting peace, joy,

and power, then the *belief* this scripture speaks to is beyond a beginning belief; instead it is the result of a belief that is rewarded along the long journey of belief, which is progressive obedient faith.]

And in the old covenant, the sons of Aaron shall blow with the trumpets; and this was an ordinance to the priests; and when they blew the trumpets, the outward Jews were to assemble themselves before the tabernacle. 'And when they blew an alarm, then the camp set forward.' Num 10:3, 2:17. So they did not gather them together to the door of the tabernacle with ringing of bells, in the old covenant, but with the blowing of trumpets. And at the solemn feasts they blew the trumpets; which was a day of blowing the trumpets, which were outward, in their outward feasts, to their outward gathering to their outward tabernacle. But in the new covenant and testament, which is not according to the old, the trumpets are spiritual and heavenly, which are sounded with the power and spirit of God, in the day of Christ. Yes, all his believers in his light, the life in him, are a royal priesthood, and they blow the trumpet. And at the sound of this heavenly trumpet, they gather to this heavenly tabernacle, not made with hands, and to the heavenly Jerusalem, to his heavenly solemn feast, through the baptism of Christ and circumcision with his spirit, that plunges down and cuts off all corruptions; and so all come to drink into one spirit, that put off the body of death and sins of the flesh, that are gotten up upon man and woman by transgression; for Adam and Eve had it not before they transgressed the command of God.

And so by these spiritual and heavenly trumpets, you are gathered to the heavenly feast, and bread, and wine, and honey, from heaven, and the new milk from the living word, that lives and abides, whose heavenly breast is never dry, but is always full of heavenly milk. And so as the heavenly trumpet sounds, the Jews in spirit move and go,

and follow the heavenly spiritual Lamb in their fine linen, his righteousness, and keep their feast of the heavenly bread, that cannot be leavened. So the bread, the wine, the milk, the honey, the water, the trumpets, and the tabernacle, are heavenly and spiritual in the new covenant and testament, which are not according to the old, with their outward bread, and water, and trumpets, and outward tabernacle. All those outward things Christ abolished, which served but until the seed came to reform it; and in the time of the reformation of Christ, the heavenly and spiritual man, he reforms his believers and followers out of the natural, outward, and carnal, into the heavenly, inward, and spiritual. And so the new and living way, and the new covenant and testament, and the new time of reformation, are not according to the Jews' old covenant and testament, and old time and way.

There was the outward kingdom among the Jews in the old covenant and testament; but Christ, in his everlasting kingdom, in his new covenant and new testament, exceeds it. And they were commanded to an outward cleanness in that outward kingdom, with the outward cleansing by the blood of beasts, ... And when they transgressed the outward law of God in their outward kingdoms, they were carried away captives. But Christ's kingdom is an everlasting kingdom, and is holy and pure, and **none that are defiled enter into it**; for it stands in power and joy in the holy ghost. And all must be born again before they can either see the kingdom of Christ, or enter into it. And Christ said, 'The law and the prophets were until John, (which was the forerunner of Christ, and the preparer of the way), but the least in the kingdom of God is greater than John.' 'And from the days of John Baptist until now, the kingdom of heaven suffers violence,' said Christ, 'and men press into it.' And Christ said unto his disciples, 'it was given unto them to know the mysteries of the kingdom of God,' ... And John, when he wrote unto the seven churches, said, he was their 'brother and companion in tribulation,



and in the kingdom and patience of Jesus Christ.' Rev 1:9. And Christ sent forth his disciples, and told them 'Go, and say, repent, for the kingdom of God is at hand.' And they preached the kingdom of God; yes, Paul did, at Rome, to all that came unto him. And Christ said, 'Not every one that said Lord, Lord, shall enter into the kingdom of God; but he that does the will of my Father, which is in heaven.' And they were to seek the kingdom of God, and the righteousness of it, and then all those outward things (which the Gentiles did seek after) should be added unto them. And Christ said to his followers, in his new covenant and new testament, and new and living way, 'that except their righteousness exceed the righteousness of the Scribes and Pharisees, they shall in no way enter into the kingdom of heaven.' And therefore the christians in the new covenant, their inward and outward holiness, and righteousness, and godliness, and virtue, and temperance, and patience, and love, must exceed all the outward righteousness and holiness in the old testament and covenant of the Jews and priests, and Scribes and Pharisees, or else they cannot enter into the kingdom of God.

And so it is clear, that the new covenant and new testament, and the new and living way, and the kingdom of Christ, and his righteousness, exceed the Jews' in the old covenant and testament, and their old way; which kingdom is an everlasting established kingdom, and no unclean thing can come into it; and it stands in power and joy in the holy ghost.

And all the believers in the light, which is the life in Christ, are born again, and enter into his kingdom, and are heirs of it; so heirs of an everlasting inheritance.

And Aaron, he and his company, in the old covenant and testament, were to look to the candlesticks, and to look to the seven lamps, a

perfect number, as you may see in Num 8:2, Lev 8:11, Exodus 37:23,25:37. And this they were to do throughout their generations. And so Aaron was to order the lamps, evening and morning, which were to burn continually without the veil of the testimony in the tabernacle of the congregation. Lev 24:3-4.

And these outward things served until the seed Christ came in his new testament, and in his new covenant, who abolished all those outward candlesticks, lamps, and lights in the outward Jews' generation, and the priesthood also. And in the generation of Christ in the new covenant, his believers, that are gathered in his name, which are passed from death to life, which are his church, does not he call them candlesticks? For in the revelations he calls the seven churches, or seven congregations, which are a perfect number, 'seven golden candlesticks.' And Christ, the high priest, enlightens the candle, which is the spirit of man, in the candlestick. And these congregations of people are those who he sanctifies in body, soul, and spirit. And Christ walks in the midst of these 'seven golden candlesticks,' in his heavenly fine linen, and heavenly golden girdle; and his hair as white as wool and snow, and his eyes like a flame of fire, and his feet like fine brass, as if they were burning in a furnace; and out of his mouth went a sharp two edged sword; and his countenance was as the sun shining in his strength. So here Christ, in his new testament and new covenant of light, life, and grace, is not according to the old, but exceeds it in glory.

And the Jews, in the old covenant, the priests, before they did offer to God the outward sacrifice, they were to be sanctified; which outward sacrifice was to be holy. But the Jews in spirit, in the new covenant, which is not according to the old, they are sanctified by Christ, and made clean by his blood and heavenly water; and he is their sanctification. And then all the sanctified believers are a royal priesthood, and they offer up spiritual sacrifices, and the spiritual

sacrifices are holy. So the sanctifier and offering in the new covenant, and that which does sanctify, are not according to the old. And therefore, Christ abolishes the old covenant, and all its ways of sanctifying with the blood of creatures, which was their life; for Christ sanctifies in his new covenant with his own blood, his life, and makes all clean; and destroys him that made man and woman unclean; and renews man and woman up into the image of God, which they were in before they fell; and makes them as clean again as God made them, and brings them up into himself, who is first and last, that never fell. So that they are built upon him, the living rock and foundation, and grafted into him, and he, the root, bears them. And here they, with their spiritual, heavenly trumpets, sound forth to the praise and glory of God, and bring forth fruits to his praise.

And the apostle in the new covenant said, 'that God had made them able ministers of the new testament, not of the letter; for the letter of the old testament killed, but the spirit of the new testament gives life.' And farther he said, 'If the ministration of death, written and engraved in stones, was glorious in its time, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance; which glory,' said the apostle, 'was passing away.' Which is done away by Christ in the new covenant and testament. And therefore, the ministration of the spirit in the new covenant and testament, and new and living way, is more glorious. For if the ministration of condemnation be glorious, which was the ministration of the old testament and covenant, then how much more does the ministration of righteousness in the new covenant exceed it in glory? For that which made glorious in the old testament, had no glory in this respect, by reason of the glory of that which excels it in the new covenant; for if that which was done away was glorious, much more that which remains is glorious. For Moses put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished, namely, the old



covenant and the veil, which the apostle witnessed were abolished then in his day; but their minds were blinded so that they did not see it. For until this day remains the same veil, not taken away in the reading of the old testament, which veil is done away in Christ.

‘But even until this day, when Moses is read, the veil is over their hearts,’ said the apostle, namely, the Jews and other Jewish minded people; for while Moses is read, and in reading the old testament, it keeps the veil upon them. Then how can those who not only read it, but practice many things in the old testament, possibly call themselves Christians of the new covenant? But does not the apostle tell you, ‘The veil is over their hearts when Moses is read?’ And the old testament and veil are done away by Christ in his new testament and new covenant of light, life, and grace. And those, who do not believe the new covenant, have the veil over them, and their glory is no glory; and they are under the ministration of death and condemnation, and not under the ministration of the new testament of life; for the veil remains not taken away in reading of the old testament. ‘And even to this day, while Moses is read, the veil is over their hearts,’ as the apostle said.

\*{The so-called Christians' minds are veiled, covered, and darkened without understanding. The eyes of their soul have been blinded by the God of this world. They have a seed of God, the light of all men in the world, within them; but the darkness does not recognize it or acknowledge it. They cannot believe the true hope: purity, perfection, holiness, light, union, the Kingdom - all available through the inward cross of self-denial. To disbelieve the true hope, is to disbelieve the gospel that Christ and Paul came to preach. The true gospel releases the power of God; so to disbelieve the gospel, is to lose the power of God available to those who believe. The

cross is the power of God; to reject the cross is to reject the power of God; to reject the power of God is to reject true salvation. There are only two ways a veiled heart can be uncovered: 1) by the favor of God's revelation creating a hunger and thirst, or 2) by hearing a preacher, speaking words supplied by the Spirit of God, (not quoting the Bible), which words bring to life the seed of God within the listener, which seed cries for nourishment, which is the hunger and thirst established. From the Word of the Lord within: "*those who have a hunger and thirst are God's chosen people.*"}

And now, you so-called christians, is not 'swearing truly by the Lord, and performing the oath unto the Lord, for the ending the strife among men,' is not this in the ministration of Moses? But do you not swear oaths [such as, "to tell the truth"], not this your practice? Was this not commanded through Moses command by the law in the old covenant? And are not outward temples and pulpits from Moses and the old testament? And are not tithes, and offerings, and first fruits, Moses' veil and the old testament? Is not the observing of days and months, and the passover, which you call the time of Easter, and your Pentecost, as you call it, Moses and the old testament? And is not calling of your days, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday, Sunday, and your calling the months by the names of May, June, July, August, etc., none of which are from Moses nor Christ, but from the heathen, in which your practice is not according to the old covenant nor the new? Are not the Sabbath, and the priests' surplice and white sleeves, and the change of garments to differ them from other people, Moses and the old testament, and not the new testament and covenant? And are not outward altars, and candlesticks, and sanctuaries, and outward candles burning in your temples, Moses and the old testament? And while you read and do all these things, does not the apostle tell you, 'the veil is over your

hearts?’ For does not the apostle tell you, that Christ has abolished Moses' old testament, and has taken off his veil, and made his glory no glory, because the glory of the new covenant and testament has dimmed it, and done away the glory of the old?

And therefore, are not you under the veil, with your tenths, and tithes, and offerings, and candles, and candlesticks, in your temples, and altars, and outward places of worship, with your priests' distinguishing garments, and your feasts, and observing of days and times, and swearing to end strife and controversy among you? Is not this Moses and the old testament, and reading the old testament, and not the new testament and new covenant, which said, ‘Swear not at all, but let your communication be yes, yes, no, no?’ And Christ's righteousness is all the believers' fine linen, which are the children of the new covenant, and of the light, and their altar is spiritual; and Christ has enlightened their candle, their spirits, with the light, which is the life in him; which burns in their temple night and day. And so Christ, in his glorious new testament and new covenant, he has done away and abolished the first priesthood, with his garments, and offerings, and his outward lights, and altars, and feasts, and days, and carnal sanctuary, and oaths, and tithes. They are as blind as the Jews, who do not see him come in his new covenant to abolish all those things of the old; who said, in his new covenant, to his disciples and followers, “Freely (without pay) you have received, freely (without charge) give.’

And so it is clear, that the new covenant and testament, and new and living way, are not according to the old; and as people do turn to the Lord by his light, grace, and truth, and spirit, and gospel, to Christ in his new testament and covenant of light, life, and grace, the veil will be done away off the old covenant, and Moses from off their hearts, that they may come to read in the new covenant and testament. And such as are in the new covenant and testament, they ‘are manifestly



declared to be the epistles of Christ, written not with ink, but with the spirit of the living God; not in the tables of stone,' as it was in the old testament and covenant, 'but in the fleshly tables of their hearts.' 'Now the Lord is that spirit, and where the spirit of the Lord is, there is liberty. But we all,' said the apostle, 'with open face (namely, in the new covenant and testament), beholding as in a mirror the glory of the Lord, (a glorious beholding), and are changed into the same image, from glory to glory, even by the spirit of the Lord.' A blessed glorious change into a glorious image.

And this is the glorious happiness and comfort, that all the children of the Lord in the new covenant and testament, and new and living way, did and do enjoy, which exceeds the old covenant and testament, and old way in its glory, which is done away and abolished by Christ Jesus. So he has taken away the first and established the second, who walks in the midst of his heavenly golden candlesticks, and is the head of his holy sanctified church, and is alive, and 'lives for evermore,' who is 'worthy to have glory and honor,' the lamb that has been slain from the foundation of the world, who is razing down all the world's foundations, and he himself is the only holy, spiritual, safe, sure rock and foundation for his believers, which are living stones to build upon, who was, and is, and will be to all eternity the first and last. Glory to the Lord forever. Hallelujah, praises to the Lord forever, and for evermore.

***George Fox***

## POSTSCRIPT

The law shows its righteousness by its works; and the gospel shows its righteousness by faith, which exceeds that of the law. The law wounds; but the gospel heals, and is glad tidings and good news. The law condemns; and the gospel delivers. Moses accuses; but Christ

defends. Moses condemns; but Christ pardons. The law restrains the hands; but the gospel restrains the hands and the mind. The law condemns; but Christ saves. Moses, is a servant, in his signs, figures, and shadows; but Christ is a son, the substance, who takes away the sins, and signs, and makes all things new in his new covenant and new testament.

The law was uttered with thunder from Mount Sinai; but the gospel comes with joy from heaven, and comfort of salvation. The law and statutes were to one people, namely, the outward Jews; but the gospel is to all nations, and to every creature under heaven. As Moses lifted up the serpent in the wilderness, in the old covenant and testament, even so must Christ, the son of man, be lifted up in his new covenant and new testament. John 3:14. Moses led the outward Jews to Canaan outward; and they were to conquer and drive out the seven nations before them with outward carnal weapons and armor; but Christ leads his Jews in spirit, in his new covenant, into heaven, and they are to conquer the spiritual wickedness and rulers of darkness, through Christ, with spiritual weapons and armor. So the new covenant is not according to the old. The old testament was the ministration of the letter, and 'the letter kills;' but the new testament not of the letter, but of the spirit, which 'gives life.' The ministration of death in the old testament was engraved in stones, answerable to the outward Jews in the old covenant and testament, their stony hearts: but in the new covenant and testament, the Lord said, 'I will give them a new spirit and a new heart, and will take away your stony heart out of your flesh; and I will write my laws in your hearts, and put them in your minds, Eze 36:26, and they shall all know the Lord,' Jer 31:34, the Jews in the spirit, in the new covenant and testament, which is not according to the old. And in the old covenant the Jews were to offer unto the Lord all their free-will offerings, Lev 22:18. In Deut 12:6-7, they were to

‘eat of the free-will offerings before the Lord.’ In Ezra 3:5, ‘Every one that offered willingly, offered a free-will offering unto the Lord;’ and in Ezra 7:16. Now in the old covenant they offered those things, which were a free-will offering. But Christ in the new covenant, which is not according to the old, he said, ‘I am the good shepherd, that lay down my life for my sheep; and said, ‘Therefore does my Father love me, because I lay down my life, that I may take it again; and no man takes it from me, but I lay it down of myself. I have power to lay it down, and I have power take it again. This commandment have I received of my Father.’ John 10:11-18. Here Christ the lamb of God, is the free-will offering in his new covenant and testament, which is not according to the offerings in the old testament and old covenant. Christ, by offering up himself freely once for all, has abolished all the offerings in the old covenant. No unclean thing was to be offered to God, nor to be eaten in the time of the law and old testament, nor any unclean person was to offer. And in the time of the gospel and new covenant, which is not according to the law and old covenant, much more does not the Lord accept an unclean person, nor an unclean offering; for it is the spiritual sacrifice that he accepts; and they are to feed of the clean, holy, heavenly sacrifice, Christ Jesus, and feed of the clean spiritual food from heaven. And the apostle said to the saints, ‘that they were not to touch the unclean,’ namely, the unclean spirits, and its works and actions. And yet the same apostle said, ‘that every creature of God is good,’ the outward creatures, and ought to be received with thanksgiving; ‘For they are sanctified by the word of God and prayer.’ Therefore, those things may be touched in the time of the gospel and new covenant, which were not to be touched in the old. And so the new covenant is not according to the old.



# *Concerning the Passover in the Old Covenant; and the Jews in the Spirit, the True Christians in the New Covenant.*

The paschal lamb was one of the flock without blemish, to be sacrificed in the old covenant; but Christ was a perfect man without sin, and died for sin. And the paschal lamb, the Jews, in the old covenant, were not to break a bone of it; and Christ, when they had crucified him, the paschal lamb in the new covenant, they did not break his legs, as it is written, 'Not a bone of him shall be broken.' And the Jews ate their paschal lamb at evening; and the whole congregation of the Jews killed the paschal lamb at the evening, and they were to eat of the lamb, 'a male without blemish; and strike the blood on the two side-posts, and upon the upper door-posts of the house.' *Exod 12*. But now once in the end of the world has Christ offered once for all, to put away sin by the sacrifice of himself in the new covenant, who sprinkles 'the hearts and consciences with his own blood.' *Heb 9:14*. Did not the congregation of the Jews join together to kill Christ, our paschal lamb, at their passover, who tasted death for every man; and his blood cleanses from all sin? For Aaron the high priest sprinkled the blood upon the people, which was the life of the clean beasts, and made an atonement with it for himself and the people in the old covenant and testament; but Christ with his own blood, which is the life of him, the lamb of God without blemish, which takes away the sins of the world, he the high priest, sprinkles the hearts and consciences of his people with his own blood, which is his life, and with it makes atonement to God for the sins of the world. And none but the circumcised in the flesh did eat of the outward lamb, the passover in the old testament. And none do eat of Christ, the passover in the new covenant, but who are circumcised in the spirit, and by the faith which he is the author and

finisher of. The goat did bear the people's iniquities in the old testament; but Christ, in his new testament, the Lord did lay upon him the iniquities of us all. 'Christ was made sin for us, who knew no sin, that we might be made the righteousness of God through him.' 2 Cor 5:21. And was not that one golden candlestick, which Moses was commanded to make in the old covenant, with all its knobs, flowers, and branches, and bowls like almonds, which were to be made of pure gold, (Exod 25), a type of the body of Christ, the church seeing that the churches of Christ in the new testament are called the golden candlesticks? Rev 1:20. The law said, 'Do this and live; and be obedient, and you shall eat the good and fat of the land;' but those who were disobedient, wandered, and murmured, and died, and their carcasses fell in the wilderness, and never saw the good land.

But in the new testament Christ said, 'This is the work of God, to believe in him whom God has sent. And he that believes in the son of God shall not perish, but have life everlasting.' And he seeks those good things which come down from above, and has them, and his affections are set on things that are above, the everlasting things of the kingdom, and of the world that has no end. And those who make a profession of the words of Christ and his apostles in the new covenant, as the Jews did of the old, and do not obey his gospel, nor believe in the light, which is the life in Christ, they are not grafted into him; and so do not enter into the eternal rest, but do wander in the spiritual wilderness, and die in their sins, as Christ said of those that did not believe in him. The outward Jews in the flesh in the old covenant, and outward circumcision in the flesh, they had their outward genealogies and chronicles, for every tribe, and written in outward books; but in the new covenant, which is not according to the old, he is not a Jew that is one outward, but he is a Jew that is one inward, in the spirit. So the Jews in the spirit, the true Christians in the new testament, have their names written in heaven, and in the Lamb's book of life, and have the Father who is the creator of all, his

mark and seal in their forehead. And outward circumcision in the flesh, was circumcision in the old testament. But in the new testament, outward circumcision is not circumcision, but inward circumcision, which puts off the body of death, and the sins of the flesh, that has gotten upon man and woman by transgression; this is the true circumcision in the new covenant, in which people serve God in the spirit.

And in the old covenant he was a Jew that was one outwardly; but in the new covenant, he is not a Jew which is one outwardly; but he is a Jew that is one inwardly. Circumcision is that of the heart, and in the spirit, and not of the letter, whose praise is of God, and not of men. The Lord appeared among the Jews in the outward temple, when they kept his law in the old covenant. But in the new covenant, which is not according to the old, God has sent his son to abolish the Jews' outward temple, and the old covenant, and the law, and things in it, which God had commanded. In the new covenant, which is not according to the old, God, and his son Christ Jesus, appears in his people, and dwells in them, and makes them his temple. And in the old covenant they had the temple in the city of Jerusalem; but in the new covenant there is no temple in the heavenly Jerusalem; for the Lord God and the Lamb is the light and the temple of it.

***George Fox***

*Marshgrange, the 8th Month, 1679*





## Volume 6, *The Works of George Fox*, Doctrinal Books III, Continued

Text in [Light Blue](#) or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

Text surrounded by brackets [xxx] has been added by the Site Editor.

*To the great Turk and King at Algiers:  
together with a Postscript of George  
Pattison's capturing the Turks, and freeing  
them on their own shore.*

— *by George Fox*

In the name of the Great God, and Lord, creator and king of all things, in heaven and earth, do I write unto you. And I do take Enoch, Noah, Abraham, and Lot, and Isaac, and Jacob, and Joseph, and Moses, and David, and all the prophets of the great and most high, dreadful and terrible God, who is a consuming fire to the wicked, and John, as you say in your Koran, page 30, chapter xxxiii.—I say, John the son of Zachariah, that did affirm Christ to be the Messiah, and to be the word of God, that great and chaste just prophet, and Mary, the mother of Jesus Christ, with all his holy apostles, and your own Mahomet and your Koran, to be witness against you, and some of your practices that are practised among you, at the dreadful day of judgment of the great God, when you shall all give an account of your words, deeds, and actions, and be rewarded; who will reward every man according to his works, whether they are good or evil. For I say of a truth,

that the great God and Lord of heaven and earth, and all things therein, is no respecter of persons, but in every nation, he that fears God, and works righteousness, is accepted of him.

And now, O great Turk, and the king of Algiers, I have something here to present before you, and my desires are, that you may read, hear, and fear the great and terrible, righteous, holy, and pure God.

And here as followeth, you may see the impiety and unchasteness, and the cruelties of some of your people at Algiers, against honest, chaste people, that serve and fear and worship the most high God, which you have taken captive; I say you have taken their ships, their goods, and some you keep slaves, some until they have died, and others you have sold for slaves; many people of the most high God, in scorn called Quakers, besides great numbers of other English people, and people of other nations cruelly oppressed, and inhumanly used by you.

Did ever Mahomet give you authority to rob, spoil, and take the goods of those who do you no harm, and keep captives the bodies of them, and sell them; or to beat upon the feet, belly, or back, them which are so taken, to make them promise more money for their ransoms than they are able; or to beat upon the feet with one, or two, or three hundred blows, and hang up by the heels, and beat them which you have taken captives, because they refuse to lie with your men, as a man lieth with a woman. And is it not contrary to your very wild bulls, horses, rams, and he-goats, and other wild creatures and brute beasts?

And is it not declared against, by the mighty and eternal God, by Moses and all his holy prophets; who said it is an abomination to lie with mankind as with woman-kind: and such men as commit these abominations have defiled the land, and God will spew them out. And such emperors, kings, and magistrates as wink at, and suffer such wicked abominations and impieties, the great God will bring his judgments and vengeance upon them.

For the eternal holy Lord God Almighty said, who is of purer eyes than to behold iniquity: 'If any man lieth with mankind, as he lieth with women, both of these men has committed abomination, they shall surely be both put to death; their blood shall be upon them, for all such defile God's land and earth; and for such iniquities will the mighty God visit your land.' For he is the mighty God, to see all your actions, ways, and doings, and hears all your words, and sees all your thoughts; and you can turn yourselves no way from the eye and face of God, nor from his hearing your words, nor seeing your thoughts. Now, would you (namely, the great Turk, and the king of Algiers, or any of your subjects) be so served yourselves, if you should be so taken captive, to be hanged up by the heels, and beaten with two or three hundred stripes, because you esteem virtue, piety, and chastity, and not be forced to lie with other men, as you lie with women, could you undergo such punishment as you inflict upon some of our chaste people, because they will not submit to such abominable impieties as some of your subjects would force upon them, that you have in captivity.

And would you think it were just, according to the law of the great God, and your own Koran, if you were taken captive and your goods spoiled, and to be beaten upon the belly, back, or feet, to get more money than you are able to give, for the redemption out of your captivity? Is this not contrary to the just law of the great and holy God, and contrary to his prophets, yes, and contrary to Mahomet, that gave forth the Koran? Or did those which took Lot, Abraham's friend, and his company captive, beat them, because they would not lie with men, as before said? Or where did ever David, or any of the prophets of God, force any that they had taken captive to lie with men, as you have done.

And do not you remember, that when some of your men-of-war took George Pattison captive, who was a Quaker, and his ship, and his men; that afterward they conquered them again, without hurting of them, and took them captive, and when they had done, set them on the Turkish shore



without hurting of them, as may be seen in the postscript?

And where did any of the Turkish men-of-war do so to the English or to the Quakers; but, on the contrary, you beat them, to get more money than they are able to give you, because they will not lie with your men. And this practice of yours is neither moral nor humane, but worse than beasts; and so do contrary to the law of the great God, in that you do that to others, which you would not have others do unto you. Now Mahomet said in your Koran, chap. xv. p. 161: **‘When the messengers of the great eternal God were sent to destroy the infidels of Sodom, which came to Lot's house; and the inhabitants of the city came to Lot's house to see the messengers: and Lot said unto them, I beseech you, defile not yourselves with my guests: fear God, and dishonor not yourselves; and how that Lot said, behold my two daughters, take them; and the inhabitants said, we do not hinder you to lodge your guests. And how that the inhabitants remained confounded in their drunkenness, and that God overthrew the city, and turned it upside down, and caused it to rain with stones and fire, which utterly destroyed it, who were so impious. This shall serve for an example to passengers that shall see those ruins; and for a mark of the omnipotency of God, to them that believe in his divine majesty, that God avenged on them, they may serve for examples to posterity.’** Now, how can you look up to the great God of truth, and in your own Koran and scriptures concerning Lot, and suffer such impious, abominable actions to be committed at Algiers, for your men to whip young men, and force them, because they will not lie with men? Is not this as bad or worse than the Sodomites, that would have lain with the messengers that came to Lot's house, to commit sodomy; who called to Lot, and said, bring them out that we may know them; and Lot offered them his two daughters to save the messengers. And is not the eternal God, that changes not, the same, to judge and destroy those who act such things among you, as them in Sodom did, and that suffer such impieties and abominations to be acted, and love their sins more than piety?

And **Mahomet said in your Koran, chap. xv. ‘God guideth not the unjust.’** And therefore the great and eternal God does not guide your people in these impieties. And you say the greatest part of the world are impious, because of the enormities of their crimes: but now look among your own subjects, and see if they are not the same for crimes, impieties, and enormities. And if Jesus the son of Mary, who confirms the ancient scriptures, be full of light, and of the gospel, to conduct the people the right way, with a confirmation of the old testament, and to guide and instruct the righteous, then certain your actions before mentioned at Algiers, and that way, does declare you not to be in this right way of light, and gospel of Jesus.

And again **Mahomet said in your Koran, ‘Such as shall not judge conformable to the laws of God, are unjust:’** and these abominable impieties of yours are not conformable to the law of God, but lead you into the way of destruction, from the way of salvation, and, therefore, unjust.

And you say in your Koran, chap. v. **‘God loves the just:’** but he hates such unjust actions of yours. And in your Koran you write, 'that God punished the children of Israel that polluted the earth, and opposed the will of God,' &c. and further you say, **‘He that slayeth an innocent person shall be punished as if he had slain the whole world; and he that shall give his life, shall be recompensed as if he had given life to the whole world.’** Now, has not your practice herein been contrary to your Koran, as in chap. v. p. 64, 65.

And do not you say ‘you gave them your curse, that altered the words of the scripture;’ and also said, ‘that God loves those who do good.’ chap. v. p. 65.

Now these bad actions of yours are contrary to the scriptures, and contrary to your Koran, and therefore how can God love you. And again you say, **‘Such as have the knowledge of the scriptures, ought to believe in Jesus before their death; for he shall be a witness against them of**

**their actions in the day of judgment.** Now, you Turks, consider how you do acknowledge the scriptures, and believe in Jesus, and in God, who show forth such abominable actions: and do not you think that Jesus the Messiah will be a witness against you at the day of judgment, for your impieties and your infidelity? and must not all such be cast into the lowest hell, and find no relief except they repent in their lifetime, and do good works meet for repentance, and resign yourselves to God, and obey his commandments; as to this effect you say in your Koran, chap. iv. p. 61.

And you confess **‘that every man shall taste death, and have reward at the day of judgment.’** And do you think of the day of judgment, and fear God, that do such evils and impieties?

And again, **you say in the Koran, that ‘you would have the fear of God before your eyes, and if you be converted, your principle remains unto you, Do injustice to no man, then it shall not be done unto you. If your debtors be not able to pay, and in want, you do well to stay their convenience.’ Chap. 2. page 28.**

Now, do not you Turks show, that you are degenerated from your principle, and are not converted, that do these unjust, abominable things to others, that you would not have them do unto you, and beat your slaves and captives, because they will not give you more money than they have to redeem themselves withal, and because they will not lie with your men as aforesaid; and therefore, as you say in the same chapter, **‘the wicked shall be deprived of protection at the day of judgment.’** And again, in your Koran, you say, **‘you shall all one day appear before his Divine Majesty to be judged.’** Therefore, dread and fear this day, you that commit such abominations, and act such cruelties. Again, Mahomet said, in chap. ii. page 19, **‘There be men whose speeches may be pleasant to you in this world, they will call God to witness what is in their hearts, nevertheless they are very pernicious.’** Now, is not this your condition at Algiers? And you say, God knows, he is with those



who fear him, chap. ii. page 18. But truly you do show that you are not in this fear, chap. ii. and page 11. Again, you say, '**Wherever men do turn themselves, there the face of God will meet them, his divinity extends through the whole earth.**' Therefore, how dare you, in the face and sight of God, act such things and not repent, and fear his Divine Majesty? And therefore, take heed that you do not purchase to yourselves the life and lusts of the world, and quit paradise, and go into misery, as you say in your 8th page.

And again, **Mahomet said, 'If slaves have recourse to you, you shall redeem them,'** ... page 8. Now, you are far from redeeming slaves, when you beat them for not giving you money according to your wills, and more than they can give, and also beat them because they will not commit horrid uncleanness, to defile and abuse their bodies with mankind. And you say that Adam begged pardon for his fault, who departed from his grace; and have not you need of this, and repent and turn to the Lord, you who defile the earth? For else is not hell prepared for such that pollute the earth? For you are not observers of God's law, nor of your own Koran, as you may see, chap. ii. page 2.

And the great God, the creator of all, does know all in heaven and in earth, both what is done in secret and openly, and all is naked before him, who will reward every man according to his works; he is a consuming fire.

And **Mahomet said, that 'God guides not the wicked,'** chap. xix. page 115. And again, **he said, 'Alms are appointed for the poor, for those who recommend themselves to God, to redeem slaves, and such as are in debt;'** in the same chap. page 11. I say, then, according to your own Koran, God has not been your guide, to be so wicked against the slaves you take. And as for your alms and charity to them, it is manifest they are but cold. But where did any called christians, after they had taken any of you Turks, beat you because you would not give them more money than you had, and because you would not lie with men, as aforesaid. And if God be full of

goodness for the people, as Mahomet said, chap. x. page 130, then you are degenerated from his goodness.

And again, **in chap. xi. page 134, Mahomet said, 'that God shall reward every one according to his works.'** And therefore, why do not you dread and fear this great God of heaven and earth? And, chap. xi. page 140, **Mahomet said, 'Detain nothing from your neighbors, defile not the earth,'** ... Then how can you detain men's children, and servants, and goods from them, and beat them, because they will not give you more money than they have, to redeem them; and hang them up by the heels, and beat them, because they will not lie with men. Oh, horrible impieties! And did not God destroy such, both in the day of Noah, Abraham, Lot, and Moses, that did corrupt and defile the earth?

And, **chap. xii. page 144, 'How Joseph's mistress would have had him to have been unchaste, and how amorous she was of Joseph, her husband's slave, and how that Joseph said, O God, I had rather be a prisoner than do what she desires.'** Now here, do not you act contrary to Joseph and your own Koran, who would force your captives to lie with you, like Sodomites? Is not this worse than Joseph's mistress, who would not only force, but beat them with some hundred stripes, because they will not submit to your inhuman impieties, and Sodomites' wicked lusts? For our friends that are your captives, are of Joseph's spirit, that obey the law of the most high God. And you say, that 'Joseph's mistress did confess he was a just man, but Joseph would not be a traitor to his master.' No more can the people of God called Quakers, your slaves in Algiers, be traitors to God, and disobey his just laws, that condemn such unchaste, inhuman impieties, that you Turks would force in Algiers, to lie with men; they had rather be prisoners a the days of their lives.

And therefore, as **Mahomet said, chap. xix. page 188, 'That all such infidels, for their impieties, must burn in hell, except they repent of their wicked actions.'** For as you confess, 'you must all appear before

the Lord, at the day of judgment, and give an account of our actions.’ And could the old world, and Sodom, be more vicious than you, that do such wicked actions? And Mahomet said, chap. xxi. page 200. ‘That David and Solomon, rendered such justice in the field, that the flocks of the village entered by night without shepherds.’ Now, are not you fallen and degenerated from this justice both of David and Solomon? That the flocks cannot enter the villages without shepherds and guides, let the great God of truth judge. And therefore, what will you say in the day of judgment, when the prophets and your own Koran will be against you? For will not you that act such things, be found fire brands of hell? And how can such expect the Lord's protection? And therefore, the great God will call you to an account for all your actions; and all men upon the earth, who transgress his good and holy just law. And if the God of truth be king of the whole earth, as you confess **in your Koran, chap. xxiii. page 212, ‘and the creator of all, and king of all things, both in heaven and earth,’** then how dare you act such unchaste, unjust things, and be such wicked rebels against his commandment and just law? And therefore, the balance of the cursed, as you confess, shall be light, or empty of good works, that obeys not the commandments of God.

And **Mahomet said, chap. xxix. page 245, ‘how God delivered Abraham from the people that would have killed him.’** But if you were in the steps and faith of Abraham or Lot, you would not defile yourselves with filthiness. And do not you confess, that Lot said to them of Sodom, **‘You defile yourselves with filthiness, unknown to any before you;’** and told them they inclined to the love of men. You rob in the highways, and defile one another? Now, have not you Turks forgotten Lot's preaching, and degenerated from your own Koran, and are become robbers, and to follow that unknown filthiness, with which you defile yourselves, (namely), the lust of men? That you beat those which you have robbed and spoiled, and taken captive, because they will not lie with your men as aforesaid. And therefore, how can you expect but that God's wrath and indignation will fall upon you for your impieties, and you to be set forth for



examples to posterity; whom the devil has seduced from the right way of the Lord, and of his righteous law; who neither follow your own Mahomet, what he has declared, but the vanities of infidelity; and fear not God, his divine majesty, nor regard his law, but have contemned his commandments. And therefore, **Mahomet said, chap. li. page 326, 'Such as fear not God, and do not believe, shall be punished in hell fire.'** And again, **Mahomet said, chap. lix. page 344, 'In the name of God, gracious and merciful, whatsoever is in heaven and earth, exalts the glory of God. He is omnipotent and wise; it is he that exiles the wicked from among those who knows his law.'** Then here, are not you the wicked that are exiled, that disobey his law, and commit such abominable things? And therefore, you cannot exalt God's glory, neither are you gracious nor merciful, that do thus beat and abuse your captives, because they will not lie with men, as aforesaid; yes, two or three hundred stripes, and to give more money for their redemption than they are able to give. And therefore, such wickedness as yours does dishonor the great God, and **you will be made the examples of his wrath, and suffer the pains of hell fire, except you repent, as Mahomet said, chap. lxxvii. page 356.**

And therefore do not strengthen yourselves in impiety, nor put your fingers in your ears and stop them, and cover your heads with your garments, that you will neither hear nor see God's law, as Mahomet tells you, which reproves you for your impieties, who are erred from the right way of the Lord, that do commit such things. And **chap. xciii. p. 385, Mahomet tells you how the Lord enriches you, and that you should do no injury to the orphans, and that you should not devour the poor, but that you should recount the graces that God has conferred upon you.** Now, are not you Turks degenerated, not only from the law of God, but from Mahomet's teaching in his Koran? Do not you devour the poor orphans, whom you take captive, and injure them when you beat them, because they will not give you more money than they have, and because they will not lie with your men, which is abominable?

Again, **Mahomet said, chap. cii. p. 319, 'He that persecutes his neighbor, misery is upon him, and persecution shall come upon him, and conquer him.'** And therefore, if you believe his Koran, this will be fulfilled unto you, that do such things. And again, **Mahomet said, 'He that heaps up treasures, and is busy to count them, thinks they will make him immortal:'** he tells such what shall be their misery, '**that their hearts shall be burnt in the fire of hell.**' And therefore, what will become of you, who get your treasure by theft and robbery, and taking captives, and beat them, to give more money for their redemption than they have, persons that neither do nor think you any harm, who are the subjects of the great God, and obey his commandments; surely such that do so, will be overwhelmed with the flames of hell, and bound to great pillars of the same. And again, **Mahomet said, chap. cv. p. 391, 'He that devours the substance of orphans, and the bread of the poor, blasphemes against the law of God, and misery is upon him.'** Now are not you men of Algiers, those who devour the substance of orphans, that hinder men to do well, and follow their lawful business? And so are not only under the judgment of the law of God, but under the judgment of your Mahomet, who live there by spoiling and robbing your neighbors, that think you no hurt.

And Jesus, the son of Mary, which you confess in your Koran was sent to guide and instruct people in the right way, who you confess was a great prophet, and do find fault with the Jews because they did not obey him, he commands people that they should love their enemies, and do good unto enemies, and pray for enemies, and do good unto those who spitefully use them. And you say **in your Koran, 'that Jesus shall be a witness in the day of judgment, against such as obey not his law;'** then do not you believe he will be a witness against you, for disobeying his command and law, who hate not only them you think your enemies, but those that neither think nor do you harm, and take them captive, and rob and spoil them of their goods; and beat them, because they will not be defiled with your men, and give you more money for their ransom than they are able to give.

And again **Mahomet said, chap. iii. p. 34, that Jesus said, 'Who shall sustain the law of God in my absence? And the apostles answered him, We will sustain the law of God in your absence,'** &c. And therefore why do not you believe in the law of God, according to Jesus and the prophets; for Jesus' apostles declared against such men as burned in their lusts one towards another, men with men; and who knew the judgment of God was upon those who committed such things, and that they were worthy of death, and yet did not only do such things, but had pleasure in those who did them: and, therefore, you Turks that do such things, are judged by the great God, and all his holy prophets, and Jesus Christ, and his apostles, to act contrary to God's pure, just, holy, righteous law, and they are witnesses against you, as is also your own Koran.

And now consider, O you Turks! the great and holy eternal God, who made the world and all things therein, he is Lord of heaven and earth, and the great King over all, and dwells not in temples made with hands, but in temples of his people's hearts; neither is he worshipped with men's hands; he gives to all breath, life, and all things, that they might serve and worship him. And he has made of one blood all nations of men, for to dwell on the face of the earth; and has determined the times before appointed, and the bounds of their habitations. And all should seek after the Lord, who fills heaven and earth, who is not far from any people, and now commands all men every where to repent; because he has appointed a day in which he will judge the world in righteousness. And, therefore, how can you do any violence against your own flesh and blood, seeing that God has made of one blood all nations of men, and commands you to do unto all men, as you would have them do unto you, yes, and to love another, and to love enemies? And therefore, it is the devil that seduces you, and makes you hate both your friends and enemies, and your own flesh and blood. And also the eternal God of truth commands, that prayers and supplications be made for all men, who would have all men to be saved, and come to the knowledge of the truth; and therefore you ought not to destroy them, nor to hurt them, which



you cannot hurt, if you truly pray for them. For the Lord has commanded his prophet Ezekiel to say unto the people, 'As I live, said the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his wicked ways and live. Therefore turn you, turn you from your evil ways, for why will you die? for I have no pleasure in the death of him that dies, said the Lord God of truth.' Therefore turn yourselves to the Lord, and you shall live; for the Lord God that created the heavens and the earth, and stretched them out; he that spread forth the earth, and that which comes out of it; he that gives breath to the people upon it, and spirit to those who walk therein, his law and covenant, and light is to be minded and kept that he has given to the nations, so that every one that has breath, may praise the Lord in his covenant of light; for in the hand of the Lord is the soul of every living thing, and the breath of all mankind. And the Lord opens unto those who obey him, his good treasure; that they have the blessings from above and also from below. And he is the Lord God of the spirits of all flesh, and therefore all are to worship and serve him in the spirit and truth, who is the Lord God of their spirits. And he was the teacher of Adam and Eve, and as long as they kept under his teachings they were happy; but when they forsook God's teaching, and followed the devil's and Satan's teaching, who led them from God into corruptions, filthiness, uncleanness, and into divisions, and to destroy one another. But according to God's promises and prophets, the seed of the woman is come to bruise the serpent's head: and is the speaker and teacher again to his people by it, as he was to Adam and Eve in paradise. Glory and praise to the great and eternal God forever.

And God by his prophets said, 'that he would pour out of his spirit upon all flesh.' And Jesus Christ said, 'that God was a spirit, and those who worship him, must worship him in spirit and truth.' And now all men and women in the whole world, they must come to the spirit and the truth in their own hearts, which they have from the God of truth, if they do serve and worship the holy and eternal God of truth, in his spirit and truth. And these are the true worshippers that worship the eternal God of truth in his spirit and truth, which the devil, which is the foul corrupt spirit, is out of, who abode

not in the truth, and there is no truth in him; therefore he is not to be followed, nor worshipped, but the God of truth. And the grace of God which brings salvation, has appeared to all men, which teacheth us, his people, to deny ungodliness, and worldly lusts, we living soberly, righteously, and godly in this present world. Now all men must come to this grace of God in their hearts, which appears to them in their hearts, which shows them their ungodliness and worldly lusts, and their unrighteousness; and it will teach them to forsake it, and bring their salvation. But if that you do turn this grace of God into wantonness, and walk despitefully against the spirit of grace, you walk in despite of that which should bring your salvation; then you bring the wrath and indignation of the great God against you, who abuse his grace and favour. And the Messiah, and you, and Mahomet do confess that John declares Christ the Messiah to be the word; then you are to obey him. Moreover John said, that he was not that light, but sent to bear witness of that light, 'and that was the true light, which enlightens every man that comes into the world.'

Now you all being enlightened with this true light, which light lets you see all your evil deeds and actions that you do, and all your evil words and thoughts that you speak and think. And every one of you that does truth comes to the light, that your deeds may be manifest they are worked in God, from whom they have this light, in whom there is no darkness; but every one of you that doeth evil, hates the light; then you hate Jesus Christ, and the eternal God; neither will you come to the light, lest your deeds should be reproved by the light; and 'this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds be evil.' Now if you would do the truth, and come to the light, and love it, it shines in your hearts, and would give you the light of the knowledge of the glory of God, in the face of Jesus Christ, and then you would know this heavenly treasure in your earthen vessels, and the excellence of this power to be of God, and not of yourselves. And you do confess, that Jesus Christ was not begotten by the will of man, who was conceived of Mary, and that she should conceive and bring forth without the touching of man; and he



being conceived by the holy spirit, then whose son can he be but God's? Who taught him the scriptures, and the mysteries of the laws of the old testament, and the gospel; who was a prophet to the children of Israel, as you confess in your Koran, chap. iii. page 34. So he 'was declared to be God's son in the power, according to the spirit of holiness, by the resurrection from the dead;' for all died in Adam, and he tasted death for every man, and is risen for the justification of all that believe in him, the true light of the eternal God.

And now all you Turks, and all people upon the earth; God, who is immortal, eternal, and invisible, he has poured out of his spirit upon you all; but if you do grieve it, and vex, and rebel, and err from and against his good spirit, then you go from God's law, and that which does witness for him, which is his spirit in your hearts, which is a witness for the King of kings, yes, the great King of heaven and earth. I say, this witness does witness for the great God, who will judge the world in righteousness, according to this witness, and the secrets of every man's heart; he by his spirit does show unto man his thoughts and the imaginations of his heart, and searches the heart, and tries the reins, and all things are naked and open to him, who is a consuming fire to the wicked. Now this spirit of the God of truth, which he has poured upon all flesh of men and women, it is a witness against you for the pure God, for all your unrighteous, and ungodly impious actions, and your bad thoughts and words, and whatever you do or act that is unjust and unholy, and for what you do to others, you would not have done to you; the holy spirit of the great God of truth is a witness against you. It was a witness against Adam and the old world that disobeyed him; it was a witness against the Jews, and it is a witness against all christians that walk not in it; and Turks, and all people upon the earth. And those who are led by the good spirit of God, are his children, sons and daughters; and therefore prize your time while you have it, you Turks and others, and mind God's good spirit, and his light and grace, which will bring your salvation, that you may come into favour with the God of truth.



From him whose love is to God and Jesus Christ, the just and holy One, and all his holy prophets and apostles, and all people upon the earth, for their salvation, and desires their eternal good and happiness, and not any man's destruction.

***George Fox***

*Kingston upon Thames, the 16 th of the fifth Month, 1680.*

## POSTSCRIPT

*Of George Pattison's taking the Turks about the 8th Month, 1663.*

Dear Friend,

Your [letter] I have received. In answer to your request, I have given you an account as well and as near as I can; but as to the exact time I cannot, for I do not have my books. I was George Pattison's mate, and coming from Venice, being near a Spanish island called May York, we were chased by a Turkish ship or patah, as sometimes before we had been, and thinking by our vessel's well sailing, might escape. But Providence ordered it so, that by carrying over-much sail, some of our materials gave way, by which means the said Turk came up with us, and commanded the master on board, who accordingly went, with four men more, leaving me and three men, and a boy, on board our ship; and so soon as our men came on board the Turk, they took them all out of the boat, and came about fourteen Turks in our boat. All which time I was under a very great exercise in spirit, not so much for myself, because I had a secret hope of relief; but a great stress lay upon me, for the men in this very juncture of time. For all hope of outward appearance being then gone, the master being on board of the Turk, and four more, and the Turks just coming on board, I being as one, even as if I were or were not, only desiring of the Lord for patience in such an exercise,

and going to the vessel's side, to see the Turks come in, the word of life run through me, 'Be not afraid, for all this you shall not go to Algiers.' And I having formerly good experience of the Lord's doing upon several such like occasions, as in times of war, I believed what the Lord did say in me. At this all kind of fear was taken from me, and I received them as a man might his friend; and they were as civil, so showing them all parts of the vessel, and what she was laden withal, then I said to those who were our men, be not afraid, for I believe, for all this, we shall not go to Algiers: but let me desire you, as you have been willing to obey me, so be as willing to obey the Turks. For by our so doing, I saw we got over them; for when they saw our great diligence, it made them careless of us, I mean in securing of us. So when they had taken some small matter of what we were laden withal, some went on board their own ship again, and some staid with us, which were about eight. Then began I to think of the master and the other four, which were in the Turks' ship; for as for myself, and the others with me, I had no fear at all; no, I was so far from it, that I said to one then, 'Were but the master on board, and the rest, if there were twice so many Turks, I should not fear them.' So my earnest desire was to the Lord, that he would put it into their hearts to send him on board with the rest; and good was the Lord in answering, for it was as a seal to what he before spoke through me.

As soon as the master was on board with the rest, all manner of fear was off me, as to my going to Algiers, and some said to me, I was a strange man; I was afraid before I was taken, but now that I had been taken I was not. My answer was, I now believe I shall not go to Algiers, and if you will be ruled by me, I will act for your delivery, as well as my own. But as yet I saw no way made, for they were all armed, and we were without arms. Now, we being altogether, except the master, I began to reason with them; what if we should overcome the Turks, and go to May York? At which they very much rejoiced; and one said, I will kill one or two; another said, I will cut as many of their throats as you will have me. This was our men's answer; at which I was much troubled, and said unto them, if I knew any of those who offered to touch a Turk, I would tell the Turks myself; but said to them, if you will be

ruled, I will act for you, if not, I will be still; to which they agreed to do what I would have them. Then, said I, if the Turks bid you do any thing, do it without grumbling, and with as much diligence and quickness as you can, for I see that pleases them, and that will cause them to let us be together; to which they agreed.

Then I went to the master, who was a man of a very bold spirit, and told him our intents; whose answer to me was, if we offered to rise and they overcame us, we had as good be burnt alive, the which I knew very well. But I could get him no way to adhere to me, in that he was fearful of bloodshed; for that was his reason, insomuch, that at last I told him we were resolved, and I questioned not to do it without one drop of blood spilt, and I believed that the Lord would prosper it. My reason I could rather go to Algiers than to kill a Turk. So at last he agreed to this, to let me do what I would, provided we killed none. At that time, there being still two Turks lying in the cabin with him; so that he was to lie in the cabin, that by his being there they should mistrust nothing, which accordingly he did; and having bad weather, and lost the company of the man of war, the Turks seeing our diligence, made them careless of us.

So the second night, after the captain was gone to sleep, I persuaded one to lie in my cabin, and so one in another, until at last, it raining very much, I persuaded them all down to sleep, and when asleep, got their arms in possession. Then said I to the men of our vessel, now have we the Turks at our command; no man shall hurt any of them, for if you do, I will be against you. But this we will do, now they are under, we will keep them so, and go to May York. So, when I had ordered some to keep the doors, if any should come out, straightly charging the spilling of no blood; and so altered our course for May York, the which, in the morning, we were fair by. So my order was to our men, if any offered to come out, not to let out above one at a time. And in the morning one came out, expecting to have seen their own country, but on the contrary it was May York. Now, said I to our men, be careful of the door, for when he goes in, we shall see what they will do. And



as soon as he told them we were going towards May York, they, instead of rising, fell all to crying, for their hearts were taken from them. So they desired they might not be sold, the which I promised they should not. So soon as I had pacified them, then I went in to the master, he not yet knowing what was done, and so he told their captain what we had done, how that we had overcome his men, and that we were going for May York; at which unexpected news he wept, and desired the master not to sell him, the which he promised he would not. Then we told the captain we would make a place to hide them in, where the Spaniards should not find them; at which they were very glad, and we did accordingly. So when we came in, the master went on shore, with four more, and left me on board with the Turks, which were ten. And when he had done his business, not taking product, lest the Spaniards should come and see the Turks——. But at night an English master came on board, being an acquaintance; and after some discourse, we told him, if he would not betray us, we would tell him what we had done, but we would not have the Spaniards to know it, lest they should take them from us; the which he promised, but broke it; and would fain have had two or three of them, to have brought them for England. But we saw his end; and when he saw he could not prevail, he said they were worth two or three hundred pieces of eight a piece; whereat, both the master and I told him, if they would give many thousands they should not have one, for we hoped to send them home again.

So he looked upon us as fools, because we would not sell them; the which I would not have done for the whole island. But contrary to our expectations, he told the Spaniards, who threatened to take them from us. But so soon as we heard thereof, we called out all the Turks, and told them they must help us, or the Spaniards would take them from us. So they resolvedly helped us, and we made all haste to run from the Spaniards, the which pleased the Turks very well. So we put ourselves to the hazard of the Turks, and being taken again, to save them.

So we continued about six or seven days, not being willing to put into any

port of Spain, for fear of losing the Turks.

We let them have all their liberty for four days, until they made an attempt to rise, which I foresaw, and prevented, without any harm. I was very courteous to them, at the which some of our men grumbled, saying, I had more care of the Turks than them. My answer was, they are strangers, I must treat them well.

At last, I told the master it might do well to go to the Turks' coast, for there it was more likely to miss their men of war than where we were; and also it might fall out so, that we might have an opportunity to put the Turks on shore: to which the master agreed.

And in two days we were near the Turks' shore, at a place called Cape Hone, about fifty miles from Algiers, as the Turks told us. So when we came about six miles from the shore it fell calm, and I had very much working in my mind, about getting them ashore.

At last I went to the master, and told him, I had a great desire to put the Turks on shore, but how, I knew not; for to give them the boat, they might go and get men and arms, and so take us again; and to put half on shore, they would raise the country and surprise us when we came with the rest. But if he would let me go, and if three more would go with me, I would venture to put them on shore; to which he consented.

So then I spoke to the men, and there were two more, and myself and a boy took in the ten Turks all loose, and went about six miles and put them on shore in their own country, within about four miles of two towns which they knew. Withal, we gave them about fifty padas of bread, and other necessaries to travel with. They would fain have enticed us to go to the towns, telling us we should have wines, and many other things. As to their parts, I could have ventured with them. They all embraced me very kindly in their arms when they went ashore. They made one rising in the boat when

going ashore, the which I prevented; and we parted with a great deal of love.

When we came home to England, the king came to the vessel's side, and inquired an account, the which the master gave him.

So this is as near as I can certify you; I have written you more at large to give you the whole as it was; but you may take what is the most material; and so I rest your in that which can do good for evil, which ought to be the practice of all true men.

***Thomas Lurting***

*Liverpool, the 30th of the fifth month, 1680*

*The Protestant Christian Quaker, a sufferer by Relics of Popery, under all powers, for thirty years last past, who have Persecuted for Religion, yet call the Holy Scriptures their rule, that justifies no such practice.*

*—By George Fox*

The apostle exhorts the christians, ‘to be conformed to the image of the son of God.’ Rom 8:29. ‘Who is the brightness of God's glory, and the express image of his substance.’ Heb 1:3.

And further, the apostle said, ‘That I might know Christ, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death.’



And also, the apostle exhorts the church, Rom 12:2, saying, 'do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good, that acceptable, and perfect will of God.'

Now here are three things for all christians to mind:

1st. They must be conformable to Christ's death.

2nd. They must be conformed to the image of the son of God, who is the brightness of the glory of God, and the express image of the Father's substance.

3rd. They must not be conformable to the world; but be transformed from the world.

Now, to know what it is to be transformed from the world, and not be conformable to the world, they must know what the world is, that they must not be conformable unto, but be transformed from.

Which [world] the apostle describes to be the lust of the eye, the lust of the flesh, and the pride of life, which is not of the Father, but of the world, and therefore must not be conformed unto, nor loved, but be transformed from; for it passes away, and the lust thereof.

'For if any man love the world, (said the apostle), and the things of the world, the love of the Father is not in him.' 1 John 2:15.

Now, to be conformable to Christ's death, does not the apostle say, "If they are dead with Christ, and conformable to his death, then they are dead with Christ from the rudiments of the world, and they cannot be subject to the worldly ordinances, and commandments, and doctrines of men".

So here the world has its ordinances, and commandments, and its doctrines,

which are not to be touched, nor tasted, nor handled by them that are conformable to the death of Christ, and are dead with him, and so, conformable to the image of the son of God, who is the brightness of God's glory, and the express image of his substance.

Now all who have conformed to the death of Christ, and are dead with him, and are conformed to the image of the son of God, which was the only conformity the apostle preached up; all such:

(1st), cannot be conformable to the world, nor to the lust of the eye, nor to the lust of the flesh, nor to the pride of life;

(2nd), nor conformable to their doctrines, nor commandments of men, nor ordinances, nor traditions; no, not so much as to touch, taste, or handle them, for they all perish with the using of them, said the apostle. But their conformity must be to the image of the son of God, as the apostles preached.

Now this conformity to the son of God was never held up nor defended by outward, carnal weapons, neither by Christ nor his apostles; for Christ said, 'he came not to destroy men's lives, but to save them.'

And the apostles did affirm, that their war and weapons were not carnal, but spiritual; and they did not wrestle with flesh and blood, but with the powers of darkness and spiritual wickedness in high places, for the plucking and pulling down the strong holds of Satan, which he had set up in men and women's hearts since they fell from God.

So it is clear the apostles did not preach up a conformity to the image of the son of God by carnal weapons.

So the apostles that preached conformity to the image of the son of God, and to his death, did not hang, burn, banish, imprison, or persecute any, or cut off the ears, or whip, or spoil any people's goods that did not conform to the

image of the son of God, or conform to his death. No, they did not imprison, put to death, or spoil the goods of any of those who were conformable to the world and their doctrines; but invited them, and exhorted them, and showed them the danger, if they did not conform to the image of the son of God, and receive his grace, light, spirit, truth, and gospel.

[Quakers in New England were hung and had their ears cut off by the Puritans. Quakers throughout Britain and New England were imprisoned, killed, whipped, beaten, stoned, robbed of property - all by Episcopalians, Baptists, Presbyterians, and Congregationalist Puritans. See [Persecutions](#) for details.]

And those who did not die with Christ, could not live with him, nor suffer with him could not reign with him.

Now those who are conformable to the image of the son of God, are conformable to their savior, their redeemer, and mediator, and to the new covenant of grace, light, and life, and to the worship in spirit and truth, and to the true church, which Christ is the infallible head of, who has destroyed the devil and his image who is the head of all false images, and image makers and worshippers.

And, therefore, it is but fit that all christians should be conformable to the image of Christ, and unto the happiness of this conformity the devil is an enemy, and Satan is an adversary; and as he is a devil, he seeks to destroy all those who are conformable unto it, and that bear the image of the son of God.

And now all the doctrines, rudiments, and commandments of men, which are not to be touched nor tasted, and so not to be conformed unto, but transformed from; for they are but the inventions of such as have not heard God and Christ's voice, though they may have all the form of godliness both in the Old and New Testament; and being out of the power and spirit that



they were in that gave it forth, all such are to be turned away from, and not to be conformed unto, according to the apostles' doctrine.

It is the power and spirit of God and Christ that brings to turn away from them, and brings to be conformed to the image of the son of God, and so to do his will, and to know his doctrine that is from above.

The doctrines, ordinances, commandments, and rudiments of the men of the world, they are below: 'for the world by wisdom knows not God;' and they with their wisdom would bring all men to a conformity to their image, like Nebuchadnezzar's, which he set up, and to fall down to it, else into his fiery furnace they must be thrown, and Daniel must be cast into the lion's den.

So this was in the time of the old covenant among the Jews, who were to be conformable to the law of God. So they were not to conform to the ordinances or commandments, and decrees, and ways, and worships of the men of the world, as Nebuchadnezzar and Darius, and the like, about religion.

Which law and old covenant that came by Moses, Christ has abolished; but grace and truth is come by Jesus Christ, in his new covenant, by which all must hear Christ, who is an infallible prophet, and an infallible priest, who lives for ever, and is an infallible shepherd and bishop of people's souls; and to his image must all true christians be conformed.

Since the apostles' days, how many ways, religions, worships, faiths, and creeds have been made by men and councils, unto which conformity has been required; and yet they confess and say, 'they have not the same power and infallible spirit the apostles had.' So then it is clear, they are not guided by the same infallible spirit; and yet such take upon them to judge of, and give forth doctrines, religions, ways, worships, faiths, and judge of men's eternal states, with their fallible spirit which they confess they are in; and

then all their religions, ways, worships, faiths, doctrines, creeds, ordinances, and directories must be fallible. And yet these are such as fine and compel (with carnal weapons) men to fall down to, and conform to their fallible ways, doctrines, religions, worships, faiths, creeds, and ordinances, and canons, by force of carnal weapons.

And what is this they would have conformity to, but the likeness or image of a way, religion, faith and worship, that is not set up by the same infallible spirit and power the apostles were in? And because people will not conform and bow down to their image of a faith, religion, worship, and church, that their fallible spirit has set up; therefore they will banish, whip, imprison, burn, and hang, or spoil the goods of such as cannot conform to this their image.

How many images of religions and ways have been set up since the apostles' days? And how much blood has been shed? And what burning, banishing, killing, hanging, and spoiling of goods has been, for not conforming to the image which this fallible spirit has set up? For they all confess they have not the same infallible spirit and power that the apostles had; and yet these called christians will say the scriptures are their rule, for their life and practice, ... Then let them come to the rule, and try their practices by it.

For the apostles did not hang, burn, banish, or imprison, or spoil the goods of any that were not conformable to the image of the son of God, but still conformed to the world. Neither did they wrestle with flesh and blood; and the weapons of their warfare were spiritual, and not carnal, by which they wrestled with spiritual wickednesses, and plucked down the strong holds of Satan, which he the foul spirit had set up in men and women's hearts.

Now all you that wrestle with flesh and blood, with carnal weapons, and have hanged, burned, imprisoned, banished, and spoiled the goods of such as could not conform to the image of your ways, religions, faiths, and worships, (who confess, as was before said, that you have not the same

power and spirit the apostles had), but conform to the image of the son of God, declared in the scripture of the New Testament: in this your practice, the scripture has not been your rule, if you will believe the apostles and Christ's doctrine, who said, 'he came to save men's lives, and not to destroy them.'

But the Papists, they cry, Conform, conform to their image of mass, or else away with them to the inquisition, or rack, or torture, or the like.

And the Turk, he cries: Conform, conform to his image, which Mahomet has set up, and to their Koran.

And did not the heathen emperors cry: Conform, conform, and persecute the christians, because they could not conform to their idol images, which they had set up?

And the Protestant, he cries: Conform, conform, or else persecute and imprison, as the many jails do testify.

And the Presbyterian, he cries: Conform, conform to his image, the directory, or else he will hang them on his gallows, and cut off the ears, banish, whip, and spoil the goods of all such as will not conform; as witness the Presbyterian priests and magistrates in New England; and also in Old England they were bad enough, who cried, Conform, conform to their directory. And yet they confess also, that they have not the same spirit and power that the apostles had.

And the Independents, they cry: Conform, conform to their image, their church faith they made at the Savoy in eleven days' time; and so would have all to conform to their church, way, faith, and worship, and give their priests maintenance and tithes, or else they will fill their prisons also with non-conformists, and there keep them until death, and have made many widows and fatherless.



And the Anabaptists, they cry: Conform, conform to their image, and be of their church, or else persecute.

So all these cry, Conform, conform, conform; but the apostle said, 'Touch not, taste not, handle not the doctrines, ordinances, and commandments of men, and the rudiments of the world; but be conformed to the image of the son of God, and be conformable to his death, and be you not conformable to the world; but be you transformed.'

So every one that gets uppermost, and gets the staff of authority, commands people to put into his bag, and to feed their priests with tithes, and set maintenance. And the priests cry, 'The law of the land requires it.' But no law or command of Jesus requires it, who said, 'Freely you have received, freely give.'

Has it not been the beast and the whore that compelled all, with their carnal weapons, to conform to their images? But Christ and the apostles did not compel any to conform by carnal weapons to his image; neither did they spoil the goods of any of those that would not be conformable to the image of Christ.

Neither do you read that the Jews did compel any of the nations they had conquered, to be conformable to the law of God, but they lived under them as tributaries. But if of their own accord they would join with them in a voluntary submission, they might.

Neither do we read that king Abimelech did go about to compel Abraham or Isaac to conform to his religion; or that either Abraham or Isaac went about to compel him or any of his subjects to conform to their God and his law, by or with carnal weapons.

Neither do we read that Pharaoh did go about to compel by carnal weapons the children of Israel, which sojourned in his country, to be of his religion.

Neither do we read that Joseph, when he had great power in Egypt, next unto the king, did go about to compel any of the Egyptians to be of his religion; or that Pharaoh did go about to compel him to his religion by carnal weapons.

Neither do we read that any of those famous fathers in the old world, from Seth to Noah, did go about to compel with carnal weapons the stock of Cain, to be conformable to their religion.

But all are to be conformable to the image of the son of God: Christ destroys the devil and his works, who is the head of all false and fallible images, and likenesses, and false ways, religions, doctrines, ordinances, and rudiments of the world, which are not to be touched, tasted, nor handled, and so not to be conformed unto. For by one man's disobedience came sin and death unto condemnation upon all men: and so by one man's obedience, Christ Jesus, is justification of life come upon all men; and so Christ has tasted death for every man, that they might be conformable unto his death; and he has enlightened all men that come into the world, that by it they might come to the knowledge of him, and so to be conformable to his holy and glorious image, who bruises the head of all the false images and likeness makers.

And his grace, which brings salvation, has appeared to all men, to teach them, that they may deny all ungodliness and unrighteousness, and the lusts of the world, and not to be conformable unto them, but to be conformable unto the glorious image of the son of God, in his light, grace, truth, spirit, gospel, and faith that comes from him, the author of it. And so be made conformable unto his death, and to his image of righteousness and holiness; and not to be conformable to the world's lusts, nor vanities, nor their images, nor likenesses of ways, worships, doctrines, ordinances, churches, faiths, and creeds, which they have set up with their fallible spirits; but to be conformed to the image of the son of God, which is the universal conformity that ought to be by all the believers in Christ Jesus, which is the alone infallible conformity in the infallible spirit of Christ, who is the brightness of

God's glory, and the express image of his substance, whose image never changes; so, a conformity to an unchangeable image, whose image never fell, who is the brightness of the glory of God, and the express image of the Father's substance.

So he is over all, and lives for ever, who is the first and last, in whom all nations are blessed, who destroys the devil and his works, and bruises his head, and defaces his image, in which all nations have been cursed.

So to this glorious unchangeable image of the son of God, the second Adam, that never fell, in whose mouth there was no guile, who came to save men's lives, and not to destroy them; I say, unto his image must all be conformable, who destroys the devil that has destroyed men's lives, because they would not conform to their false and changeable religions, ways, worships, and faiths.

But Christ nor his apostles in the new covenant did never destroy the lives of any, nor spoil the goods of any, because they would not be conformable to Christ's way, religion, church, faith, and worship; but if they would not be persuaded, they left them to the judgment of the Lord.

Therefore, how far are men degenerated since the apostles' days, from the apostles' warfare and weapons, doctrine, faith, worship, church, and image, that they were conformable unto? Let those who are conformed to the image of the son of God judge.

And thus people having erred from the spirit of God and Christ, and hating his light, and walking despitefully against the spirit of grace, not being conformable to the image of the son of God in themselves, but are conformable to the spirit of the world in them, which lusts to envy, by which they have set up their doctrines, commandments, ordinances, ways, and worships, and cried, conform, conform to them; though they are uncertain how long their way, worship, and religion shall stand, which has been no



longer than until another power got up over them, of another way, religion, and worship, which calls to them to conform to their way.

And from this fallible spirit has all the persecution and bloodshed been about religion, and spoiling of goods, imprisonments, and banishments, since the apostles' days, by them who are erred from the same spirit and power the apostles were in, and so from their spiritual weapons also.

And the apostle said to the Galatians, 'How turn you again to the weak and beggarly rudiments of the world, whereunto you desire again to be in slavery? You observe days, and times, and months, and years. I am afraid of you, lest I have bestowed on you labor in vain.' Gal 4<sup>10-11</sup>.

And does not the apostle here call these beggarly elements of the world?

And did not the apostle say, while he was among the Jews, and under these elements of the world, 'he was carnal, sold under sin?' Rom 7:14.

And did not the apostle say, 'that Christ was an high priest, not made after the law of a carnal commandment, but after the power of an endless life?' Heb 7:15-16.

And again, does not the apostle set forth, how that 'the first covenant had worldly ordinances, and had outward lights and lamps; and their outward services which stood in meats and drinks, and divers outward washings, and carnal ordinances; and that these things were imposed upon them until the time of restitution came?' Heb 9:1-2,10.

So, does not the apostle call all these outward things in the old covenant which were seen with the carnal eye, worldly and carnal? which the Jews were to be conformable unto in the old covenant, which served until the time of reformation by Christ, who reforms people out of those carnal worldly elements and rudiments in his new covenant of light and grace: so that they come to be conformable to his death, and to his image; and not to

be conformable to the world's elementary things, which pass away.

And Christ said, 'the world hated him, and he was not of the world, but testified against it, and therefore it hated him.'

And he said unto his disciples, 'that they were not of the world, as he was not of the world;' and therefore they were to be conformable to the image of Christ, and not conformable to the world.

And the apostle said, 'The world by wisdom knew not God; and the wisdom of the world is foolishness; and the fashion of this world passes away.'

So can people that are conformable to the image of the son of God, who is not of the world, be conformable to the world's wisdom and fashions that pass away, and to that wisdom which is foolishness, by which they do not know God?

And, therefore, as Christ said, 'those who are of the world, speak of the world;' but he is not of the world unto whose image every true believer must be conformable.

And John said, 'Whosoever is born of God, overcomes the world; and this is the victory that overcomes the world, even your faith,' which faith Jesus Christ is the author and finisher of.

And he said to the true believing christians in his General Epistle, 'We are of God, and the whole world lies in wickedness.'

And again, John said, 'You have overcome the world, because greater is he that is in you, than he that is in the world; and those who are of the world, speak of the world, and the world hears them; and we are of God, and he that knows God hears us, and he that is not of God hears not us; hereby know we the spirit of truth, and the spirit of error.'

So here it is clear, that John and the true church of Christ, were conformed to the image of the son of God, and not to the world, nor their ways, nor wisdom, by which they knew not God; but said, they had victory over the world; and their victory was their faith: so then, they were not like to conform to that which they had victory over.

Therefore by the world and its spirit they suffered, for not being conformable to its ways and ordinances; for the spirit of God cannot be conformable to the spirit of the world, nor its image, but brings to be conformed to the image of the son of God, whose image is the brightness of the glory of God, and express image of the Father's substance.

The Lord has chosen us a people to himself, and led us by his light out of darkness, and by his power from under the power of Satan, and by his holy pure spirit, grace, and truth, which we received of Christ Jesus, and by it to follow him, who is not of the world. So we walk in him, who is the new and living way, by whom all things were made and created, who is our rest, peace, and salvation, our rock, foundation, and mediator, who makes our peace between us and God. He is our priest, prophet, shepherd, and bishop of our souls, in his grace, truth, gospel, and spirit, which is come from him. By his spirit, we are joined to him. Through Christ, with his light, power, and spirit, we see over all the ways, religions and worships, and the churches, which men that are fallen from the spirit and power that Christ and his apostles were in, have set up; to which we cannot join, nor walk in any of their ways, religions, and worships. We only walk in that new and living way, that was set up above sixteen hundred years since, and in that faith which Christ is the author and finisher of now, as he was in the apostles' days; and in that religion which was set up above sixteen hundred years since, which is pure and undefiled before God, and keeps from the spots of the world; and in that worship which Christ set up in the spirit and truth, which comes by him, which he set up above sixteen hundred years since.



We join to that church which has come to the heavenly Jerusalem, and the spirits of just men made perfect, which are the living stones, and spiritual household; not a carnal household, with their carnal Jerusalem, and carnal worldly sanctuaries and temples.

And this church is a holy priesthood, offering up spiritual sacrifices unto God; of which church Christ is the heavenly and spiritual head and husband; and so their heavenly prophet, and bishop, and spiritual priest, that lives for ever in his church.

And now, we [the early Quakers] have been branded, as being Papists and Jesuits, and Popish affected.\* But be it known to all the world, that we are neither Papists nor Popish affected; for our religion, way, and worship, and the grace, truth, spirit, faith, and gospel of Christ, which we walk and live in, was before the Pope, Papists and Jesuits, and their religions and worships were.

[\*The Roman sect teaches that a man is saved by living *a good life*. The Roman sect designates people as saints based on whether they led an extraordinarily good life. The Protestants, led by Martin Luther, seized on several letters by Paul, while denying the books of Hebrews, James, Jude, and Revelation, twisting them in error to form a new destructive doctrine that anyone who believes in Jesus is instantly saved and is immediately a saint, with absolutely no works necessary.

The Quakers differed from both the Protestants and the Roman sect: they preached the necessity of the inward cross of self-denial and repentance, as prompted by God's voice and light from within their hearts. So the Quakers believed working out their salvation in fear and trembling was necessary, which work led to purity and being cleansed from all sin. The Quaker's works were not works of the law, (sacrifices, sabbaths, foods, rituals,

ceremonies, days, etc.), but were works of faith energized by love, which Paul said were essential. Gal 5:6.

But the Protestants could only see that the Quakers insisted on *works*, and therefore they were accused of being agents of the Roman sect.]

And we have suffered in the days of Oliver Cromwell, and in his long parliament time; and before Oliver was protector, we suffered by Papists made in Queen Mary's time.

And we suffered in the days of the Presbyterians, Independents, and Anabaptists, and now by the Episcopalians.

And the chief cause of all our sufferings, that have been by all these that have had power, was, for denying and not joining to the Popish and Jesuitical ways, and the relics of the Papists, which they held up and allowed of among them.

As first, for our not paying the Presbyterian priests, Independents, and Baptists, and now the Episcopalians, their tithes, easter reckonings, midsummer dues, and mortuaries, and such like, and surplices, pulpit clothes, and cushions, and steeple-house or old mass-house rates, and clerks' wages, and such like services.

Now, has not the Pope and the Papists been the founders of all these things, and not Christ nor his apostles? And do not all these things stink of Popery? For Christ said to his ministers, that he made and sent forth to preach, 'Freely you have received, freely give.' And the apostle said, he 'coveted no man's silver, or gold, or apparel; but kept the gospel without charge;' and declared against covetous teachers.

And Christ said, 'the outward temple should be thrown down, and not one stone left upon another;' for he would build up a temple of living stones, a

spiritual household, in his new covenant, whose household the true christians are.

And Stephen and the apostle said, 'the Most High did not dwell in temples made with hands.'

And moreover, the apostle said, that 'the bodies of the saints were the temples of God and of Christ, and of his holy ghost.'

So then they were not like to mend or repair the old temple and houses, and call them churches, when, as they said, 'the Most High dwelt not in temples made with hands, but their bodies were the temples of the Holy Ghost.' And so Christ preached or prophesied, 'that they should be thrown down;' and the apostles preached them down, and said, 'the bodies of the believers were the temples of the living God.'

Secondly. We have suffered because we would not bring our infants, and give the priests money to sprinkle them; and church our women; and because we would not marry with the priest, and bring him a ring to put on, and give him money for that service.

And has not this also been derived from the Pope, Papists, and heathen, who married with the ring, and not from Christ and his apostles? which practice of theirs herein they could never prove, or make good by scripture, from Christ and the apostles.

And also, we have suffered for bearing our testimony against their priests' education at schools, and their taking of degrees, as bachelors and masters of art, and doctors of divinity, etc., and against their garbs of white coats, and black coats, and their being called of men masters, like the proud Pharisees, and to be called lords, like the Gentiles.

And are not all these things from the Pope, and Papists, and the heathen? and not from Christ and the apostles.



For Christ forbids his ministers to be called of men masters; 'for you have but one master, even Christ; and you are all brethren;' and that 'they should not exercise lordship one over another, like the Gentiles; and be called lords; for it should not be so among them.'

And the apostle Peter exhorted, 'that they should feed the flock of God, but not to be as lords over God's heritage,' as in 1 Pet 5:2. 'In the world there be lords many; but to us but one Lord Jesus Christ, by whom were all things made; and one Lord God, the creator of all; and one faith, and one baptism;' and Christ alone is the one saving baptizer.

And therefore, how can the Pope, and his bishops and cardinals say, 'they are the successors of Peter,' when they are called lords? which Peter forbids any of his successors to be called lords; 'but to be examples to the flock.' And so in this they are transgressors of Peter's doctrine and command, and Christ's, who has said, 'they should not be called lords, like the Gentiles.'

And Christ said, 'Whom God has joined together, let no man put asunder.' So he does not say, whom the priest shall join together, or marry with the ring; but, 'whom God joins together, let no man put asunder.'

But among the sects before said, the priests have money for joining; and will also put asunder and divorce.

Thirdly. Because we will not bow and put off our hats, and cannot say 'you' to a single person, but 'thou;' and because we will not swear at all.

And is not all this from the Pope and Papists, and not from Christ and his apostles? For where did ever they cast any into prison for not putting off their hats to them, though 'every knee must bow to the name of Jesus?'

But the apostle does not say, that every one must bow the knee to the apostles or the pope, and that they must be uncovered to them; for the

apostle taught, that ‘they must be uncovered (in their praying or prophesying) to the Lord, because man is the image of God.’ But he does not say, they should be uncovered to men, or bow the knee to them, but to the name of Jesus, and to God the Father.

Fourthly. And because we cannot swear and take oaths, have we suffered and been cast in prison. And has not this come from the pope, and Papists, and heathen, and Jews too, among the Christians, and not from Christ and his apostles?

For Christ said, ‘Swear not at all:’ though they had sworn in the old covenant; and they then in the old time were not to swear falsely, but truly, and to perform their oaths to the Lord; but Christ, in his new covenant of grace, and in his gospel, said, ‘Swear not at all; but let your yes be yes, and your no, no; for whatsoever is more than this, comes of evil.’

And the apostle James said, ‘Above all things, my brethren, swear not, neither by heaven, nor by earth, nor by any other oath, lest you fall into condemnation.’

So, whether must we follow Christ and the apostles, or the pope and his Papists and Jesuits, and the heathen, Jews, or others that uphold their principles?

So, in most of the things and causes that we have suffered, it has been for bearing a testimony against Popery, and the heathenish and Jewish inventions and traditions.

For are not tithes, easter-reckonings, and midsummer-dues, their old mass house and clerks' wages, with their preaching funeral sermons, and their mortuaries, and churcing of women, and sprinkling little infants, and signing them with the sign of the cross, and god-fathers, and god-mothers, and their swearing, and their preaching for money, and by the hour-glass,

and their making of ministers at schools and colleges, with their titles of bachelors, masters, and doctors, and calling bishops 'gracious lords;' and their taking of their degrees, and their expectation of being bowed unto, and having 'you' said to one of them, with their distinguishing garments, and white and black coats, &c. Is not all this trumpery, and much more of the same sort, from the pope, Papists, heathen, or Jews, and not from Christ nor the apostles? And have not these been, many of them, the chief things for which we have been imprisoned and persecuted, and some banished? and for meeting together in houses, as the apostles and saints did; yes, Christ himself had his meetings upon mountains, and preached out of ships. Yes, many thousands of us have suffered imprisonment and spoiling of goods; and some were banished in Oliver's days, and since, for not joining to these things, which originally came from the Papists, or heathens, or Jews; which practice of theirs in these things we have borne testimony against, they could never make good by scripture of the new testament.

And therefore, how can either the Presbyterians, Independents, Anabaptists, or Episcopalians, brand us for being Papists, or Jesuit affected, when our sufferings have been these thirty years, or more, some of us, for not conforming to those things before said, which came from the pope and Papists, Jews and heathens?

And those who live in those Popish things, which they cannot make good by the scripture of the new testament, and yet say, it is their rule, such are Popish affected themselves.

But we are the true Protestant Christians, and in the same power and spirit the apostles were in, and do protest against all that which the apostatized spirit has set up, which is erred from that power and spirit the apostles were in.

So the doctrines, commandments, ordinances, and traditions, that this spirit of error has set up, which is erred from that power and spirit the apostles



were in, we cannot touch, taste, handle, nor join with.

5thly. Is not all the observing of holy days, and making of holy days, as Christmas, Candlemas, Michaelmas, Easter, Whitsontide, and their Lents, and calling their days and months by the heathen's names, as is in their almanacs, from the pope, Papists, heathens, and Jews, and not from Christ nor the apostles?

And have not we suffered imprisonment and spoiling of goods, for not observing their holy days, so called?

And was it not the work and labor of the apostle to bring people off from observing days, months, times, and years? and those who did go into such things, namely, observing of days, the apostle told them, 'that he was afraid he had bestowed labor in vain upon them.'

Therefore, as I said before, how can any in truth and righteousness, brand us as papists, when we have suffered by you that call yourselves Protestants, for denying such Popery as you allow of; and have spoiled our goods for not observing your Popish holy days, and other Popish things? And yet you say, the scripture is your rule, when you have no such commandment in the new testament, to observe days, nor those things aforementioned, but the contrary.

And so, for bearing a testimony, and protesting against such things which you have not from Christ nor the apostles, and were not set up by that power and spirit the apostles were in; and for bearing a testimony against the works and fruits of this erring spirit, have we suffered by you called Protestants, and by the Papists also.

So our sufferings have been because we could not join to that which you have had from the Papists, heathens, and Jews, and not from Christ nor the apostles.

I say, we who are of the household of the true catholic faith, in which the church was in the apostles' days, have suffered by you, and been branded as Papists; whereas in truth we are the true Protestant Christians, bearing testimony against all Popish, heathenish, and Jewish inventions, which have been set up by that spirit which is erred from that power and spirit the apostles were in.

So as Moses the servant was faithful over his house in the old covenant, and the law of works; so Christ the son of God is over his spiritual house, in his new covenant of light, life, and grace, whose house we are.

***George Fox***

*Concerning the upright and good conduct of the saints in Christ, and in heaven.*

\*Fox and the King James used *conversation* to mean *conduct*.

David said, 'The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as are of an upright conduct: their sword shall enter into their own heart, and their bow shall be broken.' Psalm 37:14.

Here is David's judgment upon such that cast down the poor and needy, and do slay such as be of an upright conduct.

'But whoever offers praise, glorifies me,' said the Lord; 'and to him that orders his conduct aright, will I show the salvation of God.' Psalm 50:23.

So all that will see the salvation of God, you are first to see your conducts to be ordered aright with the light, power, and spirit of God; for the apostle

said, 'By the grace of God we have conducted ourselves in the world,' 2 Cor 1:12.

So now are all by the grace of God to have their conduct preserved from the wickedness of the world, which grace brings their salvation.

And the apostle said to the Ephesians, how that 'we all once conducted ourselves in times past in the lusts of our flesh, fulfilling the desires of our flesh, and of our mind; and were by nature the children of wrath, even as well as others.' Eph 2:3. And therefore he exhorts them 'to put off concerning the former conduct the old man, which is corrupt, according to the deceitful lusts, and be you renewed in the spirit of your mind, and only let your conduct be as becomes the gospel of Christ, that you stand fast in one spirit, with one mind, striving together for the faith of the gospel; for our citizenship is in heaven, from where we look for the savior, our Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body.' See Eph 4:22, Phil 1:27, 3:20.

So here the apostles and the saints had put off their former conduct according to the world, whose citizenship was in heaven, where all the true saints or christians had their citizenship.

\*[citizenship, or form of life, or conduct in heaven. This is a testimony as to the consciousness and sight of those in the Kingdom, being in heaven. They no longer see the world.]

And the apostle exhorted Timothy, and said, 'Be you an example of the believers in word, in conduct, in love, in spirit, in faith, in purity;' 1 Tim 4:12, which is a good conduct to be followed.

And the apostle said to the Hebrews, Heb 13:5, 'Let your conduct be without covetousness; and be content with such things as you have; for the Lord has said, he will never leave you nor forsake you.'



And James said in his General Epistle, James 3:13-16, 'Who is a wise man, and endowed with knowledge among you? let him show out of a good conduct his works with meekness of wisdom; for where envying and strife is, there is confusion, and every evil work.'

Now this good conduct must be showed forth in practice.

And Peter, in his General Epistle, admonishes the church to be as 'obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as he which has called you is holy, so be you holy in all manner of conduct: [Mark, all manner of conduct:] forasmuch as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conduct, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.' 1 Pet 3:14-15,18-19 .

And in 1 Pet 3:1. 'Likewise, you wives, be subject to your own husbands, that if any obey not the word, they also may without the word be won by the conduct of the wives, while they behold your chaste conduct, coupled with fear,'... 'Having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conduct in Christ.' 1 Pet 3:16.

Here you see the true Christians' conducts were in Christ, which all Christians are and ought to be; and they whose conducts are in Christ Jesus, are grieved and vexed with the filthy conducts of the wicked, as just Lot was.' 2 Pet 2:7-8.

***George Fox***



## Volume 6, *The Works of George Fox*, Doctrinal Books III, Continued

Text in Light Blue **or bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

Text surrounded by brackets [xxx] has been added by the Site Editor.

*An encouragement for all to trust in the Lord; who has the breath of all mankind, and their souls in his hand. And how that not a sparrow shall fall to the ground without the will of the Father.*

*—By George Fox*

‘The Lord God breathed into man the breath of life, and man became a living soul.’ Gen 2:7. Job said, ‘In the Lord's hand is the soul of every living thing; and the breath of all mankind;’ Job 12:10, and is not his hand his power? And again Job said, ‘The spirit of God has made me, and the breath of the Almighty has given me life,’ Job 33:4. And David said, ‘The earth is full of the goodness of the Lord; by the word of the Lord, were the heavens made, and all the host of them by the breath of his mouth,’ Psa 33:6

And David says, 'he trusted in the Lord, and his times were in his hand,' Psa 31:14-15. So you may see how all things were made by the word, Christ Jesus, and who made them, namely, the Lord; and man's time is in the Lord's hand.

And the Lord God, 'He that created the heavens and stretched them out; he that spread forth the earth, and that which comes out of it; he gives breath unto the people upon it, and spirit to those who walk therein,' Isa 42:5. And Job says, 'God gathers to himself man's spirit and breath,' Job 34:14. So God, that gives breath and spirit unto man, it is he that gathers his breath and spirit to himself again, who has all in his hand. And 'the steps of a good man are ordered by the Lord, and he delights in his way. Though he fall, he shall not be utterly cast down, for the Lord upholds him with his hand,' Psa 37:23-24. And David says, 'O Lord, how manifold are your works! in wisdom hast you made them all; the earth is full of your riches; the great and wide seas, wherein are things creeping innumerable, both small and great beasts; these all wait upon you, that you may give them their food in due season; that you give them, they gather; you open your hand, and they are filled with good,' Psa 104:24-28. So here you may see the Lord that created all, how he takes care for all, and gives them their meat in due season. And all that keep their mind to the Lord with his spirit, and so with it are acquainted, and his hand, whose breath is in his hand, they can say, 'The Lord is my strength, and is become my salvation; and the voice of rejoicing and salvation is in the tabernacle of the righteous;' and can say, 'The right hand of the Lord does valiantly, and is exalted,' Psa 118:14-15.

So every man and woman's hope must be in the Lord, who made heaven and earth, the sea, and all things therein, who keeps truth forever.

And further, David said, 'Put not your trust in princes, nor in the son



of man, in whom there is no help; his breath goes forth, he returns to the earth, in that very day his thoughts perish,' Psa 146:3-4.

Therefore, all are to trust in the Lord, in whose hand is their breath and life.

And Solomon, speaking of the Lord, in Pro 3 'how by his wisdom the Lord has founded the earth, and by his understanding established the heavens;' said, 'The length of days are in her right hand, and in her left hand is riches for evermore.' Therefore, let this wisdom into your hearts, which cries in the streets, if you will have her riches and pleasure.

And you may see in Isaiah, how the Lord encourages his people that are sensible that they are the work of God's hand. He said, 'That you may suck and be satisfied with the breasts of her consolations, that you may milk out, and be delighted with the abundance of her (namely Jerusalem's) glory. For thus said the Lord, Behold, I will extend peace unto her like a river, and the glory of the Gentiles shall flow like a flowing stream: then shall you suck, you shall be borne and dandled upon her knees; as one whom his mother comforted, so will I comfort you, and you shall be comforted in Jerusalem. And when you see this, your hearts shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known to his servants.' Is not this the heavenly Jerusalem, the mother of all true Christians in the new covenant and new testament?

Now, the breath of all mankind is in the hand of the Lord, who made the world, and all things therein; 'seeing that he is Lord of heaven and earth, he dwells not in temples made with hands,' ... who gives breath and life to all things, as the apostle says, Acts 17:24-28, 'And who has made of one blood all nations of men that dwell upon the face of the earth, that with his breath and life they should seek the Lord, and feel after him, and find him, though he be not far from

every one of them: for in him we live, and move, and have our being,' as some of the heathen poets could say.

And now God that gives breath and life to all mankind, he commands all men, everywhere, to repent, that they might turn to him, serve and worship him, and praise him, who has created them, and takes care for them, both with his temporal and spiritual blessings; opens with his hand, his power, and fills with his blessings. For 'God has appointed a day wherein he will judge the world in righteousness by Christ Jesus.'

Now, all you that have erred from the spirit of God, and so from God, among the witches or fortune-tellers, that tell people when and how they shall die; such were forbidden, and judged by the Lord in the old testament, and not to be followed or hearkened to. But God, who gives breath and life to all mankind, who has their life and breath in his hand, and the length of their days; he said, 'Look unto me all you ends of the earth, and be you saved.' So with his breath and life they must look unto the Lord, from where it comes, and be saved. So he that gives them breath and life, is the Creator, and has their breath and life in his hand, and is the savior, from whom all have salvation; and they are to look unto the Lord for it, all the ends of the earth, through Jesus Christ.

And Christ said in his new testament, when he encourages his disciples, he tells them, 'Fear God.. and be not afraid of those who kill the body, and after that have no more that they can do.'

And again he said, 'Are not two sparrows sold for a farthing, and not one of them is forgotten before God?' And Mat 10:29-31 says, 'Not one of them shall fall on the ground without the will of the Father. Fear you not therefore, you are of more value than many sparrows. For even the hairs of your head are all numbered.' 'Whosoever

therefore shall confess me before men, him will I confess also before my Father which is in heaven, and before the angels of God. But whosoever shall deny me before men, him will I deny before my Father, which is in heaven, and before the angels of God.'

Now here you may see what Christ said, that a sparrow shall not fall to the ground without the will of God; for not one of them is forgotten of God. So that neither with your guns nor nets you can catch a sparrow without the will of God; for not one of them shall fall to the ground without the Father that made them. And therefore mankind, namely, man and woman, which are of more value than many sparrows, are not forgotten of God, neither shall they fall to the ground without the will of the Father. For Christ says, 'The hairs of your heads are numbered,' namely, by the Lord that made them. And the Lord who gives them their breath, spirit, and life, by which they become living souls, to live to him, who also has their breath and their souls in his hand, yes, of all mankind, as in Job. And therefore the eternal living God is to be feared by men and women all the days of their lives, that they may discern the times and seasons, that are in the Father's hand, ... This is a discerning beyond the hypocrites looking at the face of the skies for fair weather and foul, Mat 16:3.

And if the sparrows are not forgotten of God, and not one of them shall fall to the ground without the will of the Father, as it is said before; surely men and women are of more value than many sparrows with the Lord, 'who has numbered all the hairs of their heads,' and gives them breath and life, by which they become living souls, and has all the breath of mankind, ... in his hand, his power. How can any one of them be forgotten, when the sparrows are not; who sees and knows with his all-seeing eye? Certainly not one of them shall fall to the ground without the will of the Father, who has all in his hand, namely, his power. And God has appointed Christ his



son to uphold all things, by whom he made the world, who is the 'brightness of his glory, and the express image of his substance, and upholds all things by the word of his power,' Heb 1:3. So he, by whom all things were made, is heir of all things; and he upholding all things with the word of his power, there is no change or fall of anything without his will and word of his power; and therefore every man and woman's faith must be in Christ, in the son of God, the second Adam, the Lord from heaven, by whom all things were made.

For Christ said to the Jews, 'You are from beneath, and I am from above; you are of this world, and I am not of this world. For if you believe not that I am he, you shall die in your sins,' John 8:23-24. Now this is a bad dying for people to die in their sins, that do not believe in Christ the son of God, who is the heir of all things, and upholds all things by his word and power, by whom men and women, and all things were made. And such as die in their sins, do not believe in him, who would redeem them out of sin, who bruises the serpent's head, and destroys the devil and his works, and reconciles to God all things in one, both things in heaven and things in earth, and is mediator between God and man, he that is from above, and is not of the world. And they which do not believe in Christ, that die in their sins, they cannot sleep in Christ, when they put off their earthly tabernacle, nor die in the Lord. 'For blessed are the dead which die in the Lord, ... the spirit said, that they rest from their labors, and their works do follow them,' Rev 13:14.

Now Christ has taught you how to believe, and what to believe in; he said, 'While you have the light, believe in the light, that you may become the children of the light.' And John, in his 1st chapter, tells you what this light is, who said, 'The light is the life in Christ, the word, by which all things were made and created, which enlightens every man that comes into the world.' Now all mankind being enlightened with the light, which is the life in Christ, the word, (who

is heir of all things, and upholds all things by his word and power, by whom all things were made), you that believe in his light, which is the life in him, that is from above, and not of this world, you become children of the light, and not of the world, and are born of God, and do pass from death to life in Christ Jesus; and so are grafted in him your life and foundation, and built upon him your rock; and so Christ your root bears you. Such die in the Lord when they put off their earthly tabernacle; such sleep in Jesus, as the apostle said.

And the apostle said, 'For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens,' 2 Cor 5:1. So this the true christians were sure of, while they were in their earthly tabernacles. 'For in this we groan, earnestly desiring to be clothed upon with our house, which is from heaven, if so be that we being clothed, we shall not be found naked. For we that are in this tabernacle, do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up with life.' This should be every true Christian's mind.

This is the mind of all the believers in the light, the life in Christ Jesus, by which all things were made and created; and as Christ says, 'He that believes in the son of God shall not perish, but have everlasting life. And he that believes not the son of God, shall not see life; but the wrath of God abides upon him,' John 3:26. For how can he see life, if he does not believe in the light, which is the life in Christ, by whom all things were made and created. And therefore Christ said, 'This is the condemnation, that light is come into the world;' and this light is the life in Christ, the word, who is not of the world. And men loving darkness rather than this light, because their deeds are evil; then they love the darkness more than the light, the life in Christ, and more than Christ and God.

And Christ said, 'Every one that does evil, hates the light, neither does he come to the light, for fear that his deeds would be reprov'd.' So those who do evil, and hate the light, will not come to the light by which their deeds are made manifest and reprov'd; and therefore such will not come to the light, which is the life in Christ; and this light is their condemnation, that do evil, and hate it, and will not come to it to have their evil deeds made manifest, and be reprov'd by it, as before.

So those who do hate the light, and will not have their evil deeds reprov'd, and love the darkness more than the light, they love the devil, the power of darkness, more than God and Christ, who comes to destroy the devil and his works, and bruise the serpent's head. 'But he that does the truth comes to the light, that his deeds may be made manifest, that are worked in God.'

Now this heavenly, divine light, which is the life in Christ the word, who is from above, is the light by which all men see in whom their deeds have been, and are worked; so that Christ might very well say, 'If you do not believe that I am he (the son of God) you shall die in your sins.' For how can such, that do not believe in the light, the life in Christ, die in the Lord, or sleep in Christ Jesus? How can they die otherwise but in their sins, (as Christ said), and are condemned, and the wrath of God abides upon them. And those who believe in the light, which is the life in Christ, are grafted into him, and have eternal life. Such are those who pass from death to life, and overcome the world, and shall not come into condemnation. For Christ said, 'Verily, verily, I say unto you, he that hears my word, and believes on him that sent me, has everlasting life, and shall not come into condemnation, but is passed from death unto life. For, verily I say unto you, the hour is coming, and now is, (mark, now is), when the dead shall hear the voice of the son of God, and those who hear shall live,' John 5:24-25. And those who will not hear, but love



darkness rather than light, and will not come to the light, nor believe in the light that they may become children of the light, how can they but die in their sins, and perish in their vain sayings and corruptions.

And the Lord said in Ezek. 'I have no pleasure at all that the wicked should die;' Eze 18:33, again, 'I have no pleasure in the death of him that dies, said the Lord God; so turn your ways, and live.' Now the wicked die in their wickedness, who have gone from the spirit of God in themselves, and so from God; and, therefore, the Lord God would have them to turn again by his spirit to him who made them, and gives them breath and life, that they may not die in their sins. And those who are led by the spirit of God, which are the children of the Lord, such die in the Lord, and sleep in Jesus. In such, God, who is a spirit, has pleasure with them in his spirit, that live and walk in his spirit, and die in the Lord. But he has no pleasure in those who hate the light, the life in Christ, whom he sent to enlighten them, and rebel against his spirit, and so against God who gave it them: such die in their sins, and perish in their opposing and arguing; in such, God, who is a spirit, has no pleasure. Those that rebel against his spirit, rebel against him; for his pleasure is with them while they live and walk in his spirit, and his light, and truth, and grace.

Concerning the birth of Jesus Christ, the son of God, he came not into the world with the pomp and glory of the world, neither went he out of the world with the pomp and glory of the world. It is said, when Joseph went from Galilee out of the city of Nazareth into Judea, unto the city of David, which is called Bethlehem; Luke 2:4 (because he was of the lineage of David), to be taxed, with Mary his espoused wife, being great with child; and so it was, that while they were there, (namely, in Bethlehem), the days were accomplished, that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And there

were in the same country shepherds abiding in the field, watching over their flocks by night, ... And the angel of the Lord appeared to them, ... and told them, 'Unto you is born today in the city of David, a savior, which is Christ the Lord. And this shall be a sign unto you, you shall find the babe wrapped in swaddling-clothes, lying in a manger.' So you do not read here, that Mary had so much as a midwife; and if she had not one, she had the same power, the same holy ghost which came upon her; and the same power of the Highest, which did overshadow her, was able to help her to bring forth her first-born, which is called the son of God.

And if Christ as you do say, was born at Christmas, and Mary wrapped him, and laid him in a manger, it was a cold place, and a cold time in the year; you do not read that Mary had so much as a fire. And again, when Christ was crucified at the time of the passover, which you call Easter, (which is a good while after Christmas), it was cold weather; for Peter warmed himself by the fire, when the high-priests were examining Christ.

Now here you see the son of God, and the Lord of glory, what entertainment he had at his birth, among those who were in the pomp of the world. He that said, he was from above, his cradle was a manger. You know a manger is in a stable, where you feed your horses in. And who were Mary and Christ's visitors, but the country shepherds that watched their flocks by night? There is no talk of scribes, high-priests, or Pharisees. So see what entertainment the Lord of life found at his coming into the world, without the pomp of the world, wrapped in swaddling-clothes, a manger instead of a cradle. Oh! the proud and lofty ones might say, this place was good enough; there was no room within for a carpenter's wife and her son; the innkeepers could find no room for Christ, the savior, and Mary.

And what could the poor country shepherds present unto him, that watched all night the sheep? But such God made instruments to come to visit Christ the Lord and savior; yes, and declare him abroad. And did not the Jews in a despising way, say, 'Is not this the carpenter's son? Mat 13:55. Is not his mother called Mary?' And in Mark, did not the Jews deride him, and say, 'Is not this the carpenter, the son of Mary?' Mark 6:3. So they called Christ the carpenter; but they did not know that he was to build up the fallen house of Adam with his power and spirit. For the apostle Peter says, 'You are built up a spiritual household;' 1 Pet 2:5, and the author to the Hebrews; 'He that built all things is God,' Heb 3:4. And again, 'For he (Abraham) looked for a city, whose builder and maker is God,' Heb 11:10. And the apostle Paul says, speaking of God and Christ, 'After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up,' Acts 15:16. And who is this builder but Christ Jesus with his power and spirit? Again, 'And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified,' Acts 20:32. And the Lord spoke by the prophet Isaiah concerning Christ, and said, 'Is it a light thing that you should be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel? I will also give you for a light to the Gentiles, that you may be my salvation to the ends of the earth.' Isa 46:6 Again: and who is he that shall build up the waste places, and raise up the foundation of many generations, and is called the 'repairer of the breach, and the restorer of paths to dwell in?' Isa 58:12. And when the devil tempted Christ, and showed him all the kingdoms of the world, and the glory of them, he said to him, 'All these things will I give you, if you will fall down and worship me,' Mat 4:6. But Christ said unto the devil, 'Get you hence Satan.' It seems he showed him the glory of the world, which he would have given Christ, if he would have fallen



down and worshipped the devil, in whom there is no truth. But Christ says, 'The devil was a murderer from the beginning, and abode not in the truth, because there is no truth in him; when he speaks a lie, he speaks of his own, and is the father of it,' John 8:44. So it was not like for Christ, the truth, to bow to and worship him, in whom there is no truth.

Now, what is the glory of the world? John said, 'Love not the world, nor the things that are in the world; if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the world. And the world passes away, and the lusts thereof; but he that does the will of God, abides forever,' 1 John 2:15-17.

Now, you see here, what is of the world, and what is its glory, which the devil who overcame Adam and Eve by his lies, in telling them they should be as gods, if they would eat what God had forbidden. He set upon Christ, who the truth; but as Christ says, 'He found no truth in him.' Now the glory of the world, which is the lusts of the flesh, the lust of the eye, and the pride of life, with the pomps and vanities of the world which are not of God the Father, but of the devil, which he had begotten in the kingdoms of the world, and which was their glory, who disobeyed God; this glory of the world the devil would have given to Christ, who is the life and the truth, if he would have fallen down and worshipped him, namely, the devil, in whom there is no truth. But Christ the truth bruises the serpent's head, and destroys the devil and his works.

And Christ set up a worship in the holy spirit of God, and in the truth which the devil is out of; for there is no truth in him, as Christ said. So those who worship God in his spirit and truth, worship in that which the devil is out of, and is not in him, neither can he get

into it. And therefore, that which is of the devil, who is out of the truth, the glory of the world, which the devil said he would give to Christ, if he would have worshipped him, is that, which is not of the Father, but of himself, 'the lust of the flesh, the lust of the eye, and the pride of life,' which pass away. For God Almighty created all things; 'and the earth is the Lord's, and the fullness thereof;' and he gives the increase. So the glory of all the creatures, and the glory of all the creation is the Lord's, and he beautifies them. For the devil could not give Christ the glory of a thistle, the glory of a nettle, no, not the glory of any weed; for these are the Lord's, with the earth, and the fullness thereof; and the glory of all his creation is the Lord's, who is God in heaven, and in the earth, to be served and worshipped above all.

And Christ said, 'For I say unto you, that Solomon in all his glory, was not arrayed like one of these lilies,' Luke 12:27-28. So it is God that arrays the lilies with glory, that does exceed Solomon in all his glory. And Jesus Christ, who is a greater than Solomon, has spoken it, by whom all things were made and created, who is greater than Solomon, and whose glory exceeds all the glory of the creatures in the creation; 'who is the brightness of God's glory, and the express image of his substance, upholding all things by the word of his power,' Heb 1:3, by whom all things were made; who is glorified with the Father with the same glory that he had with him before the world began, and before the creatures were made, and their glory.

So here you see the glory of Christ, and the glory of Solomon, and the glory of the arrayed lily, which was beyond all Solomon's glory, for the lily was arrayed by the Lord. But the glory of Christ is beyond the glory of the lily, and the glory of the whole creation, as is said before.

And likewise here you may see the glory of the kingdoms of the

world, which the devil would have given to Christ; which he had begotten in the sons and daughters of Adam and Eve, who disobeyed God; which he would have given to Christ, if he would have fallen down and worshipped him: which pomp and glory of the world is the lust of the flesh, the lust of the eye, and the pride of life, which is not of God the Father that sent Christ. Therefore Christ came not into the world with any of the pomps and glory, neither would he have any of them, when the devil proffered them to him; for he came to destroy and bruise his head; and testified against the world, that their works were evil; and therefore he was not like to receive what was not of his Father, (nor none of the devil's works, for that he testified against), but of the god of this world, which lies in wickedness, and of his works, that Christ came to destroy. And so he was not like to take that which he was come to destroy, and which was not of his Father. Nor are his followers to receive what is not of the Father, lest they worship the devil, and go from God's holy spirit and truth, and love that which will keep the love of the Father out of them. And those who walk in the truth, walk in Christ Jesus.

Now after the Lord Jesus had gone through all his temptations, and all the revilings and evil speeches from the Jews, priests, scribes, and Pharisees; and even his preaching and manifesting himself to be the son of God by his signs and miracles; and when they by their wicked tongues desired the murderer, and by wicked hands had crucified the Lord of life, (who were in the murdering spirit, and lusts and pomps of the world), Joseph of Arimethea, a counselor, (a good man, and just, who had not consented to the counsel and deeds of the Jews, who also himself waited for the kingdom of God), went to Pilate, and begged the body of Jesus, which they had crucified between two thieves. And Joseph took it down, and wrapped it in a linen cloth, and laid it in a sepulcher, that was hewn in stone, where never man lay before. So you don't read here, that Christ had so much as a coffin, as Joseph, Jacob's son, had, Gen 50:26.



So you see what entertainment the Lord of glory had, when he came into the world, a manger instead of a cradle. And when he went out of the world, the scripture does not say, he had so much as a coffin. Joseph of Arimethea wrapped his body in linen, and laid it in a sepulcher in a garden. And you may see in John what outcries were among the Jews and the priests, crying, 'Crucify him, crucify him,' John 19:6. And though Nicodemus, and some of the women, did come, and brought their myrrh and other spices, as the manner of the Jews is to bury; yet when out of the world, he was buried by Joseph of Arimethea, a counselor, to fulfill the scripture, which says, he made his grave with the rich; but does not say, that he had so much as a coffin with a white and a black cloth upon it.

So you may see here, our Lord and savior, the son of God, the King of kings, and Lord of lords, who has all power in heaven and earth given unto him, he was not carried to his sepulcher with a gilded coffin, with a great white and black cloth over it, with arms or escutcheons upon it, and many priests and people following in black clothes, and black scarves on their hats, pretending mourning, and have golden rings given to them, and twigs of rosemary in their hands, and ringing of bells, which is more like going to a wedding than to a burial in the pomp and glory of the world. But instead of that, Christ had a company of mockers; yes, the chief priests, scribes, and elders mocked him, saying, 'If he be the son of God, let him come down from the cross, and we will believe him: he trusted in God, let him deliver him now, if he will have him; for he said, I am the son of God. He saved others, himself he cannot save,' Mat 27:40-42. See what blasphemy is here against God and his son, by the Jews and the priests, who in words profess God, and the Messiah to come; but in life and works denied them both. 'For he that denies the son, has not the Father; but he that acknowledges the son, has the Father also. Let that therefore abide in you, which you have heard from the

beginning: if that which you have heard from the beginning, shall remain in you, you also shall continue in the son, and in the Father,' ... 1 John 2:23-24.

And all you that say, that we [Quakers] bury [our people] like dogs because that we have not superfluous and needless things upon our coffins, and a white and black cloth with escutcheons, and do not go in black, and hang scarves upon our hats, and white scarves over our shoulders, and give gold rings, and have sprigs of rosemary in our hands, and ring the bells. How dare you say that we bury our people like dogs, because we cannot bury them after the vain pomps and glory of the world? Whereas, you do not read, that Christ, the prince of life, our Lord and savior, had none of these things, either when he came into the world, or when he went out of the world; and refused the pomp and glory of the world, when the devil tempted him with it.

Now, all people, come to learn of Christ, who has enlightened you with the life in himself, and believe in it, that you may become children of the light; for grace and truth is come by Jesus into your hearts and inward parts, that with his grace and truth you may learn of Christ, who is meek and low in the heart, and follow him, who is not of this world, and hear his voice, and he will lead you into the pastures of life. He that came into the world not with any pomp, nor lust, nor glory of the world, neither did he go out of the world with the glory, pomp, or lust of the world, (as is said before), who was not of the world, who is the prince of life and peace. And therefore follow not the pomps or glory of the world at your children's coming into the world; nor breed them up in the pomps and glory of the world the time while they live, nor use them at going forth out of the world; but follow Christ Jesus, who is not of the world; who is your redeemer, your savior, your way, your truth, and life, your bishop, your shepherd, your priest, your prophet; and let him rule in your

hearts by faith, who will give you life abundantly, who is from above and not from below, that you may be built upon him the living rock, and foundation of God that stands sure. Amen, Amen, said my soul.

***George Fox***

## An epistle to all Christians, Jews, and Gentiles, showing how that God dwells not in temples made with hands.

Text in Light Blue or bold Light Blue can be "clicked" for backup in scripture or detail in writings.

‘Thus said the Lord, heaven is my throne, and earth is my footstool: where is the house that you will build unto me, and where is the place of my rest?’ This the Lord said unto the Jews that built the temple. Isaiah 66:1.

And Solomon said, ‘The heaven of heavens cannot contain God,’ how much less the house that he built? 1 Kings 8:27, 2 Chr 6:18.

And again, Steven said to the Jews' high-priest, when he was examining him, ‘Though Solomon built an house for the Lord; however the Most High dwells not in temples made with hands; for heaven is God's throne, and earth is his footstool; what house will you build me, said the Lord, or where is the place of my rest? Has not my hands made all these things? You stiff-necked and uncircumcised in hearts and ears, you do always resist the holy ghost; as your forefathers did, so do you.’

Now here all may see, that it was the stiff-necked and uncircumcised



in hearts and ears, that were the persecutors, as in the next verse, that did resist the holy ghost; and therefore their bodies, in that state, were not like to be temples of the holy ghost; as in 1 Cor 6:19. And, therefore, these persecutors that did resist the holy ghost, which comes from the Father and the son, were the criers up of the outward temple; they were not like to see God, as Steven did, who dwells not in the temples made with hands, and heaven to be his throne, and earth his footstool, who resists his holy spirit that proceeds from him, by which God is seen and known.

And the apostle Paul said, 'God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwells not in temples made with hands, neither is worshipped with men's hands, as though he needed anything, seeing he gives to all, life, and breath, and all things, and has made of one blood all nations of men, for to dwell on the face of the earth. That they should seek the Lord, if happily they might feel after him, and find him, though he is not far from every one of us; for in him we live, and move, and have our being,' Acts 17:24-28.

So you may see, here are many witnesses before-mentioned, that God that made the world, and all things therein, who is Lord of heaven and earth, dwells not in temples made with hands, but as the prophets, Christ, and the apostles say, 'heaven is God's throne, and the earth is his footstool.' Mat 5:34-35.

So, all come to know God, who has made of one blood all nations of men for to dwell on the face of the earth; he gives to you all life and breath, and all things; I say, all to know him by his spirit which he pours upon all flesh, heaven to be his throne, and earth to be his footstool; yes, all that dwell upon the face of the earth, know the earth that you dwell upon, and walk upon, to be God's footstool, and heaven to be his throne, who is Lord of heaven and earth, who gives

you breath and life, and pours his spirit upon you, or in you, Joel 2, Acts 2. That with his spirit you may know the day has come that Joel spoke of; and that with his spirit you may all know that God has poured his spirit upon you, or in you, that with it you may live in God, and move in God, and have your being in God, who is Lord of heaven and earth; and heaven is his throne, and earth is his footstool, upon which face of the earth you dwell, and walk. So all to see and know that you are the temples of the living God, as God has said, 'I will dwell in them, and walk in them, and I will be their God, and they shall be my people.' 2 Cor 6:16, Lev 26:12.

And thus said the Lord, who dwells not in temples made with hands, but the saints that are lead by the holy ghost are the temples of God and the holy ghost; for the Lord said, 'the children of Israel and Judah had provoked him to anger with the works of their hands.' The Lord said, 'For this city, (Jerusalem, and the temple,) has been to me a provocation of my anger, and of my fury, from the day that they built it, even unto this day, (Jerusalem, and the temple,) that I should remove it from before my face, (said the Lord,) and destroy it,' Jer 32:30-31.

So you may see here, that such as resisted the holy ghost, were crying up outward Jerusalem, and the outward temple, who were the stiff-necked persecutors, and uncircumcised in hearts and ears, as you may see in the prophet's time, and in Isaiah's time, and in Christ's, Steven's, and the apostle Paul's time; and such uncircumcised in hearts and ears, that are persecutors, that did and do resist the holy ghost now, are crying up outward temples, and imprisoning, and persecuting, and seizing property of people now, because they will not give money to mend their temples or churches, though they make no use of them; and yet they say, the gates of hell shall not prevail against their church; and yet daily want repairing, either by reason of weather, storms, or thunder!

And though the Lord tells them by his prophet, and Steven, and his apostles, 'that God that made the world, and all things therein, dwells not in temples made with hands, but heaven is his throne, and earth is his footstool, and he is the Lord of heaven and earth.' And said of his people in these words, 'What? do you not know that your bodies are the temples of the holy ghost, which is in you, which you have of God.' And again, 'For you are the temples of the living God, as God has said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people, and I will be a Father to you, and you shall be my sons and daughters, said God Almighty.' Jer 31:33. And, therefore, all that receive the holy ghost, know your bodies to be the temples of the living God, and this holy ghost, and heaven to be God's throne, and earth his footstool, and that you dwell and walk upon his footstool, and that you do live and move, and have your everlasting being in God, who dwells not in temples made with hands; but God dwells and walks in you his temple, and he is your God and Father, and you are his people, and the sons and daughters of God Almighty. So that every one may truly say, I live, and move, and have my being in God; heaven is his throne, and earth is his footstool, which I naturally dwell and walk upon, and, spiritually, in God I live, and move, and have my being, to his praise and glory, who is the Lord of all, both in heaven and earth, from everlasting to everlasting, blessed and praised forever. Amen.

One God and Father of all, who is above all, and through all, and in you all. Eph 4:6. May all people know [witness by seeing] God the Father so to be.

***George Fox***

*The 4th of the 7th Month, 1682*



As I went towards Nottingham on a First-day in the morning, with Friends to a meeting there, when I came on the top of a hill in sight of the town, I saw the great steeple-house: and the Lord said unto me, 'You must go cry against that distant **great idol**,\* and against the worshippers inside.' I said nothing of this to the Friends, but went with them to the meeting, where the mighty power of the Lord God was among us; in which I left Friends sitting in the meeting, and went to the steeple-house.

[\*The Lord has referred to the church building, the steeple-house, as **a great idol**. An idol is something people venerate; something they take pride in; something they worship. The temple in Jerusalem was the **only temple God** ever wanted or **commanded**. Church buildings, cathedrals, and such monuments to man's pride are not wanted by God and contemptible in his sight, for the Most High does not dwell in houses and temples made with hands, Acts 7:48-9. He wishes to dwell in you with Christ in his glorious Kingdom - after you are purified.]

When I came there all the people looked like fallow ground, and the priest, like a great lump of earth, stood in his pulpit above: he took for his text these words of Peter, 'We have also a more sure word of prophecy, which you do well to heed, as unto a light that shines in a dark place, until the day dawn, and the day-star arise in your hearts.' He told the people this was the scriptures, by which they were to try all doctrines, religions, and opinions. Now the Lord's power was so mighty upon me, and so strong in me, that I could not hold; but was made to cry out, 'Oh! no, it is not the scriptures;' and told them what it was, namely, the holy spirit, by which the holy men of God gave

forth the scriptures, whereby opinions, religions, and judgments were to be tried; for it led into all truth, and so gave the knowledge of all truth. For the Jews had the scriptures, yet resisted the holy ghost, and rejected Christ, the bright morning-star, and persecuted Christ and his apostles, and took upon them to try their doctrines by the scriptures, but erred in judgment, and did not try them aright, because they tried them without the holy ghost.

*Concerning persecution in all ages to this day. How he that was born after the flesh, persecuted him that was born of the Spirit; and even so it is now: yes, and all that will live godly in Christ Jesus, shall suffer persecution,* 2 Tim 3:12.

*Mark, all those who will live godly; not those who will live ungodly, out of Christ Jesus. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake,* Phil

1:29.

*—By George Fox*

The spirit itself bears witness with our spirits, that we are the children of God; if children, then heirs of God, and joint heirs with Christ. And if so, should we suffer with Christ, that we may be also

glorified together; for I reckon, that the present sufferings of this time, are not worthy to be compared with the glory which shall be revealed in us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? as it is written, 'For Christ's sake we are killed all the day long, we are accounted as sheep for the slaughter; no, in all these things we are more than conquerors, through Christ that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.'

Here is and ought to be the noble resolution of the true and faithful christians in Christ Jesus; and as the apostle said to the Corinthians, We are made a spectacle unto the world, and angels, and men, &c. And we are counted fools for Christ's sake, and we are buffeted, and have no certain dwelling place; and being reviled, we bless; and being persecuted, we suffer it; being defamed, we entreat. We are made as the filth of the world, and as the offscouring of all things; but the Lord comforts us in all our tribulations; for as the sufferings of Christ abound in us, so our consolation also abounds with Christ,' 1 Cor 4:8-18, 2 Cor 1:4-5.

And so it is no new thing for the christians now, to be troubled on every side, yet not distressed; perplexed, but not in despair, for our light afflictions which are but for a moment, works for us a far more exceeding and eternal weight of glory; 'and though our outward man perish, yet our inward man is renewed day by day.' Blessed be the Lord forever.

And as the apostle said, 'I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake.' And here the apostle triumphed over all, which should be every true



Christian's practice.

And you may read how Paul said, 'How that beyond measure he persecuted the church of God, and wasted it; but when he was converted and became a member of Christ's church, then he preached that faith which he sought to destroy; so you may see, as it is written, 'he that's born after the flesh, persecutes him that is born after the spirit;' even so it is now. Therefore, whatever Christendom professes and talk about, the birth must be minded, of what birth you are; if it be the birth of the flesh, he will persecute him that is born after the spirit, the true believers in Christ; for 'unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.' So this gift is not only to believe, but also to suffer for his sake, and so count all things but loss for the excellence of the knowledge of the Lord Jesus, 'for whom I suffer the loss of all things, and count them but dung that I may win Christ, and be found in him, that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.' To this all should mind to be conformable, and know the fellowship in his sufferings.

And the apostle encourages the Thessalonians, who said, 'We ourselves glory in you, ... for your patience, and faith in all your persecutions, and tribulations, that you endure, which is a manifest token of the righteous judgments of God, that you may be worthy of the kingdom of God, for which you also suffer, seeing it is righteous with God to recompense to those who trouble you; and so you that are troubled, rest with us, (said the apostle), therefore brethren, we are comforted over you in all your afflictions and distresses for your faith. Stand fast in the Lord, that no man should be moved by these afflictions, for yourselves know that we are appointed thereunto, (said the apostle), for we told you before that we should suffer tribulations, even as it is come to pass.' For Christ has suffered; and

being tempted, he is able to succor those who are tempted, in all their sufferings. And though Christ were a son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation, to all them which obey him; and so if we suffer with him, we shall reign with him. And remember those who are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body, in bonds. Here is a sensible feeling of one another that are born of the spirit, and a fellowship in sufferings, who are persecuted by that spirit born of the flesh.

And the apostle said to the Hebrews, 'Call to remembrance the former days, in which after you were illuminated, you endured a great fight of afflictions, partly while you were gazing-stocks, both by reproaches and afflictions, and partly while you became companions of those who were so used; for you had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that you have in heaven a better and enduring substance. Cast not away your confidence, which has great recompense of reward, for you have need of patience, that after you have done the will of God, you may receive the promise; but if any draw back, (namely, in the time of sufferings), the Lord's soul has no pleasure in them.'

Moses, by faith, chose rather to 'suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproaches of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of reward, and by faith forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible.' And you may see what cruel trials of mockings, scourges, bonds, and imprisonments, and afflictions, and torments, the saints went through, in Heb 11.

And said Peter, 1 Pet 2:20-21. 'If when you do well, and suffer for it, you take it patiently; this is acceptable with God, for even hereunto were you called.' If a man for conscience sake towards God suffer grief; this is thank-worthy, because Christ also suffered for us, leaving us an example, that we should follow his steps, who when he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to God who judges righteously; for Christ has once suffered for sin, the just suffering for the unjust, that he might bring us to God. Forasmuch then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind; for he that has suffered in the flesh has ceased from sin. But the God of all grace who has called us into his eternal glory, (said the apostle), by Christ Jesus, after that you have suffered awhile, make you perfect, establish, strengthen, and settle you; cast all your care upon God, for he cares for you; and rejoice, inasmuch as you are made partakers of Christ's sufferings, ... and think it not strange concerning the fiery trials, which are to try you, as though some strange thing had happened unto you; for if you be reproached and suffer for the name of Christ, happy are you, for the spirit of glory and of God rests upon you: on their part, he is evil spoken of, but on your part, he is glorified.' If any man suffer as a christian, let him not be ashamed, but let him glorify God on this behalf. Therefore let those who suffer according to the will of God, commit the keeping of their souls to him in well doing, as to a faithful Creator; and if you suffer for righteousness sake, happy are you. And 'be not afraid of their terror, neither be troubled, having a good conscience, that whereas they speak evil of you, as evil doers, they may be ashamed that falsely accuse your good conduct; for it is better if the will of God so be, that you suffer for well-doing, than for evil-doing; for we both labor and suffer reproach because we trust in the living God, who is the savior of all men, especially of those who believe.'

And the apostle said, 'He was appointed a teacher of the Gentiles, for



the which cause he also suffered,' but he was not ashamed, for he knew in whom he believed; and said, though he suffered as an evildoer, even unto bonds; but the word of God is not bound; no, the eternal word of God that lives, and abides, and endures for ever, by which all things were made and created, this word of God cannot be bound by that which was created by it, and does not live and endure for ever; therefore, said the apostle, 'I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus, with eternal glory. It is a faithful saying, if we be dead with Christ, we shall also live with him; and if we suffer with Christ, we shall also reign with him; and if we deny him, he also will deny us,' ...

And you may see what persecutions and afflictions came upon the apostle at Antioch, and at Iconium, and at Listra, what persecutions he endured; but out of them all the Lord delivered him; yes, and all that will live godly in Christ Jesus, shall suffer persecution. **Mark, shall, if they live godly.** But evil men and seducers shall wax worse and worse, deceiving and being deceived; therefore he exhorts Timothy, to 'watch in all things, and endure afflictions,' ... for he was ready to be offered up, for the time of his departure was at hand, and he had fought the good fight, and finished his course, and kept the faith, and there was a crown of righteousness laid up for him, which the Lord, the righteous Judge will give him at the last day, and not to him only, but unto all them also that love his appearing; for God has not given to us a spirit of fear, but of power, of love, and of a sound mind.: Therefore the apostle said unto Timothy, 'Be not you therefore ashamed of our Lord, nor of me his prisoner, but be you a partaker of the affliction for the gospel, according to the power of God, who has saved us, and called us by a holy calling,' ... And John said [quoting Jesus], 'I know your works, tribulations, and poverty; but you are rich; fear none of those things which you shall suffer. Behold, the devil shall cast some of you into prison, that you may be

tried, and you shall have tribulation ten days; but be you faithful to death, and I will give you a crown of life:’ this was spoken to the church in Smyrna. And you may see in Revelation 11, how the witnesses of Christ suffered, and when they had taken away their lives, and the dead bodies lay in the streets of the great city, which is spiritually called Sodom and Egypt, (so not naturally called so), where Christ our Lord and savior was crucified; that was the great professors of the letter, the Jews, before the witness was slain; but after three days and a half, the spirit of life from God entered into the witnesses, and they stood upon their feet, which frightened their enemies; and the witnesses were called up to heaven, and the same hour there was a great earthquake, and the tenth part of the city fell, and was shaken down; so here was the reward upon the city and the persecuting citizens.

And again, you may see how the dragon persecuted the woman, the true church, which brought forth the man child, after he was cast out of heaven by Michael and his angels; but the woman (or true church) was nourished for a time, and times, and half a time, in the wilderness; and the earth helped the woman; and the earth opened her mouth, and swallowed up the flood, which the dragon cast out of his mouth after her; and the dragon was wroth with the woman, and went to make war with the remnant of her seed, which kept the commands of God, and have the testimony of Jesus.

Now you may see how the devil, the dragon, and all his followers persecute, and what his wrath is against, the true church, the woman, that brought forth the man child, and those who kept the commands of God, and have the testimony of Jesus Christ. And then the dragon he gave his wicked persecuting power to the beast, and he also was to continue forty-two months; and he got up in such a rage in the devil's power, that he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and those

who dwell in heaven; not those who dwell upon the earth, for all that dwell in the earth worship him, but those whose names are written in the book of life of the Lamb, slain from the foundation of the world, namely, they do not worship him. He that has an ear to hear, let him hear.

But what became of the great city, and the whore, or the false church, and the beast, and the dragon, with all his false prophets? are not they at the end burned, and cast into the lake of fire, and the Lamb and the saints have the victory?

And David declares, how he was persecuted, and said, 'Let them be confounded and put to shame that seek after my soul; let them be as chaff before the wind, ... Let their way be darkness, and slippery,... False witnesses rise up, and lay to my charge things that I knew not; they rewarded him evil for good, to the spoiling of his soul; and his adversaries gathered themselves together against him, with hypocritical mockery in feasts; they gnash upon me with their teeth, yes, they open their mouths wide against me, and say, Aha, Aha, ... but God will save his afflicted people, and bring down the high looks of those who afflict them.' Psalm 18:27.

And David mourned by reason of affliction, and said, 'I am afflicted, and ready to die from my youth upward,' ... and said, 'Lord remember David in all his afflictions;' and he said, 'The wicked in his pride persecutes the poor: my times are in your hand; O Lord! deliver me from the hand of my enemies, and those who persecute me.' And also David cried to the Lord, and said, 'How many are the days of your servant? Will you execute judgment on those who persecute me? They persecute me wrongfully; help me; the proud have dug a pit for me, which are not after your law;' (and those who do so now are not after your gospel.) And David said, 'O Lord my God! in you I put my trust; save me and deliver me from all those



who persecute me; for the Lord hears the poor, and despises not his prisoners; let the heaven and earth praise him, the sea, and everything that moves therein.' And David said, 'those who sat in the gate spoke against me, and I was the song of the drunkards;' and do not the drunkards make songs of God's people now?

[Consider all the above abuses David is complaining about and realize he was the king with power to execute anyone who abused him as he describes. Therefore, David is speaking of the demons persecuting him, whom God allows to persecute his elect, so they will be through with sin; just as God allowed Satan to severely persecute Job: destroying his house and children, all his cattle, and covering him from head to foot with boils.]

And you may see the sufferings and afflictions of Job by the Chaldeans, and Sabeans, and the trials and temptations of his wife, and his pretended friends; and also he said in his afflictions, 'those who are younger than I, have me in derision, whose fathers I would have disdained to have set with the dogs of my flocks, the children of fools, children of base men; now am I their song, yes, I am their by-word, they abhor me, &c. and spare not to spit in my face; upon my right hand rise the youth, they put away my feet, they rise up against me, .. they mar my path, and set forward my calamity,' ... But you may see how the Lord delivered Job out of all his afflictions and miseries; for it was always the wicked that abused the righteous, in their sufferings and afflictions.

And Jeremiah said, 'O Lord! my strength, and my fortress, and my refuge in the day of affliction!' The Lord is the fortress, and refuge, and strength of all his people in the day of their afflictions, and persecutions; and did not the Lord confound all Jeremiah's persecutors? Did not Jeremiah tell his persecutors, 'The Lord is with

me as a terrible one, therefore my persecutors shall stumble; and they shall not prevail, they shall be greatly ashamed, for they shall not prosper; and their everlasting confusion shall never be forgotten? Jer 20:11.' And did not this come upon the persecutors that put Jeremiah in prison, and dungeon? Was not Jeremiah delivered? and his persecutors went into captivity, and he set at liberty from his prison. You may see what became of his persecutors, whether they did not go into captivity, and into prison.

And Isaiah, speaking by prophecy of Christ, how he was oppressed and afflicted, yet he opened not his mouth; and was not he brought as a lamb to Pilate's, and to the Jews' slaughter, and as a sheep before the shearers; and he was taken from prison, and from judgment; who shall declare the generation of the suffering lamb, slain from the foundation of the world; for the transgression of his people was he stricken. The smiters, and the afflicters, and the opposers, and imprisoners, despisers, and rejecters, cannot declare the generation of Christ the Lamb of God. And Isaiah said, 'If you loose the bonds of wickedness, to undo the heavy burden, and let the oppressed go free, &c. if you draw out your soul to the hungry, and satisfy the afflicted soul, then shall your light rise in obscurity.' But what will become of such that do oppress and lay their burdens, and afflict the just? Their light will be darkness. And the Lord said, speaking of the children of Israel, 'in all their afflictions, he was afflicted; and the angel of his presence saved them; Isa 63:9, in his love, and in his pity he redeemed them; and he bore them, and carried them all the days of old;' and God said, 'I sent my angel before you to keep you in the way,' Exod 23:20. And when the children of Israel cried unto the Lord, he heard their voice, and delivered them from their persecutors, and afflictions. And the Lord said, 'I have surely seen the afflictions of my people, which are in Egypt, and have heard their cry, by reason of their task masters; for I know their sorrows.' So here you may see the Lord does hear their

cries, and is sensible of the afflictions and sorrows of his people, therefore commands his people, ‘not to afflict the widow, nor the fatherless, nor the stranger; for if they did, they would cry unto the Lord, and he would make their wives widows, and their children fatherless.’

And Amos cried, ‘Woe unto such that chant to the sound of the viol, and invent to themselves instruments of music like unto David, that drink wine in bowls, and anoint themselves with chief ointments; but they are not grieved for the afflictions of Joseph; for I know your manifold transgressions, and your mighty sin, they afflict the just;’ and that is it that afflicts the just in our age, and are not sensible of the afflictions of Joseph, nor of the afflictions of the righteous in our age. And Christ said, ‘And shall not God avenge his own elect, which cried day and night unto him, [though he bears long with them]?’ And did not Christ tell the Jews, ‘how they had slain and persecuted the prophets?’ And he said, how that ‘they should persecute his apostles and prophets?’ And what are become of those persecuting Jews? And Christ said to his disciples, ‘They shall lay hands on you, and persecute you, delivering you up to the councils, and scourge you in the synagogues, and cast you into prison, being brought before kings and rulers for my name sake; and it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what you shall answer, for I will give you a mouth and wisdom, (said Christ), which all your adversaries shall not be able to gainsay or resist.’ Therefore it is good for all to look unto Jesus, both for wisdom and for strength in all their trials, and sufferings, and persecutions; for without him they can do nothing.

And Christ said, ‘Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven; blessed are you when men shall revile and persecute you, and say all manner of evil against you falsely for my sake; rejoice and be exceeding glad,



for great is your reward in heaven; for so persecuted they the prophets which were before you. But I say unto you, love your enemies; bless those who curse you; do good to those who hate you, and pray for those who despitefully use you, and persecute you.' And Christ said to his disciples, 'You shall be hated of all men for my name sake: but he that endures to the end shall be saved; but when they persecute you in this city, flee you to another; for verily I say unto you, you shall not have gone over all the cities of Israel until the son of man come. But when they deliver you up, take no thought, how or what you shall speak; for it shall be given you in that same hour, what you shall speak; for it is not you that speak, but the spirit of the Father that speaks in you.' And further, Christ said to the Jews, 'Behold I send unto you prophets and wise men, and some of them you shall kill and crucify; and some of them you shall scourge in your synagogues, and persecute from city to city, that upon you may come all the righteous blood shed upon the earth,' ...

And also you may see how John Baptist was cast in prison, for reproving of Herod: and his wife's daughter pleased Herod with her dancing, and Herod promised with an oath, to give her whatever she would ask, and her mother advised her to ask John Baptist's head, and she had it given her. Now this was the fruit of transgressing the law of God, and of her dancing, and oaths, and swearing, contrary to the command of Christ, who said, *swear not at all*.

And also, Christ said, 'I was hungry, and you gave me no food; I was thirsty, and you gave me no drink; I was naked, and you clothed me not; in prison, and you came not unto me; I was a stranger, and you took me not in; and sick, and you visited me not,' ... And Christ said, 'Inasmuch as you did it not to one of the least of these, you did it not unto me; and such shall go into everlasting punishment, and the righteous into life eternal.'

Is it not the practice of the professors these days, instead of clothing the naked, to take away their clothes? And take away their food and drink, instead of giving them food and drink? And cast into prison, instead of visiting them in prison? Yes, such as pretend to be preachers of the gospel, though they do not hear them; but such are transgressors of his command, who said, 'Freely you have received, freely give.'

And Ahab the king, said, 'Take Micah, the prophet and put this fellow in the prison, and feed him with bread of afflictions until I come in peace;' and Micah said unto Ahab, 'If you return at all in peace, the Lord has not spoken by me.' So Ahab was slain, according to Micah's prophecy. 2 Chron 18:25-27.

And did not the prophet Hananii reprove Asa the king? And the king was in a great rage, and put the prophet in prison, because he reproved the king, who relied on the king of Assyria, and not on the Lord God? 2 Chron 16:7-10.

And you may see in the Acts, how the priests and the rulers cast the apostles into prison, and charged those who 'they should preach no more in the name of Jesus.' And Stephen said to the chief priest and the rulers, 'Which of the prophets have not your forefathers persecuted, and slain them which showed before the coming of the Just One, of whom you have been now the betrayers and murderers, who received the law, ... and have not kept it? When they heard these things, they were cut to the heart, and gnashed on him with their teeth, and stoned Stephen to death, Stephen calling upon God, saying, Lord Jesus receive my spirit.'

And Paul said, 'I have persecuted this *way*, (which was the *way* of true christianity), unto death, binding and delivering into prison both men and women; the high priest does bear me witness, and all

the state of the elders, from whom also I received letters, and went unto Damascus to bring them which were there, bound unto Jerusalem for to be punished.' This was Paul's confession when he was converted, and persecuted for Christ's sake, by the old persecuting professing Jews.

And Herod persecuted the Christians, and killed James, and imprisoned Peter, whom an angel delivered through the prayers of the saints, and the angel of God struck Herod that he died miserably.

And you may see, in the 16th of the Acts, how Paul and Silas were cast into prison, and how the Lord worked a wonderful deliverance to his glory for them! And how often you see the Jews sought the life of Paul after he was converted; and the heathen Romans had more tenderness, who let him have liberty to dwell two full years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concerned the Lord Jesus; and no man forbade him.

And the Jews persecuted Jesus, because he had done good on the Sabbath day, who was Lord of the Sabbath. And Christ said to his disciples, the servant is not greater than his Lord; if they have persecuted me, they will also persecute you, ... All these things will they do unto you for my name sake.'

And this persecution and imprisonment the apostles and the saints came to witness after Christ was risen; and therefore you may see in Paul's epistles he salutes his fellow prisoners, and the apostle said, 'He that is born of the flesh, persecutes him that is born of the spirit, even it is now;' each birth manifests both their works and fruits.

And the apostle said to the Corinthians, 'Give no offence in anything, that the ministry be not blamed; but in all things approving



ourselves, as the ministers of God, in much patience, in affliction, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fasts, by pureness, by knowledge, by longsuffering, by kindness, by the holy ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness, on the right hand and on the left; by honor and dishonor, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying and behold we live; as chastised, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.’ 2 Cor 6:3-10. These are good examples for the true christians to follow.

And do not you read what became of Jezebel, that persecutor of the Lord's prophets? And what is become of all the persecutors of God's people since the beginning? That birth born after the flesh, will it not have the same portion to the end of the world? Is it not recorded to be the birth of the flesh; and is not to inherit with the heir of the promise; but is shut out from that inheritance?

***George Fox***

*London, the 8th month, 1682*

*A way to prevent the indignation and judgments of God from coming on a kingdom, nation, or family. Commended to the consciences of all concerned.*

First, all you vintners that sell wine, that keep taverns or such like houses; and all you innkeepers, and you that keep restaurants, ale-houses, pubs, etc., see that you never let any man or woman have any more wine, ale, strong drink, brandy, or strong waters, or other strong liquors, than what is for their health and their good; in that they may praise God for his good creatures. For every creature of God is good, and ought to be received with thanksgiving.

But if you do give or let men or women have so much wine, brandy, strong liquors, strong beer, or ale, until they are drunk, or to make them drunk:

1. You destroy the good creatures of God.
2. You destroy those who have not power over their lusts, no more than a rat or a swine, who will drink until they are drunk.
3. You are a great cause of ruining them their health, finances, and estates, (their children and families), in feeding of them in their lusts, by letting them have more than does them good; which also tends to bring God's judgments upon you, to your own ruin and destruction.

For many, when they are full of wine, beer, or strong liquors, then they will cry for music, pipe, and harp, and it may be, their whores also. And so in this, you that allow such things, are nurses of debauchery, and corrupters of them, and of your own families also.

And also such men, when they are full of wine or strong liquors, and have destroyed the creatures, by taking more than does them good, then they are got to that height that they are ready to quarrel and abuse, or kill or destroy one another; and sometimes kill other people, (who do them no harm), as they are walking or traveling in the streets or highways. For when they are overcome by strong

liquors, then are they fit and do lie open to all manner of wickedness.

And though you think by selling or letting people have wine or strong liquors more than does them good, or is for their health, 'the more they drink, the more gain you think it brings you; and the more you vend your goods, the more profit you get.' Ah poor sellers! Do not you think, that God with his all-seeing eye does behold you and your actions? And cannot the Lord soon bring a blasting upon all your undertakings, and such ungodly gain and profits, and whatsoever you have gained by your covetousness, and from the lusts of others, through which they do destroy their estates, children, and families? Will not this bring destruction upon you and your unrighteous gain, which you have gotten by feeding their lusts? For that spirit which feeds the destroying lusts, must needs be the destroyer; and the profits of that will not be gain to you in the end.

For are not you sensible, how that many, after they have spent their estates, or part of them, will run into your debt for wine or strong liquors, yes, such as you let have more than did or does them good?

And is not this the cause that many break, by trusting, and other ways as before mentioned? Trust should be with that which is trusty, which does not waste or destroy, and such God will bless. And therefore take heed of letting any man or woman have any more wine or strong liquors, than what is for their nourishment, health, and good.

See what a dreadful woe the Lord pronounced against them, 'that rise up early in the morning, that they may follow strong drink, that continue until night, until wine inflame them. Then they call for the harp and the viol, the taberet and the pipe, &c. But such regard not the work of the Lord, neither consider the operation of his hands.' A



sad state! ‘ Woe unto those who are mighty to drink wine, and are men of strength to mingle strong drink.’ And therefore all are to shun such things; all are to be sober, and to mind and fear God, that they may escape these woes; as you may see in Isaiah, chap. 5.

And therefore all vintners, and such as sell wine, with ale-houses, inns, and restaurants, who sell ale, brandy, and strong liquors, never let any one have any more than does them good, and is for their health, (as is said before), so that all may eat and drink the good creatures of God to his praise and glory; which drunkards and gluttons cannot, nor they who let them have the creatures of God in excess, or immoderately until they are drunk and surfeited, for such do feed themselves without the fear of God.

Secondly, let all who go under the name of Christian families, train up their children in the fear of God, and keep themselves in the fear of God, that they may keep all their servants and families in the fear of God; out of all looseness and wantonness, and vanities and excess, and from all drunkenness, fornication, whoredom, or uncleanness, and unrighteousness, and all ungodliness; that they may keep out of all those things that displease or dishonor the Lord God. And do not nourish up the lust of the eye, nor the pride of life, nor the lust of the flesh; for if you do, you nourish up that which is not of God the Father And therefore to shun all these evils, and to depart from them, and keeping in the fear of God; this is the way to bring the blessing of God upon a land, kingdom, nation, or family.

***George Fox***

God will destroy them which destroy the earth. Rev 11:18.

Drunkenness makes a man worse than a beast, and makes a strong man weak, and a wise man a fool.

This testimony and warning was, and is owned and subscribed by many vintners and others, concerned in the trades and callings before mentioned, who were present at the reading of the manuscript.



## Volume 6, *The Works of George Fox*, Doctrinal Books III, Continued

Text in [Light Blue](#) or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

Text surrounded by brackets [xxx] has been added by the Site Editor.

*Several plain truths manifested and declared from the Spirit of God, and borne testimony to by Christ, the Apostles, and Scriptures of Truth.*

1. *Concerning Mount Zion.*
2. *A distinction between wars and armor in the old testament and the new.*
3. *Concerning Cain.*
4. *Concerning uniformity, and*



*conformity.*

5. *The authority of the church of Christ.*

6. *Concerning exhorting and admonishing.*

7. *Concerning such as cry against orders.*

*—By George Fox*

## *Concerning Mount Zion*

Mount Zion was a hill higher than other hills, and it stands northwards in Jerusalem, and therefore is called Zion, that is, a watchtower, because from this hill, (Zion), from it one might see the Holy Land, and all the surrounding countries; and upon this hill David built his city, and blew the trumpet. This Mount Zion and Jerusalem were types of the heavenly Jerusalem and Zion; for the Lord said, 'I have set my king or anointed upon my holy hill of Zion. Heavenly Zion is the hill, or mountain of God's holiness; beautiful for situation, the joy of the whole earth is Mount Zion; let Mount Zion rejoice,' Psalm 48. For God will save Zion; the salvation of Israel comes out of Zion, (namely), Christ, who is elect and precious, laid in Zion, but not in the outward hill, or Mount Zion; for Christ was born in Bethlehem, and David said by prophecy, concerning Christ, 'Oh! that the salvation of Israel would come out of Zion!'

When the Lord brings back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.' Psalm 14.

And again he said, 'Let Israel rejoice in the Lord that made him, let the children of Zion be joyful in their king; for Zion shall be redeemed through judgment, and her converts through righteousness.' Is not this Zion God's people, and not the outward hill? 'For out of Zion shall go forth a law, and the word of the Lord from Jerusalem.' Is not this heavenly Jerusalem, and heavenly Zion, that the word of the Lord and his law go out of, and not out of the outward hill Zion? 'In the last days, Isaiah said, that the mountain of the house of the Lord shall be established on the top of all mountains, and exalted above all the hills, and all nations shall flow unto it.' Is not this heavenly Mount Zion, and heavenly Jerusalem? And Isaiah said, 'The Lord is exalted, for he dwells on high, he has filled Zion with judgment and righteousness.' Zion is called a city of our solemnity, and Jerusalem, a 'quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.' Is not this heavenly Jerusalem, and heavenly Zion? But let the hypocrites or sinners of outward Zion or Jerusalem be afraid, which may be removed or broken, which heavenly Zion or Jerusalem cannot; for no unclean thing enters into it. 'O Zion! that brings good tidings, get you up into the high mountain; O Jerusalem, that brings good tidings, lift up your voice with strength: lift it up, be not afraid; say unto the cities of Judah, behold your God.' So here are Zion and Jerusalem that bring good tidings.

Now, do you think that this was the outward Jerusalem, or outward hill? For Christ was born in Bethlehem, a chief corner stone, elect and precious, laid in Zion; but it does not say in the outward hill Zion. Isaiah speaks by prophecy, Isa 51. 'He will comfort all her waste places, and he will make her wilderness like Eden, and her

desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody. I have put my words in your mouth, and have covered you, even in the shadow of my hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, you are my people.’ Here you may see that Zion is God's people; and how beautiful upon the mountains are the feet of him that brings glad tidings, that publishes peace, that brings good tidings of good, that publishes salvation, that said unto Zion, ‘Your God reigns,’ when the Lord shall bring again Zion, namely, his people; for the outward mountain, with the outward hill, was not removed. And the redeemer shall come to Zion, and unto those who are turned from transgression. Isa. 59:20, Rom 11:26. And this redeemer is Christ. And Isaiah said, ‘Who has seen such a thing, and who has heard such things? Shall a nation be born at once?’ For so soon as Zion travailed, she brought forth her children.

Now, here you may see the wonder of Zion's travail, which was not the great hill, nor watch-tower in Jerusalem. And Zachariah said, ‘The Lord shall yet comfort Zion,’ that is, his people. Zach 1. And Zachariah said, ‘Shout you daughter of Zion.’ And again he said to Zion, ‘Let not your hand be slack.’ So Zion was and is God's people.

And Micah said, ‘In the last days, ... the mountain of the house of the Lord shall be established above all the mountains, and it shall be exalted above all the hills.’ So, here is God's heavenly mountain, or watchtower, which is above all hills or mountains, ‘and people shall flow unto it, and many nations shall come, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.’

Here God is the teacher of his people, and nations; for these last days are the days of Christ, in his new covenant or testament, where



the Lord goes forth from heavenly Zion, the mountain of the house of God, established above all mountains, and the word from heavenly Jerusalem, that is above old Jerusalem, which was the word of faith (the apostles preached) in people's hearts and mouths. Rom 10:8, Micah 4:2, Isa 2:3.

The Jews, in the old testament, they had the law given to them at the outward hill, Mount Sinai, who had the outward hill north in Jerusalem, called Mount Zion, and read the outward law in outward Jerusalem; but the mountain of the Lord, or heavenly Mount Zion, which is called the mountain of the house of the Lord, is established on the top of all the mountains, and exalted above all the hills, so that all nations may see it and flow unto it. And Obadiah said, 'Upon Mount Zion shall be deliverance, ... and saviors shall come upon Mount Zion, to judge the Mount of Esau, and the kingdom shall be the Lord's.'

And the apostle said, Rom 9:33 , 'As it is written, behold, I lay in Zion a stone of stumbling, and a rock of offence, and whosoever believes on him shall not be ashamed.' And Peter said, 1 Pet 2:6-8, 'Behold I lay in Zion, a chief corner stone, elect and precious, and he that believes on him, shall not be confounded; to all that believe in him he is precious, but unto those who are disobedient, he is a stone of stumbling, and a rock of offence, who stumble at the word, the stone which the builders disallowed, (that is the outward professors), the same is made the head of the corner of God's house.' God's house is in God's people, and in this Zion, the chief corner stone, which is laid in Zion; but it was not laid in the *hill* called Zion, in outward Jerusalem; for Christ, the chief corner stone, was born in Bethlehem, as is said before.

And the apostle writes to the church in his epistle to the Hebrews, and said, 'They had not come to the Mount Sinai, where they

received the law, but you are come to Mount Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; and they were come to the general assembly, the church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling,' ... See that you refuse not him that speaks from heaven; if we turn away from him that speaks from heaven, whose voice shakes not the earth only, but the heavens also, but if you hear the voice of Christ and follow him, you will receive his kingdom that cannot be moved nor shaken.

And now, all you Christians, that profess Christianity, have you come to Mount Zion; or are you under the law which came from Mount Sinai, not Mount Zion? Under the law, which commanded tithes, offerings, sacrifice, oaths, and swearing, with outward tabernacle, sanctuary, and temple, and priests' lips to preserve people's knowledge; commanded by the law in the old testament? If you have come to Mount Zion, and heavenly Jerusalem, the city of the living God, then you see the innumerable company of angels, and the spirits of just men made perfect; and those who have come here, their names are written in heaven; and such have come to Jesus, the mediator of the new covenant, who speaks from heaven, whose voice shakes the heavens and the earth, that are to be shaken, that those things that cannot be shaken, may remain. Heb 12. And John said, Rev 14:1-3. 'He saw a lamb stand on Mount Zion, and with him a hundred forty-four thousand, having their father's name written in their foreheads; which were redeemed out of the earth, and from among men, and they followed the lamb; and in their mouths were found no guile, for they are without fault before the throne of God; and they sung a new song, before the throne, and no man could learn that song, but the hundred forty-four thousand which were redeemed,' ... Then surely this was spiritual, this was

heavenly Zion, and not earthly, which the hundred and forty-four thousand stood upon, which were redeemed from the earth, and so from earthly Zion, and earthly Jerusalem, and all those earthly things; that followed Christ the Lamb, and was with him after he was risen, before the throne of God.

***George Fox***

*Gouses in Essex, the 13th day of the 2nd month, 1683*

*A distinction between the Wars and the Weapons, and the Arms and the Armor in the Old Testament and the New; for in the Old Testament they were carnal, and in the New Testament spiritual.*

The apostle tells the church of Christ, ‘Put on the whole armor of God, that you may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.’ So this wrestling was with spiritual weapons, spiritual men; for carnal men wrestle with flesh and blood, and with carnal weapons, and men's armor, and not the armor of God. And again the apostle said, ‘Take unto you the whole armor of God, that you may be able to stand in the evil day, and having done, and having overcome all, to stand, having your loins girded with truth.’

So this is a heavenly girdle, not natural; and ‘having on the breastplate of righteousness,’ this is a spiritual breast-plate, not



natural; 'having your feet shod with the preparation of the gospel of peace,' which is the power of God over the devil, and before he was; to be shod thus, is not with outward shoes, but with that which will never wax old nor wear out; 'and above all, take the shield of faith,' that faith which Christ is the author and finisher of, 'with which you shall be able to quench all the fiery darts of the wicked;' this shield of faith is holy, divine, and precious, and is the victory; which spiritual faith, God and Christ is the author of, and not men. 'And take unto you the helmet of salvation, and the sword of the spirit, which is the word\* of God.' Ephes 6:11-17. This helmet of salvation is spiritual, and the sword is spiritual; so not a natural sword or a natural helmet; and the word of God is called a hammer, a fire, and a sword, to hammer down, and cut down, and burn up that which has made a separation between man and God; and it is called the 'word of reconciliation, that reconciles to God.' So the true church and ministers of Christ are to prove themselves 'by pureness, by knowledge, by long suffering, by kindness, by the holy ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness, on the right hand and on the left.' 2 Cor 6:6-7.

[\*Neither is the *sword of the Spirit* the Bible, as many modern, so-called preachers teach. The *sword of the spirit* is the word of God, the words heard and spoken by God or Christ. A book is not a two-edged sword, but Jesus had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shines in his strength. Rev 1:16.

Repent; or else I will come to you quickly, and will fight against them with the **sword of my mouth**. Rev 2:16.

So, the sword of the spirit is **not** the Bible, it is the

spoken words from the mouth by the Spirit of Christ, the Word of God.

Christ is the Word of God and out of his mouth comes a sharp sword with which he fights and rules. *“The word is near you, in your mouth and in your heart.” So then faith comes by hearing, and hearing by the word of God.*]

For though the church of Christ do walk in the flesh, yet the apostle said, ‘We do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God, to the plucking down of strong holds, (namely, of Satan), casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, having in readiness to revenge all disobedience.’ This is with spiritual weapons, not carnal. 2 Cor 10:4-6.

And the apostle said to the Romans, ‘The night is far spent, and the day is at hand; let us cast off therefore the works of darkness, and put on the armor of light.’ This armor of light is not natural, but divine and spiritual, to all the children of the light, and of the day. This armor of light is before darkness was, and the devil the power of it, and he, the power of darkness cannot pierce through this armor of light; and this armor of light is above all natural and carnal armor; and all the children of the light, that walk in this light, and this armor, they walk honestly, and decently, as in the day; for those who walk in ‘not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature,’ such are naked concerning armor of light, and though they may make profession of Christ, they do not put him on, as in Rom 13.

And Christ said, 'When a strong man armed keeps his house, his goods are at peace, but when a stronger than he shall come upon him, and overcome him, he takes from him all his armor wherein he trusted, and spoils his goods.' Is not Christ stronger than the devil that has kept the house of the hearts of people? And does not he disarm him and spoil his goods? And are not Christ's weapons spiritual? And the Lord said to Zachariah, 'Not by might, nor by power, (namely, of men), but my spirit, said the Lord of hosts.' Zach 4:6. The Lord said, 'Comfort you my people, speak you comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned.' Isa 40:2 Is not this Jerusalem God's people, whose iniquity Christ pardons, and warfare is accomplished. And again Isaiah said, (Isa 2 and Micah 4), speaking of Christ. 'He shall judge among the nations, and shall rebuke many people, and they shall beat their swords into plough shares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more, but they shall sit every man under his vine, and under his fig tree, and none shall make them afraid, for the mouth of the Lord of hosts has spoken it.' Is not this vine Christ, and are not these the days of his gospel of peace?

And David said, 'Come, behold the works of the Lord, what desolation he makes in the earth, he makes wars to cease unto the ends of the earth, he breaks the bow and cuts the spear in sunder, he burns the chariots in fire.' Psalm 46:8-9. 'The Lord rebukes the company of spearmen, the multitude of the bulls, with the calves of the people, until every one submit himself, (namely, to the Lord), who scatters the people that delight in war.' And are not these the days of Christ in the new testament, 'who ascended on high, and led captivity captive, and gave gifts unto men, that the Lord God might dwell among them.' Psalm 68:18 and Eph 4:8 where the apostle shows the fulfilling of it; and the apostle James said, in his General



Epistle to the church of Christ, 'From what come wars and fightings among you? They come from your lusts, that war in your members.' (Mark, in your members.) James 4. So here is a war in your members, the ground of it is from your lusts, before the wars and fightings were outwardly among people, which wars and fightings without, come from the lusts of the members within. And the apostle said to the In Hebrews 11:33-34, 'Who by faith subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword.' This was the shield of faith, a stronger weapon than outward swords, and is a stronger weapon than fire, and can quench the violence of it, that stopped the mouths of lions; this is beyond carnal weapons, which fire and lions may overcome.

And the apostle exhorts Timothy, 2 Tim 2:1-3, 'You, therefore, my son, be strong in the grace that is in Christ Jesus, and endure hardship, as a good soldier of Jesus Christ.' But Timothy did not war with flesh and blood, with carnal weapons, as he was a soldier of Christ, but with Christ's heavenly arms and armor; for as the apostle Peter said, in his General Epistle to the church, 'Therefore, since Christ suffered for us[a] in the flesh, arm yourselves also with the same mind, (namely, of Christ) for he who has suffered in the flesh has ceased from sin that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For we *have spent* enough of our past lifetime in doing the will of the Gentiles or nations.'

And the apostle said to the Rom 6:13, 'Yield not your members as instruments of unrighteousness unto sin, but yield your members unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.' So it is clear, that those who yield their members as instruments of unrighteousness unto sin, are not alive unto God; and the two witnesses that had power to

smite the earth as often as they would, do you think that they did it with carnal weapons? 'And there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels, and the dragon prevailed not, neither was there any more place found in heaven for him, but he and his angels were cast out into the earth.' Rev 12:7-9.

Now the holy angels of God are spirits, so then they had spiritual weapons, and not carnal swords, muskets, pikes, and pistols, etc. to fight with the dragon. And John said, 'I saw heaven open, and behold, a white horse, and he that sat upon him, was called faithful and true, and in righteousness he judges, and makes war,...and he was clothed with a vesture dipped in blood, and his name was called, the word of God; and the armies which were in heaven followed him, upon white horses, clothed in fine linen, white and clean; and out of his mouth goes a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron.. And the beast, and the kings of the earth, and their armies, gathered together, to make war against him that sat on the horse, and his army, who is King of kings, and Lord of lords; but the beast was taken, and the false prophet, and those who had received the mark of the beast, and had worshipped his image, these both were cast alive into the lake of fire burning with brimstone, and the remnant were slain with the sword of him that sat upon the white horse, which sword proceeded out of his mouth.' Rev 19.

Do you think these were carnal weapons, with which Christ and his followers made war against the beast and the false prophet, and those who worshipped the beast and his image, and received his mark, and took them, and overcame them, and cast the beast and the false prophet into the lake that burns with brimstone? And was that an outward carnal sword that went out of his mouth, by which he slew the beast's worshippers, that had his marks and image? Do

you think that Christ or his army, which sat on white horses and followed him, and which were in heaven, that they had outward swords, and pistols, and pikes, and muskets, and guns, and cannons, by which they overcame the beast and the false prophet? No; it is said, 'that Christ's army was clothed with fine linen and Christ's vesture was dipped in blood,' which army followed him in heaven.

Nebuchadnezzar lift up his eyes to heaven, and blessed the Most High, and said, all the inhabitants of the earth are reputed as nothing, and the Lord does according to his will, in the armies of heaven, and among the inhabitants of the earth, and none can stay his hand, nor say unto him, what have you done? Here you may see Nebuchadnezzar was made to confess to the great God, who saw his armies in heaven, who abased his pride. And Jesus said unto Pilate, 'My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from here,' (that is, of this world.) John 18:36. Here you may see a distinction between the new covenant and the old, and the kingdom of Christ, and the kingdoms of this world, and their arms and armor.

The apostle exhorts the Ephesians, 'My brethren,' said he, 'be strong in the Lord, and in the power of his might; put on the whole armor of God, that you may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, powers, and rulers of darkness of this world, and against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that you may be able to stand in the evil day, and having done all, or overcome all, to stand. Therefore, having your loins girded about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked one; and take the



helmet of salvation, and the sword of the spirit, which is the word of God; and praying always with all prayer and supplication in the spirit, [mark, **in the spirit** they are to pray,] watching there in all perseverance, and supplication for all the saints.' Is not this generally to be practiced now by all true christians, as it was in the apostles' days? And the apostle said to the Romans, 'The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armor of light.' So light, you see, is your armor, which will defend you against darkness, and the prince of the power of it, and their weapons; and all such that hate the light of Christ, and are against it, are naked, and are without the light, which is the true armor; and you may see what the saints did do, and what victory they had with the shield of Faith, in Heb 11.

And the apostle said, 'He was sent for the defense of the gospel,' which is the power of God, and that was in the shield of faith.

And David said, 'You, O Lord, are a shield for me, my glory, and the one who lifts up of my head;' so he is now to all his people. And further, 'You have given me the shield of your salvation, and your right hand has held me up, and your gentleness has made me great.' All must feel this shield of salvation from God, and if they be held up, it must be by his right hand. And again, David said, 'The Lord is my strength and my shield, my heart trusts in him, and I am helped; therefore my heart greatly rejoices; and with my song will I praise him.' This was not an outward shield, but the Lord was his strength and his shield; so God is to all his people in all their troubles.

And David said, 'The Lord is my rock, and my fortress, and my deliverer, my God, my strength, in whom I will trust, my shield, and the horn of my salvation, my fortress.' Mark, a rock, fortress, deliverer, strength, horn of salvation, high tower; the Lord God was so to David, and is so to all his people; God's way is perfect, the word

of the Lord is tried, and endures for ever, and God is a shield to all those who trust in him. And again, said David, 'The eyes of the Lord are upon them that fear him, to deliver their souls from death, and to keep them alive from famine. And David said, 'Plead my cause, O Lord, with them that strive with me; fight with them that fight against me; take hold of shield and buckler, and stand up for my help, and stop the way against them that persecute me; and say unto my soul, I am your salvation.' Here David looked unto the Lord, his shield and buckler, and his help, to plead his cause against them that strove and fought against him; and so should all God's people. And David said, 'I will sing of your power; yes, I will sing aloud of your mercy; for you have been my defense and refuge in the day of my trouble.' And therefore let all God's people now know the Lord to be their defense, and refuge in the time of trouble. And David said, 'The Lord is only my rock and my salvation, he is my defense, I shall not be greatly moved;' so he is to all his people.

David said, Blessed is the man whose strength is in you; they grow from strength to strength, every one of them in Zion appear before God. Behold, O God, our shield, look upon the face of your anointed; for the Lord God is a sun, and a shield, and the Lord will give grace, and glory, and no good thing will he withhold from them that walk uprightly. He shall cover thee with his feathers; you shall not be afraid of the terror by night, nor for the pestilence that walks in darkness, nor for the destruction that wastes at the noon day; and under the Lord's wings you shall trust, his truth shall be your shield and buckler. So no outward shield or buckler; but the Lord is my defense, and the rock of my refuge. So he is of all God's people. O you that fear the Lord, trust in the Lord; he is their help, their shield that trust in him; for 'you are my hiding-place and my shield; my hope is in your word; depart from me, you evil doers, for I will keep the commands of my God.' Here is the bold confidence and steadfastness of all God's people. 'Blessed be the Lord, my strength,

my goodness, my fortress, my high tower, and my deliverer, and my shield; and he in whom I trust.' Here you may see the Lord was all to David, who said, 'I know the Lord will maintain the cause of the afflicted, and the right of the poor.'

Therefore, as the apostle said to the Thessalonians, 'let us who are of the day, be sober, putting on the breast-plate of faith and love, and for a helmet, the hope of salvation.' 1 Thes 5:8. This was the children of light's heavenly armor and defense, which they had from God, and Christ, and not out of smith's shops [for carnal weapons]; for such will not defend them from the devil.

*George Fox*

## *Concerning Cain*

And the Lord God said unto Cain, 'If you do well, shall you not be accepted? if you do not well, sin lies at your door, and unto you shall be his desire,' ...

So here you may see, it is not only saying or talking well, but acting, and doing well, if they are accepted with the Lord God; for if you talk and say never so well, and if you do not do well, but evil, sin lies at the door of your hearts, and gets into your hearts, (if you do evil), and then makes you persecutors and murderers, like Cain; and so not doing well, you do not rule over sin, but sin gets into you, and rules over you, and the Lord God has no respect to such, nor their offerings, nor sacrifices, nor fair speeches, nor good words, that do not well. But if you do well, then the Lord will accept you, as you may see in Gen 4. And Christ said, 'Blessed is that faithful servant, whom the Lord, when he comes, shall find so doing;' namely, doing the will of God. Christ said to his disciples, 'When you shall have done all these things, which are commanded you, say, we are



unprofitable servants, we have done that which was but our duty to do.' Luke 17:7-10. So here you may see, that which would boast of his doings is to be kept down, and kept out, for it is every servant of God's duty to do his will.

And the Jews said unto Pilate, 'Crucify him, crucify him,' (namely, Christ), and Pilate said three times over, 'What evil has he done?' Luke 23:20-22. But the Jews that did evil, could not accuse him of any evil that he had done; for Christ came to bruise the serpent's head, and destroy the devil and his works, and to finish transgression, and to make an end of sin, and to bring in everlasting righteousness into the hearts of his people. And Peter said, '**Of a truth, I perceive that God is no respecter of persons, but in every nation, he who fears God, and works righteousness, is accepted with him.**' So here you may see, it is not he that talks of righteousness out of the fear of God, failing to work righteousness, who is accepted with the righteous God, as in Acts 10:35. For Christ said, 'Every one that does evil hates the light, neither comes to the light, lest his deeds should be reproved.'

Now, here you may see, who are those who hate the light of Christ, who is the life in him, who enlightens every man that comes into the world; every one that does evil hates the saving heavenly light of Christ, which they should believe in, and become children of the light; and those who do evil, and hate the light, neither come to the light, lest their deeds should be reproved. All these doers of evil, and haters of the light of Christ, and that will not come to it, lest their evil deeds should be reproved; all such, God nor Christ does not accept their offerings nor sacrifices. And such that hate the light of Christ, hate Christ; though they may preach him, and profess him in words, yet they persecute, and hate the believers in the light of Christ, which are the children of the light, and walk in the light, and are the children of the day of Christ.

And again, Christ said, 'He that does truth comes to the light, that his deeds may be made manifest that they are worked in God.' So it is not he that only talks of truth, but, (mark), he that does truth, comes to the heavenly and spiritual light of Christ, that with his spiritual light he may see his deeds, that they are worked in God. This is a blessed work, and a blessed sight to see, and a happy comfort, and a satisfaction to every one, and such God does accept, and respect their offering. And all the children of the Lord are to be tender one to another; for Christ said, 'If I then, your Lord and master, have washed your feet, you also ought to wash one another's feet; for I have given you an example, that you should do as I have done unto you,' as in John 13:14. And this is a practice of humility, in condescending, in the tender light of Christ, one to another.

And John in his General Epistle, said, 'Little children, let no man deceive you, he that does righteousness, is righteous, even as he is righteous; whosoever does not righteousness, is not of God.' So here you may see, it is not the puffed up boasters and talkers of righteousness, but those who do righteousness, that are of God. And was it not the reason that Cain slew his brother, because his works were evil, and Abel's were righteous? And is it not the cause now of imprisoning and persecuting, both with tongue and hand, because their works are evil, and of those who did and do persecute the righteous now? But let them not be weary in well doing; for in due season they shall reap, if they faint not; 'for those who do evil, sow to the flesh, and shall of the flesh reap corruption; but he that is in the spirit of God, sows to the spirit, and shall of the spirit reap life eternal.' And whatsoever good thing any man does, the same shall he receive of the Lord, whether he is bond or free; for there is no respect of persons with God, for he does accept all that are the servants of Christ, and does the will of God from their hearts. But he that does wrong, receives for the wrong which he has done; for God

is no respecter of persons, for he renders to every man according to his deeds; to them who by patience continue in well-doing, seek for glory, and honor, and immortality, eternal life; but unto those who are contentious, and do not obey the truth, but obey unrighteousness, indignation, wrath, tribulation, and anguish upon every soul of man that does evil, of the Jew first, and also of the Gentile; but glory, honor, and peace to every man that works good, to the Jew first, and also to the Gentile; for there is no partiality with God. And as Christ said, 'Every good tree brings forth good fruit, and a corrupt tree brings forth evil fruit.' So by their fruits trees are known; 'for it is not every one that said, Lord, Lord, shall enter into the kingdom of heaven, but he that does the will of my Father which is in heaven.'

So here you may see that it is not the talkers of God and Christ, that enter into the kingdom of God, but every one that hears the sayings of Christ, and does them, is likened unto a wise man, which built his house upon a rock, that neither the rain, floods, nor wind, shall beat it down, because it is founded upon a rock! But every one that hears the sayings of Christ, and does them not, is likened to a foolish man which built his house upon the sand; and the rain, and the floods, and the winds, beat upon his house, and it falls, and great is the fall of it. These are those who do not the will of God; these are the sayers, and not the doers; these are those who walk not in the light, nor grace, nor truth, nor spirit, nor gospel of Christ; these are the hearers of the word, but not doers of the word, which deceive their own selves, and are likened to a man that beholds his natural face in the glass [mirror], and straightway forgets what manner of man he was: but that man which is the doer of the work, and the word of God, is blessed in his deed; to him that knows to do good, and does it not, to him it is sin.



\*[Looking in the mirror, seeing a natural man (a sinner), and then walking away and forgetting – is classic denial: denial of being a sinful man, denial that the commands of Jesus apply to yourself, denial that you are without salvation, denial that you will suffer the wrath of God for being disobedient, denial that you need to be obedient, denial that you need to seek the changing grace of God to become acceptable to him, denial that without holiness you will not see God, denial all impure people have no inheritance in the Kingdom of Christ, denial that you need to be perfect, denial the scriptures really apply to you.]

And Christ said, the Jews, Scribes, and Pharisees, they say and do not; that is, they said Moses' and the prophet's words, but they did not Moses' and the prophet's words. And now the Christians, they have Christ's and the apostles' words, and say them often over; but the same woe will be to them that do them not, that was against the Pharisees. And Christ said, But all their works they do for to be seen of men. But such works and doers are not accepted with God and Christ; for he cries woe against such workers. And Christ commended those who improved their talents, and said unto them, 'Well done, good and faithful servants, that had been faithful in a few things, he would make them ruler over many things;' and said 'Enter into the joy of the Lord.' So the wicked go into everlasting punishment, and the righteous into life eternal. And therefore the saints are to take unto them the whole armor of God, that they may be able to stand in the evil day, and having done all to stand in his armor; for every sin that a man does, is without his body, and every one shall receive according to the things done in his body.

So here you may see, he must have truth's judgment and sentence

upon the sins done out of the body, and upon the sins done in the body, by thoughts and imaginations, before they are acted outwardly. So every one shall receive a reward and judgment according to his works, whether they are good or evil; and therefore all the saints have need of patience, to exercise that gift that after they have done the will of God, they might inherit the promise of eternal life; for so is the will of God, that with well doing you may put to silence the ignorance of foolish men. So it is not only well-talking, but well-doing; for it is said that God hears not sinners; for those who go into sin and do evil, go out of God's spirit of grace and favor; but if any man is a worshipper of God in his spirit and truth, and does his will, he hears him in his spirit. And therefore are all God's children exhorted to walk in the faith, and by the faith, which Christ is the author of; to walk in the light of Christ, in which they have fellowship one with another; and to walk in the spirit of God, by which they are circumcised and baptized, in which they have fellowship; and to put on the Lord Jesus Christ, and to walk in him. So it is not only talkers of the light, and spirit, and faith, and of the will of God and Christ, and his will and his doctrine, but those who walk in his will, and do his will, ... that are accepted, and enter into his kingdom, that he has prepared for them.

***George Fox***

*Uniformity and Conformity proclaimed  
to the whole world, in the name of the  
eternal God, and his Son Christ Jesus.*

God so loved the world, that he gave his only begotten son, that whosoever believes in him should not perish, but have everlasting

life; for, 'as in Adam all die, so in Christ shall all be made alive.' And Christ, by the grace of God, has tasted death for every man, and is a propitiation for the sins of the whole world, the one mediator between God and man; through death destroys death, and the devil, that had the power of death; for sin brought death, and the devil, who abode not in the truth, in whom there is no truth, he is the power of death; and Christ, who is the truth and the life, makes an end of sin, that brought death, and destroys death and the devil, and his power of death. For the son of God was manifest that he might destroy the works of the devil, and finish transgression, and to make an end of sin, and to make a reconciliation for iniquity, and to bring in everlasting righteousness into man and woman.

Here is the work of the son of God, who bruises the serpent's head, breaks his power, and destroys the destroyer; he is the saviour, called the seed of the woman, in which seed (Christ) all nations are blessed, which bruises the serpent's head, who has brought man into the curse and sin, darkness and corruption, etc. But in this seed (Christ) that bruises the serpent's head, and destroys his works, are all nations blessed, and all in uniformity, unity, and fellowship one with another, and with the son and the Father. And therefore, all must come into this seed, Christ Jesus, if they come into the heavenly unity and uniformity; and that you may know him, and the power of his resurrection, and the fellowship of the sufferings of Christ, being made conformable unto his death, who, by the grace of God, tasted death for every man; for in Adam all died. Now, Christ, by the grace of God, having tasted death for every man, that every man may be conformable unto his death; **here is a conformity unto the death of Christ; for you must all die with him before you live with him, and you must all suffer with him, if you reign with him.** And therefore all men and women in the whole world, of whatever religion or opinion you be of, in old Adam you all died, and are dead, and Christ, by the grace of God, has



tasted death for you all, and by Christ you may all be made alive. Therefore you must all be made conformable to Christ's death, and that is the conformity you are all to press after, and to exhort one another to be conformable to the death of Christ, and to die with him, if you intend to live with him; and to suffer with him, and to come into the fellowship of his sufferings, if you reign with Christ, or do intend to reign with him. Yes, all who profess Christ the son of God, ought to be conformed to the image of the son of God. If what is in you is not conformed to the image of the son of God, who destroys the devil and his works, your outward profession will stand you in no more stead than the Jews' profession without life; but all that are conformable to the image of the son of God, in his image they are in uniformity, and in unity, hallelujah, praising the Lord.

And the apostle said to the saints, 'Be not conformed to this world, but be you transformed by the renewing of the mind, , to the image of the son of God, and being made conformable unto his death.' Rom 8:29,12:2, Phil 3:10. And now, all people, if you are not conformable to the death of Christ, that has tasted death for you all, then you are yet alive in your sin; and if you are not conformed to the image of the son of God, who bruises the serpent's head, and destroys the devil and his works, then to what image are you conformable? All your profession, without you being conformed to the image of the son of God, is nothing; those who do so conform, are in the heavenly unity and conformity, and Christ, who tasted death for every man, (for all died in Adam). Christ enlightens every man that comes into the world, with his heavenly light, which is the life in him, the word, by whom all things were made. Now, every man and woman being turned to the light, which is the life in Christ, and believing in it, and walking in it, is the means by which they may be made conformable to the image of the son of God, and so come into unity, and conformity, and fellowship, one with another, and with the Father and the Son.

And the grace of God which brings salvation, has appeared unto all men; which grace taught the church of Christ, which grace and truth came by Jesus; now, I say, this grace taught the church of Christ to live godly, righteously, and to deny ungodliness and unrighteousness, and to live soberly in this world. Now, if all people will be conformed to the image of the son of God, it must be through this grace that comes from the son of God; and this grace is in their hearts, to settle them, and establish them, which teaches them to deny that which is ungodly and unrighteous, and to receive and cleave to that which is godly and righteous.

And so, here are God's love and favor to all men, who died in Adam, that his grace and favor should appear unto all men, to teach them and bring their salvation, that they may be made conformable to Christ's death, who has tasted death for them all, and die and live with him, and suffer and reign with him, and so be conformable to the image of the son of God; and here is a heavenly, divine, and spiritual conformity and uniformity.

And Joel said, by prophecy, 'It shall come to pass in the last days, I will pour out my spirit upon all flesh.' Now these last days are the days of the new covenant and new testament, and the days of the gospel of salvation, preached to every creature, man and woman, that all might be obedient and conformable to the power of God, the gospel of salvation; and so, as all are conformable to this glorious gospel of Christ, they will be conformed to the image of the son of God, and so into a glorious peaceable uniformity and conformity, fellowship and unity in the gospel, the power of God, which brings life and immortality to light; and in this power of God they will see over the power of the devil, and before he was, that has darkened them. And likewise, God who poured out of his spirit upon all flesh, both men and women, that all with the spirit of God might mortify

the deeds of the flesh, and in the spirit of God live, and that all with the spirit of God might be circumcised, and put off the body of death, and sins of the flesh, that's come into them by transgression, and disobeying of God, so that all in the spirit may be conformable to the image of the son of God, and be in unity and a spiritual fellowship and uniformity, through the spiritual conformity. For all the sons and daughters of God are led by the spirit of God; and here is a spiritual conformity, and a heavenly uniformity, among the sons and daughters of God; and God having poured out of his spirit upon all flesh, that is, all men and women, that all men and women might be conformable to this holy pure spirit of God, which spirit of God will baptize them, if they do not quench, vex, grieve, and rebel against it, or err from it, I say, it will baptize them all into one body, which Christ, the Lord from heaven is the head of; and so with this holy spirit that baptizes into one body, are all made to drink into one spirit.

Here is a spiritual conformity, and a heavenly uniformity and concord, where there is no discord; for the apostle said, 'There is one Lord, one faith, one baptism,' and the work of the ministry was to bring people into the unity of this faith, and the knowledge of the son of God, who was and is the author and finisher of this precious holy and divine faith; in which faith they had victory over that which is unholy, and access to God; in which faith they pleased him, having victory over that which displeased him. And this is called the 'faith of God's elect,' in which they had all unity, and they were called 'the household of faith,' and through this faith did receive the righteousness of Christ, through which faith they were made conformable to Christ's death, and conformable to the image of the son of God, through the righteousness of faith, which was before, and beyond, and above the righteousness of man, and the righteousness of the law; and in the righteousness of Christ, and the image of the son of God, here is the saints' holy and righteous



uniformity, and spiritual and heavenly unity and fellowship.

And David said, 'Behold how good and how pleasant it is for brethren to dwell together in unity.' Now the unity and fellowship is in the light, grace, and truth, and spirit, and the gospel, the power of God, and the faith which Jesus Christ is the author and finisher of; and therefore, all must be conformable to the light, grace, and truth that comes by Jesus Christ, and to the spirit of God, that God pours upon them, and to the gospel of salvation, and to the faith that Jesus Christ is the author and finisher of, (if ever you do come into spiritual uniformity, unity, and fellowship in the light, in the truth, in the gospel, in the faith, in the image of the son of God), one with another, and with the Father and the son, that the saints are and were in, in the apostles' days. Glory and honor to the Lord over all for ever, who is teaching his people by his son, who bruises the serpent's head, that false teacher, and now God is the teacher of his people by his son, and I say was the teacher of Adam and Eve in paradise before they fell, who is God all-sufficient, and a sufficient teacher.

***George Fox***

## *The authority of the Church of Christ.*

The apostle said to the Corinthians, 'I told you before, and foretell you, as if I were present, now I write to them which heretofore have sinned, and to all others, if I come I will not spare.' 2 Cor 13:2.

Here the apostle used his authority in the power and spirit of Christ, who would not spare sin and sinners.

And John said, 'That I wrote unto the Church, but Diotrephes, who loves to have the pre-eminence among them, did not receive us;

therefore if I come, I will remember his deeds, which he does gossiping against us with malicious words,' 3 John 3:9-10. And so John thought of this Diotrephes in the power of God, and had authority in his power to judge such gossiping puffed up Diotrephes's, and their malicious words; and so has the church of Christ in his power to judge such now. 'And therefore, my beloved, follow not that which is evil, but that which is good; for he that does good, is of God, and he that does evil, has not seen God.' Here is the true judgment of a true watchman in the power and spirit of Christ. As many as receive Christ, to them he gives power to become the sons of God, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God; these had power from Christ to admonish, reprove, and rebuke such as went out from the will of God, into sin and evil. And the apostle said, 'Though I should boast somewhat more of our authority, which the Lord has given us for edification, and not for your destruction.' So here the apostles had authority, which the Lord had given them, for the edification of the church, to keep them out of destruction.

And the apostle said to the church of Corinth, 'I fear lest when I come I shall not find you as I would, and that I shall be found unto you such as you would not, lest there be debates, envying, wrath, strifes, etc., and lest when I come again, my God will humble me among you, and I should bewail many which have sinned already, and have not repented of your uncleanness, fornication, and lasciviousness, which you have committed. I write these things being absent, lest being present I should use sharpness, according to the power which the Lord has given me to edification, and not to destruction.' Here you see the authority and power from the Lord the apostles had to judge such as these, for the edification of those who profess christianity, not for their destruction. And the apostle said, 'For to this end also did I write, that I might know the truth of you, whether you are obedient in all things; to whom you forgave

anything, I forgave it for your sakes in the person of Christ.' 2 Cor 2:9-10.

So here you may see where there was an obedience to the truth, there was a forgiveness in Christ. And the apostle said, 'For verily, as absent in the body but present in the spirit, I have judged already, as though I was present, concerning him that has done this deed; in the name of the Lord Jesus, when you are gathered together, and my spirit with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh. Know you not, a little leaven leavens the whole lump; purge out therefore the old leaven, that you may be a new lump.' 1 Cor 5:3-6.

Here you see the apostle and the church of Christ had power and authority from Christ to cast out, and to purge out that which is evil, or the old leaven, out of the church of Christ, that they may be a new lump; for the apostle said, 'He would shortly come to the church of the Corinthians, if the Lord will, and I will not know the speech of them which are puffed up, but the power; for the kingdom of God is not in word, but in power.' So here the apostle, in his authority in the power of Christ, would know the power of Christ in others, and would have the church of Christ to do the same; for the apostle said, 'Do you not know that the saints shall judge the world.'

So the sanctified, which are made holy, judge the unholy world. And again, 'Know you not that you shall judge angels.' Angels are spirits; those who keep their habitation in the truth, and are in the spirit of Christ, judge the angels, and spirits that are fallen from the truth, and their habitation in the truth; yes, I say the devil and his angels, in whom is no truth; those who walk in truth, and live in the power and spirit of Jesus does judge such. Therefore it was a shame to the church of Christ, who had this power, to go to the courts against one another before the unbelieving world, whom they had power to



judge, and not to set up the least in the church to judge of outward things pertaining to this life, seeing they had the power to judge of greater matters.

So here you may see the church of Christ has power from Christ to judge the angels, to judge the world, and to judge in outward matters of things that pertain to this life. 1 Cor 6:2-7.

*Site Editor's Postscript:* Many people think all judging is wrong, because of Christ's command: Judge not, that ye be not judged. Mat 7:1. We are never supposed to judge someone else with our carnal minds, for we cannot see the spec in our brother's eye, as long as the log is in ours. But when you are completely trained and perfected, like the One Teacher is, then you can clearly see how to remove the spec from you brother's eye - then you have spiritual discernment and God doing the judging through you, not your carnal mind, which is to be replaced by the mind of Christ, being conformed to the image of his Son.

While being perfected by Christ and grace, we each have a series of troublesome faults, which we must tolerate in each other and overlook. You may clearly see a fault, but it may not be possible for that person to repent of that fault, until he has repented of several others before; and only the Lord knows the sequence that will be successful with each one of us. So, in the flesh, we cannot judge anyone's faults of whom we associate. But in a true church of Christ, there will be a leadership, whose job it is to help, as directed by the Spirit, in judging behaviors which the Spirit wishes to correct.

# *Concerning Exhortation and Admonition.*

Concerning exhortation, Judas and Silas, exhorted the brethren with many words, and comforted them. Acts 15. And the apostle confirmed the souls of the disciples, and exhorted them to continue in the faith, and that we must through many tribulations enter into the kingdom of God; when he had ordained them elders in every church, they commended them to the Lord, whom they believed. Acts 14. So you may see here were elders ordained in every church; and the aged women are commended as well as the men, as in Titus 2:3-5. And Barnabas exhorted the church of Antioch, yes, he exhorted them all, that with purpose of heart they would cleave unto the Lord. Acts 11.

And the brethren wrote, exhorting to receive Apollos, who when he was come into Achaiah, helped them much who had believed through grace. Here you may see it was the practice of the church of Christ to exhort, and did help them which believed through grace. Acts 18:24-28. And you may see in Acts 20, how the apostle had given the church of Macedonia much exhortation, and this exhortation was in the spirit and power of Christ; for Christ gave to his disciples power and authority over all devils, Luke 9:1.

And the apostles exhorted the Thessalonians to exhort theirs' 2 Thes 3:10-11, 4:1, and said, 'We beseech you brethren, and exhort you by the name of the Lord Jesus, that as you have received of us, how you ought to walk and please God.' And said, moreover, 'You know how that we exhorted, and comforted, and charged every one of you, ... that you walk worthy of God, who has called you unto his kingdom and glory. 1 Thes 2:11-12. Therefore comfort yourselves together, and exhort and edify one another, even as you also do. And we

exhort you, brethren, warn those who are unruly, and comfort the feeble minded, and support the weak, and be patient towards all men.' 1 Thes 5:11-14. Here you may see the church has authority, both to support, and comfort, and exhort, and warn the unruly.

And you may see how the apostles did command and exhort such as walk disorderly, in 2 Thes 3:10-11. And the apostle did exhort, saying, 'Save yourselves from this untoward generation.' Acts 20:40. And the apostle exhorted the mariners that were in the ship, 'Be of good cheer, for there shall be no loss of any man's life; I believe in God, and that it shall be even as it was told me,' namely, by the Lord. Acts 27. And the apostle said to Timothy, 'Give attendance to reading, to exhortation, to doctrine; neglect not the gift that is in you;' and told Timothy, teach and exhort, and to be an example to the believers in word, conduct, faith, love, and purity. 1 Tim 6:2, 4:11-12 .

And the apostle exhorts Timothy, 'Preach the word in season, and out of season, reprove, rebuke, exhort with all long-suffering and doctrine. The time will come when they will not endure sound doctrine, but turn their ears away from the truth, and heap to themselves teachers, having itching ears.' 2 Tim 4:2-3. And therefore you see the church's authority to exhort, rebuke, and reprove such. But the apostle said to Timothy, 'Do not rebuke an elder, but exhort him as a father, and the elder women as mothers,' 1 Tim 5:1-2.

And the apostle said to Titus 2, 'Exhort, rebuke, with all authority, and exhort servants to be obedient to their own masters, that they may adorn the doctrine of God in all things.' And the apostle exhorted Titus, to 'set in order the things that are wanting in Crete, and ordain elders in every city, as I had appointed you.' And they were to be such as were able, by sound doctrine, both to exhort, and convince those who contradict. And the apostle exhorted Titus, 'to



rebuke sharply the unruly, and vain talkers and deceivers.’ Tit 1:10-13. And Titus received the apostle's exhortation, when they sent him to the Corinthians. 2 Cor 8:16-17. And the apostle said, ‘A man that is a divisive, after the first and second admonition, reject. Tit 3:10.’

And the apostle said, ‘Let us consider one another, to provoke one another unto good works, not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as you see the day approach,’ namely, of Christ Jesus. Heb 10:24-25. And the apostle said, ‘I beseech you brethren, allow me the word of exhortation to you,’ Heb 13:22. And the apostle said to the Colossians, ‘Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another,’ Col 3:16. So here you may see the church of Christ, from his word dwelling in them, were able to teach and admonish one another from the word of wisdom in them. So it seems then, they did not set a priest over them, that he might be always teaching them, and they might be always paying him. And the apostle said to the Romans, Rom 15:14. ‘I myself also am persuaded of you my brethren, that you are full of goodness, and filled with all knowledge, able also to admonish one another.’

So here you may see the church of the Romans were able to admonish one another then, without setting up of colleges to make priests to admonish them; and therefore, as the apostle said in Phil 2:15, ‘that you may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked generation, among whom you shine as lights in the world, holding forth the word of life.’ And the apostle said, ‘I have sent Tychicus unto you, (the Ephesians), that he might know your affairs, and might comfort your hearts.’ Eph 6:21. Here the churches knew, and made known the affairs one unto another in the Lord.

And Jude exhorted the church in his General Epistle, that they should earnestly contend for the faith which was once delivered to the saints or sanctified ones, which faith Christ is the author and finisher of. And now, had all Christendom contended for this faith or belief, then they would not have made so many faiths or beliefs to kill and destroy one another about, had they kept in Christ's saving faith, which saves and does not destroy, and with that shield of faith you do not war with flesh and blood to destroy it.

And the Lord sent Jeremiah to admonish the children of Israel, that they should not go into Egypt; but they disobeyed the word of the Lord unto Jeremiah, and went into Egypt; therefore Jeremiah told them, 'they should die in the land of Egypt, and should be consumed.' Jer 42:16, 44:12. Here you may see what became of those who disobeyed the admonishment of the Lord and his prophet; and therefore Solomon said, 'Better is a poor and a wise child, than an old and foolish king, who will no more be admonished, or knows not to be admonished.' Eccl 4:13. And Solomon said, 'The words of the wise are like prodding goads, and firmly fixed [in the mind] like nails are the collected sayings which are given [as proceeding] from one Shepherd.' Ecc 12:11. So it is good for all to receive the exhortations and admonishments from the power and spirit of Christ. And Christ told John to write unto the church of Thyatira, 'that he had a few things against them, because they allowed Jezebel to teach,' Rev 2:20. And so you may see this church came under reproof, because they did not make use of their power and authority, in the spirit of Christ to judge Jezebel's spirit; and therefore the church of Christ now, is not to allow Jezebel's spirit, or they come under the same reproof, if they allow that Jezebel's spirit to teach, now as then. And here you may see how that Christ has given his church power and authority in his holy spirit to admonish, exhort, judge, reprove, and rebuke in his power and spirit.

## *Concerning such as cry against Orders.*

God is a God of order, and not of confusion; and the apostle said to the church of Christ, 'Let all things be done decently, and in order.' Mark, all things in the church of Christ. So then there is nothing to be done indecently, out of the order of the peaceable truth; for God is not the author of confusion, or tumults, or unquiet, but of peace in all the churches of the saints. And therefore, if God is not the author of such confusion, tumults, and unquiet, but of peace in all the churches of the saints; then confused, tumultuous, unquiet, and indecent, and disorderly spirits, with the power and spirit of God, they must be admonished to the peaceable spirit of God in them, and with it judge out the contrary, else the church of Christ, in its power and peaceable spirit, can have no unity with them, but with the spirit and power of Christ, judge that indecent, confused, tumultuous, unquiet, disorderly spirit. For God, as I said before, is a God of order; but the devil, which is the world's god, has made the world like a wilderness, which lies in wickedness. And this devil or Satan, in whom there is no truth, the power of death, and darkness, and confusion, got into Adam and Eve by their disobedience, and rules in the hearts of the disobedient, where all tumults, unquiet, confusion, and disorders are. For who went and go into disobedience from God, they went and are gone from his image, from the innocence and simplicity, and his power and spirit within, and so go out from his power, spirit, and image, in which his holy order is, and out of simplicity and innocence, into subtlety and craft. For the devil, who did not abide in the truth, and his followers, who disobey God and his truth, which follow the devil, in whom there is no truth, there is no order among them, but confusion. Truth has an order for all things that God did make by Jesus Christ, who upholds all things by



his word and power. So, with his word and power he keeps all things in their places, and in their order, in their times, and in their seasons; the summer and the winter, the night and the day, the sun, moon, and the stars, all things are kept in order by the word of God and his power; and the earth is the Lord's, and the fullness thereof, and the sea, and the fullness therein.

So both the earth and the sea, and all things therein, are kept in their order by the word and power of God, by which they were made, by which they were upheld. So all the works of the Lord praise him, and so do all men and women that are in the truth, which makes them free from him that abode not in the truth, in whom there is no truth. So all God's free people or children, (that are made free indeed by the truth), are in the order of the truth, and in the order of the spirit of God, and in the order of the gospel, and are in the order of the light, the life in Christ, and are over the foul spirit of disorder, in the land of death and darkness; as the scripture said, 'a land of darkness, as darkness itself, and of the shadow of death, without any order,' mark, without any order, 'where the light is as darkness.'

This spirit may cry out against orders, whose habitation is darkness, without any order; but as the Lord said, 'Who offers up praise, glorifies me, and he that orders his conduct aright, shall see the salvation of God.' Now here is a particular order for every man and woman to observe; for 'the steps of a good man are ordered by the Lord, and he delights in his way.' Psalm 37:23. 'The Lord has sworn, and will not repent,' speaking of Christ, 'you are a priest for ever, after the order of Melchizedek.' Psalm 110:4, Heb 5:6. And Christ is not called after the order of Aaron. Heb 7:11. Here you may see, Melchizedek the priest was not made without an order, and Aaron's priesthood was made by an order of God, according to his rod's budding in the tabernacle. And Christ was not a priest made without an order, which is after the order of Melchizedek; and his royal

priesthood, who offer up spiritual sacrifices acceptable to God, are in his spiritual order, and in the order of the spirit of God.

In Isaiah 9, 'Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders.' So here, Christ bears up his government, 'and of the increase of his government and peace, there shall be no end;' for Christ orders it, and establishes it. So Christ's government is a peaceable government, and there is no strife in it; and Christ's government is peaceable in his power, light, and spirit. And the apostle, after he had exhorted the Corinthians of many things, said, 'The rest I will set in order when I come;' and this was by the power and spirit of Christ. And the apostle said to Titus, 'I left you in Crete, that you should set in order the things that are wanting, and that you ordain elders in every city, as I have appointed you.' And in Tit 2, you may see how he speaks of the qualifications of the aged men, and the aged women, that were to be teachers of good things, and of the younger. Now here you may see the apostle was for good order, and established good order in the church of Christ, and encouraged Titus to set in order, and ordain elders in every city in Crete, which were wanting, so that all the church of Christ might be kept in the order of the power and spirit of Christ.

And the apostles said to the Colossians, 'Though I am absent in the flesh, yet I am with you in the spirit, rejoicing and beholding your order, and the steadfastness of your faith in Christ; and as you therefore have received Christ Jesus the Lord, so walk in him.' Now here you may see, the church of Christ had a spiritual order, though the apostle was absent in the flesh from them, yet he was present with them in his spirit, with which spirit he rejoiced, and beheld their spiritual order; so in this spiritual order must all God's people live, though they are absent in body one from another, yet in the spirit they may rejoice, beholding the spiritual order that is in the church of Christ, and the steadfastness of one another's faith in

Christ Jesus, who is the author and finisher of it.

***George Fox***

*Concerning meeting in Houses, Ships, Streets, Mountains, and Highways. And in what places the Prophet Jeremiah, Christ, and the Apostles taught or preached in, may be seen in the scriptures.*

***And how Christ and the Apostles were haled out of their meetings, when, or while they were speaking. John 18:1, Mat 26:47, Mark 16:17, Acts 4:2-3, 5:24-27.***

***By George Fox***

***Site Editor's Preface:*** Quakers often met in barns, private houses, and fields – for many years before they had meeting houses. They were looked down of because of this, as being uncivilized, called “house-meeters;” not meeting in the grand buildings that reflect man's vanity and pride. This paper shows how Christ, the disciples, and apostles often met in homes, or outside. An interesting anecdote: Before Quaker meetings houses, (plain and functional), were built, they met outside. George Whitehead reports meeting outside in the rain and snow. For two years in the freezing sleet of winter, despite standing still for several hours, they did not get



cold, and never got sick – supernatural care from our loving Father and Son, watching over his sheep.

Here you may see, how Christ and his apostles, and John Baptist, were not tied to places to preach in; for Christ sent his apostles into all nations to preach the gospel, and to every creature under heaven.

And sometimes Christ preached in the synagogues, and in the temple, and in houses, and in the wilderness, and on ship-board, and upon the seashore, and upon the mountains; and the apostles did likewise preach not only in the synagogues, but in other common houses. And the primitive christians, you do not read that they gave titles of synagogues, or temples, or churches to their meeting houses, as were given to the Jews synagogues and temple, in the old testament; for a church was Christ's believers, and Christ was the head of them.

Now those who profess the scriptures of the New Testament, and say, it is their rule, they may see by the scripture that follows, it is no strange thing for God's people to meet in mountains, or deserts, or in ships, or in common houses. And did not John the Baptist preach in the wilderness of Judea, saying, 'Repent for the kingdom of heaven is at hand,' in his raiment of camel's hair and leathern girdle, and then went out to him Jerusalem, and all Judea, and the regions round about Jordan. Mat 3:3-4, Mark 1:3-4. John was a voice crying in the wilderness, saying, 'Prepare you the way of the Lord, make his path straight.' And Luke 3:4-5. 'The word of the Lord came to John, the son of Zachariah, in the wilderness, who preached the baptism of repentance for the remission of sins,' and said, 'Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough shall be made smooth, and all flesh shall see the salvation of God. Bring forth fruits worthy of repentance,.. for now is the axe laid to the root of the trees, and

every tree therefore which brings not forth fruit, is to be hewn down and cast into the fire.’ And John was a man sent from God, who bore witness to the light, and said, ‘He was not that light; but that was the true light which enlightens every man that comes in the world.’ John 1:6-9.

And the wise men that came from the east, who saw the star in the east, that came to see the young child Jesus, and the star stood over the house, where Christ was born in Bethlehem, and when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him. Had not the wise men a meeting with Christ Jesus and Mary in the stable in Bethlehem, though he lay in a manger? And Herod was in such a rage, because that the wise men did not tell him where Christ was born, that he sent forth and slew all the men children that were in Bethlehem, and in the coast thereof, from two years old and under.. For the wise men were warned of God, not to go to Herod, but to depart into their own country, by another way.

‘And Jesus walked by the sea side of Galilee, and saw two brethren, Simon called Peter, and Andrew his brother, casting their nets into the sea, for they were fishermen; and going from thence, he saw other two brethren, James, and John his brother, in a ship with Zebedee their father, mending their nets, and he called them, and they immediately left their ship and nets, and their father, and followed him.’ Here did not Christ preach by the sea-side of Galilee, and convert those four persons, and made them his disciples? Mat 4:18-21.

And there followed Christ a great multitude from Galilee, and Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan; and Jesus seeing the multitude, he went upon the mountain, and when he was sat down, his disciples came unto him, and he

opened his mouth and taught them and the multitude, as you may see, in Mat 5. to Mat 7 and how he expounds the law, and makes a distinction between the old testament and the new; there you may see his large sermon upon the mountain, to the great multitude and his disciples: so he preached upon a mountain. And Christ, after he had given power to his twelve apostles, he said unto them, 'As you go, preach, saying, the kingdom of heaven is at hand;' mark, as you go, preach; so they were to preach as they went; 'and into whatever city or town you enter, inquire who is worthy, and there abide until you go thence; and when you come into any house, salute it; and if the house be worthy, let your peace come upon it. And whosoever shall not receive you, nor hear your words, when you depart out of the house or city, shake off the dust of your feet for a testimony against it,' Mat 10, Mark 7:11. Here you may see, that Christ's disciples preached in houses; and Christ told them, 'Beware of men, for they will deliver you up to councils, and they will scourge you in their synagogues.' That was their portion they should have there; and that was and is the portion of Christ's disciples, that they have from the outward professors, in their outward synagogues, and haling of them before the rulers and governors for Christ's sake, and for a testimony against them.

Jesus went through the grain fields on the Sabbath day, and his disciples were hungry, and began to pluck the heads of grain, and to eat; and when the Pharisees saw it, they said unto him, 'Behold, your disciples do that which is not lawful to do upon the Sabbath day.' And you may see how Christ preached to them, and reprov'd their blindness. Mat 12.

Jesus sat by the seashore, and a great multitude were gathered together unto him, and he went into the ship, and sat, and the whole multitude stood on the shore, and Christ spoke many things in parables to them, and taught them out of the ship. Mat 13. And



Jesus came near the sea of Galilee, and went into a mountain, and sat there, and a great multitude came unto him, and they continued with him three days; and he commanded the multitude to sit on the ground in the wilderness, and took the five loaves and three little fishes, and he gave thanks, and brake them, and gave to the disciples, and the disciples to the multitude; and those who did eat were four thousand men, besides women and children. And was not here a great meeting that Christ both fed, taught, and worked this great miracle upon the mountain, and in the wilderness? Mat 15:29-50, Mark 8:1-13.

Jesus takes Peter, and James, and John, and brings them up into an high mountain apart, where he was transfigured before them, and as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. Mat 17:1-13, Mark 9:2, Luke 9:28. Here you may see Christ prayed with his disciples in the mountain; and was not here a meeting? And Jesus came into the coasts of Judea, beyond Jordan, and a great multitude followed him, and he taught them. Mat 19:1-2, Mark 10:1-2. And the Pharisees came and tempted him, those who were in a profession without possession.

And Christ said in his parable, 'The kingdom of heaven is like unto a certain king, who made a marriage for his son, and sent forth his servants, and said, go you into the highways, and as many as you shall find, told them to come to the marriage.' Mat 22:9. And is not this a parable of the marriage to Christ, the son of God? And did not those who made light of his marriage, entreat his servants spitefully, and slew them, and went away, one to his farm, and another to his merchandise? 'And as Jesus sat at dinner in his house, behold many publicans and sinners came and sat down with him and his disciples; and when the Pharisees saw it, they said unto the disciples, why does your master eat with publicans and sinners?' But Christ, when he heard that, said unto them, 'that the whole need no

physician, but those who are sick;' for, said he, 'I have not come to call the righteous, but sinners to repentance.' Mat 9:10-13. Did not he preach in a house here?

And again, as Christ sat upon the Mount of Olives, and his disciples came to him, Christ foretold them the destruction of the temple, and what great calamity should come, as you may see in Mat 24:3-51. And had not Christ and his disciples a meeting there upon the Mount of Olives, over against the temple? Mark 13:1-3. And did not Christ have a meeting with his disciples in Bethany, in the house of Simon the leper, when the woman poured the precious box of ointment upon his head? And did not Christ instruct his disciples largely about that, and said, 'Verily, I say unto you, wherever this gospel shall be preached in the whole world, there shall also this, that this woman has done, be told for a memorial of her? For in that she has poured this ointment upon me, she did it for my burial.' Mat 26:6-13, Mark 14:3-9. And did not Christ preach this doctrine in the house of Simon the leper at Bethany? And did not Christ keep the passover in a house with his disciples? For when the evening was come, he sat down with the twelve. Mat 26:17-20, Mark 14:14-15, Luke 22:11, John 13:1-2. And here did not Christ keep an evening meeting in a house with his disciples concerning the passover, and taught them, and instructed them? And he did not keep this meeting in the temple, or the Jews' synagogues, but in a chamber in a house, as you may see in the scriptures.

And did not Christ have a meeting in the house of Simon, and healed his wife's mother, who lay sick of a fever, and at evening, when the sun was set, all the city were gathered together at Simon Peter's house door? Did they not have an evening meeting there? Mark 1:29-33.

In Mark 3:13-14, 'Christ goes up into a mountain, and calls to

himself those whom he chose;’ and there Christ ordained twelve disciples, ‘that they should be with him, and that he might send them forth to preach the gospel.’ And they went into an house, and the multitude came together, so that they could not so much as eat their dinner; Mark 3:19-20, to the end. Here you may see Christ ordained his twelve disciples on a mountain, and they had a meeting in a house.

And again in Mark 4, Christ begins to teach by the seaside, and there were gathered unto him a great multitude, so that he entered into a ship, and sat in the ship on the seaside, and the whole multitude was by the sea on the land, and ‘he taught them many things,’ ... Here you may see again Christ taught by the seaside in a ship.

And again, ‘Christ entered into Capernaum, and it was rumored that he was in the house, and many quickly gathered together, insomuch that there was not room to accommodate them; no, not so much as outside the door.’ You may see here Christ preached in a house, and unto those who were outdoors. And when Jesus was passed over again by ship, unto the other side, ‘many people were gathered unto him,’ and ‘he was near the sea.’ Mark 5:21. Here you may see Christ had a great meeting near the sea.

And Jesus taught his disciples in a house, as you may see, Mark 9:28-33. And also when he came to Capernaum, here you may see how he taught his disciples in that house. Also, Mark 9:31-35. And again Christ taught his disciples in a house.

And as Jesus went, with his disciples, into the towns of Caesaria and Philippi, by the way he ‘asked some questions, and taught them many things.’ Mark 8:27-34. So here you may see Christ's disciples asked him questions, and he taught them by the way. And Christ sent two of his disciples into the city, and they were to say to the



good man of the house, 'The master said, Where is the guest-chamber, where I shall eat the passover with my disciples? And they showed him a large upper room, furnished and prepared, and they made ready the passover; and in the evening he comes with the twelve, and as they sat at meat, Jesus taught them.' Mark 14:12-31. Here you may see Christ and his disciples had a meeting in a house, in an upper chamber, in the evening. And in Luke 1:40, when Mary entered into the house of Zachariah, and saluted Elizabeth, what a heavenly meeting was there when they met together in Zachariah's house, Luke 1:40-56.

And Levi made a great feast in his house, and there was a great company of publicans, and others, that sat down with them, that is, Christ and his disciples; but the scribes and Pharisees, murmured against his disciples, saying, 'Why do you eat and drink with publicans and sinners?' And Jesus answered, and said, 'those who are whole need no physician;' and preached to them in a Levite's house. Luke 5:29-39.

And the shepherds that were in the country of Bethlehem, 'which abode in the field, keeping watch over their flocks by night, and they came and found Mary and Joseph, and the babe lying in the manger, because there was no room in the inn; and the shepherds returned, and glorified and praised God for the things which they had heard and seen.' Here you may see the shepherds had a meeting, and met with Christ and his mother, though he was wrapped in swaddling clothes, lying in a manger. Luke 2:8-20.

And again, 'Christ went into a desert place, and the people sought him, and came unto him, and staid with him.' Here you may see Christ and the people had a meeting in the desert. Luke 4:42. And again, Christ taught the people out of Peter's ship. Luke 5:3.

And again, in Luke 5:16-25, 'Christ withdrew himself in the wilderness, and prayed, and it came to pass on a certain day, as he was teaching, there were Pharisees and doctors of the law came out of every town of Galilee, and Judea, and Jerusalem,'... 'and they brought a man in a bed, which was taken with the palsy, and because of the multitude they went upon the housetop, and let him down through the tiling in the midst before Jesus, and he healed him.'

Here you may see Christ had a great meeting in a house in the wilderness.

And Christ and his disciples went into the desert of Bethany, and there they had a great meeting of five thousand men, and he 'made them to sit down, and he took the five loaves and two fishes, and looking up to heaven, blessed them, and gave them to his disciples to set before the multitude, and they did all eat, and were all filled, and there were taken up of fragments that remained, twelve baskets.' Here you may see Christ had a great meeting in this desert, where he worked this miracle. Luke 9.

'And Jesus took Peter, and John, and James, and went into a mountain to pray, and the next day, when they were come down the hill, much people met Christ.' Here you may see, in Luke 9, what places Christ prayed in, and had meetings. 'And Jesus went into a mountain to pray, and continued all night in prayer to God; and when it was day he called unto him his disciples, and he came down with them into a plain, and a great multitude of people, out of all Judea and Jerusalem, and from the sea coasts of Tyre and Sidon, which came to hear him.' So you may see, here was a great meeting, where Christ stood in the plain, Luke 6:12-49.

And one of the Pharisees requested Christ to go and eat with him, and he went into the Pharisee's house, and sat down to dinner, and

the woman stood at his feet behind him weeping, which was a sinner, and began to wash his feet with her tears, and did kiss his feet, and anoint them with ointment she brought; and the Pharisees said, This man, if he was a prophet, would have known who, and what manner of woman she was, that touched him.' And you may see how Christ preached to him, and to those who were in the Pharisee's house, from verse 40 to the end, in Luke 7:36- 39. And Christ went through every city and village, preaching and showing the glad tidings of the kingdom of God. Here again you may see in what places Christ preached. Luke 7:1. And did Jesus not have a meeting at Martha's house? See what he said to her and her sister Mary; 'For Mary sat at Jesus' feet, and heard his words; but Martha was cumbered and careful about many things;' but Christ said, 'Mary had chosen the good part, which should not be taken away from her.' Luke 10:38-42. And when Christ had appointed seventy disciples, he sent them by two and two, and said, 'into whatsoever house you enter, first say peace to the house; and in the same house eating and drinking such things as they give you; for the laborer is worthy of his food or hire. Do not go from house to house.' Luke 10:1-7.

Here you may see, Christ's disciples were to preach in houses. Luke 10:1-12. And Christ taught his disciples to pray. Luke 11:1-4. And Christ went into a house of one of the chief Pharisees, to eat bread on the Sabbath day, and there came a man before him, which had the dropsy, and he healed him. You may see how Christ preached to the lawyers and Pharisees on the Sabbath day, in the Pharisee's house; and he put forth a parable to them, 'Of a certain man that made a great supper, and invited many,' ... 'and they all with one consent began to make excuses, and one said, he had bought a piece of ground, and I must needs go see it,' ... 'And another had bought a yoke of oxen, and he must prove them; and another said, he had married a wife, and therefore could not come. So the servant came and showed his lord these things; then the master of the house being



angry, said to his servants, Go quickly into the streets and lanes of the city, and bring in here the poor, maimed, lame and blind. And the servant of the lord said, "It is done as you have commanded, and yet there is room." And the lord said unto the servants, Go you out into the highways and hedges,' ... 'that my house may be filled. I say unto you that none of those men which were invited, shall taste of my supper.' Namely, he that had bought a piece of ground, and he that had bought the oxen, and he that had married the wife, who made excuses, they could not come and taste of his supper, as in Luke 14:16-24.

So here you may see the servants of Christ preached in the streets, lanes, highways, hedges. Did not Christ have a meeting at Zaccheus' house, who was a chief publican? Did not Christ tell him, 'He was the son of Abraham, and this day salvation was come to his house?' And did not Christ preach many things to them, and in parables? Luke 19. And after Christ had risen from the dead, he appeared to two of his disciples, as they were walking to a village called Emmaus, and he opened their understandings, and showed them out of the scriptures, 'that he was the Christ;' and they went to Jerusalem and found the eleven gathered together, and those who were with them, and they told them how that Jesus Christ was risen; and as they thus spoke, Jesus himself stood in the midst of them, and said, 'Peace be unto you.' And Christ told them 'tarry in the city of Jerusalem until they were endued with power from on high.' Luke 24:13-49.

Here you may see Christ preached to two of his disciples by the highway side, and in the house, and his disciples and others kept their meetings, and Christ was among them after he was risen from the dead, as well as in their meetings with him before he was crucified. And there was a marriage in Cana of Galilee, and Jesus was called, and his twelve disciples, and the mother of Jesus was there. John 2:1.

Here you may see Jesus was at this marriage meeting, and his disciples through his words and miracles believed on him. And Nicodemus the ruler of the Jews, that came to Jesus by night, and said to him, 'You are a teacher come from God,' ... John 3. Had not Christ and his disciples a meeting with him in the night? And Christ taught him, that he must be born again, before he could see the kingdom of God, or enter into it. And in John 4:6-24 had not Christ a meeting with the woman of Samaria at Jacob's well? And did not he teach her, 'that God was worshipped not at Jerusalem, neither in that mountain where Jacob's well was, but that God is a spirit, and those who worship him, must worship him in spirit and truth?

And did not the disciples marvel at Christ's speaking with, or teaching the woman? And did not the woman leave her water pot, and go into a city of Samaria, and say to the men of that city, 'Come, see a man which has told me all things that ever I did. Is not this the Christ?' And they went out of the city, and came unto him; and through this meeting of Christ with the woman at the mountain of the Samaritans, many of them believed in him. And there lay a great multitude of sick and disabled people at the pool of Bethesda, and there Christ on the Sabbath day, healed a man who had an infirmity thirty-eight years; and therefore the Jews persecuted Jesus, and sought to slay him, because he had done these things on the Sabbath day. John 5:2-10. And in John 11 did not Christ and his disciples have a meeting in Martha's house, when Lazarus was dead, when the Jews were met together with Mary and Martha? and did not he preach to them in Martha's house? and did not many of the Jews believe on him through his preaching, and raising Lazarus from the dead? John 11:17- 54.

And again, did not Christ and his disciples have another meeting at Bethany at Martha's house, after he had raised Lazarus from the

dead? And Lazarus was one that sat at table with Christ and his disciples at supper; and many people of the Jews came not for Christ's sake only, but that they might see Lazarus, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus to death, because by reason of Lazarus' being raised from the dead, many of the Jews believed in Christ. John 12. And when Jesus went forth with his disciples over the brook Kidron, where was a garden, into which he entered with his disciples, for Jesus frequently resorted there with his disciples; so here you may see, Christ and his disciples frequently had meetings in this garden. And Judas knowing the place where he and his disciples oft resorted, having received a band of men and officers from the chief priests and Pharisees, comes there with lanterns, torches, and weapons, while he was yet speaking; and Jesus said unto them, 'Whom seek you?' And they said unto him, 'Jesus of Nazareth.' And Jesus said unto them, 'I am he; if you therefore seek me, let those go,' that is, his disciples. Here you may see Christ was taken out of a meeting in the garden, (and while he was yet speaking), by Judas and the officers, and a great multitude with lanterns, torches, swords, and staves. John 18, Mat 26:47.

And the disciples when they came to the Mount of Olives, where Christ did ascend into heaven from them, they went to Jerusalem, and went into an upper room, and these all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and his brethren; and Peter stood up in the midst of the disciples, and showed them the fulfilling of the scriptures; and this meeting was of about an hundred and twenty, the first meeting after Christ's ascension, in an upper chamber. Acts 1:13-20. And at the time of Pentecost, they were all with one accord in one place, and they were filled with the holy ghost; 'for suddenly there came a sound from heaven, as of a rushing wind, and it filled all the house where they were sitting; and there were dwelling at Jerusalem



devout men, out of every nation under heaven. Now when it was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language, and they were amazed, and were in doubt, and marveled, saying one to another, what does this mean? And others mocked, saying, these men are full of new wine.’ Acts 2:1-14.

This meeting, and the new tongues of the holy ghost, confounded the professors, that did not possess the life; but Peter and the eleven apostles stood up and preached to them Christ, (from verse 14 to 41.) and showed to them the fulfilling of the scriptures concerning him; and ‘there were converted and added to them about three thousand souls that day; and they continued daily with one accord in the temple, and breaking of bread from house to house, and did eat their meat with gladness, and singleness of heart.’ Acts 2.

Here you may see what a wonderful conversion there was at this meeting, in this house.

And Peter and John, and the apostles continued in their preaching; but the priests, and the captain of the temple, and the Sadducees, being grieved that they preached in the name of Jesus, who had risen from the dead, arrested them, and put them in prison; and however, many of them who heard the word, believed, to about the number of five thousand men. And the next day they had them out of the prison before Ananias the high priest, and the rulers, and elders, and scribes; and Peter and John preached Christ unto them, and said, ‘There is no other name given under heaven among men, whereby we must be saved, but the name of Jesus, neither is there any salvation in any other.’

And the priest and the rulers commanded them not to speak at all, nor to preach in the name of Jesus; but Peter and John said unto

them, 'Whether is it right in the sight of God, to hearken unto you, more than unto God, judge you; for we cannot but speak the things which we have heard and seen.' So when the rulers had threatened them, they let them go, finding nothing how they might punish them. Acts 4:1-21. So you may see, as the disciples were speaking to the people, the priests and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead, and laid hands upon them, and put them in hold, and had them before the high priests..

So the disciples of Christ were taken out of their meeting, as they were teaching and preaching to the people, by the priests and captain of the temple, and the Sadducees. Acts 4:1-3. And again, when the apostles were set at liberty, they went to their own company, and reported all that the chief priests and elders had said and done unto them; and when they heard, they lifted up their voice to God with one accord, and preached, prayed, and glorified God, and they were filled with the holy ghost, and the place was shaken where they were assembled. Acts 4:23-24,31.

And again, they were all with one accord in Solomon's porch, and the high priest rose up, and all that were with him, with the sect of the Sadducees, and they were filled with indignation, and laid hands on the apostles, and put them in prison; but the angel of the Lord by night opened the prison doors, and brought them forth, and said, 'Go stand and speak in the temple to the people, all the words of this life.' Acts 5:20. And then came one and told them, 'The men that you put in prison, stand in the temple, teaching the people.' Then went the captain of the temple, with the officers, and brought them out with violence, and set them before the council; and the high priest asked them, saying, 'Did not we sternly command you, that you should not teach in the name of Jesus?'

But the apostles preached to the council and the high priest; and when they had beaten the apostles, they commanded them, 'that they should preach no more in the name of Jesus,' and let them go: but the apostles answered, and said, 'We ought to obey God rather than men.' But the apostles daily, in the temple and in every house, 'ceased not to preach and teach Jesus Christ.' Here again, you may see the captain and officers brought out the apostles from their meeting, when they were teaching in the temple; and it seems the multitude of believers kept their meeting with one accord in Solomon's porch, for all the high priests' and the officers' threatening, beating, and imprisoning; yet they ceased not daily to teach and preach Christ Jesus, in the temple and in houses, as Acts 5.

And in Acts 6 Stephen being a man full of faith and power, certain of the synagogue, of the Libertines, disputed with him, and they were not able to resist the wisdom and the spirit by which he spoke, and they stirred up the people, and elders, and scribes, and came upon him, and caught him, and brought him to the council and high priest, and set up false witnesses against him, and put him to death. Acts 6:8-12. Here you may see the work of such libertines and disputers with their false witnesses, high priests, and councils, and false professions, when they cannot resist the power and spirit of God, then they murder.

And Saul made havoc of the church, entering into every house, and haling men and women, committing them to prison. Acts 8:3. And had not Saul, who was a great outward professor, his authority from the chief priests, to hale, imprison, and disturb the true Christians in their meetings? And was not Philip commanded to preach to the eunuch? And did not he go into the chariot, and preach to him Christ Jesus, and opened to him the scriptures, and converted him? And did Peter not have meeting at Cornelius' house at Caesaria? Did he



not call together his relatives and near friends, and said unto Peter, 'We are all here present before God, to hear all things that are commanded you of God;' and Peter opened his mouth, and preached Jesus Christ unto them, and converted them. Acts 10:24-34.

Was not this in Cornelius' house, the centurion at Caesaria? And do you think he had not a christian meeting in his house, after he and his friends were converted? And Herod apprehended Peter, and put him in prison; but prayer was made without ceasing of the church for him, and the Lord heard them, and he sent his angel and delivered Peter, and he came to the house of Mary, the mother of John, where many were gathered together, praying. Acts 12. Here you may see, here was a christian meeting in Mary's house, in the night, when they had killed James, and persecuted Peter; but the angel of the Lord smote Herod, the persecutor, and 'he was eaten of worms that he died.'

And when the apostles had gone through the isle unto Paphos, Sergius Paulus, a prudent man, deputy of the country, called for Barnabas and Saul, and desired to hear the word of God; but Elymas, the sorcerer, which was with the deputy, withstood them, seeking to turn away the deputy from the faith; but the Lord struck him blind, and the deputy believed, being astonished at the doctrine of the Lord. And had not Paul and Barnabas a meeting at the deputy's house, for them to hear the word of God? Acts 13:7. And at Antioch, after the reading of the law and prophets, the rulers of the synagogue sent unto Paul, and his company, saying, 'You men and brethren, if you have a word of exhortation for the people, say on.' Acts 13:15.

And here you may see what a large sermon the apostle preached to them. And the apostle went to a colony in Macedonia, and he went out of the city to a river side, where prayer was customarily made,

and the apostle sat down, and spoke unto the women by the river side, who resorted there, and a certain woman named Lydia, of the city Thyatira, whose heart the Lord opened, that 'she attended unto things which were spoken by Paul,' and she besought them, saying, 'If you judge me faithful to the Lord, come to my house, and abide there; and she constrained them.' Acts 16:13-15. Here you may see, the apostles had a meeting by the river side; and had they not another in Lydia's house? (Paul and his company), and then the magistrates of that country cast them into prison, ...

And had not Paul and Silvanus a meeting in the prison? And did not they preach the word of the Lord to the jailer, and all who were in his house? Did not they believe in God with all his house? So did they not have a meeting here in the jailer's house? Acts 16:32-33. And they went out of the prison, and went into the house of Lydia again; and when they had seen the brethren, they comforted them and departed. Acts 16:40. And here, had not the apostles another christian meeting in Lydia's house?

And Paul, and Silas, and their company, came to Thessalonica; and did not Jason receive them? And the unbelieving Jews, which believed not, moved with envy, with certain lewd fellows, assaulted Jason's house; and they drew Jason, and certain brethren, unto the rulers, crying and saying, 'These are they which have subverted the state of the world.' And when the rulers had taken security of Jason, and of others, they let them go. Acts 17:1-9.

And Paul disputed at Athens, in the synagogue of the Jews, and in the market place, daily; and he stood in the midst of Mars-hill: it was the highest court in Athens where Paul preached to them. Acts 17:22-33. And Paul came to a man's house, whose name was Justus, one that worshipped God, and Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house, and many of the

Corinthians hearing, believed; and the apostle continued there a year and six months, preaching the word of God among them. Acts 18:7-11.

And do you think that Paul had not Christian meetings at Crispus' and Justus' house? And the Jews made insurrection with one accord against Paul, and brought him before the judgment seat, and they brought him before Gallio, who was deputy of Achaia; and Gallio said to the Jews, 'If it were a matter of wrong or wicked lewdness, O you Jews! reason would that I should bear with you; but if it be a question of words and names, and of your law, look you to it, for I will be no judge of such matters.' And he drove the Jews away from the judgment seat. Acts 18:14-16. Here you may see, that the heathen governor had more reason and moderation, (to the apostle Paul), than the professing Jews. And Priscilla and Aquila took Apollo unto them, and expounded to him the way of God more perfectly; therefore, had not Priscilla and Aquila a meeting at their house? Acts 18:26.

And Demetrius, the silversmith, made a great uproar, and through him the city was filled with confusion, and said, 'This Paul has persuaded and turned away much people, saying, That they are no gods which are made with hands; and cried out, great was Diana.' And having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, the town-clerk appeased the people, and said, 'You have brought these men here, neither robbers of your churches, nor blasphemers of your goddess; wherefore if Demetrius and the craftsmen, which are with him, have any matter against any man, the law is open, and there are deputies, let them bring charges against one another; for if you inquire anything concerning other matters, it shall be determined in a lawful assembly;' and said, 'You ought to be quiet, and do nothing rashly.' And when he had thus spoken, he dismissed the people. Acts 19:23-41. And here you may



see the moderation of the town clerk to the apostles; but Demetrius for love of gain, raised an uproar against Paul and his companions, which was appeased by the town clerk, who showed more moderation and reason than the professing Jews and priests. And Paul disputed daily in the school of one Tyrannus; Acts 19:8-10, and this continued by the space of two years; so that all those who dwelled in Asia heard the word of the Lord, both Jews and Greeks. So here you may see Paul both preached and disputed in a school house.

And Paul and his company came to Troas, and upon the first day of the week, when the disciples came together, Paul continued his speech until midnight, and there were many lights in the upper chamber, where they were gathered together, and there sat a young man in a window, named Eutychus, being fallen into a deep sleep, as Paul was long preaching in an upper chamber, he sunk down with sleep, and fell from the third loft, and was taken up dead; but Paul went down and embraced him, and he was brought to life again, to their comfort. Acts 20:6-12. Here you may see Paul had a night-meeting in a chamber; and would not many professors, without possession, say, he was a *house-meeter*? And again, the apostle said to the christians at Ephesus, 'I have kept nothing back that was profitable unto you, but have showed you, and have taught you publicly, and from house to house.' Acts 20:20.

Here you may see the apostles taught the Ephesians, from house to house, as well as publicly. And the apostle and his company came to Tyre, and stayed there seven days, finding disciples there; and when they went away, their wives and children brought them out of the city, and Paul kneeled down on the sea-shore, and prayed; so they had a meeting on the sea-shore. Acts 21:3- 5.

And Paul and his company came unto Caesaria, and went to the

house of Philip the evangelist; and the same man had four daughters, which did prophesy, and they tarried there many days, and the prophet named Agabus, came to them, and took Paul's girdle, and bound his own hands and feet, and said, 'Thus said the Holy Ghost, so shall the Jews at Jerusalem bind the man that owns this girdle, and shall deliver him into the hands of the Gentiles.' And much of it came to pass when Paul came to Jerusalem; for had not the chief captain and his soldiers rescued Paul, and sent him to Caesaria, to Felix, the governor, the Jews and the priests would have destroyed him, as in Acts 21:22-23.

Do you think that the apostle and his company had not a meeting in Philip the evangelist's house, with him and his four daughters, and Agabus and others? Acts 21:8-9. And the city of Jerusalem was moved, and ran together, when Paul came into the temple, and they took Paul and threw him out of the temple, and as they went about to kill him, tidings came to the chief captain, 'that all Jerusalem was in an uproar,' who saved his life, who was more moderate than the professing Jews. And Paul stood upon the stairs of the castle, and preached to the Jews, that Jesus was Christ; as you may see, Acts 21:30-40.

And Ananias, the high priest, with the elders, informed Felix, the governor, against Paul, and said, 'We have found this man, a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of Nazarites.' Acts 24. Here you may see true christianity, and preaching the gospel of Christ Jesus, is called a sect and sedition, by the professors of the scriptures without possession.

And when Paul was brought before Festus, he being willing to do the Jews a pleasure, said to Paul, 'Will you go up to Jerusalem, there to be judged of these things before me,' (that is, the things that the

Jews accused him of), then Paul said, 'I stand at Caesar's judgment-seat, and where I ought to be judged. To the Jews I have done no wrong, you know it very well.' Then Festus, when he had conferred with his council, said unto Paul, 'To Caesar you have appealed, and unto Caesar you shall go.' Acts 25.

And Paul preached a brave sermon to king Agrippa, that Agrippa said unto Paul, 'Almost you have persuaded me to be a christian.' Acts 26:28. And was not that in a house? And then they sent Paul away by shipping, towards Rome, and the ship touched at Sidon, and Julius, a centurion of Augustus's band, courteously entertained Paul, and gave him liberty to go unto his friends at Sidon, to refresh himself; and had not he a meeting there with his friends? And Paul admonished the people in the ship, and the centurion believed Paul more than the master of the ship, as in Acts 27:22. And there was in the ship two hundred threescore and sixteen souls; and had not he a meeting in the ship there? And when they were cast upon Melita, the chief man of the Island, whose name was Publius, received them, and lodged them courteously three days; and when Paul came to Rome, the centurion allowed Paul to dwell by himself with a soldier, who kept him; and Paul dwelt two whole years in his own hired house, and received all that came in unto him, 'preaching the kingdom of God, and teaching those things which concerned the Lord Jesus, with all confidence, no man forbidding him.' Acts 28:16, 30-31.

Here you may see Paul kept a christian meeting in his own hired house at Rome, and preached in it; so that they were more kind to him than the Jews, that haled him out of the temple, and would have killed him. Acts 21:30-31. And the apostle said, 'Greet Priscilla and Aquila, my helpers in Christ; likewise greet the church that is in their house.' Rom 16:3-5, 1 Cor 16:19. So here you may see the church was in Aquila's and Priscilla's house; their house was a meeting house for



the true christians.

And the apostle in his epistle to the Colossians, said, 'Salute the brethren which are in Laodicea and Nymphas, and the church which is in his house.' Col 4:15. Here you may see the church was in Nymphas's house; and they met in a house, and did not call the house a church. Paul's epistle 'To Philemon, and Apphia, and Archippus, ... and to the church which is in your house. Philemon 1:1-2.' So here you may see the church of Christ was in Philemon's house. Phil 2.

And John writes to the seven churches in Asia, and he said to every church, 'He that has an ear, let him hear what the spirit said to the churches.' So it is the spirit of God that speaks to the churches; and the churches are not the outward temple or steeple-house, but the people of God; and the people of God are the church, who are to hear what the spirit of God said to them. So those who have a spiritual ear, are to hear what the spirit said.

## POSTSCRIPT

After Christ was risen, he said unto Mary, 'Touch me not, for I am not yet ascended unto my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God and your God.' And she came and told the disciples, that he had spoken these things unto her; and the same day at evening, being the first day of the week, when the doors were shut, where the disciples were assembled, came Jesus, and stood in the midst, and said, 'Peace be unto you.' John 20:17-19, Mark 16:9-14. You may see Christ met with his disciples in the evening, on the first day of the week, who rose on the same first day. So he had a meeting with the disciples in a house the same first day he rose, and not in the Jews' temple or synagogues.

And the word of the Lord came to Jeremiah, saying, 'Go and cry in the ears of Jerusalem'. Jer 2:2. And the word of the Lord came again to Jeremiah, saying, 'Stand in the gate of the Lord's house, and proclaim, and say, hear the word of the Lord, you that enter in at the gates to worship the Lord, amend your ways and doings, and I will cause you to dwell in this place.' Jer 7:1-3. Here you may see Jeremiah preached in the gate of the temple, which is called the Lord's house.

And the Lord said to Jeremiah, 'Go down to the house of the king of Judah, and speak there this word.. Hear the word of the Lord, O king of Judah, that sits upon the throne of David, you, and your servants, and your people that enter in by these gates, thus said the Lord, execute you judgment and righteousness, and deliver the spoil out of the hand of the oppressor; do no wrong, do no violence to the stranger, the fatherless and the widow; neither shed innocent blood, ...; but if you will not hear these words, I swear by myself, said the Lord, that this house shall become a desolation.' Jer 22:1-5. Here you may see Jeremiah went and preached at the king's house.

Thus said the Lord to Jeremiah, 'Stand in the court of the Lord's house, and speak unto all the cities of Judah, which come to worship in the Lord's house, all the words that I command you to speak unto them, diminish not a word.' Jer 26:2. Here you may see Jeremiah preached in the court of the Lord's house.

And the word of the Lord came to Jeremiah, saying, 'Go into the house of the Rechabites, and speak unto them, and bring them into the house of the Lord, into one of the chambers.' Jer 35:1-9. And here you may see by the obedience of the Rechabites, Jeremiah condemns the disobedience of the Jews, and God blessed the Rechabites for their obedience. And here you may see Jeremiah

preached to the household of the Rechabites in the chamber. So here is no strange thing to preach in houses, chambers, schools, highways, hedges, streets, mountains, ships, deserts and wildernesses, in gates, and in the temple-doors, the law and gospel, though those who did so were cast into prisons, as Jeremiah in the prison, and in the dungeon; and the apostles were cast into prison, and into the stocks, for preaching Christ Jesus, who preached him in such places, as before, and many for preaching Christ in such places, have been since cast into prisons and dungeons, by those who are called christians, who could not own their synagogue and temple-worship, but worship God in spirit and truth; which worship Christ set up above sixteen hundred years ago.

***George Fox***

*Kingston, the 23rd of the 5th Month, 1684*





# Volume 6, *The Works of George Fox*, Doctrinal Books III, Continued

Text in [Light Blue](#) or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

Text surrounded by brackets [xxx] has been added by the Site Editor.

*The state of the temporal and spiritual births, and the duty and state of a child, youth, young men, aged men, and fathers in the truth.*

*Also, showing that children are the heritage of the Lord, and that he has a glory in them.*

*By George Fox*

The state and duty of a child, youth, and young men, and the state of aged men and fathers, it is the Lord that brings to the birth.

David said, 'My substance was not hidden from you when I was made in secret...Your eyes saw my substance, yet being imperfect, and in your book all my members were written, which in continuance were fashioned, when as yet there were none of them; for you possessed my reins when you covered me in my mother's

womb.’ Here you may see God's infinite and all-seeing eye, work, and providence. The darkness nor secrets hide not from God, but the night shines to him as the day, and the darkness and the light are alike to his all-seeing eye, who made both; and therefore all are to consider how God has made them, and fashioned them. Psalm 139:12-16.

And the Lord said in Isa 66:9, ‘Shall I bring to the birth, and not cause to bring forth, said the Lord? Shall I cause to bring forth, and shut the womb, said my God?’ So here you may see, it is the Lord that fashions in the womb,\* and brings it forth, both the natural birth and the spiritual birth, and opens the womb and shuts the womb, both the womb of the morning, and of eternity, and of the natural.

[\*Further on the Bible's record of life in the womb:

- His name was called JESUS, the name given by the angel before **He was conceived in the womb.**  
Luke 2:21
- it happened, when Elizabeth heard the greeting of Mary, that **the babe leaped in her womb**; and Elizabeth was filled with the Holy Spirit...why is this granted to me, that the mother of my Lord should come to me? For indeed, as soon as the voice of your greeting sounded in my ears, the babe leaped in my womb for joy. Luke 1:41-43.
- Lo children are an heritage of the Lord, and the fruit of the womb is his reward. As arrows are in the hands of a mighty man, so are children of the youth. Happy is the man that has his quiver full of them: they shall not be ashamed, but they shall speak with

And the Lord said to Jeremiah 1:5, 'Before I formed you in the belly, I knew you, and before you came out of the womb, I sanctified you.' And so here all may see, and consider, and know **themselves to be the great work of God; that when God that forms and fashions you in the womb**, and brings to birth, and has brought you forth, that you may choose the good and forsake the evil; that you may remember and consider, that **you are the work of the Lord, and remember your Creator, and who has fashioned you and formed you in the womb**, and has brought you to a birth, and **has brought you forth to fear, and serve, and worship, and honor him that has made you**, and brought you forth. For as Solomon said in Eccl 12:1, 'Remember now your Creator in the days of your youth, while the evil days come not, or before the evil days do come.' Now this is the duty of all youth, let them be males or females, to remember their Creator, and let him not go out of their memory, so that they may be fitted to stand in the evil days when they come; for when they grow up to be young men, then the evil days will appear, in which they may be tempted to 'adultery, fornication, drunkenness, theft, murder, lying, cozening, cheating, unrighteousness, ungodliness, lightness, wantonness, pleasures,' and other evils, by which they may forget their Creator by going into such evils, when they are tempted to such things. The evil days come to try youth, for those who yield to such evils before mentioned, forget their Creator, and forsake him; for Solomon said, 'Train up a child in the way he should go, and when he is old he will not depart from it.' Pro 22:6. Here is the duty of parents, and the duty of children, which is to be practiced and followed. Now here is the duty of youth, 'to remember his Creator in the days of his youth, before the evil days come.' But what must we do when we come to be young men? What is their means and duty? David declared in Psalm 119:9, 'Wherewith shall a young man cleanse his ways? By taking



heed thereto according to your word, .. Your word I have hid in my heart, and do meditate on your word, that I might not sin against you.' So now, for all young men to take heed to the word of God in their hearts, and hide it in their hearts, and to meditate upon it; for the word is called a hammer, and a sword, and a fire, to hammer down, and cut down, and burn up that which would defile them in their ways, words, and hearts.

And the apostle said, 'that the word of faith which he preached, was in their hearts and mouths, to obey it, and to do it.' Rom 10:8,17. And 'the engrafted word was able to save their souls,' James said. And Peter said, 'that they were to feed upon the sincere milk of the word;' but they which are hearers of the word, and not doers of the word, deceive their own souls.' And Christ said to his disciples, 'Now you are clean through the word [which I have spoken unto you.' So this word will keep the ways and the hearts of young men clean, the word of God, which is a sanctifying word, a reconciling word; and Christ told the Jews, his word had no place in them.

And again, he told the unclean Jews, 'You have not his word (namely, the word of God) abiding in you. John 5:38.' So these Jews made a great profession of the scriptures, but did not have the word of God abiding in them; so they were not likely to be made clean by it.

And Christ said, 'Sanctify them through your word, your word is truth.' (Namely, his disciples and believers.) And again Christ said, 'I have given them your word, and they have kept your word,' (namely, his disciples), namely, the word of God. John 17:17, 14,8.

Now here you may see the disciples kept the word of God, which was the means to keep their hearts, ways, and words clean; but the Jews, priests, Scribes and Pharisees, that made a great outward profession

of the scriptures, whose ways were unclean, and mouths full of foul unclean words against Christ, Christ told them, 'that the word of God did not abide in them.' And therefore, though they had the scriptures, and made an outward profession of them, like the professors of our age, and others who go from the means, the word of God in their hearts, to keep their ways and lips clean, and to sanctify them; therefore they plead for a body of death to the grave, and a purgatory when they are dead, who live in a profession of the letter without the word.

And John said, 'I have written unto you young men, because you are strong, and the word of God abides in you; and you have overcome the wicked one,' namely, the devil, by the word of God, which was before the devil was. So here you may see, what is the means by which the young men's ways are cleansed and sanctified, and what makes them strong, and to overcome the wicked one—the word of God abiding in them. And therefore, every young man, and all young people are to love, and obey, and do the word of God, by which their ways, words, and hearts, and all may be kept clean; for the word of God is a hammer and a sword, to hammer down, and cut down the devil and his works, and a fire to burn them up. So it is the word of power, the word of wisdom, the word of reconciliation, and the word of patience, by which they overcome.

Now concerning aged men or fathers in the truth, John said, 'I have written unto you, fathers, because you have known him that is from the beginning,' namely, Christ Jesus. And John writes as a father himself, who said, 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life; for the life was manifested and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us.' 1 John 1:1-2.

So here you may see, not only John in his epistle, but also John in his evangelists [Book of John], declares Christ in the beginning, and said, 'In the beginning was the word, and the word was with God, and God was the word; the same was in the beginning with God, and all things were made by him, and without him was not anything made that was made; and the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.' John 1:1-3,14.

Now, here you may see how John writes as a father, that knew Christ as he was in the beginning; and he writes to the fathers that knew Christ as in the beginning. So the fathers knew him in the glory that he had with the Father before the world began; and that all things were made by Jesus Christ. So they knew him as he was God, the word. They knew Christ, as he was man: 'The word was made flesh, ...' They knew Christ in the promises and in the prophecies; they knew him in the figures, types, and shadows made under the law.

They knew him, and of whom he was to be conceived, namely, the virgin; they knew him in his birth, life, doctrine, preaching, miracles, sufferings, death, grave, resurrection, and ascension, into the glory with the Father, and at his right hand; yes, the glory which he had with the Father before the world began. So the fathers have known, [mark, have known,] Christ from the beginning. 1 John 2 :14.

So, here you may see the state of the birth temporal and spiritual, and the duty and state of youth, the duty and state of young men and young people, and the state of fathers in the truth.

***George Fox***



## Postscript

David said, 'Lo children are an heritage of the Lord, and the fruit of the womb is his reward. As arrows are in the hands of a mighty man, so are children of the youth. Happy is the man that has his quiver full of them: they shall not be ashamed, but they shall speak with the enemy in the gate.' Psalm 127:3-5.

'Blessed is everyone that fears the Lord; that walks in his ways: for you shall eat the labor of your hands. Happy shall you be, and it shall be well with you. Your wife shall be as a fruitful vine by the sides of your house; your children like olive plants round about your table. Behold, that thus shall the man be blessed that fears the Lord; yes, you shall see your children's children, and the Lord shall bless you out of Zion.' Psalm 128.

Now all you that murmur against people who have many children, and complain and say, 'that they fill your towns, cities, and countries with children;' and many times you, who do so complain, have few or no children; and you are afraid that they should come to lack, and that then you must be willing to relieve their necessities. And what then? What you do give to the poor, you lend to the Lord, and he will repay it to you again, if they cannot. And this wanting mind, is for want of faith in God, who gives the increase of all, and is rich unto all that call upon him. And the Lord would have you to take notice that children are the heritage of the Lord. And so, what you do give to the breeding, and nursing, and relieving of children, you do it to the heritage of the Lord; and the Lord has many adopted sons, that he has taken to be his, 'that have received the adoption of sons Gal 4:5.' And what if you who have no children should do so? It was but a cross to the grumbling or murmuring self, which many times have

no children, and are discontent with the poor who have many; and do think much either to adopt them to yourselves, and are afraid that they will be chargeable to you, namely, the children that are the heritage of the Lord. But the Lord, who increases the children who are his heritage, will take care for his heritage. Whether there is a murmuring of a complaining mind against poor people having so many children, and whether you relieve them or not, he will take care for his heritage. Blessed be his name forever. Amen.

‘Sing unto God, sing praises to his name: extol him that rides upon the heavens by his name JAH, and rejoice before him. A Father of the fatherless, and a judge of the widows, is God in his holy habitation.’ Psalm 68:4-5. ‘The sayings of old, which we have heard, and known, and our fathers have told us, we will not hide them from their children; showing to the generations to come the praise of the Lord.’ ‘Psalm 78:2-4. And David said, ‘Let your work appear unto your servants, and your glory unto their children, and let the beauty of the Lord be upon us,’ ... Psalm 90:16-17.

See what heavenly love he had to children, God's heritage. So they are not of David's mind, who think that they shall be undone by maintaining of poor people's children, which children are God's heritage. And David said, ‘You are blessed of the Lord, which made heaven and earth; the heavens, even the heavens are the Lords, but the earth he has given to the children of men.’ Psalm 115:15-16. And the Lord said to David, ‘If your children will keep my covenant and my testimony, that I shall teach them, their children also shall sit upon your throne for evermore.’ Psalm 132:12. ‘Praise the Lord, O Jerusalem, praise your God, O Zion; for he has strengthened the bars of your gates, he has blessed your children with you,’ Psalm 147:12-13. These are those who keep in the covenant, and the testimony that God does give them, that have his blessings.

And you may see the tenderness of Joseph to his father, and to his children, and to his children's children, in the days of the famine, when they were in Egypt. Gen 45. Here he was tender of children, which are the heritage of the Lord. And the Lord said, 'Three times in the year shall all your men children appear before the Lord God of Israel.' Exod 34:23. Here you may see the care the Lord takes, that children, which are his heritage, should be acquainted with him, which ought to be the duty of all parents. And the Lord said, 'Take heed to yourself, and keep your soul diligently, lest you forget the things which your eyes have seen, lest they depart from your heart all the days of your life: but teach them your sons, and your sons' sons; especially the day that you stood before the Lord your God in Horeb, when the Lord said unto me, (namely Moses), gather me the people, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.' Deut 4:9-10.

Here you may see the care of the Lord, to his people, and how they are commanded to teach their children; yes, their sons' sons; that the children that are God's heritage might be instructed by their parents in the things of God.

And in the Old Testament the Lord God said, 'You shall do no manner of work on the Sabbath day, you nor your son, nor your daughter, nor your man servant, nor the stranger which is within your gate.' They were all to rest on the Sabbath day, in the old covenant; so are all the believers, whether they are masters, or mistresses, sons, daughters, or strangers, to rest in Christ in the new covenant; for he that believes is entered into Christ the rest, and ceases from his own works, as God did from his. 'Know therefore this day, and consider in your heart,' mark, in your heart, 'that the Lord he is God in heaven above, and upon the earth beneath; there is none else. 'So with the spirit of God you may know him in heaven,



and know him in earth. And 'you shall keep therefore his statutes and his commandments, which I command you this day, that it may go well with you, and your children after you, that you may prolong your days upon the earth.' Here again you may see what care the Lord takes for his people and his children. Deu 39:40.

And you may see in Nehemiah 5:5, how they complained of them and their children; their sons and daughters were brought into slavery 'because of going astray from the Lord's commandments.' And in Nehemiah 9, 'how they had rebelled against the good spirit of the Lord, that he gave them to instruct them.' And is not this the cause now that christians are in confusion; for rebelling against God's good spirit, though they may make an outward profession of the new testament, as the Jews did of the old?

Thus said the Lord in Isa 49:22, 'Behold! I lift up my hand to the Gentiles, and set up my standard to the people;' and is not this standard Christ? 'And they shall bring their sons in their arms, and your daughters shall be carried upon their shoulders.' And where do they carry their children, and their sons and daughters? Is it not to Christ, who teaches them and blesses them? The Lord said, 'I will make all my mountains a highway, and my highway shall be exalted.' And is not God and Christ's highway his light? That is the path [a shining light] of the just, and highway to the perfect day. 'And kings shall be nursing fathers, and queens nursing mothers,' ... And that will be a happy day when they come to nurse Christ's chickens, doves, lambs, babes, and little children; then persecution will cease for not taking oaths and swearing, and for not paying tithes, and for not going to the worship at 'temples made with hands;'\* and then Christ's doctrine will be obeyed; who said, 'Swear not at all, but let your yes be yes, and your no, no,' ... And then everyone that has received freely from Christ, will 'give it freely,' as he commands; then everyone will know their 'Bodies are the temples of the living

God;’ and then everyone will ‘walk in the light,’ God's highway, which shall be exalted; and in it they ‘have fellowship one with another, and the blood of Christ, the son of God cleanses you from all sin.’

[\*Tens of thousands of the early Quakers were arrested, tried, and imprisoned for worship that differed from the Episcopalian common prayer, failure to pay tithes, refusing to swear or take oaths, and traveling on the first-day *Sabbath* (which doesn't exist in scripture).]

And Isaiah 54:13-14, ‘All your children shall be taught of the Lord; and great shall be the peace of your children’ that are taught of the Lord. In righteousness shall they are established,’ that are taught of the Lord. ‘You shall be far from oppression, you shall not fear; and from terror, for it shall not come near you’ that are taught of the Lord. ‘Behold, they shall gather, but not by me;’ so then it is by the wicked spirit; ‘whosoever shall gather together against you, shall fall for your sake,’ who are taught of the Lord.’ No weapon that is formed against you shall prosper; and every tongue that shall rise up against you in judgment, you shall condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, said the Lord.’ And in 1 Kings 2:4. David said, ‘That the Lord may confirm his word, which he spoke concerning me, saying, if your children take heed to their way, to walk before me in truth, with all their hearts, and with all their souls, there shall not fail you, said he, a man to sit on the throne of Israel. See that your children take heed to their way, and walk before me, as you have walked before me:’ namely, David.

Now here, you may see, that not walking in the truth before the Lord with all their souls and their hearts, made such confusion among the Jews, and likewise makes, or has made such confusion among the christians: for not walking before God in the truth, kept them off the

throne of Israel. And therefore children are to succeed their fathers' path in the truth, if they will be accepted and exalted by the Lord, and if they do enjoy the comfort of the Lord, as their fathers did, with the promise, as in 1 Kings 2:4,8:25.

In Micah 2:9, he declares against their oppression, and reproves the Jews for their injustice and idolatry, and said, 'The women of my people have you cast out from their houses, from the children have you taken away my glory;' namely, the Lord's; for children are the Lord's heritage, and he has a glory in them.

Joel declares sundry judgments of God, and exhorts the Jews to observe them, and tells the old men 'tell their children of it, and let your children tell their children, and let their children tell another generation.' See what care was here, and watches set up, that children's children might escape the judgments of God, by their walking in the truth, and keeping to the Lord with all their hearts. And children which were the Lord's heritage, were to warn and tell one another to walk in the fear and way of the Lord, with their whole hearts, that he might have his glory in them, and their children which are his heritage.

And you may see in Luke 19:43-44, the judgments that Christ pronounces upon the Jews and their children, that disobeyed God, and did not believe in him. And Christ said, 'While you have the light, believe in the light, that you may become children of the light.' Here Christ encourages his believers with a new name, that believe in the light, namely, 'Children of the light.' John 12:36. And Paul said to the believers in the light, 'You were sometimes darkness, (that was, when they did not believe in the light), but now are you light in the Lord; walk as children of the light.' Eph 5:8. 'You are all the children of the light, and the children of the day; we are not of the night, nor of darkness.' 1 Thes 5:5. These are the believers in the



light, as Christ commands.

And John said, ‘My little children (1 John 2:2) these things I write unto you that you sin not, .. and if any man sin, we have an advocate with the Father, Jesus Christ, the righteous, ... [But they must take heed of sinning willfully.] I write to you little children, because your sins are forgiven you, for his name sake.’ Here is a comfort to Christ's little children. Again, John said to little children, ‘It is the last time, and as you have heard that antichrist should come, even now are many antichrists, whereby we know that it is the last time; they went out from us, (namely, the antichrist), but they were not of us, (namely, the elect members of the church of Christ), for if they had been of us, they would no doubt have continued with us; but they went out from us, that they might be made manifest that they were not all of us. And these things I have written unto you concerning those who seduce you: but the anointing, which you have received of him, abides in you, and you need not that any man teach you, but as the same anointing teaches you of all things, and is truth, and is no lie; and even as it has taught you, you shall abide in him. And now, little children, abide in him, (namely, Christ.) Whosoever abides in him, sins not; whosoever sins, has not seen him, neither known him. Little children, let no man deceive you, he that does righteousness, is righteous, even as he is righteous; he that commits sin is of the devil; for the devil sinned from the beginning. For this purpose the Son of God is revealed [in us], that he might destroy [in us] the works [sin] of the devil. Whosoever is born of God, does not commit sin, for his seed remains 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 John 3:6-10, which is a clear manifestation and distinction.

Again, John said, ‘My little children, let us not love in word, neither in tongue, but in deed and in truth. Hereby we know that we are of

the truth, and shall assure our hearts before him.' 1 John 3:18-19. This is a good trial, little children. 'You are of God, little children, and you have overcome them, (namely, antichrist, and the world and its god), because greater is he that is in you, than he that is in the world; (a good reason to little children, the greater to overcome the lesser;) and everyone that loves him, (namely, God that begot him), loves him also that is begotten of him; by this we know we love the children of God, when we love God, and obey his commandments.' 1 John 5:1-2. This is a good trial, and a manifestation.

And Paul said to the Galatians 4:19, 'My little children, of whom I travail in birth again, until Christ is formed in you.' This is a good travail, which should be every true Christian's, and not to travail to persecute Christ, where he is formed within his people; for that is a bad travail. And John writes to the elect lady and her children, whom he loved in the truth, and said, 'I rejoiced greatly that I found your children walking in the truth.' This is cause of great joy to see God's children walk in the truth. Again, he writes; 'Gaius whom I love in the truth, (said he), I have no greater joy than to hear that my children walk in the truth. 3 John 1:1,4. Now this is a concern for all true christians, that they and their children walk in the truth, that they may have joy and comfort of them in the Lord and his truth, in this world and in the world to come. 'And everyone that names the name of Jesus, let them depart from iniquity,' and not in iniquity, and to see that their children do depart from iniquity; for David said, 'The Lord hates all workers of iniquity,' and said, 'Depart from me, all you workers of iniquity.' And therefore train up all your children in the nurture and fear of the Lord, that both you and they may all serve God in his spirit, in your creation and generation; for children are the heritage of the Lord, and ought to be trained up in his fear, and serve and worship him in his spirit and truth; for it is the Lord that gives the increase of them all. It is he that brings to the birth, and gives power to bring forth, whether it be natural or spiritual,

and the life, and breath, and the souls of all are in his hand and power.

‘I was by him, as one brought up with him. I was daily his delight, rejoicing always before him, rejoicing in the habitable parts of his earth; and my delights are with the sons of men. Now therefore hearken unto me, O you children! for blessed are they which keep my ways. Hear instruction, be wise, and refuse it not.’ Pro 8:30-32. Here you may see the eternity of wisdom, which is to be desired, for the blessing it brings.

The apostle Paul tells the Corinthians, ‘I have espoused you to one husband, that I may present you as a chaste virgin to Christ.’ 2 Cor 11:2.

[Jesus said: to enter the Kingdom we must become like little children, innocent of sin. This refers to the 144,000 in Revelation, who are virgins, not defiled by women; Christ changes a person, making them virgins again, the lust removed, the defilement by women removed. ]

***George Fox***

## False Teachers and Preachers in Christianity

*Trying of Spirits in our age now, as in the Apostles' days, by the Spirit of Christ the Anointing within.*

*Showing also, that the Church of Christ has authority and*



*power from Christ, their head, to admonish, judge, reprove, and rebuke, such as make a profession of the truth, but do not walk and live in the truth.*

*By George Fox*

Dear friends, and brethren in the Lord Jesus Christ, who is your heavenly rock and foundation, and your holy sanctuary, your place of safety, who destroys the destroyer, and is our savior, the chief bishop of your souls, to oversee you; and your great prophet that God has 'raised up for you to hear in all things,' and the chief shepherd who has 'laid down his life for his sheep;' who feeds his sheep with his heavenly food, and clothes them with his heavenly clothing, 'whom he has bought with a price,' his blood; and that they might know his voice and follow him, 'who is from above,' and not of this world; whose voice is distinct from all the voices of this world, that are below; 'who gave himself a ransom for all, to be testified in due time;' who is the mediator between God and you; in whose name you have all salvation; in whose name, power, and authority, we meet that are his followers; and he is before all things, and by him all things subsist; who has delivered us from the power of darkness. And God has translated us into the kingdom of his dear son, and therefore 'whatever you do in word or deed, do all in the name of Jesus Christ, giving thanks to God and the Father by him.'

For, friends, you know the light God has commanded to shine out of darkness, and has shined in your hearts to give you the light of the knowledge of the glory of God in the face of Christ Jesus, which light is the life in him. Now, you have this 'heavenly treasure in your earthen vessels, which is of God,' and have received 'the grace of God which brought your salvation,' and by which you are saved, and your hearts established in the election and covenant of grace.

Now those who hate the light of Christ, and walk despitefully against the spirit of grace, such are of the birth of the flesh, which persecutes them which are born of the spirit. But as the apostle said, 'All that will live godly in Christ Jesus, shall suffer persecution;' but the Lord's portion is his people, and Jacob, the second birth, the election, who is the supplanter of profane Esau, he is the Lot of God's inheritance, namely, Jacob. The Lord led him about and instructed him, and kept him as the apple of his eye; so tender is the Lord of his elect people. And again, the Lord said, 'He that touches you, (namely), his elect or chosen people, touches the apple of God's eye.' So you know the apple of the eye is a tender place. So the Lord has a sense of all his suffering people, and is near unto them, and feels all their sufferings.

And now, friends, the apostle John writes a General Epistle to the church of Christ, as I do to you the church of Christ. Now, 'you have an anointing from the Holy One, and by it you know all things;' and now, this unction or anointing within, which you have received from the Holy One, which 'abides in you, you need not that any man teach you, but as the same anointing teaches you of all things, and is truth, and is no lie, and even as it has taught you, and does teach you, you shall abide or continue in the son and in the Father, in whom you have eternal life, according to his promises.' Now since the apostles' days, all those who have gone from this anointing, and unction, and teaching within, that comes from the Holy One, have gone and wandered from the Father and the son, and have been seduced from the anointing and teaching within, by which they should have continued in the son and the Father. But, my friends and brethren in Christ Jesus, who have the anointing and unction within you, which you have received from the Holy One, and by it you continue in the son and Father; by this unction and anointing within you, the church of Christ knows all things, as the church of Christ did by the same

unction in the apostles' days; and therefore, the apostles told the church of Christ, by this unction, 'Try the spirits,' and told them 'believe not every spirit, but try the spirits whether they are of God;' and they know the spirit of God from the spirit of error. So there you may see, with this unction they could try spirits, and knew the spirit of truth from the spirit of error. He did not tell the church to try their words only, but 'try their spirits, whether they were of God,' yes or no; for many had good words and fair speeches, and deceived the hearts of the simple. And were not these a kind of Christians that served not the Lord Jesus Christ? Such the apostles warned the Romans of, in Rom 16:17-18, and such that had gotten the 'the form of godliness, and denied the power thereof, that were heady, high minded, without natural affections, truce breakers, ... false accusers, incontinent, fierce, despisers of those who were good, that were compared to Jannes and Jambres, that withstood Moses. 'So do these also resist the truth, men of corrupt minds, reprobates concerning the faith,' ... And did not these go under the name of Christians and leaders, 'which had the form of godliness, but denied the power thereof,' which the church were to turn away from, and not to follow? And is there not of this sort now, that trouble the church of Christ, as they did in the apostles' days?

And therefore, as the apostle said, 'Try their spirits whether they are of God or not.' The apostle did not say to the church of Christ, Try them, whether they had the good words, and fair speeches, and the form of godliness, but 'try their spirits,' whether they are of God, yes or no; and so, if they have not the power of godliness, they are to be turned away from. And therefore, with the anointing within, by which you may know all things, with it 'Try their spirits,' whether they are of God or not, and try whether they have the power of godliness; yes, such as have the fair speeches and good words, and the form of godliness, try their spirits whether they are of God, and whether they have the power of godliness; and if not, they are to be



turned away from.

And the apostle exhorts Timothy 'to avoid profane and vain babblings and oppositions of science, falsely so called, which some professing, have erred concerning the faith;' therefore the church is to avoid such things now, as then, lest they err concerning the true faith of Christ. 1 Tim 6:20-21, Phygelus, and Harmogenes, and Hymeneus, and Philetus, do not you think that these had gone under the name of christians in the apostles' days, though 'their words will eat as does a canker, those who do receive them;' and such troubled the church of Christ then, and the same spirit now, which is to be tried and turned away from, and not only so, but to 'shun profane and vain babblings, for they will increase unto more ungodliness,' therefore that is to be kept out of the church.

And the apostle exhorts Timothy to charge them, (namely, the church), before the Lord, that 'they strive not about words to no profit.' and therefore that strife which is to no profit, and to the subverting of the hearers, the charge now is for the church of Christ to shun such things, and if any man teach otherwise, and consent not to wholesome words, and the words of our Lord Jesus Christ, and the doctrine which is according to godliness, he is proud, or a fool, and knowing nothing, but doting about questions and strife of words, whereof comes envy, strife, railing, evil imaginings, perverse disputes of men of corrupt minds, and destitute of the truth, supposing that 'gain is godliness, from such withdraw thyself.' So must all the members of Christ's church now in our age withdraw themselves from such that are destitute concerning the truth, though such may go in the name of christians, as such might do in the apostles' days, and troubled the church of Christ then, as they do now. But 'believe not every spirit, but try their spirits,' whether they have the power of godliness, yes or no.

Now the spirit speaks expressly, 'that some should depart from the faith,' (then they had it once), and that they would give heed to seducing spirits, and 'doctrine of devils, speaking lies in hypocrisy, having their consciences seared as with a hot iron, forbidding to marry, and commanding to abstain from meats, which God has created to be received with thanksgiving, for every creature of God is good, (mark, good), and nothing to be refused if it be received with thanksgiving, for it is sanctified by the word of God and prayer.'

For all things were made and created by the word, and all things upheld by the word. And by the word of God, man and woman is sanctified, and it sanctifies things to them.

And do you not think that those who had departed from the faith, and given heed to the doctrines of devils, forbidding marriages, and to abstain from meats, ... were not called by the name of *christians*, as many people do the same now? And therefore the apostle said, 'Try their spirits, whether they are of God or not, and whether they are in the power of godliness, and in the faith of God's elect.'

And the church of Christ now, as in the apostles' days, is to 'shun profane and old wives' fables, and to exercise themselves in godliness; for bodily exercise profits little,' or for a little time; 'but godliness is profitable to all men, having the promise of this life that now is, and of that life which is to come.' So all that have a care of the church of Christ, will mind those things which are for the comfort and edifying of it.

And the apostle, his charge was to some, 'not to give heed to endless genealogies, which ministered questions, rather than to godly edifying, which is in faith,' from which some have turned aside unto vain janglings. 'And therefore foolish and unlearned questions avoid, knowing that they do gender unto strife. These things the church of

Christ were to shun then, and now, and follow godly edifying in the faith; for did not they go under the name of christians that turned aside unto vain arguments, and such that desired to be teachers of the law, understanding neither what they say, nor the origin of what they affirm? And, therefore, as the apostle said, ‘Try their spirits whether they are of God, and whether they are in the power of godliness;’ for that spirit that does not understand what it is said of the law, cannot understand what it is said of the gospel, and so is not fit to be a teacher of either.

And the apostle exhorted Timothy 4:2-4, ‘to preach the word in season and out of season, reprove, and rebuke, and exhort with all long-suffering and doctrine; for the time will come when they will not endure sound doctrine, but after their own lusts [desires] shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables.’

Now were not these itching ears, and their teachers, that should turn from the truth to fables, a kind of christians, who could not endure sound doctrine; therefore their spirits are to be tried whether they are in the truth and sound doctrine. For the itching ears [longing to hear that they are righteous] that have gathered teachers to approve of their lusts, has been tried by the spirit, which said, they are turned from the truth to fables.

And Simon Magus, and Demas, that forsook Paul, and ‘loved this present world,’ and Alexander, had not they gone under the name of christians? But the spirit that tried them, saw Demas turned a worldly person, and Simon Magus turned to his old wickedness again; and the apostle exhorts Timothy to beware of Alexander the coppersmith, ‘which had done him much evil,’ for he had greatly withstood the apostle's words.



So here you may see the apostle, which was a watchman, and tried their spirits, such as he had tried not to be of God, nor in the truth, nor in the faith, nor in the power of godliness, he exhorted the church of Christ, and the ministers, to beware, and to shun, and to turn away from such.

The apostle exhorts Titus, ‘to hold fast the faithful word as he had been taught, that he might be able, by sound doctrine, both to exhort and convince the gainsayers [opposers];’ for, said he, ‘There are many unruly and vain talkers, and deceivers, especially they of the circumcision [Jewish Christians], whose mouths must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucre's sake; they professing that they know God, but in works deny him; being abominable and disobedient, and to every good work reprobate: wherefore,’ said the apostle to Titus, ‘reprove them sharply, that they may be sound in the faith.’

Now did not these vain unruly talkers, whose mouths were to be stopped, which denied God in their works [although big talkers of God], and to every good work reprobates [without Christ in control], did these people not go under the name of *Christians*? And are there not too many such in our days; unruly vain talkers, that deny God in their works, and are reprobates to every good work? For there are too many such unruly talkers and professors of God and Christ in words, but in their works deny him, and are reprobate to every good work. Such are against the practice of truth and religion, both in themselves and others; and therefore all such spirits are tried with the anointing within, not to be of God, neither now, nor in the apostles' days, nor in the power of godliness. Therefore they are to be turned away from, along with all of those who give heed to Jewish fables, and commandments of men, having turned from the truth. This the apostle exhorted Titus not to give heed to, but to ‘avoid foolish questions, and genealogies, and contentions, and strivings

about the law, for they are unprofitable and vain.’

And therefore whatsoever is unprofitable and vain, the church of Christ is to be turned away from now as in the apostles' day, for it is out of the power of godliness; and therefore try their spirits whether they are of God or not.

And the apostle said, ‘Rebuke not an elder, but entreat him as a father; and the younger men as brethren, and the elder women as mothers; the younger women as sisters, with all purity. Against an elder receive not an accusation, but before two or three witnesses; but a man that is an heretic [divisive], after the first and second admonition, reject, knowing that he that is such is subverted and sins, being condemned of himself.’ Therefore, I say, try such spirits with the anointing within, whether they are of God or not; for a man errs from the spirit of God before he is a divisive person. You may read that the Jews had the scriptures, and many that were called christians have gotten the scriptures, the form of godliness; but the prophets told the Jews, ‘that they rebelled against the spirit of God, and resisted the holy ghost;’ and so they tried their spirits, and found them not to be of God. So must those who go under the name of *christians*, (who have the form of godliness, but deny the power thereof), be tried now with the holy ghost that gives forth the scriptures, whether they are in the Spirit of God or not.

And Christ speaks of the false prophets and antichrists to his disciples, Mat 7:15-16, how that they should ‘come in the sheep's clothing, but inwardly they should be ravening wolves, and by their fruits they should know them.’ Did these false prophets not appear like sheep, and christians, when they had gotten the sheep's clothing on, the form of godliness, but were inwardly ravened from the spirit and power of God? So their fruits were thorns and thistles. So try their spirit, and what fruit they bear, whether they are of God, yes or

no. For such inwardly ravening wolves are destroyers of the sheep of Christ, and cannot bring forth good fruit, nor abide the practice of truth and pure religion; and therefore Christ told them beware of them, and not follow them; and John tells the church believe not every spirit, but try their spirits, whether they are of God or not.

And as Christ said, Mat 7:22. 'Many should call him Lord, Lord, or Master, and shall say, we have prophesied in your name, and cast out devils in your name,' ...

Now, did not these go under the name of Christians, and were great preachers, that could preach in the name of Jesus, and do such miracles? But Christ said, he will profess he never knew them, and said, 'Depart from me, you who work iniquity [sin lawlessness].' And Christ said, 'It is not everyone that said, Lord, Lord, shall enter into the kingdom of heaven, but he that does the will of his father which is in heaven.'

And so you may see here, it is not everyone that said, Lord, Lord, nor those who preach in the name of Jesus, and have the form of godliness, and not in the power of God, that Christ receives, and that entered into his kingdom; but such as depart from iniquity, and do the will of God, that are received by Christ, and that enter the kingdom of God. For the apostle himself said, 'I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.' Here the apostle had not only a care of others, but of himself, that he might be preserved in Christ Jesus.

And there were certain vagabond Jews, exorcists, took upon them to call over those who had evil spirits in the name of the Lord Jesus, saying, 'We exorcise you by Jesus, whom Paul preaches.' And there were seven sons of one Sceva, a Jew, and chief of the priests, which



did so, and the evil spirit answered and said, 'Jesus I know, and Paul I know, but who are you?' And so the evil spirits came over them, and prevailed over them, and against them, that they fled away naked. So you may see here, it is not those who take upon themselves to use the name of Jesus, and the name of Paul, that gives dominion over the evil spirits, but those who are in the spirit and power of Jesus, that Paul was in; this is it that arms them and clothes them.

And all such as preached up outward circumcision, or else they could not be saved; and also such as observe days, months, times and years, and thought to be justified by the law, and not by the faith of Christ; did not these go under the name of christians, whom the apostle said, 'he was afraid lest he had bestowed upon them labor in vain;' and of whom he said, 'I labor in birth again, until Christ is formed in you, and if Christ is not in you, you are reprobates [tested, failed, rejected]?' And those who sought to be outwardly circumcised, Christ profited them nothing. 'For in Christ neither circumcision, nor uncircumcision avails anything, but a new creature,' and therefore the churches were not to trouble themselves with that which did not avail anything, but mind the new creature in Christ.

And those false brethren that came secretly to spy out the liberty which the apostles and the true christians had in Christ Jesus, that they might bring them into slavery, 'To whom (said the apostle) we give place by subjection, no not for an hour, that the truth of the gospel might continue with you,' namely, the church. Gal 2:6. And the apostle said, but some of these seemed to be somewhat in conference [worldly importance], but, 'they added nothing to me, and whatever they were, it makes no matter to me, for God accepts no man's person.'

Now, here you may see the apostle makes use of his authority in the power and spirit of Christ Jesus, over such false brethren that came to spy out their liberty in Christ, and bring them into slavery, and though 'they seemed to be of some weighty position [worldly importance],' it did not matter to the apostle, 'for he knew God respected no man's person [was impartial to all men],' to whom he would not bestow an hour's time withal, that the truth of the gospel might continue with the church. But did not these go under the name of christians? Did not the apostle here try their spirits, whether they were of God or not? And though they did seem of some weighty position [of worldly importance], it added nothing, and such the church is to reject now, who brings into slavery.

And the apostle said to the church of the Colossians, Col 2:18-23, 'Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind. Not holding the head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increases with the increase of God. therefore if you are dead with Christ from the rudiments of the world, why, as though living in the world, are you subject to ordinances? Touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men. Which things have indeed a show of wisdom in will-worship, and humility, and neglecting of the body, not in any honor to the satisfying of the flesh.' Here the apostle, who could try their spirits, would have others to try their spirits, and had a care of the church, and would not have them beguiled by intruders in the things they had not seen, who were vainly puffed up with a fleshly mind, which held not Christ the head. These were gone from the light and spirit of God, by which they might have seen the things of God; so they were not likely to worship God in spirit and truth; and therefore the church is to beware of such fooled now, as in the apostles' days, and

to try their spirits, whether they are of God or no. And **those who are dead, and risen with Christ, who are the church of Christ**, they are not to be subject to the rudiments, or elements, or ordinances of this world; for they are not to touch, taste, nor handle the doctrines or commandments of men, which are all to perish with the using, that are not after Christ, nor from him, though they may have a show in will-worship and humility, if they do neglect the body of Christ the church, and not hold him the head; and all that spirit works, is but to satisfy the flesh, which brings no honor to God.

And therefore the church of Christ is to try the spirits of such now, as in the apostles' days, lest they should be fooled into not receiving their reward.

And again the apostle said, 'Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, and after the rudiments, or elements of this world, and not after Christ.' Here again you may see the apostle had a care of the church, that they should try their spirits, not to follow that which is not after Christ; and therefore the church is to beware of such things and spirits, lest they are spoiled.

And again the apostle warns the church, 'lest any man shall beguile them with enticing words.' And again he said, 'Beware of dogs,\* beware of evil workers, beware of concision [mutilation];' that is, false apostles which gloried in circumcision, and the apostle calls them concision, which is a cutting off and tearing asunder of the truth. Phil 3:2.

\*[Dogs were those who taught foods, days, drink, circumcission, tithes, etc. were necessary - all of which are outward observations and have nothing to do with the inward love and mercy in the heart, which results



after cleansing, the heart being purified by faith.]

So the apostle would have the church to try such spirits then, which the church ought to do now by the spirit of God, and anointing within; and that they may not be beguiled with men's enticing words, and they may beware of dogs, and evil doers, and evil workers, ... though they may come in sheep's clothing, fair speeches, and good words, and a 'form of godliness, but denying the power of it;' from such the church is to turn away; for the prophet said, 'As to the wicked, what have they to do to take God's words in their mouth, and hate to be reformed?' And Christ said to such preachers, that are workers of iniquity, 'Depart from me, I know you not;' and the apostle said, 2 Tim 2:19. 'everyone that names the name of Jesus, let them depart from iniquity;' and so said the church of Christ, and all his faithful ministers now.

The apostle said to the church, Acts 20:29-30. 'I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock;' also 'of your own selves shall men arise, speaking perverse things, to draw away disciples after them;' therefore watch and remember, that for the space of three years, I ceased not to warn everyone night and day with tears, and said, 'Take heed therefore unto yourselves, and to the flock over which the holy ghost has made you overseers, to feed the church of God which he has purchased with his blood.' Here you may see the apostles care of the church of Christ, and with what they were to watch and oversee the flock of Christ, and to feed his church withal, namely, the holy ghost. By the holy ghost is the church of Christ's communion, by which they should try their spirits that were among them. Were not these men a kind of Christian, who would arise among themselves, speak perverse things, and draw away disciples after them? Would they not draw into a kind of separation from the church? Did not the apostle say, that 'They should have grievous wolves that would not spare the

flock, which should enter among them?" Did they not have the sheep's clothing? Is not the church of Christ to beware of all such now, as were in the apostles' days, and to watch against them with the same holy ghost, and not to believe every spirit, but try them whether they are of God?

And the apostle said to the church, what said the scripture, Gal 4:30, 'Cast out the bond woman and her son, the son of the bond woman shall not be heir with the son of the free woman, for the son of the bond woman was born after the flesh, and will persecute the free woman's children born after the spirit; for the free woman's children which are the church of Christ, Jerusalem, which is above, is their mother.'

And again, the apostle exhorts the church of Christ, and told them Heb 12:16-17, 'take heed lest there be any fornicators or profane person, as Esau, who for a morsel of bread sold his birth right; for you know that afterwards when he would have inherited the blessing he was rejected. He found no place of repentance, though he sought it with tears; and the apostle said to the church of Christ, 1 John 3:11-12, 'This is the message that you have heard from the beginning, that we should love one another, not as Cain, who was of that wicked one, and slew his brother, and wherefore slew he him, because his works were evil, and his brother's righteous.'

The church now must take heed of this nature of Ishmael, Esau and Cain, though Cain did offer sacrifice, so he was a kind of a priest, but a persecutor and a slayer of the righteous; and Ishmael was circumcised outwardly, and was in an outward fellowship, yet he was wild, and a mocker, and a persecutor of the heir of the promise.

Esau was also circumcised, who despised his birth right for a mess of pottage and a morsel of bread, who said in his heart he would kill

Jacob, the second birth whom God loved; but Esau and Ishmael were not circumcised with the spirit; and therefore the church of Christ now is not to believe every spirit, but try their spirits whether they are of God, or of Cain, Esau and Ishmael, and if so, to beware of them.

John, in his epistle to the church, said, '2 John 1:7, Many deceivers were entered into the world, .. look to yourselves, ... whosoever transgresses and abides not in the doctrine of Christ, has not God; and he that abides in the doctrine of Christ, he has both the father and the son. If there come any unto you, and bring not this doctrine, [mark, not this doctrine of the apostles,] receive him not into your houses, neither told him God speed; for he that bids him God speed, is partaker of his evil deeds.'

Now here the apostle, with the spirit of Christ, warned the church of Christ in his day, of such before mentioned; and the church of Christ now are to look to themselves, and beware of such now that walk not in the commandments of Christ, and abide not in the doctrine of Christ; such are transgressors, and abide not in the Father and the son, though they may profess them both in words. And the church of Christ had and has authority in the power and spirit of Christ not to receive such into their houses, nor told them God speed, &c. therefore try their spirits whether they are of God, and lay hands on no man suddenly. And the apostle said, 3 John 1:9. 'I wrote unto the church: but Diotrephes, who loves to have the pre-eminence among them, receives us not; wherefore if I come, I will remember his deeds which he does, prating against us with malicious words. And not content therewith, neither does he himself receive the brethren, and forbids those who would, and casts them out of the church.' Now here you may see the apostle's care of the church in his day then, which ought to be so now, against such prating Diotrepheses with their malicious words, which love to have the pre-eminence. And did



not this Diotrephes go under the name of a christian? But John had the power and spirit of Christ to deal with him, and to remember his deeds, and to judge them. And so has the church of Christ now, with the power and spirit of Christ, to judge and try such spirits, whether they are of God or no.

Likewise in James 1:26, James taught the church to try the pure religion from the false, from such as seemed 'to be religious, and bridled not their own tongues, that deceived their own hearts' in their vain religion.

Likewise, the apostle brought the church to see 'who were the doers of the word, not only hearers;' for those who were 'only hearers and not doers, deceived their own selves.'

And also the apostle exhorted the church to try their faith and belief, for many would say they had faith, and believed. Then you would say these were called christians; but the apostle said, 'If a brother or sister be naked, and be destitute of daily food, and if you say to them, depart in peace, be you warmed and filled, and you give them not those things which are needful to the body, what does it profit? Even so faith, if it have not works, is dead, being alone, James 2:15-20.' And therefore **the true and living faith is to be showed forth (evidenced) by its good works**, which will feed the hungry, and clothe naked, and relieve the widow and fatherless; and so to practice religion and faith, which is the victory, and gives the victory over the devil and his bad works, in which faith they do please God.

So here you may see the practices of the church of Christ in the apostles' days, and now; and who are the hearers of the word, and not the doers of the word, and who are in the pure undefiled religion, which is to visit the fatherless and the widow, ... and who

seem to be religious in a vain religion, and who are in the true living faith, and who are in the dead faith; and who are in the pure peaceable wisdom that is from above, and its fruits, and who are in the wisdom that is earthly and devilish below; and whose dead faith brings them to respect a person, because of his gold ring and gay apparel, and despise the poor. All such are to have their spirits tried with the spirit of God, and anointing within, in the church of Christ now, as in the apostles' days.

Peter, in his General Epistle to the church, tells them, 'that there shall be false teachers among them, who secretly should bring in damnable heresy, even denying the Lord that bought them, and should bring upon themselves swift destruction. And many shall follow their pernicious and lascivious ways, by reason of whom, the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you. And there shall be false teachers among them; whose judgment, &c. lingered not, and their damnation slumbered not.' 2 Peter 2:1-3.

Peter shows the church the state and example of the fallen angels, and old world, and the cities of Sodom and Gomorrah, of their destruction, and how God saved Noah the preacher of righteousness, and delivered just Lot, who was oppressed with the filthy conduct of the Sodomites. But these, namely, the false teachers that should come among the christians, which the apostle speaks of, which are 'as natural brute beasts, that speak evil of the things they understand not; sporting themselves with their own deceits, as they feast with you, (namely, the christians), beguiling unstable souls, ... which have forsaken the right way, (namely, Christ), and following the way of Balaam, (that is, in the error from the spirit of God), these are the wells without water, carried about with a tempest, (mark, with a tempest), and speak great swelling words of vanity, to allure those who escaped from them, while they promise them liberty; yet,

themselves are servants of corruptions, for of whom a man is overcome, of the same he is brought into slavery. For if after they have escaped the common pollutions of the world, through the knowledge of Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning; for it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened, &c. the dog is turned to his own vomit again, and the sow that was washed, to the wallowing in the mire.' 2 Peter 2:4-22

Now here you may see what care Peter had, in his General Epistle, of the church of Christ; the same care in the same power and spirit ought to be now. And do you think that these false teachers had not, or did not go under the name of christians, which were among the christians then, and should make merchandise of them, and feasted with them, which had forsaken the right way; but they could speak great swelling words of vanity, to allure, and promise them liberty, to bring into slavery, and it had been better for them 'not to have known the way of righteousness, (which it seems they had), than after they had known it, to turn from it and the holy commandment;' who had been washed, and to turn again into the mire; and therefore the apostle very well might say, 'Believe not every spirit, but try the spirits, with the spirit of God, and the anointing within.'

So the church of Christ is now to try such spirits, and to blow the trumpet in heavenly Zion against such spirits, when they do rise. So you may see what kind of spirits these were, that promised liberty, or what liberty it was which brings into slavery, and into the mire, and to forsake the right way of Christ, in whom true liberty is; and in him they are free, and yet, as not using their liberty for a cloak of maliciousness, as too many do, and have done, but using their liberty as the servants of God, in righteousness and holiness; and



this is the true church's liberty in Christ Jesus.

Jude in his General Epistle to the church, see what care he has of the church of Christ, and exhorts them to contend for the faith; for he said, 'there were certain men crept in unawares,' ... yes, 'ungodly men, that turned the grace of God into lasciviousness [license for immorality],' ... and therefore they put the church in remembrance, though they knew it, how that the 'Lord having saved the people out of Egypt, and after destroyed those who believed not, but murmured, and rebelled against him; and how that the angels, which kept not their first state, but left their habitation, God has reserved to everlasting chains of darkness, ... and how God overthrew Sodom and Gomorrah, for their wickedness; and are set forth for an example, suffering the vengeance of eternal fire.' Now these examples, and the unbelief of those who perished in Egypt, and the destruction of the old world, and Sodom, and the angels not keeping their first state or habitation, the apostles put the church in remembrance of, that they should be steadfast in the holy faith, and contend for it, and build one another up in it.

The apostle said, likewise these filthy dreamers, that had crept in at unawares, ungodly men, which turn the grace of God into lasciviousness, which defile the flesh, and despise dominion, and speak evil of dignities. Now the dominion and dignities were of the power and spirit of Christ; but these also, said the apostle, speak evil of those things which they know not, but what they know naturally, as brute beasts, in those things they corrupt themselves; and too many such there are at this day. But woe unto them, for they are gone in the way of Cain, that is in envy, who was a destroyer, a killer, and a sacrificer too, who went from Christ, the way, who came to save men's lives and to destroy the destroyer, and they ran greedily after the error of Balaam for profit, that is, from the spirit of God; and are gone in the rebellion of Korah, which was against the law,

and Moses the servant of God. So these ‘turn the grace of God,’ which should bring salvation ‘into lasciviousness [a license for immorality,’ and have forsaken the right way.

The apostle said, Jude 12. ‘These are spots in your feasts of love, and when they feast with you, (namely), the true christians, they feed themselves without fear.’ And they were in danger to bring the christians to be without the fear of the Lord. And the apostle said, ‘They are clouds without water, carried about with winds;’ then they were chaff, and not wheat. And the apostle said, ‘they were trees, whose fruit withers, and without fruit, twice dead, and plucked up by the roots.’ Then they were not like to grow; first dead in sin and trespasses, and then quickened by Christ, and then dead again. These are the raging waves of the sea, (they may be known by their rage), foaming out their own shame; wandering stars, not fixed in the firmament of God's power, &c. These are grumblers and complainers, walking after their own lusts, and not after Christ; and these with their mouths ‘speak great swelling words, flattering people to gain advantage.’ And these are they, who separate themselves; sensual, having not the spirit of God; and how can they, when they are erred from it, and twice dead? So here you may see a self-separation from the spirit of God in Cain, and Korah, and Balaam's way, which turn the grace of God into lasciviousness. The fallen angels, the old world, Cain, Korah, Balaam, and Sodom, their example that they follow, that are the wells without water, trees without fruit, clouds without rain, raging waves of the sea, foaming out their own shame, wandering stars, lost their first state and habitation, murmurers and complainers, their mouths can speak great swelling words, yet mockers; these are those who separate themselves, sensual, having not the spirit, (as before), filthy dreamers, defile the flesh, despise dominion, speak evil of dignities; and what dignities and dominions were in the church, in Jude's days, but the power and spirit of Christ in his church? And therefore

the apostle well might say, Believe not every spirit, but try them, whether they are of God.

The church of Christ is to try in our day, with the anointing within, and with the spirit of Christ. He said, try such spirits and fruits, and of some 'have compassion, making a difference; and others save with fear, plucking them out of the fire, hating even the garments spotted with the flesh.' And now to him that is able to keep you from those false teachers, and falling into their ungodly ways, and is also able to present you faultless before the presence of his glory, to him I commend you.

John in Rev 1:4, writes to the seven churches, and Christ said to the church of Ephesus, 'You have tried them which say they are apostles, and are not, and have found them liars,' showing that they had power, and 'You hate the deeds of the Nicolaitans, which I also hate.' Now here you may see, the church of Ephesus, in the power of Christ, had authority to judge, and to try liars and false apostles, and the deeds of the Nicolaitans; and in the same spirit and power of Christ now, the church of Christ has power to try, and to judge such things with the anointing within, as they had in the apostles' days. And therefore, Christ said, 'To him that overcomes, I will give to eat of the tree of life, which is in the midst of the paradise of God.'

John writes to the church in Smyrna, and Christ said, 'I know your work, and tribulation, and poverty, but you are rich; I know the blasphemy of them which say they are Jews, and are not, but the synagogue of Satan.'

So here you may see the power and spirit of Christ, which did judge those that were not in the truth; and Christ said to the church of Smyrna, which was to be tried, 'Be faithful unto death,\* and I will give you a crown of life; and he that overcomes, shall not be hurt of



the second death.' Here is Christ's comfortable promise to the faithful.

[\*The death he is referring to is the "death of the sinful nature." That is the first death; those experiencing the first death, are not hurt in the second death, which is the death of the body.]

John writes to the church of Pergamos; and Christ said, 'I know your works where you dwell, where Satan's seat is; and you hold fast my name, and have not denied my faith;' namely, the faith of Christ, ... 'but I have a few things against you, because you have there some that hold the doctrine of Balaam [covetousness], ... and hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come unto you quickly, and will fight against them with the sword of my mouth,' ...

'But to him that overcomes, I will give to eat of the hidden manna, and will give him a white stone, and in the white stone, a new name written, which no man knows, saving he that receives it.' Here you may see the care and encouragement of Christ concerning the church.

Now were not these, that said they were apostles, but the church found them liars, and those who said they were Jews, but found synagogues of Satan, and these which held the doctrine of Balaam and the Nicolaitans, a kind of christians, that were mixed among the churches then, who, with the power and spirit of Christ, had authority to judge such spirits then, and now, in the church of Christ, and to try their spirits whether they were and are of God?

John writes to the church of Thyatira, &c. 'I have a few things against you, because you allow the woman Jezebel, who calls herself

a prophetess, to teach and to seduce my servants,' ...

Now was not this Jezebel a kind of a christian, which the church of Thyatira did not make use of the authority in the spirit and power of Christ to judge and stop, which they ought to have done, and to do now in the church of Christ, with the power and spirit of Christ; but Christ said unto the rest of Thyatira that have not known this doctrine, namely, of Jezebel's, but that which you have, namely, the truth, 'hold fast until I come; and he that overcomes and keeps my words unto the end, to him I will give power over nations,' said Christ, 'and he shall rule them with a rod of iron; as the vessels of a potter shall they are broken to shivers, even as I received it of my Father, and I will give him the morning star.' Here Christ encourages his church with large promises, to be faithful in his power and spirit, and to keep the authority of it, then, and he is the same now to his church that are faithful in the authority of his power and spirit.

John writes to the church of Sardis, and encourages 'to be watchful, and strengthen the things which remain that are ready to die; for I know your works, you have a name that you are alive, but you are dead; for I have not found your works perfect before God.' And if they did not repent, and watch, and hold fast that which they had received, Christ would come upon them as a thief; 'but you have a few names in Sardis which have not defiled their garments, and they should walk with Christ in white, for they were worthy.' Therefore it is good for the church to keep holy, clean, and pure, for Christ said such shall walk with him, the Holy One. And Christ said to the church of Sardis, 'He that overcomes, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.' Here is encouragement to the church of Christ to be valiant for his name, and to be faithful in his power and spirit.

And John writes to the church in Philadelphia, and Christ said, 'I know your works, behold, I have set before you an open door, and no man can shut it; you have a little strength, and have kept my word, and have not denied my name.' 'Behold,' said Christ, 'I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before your feet, and to know that I have loved you,' ... Were not these a kind of christians, which were the sayers they were Jews, and were not, but did lie, that Christ with his power would make them come and worship before the church in Philadelphia; but Christ tells the church in Philadelphia, 'Hold fast that which you have, that no man take your crown. Him that overcomes, will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which comes down out of heaven from my God, and I will write upon him my new name.' Now here you may see how Christ encourages his church to be faithful, and to overcome in his power, and Christ will write God's name, and his own new name, and New Jerusalem's name upon those who do overcome, and he will make them pillars in the temple of God. Here the church may see what promises Christ has promised to them. He that has an ear, let him hear what the spirit said to the churches, then and now.

And John writes to the church of the Laodiceans, and Christ said, 'I know your works, that your are neither cold nor hot: I would you wert either cold or hot; because your are lukewarm, and neither cold nor hot, I will vomit you out of my mouth, because you say, I am wealthy, and have need of nothing, and do not know that you are wretched, miserable, poor, blind, and naked—' And was not this church rich in outward profession [talk of Christ], but lacked the possession [of Christ's spirit], and the fire of God's spirit, and its riches, by which they should have been made rich, and to see and be clothed with Christ's clothing.



And therefore the church of Laodicea, and all those that are rich in outward profession, without possession, are to take counsel of Christ, who is head of his church, and to buy of Christ, 'gold tried in the fire, that they may be rich, and white raiment, that they may be clothed, and that the shame of their nakedness do not appear; and anoint their eyes with eye salve,' that they may see these things Christ's church must have from him. And Christ said, 'As many as I love, I rebuke and chasten; be zealous, therefore, and repent. Behold, I stand at the door, and knock;' I, namely, Christ; 'if any man hear my voice, and open the door,' namely, of his heart, by the grace and the light of Christ, 'I will come in unto him, and will sup with him, and he with me,' namely, the heavenly marriage supper. 'To him that overcomes, I will grant to sit with me in my throne, even as I also overcame, and sat down with my Father in his throne.' Here you may see the blessed promises of Christ, that he has promised to his church; which may encourage all to be faithful, and to walk and live by the faith of Christ, which is the victory by which they have access to God.

The apostle told the Philippians, 'Let no man deceive you with vain words; for many walk, of whom I have told you, and now tell you even weeping, that they are enemies of the cross of Christ, whose end will be destruction.'

You may see what care in the spirit of God the apostle had of the church of Christ; and were not these a kind of christians that the apostle warns the church of, that they should not be deceived with their vain words; and therefore the church of Christ is to beware of such now, and try their spirits whether they are of God, for the true fellowship is in the spirit of God. And had not the apostle a great deal of trouble with the false apostles, deceitful workers, transforming themselves [pretending to be] into the apostles of

Christ? Paul said, [this is no marvel], for Satan himself is transformed into an angel of light; and therefore, it is no great thing if his ministers also are transformed as the ministers of righteousness, whose end shall be according to their works. And are there not too many such, who pretend to be apostles and ministers in this day, and such as boast themselves above their measure, and without the measure of the spirit of God? Are not these the false brethren whom the apostles of Christ had to deal with in their day? And now the servants of Christ have to do with the same, (and have their perils), who in the power of Christ, that daily comes upon them, have the care of the churches now, as in the apostles' days.

And did not these false apostles, deceitful workers, that transformed themselves as the apostles of Christ, and the ministers of Satan transform themselves as the ministers of righteousness? I say, did not these go under the name of christians, and such as were puffed up? But the apostle said, 'I will come, and I will not know the speech of them which are puffed up, but the power, for 'the kingdom of God is not in word but in power.' For Satan's ministers and false apostles might have the good words and the fair speeches, and speak great swelling words of vanity, having the sheep's clothing and form of godliness, but denying the power thereof; and therefore the church of Christ is not to believe every spirit, but to try their spirits whether they are of God; and not to know their speech, but the power, and to know whether they are in the power of godliness, for the kingdom of God stands not in word but in power. And therefore, it is the safe knowledge to know people not in speeches, but in the power of God, and with the anointing, and the spirit of Christ within, to try spirits whether they are of God or no, for the unity of the church of Christ is in the spirit, which is the bond of peace, and their fellowship, and comfort, and communion, is in the holy ghost, which leads the church of Christ into all truth, which proceeds from the Father and the son.

Does not John say, concerning the antichrists and false prophets, 'They went out from us, but they were not of us, for if they had been of us, they would have continued with us,' namely, the church of Christ; 'but they went out from us, that they might be made manifest, that they were not all of us.' And so now many such have gone out from the church of Christ, that they might be made manifest that they were not of us; but the church of Christ, in the apostles' days and now, have an unction and anointing from the Holy One in them, which proceeds from the Father and the son; and the church of Christ does not need any man to teach them, but as the same anointing teaches them; and as it does teach them, they shall continue in the son, and in the Father, from where this anointing comes, by which the church of Christ knows all things. Yes, [they would know] those that would seduce them from this anointing. Yes, [they would know] **the antichrists, and deceivers, and false prophets that go out from the church, which are not of the church, though they may have the form of godliness, fair speeches, and good words, but deny the power thereof. From such the church of Christ is to turn away,** which know the power of words with the unction, and the spirit of Christ can try their spirits, that have the spirit of discerning whether they are of God, and so they are not to believe nor follow every spirit, but try them first what they believe in, and what they follow. This was the practice of the church of Christ in the apostles' days, which ought to be the same now in the church of Christ; by which anointing they continue in the Father and the son, as before said, and in 'it they have fellowship with the Father and his son Jesus Christ.' Amen.

And in the old testament Christ was preached and held forth by promises, and by figures, types, and shadows, and by the prophets, and by the prophecies. And when Christ was come, the apostles proved, out of the law, and the prophets, and the Old Testament,



that 'Jesus was the Christ' to the Jews that had the law and the promises, Moses and the prophets; so, out of the scriptures, Moses, and the prophets, they proved that Jesus was the true Christ.

And they were noble who searched the scriptures to see if these things were so as the apostles preached concerning Christ. And Christ did manifest himself to be the true Christ, by his preaching and doctrine, miracles, sufferings, death, resurrection, and ascension, and in sending the holy ghost, and appearing in his people, to be the true Christ, and the son of God. After Christ was risen, and preached both to the Jews and Gentiles, and many believed in him, the apostle tells them examine themselves, and prove their own selves, how that Jesus Christ was in them, except they were reprobates. So you may see, here are two proofs. First to prove that Jesus was the Christ by Moses, and the law, and the prophets.

The second proof was, after the Jews and Gentiles believed in Christ, they were to prove and examine themselves, whether or not Jesus Christ was within them; if not, they were reprobates. Again he said, 'Christ in you the hope of glory.' Again he said: That we may present every man perfect in Christ Jesus; and let Christ rule in your hearts by faith; and he that has the son of God has life; and he that has not the son of God, has not life; and Christ was manifest in the flesh to condemn sin in the flesh, that we through him might become the righteousness of God in Christ; and such sat together in the heavenly places, in Christ Jesus.

So the church, the saints now, with the unction within them, and the spirit of Christ, are to try who are in the power of godliness, and who not, and to try the power of words, and who make a profession of Christ without life; and if Christ the life is not in them they are reprobates. Therefore we are not to believe every spirit, though they

have a form of godliness and good words, and fair speeches, with the sheep's clothing, but we are to try their spirits whether they are of God, yes or no. That was and is to be the practice of the church of Christ with the anointing within, which they have from the Father and the son, which is sufficient for the church of Christ to try withal. For the apostle said, 'By it they know all things;' then all things were created by Jesus Christ. Eph 3:9. And 'all things were made by Christ the word.' John 1:3. So he was before all things, and by him all things do consist. Col 1:17. And Christ is 'heir of all things; by whom God made the worlds, and so he upholds all things by the word of his power.' Heb 1:2-3. Who has all power in heaven and in the earth given to him.

And 'if any man be in Christ he is a new creature, and all things are passed away and all things are become new; and all things are of God, who has reconciled us to himself by Jesus Christ; and God was in Christ reconciling the world to himself,' 2 Cor 5:17-18. 'Christ by whom the world was made; I say, reconciling all things to himself, whether they are things in heaven, or in the earth,' by Jesus Christ, by whom God made all things both in heaven and in the earth, that he might reconcile all things to God, who has reconciled us to God; Col 1:20-21, who bruises the serpent's head, and slays the enemy, and destroys the devil and his works; that in the dispensation of the fullness of times, God might gather together in one all things in Christ, both which are in heaven, and which are in the earth, even in him by whom they were made. Eph 1:10.

So Jew, Gentile, male, female, bond or free, are all one in Christ Jesus. And the apostle Paul said, he was to make all men to see what is the 'fellowship of the mystery, which from the beginning of the world has been hidden in God, who created all things by Jesus Christ.' Eph 3:9. So this fellowship has been a mystery hidden from the beginning of the world, and their fellowship in the world, but

now 'is made manifest in Christ,' by whom the worlds were made, namely, to his church. And God who is faithful has called us to the fellowship of his son Jesus Christ our Lord, 1 Cor 1:9, as he did the church in the apostles' days. And John in his General Epistle to the church of Christ, said, 'That you also may have fellowship with us, and truly our fellowship is with the Father, and with his son Jesus Christ. And if we walk in the light, as he is in the light, we have fellowship one with another.' **So here is the true church's fellowship with God and Christ, and one with another, that walk in the light, which is the life in Christ, and not the vain talkers of the light, and walkers in darkness.**

And David said, 'Shall the throne of iniquity have fellowship with you,' namely, the Lord, 'which devises evil,' Psalm 94:20. For the apostle said, 2 Cor 6:14, 'what fellowship has righteousness with unrighteousness, or what communion has light with darkness?' And the apostle said to the church, 'I would not have you to have fellowship with devils.' And the apostle told the church of Christ, that their fellowship was in the gospel, the power of God which was before the devil was, and his fellowships. And such come to know the power of the resurrection of Christ, and the fellowship of his sufferings. And such had a fellowship with the Father and with the son, after Christ was risen; and such had no fellowship with the unfruitful works of darkness, but rather reprov'd them. And the apostle said, 'The cup of blessing which we bless, is it not the communion of the blood of Christ? and the bread that we break, is it not the communion of the body of Christ? for we being many, are one bread and one body, for we are all partakers of that one bread.' Is not this the bread Christ which comes down from heaven, as in John 6:51? Is this not his blood, which Christ said, 'they must eat and drink if they have life in them?' In which bread and blood is the saints' communion; and the saints and the church of Christ's communion now, and in the apostles' days, is in the holy ghost, 2



Cor 13:14, which proceeds from the Father and the son, which leads them into all truth. And the church of Christ's communion is not in that which proceeds from men below; but in that which proceeds from God and his son; unto whom be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

There are many opposers of the order of the truth, and of the glorious gospel of Christ the power of God, who never grew up in the truth, though they have had some opening and some sights, and it may be, have come so far as Korah, Dathan, and Abiram; and as far as Cain and Balaam; and as far as these that John speaks of in his General Epistle, that went 'from us, and had they been of us, no doubt but they would have continued with us;' and such as come so far as the apostle speaks of, these 'heady, high-minded, and self-willed, fierce, despisers of them that are good, that had the form of godliness, but denied the power thereof; and these that with good words and fair speeches deceived the hearts of the simple;' and these false brethren and false apostles, and false teachers that promised liberty, to beguile and bring into slavery: all these might get the form of godliness, but deny the power thereof, and so the order thereof, and were 'men of corrupt minds,' who did resist the truth, which now rules in the hearts of God's people; and so then, resisted the order of the truth and the gospel of the holy government of Christ; and such as James speaks of in a 'seeming vain religion,' which did not warm, clothe, and feed their brother or sister, nor visit the fatherless and widows in their tribulation, &c. Such might be hearers and talkers of the word, but not doers of the word; and boasters of faith, and belief, and religion, but were out of the works and practice of the living faith, belief, and pure religion. And there are too many such now, as was then in the apostles' days, 'who profess they know God, but in works deny him, being abominable, and disobedient, and to every good work reprobate.'

And also Peter and Jude declare against filthy dreamers, 'that despise dominion, and speak evil of dignities, and are presumptuous, self-willed, and wells without water, and trees without fruit, twice dead, and plucked up by the root; and carried about of the winds, or with a tempest, and clouds without rain, and raging waves of the sea, foaming out their own shame. These are the murmurers and complainers, ... and with their mouths they speak great swelling words, and these are they who separate themselves, 'sensual, having not the spirit,' but are erred from it like Balaam; and then speak evil of dominion and dignities, as Korah and his company did against the law of God and Moses; and so do these against the dignities and dominions of the truth, and spirit and power of God, the gospel, and his apostles and ministers of the spirit and the gospel of Christ, and the holy order of the truth, and spirit and gospel of Christ, whose government and increase of it has no end, who now rules in the hearts of his people, in males and females, his church, who is the glorious head of it.

And the apostle said, 'Let the elders, that rule well, be counted worthy of double honor, especially those who labor in the word and doctrine.'

Now, those who labor in the word, labor in that word by which all things were made and created, and in that word that upholds all things by his power. And John said, 'In the beginning was the word of life, which they had heard, and seen, and looked upon, and handled with their hands the word of life.' And so the elders do labor in the word of life, which was in the beginning, and all things were made by it; and this is the word of reconciliation, which is committed to Christ's ministers of the spirit. And so they do labor in this word, by which they are made clean and sanctified, and by this word all things are sanctified to them, by which word they were made good that do labor in the word by which all things were made.

And this is the word that does reconcile God's people to God, and all things in heaven and in earth; and this is the word by which all God's children are born again of the immortal seed by the word of God, and do feed on the milk of the word by which all things were made; which word lives and abides for ever. And this is the word, which by the gospel is preached unto you, namely, the church. And John said, the old commandments is 'the word, which you have heard from the beginning, and is called the word of faith, and the word of wisdom, and the word of patience, and the word of power, and the word of life;' in this word the ministers of the spirit did labor, and the church of Christ was washed with the water of the word; and this was the word that was performed to Jacob, and which so often did appear to the prophets, by which they saw Christ to come many years before he came and was made manifest in the flesh; and was the word whom the apostles preached, which the letter [Bible] professors [believers] knew not, nor know now, but by the revelation of the light and spirit of God.

And the apostle said to the church of the Romans, 'Salute Urbane, our helper in Christ.' So the true ministers of the spirit were the helpers in Christ, the second Adam. And again the apostle said, 'Greet those who be of the household of Narcissus, which are in the Lord;' so these were in religious families, that were in the Lord. And salute 'Tryphena, and Tryphosa, who labor in the Lord. And salute Persis, which labored in the Lord;' so you do see how Christ's ministers did labor in the Lord then, and now.

And the apostle said to the Corinthians, we are laborers together with God, 'You are God's husbandry, you are God's building;' and the apostle said, that 'you submit yourselves to such, and to everyone that helps with us, and labors in the Lord.' And the apostle said to the Philippians, 'I entreat you, true yokefellow, help those women which labored with me in the gospel, with Clement also, and



with others, my fellow-laborers, whose names are in the book of life.'

Here you may see the women, as well as the men, labored in the gospel, the power of God, whose names were written in the book of life; so the apostles and ministers could then, and the saints now, with the anointing within, try the spirits; and could, and can tell who labors in the Lord, and in the word and gospel, from the ministers of the letter. Now to 'Him that is of power to establish you according to my gospel,' namely, of Christ, and the preaching of Jesus Christ, 'according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, (so not of the commandment of men), made known unto all nations for the obedience of faith;' Rom 16:25-26. And so now again the same gospel is preached to those who have apostatized from it since the apostles' days. So 'the grace of God be with all those who love our Lord Jesus Christ, and peace be with you all which are in Christ Jesus.' Amen.

And 'God the Father, who has loved us, and has given everlasting consolation, and good hope through his grace, comfort your hearts, and establish you in every good word and work.'

Now, all my dear friends and brethren in Christ Jesus, in the bowels of Christ Jesus, consider all these things for your good and comfort in him. Amen.

You may see in Psalm 112, how godliness has the promise, of this life and that which is to come. And David said, 'Blessed is the man that fears the Lord, surely he shall not be moved for ever; and the righteous shall be in everlasting remembrance,' mark, everlasting remembrance.

Again in Psalm 24:7, the citizens of God's spiritual kingdom, 'Lift up your heads,' said Christ, 'O you gates, and be you lifted up, O you everlasting doors, and the king of glory shall come in. Who is the king of glory?.. The Lord of Hosts, he is the king of glory.' And where does he come in, but in the hearts of his people?

In Pro 10:25,32, 'As the whirlwind passes, so is the wicked no more, but the righteous is an everlasting foundation, the righteous shall never be moved; the lips of the righteous know what will be acceptable, but the mouth of the wicked speaks forwardly.'

Isa 56:5, the Lord said, to 'those who were faithful, even unto them will I give, in mine house and within my walls, a place and a name, better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off.'

You may see the church's glory and increase, in Isa 60, The Lord said, 'Whereas you have been forsaken, and hated. I will make you an eternal excellence, a joy of many generations; you shall call your walls salvation, and your gates praise.'

And Jeremiah said, 'The Lord is with me, ..therefore his persecutors shall stumble, they shall not prevail, they shall be greatly ashamed, for they shall not prosper; their everlasting confusion shall not be forgotten.' Jer 20:11, 'And I will bring an everlasting reproach upon you, and a perpetual shame which shall never be forgotten.' Jer 23:40.

Here you may see the judgments of the Lord upon the wicked Jews. And again, the Lord's promise is to the faithful, who said, 'I have loved you with an everlasting love, therefore with loving kindness have I drawn you: I will build you, you shall be built, O virgin of Israel,' Jer 31:3-4.

And Christ said, 'He that believes on the son of God, has everlasting life;' mark, has everlasting life; 'but he that believes not on the son of God, shall not see life, but the wrath of God abides on him.' John 3:36. 'But whosoever drinks of the water that I shall give him, (namely, Christ), shall never thirst; but the water that I shall give him, shall be in him a well of water, springing up unto everlasting life.' John 4:14.

And the apostle exhorts the Galatians, to 'stand fast,' who were 'beloved of the Lord Jesus Christ, and God the Father, who has given us everlasting consolation, who shall punish the wicked with everlasting destruction from the presence of the Lord, and the glory of his power.' 2 Thes 1:9.

Now here you may see the everlasting misery of the wicked, and the everlasting happiness of God's faithful people. And Christ said, 'My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand; my Father which gave them me, is greater than all, and none is able to pluck them out of my Father's hand.' John 10:27-29. Therefore, it is good for all the sheep of Christ, to follow Christ, the shepherd, who gives you eternal life, and keeps his sheep from those who would destroy them; but they cannot pluck them out of Christ the shepherd's hand, nor out of Christ the sanctuary, in whom they have peace and safety. And in Christ's pastures of life he feeds his sheep with eternal life, which hear Christ, the second Adam, his heavenly voice, which is distinct from the voice of the devil and his angels, and all the voices of natural Adam's sons and daughters below.

***George Fox***

**Site Editor's Postscript:** Consider the following mens' writings



for how false apostles and ministers of Satan completely took over Christendom:

A principal pillar and saint(?) of the Roman sect, Augustine, wrote *Why ... should not the Church use force in compelling her lost sons to return, if the lost sons compelled others to their destruction?"* - A classic example of *the end justifies the means*, which looses sight of the principal command of Christ to "love enemies," *not destroy them*. Another supposed saint(?),

Another pillar and supposed saint(?) of the Roman sect, Thomas Aquinas wrote: *On the part of the Church, however, there is mercy which looks to the conversion of the wanderer, wherefore she condemns not at once, but "after the first and second admonition," as the Apostle directs: after that, if he is yet stubborn, the Church no longer hoping for his conversion, looks to the salvation of others, by excommunicating him and separating him from the Church, and **furthermore delivers him to the secular tribunal to be exterminated thereby from the world by death***. Another supposed saint(?),

John Calvin, was a principal founder of Protestantism, having great influence on the Presbyterians, Congregationalists, Baptists, and even Lutherans. Calvin had Servetus arrested, wrote charges of heresy against him, and testified against him at his trial; Servetus' crime was to have denied the scriptural support of the trinity and infant baptism. Calvin's charges and arrest of him resulted in Servetus being burned at the stake. Calvin also had thirty four women burned at the stake as witches accused of being responsible for a plague, while another

account credits his theocracy in Geneva with 58 sentences of death. Calvin justified execution of heretics, writing: *Whoever shall maintain that wrong is done to heretics and blasphemers in punishing them makes himself an accomplice in their crime and guilty as they are. There is no question here of man's authority; it is God who speaks, and clear it is what law he will have kept in the church, even to the end of the world. Wherefore does he demand of us a so extreme severity, if not to show us that due honor is not paid him, so **that we spare not kin, nor blood of any, and forget all humanity when the matter is to combat for His glory.*** The apologists of Calvin spilling blood and forgetting all humanity point out that many other Protestants killed heretics too - (the *everybody-did-it* defense; better said is: *all the great men of God? then were murderers.*)

Jesus said: .. whoever **kills** you will think and claim that he has offered **service** to **God**. John 16:2

Martin Luther, another principal founder of Protestantism, wrote: the Jews were no longer the chosen people, but were "the devil's people." They were "base, whoring people, that is, no people of God, and their boast of lineage, circumcision, and law must be accounted as filth." The synagogue was a "defiled bride, yes, an incorrigible whore and an evil slut ..." and Jews were full of the "devil's feces ... which they wallow in like swine." He advocated setting synagogues on fire, destroying Jewish prayerbooks, forbidding rabbis from preaching, seizing Jews' property and money, smashing up their

homes, and ensuring that these "poisonous envenomed worms" be forced into labor or expelled "for all time." He also seemed to sanction their murder, writing "We are at fault in not slaying them." Luther greatly influenced Hitler and the Nazi persecution of the Jews.

Perhaps you are beginning to see that Christendom has been transformed into synagogues of Satan with ministers of Satan transformed to appear as ministers of righteousness. Augustine and Thomas are two of the four pillars of Roman Catholicism. Calvin and Luther are the principal founders of Protestantism. If the venerated founders of the sects are evil, how could the sects of their founding not be evil?





## Volume 6, *The Works of George Fox*, Doctrinal Books III, Continued

Text in [Light Blue](#) or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

Text surrounded by brackets [xxx] has been added by the Site Editor.

*The Saints, (or those who are born of the Spirit), their Heavenly and Spiritual worship, Unity, and Communion; and the Ministers of the Spirit in the New Testament, preached the word of Life, which was in the beginning, which they had heard, seen, and handled, and brought the Church of Christ to the same word; and they brought the Church of Christ to have fellowship with the Father and his Son.*

*And concerning the Supper, that Christ calls his brethren to, after he was arisen, and ascended at the right hand of God.*

You who are believers in the light, which is the life in Christ, the word, by which all things were made and created, and have become the children of the light, and of Christ's day, and have received Christ, and he has given you power to become the sons and daughters of God; and so are the children and heirs of his kingdom. And have received the holy ghost who proceeds from the Father and the Son, which leads you into all truth, and out of evil and unbelief, and from your own righteousness, to Christ's righteousness. And are brought into communion of the holy ghost; and this communion is above all communions, that stand in outward elementary things. And these are the saints, and sanctified, and sons and daughters of God, and the children of light, and of the day, of Christ's communion in the holy ghost; and their fellowship and unity is in the spirit of God, by which they are led, which is their spiritual bond of their heavenly peace, that is, a perfect peace, which is the peace of God that passes all understanding that is outward. And this peace cannot be broken, neither can anyone take this peace away from God's children, and the sheep and the lambs of Christ; for Christ said, 'My peace I give to you, not as the world gives;' for his peace is beyond, and above the world's; and Christ, the second Adam, said, 'In me you have peace, and in the world you have tribulation; but be of good cheer, I have overcome the world,' namely, in which God's children have tribulation; and in this, Christ's sheep and lambs are to 'be of good cheer,' that Christ has overcome the world.

And Christ Jesus said, 'Except a man be born again,' of the spirit, or from above, 'he cannot see the kingdom of God.' Again, Christ said, 'Except a man is born again of water, and of the spirit, he cannot enter into the kingdom of God; for that which is born of the flesh, is flesh; and that which is born of the spirit, is spirit.' And Christ said, 'Marvel not that I say, you must be born again.' John 3, namely, of

the spirit, or from above. And these are the true worshippers who worship the Father in spirit, and in the truth, and that are born of the spirit; for the Father seeks such to worship him. And they know that God is a spirit; and those who worship him, must worship him in spirit and in truth; and these are those who are born again of water, and of the spirit. Here Christ makes a distinction between each birth, and said, 'That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit;' and the spiritual birth lives in the spirit, and walks in the spirit, and sows to the spirit, and shall of the spirit reap life everlasting.

And this new birth is the Jew who is one inward, and the circumcision is that of the heart in the spirit, and not in the letter, whose praise is not of men, but of God. Christ Jesus is a minister of this circumcision.. And the apostle said, 'We are the circumcision who worship God in the spirit, and rejoice in Christ Jesus, in whom also you are circumcised with the circumcision made without hands, in the putting off the body of the sins of the flesh, by the circumcision of Christ.' Col 2:11. So this circumcision of Christ is spiritual, that puts off the body of the sins of the flesh, that came into man and woman by transgression; and all must come into the circumcision of Christ by his spirit, if they are the true worshippers of God, in his spirit and truth.

So here you may see, is an inward spiritual circumcision, and a spiritual worship, for the spiritual birth, who are living stones, built up a spiritual household, a holy and a royal priesthood, that offer up spiritual sacrifices acceptable to God by Jesus Christ, who are come to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; and are come to the general assembly and church of the first born, which are written, or which are enrolled in heaven; and are come to God the judge of all, and to the spirits of just men made perfect. These are



those who are born of the spirit, or from above, who are written in heaven, and come to heavenly Jerusalem, and see the kingdom of God, and enter into it, who can neither be shaken, nor moved; and such serve God in newness of spirit, and are come to the spirits of just men made perfect.

And the apostle said to the church of Corinth, 'For verily, though I am absent in body, I am present in the spirit,' 1 Cor 5:3. And again the apostle said to the Colossians, Col 2:5. 'Though I am absent in the flesh, yet I am with you in the spirit, rejoicing and beholding your order, and the steadfastness of your faith in Christ.'

Now this was, and is the true christians' spiritual order, that was discerned in the spirit; though they were absent in the flesh, or body, one from another, yet they could behold their spiritual order, with the spirit of Christ; and also, though they were absent in the flesh or body, they could behold the steadfastness of their faith in Christ Jesus, who was the author and finisher of the saints' holy, divine, and precious faith; which faith is the saints' victory, called the faith of God's elect, in which they have access to God, and do please him. Now the saints behold one another's steadfastness in this faith of Christ, though they are absent in the flesh, or body, one from another; yet in the spirit of faith, they behold one another's steadfastness in the divine, holy, pure, precious faith in Christ Jesus. And into this heavenly unity, both in the spirit and in the faith, the apostle brought the saints to know one another, though they were absent in the flesh, or in the body, yet present in the spirit, rejoicing and beholding the spiritual order that is among the saints, and the steadfastness of their faith in Christ Jesus. This is a heavenly beholding, and a heavenly rejoicing, and a heavenly order, and a spiritual and a heavenly sight, and society, and communion, who can see and behold one another's steadfastness in the faith in Christ Jesus, and behold that heavenly and spiritual order among the

saints; though they are absent in the flesh, or body, one from another, yet they are present in the spirit, and beholding the order of the spirit. All that are in this heavenly and spiritual unity, fellowship, and society, can say as the apostle said to the church, 'By one spirit are we all baptized into one body, whether we are Jews or Gentiles, whether we are bond or free; and have all been made to drink into one spirit.' Namely, all who are baptized by one spirit into one body.

So, though we are absent in the flesh, or body, yet by one spirit we are all baptized into one body, and so have all been made to drink into one spirit.

So here is a unity and a fellowship in the spirit; and the saints know by what they are baptized into one body, and into what spirit they drink, though they are absent in the flesh, or outward body, from one another. And to this heavenly and spiritual fellowship and order, the able ministers of the spirit brought the saints, the church of Christ, to behold one another in the spiritual order, and the spiritual fellowship and communion, and in that to joy and rejoice; and likewise, to behold one another in their steadfastness, in the holy, divine, pure, and precious faith in Christ Jesus; and though they were absent in the flesh, or outward body, yet they were present in the spirit. And therefore, every one must come to their own measure of the spirit in their hearts and gift of faith, which Christ is the author of, if they will come into this heavenly and spiritual sight, and beholding the order of the saints, and the steadfastness of their faith in Christ Jesus, though they are absent in the flesh, or outward body, one from the other.

So everyone must come to the grace, light, and truth, in their hearts, that's come by Jesus, and the word of faith in their hearts, if that they come to this heavenly and spiritual unity, and fellowship, and order, that is among the saints in light; though they are absent in the

flesh or body, yet they are present in the spirit, and the spirit brings them to the spirits of just men made perfect, to have unity with them. And the apostle said, 'If any man does not have the spirit of Christ, he is none of his.' And the apostle said, 'It was the spirit of Christ that was in the prophets, which brought them to inquire and search diligently of the grace that should come;' and the spirit of Christ, in the prophets, did testify beforehand of the sufferings of Christ, and the glory that should follow; and the spirits of the prophets were subject to the prophets; and so they had a communion, and a spiritual sight, fellowship, and society, one with another; though they were absent in the body, yet they were present in the spirit of Christ.

And now all who say, because the men and women do not meet together in one place in a bodily presence, that these are in a separation, and have declared and preached that they are in a separation, because they do not meet outwardly altogether, men and women, in a bodily presence. In this you have shown your ignorance, and numbness, and darkness, and blindness to the spiritual sight, and from being ministers of the spirit that the apostles were in; not seeing, nor beholding, though they are absent in the body, or flesh, yet present in the spirit, rejoicing, and beholding the saints' order, and steadfastness of their faith in Christ Jesus our Lord.

And you, then, are not likely to bring people to the spiritual order, nor spiritual joy, nor the steadfastness of the saints in the divine, holy, precious faith in Christ Jesus, who are so blind you cannot see, no more than the Pharisees; that though the saints are absent in the flesh, or body, one from another, yet are present in the spirit.

Now, though all the world were present in a nation, if it would hold them, and if they were present together in the outward body, or flesh, but do not have the spirit of Christ, which the apostles and the



true church were in, they are none of Christ's, but are in a separation from the spiritual joy, and spiritual order, and divine faith in Christ Jesus. And such cannot preach in truth every one to the grace, and truth, and spirit, and the word of faith in their hearts, who say that except the men and women are together in an outward bodily presence, they are in a separation. Such are out of the doctrine of the able ministers of the spirit who said, 'Though they are absent in the flesh, or body, yet they are present in the spirit, rejoicing and beholding their order, and the steadfastness of faith in Christ Jesus.' And so, all are who are in a separation, let them meet outwardly together, in a bodily presence, if they are not, as I said before, in the spirit of Christ the apostles and the true church were in; as the apostle said, 'These are those who separate themselves, sensual, having not the spirit, (to wit), raging waves of the sea, foaming out their own shame. They are gone into Cain's way,' in envy, 'and after the error of Balaam,' from the spirit, and Korah's way of rebellion; 'clouds without water, trees without fruit, twice dead, plucked up by the roots,' so cannot grow; 'wandering stars, to whom is reserved the blackness of darkness forever, which kept not their first state, but left their habitation' in the spirit. These are the murmurers and complainers, and their mouths speak great swelling words, &c. These are those who separate themselves, sensual, having not the spirit; though they meet all together, men and women, in a bodily presence, yet they are in a separation from the spirit of Christ, the apostles and the church were in. I say they are in a separation from the heavenly spiritual worship, and unity, and communion, and order in the holy spirit, and gospel the church of Christ were and are in. You may know them by their fruits, their murmuring, and complaining, and their mouths speaking high swelling word; and yet, wells without water of life, and trees that have not spiritual fruit on them, and in Cain's envy and Balaam's error, and Korah's rebellion self-willed, speaking evil of those things they know not, and speaking evil of dignities or dominions, that is over such spirits,

the power of God. These are those who separate themselves, sensual, having not the spirit, who troubled the church in the apostles' days, and now who are known by their fruits; and though they meet in a bodily presence together, yet they are in a separation from God. And although the faithful believers in Christ meet with the women by themselves in one room, in the spirit and name of Christ Jesus, and the men in another room, in the name, and spirit, and power of Jesus, to do those services that he commands them; this is no separation; though they are absent in the flesh or outward body, from one another, yet they are present in the spirit, rejoicing and beholding, seeing their order in the spirit, and the steadfastness of their divine faith in Christ Jesus the Lord from heaven, who is the author and finisher of it. And so every believer in Christ, and saint comes to their own, and lives and walks in their own, as they did in the beginning, when they were turned to the light. But those who do not see the spiritual order of the saints, though they are not outwardly absent in the body one from another, they are those who separate themselves; who are sensual, having not the spirit, and are blind and do not see, like the Pharisees; and have ears, and do not hear, and have hearts, and do not perceive. Such are wells without water, and trees without fruit, that are gone into Cain's, Korah's, and Balaam's way; though they have great swelling words of vanity, yet they have gone from their own; namely, erred from the spirit of God, and so from the spiritual order, into the outward carnal order; and so from the spiritual union, and communion, and fellowship, into their body, sight, and fellowships, who are absent from the spirit, and separate from it, and are present together in the body; and that is the thing that they so rage for, like waves of the sea, foaming out their own shame, and gainsay the saints' order and practice; that is, though they are absent in the flesh, or body outwardly, yet the saints are present in the spirit, rejoicing and beholding one another's heavenly and spiritual order, (who are born of the spirit), and the



steadfastness of their holy faith in Christ, the Holy One, the author and finisher of it; and so are under Christ's peaceable government, of the increase of which there is no end, and praise God in the spirit, and to him sing hallelujah. Amen.

As it is written, 'The first Adam was made a living soul, the last Adam, (namely, Christ), was made a quickening spirit. Again, 'The first man is of the earth, earthly, the second man is the Lord from heaven, (namely, Christ;) and as we have borne the image of the earthly, we shall also bear the image of the heavenly, (namely, Christ), who will change our vile body, that it may be fashioned like unto his glorious body, &c. For as in the first Adam all died, even so in Christ, the second Adam, shall all be made alive.' Christ is a quickening spirit, and makes alive, and changes the vile body like unto his glorious body; so that the saints come to bear the heavenly image of Christ, and know one another in Christ, who has quickened them and made them alive in him, and know one another in his heavenly image. And so, as all have borne the image of the earthly, we must also bear the image of the heavenly; and as all are born in Adam, they must be born again of the spirit, before they can see the kingdom of God or enter into it. For Peter said in his General Epistle to the church of Christ, 'Being born again, not of corruptible seed, (so here is a seed that will corrupt, and a seed that will not corrupt), but of incorruptible seed by the word of God, which lives and endures for ever.'

For all flesh is like grass, and all the glory of man like the flower of the field, which withers and fades away. And Christ said, 'That which is born of the flesh, is flesh; and that which is born of the spirit, is spirit.' And Peter said, 'The word of the Lord endures forever;' by which the saints were born of the incorruptible seed; and those that were born again of the incorruptible seed, by the word of God, desired the sincere milk of the word, that they might grow thereby.



Now, they which were and are born of the immortal seed, fed and do feed upon the immortal milk of the word, and by it grow up in the incorruptible seed; and these stand fast in one spirit, with one mind, striving together for the faith of the gospel of Christ; which is the practice of all the spiritual; and so everyone is kept to their own measure of the spirit of God. And the apostle said to the Philippians, that 'every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father. Therefore, my beloved, as you have always obeyed, not only in my presence only, but much more in my absence, so work out your salvation with fear and trembling, for it is God who works in you, both to will and to do of his good pleasure.'

So here again you may see, everyone is to keep your own measure of grace and truth, and the spirit of God in you, to confess Christ Jesus; and the spiritual could see with the spirit one another's spiritual obedience, though absent, as well as present, (Philippians 2:12) and in that was their spiritual joy.

And John said, 'I indeed baptize you with water to repentance, but he that comes after me, (namely Christ), who is mightier than I, whose shoe-latchet I am not worthy to unloose; he shall baptize you with the holy ghost and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into his garner, but he will burn up the chaff with unquenchable fire.' Mat 3:11-12, Luke 3:16.

Now all who are baptized with the baptism of Christ, with fire, and with the holy ghost, know their floor to be thoroughly purged, and their chaff of sin and corruption burnt up with unquenchable fire, and their wheat to be gathered into God's garner, by Christ their baptizer, a safe place from the devil's devouring vermin; and Christ who is this baptizer is mightier than John. And so all you who know this baptism of Christ, and that you are wheat gathered into God's

garner, which is a safe place from all the destroyers and devourers, for no destroyer nor devourer can come into God's garner to hurt his wheat, nor no unclean thing can come into his everlasting kingdom, nor his holy city, heavenly Jerusalem; for all the unclean and abominable spoilers and devourers are without. And therefore you are happy who know the baptism of Christ, and that he has gathered God's seed, yes, his wheat, into his garner, where no devourer nor destroyer can come, though the Lord may allow or permit the destroyer who is out of the truth, to spoil your outward goods, for a trial to you, as he did Job; but the Lord can make rich again with these outward things, for the earth is the Lords, and the fullness thereof, and he gives the increase.

John said, 'In the beginning was the word, and the word was with God, and the word was God, and all things were made by him, (namely, the word), and without him was not any thing made that was made, and in him was life, (namely, the word), and the life was the light of men, and that was the true light that enlightens every man who comes into the world.' John 1. And Christ, who is the word, who was made flesh, said, 'Believe in the light, that you may become the children of the light.' John 12:36.

So there is no coming to be children of the light, but by believing in the light, which is the life in Christ the word; and those who believe in the light, are grafted into Christ Jesus the word, by which all things were made and created; and all who walk in the light as he is in the light, have fellowship one with another, and see one another to be children of the light and of the day of Christ; and though they are absent in the body one from another, yet they behold one another in the light, and they have fellowship in the light, and are children of the day of Christ, as is said before. So here everyone is kept to the witness; for he who believes in the light, has become a child of the light, and has the witness in himself, and is sealed with

the spirit of the promise of this life, and that which is to come; and so are kept to their own witness and seal in which they have unity and fellowship.

And John said, 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life; for the life was manifest, and we have seen it, and bear witness, and show it to you, (the church), that eternal life, which was with the Father, and was manifest to us; that which we have seen and heard, we declare to you, so that you also may have fellowship with us; and truly our fellowship is with the Father and with his son Jesus Christ.

Here you may see what was the fellowship that John brought the church of Christ into, namely, into the fellowship with the Father and his son Jesus Christ, that he himself and others were in, and this was a spiritual, heavenly fellowship; and though they were absent in the body one from another, yet they were present in the spirit. Here everyone keeps to their own testimony of Jesus, and record, which record is eternal life, and this life is in his son.

And the apostle declared the word of life, which was in the beginning, which they had heard, and seen, and handled; this word of life, they bore witness to, by which all things were made and created; and so the apostle brought the saints to hear, to see, and to handle the word of God, which was in the beginning. So that they were to look over all the ways, and religions, and worships, and doctrines of men, which have been set up since the beginning, and not to cumber themselves by hearing, and looking upon, and handling the doctrines and commandments of men, and the worships, and religions, and the rudiments, and elements, and inventions of the world, and the fellowships that have been set up since the beginning, where all the confusion is. And they who will



have fellowship with the Father and the son, must see with their eyes, and handle with their hands, and hear with their ears, and bear witness to the word of life, which was in the beginning, if that they have fellowship with the Father, and with his son Jesus Christ; which fellowship is above all the fellowships since the beginning, set up and invented by man; yes, it is above the Jews' fellowships in their outward elementary things, which have been set up since the beginning, which served in the old testament until Christ the seed came; but now in the new testament, the true Christians' fellowship is with the Father and with the son, by whom all things were made and created; and all fellowships below this will come to nothing. And 'He who has the son, he has life; and he who does not have the son of God, does not have life.' 1 John 5:12. Therefore, let all who profess themselves to be Christians, examine your own selves, whether you are in the holy, pure, divine faith that Jesus Christ is the author and finisher of.

And 'Examine yourselves, whether you are in the faith; prove yourselves. Do you not know yourself, that Jesus Christ is in you - unless you are reprobates?' 2 Cor 13:5. Is not a reprobate, a mind void of judgment and the knowledge of life eternal? And such reprobates who Christ is not in, they cannot meet in his name.

Christ said to the church of Laodicea, 'Behold I stand at the door and knock, if any man will hear my voice, and will open the door, I will come into him, and sup with him, and he with me;' and this was the supper that Christ preached to John, and to the church, after he was ascended, for John had taken the supper of the elements of bread and wine in the same night that Christ was betrayed, before Christ was crucified; but now John writes to the church, and tells them of another supper, the marriage supper of the lamb, which is a nearer, and a more inward supper, than taking the elements of bread and wine in remembrance of Christ's death, which Christ gave to his

disciples before he was crucified, and said, 'As often as you eat this bread, and drink this cup, do it in remembrance of me, and to show forth his death until he come.' But after Christ had risen, and was ascended, he said, 'Behold, I stand at the door and knock, if any man will hear my voice, and open the door,' namely, of his heart, mind, and soul, (by joining to the light, grace, and truth of Jesus), 'I will come in to him, and sup with him, and he with me;' and is not this the marriage supper of the lamb? And is not this supper beyond, and a further supper, than taking the elements of bread and wine in remembrance of his death, namely, to sup with Christ in his resurrection and ascension? He with them, namely, in their hearts, and they with him? And they hear his voice, and so Christ is in them, then they are no reprobates. And he who has the son of God has life; for may not reprobates take bread and wine in remembrance of Christ's death, and not hear his voice after his resurrection and ascension? And can any who do not hear the voice of Christ, nor open the door of their hearts to let Christ in, sup with him, and he with them, at the heavenly marriage supper of the lamb, which is the last supper that Christ calls people to after his resurrection and ascension? Who blessed are those who come to the marriage supper of the lamb, and sup with him, and he with them.

Christ, the seed of the woman, has come and manifest in the male and female, who bruises the serpent's head; and if the serpent puts out his head, who is the seed of enmity and strife, and puffs up the high and conceited mind, with his jingling and sounding brass, and tinkling cymbals; but the seed of the woman, who is manifest in the male and female, will bruise his head, and into the pit and lake he must go, from where he came, with all his followers. And I say again, to your own grace and truth, and the spirit and gospel of Christ, and the light, which is the life in Christ the word, that with this heavenly light, you all, males and females, may see your service for God and Christ, that you are to do and act for his glory, both in your men's

and women's meetings and families, and other ways.

And therefore every one to your own, to your own, I say, the seed **Christ in** all, males and females; which is the heir of the promise, which is in this life and that which is to come; for the serpent set first on the woman, the weaker vessel; but now the seed of the woman is come into the females as well as in the males, who bruises the head of the serpent, and makes the serpent rage, that Christ should be in the females as well as the males, to bruise his head, so that he cannot set upon the weaker vessels, as he did upon Eve; and that now the women should have a meeting in Christ, and in his name, and through Christ, they should be too hard in and through Christ, for the serpent to bruise his head, and tread him under their feet through Christ; and he should be their redeemer, savior, sanctifier, justifier, and their righteousness, and wisdom, and mediator, and so that they should be married to Christ who takes away their sin, and that Christ should be a faithful and true witness in the female as well as in the male. Oh! this is that which has made the serpent, the old dragon, in his instruments, rage against Christ the faithful witness in the females, because he cannot deceive them as he did Eve; but he who is in the female, bruises the serpent's head, Christ the faithful and true witness. So in Christ, male and female all are one; I say, in Christ the faithful and true witness, and they are true witnesses of God and Christ, and of what he has commanded them, in his spirit, power, and wisdom, to do and act to his glory. And so the females in Christ are to be teachers of good things, and laborers in the gospel, and servants in and to the church, as Phoebe was.

The serpent cries nowadays, 'to your own;' but what is that but to deceive and to lead out to his own, and from the seed of the woman who bruises the serpent's head, and is manifest in the males and females, in which seed the females meet, and have their meetings, as



well as the males; and therefore the serpent or old dragon is so angry against Christ the seed of the woman, in the males and females, and his peaceable government, of the increase whereof there is no end. And the serpent casts forth his floods of lies, and calumnies, and reproaches against the seed of the woman, and those who do possess it; but the promise was, 'The seed of the woman should bruise the serpent's head,' for he is out of the truth, who is the head of all wickedness, and who gives his power to the beast. So the raging beast and the foul spirit mixes together against the lamb or seed of the woman, and cries 'to your own,' to draw people from Christ, who is formed in them, and to bring them to fall under the dragon, and the beast, and the whore of Babylon's power; but the lamb who is manifest in his males and females, will have the victory over the whore, beast, and the old serpent the dragon, and will overcome them. And in the lamb or seed of the woman, the females meet as well as the males, and they are all one in him; though they are absent in the body, yet they are present in Christ, their own head and husband, salvation, and life eternal; and all such cry, 'We have come to our own husband, and to our own city, heavenly Jerusalem, our one mother of us all, who are born again of the spirit, or from above.' So we have come to our own, and live of our own, from our own mother and husband, and know our own husband, mother, and city, and know our own work and service in the spirit, power, and wisdom of God and Christ, that God and Christ commands us, that we might serve God and Christ in his new creature, and holy generation, and so to serve him with all that we have; and if the serpent puts forth his head, and spits out his venom at this, Christ, the seed of the woman, will bruise his head.

And we have come to hear our own prophet, who God has raised up, Christ Jesus, to open to us; and we hear him in all things in our meetings. And we have come to our own shepherd and bishop to hear his voice, who feeds us, and oversee us in his pasture of life,

and none is able to pluck us out of his holy hands. And we are come to our own minister, teacher, and circumciser, and baptizer, Christ Jesus, who gathers his wheat into his garner.

And we have come to our own captain of our salvation, the conqueror, who bruises the serpent's head, and destroys the devil and his works, who, through death, destroyed death and the devil, the power of death. So we have come to our own sanctuary Christ Jesus, which God has erected, and not man, which sanctuary is a safe place, in whom we have all peace, life, and salvation. And also we have come to our own beloved Christ Jesus, who is our way, truth, and life.

Also we have come to our own word of faith, and of power, wisdom, and of patience in our own hearts, which the apostle preached to the church in his day, by which word we are born again, not of corruptible seed, but of incorruptible, and feed upon the sincere milk of the word, and grow by it, which milk is our own.

And we have come to our own anointing or unction, which we have received from the Holy One, which teaches us, ... and by which unction we know all things to our salvation and life eternal, and know our duty, and service, and worship to God and Christ, and also our services and places in the church of Christ.

Also we have received the comforter, the spirit of truth, which spirit proceeds from the Father and the son, who is our own leader and guider into all truth, who gives us understanding of how to behave ourselves, and walk towards God and man in the truth; in which Holy Spirit is our communion, as it was the church of Christ's in the apostles' days.

And likewise we have received the glorious gospel of salvation,

which has brought life and immortality to light, by which we see over the devil and the power of darkness, who did not abide in the truth, who had darkened us from life and immortality, but now it is brought to light by the gospel, the power of God, and so have become heirs of the glorious gospel. So we have come to our own inheritance, and have a glorious fellowship in his comfortable gospel of peace, and in it we all, males and females, see our services in the church of God, in our own heavenly sight and light.

We also are the believers in the light, which is the life in Christ the word; so have become children of the light and of the day, and so we know our duty and services in the day of Christ, so that we have not only come to our own, but we walk in our own day and light, as it was in the beginning; and God has given Christ to us to be our counselor and commander, who has quickened us, and made us alive; who counsels us, and commands us with his heavenly counsel and wisdom; who is the heavenly spiritual man, whose heavenly counsel and commands are precious to us, which is beyond all natural men's. And so he counsels us who has made us alive, how to walk among the saints in light, and in our services in the church of God. So that we have come to our own heavenly counselor Christ Jesus, who bruises the serpent's head, so we need none of his counsel, nor his followers. Christ is sufficient, who is the first and the last, the beginning and ending; who was, and is, and is to come, in whom all nations are blessed, and have their joy, peace, and happiness in the Lord. Amen.

The nations of those who are saved shall walk in the light of the holy city, and the glory of God enlightens it, and the lamb is its light.' Rev 21:22-23.

***George Fox***



# *A word of admonition to those who wander from the anointing and teaching within, and from the Father and the son.*

*As also concerning the supper of the Lord, before he was crucified; and his marriage supper after he had risen and ascended. And who are those who declare the generation of Christ, distinct from the generation of natural Adam; and the reason why all do not become the sons and daughters of God who are called Christians; with many other precious instructions.*

*Showing also how the Jews and Christians wander from the commands of God, and communion with him.*

*Likewise God's promise to Cain, that if he did well, he should be accepted.*

*Lastly, the true Christian's righteousness, which must exceed the righteousness of the Scribes and Pharisees.*

*By George Fox*

The apostle John said in his first General Epistle to the church of Christ, 'The anointing that you have received from the Holy One which is in you, and as this anointing abides in you, and you in it, you shall continue in the Father, and in the son, and you do not need any man to teach you, but as the same anointing teaches you.' And

all who have gone from this anointing's teaching, which comes from the Holy One, by which they should continue in the Father and in the son, they have gone and wandered from the Father and the son, who have gone and wandered from the anointing's teachings within. They wander after the world's teachers, and their sects and seducers, and 'so are carried about with every wind of doctrine,' and so are unstable, unsettled, for those who have gone and wandered from the anointing's teachings within, have wandered from Christ the true rock and foundation; and also have wandered from the Father and son, the apostles brought the church of Christ to in their days; for the anointing within, which they have received from the Holy One, by which they need no man to teach them, but as it teaches them, and as it does teach them, they shall continue in the Father and the son, and by it know all things, and be built upon the living rock and foundation. So those are an established people, and abide in the doctrine of Christ and the apostles, and do God's will, and know Christ's doctrine.

And all who abide in Christ the vine, they are the new bottles, and have the new wine, but all who do not abide in Christ, and he in them, are reprobates, though they may profess all the scriptures that speak of Christ. They are the old bottles, and old creatures, that hold the old wine, and cannot drink the new wine of grace and truth, righteousness and holiness, for that breaks the old bottles of old Adam in transgression. And they cannot bring forth righteous and holy fruit, who do not continue in Christ the righteous and Holy One; but all who abide in Christ their vine and fig-tree, they shall not lack heavenly wine and figs, and so they do bring forth righteous holy fruit; yes every branch that abides in Christ the vine. And those who do not abide in Christ the vine, they do not abide in him the head; those wander from the head, and wander from the spirit of Christ, and are none of his.

Now consider, grace and truth came by Jesus Christ, and this grace of God, which brings salvation, has appeared to all men; which grace taught the christians, in the apostles' days, and brought their salvation; by which grace they were saved.

Now all those who have wandered from the teaching of this grace of God, they have wandered from that which should bring their salvation and save them; so they are not likely to be under grace, nor under the election of grace, as the church was in the apostles' days. And all those who have wandered, or erred from the spirit of God within, and truth in their inward parts, they are not likely to worship God in spirit and truth; and though they may make a profession of all the scriptures, yet they are not likely to know them, which were given forth from the spirit of God, nor likely to know the things of God, or the scriptures of truth, without the spirit of God, who was in the holy men of God, who moved them to speak them forth.

And all those who have wandered and gone from the law that God writes in their hearts, and puts in their minds, (by which they all should know the Lord, from the greatest to the least), they are teaching their neighbors, saying, 'Know you the Lord,' and get tithes and maintenance for teaching people, and have a law to force it from them, yes, even from those they do not teach; though Christ said, 'Freely you have received, freely give,' and 'No man knows the Father but the son,' and the son and the Father are known by the revelation of his spirit. But those who deny the law of the spirit of life written in their hearts, and put in their minds, deny the revelation of the spirit, and that by which they should know the Lord, and God's teaching his people in the new covenant.

And you who have wandered from the light, which is the life in Christ, who 'enlightens every man who comes into the world;' you have wandered from that which Christ commanded you to believe in,



and to become children of the light, in which you should have life everlasting, and come out of condemnation; and you who wander from the light that shines in your hearts, which should give you the knowledge of the glory of God in the face of Christ Jesus, you perish for lack of knowledge, and call that light (which should give you that knowledge) natural, who wander from that which should give you the knowledge of God and Christ.

They go into spiritual captivity, Babylon, Sodom, and Egypt, who go from the spirit and law of God, that he writes in their hearts, and the gospel the power of God, and the grace and truth that comes by Jesus Christ the light, and anointing that they have from the Holy One; and then they are unfaithful to God and man; and he who is unfaithful in the outward things, who will trust him with the true and everlasting treasure?

And the gospel of salvation being preached to every creature under heaven, which gospel 'is the power of God to salvation, to everyone who believes,' establishes men. But all those who have wandered from the gospel, they have wandered from the power of God, which should save them, and that in which they should be established, and should bring life and immortality to light in them; and they remain in darkness, and do not know where they go or wander. And the Lord pours out his spirit upon all flesh, both men and women, that with his spirit they might all know God and Christ, and the things of God, and to be led by the spirit of God, that they may be his sons and daughters; but all you who err and rebel and wander from the spirit of God in your hearts, you do not know Christ nor God, nor the things of God; you are not the sons and daughters of God, and you are out of the fellowship and circumcision and baptism in the spirit of God, neither can you worship the God of truth, except in his spirit and truth.

The preaching of Christ in his promises, and in the prophecies of him, and in the figures, and shadows, and types of him who was to come; and in his miracles and sufferings after he did come; and his death, and resurrection, and ascension, at the right hand of God, and after that to preach him in man or woman who believe in him; and Christ to reign in their hearts, unless they are reprobates; and this was the apostles and the saints' doctrine in their days. And the apostle proved that Jesus was Christ, by Moses and the prophets; and when he had proved this to the Jews, who had Moses, and the prophets, and the promises, that prophesied of Christ; and when Christ had come, according to the promises, and according to Moses and the prophets, and proved and manifested himself to be the Christ by signs and miracles, and then after the Jews had crucified him, and he died, and was buried, and rose again, and ascended, and sat at the right hand of God, (according to the scripture), and when many believed in Christ Jesus, then the apostles told them 'prove themselves whether they were in the true faith, (namely, that true faith which Jesus Christ was the author and finisher of), and try, and prove, and know themselves how that Jesus Christ was in them, except they were reprobates.' So here the first proof was, to prove by the scriptures of Moses and the prophets, and the promises, and the figures, types, and shadows, that Jesus was the Christ, and the substance of them, both to the Jews, and the world.

And the second proof was, that when christianity was spread abroad, and many believed in Christ Jesus, the apostle bids the Christians 'try themselves, and prove and know themselves, if that Christ Jesus was not in them, they were reprobates;' and he who did not have the spirit of God, he did not have life, and he who did not have the spirit of Christ, he was none of his, and none can call Jesus Lord but by the holy ghost. So all the true christians must have the same holy ghost and Christ in them who the apostles had, if they truly call Jesus Lord and master, and are his, for the wicked Jews and Judas could call

Jesus Lord or master, but it was by the unclean ghost.

And the apostle John, in his General Epistle, bids the Church 'Do not believe every spirit, but try the spirits whether they are of God;' he does not tell them to only try their words but their spirits, because 'many false prophets have gone out into the world. By this you know the spirit of God from the spirit of error, every spirit that confesses that Jesus Christ is come in the flesh, is of God; and every spirit that does not confess that Jesus Christ is come in the flesh, is not of God. And we know the son of God is come, and has given us an understanding, by which we may know him who is true, and we are in him who is true, even in his son Jesus Christ.' So these confessed Christ come according to the promise, and the prophecies; and his death, and resurrection, and ascension, and his coming in them, and they to be in him who were not reprobates. And these with the unction that they had from the Holy One, which did abide in them, by which they continued in the Father and the son, can know all things, and with this unction they can try spirits, yes, the spirits of seducers and false prophets; and they could try those who had a form of godliness, but denied the power of it, which were to be turned away from; and they could try those who were in a false liberty, such as Paul and Peter spoke of, who were out of Christ Jesus; and also they could try those who with feigned words and fair speeches deceived the hearts of the simple, who did not serve the Lord Jesus Christ, but their own stomachs; and also they can try those who go in Korah's, Cain's and Balaam's way, and are to try those who went in Jannes' and Jambres' way, resisting the truth; and could try the wells, and the clouds, and the trees, whether they had either water, rain, or fruit. So the apostle told the true Christians who have the anointing in them, to try the spirits whether they were of God; and he does not tell the Christians in the apostles' days, to try their words only, for many had gotten the good words and fair speeches to deceive the simple with, and a form of godliness, but



denied the power of it, but they were to try their spirits whether they were of God, for the unity and fellowship and true worship is in the spirit of God; for all the true christians are all baptized into one body with one spirit, and are made all to drink into one spirit. And no man knows the things of God, except by the spirit of God; and the things of God are not to be spoken in the words which man's wisdom teaches; but in the words that the holy ghost teaches, &c. So this unction or anointing within, can try when men speak the things of God, in the words that man's wisdom has taught them, and not in the words that the holy ghost teaches.

And the taking the bread and wine in remembrance of Christ's death until he came, which he gave to his disciples after supper at the passover, which he gave before he was crucified, when Christ promised his disciples, 'I will not leave you comfortless, I will come to you.' John 14:15-18. And John said, 'the son of God is come, and they were in him,.. and he who has the son of God has life, and he who does not have the son of God does not have life.'

And the apostle Paul tells the Corinthians, after he had baptized some of them with water, and had given them the cup and the bread, that if Jesus Christ was not in them they were reprobates; though they had all these outward elementary things; and therefore, as I said before, taking the elementary bread and wine in remembrance of Christ's death until he came; and when he is come, must he stand knocking at the door of your hearts, and call to you, and you not hear his voice, that he might come into your hearts and souls, that he might 'sup with you, and you with him,' at the heavenly marriage supper of the lamb; which is a nearer supper than to take the elements of bread and wine in remembrance of Christ's death. And if Christ is not within you, you are reprobates, for Christ took the bread and wine and gave it to his disciples, when he was with them, before he was crucified; but now he is risen and ascended, and

stands at the doors of your hearts and knocks; and if any man will hear his voice and open to him with his grace, and light, and spirit, by joining to it, Christ tells you in Rev. 3:20 that he will come in and sup with you, and you with him; and here Christ sups **in** you, and you with him, which is the last supper spoken of in the Revelation; and this is the spiritual and heavenly marriage supper. And here Christ's words are fulfilled, who said he would come again, and does not leave his followers comfortless. And John, who took the elements of bread and wine in remembrance of Christ's death, at the passover, before he was crucified, he preaches to the christians in the Revelation, and brings them to the marriage supper of the lamb, for it is likely they had taken the bread and the cup in remembrance of Christ's death until he came; but now John tells those to whom Christ is come, and stands at the door of their hearts and knocks, 'If any man will hear his voice and open to him, he will come into him, and sup with him, and he with Christ,' which is a nearer supper, than to take the elements of bread and wine in remembrance of Christ's death until he came, **who now is come**, and knocks at the doors of your hearts. I say, the marriage supper of the lamb is a nearer supper, to hear Christ's voice after he is risen and ascended, and to let him into their hearts, and he to sup with them, and they with him, **who is within them**. For the element of bread and wine that they took in remembrance of Christ's death before he was crucified, risen, and ascended, was outside them, an outward thing; so examine yourselves whether you hear Christ's voice, and let him into you, and he to sup with you, and you with him, a heavenly marriage supper of the lamb; and if Christ is not within you, though you have had elements of bread, and wine, and water, but if he stands at the door and knocks, and you will not hear his voice, and let him in, the apostle tells you, 'You are reprobates.' 2 Cor 13:5 and you who do not have the son of God, do not have not life. 1 John 5:12.

Who shall declare the generation of Christ the second Adam,

revealed from heaven, for his life was taken from the earth, Isa 53:8, and he shall see his seed, but who shall declare his heavenly and spiritual generation, who said, 'I am from above, and you are from below; and I am not of this world, you are of this world.' Now who shall declare his generation who is from above, and is not of this world. Thus Christ saw his seed that he had sown in his prophets, and saints, or sanctified ones, and his elected.

Now the generation of Adam, who are of this world, the natural sons of Adam, may declare their generation, which cannot declare the seed and generation of Christ, who is from above, and not of this world. They must be born again, and born of the spirit, and of the immortal and incorruptible seed, by the word of God, and those who have received Christ, and he has given them power to become the sons of God, who know and see Christ's heavenly seed, and declare his generation, and see his seed and generation, who enter into his everlasting kingdom that has no end, and into his heavenly Jerusalem that is from above, where no unclean thing enters, and know his heavenly voice, which is distinct from all the natural voices; who feeds them with his heavenly milk, wine, bread, and water, which nourishes them up unto eternal life in his everlasting kingdom, and heavenly Jerusalem; who are clothed with the fine linen, the righteousness of Christ. Hallelujah.

And 'God, who inhabits eternity, dwells with the humble in heart;' and therefore all your hearts must be humble, if God who inhabits eternity dwells in you; for 'God beholds the proud afar off,' whether they are proud in heart, or in apparel, or in riches, or have a profession like the Jews and Pharisees [hypocrisy]. I say, in a profession of the old testament, without the possession of that holy spirit and holy ghost, that those humble hearts were in that gave them forth. So 'God beholds the proud afar off,' for they are far off from God, Psalm 138:6, though the Lord is near, and has respect to



the lowly, and 'God resists the proud, and gives grace to the humble.'

And David said, 'You have trodden down all those who err from your statutes. And salvation is far from the wicked for they do not seek your statutes.' And the Lord said to the Jews in Ezekiel 5:6. 'They have changed my judgments into wickedness more than any nation, and my statutes more than any countries around her;' namely, the church of the Jews; for they have refused my judgments, and my statutes, they have not walked in them; let the greatest part of Christendom apply this to themselves. And to the wicked God said, 'What right have you to declare my statutes or that you should take my covenant in your mouth; since you hate instruction, and cast my words behind your back? When you see a thief, you consent with him, and have been a partaker with the adulterers. You give your mouth to evil, and your tongue frames deceit. You sit and speak against your brother, you slander your own mother's son;' such are not fit to declare God's statutes, to take his old and new covenant in their mouths, as in Psalm 1.

Therefore all must be reformed in their words, lives, and conducts, if they take God and Christ's commands and statutes, or covenant in their mouths; for the holy scriptures of truth were given forth by the holy ghost, as it moved the holy men to speak them. So not wicked men, that were led by an unclean spirit, or an unholy ghost; for they are not fit to declare God's statutes, or the holy scriptures of truth. For, as it is said, the Lord spoke by the mouth of his holy prophets. And Christ said, it is the spirit of the Father that should speak in the apostles; so they were reformed holy men in word, life, and conduct by the holy spirit, which made them holy who gave forth the holy scriptures of truth. But the unreformed, wicked, unholy, ungodly in their lives, words, and conducts, what right have they to take and declare with their wicked mouth's, God's and Christ's statutes and commandments, and to make a trade of them, or otherwise, since

they are forbidden by God in his holy scriptures of truth? And Christ said, 'Depart from me all you workers of iniquity.' Though they may boast, and say, we have preached in your name, and preached in the streets. And these went under the name of christians then, or else they would not have preached Christ; and those had the sheep's clothing, who were inwardly ravened from the spirit of Christ; they looked like christians, and those who went in Korah's, and Cain's, and Balaam's way, and got into a form of godliness, but denied the power of it; these appeared like christians. And were not the Nicolaitans, and Jezebel, who was a teacher, a kind of christians, spoken of in Revelation 2:20? And are not all those who professed a false liberty, spoken against by Paul and Peter, a kind of christians? And therefore Christ said, 'Depart,' to such who said they had prophesied, or preached in his name; or, 'Depart from me all you workers of iniquity, I do not know.' *So Christ does not give workers of iniquity a commission, or license to preach him, or his gospel.* For Christ bids the 'workers of iniquity depart from him,' and said, 'he does not know them.' Mat 7:23.

And Christ said, 'It is not everyone who says Lord, Lord, who shall enter into the kingdom of God, but he who does the will of my Father who is in heaven.' So they must do his will if they enter into the kingdom of God, &c. which will is their sanctification - *not only say they do his will*; for many shall say, 'Lord, Lord, we have prophesied in your name, .. and in your name have done many miracles; we ate and drank in your presence, and you have taught in our streets;' but Christ said, 'I will say to them, and will tell them, I never knew you or where you come from; depart from me all you workers of iniquity.' Luke 13:27. And were not these teachers, or preachers, a kind of christians, that Christ bids, 'Depart from me all you workers of iniquity.' Mat 7, Luke 13. And therefore what right had these to take the name of Christ in their mouths who were not reformed from iniquity?

And the apostle said, whoever keeps in the same doctrine of Christ, and of the prophet; who said, 'Let everyone who names the name of Jesus Christ depart from iniquity.' 2 Tim 2:19. For iniquity separates from God and Christ, who was bruised for our iniquities. 'And therefore, everyone who names the name of Jesus, (mark, every one), let them depart from iniquity,' for it is the command of the apostles; therefore he would have them to be reformed from iniquity who name the name of Christ, and preach him. And those who are wicked are likewise reprov'd by the prophets, for taking God's laws, or statutes, or commands in their mouths; and Christ said, 'Depart from me you workers of iniquity, I do not know you.' So it was not like Christ to give the wicked, and ungodly, and the unrighteous, and workers of iniquity license, or a commission to preach him who is holy, and his glorious gospel. And the apostle said, 'Everyone who names the name of Christ, let him depart from iniquity.' Here the prophet, Christ, and the apostle are against the wicked preachers, or namers of the name of God and Christ. And the apostle again said, 'No one can call Jesus Lord, but by the holy ghost;' for all who call Jesus Lord or master, without the holy ghost that the apostles were in, are like the Jews, who resisted the holy ghost; and Judas's kiss, who said 'Hail, master,' and betrayed him to the Jews, tithe-mongers, and priests, who made a profession of the scriptures of the old testament, and resisted the holy ghost, who led the holy men of God to speak forth the scriptures, by which they should have called Jesus Lord, as David did in spirit.

Now to read all the saints and the holy men of God's words, and their travels, and experiences, and sufferings, and to walk out of the saints holy spirit, way, path, and life, such do not have the comfort of Christ and the holy men of God's word, the holy scriptures of truth, being led by the unclean ghost into confusion, out of all truth. But those who are led by the holy ghost, who proceeds from the Father



and the son, have the comfort of the holy ghost, and the comfort of the scriptures, that were given forth by the holy ghost, and this comforter, this spirit of truth, who proceeds from the Father and the son. Christ said, 'He shall testify of me.' And again, Christ said, 'He shall glorify me,' namely, the spirit of truth, the comforter, 'he shall receive of mine, and show it to you; he shall lead and guide you into all truth, when he is come. And did not Christ speak these words to his followers before he was crucified? And were not Christ's words fulfilled, when the holy ghost fell upon the believers, in Acts 2? Which led and guided the believers then, and now, into all truth. And is not this holy ghost now reproving the world of sin and unbelief, because they did not believe in the light, the life in Christ, as he commands? And is not this holy ghost now reproving the world of their righteousness, who will not be guided by the holy ghost to Christ and his righteousness? And is not this holy ghost reproving the world for their judgment, which is not from the holy ghost, but from the unclean ghost, and by the judgment of that unclean ghost, it is said, that the prophets were fools, and the spiritual men were mad? And that John had a devil, and that Christ cast out devils by the prince of devils, and that Christ was a deceiver, and a blasphemer, and that the apostles were deceivers, and that Paul was a babblers, and a pestilent fellow [a plague]. This was, and is the judgment of many great professors of the scriptures, with their unclean ghost, who neither have the comfort of the scriptures, nor the holy ghost, but are reproved by it.

But as many as received Christ in his light, life, grace, and truth, that comes from him, to them he gives power to become the sons of God, and then God is your Father, and you are led by his spirit; and this is the noblest birth in all the world, above all the natural, or mortal births in the world; for this birth is heir of heaven, and heavenly Jerusalem, its mother; and it is heir of an everlasting kingdom, that will never have an end, which will stand when all the kingdoms in

the world will have an end; for God's kingdom stands in his power, righteousness, and peace, and joy in the holy ghost. And the apostle said, 'He who believes, is born of God, and he who is born of God, overcomes the world.' And again, 'What manner of love is this, that we should be called the sons of God?' And Peter said, 'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides and endures for ever.' And the apostle said, 'those who are led by the spirit of God, are the sons of God;' then God is their Father, who is greater and mightier, and more powerful than all, and richer than all; for all that is in the earth, and all that is in heaven is the Lord God's, your heavenly Father's; who is God in heaven, and God in the earth, who can enrich you with riches and blessings above, and riches and blessings below; who dwells with all his sons and daughters who have received Christ, and are led by the spirit of God their Father; so they can say, he who inhabits eternity, dwells with the humble, meek, and lowly-hearted children.

Now what is the matter that all people in the world, who profess God, are not the sons of God? The reason Christ and the apostle tells you, because they do not receive Christ, and are not led by the spirit of God, but rebel against it, and are led by the devil, the spirit of that wicked one; and so become his children, and they do his works and commands, and not the living God's, who made them, to serve and worship him in spirit. And God is angry with them every day; and therefore the judgments of God's spirit stands over the head of such, who will not believe in Christ, and follow him, who bruises the serpent's head, that you might have life and salvation in Christ.

*Concerning God's promise to Cain, and how by disobedience he fell short of it.*

And the Lord said to Cain, 'If you do well, shall you not be accepted? And if you do not do well, sin crouches at your door.' Here was the

promise of God to Cain, but Cain disobeyed God, and did not do well; for he persecuted and killed his brother Abel about religion and worship; and therefore God pronounced, that he should be a fugitive, and a vagabond in the earth, though Cain built a city. And Ishmael the son of Hagar, who was born after the flesh, who mocked Isaac, who was born after the spirit or promise, as in Gal 4; God commanded Abraham to turn Hagar and Ishmael out of his family! and they wandered in the wilderness, a place for persecutors, though Ishmael became a great man afterwards in the earth. Gen 21.

And the Lord said, 'Because of these men, (namely, the Jews), who have seen my glory, and my miracles which I did in Egypt, and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice, surely they shall not see the land, (namely, Canaan), which I swore unto their Fathers, neither shall any of them who provoked me see it,' save Caleb and Joshua, who were of another spirit, and followed the Lord fully. And the Lord's anger was against the rest who rebelled against him, and he made them wander in the wilderness for forty years, and bear their whoredoms from the Lord, until their carcasses fell in the wilderness. Num 14, 3, Deu 1. These were those that murmured and rebelled against the Lord, and Moses, and Joshua, and Caleb; and bade them stone them with stones, and said one to another, 'Let us make us a captain, let us return into Egypt.'

Now here you may see those Jews, who had seen the glory of the Lord, and his wondrous works, and mighty arm; and yet they murmured and rebelled against the Lord, and his faithful servants, and through their disobedience they perished in the wilderness, and did not inherit the land of Canaan; and therefore take heed you christians, through your disobedience, murmuring, and rebelling against God and his faithful servants, that you are not destroyed, and perish in the spiritual wilderness, and never come to see



heavenly Jerusalem, and wander in the spiritual wilderness, where there is no way, and grope in the dark, without the light of Christ, and stagger like drunken men.

And David speaks of such wicked transgressors, who make a noise [snarl] like a dog, they spew out with their mouths, swords are in their lips; these are those who wander up and down, for they are out of the path of life. But David said, 'With my whole heart have I sought you; let me not wander from your commandments;' for those who love God and Christ will keep them.

And the Lord told the Jews they loved to wander: 'they have not restrained their feet, therefore the Lord does not accept them.' And how did the Jews wander from the Lord, and his ways, both in the days of Isaiah and Jeremiah? They wandered from the Lord, and his spirit, and his law; so that the ten tribes were carried into captivity by the king of Assyria, and at last the two tribes were carried into captivity by the king of Babylon. And therefore let those who profess themselves to be christians, consider; have they not wandered from the same holy ghost, and the power and spirit of Christ that the apostles were in? Have they not gone into captivity, into the mystery of Babylon, or confusion?

And you may see God's judgments upon Moab for their pride; and the Lord said, 'I will send to him wanderers, who shall cause him to wander, and shall empty his vessels, and break his bottles.'

Now, all you proud, consider this; for there are none who are proud but those who have wandered from Christ, the way to God, who is meek and low in heart. And those who are proud, learn from the proud, and the proud comes over them. So one wanderer learns from another, but their bottles will be broken, and their vessels will clash against one another; and then your filthy liquor will be spilt.

And Jeremiah in his Lamentations 4:13-14, cries out against the Jews, and said, 'For the sins of her prophets, and the iniquities of her priests that have shed blood in the midst of them, they wandered as blind men, &c. they polluted themselves with blood,' &c.

Now let Christendom consider this, let her prophets and priests, who have shed the blood of the just, about religion and worship, consider and see if they have not wandered from Christ the way, who came not to destroy men's lives, but to save them; and when you have thus wandered from God and Christ, who then have you to save you? Have you not wandered from your savior? Therefore, blessed are they whose minds are stayed upon the Lord, they shall be kept in perfect peace.

But all you who curse people, and not only that, but seize their property, because they will not be of your way, worship, and religion. And are not your curses like the wandering bird? And so your curses do not hit nor come upon them, but upon yourselves; Pro 26:2. For Christ said, 'Bless, and do not curse,' and those who curse, have wandered from his way and doctrine. And does not Solomon tell you, your wandering desires are vanity and vexation of spirit? And therefore those desires are not to be followed or served, for wanderers must turn to the Lord by his spirit if they are to be saved. And the Lord said, Amos 8:11-12, 'I will send a famine in the land, not a famine of bread and water, but of hearing the word of God. And they shall wander from sea to sea and from the north to the east; they shall run to and fro to seek the word of the Lord, and shall not find it.'

Now you may consider, the Jews had the words in the old testament in Amos's days, and after; and let Christendom consider, they have the words of the new testament. And do not the teachers in Christendom say, there is no hearing of God's and Christ's voice

nowadays, nor receiving the word from heaven, as the apostles did? These wander to and fro, from one way, from one sect, and from one religion to another; manifesting there is a famine among them of Christ and the word of God, so that they cannot find it; which word should reconcile them to God and the scripture; and so it may be said of you, as Hosea said to the Jews; Hosea 9:6, for your silver you possess nettles, and thorns are in your tabernacles. And are not you of their spirit, who say, the prophet is a fool, and the spiritual men are mad, for the multitude of your iniquities have blinded you? And was not the cause of the Jews wandering among the nations, because they forsook God and his law, and rebelled against his good spirit? And is it now the cause of people's wandering, because they have erred from the spirit of God, and the law of the spirit of life in Christ Jesus, and from the same holy ghost the apostles were in? And yet make a profession of the words of the scripture, which was given forth by the holy ghost, like the Jews, who made a profession of the scriptures of the old testament, and always resisted the holy ghost who gave them forth. So both the Jews and christians, who are not in the same holy ghost that the prophets and apostles were in, are the wanderers, and have wandered from their habitation. But the Lord is gathering his sheep that have been scattered, and have wandered from mountain to hill; and has set one shepherd over them to feed them, Christ Jesus; and Christ's sheep know his voice, and follow him, and can praise God through Jesus Christ their shepherd, who feeds them.

And the apostle writes against the idle wanderers and teachers from house to house, and busybodies, who speak things that they ought not to repeat; all these wander from the spirit of God, in which is the heavenly fellowship and unity; and those who went in Cain's, Korah's, and Balaam's way, feeding themselves without fear, clouds without water, trees without fruit, twice dead and plucked up by the



roots; then they are not likely to grow. They were raging waves of the sea, foaming out their own shame, wandering stars, to whom is reserved the blackness of darkness forever. Now these being twice dead, first dead in sins and trespasses, and then made alive, and then dead again, yet remain trees, wells, and clouds, but without water, rain, or fruit; so wandering stars, in Cain's, and Korah's, and Balaam's way. Cain wandered in the old world, Balaam and Korah wandered in the next world; but these which Jude speaks of, wandered from Christ, and true christianity. Now wandering stars are not fixed stars in the firmament of God's power, so wandering stars are not to be steered by, nor followed; for those who do follow Cain, Balaam, and Korah, are those who feed themselves without fear, who foam out their own shame, clouds without rain, wells without water, and trees without fruit, twice dead, plucked up by the roots, and cannot grow; which kept not their first habitation, but have lost their first habitation; which have forsaken the right way, that are carried about with a tempest, to whom the mist of darkness is reserved for ever. And those who keep their habitation in Christ cannot follow these wandering stars, though they might speak high swelling words of vanity, &c. and promise them liberty, &c. yet bring into slavery; but as the apostle said, follow us, as we follow Jesus Christ; for those who do so, are the fixed stars in the firmament of God's power, which bring people to the light, grace, and truth, by which they may be fixed upon Christ, from where grace comes, by which they shall see and discern those who follow Christ, and those who follow the wandering stars, by the same spirit of discerning as was in the apostles, and the church in the primitive time. For those who do not have the spirit of Christ, are none of his sheep, but those who have the spirit of Christ are his sheep, and established in him, and upon him their heavenly rock and foundation, through whom they have peace with God.

And are you not sensible how the Jews, Scribes, and Pharisees,

priests, and high priests, had wandered from the holy ghost, and resisted it when the Lord Jesus Christ was come in the flesh, and also resisted him? And had they not gone into many sects? And did not Christ's prophecy come upon those who would be scattered among all nations, and their city Jerusalem should be destroyed, and did not that come to pass?

And have most christians not wandered from the holy ghost that the apostles were in, and is that not the reason that christians are led into so many sects, by the unclean ghost or spirit, and with it destroy one another, because they will not commune or conform to one another; who have wandered from the true communion of the holy ghost, and the fellowship and unity in the spirit, 2 Cor 13:14? And the fellowship of the son of God, 1 Cor 1:9, and the fellowship of the glorious gospel of salvation, the power of God, and the fellowship with the Father and the son, and one with another, 1 John 1:3.

And you may see the vagabond Jews were like Cain and Judas, persecutors and killers of the just and righteous, who kept their habitation in God and Christ. But the Lord has pronounced a woe against all such vagabonds and wanderers from God and Christ, and his law, and spirit, and command; and will reward them according to their works. And therefore, while you have time, turn to the Lord by his spirit, 'and seek him while he may be found, and call upon him while he is near;' who would have all men to be saved, and come to the knowledge of the truth. 'Your hearts shall live who seek God.' Psalm 69:32.

*The Christians' righteousness must exceed the righteousness of the Scribes and Pharisees, or else they cannot enter into the kingdom of God; and those who persecute the righteous, are full of dead men's bones, and their throats are open*

*sepulchers; and those who envy their brethren, are murderers, and do not have eternal life abiding in them.*

Christ said, 'Except your righteousness exceed the righteousness of the scribes and Pharisees, you shall in nowise enter into the kingdom of God.' Mat 5:20. So it is clear that with the righteousness of the scribes and Pharisees, they cannot enter into the kingdom of God, which stands in Christ's righteousness; and as long as people remain in the righteousness of the scribes and Pharisees, they remain out of the kingdom of God.

Now, what is the righteousness of the scribes and Pharisees? Is it not the righteousness of the law, 'Do this and live?' And no flesh is justified by the works [deeds] of the law, but by the faith and righteousness which is in Christ Jesus. Now what is the righteousness of the law, and the works of the law, and the righteousness of the Jews, priests, scribes, and Pharisees? Is it not outward circumcision, and observing the new moons and feasts, and their paying their tithes, first fruits, and offerings, with all their priests' garments; with Aaron's bells, lamps, candles and candlesticks, outward tabernacles, arks, altars, temples, sanctuaries, and priests' lips to preserve people's knowledge; with their Sabbath days, with their swearing, and oaths, and all their outward washings and observations of meats? Are not all these the works of the law, and commanded by the law? And by the works of the law, 'no flesh shall be justified.' Then what profit or comfort have you in doing all these things, since these are the works of the law, and that by the works of the law, 'no flesh shall be justified.' Gal 2:16. And did not the Jews, priests, scribes, and Pharisees, cry up these works of the law before mentioned, in opposition to the gospel, by which they were not justified? And were not the works of the law, the righteousness of the scribes and Pharisees, which Christ said to his disciples, 'Except your righteousness exceed the righteousness of the



scribes and Pharisees, they shall in nowise enter into the kingdom of God?’ But now in the new covenant, the righteousness of God without the law is manifest, being witnessed by the law and the prophets, even the righteousness of God, which is by the faith of Jesus Christ to all, and upon all those who believe; and therefore, as the apostle said, we conclude that a man is justified by faith without the deeds of the law.

And Isaiah said, ‘All our righteousness is like filthy rags, and our iniquities like the wind have taken us away.’ Isa 64:6. So this righteousness that was like filthy rags, was below the righteousness of the law, which was just, holy, and good.

And the apostle said, the Gentiles who do not follow righteousness, have attained righteousness, even the righteousness which is of faith. But the children of Israel who followed after the law of righteousness, have not attained to the law of righteousness, because they did not seek righteousness by faith, but by the works of the law, for they stumbled at the stumbling stone, namely, Christ and his righteousness.

And the apostle said, ‘I count all things but loss, for the excellence of the knowledge of Jesus Christ my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and he found in him, not having my own righteousness which is of the law, but that righteousness which is through faith in Christ, the righteousness which is from God by faith.’ Phil 3:8-9. And Christ said, ‘the comforter would reprove the world of their sin, because they believed not in him, and of their righteousness, and of their judgment.’ So the world as well as the Jews, high priests, scribes, and Pharisees, have a righteousness, and a judgment in their sin and unbelief, which judgment, righteousness, and unbelief, are reproved by the same holy ghost that they were in who gave them forth, and

so the wicked persecuted the righteous and just in all ages.

***George Fox***

## *Concerning those who will and will not enter the kingdom of God and New and Heavenly Jerusalem.*

*By Gorge Fox*

Christ Jesus said, 'No man can see the kingdom of God, nor enter into the kingdom of God, except he is born again of water, and of the spirit. For that which is born of the flesh, is flesh, and that which is born of the spirit, is spirit.' John 3:6. 'He that was born after the flesh, persecuted him that was born after the spirit; even so it is now.' Gal 4:29. 'In Christ, neither circumcision avails anything, nor uncircumcision; but a new creature. For he that sows to the flesh, shall of the flesh reap corruption; but he that sows to the spirit, shall of the spirit reap life everlasting.' Gal 5:15,8.

Now consider, what good all the Christians' or the Jews,' or Turks' outward worships, religions, or professions do them. If they are not *new creatures*, and born again, it avails them nothing, neither shall they see the kingdom of God, or enter into it, except they are born again *of the spirit*; for if they do sow to the flesh, of the flesh they shall reap corruption, for they cannot sow to the spirit, and of the spirit reap life eternal, except they are born of the spirit.

'The acts of the sinful nature (works of the flesh) are manifest, which are these, sexual immorality, impurity and debauchery; idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition,

dissensions, factions and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God.' Gal 5:19-21.

And now consider, all you that do these evil works, the apostle tells you, you shall not inherit the kingdom of God, for the kingdom of God is not in words, but in power; and stands in righteousness and peace, and joy in the holy ghost.

And again, the apostle said, 'Do you not know that the unrighteous and the wrongdoers will not inherit or have any share in the kingdom of God? Do not be deceived (misled): neither the impure and immoral, nor idolaters, nor adulterers, nor those who participate in homosexuality, nor cheats (swindlers and thieves), nor greedy graspers, nor drunkards, nor foulmouthed revilers and slanderers, nor extortioners and robbers will inherit or have any share in the kingdom of God.' 1 Cor 6:9-10.

Here you may see, such as act and live in these wicked things, shall not inherit the kingdom of God. And therefore, you that act such things and live in them, consider what your end will be, and what kingdom you must inherit.

And the apostle said to the Corinthians, 'Know you not that you are the temple of God, and the spirit of God dwells in you? If any man defiles the temple of God, God shall destroy him; for the temple of God is holy, which temple you are. Let no man deceive himself.' 1 Cor 3:16-18.

Here you may see what judgment God threatens upon those who defile his temple; namely, their bodies, as in 1 Cor 6:15-19.

And the apostle said to the Ephesians, 'among you there must not be



even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. For of this you can be sure: no impure, immoral, or covetous man, who is an idolater, has any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words, for because of these things comes the wrath of God upon the children of disobedience,' as you may see in Eph 5:3-6.

Now here you may see, those who commit these things and live in them, shall not inherit the kingdom of Christ nor of God; but these evil things who commit them, bring the wrath of God upon them; and do not deceive yourselves, for you cannot escape it. And these evil things are so far from being practiced or acted among the saints, that they are not so much as once to be named among them; the saints are to be kept holy, those who inherit the kingdom of Christ and of God, which is holy.

And Christ said unto John, 'He who **overcomes** will inherit all this, and I will be his God and he will be my son. But the cowardly, the unbelieving, the vile, the murderers, the sexually immoral, those who practice magic arts, the idolaters and all liars—their place will be in the fiery lake of burning sulfur. ' Rev 21:7-8.

1. [Sexual immoral includes anyone who looks at a woman or man lustfully, having already committed adultery with that person in their heart. Mat 5:28
2. Murderers, includes anyone who hates his brother, having committed murder in his heart. 1 John 3:15
3. And theft includes: fudged expense accounts, fudged expenses on tax returns, fudged expense reporting, hiding revenue from the government taxation, etc.

4. Magic arts includes those in the false church of Babylon, who have harloted themselves with the world, seeking wages and position, and worshiping the beast with horns like a lamb - the imitation church of Christ, the sects of Christendom - the whole world, all nations, all people thinking themselves to be worshiping Christ, but instead are worshiping the devil.
5. The idolaters includes those who give devotion to anyone or anything equal to or greater than their devotion to God) and all liars (those who knowingly convey untruth by word or deed).

To overcome, is to overcome the world and its lusts, by fighting the fight against the sin in oneself, putting to death through the spirit the deeds of the body, to victory over sin. ]

Now here you may see is the end of all such that live in such unclean actions, according to Christ's judgment. And the end and comfort of all those who overcome the devil and his works, they shall inherit all things, and shall be called God's sons.

'And the nations of them which are saved shall walk in the light of heavenly Jerusalem, the glory of the Lord lights it, and the lamb is the light thereof. And the gates of it shall not be shut at all by day, for there shall be no night there, and there shall in no wise enter into it any thing that defiles, neither whosoever works abomination, or makes a lie, but they which are written in the lamb's book of life; they shall enter into this heavenly Jerusalem, for without this heavenly Jerusalem 'are dogs and sorcerers and sexually immoral and murderers and idolaters, and whoever loves and practices a lie.'

Rev 21:22-27,22:15.

And therefore consider, all you that live in these evils, and are defiled with them, Christ tells you that none such can enter into this holy city New Jerusalem.

And John said, 'the devil who had deceived them, was cast into the lake of fire that burns with brimstone, where the beast and the false prophet had been thrown; and shall be tormented day and night forever and forever.' So here is an end of the devil, beast, and false prophet; and his followers. \*

\*[This text is frequently quoted to prove that all those who have been deceived will be tormented night and day forever - but **look**, all four Bibles say **only the devil is** cast into the lake of fire and **tormented forever**. Those deceived are cast in the lake of fire and have **their part** the lake of fire, but they are **not** also tormented forever; those who have been deceived, after their time, are reconciled to God. But the devil was not deceived; he knew what he was doing when he deliberately rebelled against God's direction. The whole creation will be reconciled to God, except the devil.]

And John he saw 'death and hell were cast into the lake of fire, this is the second death; and whosoever was not found written in the lamb's book of life, was cast into the lake of fire;' there is their end [judgment].

'And the beast and his followers made war with him that sat upon the horse,' namely, Christ and his followers, 'and the beast was taken, and with him the false prophet that worked miracles before the beast, with which he deceived those who received the mark of the beast, and those who worshipped his image; these both were cast alive into the lake of fire which burns with brimstone.' And here is



the end [judgment] of such deceivers and worshippers, as you may see in Revelation 19:19-20; which make war against Christ and his followers, but he is too hard for them, and 'overcomes them.' And they 'that worship the image that the beast has made,' such do not worship God in spirit and truth, as Christ commanded above sixteen hundred years ago. And you may see the judgment and punishment of the great whore, mystery, Babylon, mother of harlots, or false church, who has whored from the spirit of Christ that the apostles were in, who has drunk the blood of the martyrs, and in her was found the blood of the prophets, and of the saints, and of all that were slain upon the earth concerning religion and worship; in this whore which is whored from the spirit of God the apostles were in. But you may read her judgment and punishment, fall and destruction, in Revelation 17,18. 'And of the beast that ascended out of the bottomless pit, and goes into perdition, and they who dwell on the earth shall wonder, whose names were not written in the book of life, from the foundation of the world.'

But they whose names are written in the book of life, do not wonder at the downfall of the beast, and whore, the false church. And Christ Jesus said unto his disciples, and to the multitude, 'Except your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter into the kingdom of heaven.' Mat 5:20. Christ's righteousness does exceed the righteousness of the law, and man's own outward righteousness, which is as filthy rags.

Christ said, 'It is not every one that said unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that does the will of my Father which is in heaven.' Mat 7:21. So here you may see it is not the sayers of the will of God, and calling Christ Lord, but the doers of the will of God that enter into the kingdom of heaven. And James said, 'if they were hearers of the word only, and not doers, they

deceive their own souls;’ for the apostle Paul said, ‘The hearers of the law are not justified before God, but the doers of the law shall be justified.’ James 1:22, Rom 2:13.

And Christ Jesus said, ‘Woe be unto you scribes and Pharisees, hypocrites! for you shut up the kingdom of heaven against men, for you neither go in yourselves, nor do you allow those who are entering to go in.’ Mat 12:13.

Now is not this the state and condition of many great professors in Christendom, with their long prayers, and with their tithes, mint, anise and cumin, and making, or winning to themselves proselytes, and shutting up the kingdom of heaven from men; and neither go in themselves, nor allow those who would enter.’ And drawing people from the light of Christ, and his spirit, and power, and grace, in their own hearts, by which they should see the kingdom of God, and enter into it. And Christ said to his disciples when he ‘sent them forth as sheep in the midst of wolves,’ namely, the outward professing Jews, ‘And whosoever shall not receive you and hear your words, when you depart out of that house or city, shake off the dust of your feet. Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.’ Mat 10:14-15.

Here you may see those who will not receive the message of Christ and his gospel, they ‘shake off the dust of their feet against them,’ and leave them to the day of judgment, as Paul and Barnabas did, in Acts 13:50-51. ‘And Christ said to him that he gave five talents to, and he had gained five talents more. ‘Well done you good and faithful servant: you have been faithful over a few things, I will make you ruler over many things: enter you into the joy of your Lord.’ Mat 25:20-21. Here you may see those who do well, and do improve their heavenly talents, do ‘enter into the joy of the Lord.’ And they which

do believe do enter into rest, and he that is entered into his rest is ceased from his own works, as God did from his; and they which do not believe in the life of Christ, do not enter into him their rest, because of their disobedience. Heb 4:6,10. And therefore consider, where they remain, if it is not in the kingdom of the beast and dragon, 'full of darkness?' and there 'they gnaw their tongues for pain, and yet will not repent of their evil deeds.' Rev 16. But unto his son he said, 'Your throne O God is for ever, and ever, a scepter of righteousness is the scepter of your kingdom.' Heb 1:8. And Peter said, 'Of a truth, I perceive that God shows no partiality, but in every nation whoever fears Him, and **works righteousness** is accepted with him.' Acts 10:34-35.

Here you may see they must be those who work righteousness, and not only talk of righteousness, if they are to be accepted by God. And the unprofitable servant that hid his talent, and did not improve it, it was taken from him, and he 'cast into utter darkness, ... where there shall be weeping and gnashing of teeth;' and will not this be the portion of all those who do not improve their heavenly talent that Christ gave unto them. And Christ Jesus speaking of the 'sheep on his right, and the goats on his left hand; to the goats he said, Depart from me you cursed into everlasting fire, prepared for the devil and his angels.' And so 'they do go into everlasting punishment;' but the sheep, which are the righteous, 'that are on his right hand, they shall go into everlasting life.' Mat 25. Now here you may see Christ's judgments upon the wicked, and their end, and the happiness and eternal state of the righteous, which Christ calls his sheep.

### *Concerning Condemnation*

He that believes on Christ in his light, which is the life in him, is not condemned; but he that believes not in the light, as Christ commands, is condemned already. And this is the condemnation



that light is come into the world, and men love darkness rather than light, because their deeds are evil. And every one that does evil hates the light, neither comes to the light, lest his deeds should be reprov'd.' John 3:19-20.

Now here you may see, this is the condemnation that light is come into the world, and every one that does evil hates the light, and loves darkness rather than light, whose deeds are evil. And again Christ said, 'He that hears my word, and believes on him that sent me, has everlasting life, and shall not come into condemnation, but is past from death to life.' John 5:24. 'And he that believes not the son of God shall not see life, but the wrath of God abides on him, and he is condemned already. But whosoever believes in the son of God, shall not perish, but have everlasting life.' John 3:16-18,36. So it is by believing in the light, which is the life in Christ, that people come out of condemnation to life. And 'as by the offence or disobedience of one, namely, Adam, judgment came upon all men to condemnation; even so by the righteousness of one, namely, Christ, the free gift came upon all men to justification of life.' Rom 5:18. Now if you do not believe in Christ, as he has commanded, in his light, which is the life in him, 'you shall not see life' without his light; and Christ tells you that you are 'condemned already that do not believe in him,' and his light, 'and the wrath of God abides upon you.'

And the apostle Paul said, 'There is no condemnation to them who are in Christ Jesus, who do not walk after the flesh, but after the spirit,' Rom 3:1; that is, not after the motions of the flesh, but after the motions of the spirit of God. These are they which believe in the light, which is the life in Christ, and are grafted into him. And the apostle calls the old covenant, or old testament, 'a ministration of condemnation, though it was glorious in its time;' but the ministration of righteousness in the new covenant, and new testament, exceeds it in glory; and the glory of the first testament is

done away, and abolished by Christ, as in 2 Cor 3:9.

Now in the first testament it was the command of God, 'that they should not forswear themselves, but perform their oaths to the Lord,' as in Mat 5:33-34. But Christ in his new testament and new covenant, said, 'I say unto you swear not at all;' and this doctrine he preached to his disciples, and to the Jews that had commanded oaths and swearing. And the apostle James, who directed his epistle to the twelve tribes, and he had been a Jew and a professor of the old testament and old covenant, and now was converted and a believer in Christ Jesus, and a preacher of the new covenant and new testament, according to Christ's doctrine; and he said, 'But above all things my brethren swear not; neither by heaven, nor by earth, neither by any other oath; but let your yes, be yes, and your no, no, lest you fall into condemnation.' James 5:12.

Now here according to James's doctrine, those who swear, or take any oath, fall into condemnation; and go out of the doctrine of Christ and the apostles in the new testament and new covenant; and Christ said unto the Jews, 'If you had known what this means, I will have mercy, and not sacrifice, you would not have condemned the guiltless.' Mat 12:7. And James said to the Jews, 'You have condemned and killed the just, and he does not resist you.' This James speaks to the Jews, that 'had lived in pleasure upon the earth, and been wanton, and had nourished their hearts as in the day of slaughter.' James 5:5-6. But such ungodly men are for condemnation, as in Jude 4. And as Solomon said, 'A man of wicked devices will the Lord condemn; and he that justifies the wicked, and he that condemns the just, even they both are an abomination to the Lord.' Pro 12:2,17:15. And Christ Jesus said, in Mat 12:36. 'I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by your words you shall be justified, and by your words you shall be condemned.' Are not all

here to have a care, and to be watchful against idle words, and bad words, lest they are condemned; but as the apostle said, ‘there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit;’ that is, not after the fleshly ways, words, nor works. And then, as the apostle said, ‘who shall lay any thing to the charge of God's elect? It is God that justifies, who is he that condemns?’ Rom 8:1,33,34. So you may see here, who are condemned, and who are justified; and who enter into the kingdom of God, and into the heavenly Jerusalem, and who not.

***George Fox***





## Volume 6, *The Works of George Fox*, Doctrinal Books III, Continued

Text in [Light Blue](#) or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

Text surrounded by brackets [xxx] has been added by the Site Editor.

*Concerning such as have forbidden preaching, or teaching in the name of Jesus, and such as are ashamed to confess Him before men, and call not on the name of the Lord.*

Here you may see who, and what they were, that forbade the apostles to preach, or teach, or speak in the name of Jesus; and what Christ said of such that are ashamed to confess him before men; and what judgments come upon those families, kingdoms, or nations, that do not call upon the name of the Lord. And those who do not call upon the name of the Lord, and know him not, are such as devour Jacob, the elect and beloved of God. 'And yet the Lord pours out of his spirit upon all flesh,' that with the spirit they may know God, and call upon his name. Joel 2:28-29, Acts 2:1-18.

The Jews and their priests said unto the apostles, and threatened them, 'that from now one you speak to no man in this name' Jesus. Acts 4:17. And they said again (4:18), to the apostles, 'that they

should not teach in the name of Jesus.' And in Acts 5:28. they again said, 'that they should not teach in the name of Jesus,' mark, not to teach in the name of Jesus. And in Acts 5:40, they said again to the apostles, 'that they should not speak in the name of Jesus; mark, not so much as to speak in the name of Jesus. And yet the apostle said, 'With the heart man believes, and with the mouth confession is made unto salvation. And if you confess with your mouth the Lord Jesus Christ, and that God has raised him up from the dead, you shall be saved.' Rom 10:9-10.

The Jews, which were the greatest outward professors, agreed, 'that if any man confessed that he was the Christ, he should be put out of the synagogue.' John 9:22. 'And many of the chief rulers believed on him; but because of the Pharisees, they did not confess him,' namely, Christ, 'lest they should be put out of the synagogue.' John 12:42. So here were those who did believe, both rulers and others, in Christ; but they were afraid to confess Christ, lest they should be excommunicated, or put out of their synagogue. And Christ said unto his disciples, 'Whosoever shall confess me before men, him will I confess also before my Father, which is heaven: but whosoever shall deny me before men, him will I also deny before my Father, which is heaven.' Mat 10:32-33, Luke 12:18. So here you may see, those who do confess Christ before men, are confessed by him before his Father; and those who deny him before men, Christ will deny before his Father.

And John said, 'Every spirit that confesses that Jesus Christ is come in the flesh, is of God; and every spirit that confesses not that Jesus Christ is [has] come into the [their] flesh, is not of God.' 1 John 4:2-3. So here you may see that it is the good spirit of God that confesses his son to have come in the [their] flesh. Here you may see the two spirits, one which is of God, and the other which is not of God; the good spirit, and the bad spirit. 'For many deceivers have gone out

into the world, who do not confess that Jesus Christ is [has] come in the [their] flesh, is a deceiver, and an antichrist,' and so not in the spirit of God nor Christ. 2 John 1:7. And the apostle said, 'Prove your own selves, do you not know yourselves, how that Jesus Christ is in you, except you are reprobates?' 2 Cor 13:5. And so if they have not the spirit of Christ, and if he is not in them, then they are reprobates, [tested, disqualified, and rejected] and so are none of Christ's.

And the apostle said to the Colossians, 'Christ in you, the hope of glory.' And they 'warned every man, and taught every man in all wisdom, that they might present every man perfect in Christ Jesus.' Col 1:27-28. So then Christ must be in his people, and they must be in him.

And Christ before Pontius Pilate 'witnessed a good confession.' 1 Tim 6:13. This was before his persecutor; so must all the followers of the lamb confess him before men, to the glory of God the Father, and not be ashamed of Christ, their life, light, and salvation, redeemer, mediator, prophet, bishop, shepherd, leader, counselor, way and door to God, and the author and finisher of their faith, and heavenly rock and foundation, and the captain of their salvation, and not to be ashamed to meet in his name, who has all power in heaven and in earth given to him, lest he be ashamed of you before his holy angels, and his Father, which is in heaven. And therefore, in his light, spirit, grace, truth, and faith, see and hold Christ your head, who bruises the serpent's head, and reconciles you to God, in whom you, and all nations are blessed, and have rest and peace. Amen.

'Pour out your fury upon the heathen that know you not, and upon the families that call not upon your name; for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.' Jer 10:5. These were the persecutors of the faithful.



And David said, 'Pour out your wrath upon the heathen that have not known you, and upon the kingdoms that have not called upon your name; for they have devoured Jacob, and laid waste his dwelling place.' Psalm 79: 6-7. These were the persecutors of God's elect.

Yet 'God sets the poor on high from affliction, and makes him families like a flock.' Psalm 107:41.

And God 'sets the solitary in families, and brings out those which are bound with chains. But the rebellious dwell in a dry land.' Psalm 68:6.

### ***George Fox***

*The 6th of the 10th month, 1684*

*To the Chief Magistrates, Rulers,  
Ministers, Justices of the Peace, and  
other Officers; who profess Christ and  
Christianity, and are called by that  
worthy name, and great title of  
Christians; which is from the King of  
kings, and Lord of lords, Christ Jesus.*

Site Editor's Introduction: Upon the restoration of the King Charles II, there was a brief, armed insurrection by about 50 religious maniacs of *The Fifth Monarchy* trying to establish *King Jesus* in

England. The new king was insecure, the Parliament hated the Quakers, and so they used it an excuse to destroy the Quakers by legislation. Their laws defined any religious assembly, other than the Church of England, a seditious meeting of plotters, a *Conventicle*. Punishment increased for each violation: from fine, to larger fine, to life imprisonment, to banishment from England. The other sects either converted, or met in secret. The Quakers continued to meet openly, and they met fierce persecution by mobs, soldiers, the courts, and prisons.

1. And you professing the holy scriptures of truth, and confessing to the new testament and new covenant, and the law and the prophets, which is, to love God above all, and your neighbors as yourselves, and the royal law of God, spoken of in the new testament; which is, to do unto others as you would have them do unto you. Now would not you judge and believe, that it was contrary to the royal law of God, if that the Papists, or the Presbyterians should make spoil of your goods and take away your goods out of your shops, and your very beds and working tools, your corn and your cattle, so that you have not a cow to give your family and your children milk, nor corn to make you bread; and all that because for conscience sake you cannot be of the Papists' or Presbyterians' religion? Would you say, this was according to the royal law of God, and the nobility of true christianity in them, to do unto all, as they would be done unto, if they should serve you so?
2. And would you say, it was according to the royal law of God, to be haled from your peaceable meeting by officers and soldiers, for serving and worshipping God in his spirit and truth, that

made you; and to have your goods taken away from you through informers, to the ruin of your wives and children; and to be cast into loathsome prisons, there to be kept until some of you died; because for conscience sake you cannot be of the Papists,' Presbyterians,' or Independents' religion? Would you not say, this was contrary to the royal law of God, and to the nature and nobility of true christianity in them, that should do so to you?

3. If the Presbyterians, Independents, or Papists, should make you pay twenty pounds a month, or two-thirds of your estates, and bring *quitam* writs against you, as is now against many hundreds of us; and cast you in prison, and spoil your goods, as ours now are; because for conscience sake you cannot join with their outward forms of religion; would you say, that this was according to the royal law of God, 'to do unto others as they would have them do unto them?' Or according to the law and the prophets, 'to love their neighbors as themselves?'
4. If the Papists, Presbyterians, or Independents, should banish you from your wives and children, or imprison you, (as many of us are now imprisoned, and others have been banished), because you do peaceably meet together to serve and worship God, and pray to him; and they should call your peaceable meetings, seditious conventicles and riots, because you cannot for conscience sake join to any of their forms of religion? Would you not say this was contrary to the law and the prophets, 'to love their neighbors as themselves;' and to the royal law of God, 'to do unto all men, as they would have them do unto them?' And to the nobility of true christianity, in those who should do so unto you?
5. Would not you think it very hard from the Papists,



Presbyterians or Independents, if they should premunire\* you, and cast your men, women, and widows into prison, (as many of us are now from their wives and children), because for conscience sake you dare not swear at all, or take any oath, because Christ and his apostles forbids it,' (Mat 5:33-37, James 5:12) though your peaceable lives and conducts have, and do show forth your allegiance to the king; and though you are willing to testify the truth in all matters and cases with yes, yes, or no, no, as Christ and the apostle commands; and as we have done, and do? Would you say, this was according to the law and prophets in them, and the royal law of God, 'to love their neighbors as themselves,' and 'to do unto all, as they would be done unto?'

\*Premunire – was the penalty for failure to swear an oath of allegiance to the King of England, originally enacted to flush out Papists who had allegiance to the Pope; yet the Pope edicted lying under oath was permissible, if the lie was in the interest of the Roman sect. The law remained on the books for one hundred years and was then used by the opponents of the Quakers to persecute them for failure to swear in court or take an oath of loyalty. The penalty was: life imprisonment and confiscation of all property to the King; at the death of the person sentenced, his surviving relatives could petition the King for the return of any real property: homes and lands. Thousands of Quakers were so penalized, including George Fox and Margaret Fell.

6. And would the bishops and priests believe, that it was according to the royal law of God, and according to the law and

the prophets, for the Papists, Presbyterians, or Independents to excommunicate them, and cast them into prison, and there to keep them until they die, (as several of us have been so kept, and many are now in prison), because for conscience sake you cannot join to the Papists,' Presbyterians,' or Independents' forms of religion? Would you say this [persecution] is 'to love their neighbors as themselves,' and 'to do unto others, as they would have others do unto them;' and that it was according to the nature and nobility of true christianity in them, that should do so unto you?

And now I do in humility desire you to consider, did Christ and his apostles ever force any to be of his true religion and worship; and if that they would not [conform], then to give forth orders to take away their goods, and their very beds, and their corn which would make them bread, their cattle which should help to maintain them, and their cows which should give them milk, their clothes they should wear to keep them warm, and their tools they should work with to earn their living? On the contrary did not Christ exhort christians to love one another, and to love enemies? And the apostle says, overcome evil with good. And Christ told the Jews, what the substance was of the law and the prophets: 'to love God above all, and their neighbor as themselves.' And should not all, that go by the name of Christians, and profess that great title of christianity, from Christ Jesus the lamb of God, show forth the nobility of true christianity, and his lamb-like nature; and not 'one christian to tear another to pieces,' and 'spoil his goods, and cast him into prison,' because he cannot for conscience sake receive and join to one another's form of religion; seeing that Christ rebuked his disciples, 'that would have had fire come down from heaven, to consume those who would not receive him;' and told them, 'they did not know what spirit they were of, and that he came not to destroy men's lives, but to save them.' Should not all true christians have the mind of Christ?

Do you think, that God accepts the *sacrifice* or offerings demanded by a state-enforced religion, to save themselves from prison, and from spoil of their goods, when all that is contrary to their tender conscience? Were not the offerings and sacrifices to be free-will offerings to the Lord in the time of the law? And in the gospel day of the new covenant and testament, are not the offerings and sacrifices of the Lord spiritual? And can any man force and compel the spirit of God to that offering and sacrifice? For does not the apostle say to the christians, 'You are a royal priesthood, offering up spiritual sacrifices to God by Jesus Christ?' And after Christ was ascended, did ever the apostles, bishops, or elders give any orders to excommunicate, spoil goods, and cast any into prison, there to be kept until death, (as many of us have been), such as could not conform to their religion?

And therefore I desire you in the fear of the Lord, and in his gentle, holy wisdom, (which is easy to be entreated), to consider these things, and us, who are under great sufferings, imprisonment, and spoiling of goods; whether this is according to the royal law of God, and his prophets, which is, 'to love their neighbors as themselves,' and to do unto all, as they would be done unto; or whether this is according to the nature of the lamb, Christ Jesus, and the nobility of true christianity? What if the Presbyterians, Independents, or Papists should do the same to you, because of your tender consciences, and for your worship and serving of God, and your not joining with them? Would that be a good thing in them, and according to the royal law of God, 'to do unto you, as they would not have others do unto them;' and whether you would say, it was according to the lamb-like nature of Christ, and according to true christianity?

So I ask that you would weigh these things with the spirit of God,



and the balance of the sanctuary; and measure them with the line and rule of righteousness, according to the scriptures of truth.

From him that desires the good and happiness of the king and kingdom, and all the king's subjects in it, in this life, and his and their eternal welfare in the life and world which is everlasting; and does pray for kings, princes, governors, and magistrates, that we may lead and live a holy, peaceable, and quiet life in all godliness under them: for magistrates are for a praise of those who do well.

***George Fox***

*London, the 17th of the 9th month, 1684*

## POSTSCRIPT

Where do you ever read, that the Jews, when they had conquered any nation or kingdom, did by the law force them to the Jewish religion, or to be circumcised? Or that they cast them into prison, if they would not join with them in their divine service? Though Christ said, “they compassed sea and land to make proselytes;” yet where do you read, they made them by force, or they became proselytes to save their goods, or keep themselves out of prison? And you read in Genesis, ‘that Abraham and Isaac lived in Gera, in king Abimelech's country;’ yet you do not read that the king forced them to his religion; but they had their liberty to serve and worship God. And also in Genesis, ‘when Abraham went down into Egypt, and Jacob and his family after him;’ you do not read, that king Pharaoh forced either Abraham, or Jacob and his family to his religion, while they lived there. And the Turks, when they conquer any nation or people, or take captives, we do not hear that they force them to their religion. For our Friends, (the people called Quakers), in Algiers, that are taken captives by the Turks, have their liberty peaceably to

meet together, to serve and worship God there without disturbance. And therefore those who bear that great and worthy name of Christians, from Christ Jesus, and profess the holy scriptures of truth, and the royal law of God, which is, 'to do unto others, as they would have them to do unto them,' should show forth the nobility of true christianity, and the nature of the lamb, Christ, which is far above all Turks and heathens.

### ***George Fox***

Mat 5:7. 'Blessed are the merciful, for they shall obtain mercy.'

Mat 9:13. Christ said, 'Learn what that means, I will have mercy, and not sacrifice.'

*An exhortation to all people, to  
pureness, cleanness, and holiness, and  
faithfulness to the Lord.*

*Here you may see who they are that dwell with everlasting  
burnings, and in God's tabernacle and holy mountain, and  
who not. By G. F.*

David said, 'Who shall ascend unto the hill of the Lord? And who shall stand in his holy place?' David answers, and said, 'He that has clean hands, and a pure heart; who has not lift up his soul unto vanity, nor sworn deceitfully; he shall receive the blessing from the Lord, and righteousness from the God of his salvation; and this is the generation of those who seek the Lord.' Psalm 24:3-6. So here is a generation of clean hands, and a pure heart that ascend into the hill of the Lord, and stand in his holy place.

And Isaiah said, 'Who among us shall dwell with devouring fire? Who among us shall dwell with everlasting burnings?' And Isaiah answers his questions, and said, 'He that walks righteously, and speaks uprightly; he that despises the gain of oppression, that shakes his hands from holding of bribes; that stops his ears from hearing of blood, and shuts his eyes from seeing of evil; he shall dwell on high, his place of defense shall be the fortress of rocks; bread shall be given him, his water shall be sure; your eyes shall see the king in his beauty, ... and your eyes shall see a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed,' Isa 33:14-17,20.

Here you may see who they are that can dwell with devouring fire, and everlasting burnings, and yet shall not be burned nor devoured.

David said, 'Lord, who shall abide in your tabernacle? And who shall dwell in your holy hill?' David answers his questions, and said, 'He that walks uprightly, and works righteousness, and speaks the truth in his heart. He that backbites not with his tongue, nor does evil to his neighbor, nor takes up a reproach against his neighbor; in whose eyes a vile person is condemned, but he honors those who fear the Lord. He that takes not a reward against the innocent; he that does these things shall never be removed, but shall abide in the tabernacle of the Lord, and dwell in his holy hill.' Psalm 15. 'But the ungodly are not so, but are like the chaff which the wind drives away; therefore the ungodly shall not stand in judgment, (namely, righteous judgment), and sinners shall not stand in the congregation of the righteous.' Psalm 1:4-5.

'The mountain of the house of the Lord, shall be established above all the mountains, and exalted above all the hills;' and does not the Lord here teach his people his righteous and holy ways and paths to walk in? as in Isa 2, Micah 4. And the stone that smote the great



image of gold, of silver, of brass, and iron, and clay, that they became like chaff of the summer threshing floors, and the wind carried them away, that no place was found for them; and the stone that smote this great image, became a great mountain, and filled the whole earth. Dan 2:35.

Is not this stone, that becomes a great mountain, that fills the whole earth, Christ Jesus? And so through him the kingdoms of the world become the kingdoms of Christ.

Here you may see this stone, or mountain that fills the whole earth, will dash to pieces, and grind to powder all that is not of its holy and pure nature, and with its holy divine nature fill the whole earth.

The Lord said, 'They shall not hurt nor destroy in all my holy mountain.' Isaiah 11:9. And is not this holy mountain Christ, who destroys the devil and his works, the destroyer? 'And those who take hold of my covenant, said the Lord, even them will I bring to my holy mountain,' Isa. 56:6-7, 2:2.

'And he that puts his trust in me,' said the Lord, 'shall inherit my holy mountain.' Isa 57:13. 'For thus said the high and lofty One, that inhabits eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.' Isa 57:15. Therefore is it not good to wait upon the Lord, and trust in him?

*Concerning such as eat up God's people like bread, and such as make idols and images, and worship them, are without*

*the true understanding, and are fools that hate knowledge; and such as go into adultery and uncleanness, are void of the wisdom of God, and true understanding; and God's fury is upon all such as do not call upon his name.*

David said, 'Have all the workers of iniquity no knowledge, who eat up my people as they eat bread?' Psalm 14:4. Here the workers of iniquity, as they eat bread, they eat up God's people; that is, they devour them. Are not these devourers men-eaters?

And again in Psalm 53:4, the Lord said, 'The workers of iniquity eat up my people like bread. But God did give his people corn from heaven, and man did eat angels food.' Psalm 78:24-25. And David said, 'The wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.' Psalm 27:2.

Here you may see these wicked men-eaters, and enemies of the righteous, stumbled and fell, when they came to eat up the flesh of the righteous; so they fell short of their devouring prey. Psalm 27:2.

Solomon said, 'Whoever commits adultery with a woman, lacks understanding; he that does it, destroys his own soul; a wound and a dishonor shall he get, and his reproach shall not be wiped away.' Pro 6:32-33. 'And those who lack understanding, the wicked woman draws in; but he knows not that the dead are there, and that her guests are in the chambers of hell.' Pro 19:16-29.

And therefore Job said, 'The fear of the Lord, that is wisdom, and to

depart from evil is understanding.' Job 28:28. And Solomon said, 'He that is slow to wrath, is of a great understanding; but he that is hasty of spirit, exalts folly.' Prov 14:29. 'And understanding is a well-spring of life to him that has it.' Prov 16:22. 'But the man that wanders out of the way of understanding, shall remain in the congregation of the dead.' Prov 21:16. 'Evil men do not understand judgment.' Prov 28:5. 'And the strange woman deceives the simple ones, and the youth, who are void of understanding; her house is the way to hell, going down to the chambers of death.' Prov 7:7,27. And therefore it is good to keep and walk in the spirit of understanding, by which you may depart from evil, and keep out of the snare of the whore, and the congregation of the dead.

And the Lord said concerning the Jews who rebelled against his spirit, 'My people are foolish, they have not known me, they are drunken children, they have no understanding, they are wise to do evil, but to do good they have no knowledge.' Jer 4:22. Is not this the condition of many Christians, as well as the Jews?

The prophet said, 'Pour out your wrath upon the heathen who do not know you, and upon the families who do not call upon your name; for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.' Jer 10:25. Must not God's fury come upon these men-eaters, that eat Jacob the beloved of God, and devoured him, and made his habitation desolate? And David said, 'Pour out your wrath upon the heathen that have not known you, and upon the kingdoms that have not called upon your name; for they have devoured Jacob, and laid waste his dwelling place.' Psalm 79:6-7. God's fury will be poured upon such that devour the righteous, and lay waste his dwelling place.

And you may see in Jer 51, 'those who are founders of graven images, or molten images,' are brutish by their knowledge, 'which



are the works of error, and shall perish.’ And the Lord said, ‘A drought is upon her waters, namely Babylon, and they shall be dried up, for it is a land of graven images, and they are mad upon their idols.’ Jer 50:38. Upon such God brings droughts and famine, who disobey and forsake the living God, and dote upon their idols and images which they make. ‘And the Lord frustrates the tokens of liars, and makes the diviners mad, and turns wise men backward, and makes their knowledge foolish.’ And has not this been seen and fulfilled? Isa 44:25. And the Lord said, ‘They eat up the sin of my people, and they set their hearts on their iniquity, and there shall be like priest like people, and I will punish them for their ways, and reward them for their doings.’ Hosea 4:8-9. And the Lord said to Daniel, ‘The wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand.’ Daniel 12:10. The fear of the Lord is the beginning of wisdom, and the secrets of the Lord are with those who fear him, and the Lord takes care for those who fear him, as in Exod 1:21. Therefore it is good to live in the fear of the Lord, which you must if you would know his secrets.

## *The cause of drought, and barrenness, famine and plagues, for disobeying the Lord, and grieving his Spirit.*

The cause of drought, barrenness, and famine. ‘The Lord turns rivers into a wilderness, and the water-springs into dry ground, and turns a fruitful land into barrenness, for the wickedness of those who dwell in it.’ Psalm 107:33-34. Mark, it is for the wickedness of those who dwell in it.

And you may see those who disobeyed the Lord and forsook him, and because of the wickedness of their doings, the Lord will smite

such with consumptions, and fevers, and blotches, and blastings, and mildews, until they perish. 'I will,' said the Lord, 'smite them with madness, and blindness, and astonishment of heart, and the locust, and the worms shall consume and devour their fruits; and the heavens that are over your head shall be as brass, and the earth that is under you shall be iron. And the Lord will make the rain of your land powder and dust; and will smite you with the blotches of Egypt, and with the hemroids, scab, and itch that can not be healed.' And this is the portion of those who disobey the Lord, and forsake him, as in Deut 28:15-68, you may see more at large, and how the curse follows the wicked and disobedient, in city and field, and upon themselves and their flocks, and the fruits of their lands, yes, the plagues and the judgments that he poured upon Egypt, he pours upon those who disobey him, and grieve and rebel against his spirit.

And the Lord sent the prophet Gad unto David, when he caused Joab to number the people, and said unto him, 'Shall seven years of famine come upon the land, or will you flee three months before your enemies, while they pursue you, or that there be three days pestilence in your land.' 2 Sam 24:9-13. And did not this action of David bring death and destruction of seventy thousand of the Jews, through David's hearkening to the temptation of Satan, as in 1 Chron 21:1, but David repented, and the Lord staid the hand of the destroying angel, that Jerusalem was not destroyed?

And did not the Lord call for a famine, and it came upon the land seven years? (as in 2 Kings 8:1). And was not this because of their wickedness?

And in Jer 11:22, does not the Lord there punish Judah for idolatry, and said, 'that his sons and daughters should die by famine.' And in Jer 14:12, there the Lord said to the Jews that disobeyed him, 'When they fast I will not hear them, nor accept their offerings;' but said, 'I

will consume them by famine, and by pestilence.’ And likewise you may see in Jer 15, how the Lord said concerning the rebellious and disobedient Jews; and for the wickedness of Manasseh he threatened them with death, captivity, and famine. And likewise you may see in Jer 18:21, how the Lord threatens famine and judgments against the Jews for their revolting from the Lord; and in Jer 44:13, see how the Lord threatens the disobedient by famine and pestilence. And the Lord threatens his plagues and judgments concerning Babylon, and said, ‘A drought is upon the waters, and they shall be dried up; for it is a land of graven images, and they are mad upon their idols.’ Jer 50:38. And therefore let all that disobey the Lord, and make graven images, and idols, and worship them, beware of these judgments. And Ezekiel, he declares the judgments upon Jerusalem for their rebelling against God, how that they should die and be consumed with famine and pestilence, in Ezek 5:12. And likewise in Ezek 6, you may see the judgments upon Israel for their idolatry; the Lord said, he would ‘pour his fury upon them, and they should die by pestilence and famine.’ And the Lord said, he would ‘leave a few of the Jews that should escape from the pestilence and famine, and that these Jews that escaped might declare their own abominations among the heathen.’ Ezek 12:16. And in Isaiah 14, you may see how the Lord threatened the Assyrians with famine and pestilence. ‘Thus said the Lord, because of mine house that is waste, yes, every man runs to his own house, therefore the heaven over you is staid from dew, and the earth is staid from her fruit; and I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground brings forth, and upon men, and upon cattle, and upon all the labor of their hands.’ Haggai 1:10-11.

Here you may see the reason of the judgments of God, because people mind their own houses, and business, and wills, more than the Lord's.



And did not the three years' famine and six months come upon the children of Israel, because of their turning from the Lord, and rebelling against his law and spirit in the days of wicked Ahab and Jezebel, who set up their idolatry, and persecuted and killed the Lord's people? And did not the Lord shut up heaven, that they had no rain nor dew for three years and six months in the land of Israel? Luke 4:25,1 Kings 17:1.

And you may see in Rev 18, what plagues, and famine, and judgments the Lord pours upon the false church, mystery Babylon, the great whore, that has whored from the spirit of Christ, and killed the Lord's prophets, and drunk the blood of the saints and martyrs, who sat as a queen; but plagues, and judgments, and famine, and destruction is their end, with the dragon, beast, and false prophets, and their followers. And therefore let all be warned that rebel against the spirit of God, and so turn from the Lord into sin and wickedness, such cannot expect to escape these plagues and judgments, that God and his prophets, Christ and his apostles, have pronounced against them in the holy scriptures of truth.

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## *Concerning those who overcome the Beast, and Dragon, and Whore, and False Prophet.*

Rev 11:7. 'The beast shall overcome the two witnesses of God, and kill them.' Rev 13:7. 'And the beast shall make war with the saints, and overcome them.' Rev 17:14. 'But the lamb shall overcome the beast and his followers.'

Rev 3:21. And Christ said 'To him that overcomes will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.'

Rev 12:11. 'And the saints overcame the dragon by the blood of the lamb, and the word of their testimony, and they loved not their lives to the death.'

Rev 2:26-28. 'And he that overcomes and keeps my words unto the end, to him will I give power over the nations, said Christ, and he shall rule them with a rod of iron; as the vessels of a potter shall they are broken to shivers, even as I received of my Father, and I will give him the morning star.'

Rev 2:7. 'To him that overcomes will I give to eat of the tree of life, which is in the midst of the paradise of God.'

Rev 2:10-11. 'And be faithful unto death, and I will give you a crown of life; and he that overcomes shall not be hurt with the second death.'

Rev 3:5. 'And he that overcomes, the same shall be clothed in white raiment, and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels.'

Rev 3:21. 'And him that overcomes will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.'

Rev 2:17. 'And him that overcomes will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knows, saving he that receives it.'

Rev 3:10. And Christ said, 'you have kept the word of my patience, I

will keep you from the hour of temptation, which shall come upon all the world, to try those who dwell upon the earth.'

Rev 3:12. 'And him that overcomes will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, and I will write upon him my new name.'

Rev 21:7. 'And he that overcomes shall inherit all things, and I will be his God, and he shall be my son.'

But the dragon and the beast, the false prophet and their followers, and the false church that makes war with the lamb and the church of Christ the saints, these say, that there is no overcoming of them while they live upon the earth, but the beast, false prophets, and the whore, and the dragon must have the victory; and the lamb and the saints must not have the victory; and the kingdoms of the world must not become the kingdoms of Christ; this is the beast, and the whore, and the false prophets', and the old dragon's, the devil's, and Satan's false doctrine; but the lamb and the saints shall have the victory over them all.

\*The false church, the followers of the whore and beast today, say that there is no way to be made free of sin; they say perfection is impossible. Because they know they are imperfect and still in sin, they assume no one else could be higher than they are, in their lofty positions, bearing rule my means of their office; this assumption is particularly voiced by the leaders of Christendom who of necessity deny the possibility, for if they admitted it, they would have to resign their paying position and admit to having deceived thousands. Professing to believe in the scriptures, they ignore the hundreds of verses that speak



of freedom from sin, perfection, purity, and holiness being required. Professing to believe in Jesus, who gave us so many warnings, requirements, and conditions necessary for salvation; they cast all his teachings behind the backs. In effect, these false prophets, these ministers are dedicated to preserving the beastly nature in man by denying the possibility of overcoming it. They say no one can conquer the beastly nature of sin, proving themselves to ministers of Satan, transformed to appear as ministers of righteousness.

Isaac said, that when Esau had broken Jacob's yoke from off his neck, then Esau should have the dominion, and this Isaac spoke by prophecy, in Gen 27:40, and was fulfilled in Jehoram's days. 2 Chron 21: 4,5,8. For then the Edomites made themselves a king, and this Jehoram compelled Judah to his false worship, and to forsake God's worship. 2 Chron 21:11.

David said, 'O Lord preserve my life from the fear of the enemy, and hide me from the secret council of the wicked, and from the insurrection of the workers of iniquity, who whet their tongue like a sword, and bend their bows to shoot their arrows, even bitter words.' Psalm 64:2-3.

***George Fox***

*The two suppers of Christ; 1) the last supper in the same night that he was betrayed, before he was crucified; and the supper after he was risen, which he*

*calls people to in Rev 3:20, “To hear his voice, and open the door, and he will sup with them, and they shall sup with him.”*

*The Baptism of the Holy Spirit's Unquenchable Fire vs. Outward Water*

*Likewise, something concerning Christ, the resurrection of the just and unjust.*

*And also, concerning the stone cut out of the mountain without hands, which smote the image. Dan 2.*

*And concerning Christ, the vine, and the Jews, how that God planted them a noble vine, but they degenerated, and destroyed the Lord's servants, and son, that came to look for fruits.*

*By George Fox*

*It is said in Mat 26:26-30, Mark 14:22-25, Luke 22:16-20, 1 Cor 11:23-26, ‘In the same night that Christ was betrayed, he took the bread and the cup, and said, As often as you do eat this bread, and drink this cup, do it in remembrance of me; and you do show forth the Lord's death until he come.’ And Christ said, ‘I say unto you, from now on I will drink no more of this fruit of the vine, until that day that I drink it new with you in my Father's kingdom.’ And Christ said, when he was at his last supper, when he was betrayed, before he was crucified, ‘I say unto you, (namely, his disciples), I will not*

any more eat thereof, (namely, of the bread of the passover), until it is fulfilled in the kingdom of God.'

Now mark, the fruit of the vine, and the bread which Christ broke at his last supper, and gave to his disciples in the same night that he was betrayed, before he was crucified, which they were to take in remembrance of his death, and show forth his death until he came; that after they had eat of that outward bread, and drunk of that outward cup, the fruit of the vine, which he gave to his disciples, from now on he would eat no more thereof, (namely, the bread), until it was fulfilled in the kingdom of God, and drink no more of the fruit of the vine, until the day that he drink it new in the kingdom of God, (Mat 26, Mark 14), as Christ said this unto his disciples, at his last supper, before he was crucified. But after Christ was crucified, buried, and rose again, he ate and drank again with them, as you may see in these scriptures following, which fulfilled his own words, as in Luke 24:30. 'And it came to pass as Jesus sat at meat with them, he took bread, and blessed it, and broke it, and gave it to them,' namely, to some of his disciples; and they said unto others of them, 'the Lord is come; and he was known to them by breaking of bread,' as in Luke 24:35. And in Luke 24:41-43, Jesus appeared unto his disciples again, and he said unto them, 'Have you any meat? And they gave him a piece of broiled fish and honey-comb, and he took it, and did ate before them; and he said unto them, These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled.'

And again, Jesus said unto his disciples, after he was risen, John 21:5,9. 'Children, have you any meat?' They answered, no. And as soon as his disciples had come to land, they saw a fire of coals there, and fish laid on it, and bread; and Jesus said unto them, 'Come and dine;' and Jesus took bread, and gave to them, and fish likewise. And this was the third time that Jesus showed himself to his disciples,



after he was risen from the dead, as in John 21:12-14. And Christ, after he had risen from the dead, told his disciples, 'All power in heaven and earth was given unto him.' And Christ said unto his disciples whom he sent forth to preach, before he was crucified, 'Verily, I say unto you, you shall not have gone over the cities of Israel, until the son of man is come.' Mat 10:23.

And again, Christ said unto his disciples, 'I tell you of a truth, there be some standing here, which shall not taste of death until they see the son of man coming in his kingdom.' And again, Christ said, 'Verily, I say unto you, there be some standing here which shall not taste of death, until they have seen the kingdom of God come with power.' Mat 16:28, Mark 9:1, Luke 9:27.

And the apostle said, Acts 10:41, that they did 'eat and drink with Christ, after that God had raised him up from the dead.' And so they fulfilled Christ's words, that he would eat no more of the bread, nor drink of the fruit of the vine, until he drank it new with them in the kingdom of God. Mark 14:25. And again, Christ said, 'There are some standing here, who shall not taste of death until they see the son of man coming in his kingdom and power.' Mat 16:28. And was not this fulfilled after Christ was risen, when he said, 'All power in heaven and earth is given unto me.' Then did not he come in power, and did not the disciples see him in his kingdom, after his resurrection?

And John, he that was one of Christ's beloved disciples, that leaned upon his breast in the same night that Christ was betrayed, before he was crucified, did not John then take the elements of bread and wine at that last supper? And was not John one of the disciples that did not taste death until he saw Christ come in the kingdom of his Father with power,\* when Christ said, 'All power in heaven and earth is given unto me?' And was not John one of the disciples that

did eat and drink with Christ after he was risen? And after that Christ was ascended, and sat at the right hand of God, and the churches were gathered, as yet they were not come off many outward elementary things. And did not Christ send John, after he was ascended, to call the church to another supper, and said, 'Behold, I stand at the door and knock: if any man will hear my voice, and open the door, I will come in to him, and will sup with him, and he with me; he that has an ear to hear, let him hear what the spirit said unto the churches.'

\*[Christ came in power. Christ was undoubtedly in the Kingdom after his resurrection and after he had ascended and been glorified, **but the disciples were not in the kingdom yet.** They had received the Holy Spirit, but Jesus had not returned as he had promised. **After Jesus had been resurrected**, and when he was eating fish and bread with them on the seashore, Jesus answered Peter's question as to what would happen to John: "If I want him to remain alive **until I return**, what is that to you? You must follow me." So Jesus, after the resurrection, and after he had ascended and been glorified, said his "return" was still to happen in the future.

After he was resurrected, his disciples asked, was the Kingdom to be established then? and he said, "it is not for you to know the time or dates," and then rose to heaven, leaving them. Acts 1:6-9. The Kingdom had not been established yet in his disciples.

Further Jesus in Matthew, Mark, and Luke said they would see him coming on a cloud with his holy angels; coming on a cloud; this is not the resurrection. Christ

told his disciples to go to Jerusalem and wait for power from on high; this is the power of the Kingdom they were to receive. When the power of the Holy Spirit was received on Pentecost, the flames of fire dancing on their heads, that was the likely time the disciples entered the Kingdom, and experienced the 2nd appearance, or return of Christ.

So his resurrection was not the return. But, in Matthew, Mark, and Luke, Jesus is recorded saying that some then standing with him, 2000 years ago, would see his glorious coming with the Kingdom before they died. In Matthew, Mark, and Luke, Jesus is recorded saying all the end times prophecies would be fulfilled before the generation of 2000 years ago died, ([click here to see all](#)).

But later, while still alive on earth, the apostle said, 'God has delivered us from the power of darkness, and has translated us into the kingdom of his dear son.' Col 1:13. And Rev 1:9, 'I, John, who am your brother, and in the kingdom and patience of Jesus Christ.' They testified to be in the Kingdom then. So his return is a 2nd appearance within the hearts of his purified disciples, then and now,]

Now those who come to this inward and heavenly supper, and to sup with Christ, the heavenly and spiritual man, the second Adam, the Lord from heaven, since he is risen and ascended, they must have their spiritual ear to hear the spiritual voice of Christ, and his spiritual knocking at the door of their immortal souls and hearts, and with his spirit, the spiritual man, the second Adam, the Lord from heaven, the king of glory, that he may come into their hearts and souls, and then they to sup with him, and he to sup with them



the spiritual and heavenly supper. And to this heavenly and spiritual supper did Christ send John, to call the church of Christ, after he was risen and ascended. And John said, when Christ sent him with this message, to call the church to this supper, 'I John, am your brother **in the kingdom** and patience of Jesus Christ.' So here you may see, John was in the kingdom and patience of Christ, when he called the church to this heavenly spiritual supper of Christ, after Christ was ascended at the right hand of God; which spiritual supper, after Christ was ascended, is beyond, and a higher supper than the last supper the same night that Christ was betrayed, of taking the elements of bread and wine in remembrance of Christ's death, and a show of his death until he has come. And had not John taken that supper? And had not the kingdom of God come, when John said, 'he was in the kingdom and patience of Jesus Christ?' Rev 1:9, 3:20. John tells you, Christ has come, and Christ said, 'Behold I stand at the door and knock, (then is not he come?) and if any man will hear my voice, and open the door, I will come in to him, (mark, into him), and I will sup with him, and he with me.' And does not the apostle say, 'Prove yourselves, examine yourselves, know you not your own selves, how that Jesus Christ is in you, except you are reprobates.' 2 Cor 13:5.

And may not reprobates take the elements of bread and wine in remembrance of Christ's death, and say, they will do it until Christ has come; yet Christ said, 'Behold, I stand at the door and knock, (so then he has come and is here), and if any man will hear his voice, and open the door, he will come in to them, and sup with them, and they with him.'

And cannot reprobates be sprinkled with the element of water, and take the elements of bread and wine? And Christ, who has ascended at the right hand of God, said, Behold, I stand at the door and knock; and though he has come, and stands at the door and knocks, yet they

will not open the door, and hear his spiritual voice, that he might come in to them, and sup with them, and they with him, as is said before. And such will not open the spiritual ear to hear what the spirit said to the church of Christ; for they must have the spiritual ear that lets in Christ, when he stands at the door, and knocks at the door of their hearts, to hear his spiritual voice, and to sup with the spiritual man at his spiritual supper, after Christ is ascended. And they who do not hear the spiritual voice of Christ, when he stands at the door and knocks, are such as err from the spirit of God, and faith of Christ, and hate his light, and go from the grace and truth in their hearts; and such do not come to the heavenly supper of Christ that he calls to, now after he has ascended, that will not hear his voice, nor open the door by his grace, light, spirit, and truth, but their dark spirit leads them to live in weak elements, outward things which perish with the using, and which keep them in slavery. Gal 4:9, Col 2:22.

And the angel said unto John, 'Blessed are they which are called to the marriage supper of the lamb. This is the spiritual marriage supper of the lamb, which the true christians were called to, after Christ was risen and ascended.' Rev 19:9. For those who have come to this marriage supper of the lamb, are married to Christ, the second Adam, the Lord from heaven. And these are those who hear his spiritual voice, and he is come into them, and sups with them, and they with him; and this is the marriage supper of the lamb, that takes away the sins of the world, and those who come to it are blessed. For reprobates may take the outward elements of bread and wine in remembrance of Christ's death, until he comes, as they say; and yet he stands at the door of their hearts and souls, and knocks, after he is risen and ascended at the right hand of God, and they will not let him in, nor hear his voice; and the apostle tells them, in 2 Cor 13:5, 'they are reprobates if they know not Christ in them.'

And here you may see now, that Christ called his followers to this marriage supper, after he was risen and ascended into heaven, at the right hand of God; and is not this the last supper that Christ called his people to, after he was ascended, namely, the marriage supper of the lamb; yes, such that had taken the elements of bread and wine with Christ at his last supper, the same night that he was betrayed, before he was crucified, in remembrance of his death until he had come. And John, who was one that took it in remembrance of his death until he came, said, in 1 John 5:20, after Christ was risen and ascended, ‘We know that the son of God is come, and has given us an understanding, that we may know him that is true, and **we are in him** that is true, even in his son Jesus Christ, (mark, *in him*), and this is the true God, and eternal life.’ And this John spoken after Christ had risen and ascended. He that has an ear to hear, let him hear.

And Jesus Christ said, ‘If any man love me, he will keep my words and sayings; and he that has my commandments, and keeps them, it is he that loves me; and he that loves me, shall be loved of my Father, and I will love him, and will manifest myself to him. I go to my Father, but you shall see me; and because I live, you shall live also. You shall know that I am in my Father, and you in me, and I in you; and he that keeps my words, my Father will love him, and we will come unto him, and make our abode with him.’ John 14.

And the apostle said to the Colossians, ‘God has delivered us from the power of darkness, and has translated us into the kingdom of his dear son.’ Mark, into the kingdom of his dear son. And this he said while they were upon the earth, and after Christ was risen and ascended. And John said, ‘that he was in the kingdom and patience of Jesus Christ, while he was upon the earth.’ Col 1:13, Rev 1:9.

And the Colossians were not converted, when he took bread and



wine, and gave to his disciples at his last supper, the same night he was betrayed. And were not those who were translated into the kingdom of Christ Jesus, come to the marriage supper of the Lamb? And Christ supped with them, and they with him; and sat together in the heavenly places in Christ Jesus, as in Eph 2:6.

Here you may see a distinction between the last supper the same night that Christ was betrayed, before he was crucified, and the heavenly marriage supper of the Lamb, that Christ calls people to, after he was ascended into heaven at the right hand of God.

And John saw an angel standing in the sun, and he cried with a loud voice, saying, to all the fowls that fly in the midst of heaven, 'Come and gather yourselves together unto the supper of the great God, that you may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of those who sit on horses, and the flesh of all men, both free and bond, both small and great.' Rev 19:17-21.

Now, all you that will not open the door of your souls and hearts, at which door Christ stands and knocks, nor hear his spiritual voice, to let him in, that he might sup with you, and you with him, the blessed marriage supper of the lamb, slain from the foundation of the world; I say to you all, take heed, both great and small, high and low, free and bond, lest Christ does not make of you a supper for the fowls to eat your flesh, and be filled with it, as in Rev 19; for those not blessed are those of whom the fowls make a supper, but they are blessed that are called, and come to the marriage supper of the lambs. And those who are a supper for the fowls, do not eat the flesh of Christ, nor drink his blood, the bread from heaven; and those have no life [the Life of God] in them, and so will not come to Christ that they may have life, but live in outward elements. John 5:40. But whoever eats the flesh of Christ, and drinks his blood, which is the

living bread that comes down from heaven, has everlasting life. And again, Christ said, 'He that eats my flesh, and drinks my blood, dwells in me, and I in him.' And these are those who are blessed, and come to the marriage supper of the lamb, and Christ sups with them, and they with him, since his resurrection and ascension into heaven at the right hand of God, the heavenly and spiritual supper of the lamb, and come to be members of his body, of his flesh, and of his bone. John 6, Eph 5: 30.

Now concerning those who say, 'The bread and the wine that Christ took and gave his disciples, and said, as often as you do eat this bread, and drink this cup, do it in remembrance of me, showing forth the Lord's death until he come,' as in Matthew, Mark, Luke, 1 Cor, those who say that this outward bread, and the wine, the fruit of the vine, is the very body and blood of the Lord Jesus Christ, and whosoever receives and eats it, receives and eats the Lord Jesus Christ, after the priest have consecrated it; in this they may see their error that do say so, and hold this doctrine; for the apostle said, 'You that do eat this bread, and drink this cup, you do show forth the Lord Jesus Christ's death, until he come.' Then it is clear, the bread and the cup is not the Lord Jesus Christ; and the Lord Jesus Christ is not come when they eat this bread, and drink this cup; for while they are eating the bread, and drinking of the cup, they are showing forth the Lord's death until he come. Then he is not come; for they take the bread and cup 'in remembrance of the Lord's death, and to show forth his death until he come.' So it is clear, the cup and the bread is not the Lord Jesus Christ, as in 1 Cor 11:24-26.

And again, the apostle said, 'In the same night that Christ Jesus was betrayed, he took bread and broke it, and said, do it in remembrance of me, and likewise the cup.' So Christ's body was whole, and was not crucified, when he broke that outward bread; for that which they were to take in remembrance of Christ, and in a show of his death

until he came, it was not the Lord Jesus Christ, but outward bread and wine in an outward cup. And Christ was nowhere called a cup, it is said, 'Christ took the cup when he had supped.' Then he did not take his own blood and give unto them, but he called it, 'the fruit of the vine.' Mat 26:29. And Christ 'took the cup and gave his disciples, and said, drink you all of it; and took the bread, and broke it, and gave it to his disciples also.' And in Mark 14:23. 'They all drank of the cup, and he broke the bread and gave it to his disciples,' (namely, the twelve), as in Luke 22. And after he had broken it, and given it them, and given them the cup, and called it 'the fruit of the vine,' after Christ had given them this, he said, 'Drink you all of this.' Mat 26:29, Luke 22:17. 'Behold,' said Christ, 'the hand of him that betrays me, is with me on the table.' So it seems here that Judas did eat of the bread, and drink of the fruit of the vine in the cup, and he did partake of these outward elements in the same night that Christ was betrayed, which elements were taken in a show and remembrance of the Lord's death until he came. But Judas did not stay until he came, for he betrayed him. Now if this outward bread and outward wine had been Christ, the living bread that came down from heaven, and his blood, which if any man did eat of that bread, and drink his blood, he shall live forever, and not die, as Christ said, 'Whoever eats my flesh, and drinks my blood, has eternal life, and dwells in me, and I in him; and he that eats me, shall even live by me; and he that eats this bread that comes down from heaven, shall live forever.' See John 6:50-59.

Now here you may see, it is clear, that the cup and bread that Judas did eat and drink of at the last supper, was not the flesh of Christ, or bread of life that came down from heaven, nor his blood that gives life everlasting; for Judas had not eternal life, nor did not live forever by eating that outward bread, and drinking of that outward cup, the fruit of the vine.



And so, Judas did **not** eat Christ and live by him, and live forever, though he drank of the outward cup, the fruit of the vine, and eat of the outward bread that Christ broke at his last supper, the same night that he betrayed him; and that Judas might do, and not eat the bread from heaven, the flesh of the son of man, and drink his blood, for such have not life eternal in them, as Christ said, that 'do not eat his flesh and drink his blood;' for Christ said, 'Except you eat the flesh of the son of man, and drink his blood, you have no life in you.' John 6:53. And the Jews murmured at Christ, when he said, 'I am the bread that came down from heaven;' and 'except you eat my flesh and drink my blood, you have no life in you.' And 'he that eats my flesh, and drinks my blood, has eternal life.'

So here is a great difference between the flesh and the blood of Christ, or the bread which came down from heaven, which gives life eternal, and the elements of bread and wine, which reprobates and Judas's may take and eat, that have not life eternal, nor Christ in them, as the apostle said, 'If Christ is not in you, you are reprobates.'

## *Baptism of the Holy Spirit's Unquenchable Fire vs. Outward Water*

And here you may see a distinction between the baptism of John, with his element of water, which must decrease, a forerunner of Christ's baptism, which does increase; who came after John, who baptizes with fire, and with the holy ghost; who comes with his fan, and thoroughly purges the floor of the heart from sin and corruption, and burns up the chaff with unquenchable fire. And this fire that is unquenchable, is above the natural fire that may be quenched. And Christ gathers his wheat into his garner, into which garner the devil with his foul spirit, nor none of his vermin, his followers, can come to hurt God's seed or wheat.

And all men and women must come to this baptism of Christ, who baptizes with unquenchable fire and the holy ghost, before ever they know the wheat or the seed of God come into God's garner; for John who said, he must decrease, his baptism with outward elementary water, does not bring the wheat, the seed of God, into God's garner.

And the apostle said, 'he thanked God that he had baptized none of the Corinthians but Crispus and Gaius,' &c. for he said, 'Christ sent him not to baptize, but to preach the gospel, (1 Cor 1:14-17) not with the wisdom of words, lest the cross of Christ should be made of none effect.'

And John the Baptist was prophesied of by Isaiah, before his coming, Isaiah 40:3. 'I indeed baptize you with water unto repentance, but he that comes after me, is mightier than I, whose shoe latchet I am not worthy to unloose; he shall baptize you with the holy ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner, but he will burn up the chaff with unquenchable fire.' Mat 3:11-12, Mark 1:9, Luke 3:16-17. And John said, 'He that has the bride, is the bridegroom; he must increase, but I must decrease.' And John further speaks of Christ, and said, 'He that is from above, is above all.' And again, 'He that comes from heaven, is above all.' John 3:29-31. So John confesses Christ was greater than he, and came after him, who must increase, and was mightier than he, and preferred before him, for he was before him. And indeed Christ is preferred before John in his birth, in his miracles, in his offices, and in his death, who 'by the grace of God tasted death for every man,' and was mightier than John in his birth, who was conceived by the holy ghost, and in his power, who has 'all power in heaven and earth given unto him.' So he was preferred before John; for he was before him, for all things were made and created by Jesus Christ, whose

name is called the 'word of God.' John 1-9.

And when Christ came to be baptized of John, John forbade him, saying, 'I have need to be baptized of you, and come you to me?' And Jesus said unto him, 'Permit it to be so now, for thus it becomes us to fulfill all righteousness;' then he allowed him. Mat 3:13-15. So here, John knew that himself must be baptized with Christ's baptism, with fire, and with the holy ghost, before the seed of God, the wheat, could be gathered into God's garner. And John answered the Pharisees, when they questioned him, and said, 'I baptize you with water; but there stands one among you, whom you know not, he it is that comes after me, which is preferred before me, whose shoe latchet I am not worthy to unloose.' And John seeing Christ come unto him, said, 'Behold the lamb of God which takes away the sins of the world.' This is he of whom John said, 'After me comes a man which is preferred before me, for he was before me; and that he should be made manifest to Israel; therefore came I baptizing with water.' John 1:27-31.

Here you may see, John clearly declares for what end he was sent to baptize with water, namely, that Christ might be *made manifest to Israel*, the Jews, that had the figures and shadows of Christ; for John does not say, he came baptizing with water, that Christ might be made manifest to the Gentiles or heathen, but to Israel. For the apostle Paul said to the Corinthians, 'he was not sent to baptize, (namely, with the element of water), but to preach the gospel;' for the apostle thanks God that he baptized none of the Corinthians, but two or three, that he mentions in 1 Cor 1:14-17. And he tells the Corinthians, (which were the Gentiles), 'By one spirit are we all baptized into one body, whether we are Jews or Gentiles, whether we be bond or free, and have been all made to drink into one spirit.' 1 Cor 12:13.



So this was the spiritual baptism of Christ that the apostle brought both Jews and Gentiles into. Then surely the apostle Paul must see the decreasing of John's baptism with elementary water, who brought them to the spiritual baptism.

And the apostle Paul writes to the Ephesians, and exhorts them, 'to keep the unity of the spirit in the bond of peace;' and said 'There is one body, and one spirit, ... and one Lord, and one faith, and one baptism, and one God and Father of all, who is above all, and through you all, and in you all.' Eph 4:3- 6.

So God was in them all, and through them all, by his spirit; and this was the one Lord, and one faith, and one baptism, that the apostle brought the church of Christ the Ephesians to, which was not John's baptism, with elementary water, but Christ's baptism with the holy ghost, which burned up the chaff, by which God's wheat, or seed was gathered into his garner. Surely these Ephesians had their wheat, or seed, gathered into God's garner; for the apostle said, 'they sat together in heavenly places in Christ Jesus.' Eph 2:6. And these were not Jews, but Gentiles. And if John's decreasing baptism, with elementary water, had been Christ's baptism, then the apostle would not have thanked God he baptized none but these few; nor have said, that Christ did not send him to baptize with water, but to preach the gospel, as in 1 Cor 1:14-17. but it is clear, the apostle did bring the church of Christ to the one spiritual baptism of Christ Jesus.

And the apostle said in Acts, how John first preached before the coming of Christ, the baptism of repentance to all the people of Israel; he does not say, to all the Gentiles. And as John had fulfilled his course, (mark, his course), of baptism, he said, 'Behold there comes one after me, whose shoes of his feet I am not worthy to unloose.' Acts 13:24-25.

Now, mark, as John had fulfilled his course of elementary water baptism, John said of himself, that 'he must decrease.' Then Christ's baptism came in with the holy ghost, and with fire, which does increase; by which holy ghost and fire, the sin and corruption, which is chaff, is burned up, and God's wheat and seed is gathered into his garner. And also, Christ is the true and heavenly baptizer, with his heavenly unquenchable fire and holy spirit.

And Christ commanded his disciples, 'that they should not depart from Jerusalem, but wait for the promise of the Father.' And further said, 'For John truly baptized with water, but you shall be baptized with the holy ghost not many days hence, (mark, not many days hence), and you shall receive power after that the holy ghost is come upon you, and you shall be witnesses unto me, (namely, Christ, who baptizes with fire, and with the holy ghost), both in Jerusalem, and Judea, and in Samaria, and unto the uttermost parts of the earth.' Acts 1:4-8. And in Acts 2, the apostles being met together at Jerusalem, they were all filled with the holy ghost. Here Christ's words were fulfilled in them, and upon them, who said, that 'John baptized with water, but you shall be baptized with the holy ghost not many days hence;' which came to pass, (Acts 2.) and they were witnesses of Christ, both in Judea and Samaria, and to the Gentiles..

And the apostle came to Ephesus, and finding certain disciples, he said unto them, 'Have you received the holy ghost since you believed? And they said unto him, we have not so much as heard whether there is any holy ghost.' And he said unto them, 'Unto what then were you baptized?' And they said, 'Unto John's baptism.' Then said Paul, 'John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him that should come after him; (that is, on Christ Jesus.), and when Paul had laid his hand on them, the holy ghost came upon them.' Acts 19:2-6.

Here you may see the baptism of John, with his elementary water, was not the baptism of Christ with the holy ghost; for those who baptized with John's baptism, said, 'We have not so much as heard whether there is a holy ghost.' Then they were not likely to know the baptism of Christ with the holy ghost. But when the apostle Paul laid his hands upon them, the holy ghost came upon them, then they were baptized with the holy ghost.

And while Peter spoke to Cornelius's family, the holy ghost fell upon them which heard the word that he preached. Acts 10:44. So the holy ghost was given through the preaching of the word Christ, and the holy ghost does baptize them; through which baptism the wheat or seed of God is gathered into God's garner.

And Saul, who had been a persecutor of God's people, and was struck blind, and Ananias went to him, and laid his hands upon him, and said, 'The Lord Jesus sent me to you, that you might receive your sight, and be filled with the holy ghost.' Acts 9:11-18, which came to pass unto Paul, who did receive his sight. And was not he baptized by the holy ghost, who was filled with it? And then after, did not he bring others to the same spiritual baptism, and called Jesus Lord by the holy ghost, and bore witness to Christ, both among Jews and Gentiles? And the apostles laid their hands upon the Samaritans that believed in Christ; and through the laying on of the apostle's hands, the holy ghost was given to the Samaritans, when they had prayed that they might receive the holy ghost. And Simon Magus\* offered the apostles money to buy their gift; but they sharply rebuked him, and said, 'Your money perish with you,' because he thought the gift of God might be purchased with money; and told him, 'that he was in the gall of bitterness, and in the bond of iniquity, and told him repent,' Acts 13:15-24.

**\*[Simon the magician *believed and was baptized.***



He tried to buy the power of laying on of hands. Acts 8:13-18

Peter said to him, "Repent therefore of your wickedness, and pray God, if perhaps the thought of your heart may be forgiven you. For I perceive that **you are in the gall of bitterness, and the bond of iniquity.**" Acts 8:22 ; Does this sound like a man saved by believing or water baptism?

You can't be 'saved' and still be in bitterness and the bond of iniquity!

*So believing and being water baptized don't save you.*  
Peter said "perhaps" he could be forgiven, if he repented and prayed for forgiveness.  
But forgiven is not saved. He was forgiven before.]

Now were not these Samaritans, that received the holy ghost by the apostles' laying hands on them, baptized by the holy ghost? And the holy ghost said, 'Separate me Barnabas and Paul, for the work to which I have called them.' So they, being sent forth by the holy ghost, departed and preached the word of God. Acts 13:2-4.

Here you may see, it was the holy ghost that fitted Paul and Barnabas for the work whereto they were called, and sent them forth to preach Christ Jesus.

And Stephen said to the outward professing high priests and Jews, their council, 'You stiff-necked, and uncircumcised in hearts and ears! You always resist the holy ghost; as your forefathers did, so do you.' Acts 6:15, 7:51. And may not the same be said of many that are called christians, that live in an outward profession of the letter of the scripture, and some outward elements of bread, wine, and water, and outward shows and signs? And how can such as resist the holy

ghost, as their forefathers did, come to be baptized by the holy ghost, and by unquenchable fire, (which is the baptism of Christ), and have their sins and corruptions burned up, that chaff, and their wheat gathered into God's garner?

And some came unto John, and said, 'He to whom you bear witness, behold, the same baptized, and all men come to him.' And 'the Pharisees heard that Jesus made and baptized more disciples than John, though Christ himself baptized not' with water; for Christ baptized with the holy ghost, and with unquenchable fire, as John bore witness of his baptism, John 3: 26, 4:1-2. And from that time John was cast into prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, the kingdom of God is at hand, repent you, and believe the gospel.' Mark 1:14- 15, Mat 4:12,17. So here you may see, Christ preaches a higher doctrine than John, and comes with a greater baptism after John. [As well, you may see that as soon as John's ministry of water baptism of repentance was finished, Christ's ministry of the baptism of unquenchable fire began.]

And the apostle said to the Romans, 'that so many of us as were baptized into Jesus Christ, were baptized into his death.' Mark, they were baptized into Christ Jesus and his death. Then that must be by the holy ghost; and therefore the apostle said, 'We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in the newness of life.' So those who come out of this death by baptism, walk in newness of life; and this baptism into Christ and his death, is not the baptism of John, with his outward elementary water. The apostle said, 'If we have been planted together in the likeness of Christ's death, we shall also be planted in the likeness of his resurrection.' Rom 6:3-5. And the apostle said, 1 Cor 10:12. 'that all our father's were under the cloud, and all past through the sea, and

were all baptized unto Moses in the cloud, and in the sea.’ Mark, unto Moses in the cloud, and in the sea, they were all baptized. Exod 13:21, 14:21. ‘The Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the children of Israel went into the midst of the sea upon dry ground, and the waters were a wall unto them on their right hand, and on their left.’ Here you may see, though it is said they were baptized in the cloud, and in the sea unto Moses, yet they went upon dry land, or ground, and the waters did not touch them.

But the apostle brings the same Corinthians to the baptism of the spirit, and said, ‘[By one Spirit] we are all baptized into one body, whether Jews or Gentiles, whether bond or free, and have been all made to drink into one spirit.’ This is Christ's spiritual baptism, which is beyond John's with the element of water, which was to decrease. And the apostle said, ‘he was not sent to baptize, but to preach the gospel.’ And the apostle said, ‘For as many as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, bond nor free, male nor female; for you are all one in Christ Jesus.’ Gal 3:27-28. Mark, those who have been baptized into Christ, are all one in him, and have put on Christ. And this baptism is not into outward elementary water; for the spiritual baptism brings to put on Christ, the heavenly man, and makes all one in him. Heb 6:4. So it is clear, the apostle brought people off the doctrine of many baptisms, to the one faith, and one spiritual baptism, as in Eph 4:5. And by this one spirit were all to be baptized into one body, and so to drink all into one spirit, and in that they have unity and fellowship with the Father, and with his son Jesus Christ, and one with another. 1 Cor 12:13, 1 John 1:3. The Lord bring all people into this spiritual baptism, and into this fellowship. Amen.

***George Fox***



# POSTSCRIPT

Christ said, 'It is written, behold I send my messenger before your face, which shall prepare your way before you.' And Christ said, 'Verily I say unto you, among those that are born of women, there is not a greater prophet than John the Baptist; but he that is least in the kingdom of God, is greater than John; for all the prophets and the law prophesied until John. Since that time, the kingdom of God is preached, and every man presses into it. This is that Elias which was to come, (namely, John), he that has an ear to hear let him hear.' Mat 11:10-15, Luke 7:17-28, 16:16. And Christ said unto his disciples, 'But Elias has come already, and they knew him not, but have done unto him whatsoever they wished. Likewise shall also the son of man suffer by them,' (the Jews), Mat 17:12. And Christ's disciples understood that this Elias who had already come, was John Baptist, whom the Jews and Herod had done unto whatever they wished... So you may see here, the least in the kingdom of God, is greater than John. And since the time of John, the kingdom of God has been preached, and men press into it, and the least in the kingdom of heaven is greater than John. And the apostle said, 'God has delivered us from the power of darkness, and has translated us into the kingdom of his dear son.' Col 1:13. And Rev 1:9, 'I, John, who am your brother, and in the kingdom and patience of Jesus Christ.' So those that were in the kingdom and patience of Jesus Christ, were greater than John the Baptist.

And all those that do grieve and vex the spirit of God, and err from it, and rebel against it, are those who resist the holy ghost, whether they are Jews, or Gentiles, or Christians, or bond, or free; though they may make a profession of the letter of the scripture, and some outward shows and signs of some outward elementary things, they are not like to be baptized with the holy ghost — those who resist the

holy ghost; and therefore the wheat or seed of God is not like to be gathered into God's garner; 'for none can call Jesus Lord,' as the apostle said, 'but by the holy ghost.' And by that holy ghost, and the unquenchable fire, (which is above the natural fire that may be quenched), are all they, who have their wheat gathered into God's garner, baptized; and all such have communion and fellowship in the holy ghost.

***George Fox***

## ***Concerning Christ, the resurrection of the just and unjust***

Christ said to Martha, 'Your brother Lazarus shall rise again.' Martha said unto Jesus, 'I know he shall rise in the resurrection at the last day.' Jesus said unto Martha, 'I am the resurrection and the life, he that believes in me, though he were dead, yet shall he live.' Mark, though he was dead, yet shall he live, that believes in Christ; he shall live forever, he has eternal life, as in John 11:23-26. And again, Jesus said, 'Whoever lives and believes in me, shall never die.' Christ said, 'Do you believe this Martha? She said unto him, 'Yes, Lord.' Mark, who lives and believes in Christ, shall never die, but have eternal life, and are grafted into Christ, those who live and believe; and though we were dead, he that believes in Christ, yet shall he live. And Christ said, 'As I live by the Father, so he that eats me shall live by me.' John 6:57. And Jesus said, 'Verily, I say unto you, he that hears my word, and believes on him that sent me, has everlasting life, and shall not come into condemnation, but has passed from death unto life.' Mark, such believers as these are passed from the death in Adam, to the life in Christ, and have everlasting life in him. And again, Jesus said, 'Verily, verily, I say unto you, (namely, the Jews), the hour is coming, and now is, (mark, and now is), when

the dead shall hear the voice of the son of God, and those who hear shall live.' Mark, those who hear shall live. Marvel not at this, for the hour is coming, in which all that are in the grave shall hear the voice, (mark, the voice), of the son of God, and shall come forth, those who have done good, unto the resurrection of life, and those who have done evil, unto the resurrection of damnation. John 5:28-29.

So here you may see, the resurrection of those who have done good, to life, those who have done evil, to damnation. Mat 25:46, 'The wicked shall go into everlasting punishment, but the righteous into life eternal.' Christ said, 'the Father has given him authority to execute judgment, because he is the son of man. The Father has committed all judgment unto the son, and all power in heaven and earth is given unto him; because he has appointed a day, in the which he will judge the world in righteousness, by that man whom he has ordained,' namely, Christ Jesus. Acts 17:31, Rev 22:12, John 5:22,26-27, Mat 28:18. And here you may see, Christ said, he is the resurrection and the life; 'for as the Father raises up the dead, and quickens them, even so the son quickens whom he will.' John 5:21. And Christ who is the image of the invisible God, 'by him are all things created that are in heaven, and that are in the earth. All things were created by him, and for him.' Col 1:15-16. 'He is before all things, and by him all things consist, and having made peace through the blood of his cross, by him to reconcile all things unto himself, whether they are things in heaven, or things in the earth.' For by Christ God made the world, 'who is the brightness of his glory, and the express image of his substance, and upholds all things by the word of his power.' Heb 1:2-3, John 1:1-3. 'All things were made by Christ, the word, and without him was not any thing made that was made.' Christ Jesus, the first born of every creature, the first begotten from the dead, by him were all things created that are in heaven, and that are in the earth. And the apostle said, 'that the gospel of Christ was preached to every creature under heaven.' Col



1:15-16, 18.23. 'And that in the fullness of time Christ might gather in one all things in himself, both which are in heaven, and which are on the earth, even in him.' Eph 1:10. And therefore the apostle said, he was to 'let all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ.' Eph 3:9. Here you may see, all things were made and created by Jesus Christ; and man being fallen from God into sin and death, from the life, Christ said, 'I am the resurrection and the life, he that believes on him shall not perish, but have everlasting life.' And moreover, said he, 'He that believes on me, though he were dead, yet shall he live; and whosoever lives and believes in me, shall never die.' And Christ said to the Jews, 'If any man keep my sayings, he shall never taste of death.' And again, Christ said unto the Jews, 'Verily, verily, I say unto you, if any man keep my sayings, he shall never taste of death.' John 8:51-52. 'The Father loves the son, and has given all things into his hand; and he that believes on the son, has everlasting life, (mark, has it, and is not condemned), but he that believes not the son, is condemned, and shall not see life, but the wrath of God abides on him.' John 3:18,36.

The Sadducees asked Christ, and said, 'There were seven brethren took one woman to wife, one after another;' and they asked Christ, 'whose wife she shall be in the resurrection?' And Christ said unto the Sadducees, 'that they did err, and knew not the scriptures, neither the power of God; for when they shall rise from the dead, they neither marry, nor are given in marriage, but are as the angels which are in heaven; neither can they die any more.' Luke 20:28-36. And 'as touching the resurrection of the dead, that they rise, have you not read in the book of Moses, how in the bush God spoke unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. (Luke 20:38.) He is not the God of the dead, but the God of the living, for all live to him.' And Christ said unto the Sadducees, 'You do greatly err,' Mark 12:27. 'For he that believes

shall not perish, but have everlasting life.’ John 3:15.

And you may see how the apostles were witnesses of the resurrection of Christ from the dead, and that his soul was not left in hell, neither did his flesh see corruption. Acts 2:30-31. But the preaching the resurrection of Christ to the philosophers, Epicureans, and Stoics, they called it babbling, and so mocked at it; as in Acts 17:18-22. And there see how they opposed the apostle, when he preached Christ the resurrection from the dead, Acts 23:6. And the apostle said, ‘that there shall be a resurrection of the dead, both of the just and unjust;’ and for preaching the resurrection of the dead, (namely, Christ Jesus), he was called in question. Acts 24:15,21. For all men being dead in Adam, Christ by the grace of God has tasted death for every man, and is risen for their justification; he is the quickening spirit, and is the resurrection and the life, and the first born from the dead, and is become the first fruits of those who sleep.

Now concerning the son of God, Jesus Christ our Lord, which was made of the seed of David, according to the flesh, and declared to be the son of God, with his power, according to the spirit of holiness, by the resurrection from the dead. Rom 1:3-4. ‘And like as Christ was raised up from the dead, by the glory of the Father, for if we have been united together in the likeness of his death, we shall be also united together in the likeness of his resurrection.’ Rom 6:5. And the apostle said, ‘That I may know Christ, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death, if by any means I might attain unto the resurrection of the dead, (namely, the Lord Jesus Christ), who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working, whereby he is able even to subdue all things unto himself. Phil 3:10-21. Mark, change your vile body, and fashion it like unto his glorious body in the resurrection. So the vile body must be changed if it is made like unto his glorious body in

the resurrection.’ 2 Tim 2:17-18. But Hymeneus and Philetus concerning the truth erred, who said that the resurrection was past already. Such overthrew people from the faith that stand in Christ, who is the resurrection and the life, through which faith they attained to the resurrection, and had their vile bodies changed, and made like unto his glorious body. And the apostle said, ‘Blessed be God, the Father of our Lord Jesus Christ, who according to his abundant mercies has begotten us again to a lively hope, by the resurrection of Jesus Christ, from the dead.’ 1 Pet 1:3. And through their faith in Christ Jesus, who is the resurrection and the life, did many suffer, as in Heb 11:35.

And John said, ‘Blessed and holy is he that has part in the first resurrection, on such the second death shall have no power, but they shall be priests of God and Christ,’ Rev 20:6.

\*[The first death, is to have the sinful nature crucified on the cross. When this sinful nature dies, then Christ is resurrected in a person to become his ruling Lord in thought, word, and deed; as with Paul, who said: I have been crucified with Christ and it is no longer I that live, but Christ who lives within me. The first resurrection is when Christ is resurrected in a person while on earth, that is after the first death; then when the fleshly tabernacle of that person dies, that second death has no power over him. From George Fox's Journal:

**You must have fellowship with Christ in his sufferings;** 1 Pet 4:12-13

**if you will reign with him, you must suffer with him;** 2 Tim 2:12

**if you will live with him, you must die with him;** 2 Tim 2:11



**and if you die with him, you must be buried with him;** Rom 6:4  
**and being buried with him in the true baptism, you also rise with him.** Col 2:12, Eph 2:6

The second resurrection is all those the people who did not have Christ resurrected in them while on earth. They are resurrected after death, which has power over them.]

Now these are the true believers in Christ Jesus, that shall not perish, 'but are passed from death to life, and shall have life everlasting; and those who have done evil, their resurrection is unto damnation; but the righteous, and those who have done good, their resurrection is unto everlasting life.' Mat 25:46, John 5:29. So, those who come to the resurrection of condemnation, who have lived in the death of Adam, and would not believe in Christ the life, they are cast into the lake of fire, with hell and death, which is the second death; but they are blessed that have part in the first resurrection, (namely), Christ, who is the resurrection and the life, on such the second death has no power. Rev 20:6,14-15. For Christ, who is the resurrection and the life, destroys the devil and his works, who through death destroys death, yes, the devil, the power of death, and bruises the serpent's head, and casts the devil, the old serpent, and the dragon, and the beast, and the false prophet into the lake of fire. Rev 20:10, 18:20.

Now Christ, who is the beginning and ending, the first and the last, all that believe in him, and are grafted into him, and put him on, and walk in him, who is the resurrection and the life, such neither the first death nor the second death has power over, but they live and walk in Christ, who has power over death, and destroys death and the devil, the power of it, who is the resurrection and the life, who brings people out of the first death in Adam, and gives them power

over the second death and hell, which is cast into the lake of fire, with all them that are not written in the Lamb's book of life, from the foundation of the world. So in Christ the resurrection and the life, all are blessed and happy eternally.

And the apostle Paul explains very fully the resurrection, 1 Cor 15:12-16, and said, 'Now if Christ is preached, that he rose from the dead, how do some say among you, (namely, the Corinthians), that there is no resurrection from the dead? And if Christ is not risen, then our preaching is vain, and we are false witnesses, because we have testified of God, that he raised up Christ from the dead. And if Christ is not raised up from the dead, then is your faith in vain, and you are still in your sins; for if the dead do not rise, then is not Christ raised.' So here you may see, here were some among the Corinthians, that said, there was no resurrection of the dead. And therefore the apostle thus reasoned with them, 'If Christ was not risen, then there was no resurrection from the dead;' then their preaching was vain, and their faith was vain, and they were yet in their sins; and 'if in this life only we have hope in Christ, we are of all men most miserable;' but now 'Christ is risen from the dead,' as Col 1:18, Rev 1:5, 'The first begotten from the dead, and the prince of the kings of the earth.' And Christ said, 'I am he that lives, and was dead; and behold, I live forever more.' Rev 1:18. For by man, (namely, Adam), came death; and by man, (namely, Christ), came also the resurrection from the dead; for as in Adam all died, even so in Christ shall **all** be made alive. But some will say, 'How are the dead raised? and with what bodies do they come?' But the apostle answers and said to such, 'You fool, that which you sow is not quickened [brought to Life] unless it dies, and that which you sow, you sow not that body that shall be, but bare grain; it may chance of wheat, or some other grain, but God gives it a body as it pleases him, and to every seed its own body.' In the marginal note\* it is said, that 'Paul sends such fools that seem to be witty and wise, to be

instructed of the poor rude husbandmen.’ 1 Cor 15:35. As in the first Adam we are all born natural, so in Christ, the second Adam, we are all born spiritual.

[\*Early versions of the King James Bible had notes in the margin from the translators, giving additional information, as well as identifying verses with difficulties in translation.]

Here you may see how the apostle teaches these fools by the seedman that sows his wheat or some other grain; and the natural seed that is sown in the creation; those fools who preach the resurrection of the dead, and may teach such fools the resurrection of the dead, saying with what body they come, when the dead are raised up? ‘You fool, that which you sow is not quickened, unless it dies, and that which you sow, you sow not what that body that shall be, but God gives it a body as it pleases him.’ For the husbandman that sows his wheat or barley, does he sow what the body shall be [after it grows up]?

[Apparently Paul is chastising those who believed the earthly bodies will be resurrected. If someone believed that the earthly body was to be resurrected, then they might have concerns over organ donation, body preservation, cremation, etc. But Paul is clearly telling everyone that the body which goes into the ground is not the body that is resurrected.]

And Christ said, ‘Verily, I say unto you, except a corn of wheat falls into the ground and dies, it abides alone, but if it dies, it brings forth much fruit.’ John 12:24. So, what the husbandman sows, whether wheat, or other seed, he sows, (mark, he sows) not what the body shall be, but God gives it a body as it pleases him, and to every seed



its own body. And there are heavenly bodies, and there are earthly bodies. The glory of the heavenly is one, and the glory of the earthly is another.' So here is a distinction of glories to each body, so also is the resurrection from the dead; it is sown in corruption, it is raised in incorruption; (mark, in incorruption ). It is sown a natural body, it is raised a spiritual, (mark), raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written: "The first man Adam was made a living soul, the second man Adam was made a quickening spirit." However, what was spiritual was not first, but what is natural is first, and afterwards what is spiritual. The first man is of the earth and earthly; the second man is the Lord from heaven. And as is the earthly, such are those also who are earthly; and as is the heavenly, such are those also who are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly.' Mark, as we have borne the image of the earthly, we shall also bear the image of the heavenly in the resurrection, as the apostle said.

‘Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither does corruption inherit incorruption.’ (Mark, corruption does not inherit incorruption.) ‘Behold, I show you a mystery, we shall not all sleep, but we shall all be changed,’ (mark, all).\* So here is a changing from corruption to incorruption, and from mortality to immortality, and from an earthly image to a heavenly, and from a vile body, unto Christ's glorious body in the resurrection, whose flesh saw no corruption, and to be flesh of his flesh, and bone of his bone.

\*All shall be changed. Those who listen and obey the teachings of Christ, are led to crucify their sinful natures, while on earth; and therefore, they are changed while on earth, having been cleansed, and sanctified by the water of the word. Those who fail to be changed by the power of

the gospel and cross in this life, must be cleansed and purified in the next life, before being changed. See *Is There Hope for All* for the details of purification in the lake of fire. We all pass through the fire, either in this life by the baptism of the Holy Spirit with unquenchable fire, or the next life through our part the lake of fire.

And further, the apostle said, 'In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and mark, we shall be changed.' Mark, the dead shall be raised incorruptible, and mark, we shall be changed. And is not this a heavenly trumpet? For this corruptible 'must put on incorruption, and this mortality must put on immortality.' 1 Cor 15, 1 Thes 4:16. So when the corruptible has put on incorruption, and this mortal shall have put on immortality, mark, put on immortality and incorruption, 'then shall be brought to pass this saying that is written, Death is swallowed up in victory. O death! Where is your sting! O grave! Where is your victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, which gives us (mark, us), the victory, through our Lord Jesus Christ.' 1 Cor 15:54-57, Isa 25:8, Hos 13:14.

\*1 Cor 15:41-52, we **all** shall be changed in a twinkling of the eye at the last trumpet ... the dead will be raised incorruptible, and we shall be changed. This is true; the last step in a long process of change is in the twinkling of the eye. But before the twinkling-of-an-eye change, we must learn the extent of the evil in our hearts and learn to hate evil so much, that we would never consider returning to our selfish ways. Then we, having been alive in corruption, but dead to the life of God, are raised to the incorruptible *Life*. But corruption cannot inherit incorruption; the corruption in us must be seen, detested,

abhorred, and finally destroyed. That which shows us our sins, takes them away. This change occurs on earth through suffering on the inward cross of self-denial, climaxed by the baptism of the Spirit's unquenchable fire, or it occurs in the next life by passing through the lake of fire.

## POSTSCRIPT

Peter said to the church, 'I will not be negligent to put you always in mind,' (namely, of the things that he had declared unto them, though they knew them, and were established in the truth); 'as long as I am in this tabernacle, to stir you up; knowing that shortly I must put off this my tabernacle, as our Lord Jesus Christ has shown me.' 2 Pet 1:12-14. And the apostle Paul said, 'For we know, that if our earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens; for in this, (namely, earthly house), we groan earnestly, desiring to be clothed upon with our house that is from heaven.'

So God's people have a house, and a clothing from heaven, when they put off the earthly tabernacle; 'for we that are in this earthly tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.' 2 Cor 5:1-4.

Here you may see what the spiritual groaning was for, 'for a house and clothing from heaven, and that mortality might be swallowed up of life,' and so to be ever with the Lord. And here you may see how Christ is the resurrection and the life; and in the resurrection, the vile body is changed like unto his glorious body; and in the resurrection they are spiritual, 'and mortal puts on immortality, and corruptible puts on incorruption.' And so as we have borne the



image of the earthly, we shall also bear the image of the heavenly; as the apostle said, 'There are earthly bodies, and there are heavenly bodies; the glory of the earthly is one, and the glory of the heavenly is another; there is a natural body, and there is a spiritual body.' **The natural body may be seen with the natural eye, but the spiritual body must be seen with the spiritual eye.**

*Concerning the stone that smote the image; and concerning Christ the vine, and the Jews, how that God planted them a noble vine, but they degenerated, and destroyed the Lord's servants and son, that came to look for fruits.*

Daniel said, 'The stone that was cut out of the mountain without hands, which broke to pieces the great image of iron, clay, brass, silver, and gold, and broke them to pieces, that the image became like the chaff of the summer threshing floor, and the wind carried them away, that no place was found for them; and this stone that smote the image became a great mountain, and filled the whole earth.' Dan 2:35.

Now this image of gold, silver, brass, iron, and clay, was the four monarchies which the stone broke to pieces; 'and in the days of these kings, (namely, the four monarchies), shall the God of heaven set up a kingdom that shall never be destroyed, and the kingdom 'shall not be left to other people, but it shall break to pieces all those kingdoms, and it shall stand forever.'

Now here you may see, this stone, which is Christ, breaks to pieces

those great Goliaths, and their kingdoms; the great image of gold, was the Babylonian monarchy, and of silver, was the Medes and Persians' monarchy, and of brass, was the Grecians' monarchy, and of iron and clay was the Roman monarchy; and in the days of the Roman monarchy Christ came, who said, 'All power in heaven and earth is given unto me, and his kingdom was not of this world.' Mat 28:8. And so in the days of these four monarchies, which were called the great image, Christ's kingdom was set up, which stands forever. So Christ is the stone, that breaks this great image to pieces, 'and became a great mountain, and filled the whole earth.' Dan 2:35-45. Mark, this mountain became so great, that it filled the whole earth, and if it filled the whole earth, then all the people of the earth may see it.

What! Can people in Asia, Europe, Africa, and America, see this great mountain? Yes, it fills the whole earth; and if it fill Europe, Asia, Africa, and America, then all the people in these places may see it, namely, in Europe, Asia, Africa, and America. And Isaiah and Micah said, 'It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it, and many nations shall come, and say, let us go up to the mountain of the Lord's house, and he will teach us of his ways, and we will walk in his paths.' Isa 2:2-3, Micah 4:2. Is not this mountain which is established on the top of all mountains, and exalted above all the hills, Christ Jesus, the mountain that fills the whole earth, to whom all nations must flow, to be taught God's ways, and walk in his paths? And does not Christ, this holy mountain, by whom all things were made, that fills the whole earth, enlighten every man that comes into the world, that with this light, which is the life in Christ, (I say, that with this true light), they might all see Christ, the holy and great mountain, that fills the whole earth? Yes, I say, all the men that come into the world, in Europe, Asia, Africa, and America,

Christ enlightens every one of those who comes into the world, that with his light they might see him, the great mountain that fills the whole earth, exalted above all the hills and mountains in the earth; for Christ, the great mountain, fills the whole earth, as is said before.

And the apostle Paul said, 'God who commanded light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus.' John 1:9, 2 Cor 4:6.

So here you may see it is the light of Christ that shines in the heart, which Christ enlightens every man that comes into the world withal, that gives the knowledge of the glory of God in the face of Christ Jesus, who is the great mountain, that fills the whole earth. So that every man that comes into the world, in whatever part it is, with the light may see Christ, the mountain that fills the whole earth. 'And they shall not hurt nor destroy in all my holy mountain,' Isa 11:9, said the Lord; which holy mountain is Christ, and no one hurts or destroys in Christ Jesus; for in him they have life, peace, and rest, who is the holy mountain that fills the whole earth; for Christ destroys the devil, the destroyer, which hurts people, and his works; 'and the earth shall be full of the knowledge of the Lord, as the waters cover the sea.' And that which gives the knowledge of the Lord and Christ Jesus, to all people, it is the light of Christ Jesus that he has enlightened them withal, which shines in their hearts, by which light they may know the Lord, and see Christ the holy mountain.

And the apostle said to the church of Christ, the Hebrews, 'You have come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem.' Heb 12:22. And is not this the Mount Zion, in which Christ is laid, who is elect and precious, the chief corner stone. 1 Pet 2:6-7. And is not this the stone that becomes a great mountain,



and fills the whole earth? And the apostle said, 'There shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob.' Rom 11:26, Isa 59:20. This is not that outward hill Zion, that mountain at outward Jerusalem; for Christ was born in Bethlehem, some miles from Jerusalem. So this was heavenly Zion, in which Christ was laid, and the church of the Hebrews, in the new covenant and new testament, came unto.

And David said, 'Oh! that the salvation of Israel would come out of Zion! When the Lord brings back the captivity of Israel, Jacob shall rejoice, and Israel shall be glad.' Psalm 14:7. Here you may see, Christ the salvation comes out of Zion. And David said, 'The Lord is greatly to be praised in the city of our God, in the mountain of his holiness; beautiful for situation, the joy of the whole earth, is Mount Zion.' Psalm 48:1-2.

So here you may see, Mount Zion is the joy of the whole earth; is not this the mountain of God's holiness, which fills the whole earth, which is the joy of the whole earth? 'Out of Zion, the perfection of beauty, God has shined.' Psalm 50:2. So that with his divine light of Christ they might see, and come to this Mount Zion, the joy of the whole earth. And David said, 'The Lord sends help from his sanctuary, and strength out of Zion.' Psalm 20:2. And Jeremiah said, 'The Lord will bless you, O habitation of justice, and mountain of holiness.' Jer 31:23. Is not this the mountain of holiness that is established above all mountains, and exalted above all the hills, and fills the whole earth? And so with the light of Christ you may know the Lord your God dwells in Zion, his holy mountain, and said, 'Blow the trumpet in Zion, and sound an alarm in my holy mountain.' Joel 2:1, 3:17,20. Here you may see where God dwells, and where the trumpet is to be blown, and alarm is to be sounded, namely, in Zion, God's holy mountain.

‘Upon Mount Zion shall be deliverance; and there shall be holiness, and saviors shall come upon Mount Zion to judge the mountain of Esau, and the kingdom shall be the Lord's.’ Is not this Mount Zion a great mountain, and the watch tower that fills and looks over the whole earth, and is the joy of the whole earth? And is not this the Mount Zion that the apostle said, the Hebrews were come to in the new testament, and heavenly Jerusalem, the city of the living God, and an innumerable company of angels in the city, and the spirits of just men made perfect. Which outward Jerusalem, and the outward Mount Zion, was a type of the heavenly Jerusalem, and the heavenly hill Mount Zion. And upon that outward hill Mount Zion, a man might see a great distance in the land of Canaan, but upon heavenly Mount Zion in heavenly Jerusalem, the spiritual men may see over the whole world or earth; for it is the joy of the whole earth.

And John said, ‘I looked, and lo a lamb stood upon Mount Zion, and with him a hundred and forty-four thousand, having his father's name written in their foreheads.’ And was not this heavenly Mount Zion, and heavenly Jerusalem? as in Rev 14:1 ‘And the glory of God does light it, and the lamb is the light thereof.’ And those whose names are written in the lamb's book of life, enter into this heavenly Jerusalem, and heavenly Mount Zion. Rev 21:23,27. And David said, ‘Give unto the Lord the honor and the glory due unto his name; worship the Lord in the mountain of holiness.’ Psalm 29:2.

And Christ said, ‘The hour comes, and now is, when the true worshippers shall worship the Father in spirit and in truth, and not at the mountain of Samaria, nor at Jerusalem; for God is a spirit, and those who worship him, must worship him in spirit and in truth.’ John 4:23-24. Is not the worship in the spirit and in the truth above all the worships in the world, above the dragons, devils, beasts, and will-worshippers, and the mountain at Samaria, and Jerusalem's worshippers. Those who worship the Lord in spirit and

truth, do they not worship him in the beauty of holiness? Psalm 29:2. And the Lord said, 'For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.' Isa 2:3, Mic 4:2. And is not this heavenly Jerusalem and heavenly Zion, the joy of the whole earth, which the word of the Lord goes forth from, and the law of life, love, and faith in the new covenant\* and new testament. For the law of works in the old covenant and old testament, was it not received from Mount Sinai, and observed by the Jews in outward Jerusalem, where the outward hill Mount Zion was, but the children of the new covenant and new testament, the apostle said, 'we had come to heavenly Jerusalem, the city of the living God,' and so to Christ Jesus, the elect and precious stone laid in Zion.

[Note the distinction made between *the law of works* in the old covenant an testament vs. *the law of life, love, and faith* in the new covenant and new testament. The *law of works* died, which works are sacrifices, tithing, foods, days, the Sabbath day observances, rituals, ceremonies, etc.; but *the law of love* did not die: love your neighbor, love God, do not lie, do not steal, do not covet, do not commit adultery, honor your father and mother — do for others what you would have them do for you, and deny yourself and follow Jesus, (obey the commands of the Lord you hear in your heart).]

And is not Christ the mountain of myrrh and hill of frankincense spoken of in Song of Solomon, yes, the mountain that fills the whole earth? Song 4:6, Dan 2:35. And John said, 'We know that the son of God is come,\* and has given us an understanding, and we are in him that is true, and we know him that is true, even his son Jesus Christ.' Now John, who was a witness of Christ, both in the days of his flesh, and after his resurrection and ascension, had he not come to this heavenly Jerusalem and Mount Zion, the joy of the whole earth?



And John said to the saints, 'That you may have fellowship with us; and truly our fellowship is with the Father, and with his son Jesus Christ. And if we walk in the light as he is in the light, then have we fellowship one with another, and the blood of Jesus Christ his son cleanses us from all sin.' 1 John 1:3,7.

[*And we know that the Son of God is present [with us];*  
Click to see the original Greek of this passage that the translators did not understand. The King James got the present tense correct to state *the Son of God **is** come*, but that is not correct English; so all the other translations changed to past tense *the son of God **has** come*, which is grammatically correct but not accurate. The present tense is clearly in the original Greek; and if the translators understood that Jesus appears within a purified believer, they would have selected the available alternate translation of ***is present***, which is more accurate. The rest of the verse supports this translation for it speaks of *we are in him who is true*; if a believer is in him, then Jesus also *is present* in the believer.]

And Christ's blood is called the blood of the everlasting covenant and testament. Heb 13:20. And Jesus Christ, 'who has loved us, and washed us from our sins by his own blood,' Rev 1:5. 'who has redeemed us to God by his blood, out of every kindred, tongue, people, and nation, and made us unto our God kings and priests, and we shall reign upon the earth.' Rev 5:9-10. These are those who sing a new song, and are come to Mount Zion, and to heavenly Jerusalem, and to Christ, the mountain that fills the whole earth. This is established above all the mountains, and exalted above all the hills. And 'they overcame with the blood of the lamb, and by the word of their testimony, and they loved not their lives unto death.'

So these were the weapons by which the saints overcame, namely, by the blood of the Lamb, the life of Jesus, they overcame death, and the devil, the power of death; and by the word of their testimony, the testimony of Jesus, the spirit of Jesus, or spirit of prophecy, and the word by which all things were made, which lives, abides, and endures forever; by which God's people are born again of the immortal seed, by the word of God, who feed upon the milk of the word, which lives and abides forever.

And Christ said to his disciples, 'I am the true vine, my Father is the husbandman: abide in me, and I in you; as the branch cannot bring forth fruit of itself, except it abide in the vine, no more can you except you abide in me. I am the vine, you are the branches, he that abides in me, and I in him, the same brings forth much fruit; for without me you can do nothing. If any man abides not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned.' John 15:1-6. Here you may see, that none can bring forth fruit, except they abide in Christ the vine; for from him every branch receives its sap and nourishment — from Christ, the vine tree, as they abide in him. And Micah said, 'They shall sit every man under his vine, and under his fig tree, and none shall make them afraid, for the mouth of the Lord has spoken it.' Mic 4:4.

And in Zech 3:10. 'In that day, said the Lord of hosts, shall you call every man his neighbor under the vine, and under the fig tree.' And is not this the day of Christ and his gospel of salvation, preached to every creature under heaven, to bring them into and under Christ the vine, so that they might bring forth fruit in him; for without him they cannot bring forth fruit? Now Christ is the great vine tree, who with his grace, truth, and light enlightens all that come into the world: so all who abide in his light, grace, and truth, they are branches of Christ Jesus, and abide in Christ the great and

flourishing vine, and in him they bring forth fruit; but if they do not abide in the light, spirit of grace, and truth, that comes from the vine, they cannot abide in Christ the vine, and then they are withered branches to be cast into the fire. So here you may see, Christ is the great vine that spreads over all the earth, and all are the true christians and the living branches that abide in him, and bring forth righteous holy fruit to the praise and glory of God.

And David said, 'You have brought forth a vine out of Egypt, and you have cast out the heathen, and planted it with your right hand.' Psalm 80:8,15. And were not they the children of Israel, (after he had thrown out the heathen, the rubbish), that God had planted with his right hand, whom he called the vine; and in Isa 5 he called the Jews 'his vineyard, and he planted them a choice vine, and fenced it, and built a tower in the midst of it, and he looked for grapes, but it brought forth wild grapes;' and the Lord said, 'this vine and vineyard was the house of Israel, and the men of Judah, that he had planted, that went into wickedness,' as you may see Isa 5:1-10. And again, the Lord said, 'I had planted you, (namely, the Jews), a noble vine, wholly of a right seed, how have you returned into a degenerate plant of a strange vine unto me?' Jer 2:21, Psalm 44:2, Eze 17:5. Here while the Jews kept to the good spirit of God, and to the Lord and his law, they kept within the hedge that fenced the vine, and 'sat every one under his vine, and under his fig tree' in safety. 1 King 4:25. And then their vines gave a good smell to the Lord, as in Song 2:13. And when the vines do flourish, which are compared to the church, and the tender grapes appear, such come to bring forth fruit to the Lord, as in Song 7:12.

And Solomon said, 'They made me keeper of the vineyard, but my own vineyard I have not kept.' Song 1:6. And those who do not keep their own vineyard, they are not likely to keep others. And Christ 'speaks a parable to the Jews, of a certain householder which planted



a vineyard, and hedged it round about, and dug a wine press in it, and built a tower, and let it out to husbandmen.. And when the time of fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it; and the husbandmen took the servants and beat one, and killed another, and stoned another. And again, he sent other servants, more than the first, and they did unto them likewise; and at last he sent his son, saying, surely they will reverence my son; but when the husbandmen saw the son, they said among themselves, come let us kill him, and let us seize of the inheritance, and it shall be ours; and they caught the son, and cast him out of the vineyard, and slew him. And Christ asked the 'Jews, when the Lord therefore of the vineyard comes, what will he do with the husbandmen? And the Jews answered Christ, and said unto him, he will miserably destroy these husbandmen, and let the vineyard unto other husbandmen, which will render him the fruits in due season.' Mat 21:33-46, Mark 12:1, Luke 20:9, Jer 2:21, Isa 5:1. For the chief priests, Pharisees, and the Jews perceived that Christ spoke this parable of them, and they had given judgment against themselves, and were so angry, they sought to lay hands on Christ, but they feared the multitude, which considered him a prophet.

And here all the persecutors in Christendom may see in this parable the persecuting Jews, who beat, and stoned, and killed the servants of God, and at last killed the heir that came to look for heavenly fruits among them, and at last God sent his son, and they killed him. And this parable may serve for all the persecuting Jews and Christians in the world, who make an outward profession of the new and old testament, and beat, persecute, and kill God's servants, whom he sends to seek for spiritual heavenly fruits among them.

And will not the Jews' judgment that they gave against themselves, come upon such Christians, that the Lord will miserably destroy these wicked husbandmen, and let out the vineyard to other

husbandmen, that will render him the fruits in their season. This was the Jews' judgment upon themselves, who had beaten, killed, and stoned God's servants, and at last killed the heir which came to look for heavenly spiritual fruits among them. And therefore let all the beaters, killers, and persecutors of God's servants concerning religion, see which way they can escape the judgment and sentence upon themselves, or get off that judgment before mentioned, as in Mat 21:41.

Again it is said in Deut 33:4, 'Moses commanded us a law for an inheritance of the congregation of Jacob.' So the law which Moses received from God in Mount Sinai, was an inheritance for the congregation of Jacob in the old covenant and old testament, which had served until Christ the seed came, who is the end of the law, and the end of that inheritance. For the apostle said, 'Christ is the end of the law for righteousness' sake, to every one that believes.' So he is the end of that inheritance. And as the apostle said, 'Christ has redeemed us from under the law.' And so Christ redeems from under and out of that inheritance, namely, the law that came by Moses, and is the end of that inheritance. For the apostle said, 'While Moses is read, the veil is over the heart.' But that veil is done away in Christ; for Moses had a veil over his face, when he brought the law to the children of Jacob for an inheritance, in the old testament.

And so, while Moses was read, and the old testament veil was over the Jews' hearts, yet when it is turned to the Lord, the veil shall be done away by Christ, who is the end of the law for righteousness' sake to every one that believes; and he that believes has entered into Christ, his eternal rest.

{But not instantly with *believing*. For to enter the rest is to cease from your own thoughts, words, and deeds; your mind having been destroyed by grace to be replaced by

the mind of Christ; to enter the rest is after victory over the enemies of your soul: pride, sexual immorality, lust, greed, covetousness, anger, hate, envy, lying, cheating, drunkenness, partying, foolishness, profane language, etc. Otherwise, we have mistranslated the word *believe*, grossly understating the scope of the original text translated to *believes* because everyone who *believes* has obviously not entered *his eternal rest*.}

So now, if the law was given for an inheritance of the children of Jacob in the old testament and old covenant, which served until Christ the seed came in his new covenant and new testament; then is the law of the spirit of life, which is in Christ Jesus, that which makes people free from the law of sin and death, and to all the children of the new covenant and new testament, the inheritance, in which inheritance they serve God in the newness of life, and in the new and living way. And so, is not the law of life, love, and faith an inheritance for all the children of light in the new covenant and new testament, for them to inherit, possess, enjoy, and walk in? For all God's saints are in his hand: 'Surely he loves the people; all your holy ones are in your power. And they sit at your feet, each receiving your words.' Deu 33:3.

‘The ministration of death or condemnation, written and engraved in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance, which glory was done away by Christ.’ So that outward glory which Moses with a veil covered and hid, in the old covenant and testament, was done away by Christ; for we all, (in the new covenant and testament), ‘with open face beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory, by the spirit of the Lord.’ So in the new covenant and new testament this is a spiritual image and glory, and an inward glory,



which is not to be done away, but remains, and all who profess christianity are to mind that, that they may enjoy it.

***George Fox***



## Volume 6, *The Works of George Fox*, Doctrinal Books III, Continued

Text in [Light Blue](#) or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

Text surrounded by brackets [xxx] has been added by the Site Editor.

*To all Kings, Princes, Rulers,  
Governors, Bishops, and Clergy, that  
profess christianity in Christendom.*

*Being a distinction between the laws, commandments, and  
ordinances of the higher powers, for the punishment of evil  
doers, and for the praise of those who do well.*

*And the ordinances, doctrines and commands of men,  
concerning religion and worship, which are not to be touched,  
tasted nor handled. And the hand writing of ordinances  
among the Jews, which Christ has blotted out. By G. F.*

You all owning one God, the Father, the creator of all, and one Lord Jesus Christ, by whom all things were created; and you all do profess that you own one God, and Christ Jesus, and believe in him. And Christ said to those who believe in him, 'A new commandment I give unto you, that you love one another, as I have loved you; by this shall all men know that you are my disciples, if you have love one to

another.' John 13:34-35.

Now let all that profess christianity in Christendom, and that say, they believe in Christ, see how they have obeyed this command of Christ; for Christ said: **If a man loves me, he will keep my words [obey me, practice my teachings];** and my Father will love him, and **we will come to him, and make our home with him** [in his heart]. John 14:21-24. So here you may see how Christ's disciples are known to be true christians, by obeying Christ, and loving one another. And again, Christ said, 'love your enemies, bless those who curse you, do good to those who hate you, and pray for them which despitefully use you and persecute you.' Mat 5:44, Luke 6:27. So here you may see that christians who are the disciples of Christ, and learners, and followers of him: First, they are to love one another, by which they are known to be the disciples of Christ. Secondly, they are to love their enemies; yes those who are enemies of Christ, and enemies of christianity; and if such enemies of Christ and christianity should curse the christians, yet they are to bless and not curse them again. 'But bless those who curse you, and pray for those who persecute you; bless and curse not.' Rom 12:14, Mat 5:44. So christians are not to curse one another; no, they are forbidden to curse their persecutors, or to curse them again that curse them, but bless and curse not. These are the commands of Christ and the apostles, to be obeyed by them that profess Christ, and believe in him; and those who love Christ, will obey his commandments.

And Christ said, 'that Christians should do good to those who hate them, and pray for them which despitefully use them, and persecute them.' So it is clear that all christians who believe in Christ Jesus, should not persecute one another, nor curse one another, nor despitefully use one another, but love one another; for they should not curse, hate, despitefully use nor persecute their enemies, but love them, bless those who do curse them, and do good to those who



hate them, and pray for those who persecute them. And these are the commands of Christ; and those who love Christ, will keep his commands; 'and he that loves him not, keeps not his commands nor sayings.' John 14:23-24.

Now here you may see that christians are to love one another, and to love enemies; so they are not to curse, hate, and despitefully use one another, no, not their enemies; but to love them, do good to them, and pray for them, and bless them, though they do curse, hate, despitefully use, and persecute christians. So here is the spirit of persecution quite shut out, (which has gotten up since the apostles' days), from among christians, by the power and spirit of Christ Jesus; that christians should neither curse, hate, despitefully use nor persecute one another; for they are not to persecute enemies, but to do good to them, and love them. And christians are to bless those who curse them, and are not to curse again; and they are not to hate, despitefully use or persecute enemies, but to love them and pray for them. Here you may see the virtue and nobility of true christianity is clear of the spirit of persecution, both from among themselves, and to enemies; and all will confess to this who have the spirit of Christ; and they 'that have not are none of his.' Rom 8:9. And then you may see, how has this persecuting spirit risen in that which is called Christendom since the apostles' days. Now every sect in Christendom, after they have gotten the magistrates' power to maintain their sect with outward laws and carnal weapons, then they will say, 'Let every soul be subject to the higher powers,' Rom 13:1, and 'submit yourselves to every ordinance of man for the Lord's sake, whether it be to the king, as supreme, or unto governors, as unto those who are sent by him for the punishment of evil doers, and for the praise of those who do well.' 1 Pet 2:13-14. And rulers are not a terror to good works, but to the evil. Rom 13:3. And the apostle tells you what these evil works are, and 'evil doers, ungodly sinners, unholy, profane, murderers of fathers, and murderers of mothers,

man-slayers, whoremongers, lawless, disobedient, and them that defile themselves with mankind, kidnappers, liars, perjured persons,' 1 Tim 1:9-10. Such as these the law was made against, and was not made for a righteous man, but against such sinners and evil doers. The christians in the primitive times in the apostles' days were to submit themselves to every ordinance of man for the Lord's sake, and to the higher powers for the punishment of such evil doers. Such rulers are not a terror to good works, but to such evil doers, and were a praise to those who do well. Those who do well, are not afraid of that power to punish evil doers, for they have the praise of the same; for the higher powers, and every ordinance of man, that punishes such evil doers before mentioned is for the praise of those who do well. Rom 12:3, 1 Pet 2:14.

And now here you may clearly see, that the christians in the primitive times, whose souls were to be subject to the higher powers, to every ordinance of man for the Lord's sake, for the punishment of such evil doers as the apostle speaks of in Timothy, and a terror to such evil workers, but a praise to those who did and do well.

Now the apostle does **not** say, let every soul be subject to the higher powers, and every ordinance of man for the Lord's sake, for the punishment of such as meet together to wait upon God and to pray unto him, and do obey, serve, and worship the living God that made them; and the apostle said, that the law of the higher powers is not a terror to good works, neither was the law made for the righteous, but for such like sinners as he has before mentioned. So it is clear that the christians in the primitive times, whom the apostle teaches that their souls were to be subject to the higher powers, and to every ordinance of man for the Lord's sake, for the punishment of such evil doers as he speaks of 1 Tim 1, which all true christians now, their souls are subject to every such high power, and every such ordinance of man, for the punishment of such evil doers, that are lawless, and

disobedient, and ungodly, and that murder their fathers and mothers, and are unholy and profane; and are men-slayers, and are whoremongers, and defile themselves with mankind, and are men-stealers, and liars, and perjured persons, and such like ungodly sinners. Every true Christian's soul is to be subject to every ordinance of man for the punishment of such, which is for the praise of those who do well, and no terror to good works, but a terror and a discourager of such evil workers and works before mentioned.

Now here you may see it is clear, the apostles do not say that every soul should be subject to the higher powers, and to every ordinance of man for the Lord's sake, for the punishment of people concerning their faith, religion, and for worshipping, obeying, and serving of God Almighty for their tender consciences; no not so much as such weak consciences as observed days, and made scruple of eating of meats, or herbs; but the apostle left such as were weak in the faith, that every one of them were to be fully persuaded in their own minds, and they were not to judge one another, much less to persecute one another, as in Rom 14:1-10.

Where do we ever read in the New Testament that Christ or the apostles gave forth a law and commandment, or ordinance, to punish any that were of a contrary opinion, or religion and worship, to Christ and his apostles, and would not receive the doctrine of Christ and the apostles, and their spiritual way, religion, worship, and faith, that Christ and the apostles preached? Where ever can you prove this in the New Testament? When Christ sent two of his disciples into a village of the Samaritans to make ready for him, and when his disciples, James and John saw this, that they would not receive Christ, they said, 'Lord, do you want us to command fire to come down from heaven and consume them, even as Elias did?' But Christ turned, and rebuked James and John, and said, 'You know not what manner of spirit you are of. For the son of man is not come



to destroy men's lives, but to save them.' Luke 9:52-56.

Now here you may see what a zeal was in these disciples, who would have had fire to come down from heaven to consume those who would not receive Christ; but Christ rebuked them, and their blind zeal without knowledge, and told them, they did not know *what manner of spirit* they were of; for Christ came not to destroy men's lives, but to save them.

{The spirit of persecution and murder, *the manner of spirit* of which Christ spoke, is the spirit of Satan. You may be asking: how could his disciples have the Spirit of Satan? Because they were unfinished disciples, unperfected disciples, blind disciples. Remember, Jesus rebuked unfinished Peter: "Get behind me Satan, You are an offence to me; for you do not understand the things that are of God, but only those that are of men." Mat 16:21-23. And in Mat 5:37, he said: let your 'yes' be 'yes,' and your 'no,' 'no;' for whatever is more than these comes from the evil one. Until the Spirit of Christ is received in the baptism of death, when Jesus bruises the head of Satan under **your** feet, (Rom 16:20), every man is controlled by the Spirit of Satan within them.

Satan became the ruler of all Christendom upon its adultery with the kings of the earth, (Emperors of Rome), to become the Roman Catholic sect and official state sponsored religion of the Roman Empire; then going on to murder nine million of souls in the middle age inquisitions. Satan also ruled the founders of the Protestant sects that persecuted thousands: John Calvin, a principal founder of Protestantism, participated in executing thirty-five opponents, burned at the stake,

while another account credits his theocracy in Geneva with 58 sentences of death; the zealot followers of Luther killed 100,000, and Luther himself urged the persecution of the Jews; Henry VIII, the founder of the Episcopalians, had 72,000 opponents killed; in the 17th Century, the Presbyterians, Episcopalians, Baptists, and Puritan Congregationalists killed 869 Quakers, including hanging four in Boston. If the founders of the sects were ruled by Satan, what does that say about their doctrines and the sects themselves? Christendom is the synagogues of Satan, impersonating Jesus, excusing all manner of sin, ignoring all the scripture's exclusions, requirements, and qualifying conditions of peace with God!}

Now have all these in Christendom, that have destroyed men's lives, by burning, hanging, and imprisonment, or otherwise, and have spoiled people's goods, and ruined them in their estates, because they would not be of their opinions, nor of their church, faith, religion, way and worship; are not they of such as have not known what manner of spirit they were of? And have they not been in a blind zeal without the knowledge of Christ, who 'came not to destroy men's lives, but to save them.'

And therefore, all those who have destroyed men's lives about religion, their worship, faith, and church, and their opinions, ruined and spoiled the goods of people, or banished them, or imprisoned them, had they the mind of Christ, or the spirit of Christ Jesus? as in Rom 8:9, 1 Cor 2:16, where the apostle said, 'But we have the mind of Christ.' And again the apostle said, 'If any man have not the spirit of Christ, he is none of his.' And therefore, what spirit has this been that has led people in Christendom to destroy men, both in their lives and estates, such as would not receive their ways, worships, and opinions? This is not, neither has it been the mind and spirit of

Christ Jesus since the apostles' days, that has thus destroyed people in their lives and estates, for not receiving their opinions, ways, religions, and worships; for the mind, the spirit of Christ, declares and tells you plainly, that Christ 'came not to destroy men's lives, but to save them.' So those who destroyed men in their lives and estates, because they would not receive their opinions in their ways, religions, and worships, they have not known what manner of spirit they have been of. So they have all done it in a blind zeal, without true knowledge of their own spirits, or knowledge of the mind and spirit of Christ; and therefore all such spirits in their blind zeal, without the knowledge of their own spirits, or without the knowledge of the mind and spirit of Christ, are come under the rebuke of Christ, who is come to 'save men's lives,' and does not destroy them. And Christ is 'the same to-day as yesterday, and so forever.' Those who have destroyed men in their lives and estates, because they would not receive their religion, opinion, way, and worship, did not come from Christ; neither has he sent them to do any such work; neither have their opinions, ways, religions, and worships been of Christ's setting up. Therefore let all Christendom consider, since they have gone out from the spirit and power of Christ, which was in the apostles, what spirit they have been of, that have destroyed so many men in their lives and estates, because they would not receive their opinions of religions, ways, and worships.

And now consider, when and how this destroying spirit got first into christians. You may read in 2 Pet 2 what a loose company got up, that forsook the right way, and went astray, and followed the ways of Balaam, who loved the wages of unrighteousness, and went into the way of Cain, and rebellion Korah; and these were spots in their feasts of love among the christians, though they fed themselves without fear; and were clouds without water, carried about with winds, trees whose fruits withered, and so without fruit, twice dead, and plucked up by the roots, raging waves of the sea, foaming out



their own shame, wandering stars, as in Jude.

Now here you may see these forsook the right way, which is Christ, and became wandering stars from the firmament of God's power, and so having the form of godliness or christianity, but denying the power thereof; from such the true christians did, and do turn away; for these were dead, and made alive by Christ, and dead again, and then plucked up by the roots; then they were not like to grow nor bear fruit to God. And these were those who went in the rebellion way of Korah; and Korah opposed the law and Moses in the old testament; so these oppose the gospel and law of life.

These ran greedily after the error of Balaam, who loved the wages of unrighteousness, who forsook the right way, and from it went astray. And these are they who through covetousness and feigned words have made merchandise of people, as in 2 Pet 2:3,15. These were those who forsook the commands and charge of Christ to his ministers, 'Freely you have received, freely give;' but these oppose the doctrine, command, and charge of Christ, and rebel against it like Korah. These are those who have made such havoc of people's estates because they would not put into their mouths, nor give them maintenance, since the apostles' days. These are those who have forsaken Christ, the new and living way, 'who comes to save men's lives,' and have gone in the way of Cain since the apostles' days, which have killed, and slain, and destroyed in their lives and estates so many men and women about their sacrifices and opinions of religions, ways, and worships. This has been the way of Cain, who was of the wicked one, 'and slew his brother;' and therefore slew he him, but because Cain's own works were evil, and his brother Abel's works righteous. Now let all you and those who have slain their brethren, concerning their offerings, religion, and worship, consider whether or not your works have not been evil; and you of the wicked one like Cain your brother, and those who you have slain their works

righteous, and of more godly lives and conducts than those who persecuted and slew them; let scripture, and history, and the wise in heart judge.

Now is it not clear, that all that have destroyed and slain people about their opinions, religions, and worships, and their offerings and sacrifices, gone in Balaam's way for wages, Korah's rebellion way, Cain's slaying way, who was of the wicked one, and his works evil? Therefore have not all their works been evil, and of the wicked one, that have killed, slain, and destroyed their brethren concerning their opinions of religion, worship, offerings, and sacrifices, since the apostles' days; and have been out of the mind and spirit of Christ, who 'came to save men's lives, and not to destroy them?' Are they not all of them of the birth of the flesh, that persecutes those who are born of the spirit? For where did you ever read that the birth of the spirit in the new testament persecuted any for religion or worship? How they have gone from Christ, and what they have gone in, and so followed the way of the wicked one, and forsaken Christ the way to God.

Though Cain, whose works were evil, and was of the wicked one, slew and murdered his brother Abel about his religion, offering, and sacrifice; and you that have slain and murdered your brethren concerning religion, and their worships, and offerings; have not you been slayers and murderers like your old brother Cain, and not like Abel, nor Christ and his apostles, who 'came to save men's lives, and not destroy them?' And the apostle tells you, 'that no murderer has eternal life abiding in him.' So, have these that have murdered and slain people since the apostles' days, for religion, worship, offerings, and sacrifice, eternal life abiding in them? And if they have not eternal life abiding in them, they are not Christ's believers nor sheep; for those who do believe in him are his sheep, and have eternal life. John 10:27-28.

Here you may see how such man-slayers, and destroyers about religion, have got up since the apostles' days; and have not such built up Christendom with blood and iniquity? Is not this the cause that Christendom is so all on heaps, and so barren of the heavenly fruit, being erred from the spirit and power of Christ that the apostles were in, and so erred from the spiritual weapons and armor that the apostle warred withal in the primitive days; who said, that their weapons were spiritual, and not carnal, and they did not wrestle with flesh and blood? But how has Christendom been filled with carnal arms and armor, with which they wrestled with flesh and blood, and destroyed men in their lives and estates, because they would not be of their opinion in their religions, ways, and worships, and misapplied the scriptures the apostle speaks of, which said, 'Let every soul be subject to the higher powers, and to every ordinance of man for the Lord's sake, for the punishment of evil doers,' as the apostle speaks of in 1 Tim 1:9-10. So by this means have they persecuted people, and destroyed men's lives for their opinions about their religions and their worships; though we know that the law is good in its place, if a man uses it lawfully against such as the apostle said it was made for, namely, murderers of fathers and mothers, and man-slayers, and whoremongers, and defilers of themselves with mankind, and kidnappers, and liars, and perjured persons. The law was not made for a righteous man, but for such lawless, disobedient, and profane persons; and Christ and the apostles did never say, let every soul be subject to the higher power, and to obey every ordinance of man for the Lord's sake, for to punish people for their several opinions about religion and worship. No, Christ and his apostles, did not give forth any laws or commands to punish and destroy men in their lives and estates, because they would not be of Christ's religion, faith, way, and worship. For Christ said on the contrary, 'he came not to destroy men's lives, but to save them;' and Christ said, 'Let the tares and the wheat grow together



until the harvest, which is the end of the world, and then his angels should be the reapers, and sever the wheat from the tares.' If they went into everlasting punishment that did not visit Christ nor his members in prison, then what will become of those who say they are christians, and yet cast his members in prison? Christ said to Saul, 'Why do you persecute me,' (that is, Christ in his members)? But when he was converted, then he was persecuted himself; but the apostle declares the weapons of his warfare, not carnal, but spiritual. Christ tells his disciples and believers that they should be killed, and crucified, and persecuted, and scourged in their synagogues, and hated of all nations for his namesake. But Christ gave no such commands to his believers, his disciples, the true christians, that they should hate, persecute, scourge, kill, or crucify any that would not receive Christ nor his doctrine; for he said, he 'came not to destroy men's lives, but to save them.' Those who would not receive the doctrine of Christ and his apostles, they were to shake off the dust of their feet as a witness, which should be a testimony against them in the day of judgment,' and that was punishment enough. How have all those in Christendom, who have destroyed men's lives about their opinions in religious ways and worships, fulfilled the royal law of God, to love their neighbors as themselves, and to do unto all as they would have others do unto them? Let all destroyers and persecutors about religion consider this, and how short they have been of the practice of the law of God, and the nobility of true christianity; and let them all go learn this lesson what the Lord said, 'I will have mercy, and not sacrifice.' But those who have killed and destroyed men in their lives and estates about their sacrifice of religion and worship, since the apostles' days, have they not lacked the spirit of mercy, and have not learned of God what this means, I will have mercy, and not sacrifice? Have not all you who profess christianity, who are persecutors and destroyers of men's lives, said the Lord's prayer, 'Forgive us our trespasses, as we forgive those who

trespass against us?' Christ said, 'If you forgive men their trespasses, your heavenly Father will also forgive you; but if you do not forgive men their trespasses, neither will your heavenly Father forgive you your trespasses.' Mat 6:12,14-15.

I pray consider how deficient in the practice of this prayer of Christ you have been, who have destroyed men in their lives and estates, because they would not be of your opinion in their religion and worship; whether you in this have done unto others, as you would have others do unto you? If not, you cannot but confess you have acted contrary to the royal law of God, and the gospel of salvation.

The apostle tells Titus to put the christians in mind to be subject to principalities and powers, and to obey magistrates, and to be ready in every good work. Tit 3:1.

And this is according to the scripture, in Rom 13:1, where the apostle said, 'Let every soul be subject to the higher powers;' and 1 Pet 2:13-14, 'Submit yourselves to every ordinance of man for the Lord's sake, for the punishment of evil doers, which is for the praise of them that do well.' Mark. This was for the punishment of such evil doers as the apostle speaks of, 1 Tim 1:9-10, but he does not say that they were to be subject to every ordinance of man for to punish people for matters of faith, religion, and worship; for the apostle clears that, and makes a distinction, when he said to the church of Christ, the Colossians, 'that if you are dead with Christ from the rudiments of the world, why as though living in the world are you subject to ordinances, (touch not, taste not, handle not, which all are to perish with the using), after the commandments and doctrines of men.'

So you may see here, ordinances, and doctrines, and commandments of men concerning men's religions, ways, and worships, which ordinances, doctrines, and commandments of men,

christians in the primitive time were not to taste, touch, nor handle; and therefore they suffered by the Jews' outward worshippers, because they could not join with them in the traditions of their fathers, and testified that Christ had come, and had been made a priest not after the law of a carnal commandment, but after the power of an endless life.' And the Jews' first covenant had ordinances of divine service, and a worldly sanctuary, and their priests, with their outward offerings, sanctuaries, and sacrifices; but that priesthood 'was changed, and the law by which it was made.' Heb 7:12, 9:1. And the apostle said, 'Christ has abolished in his flesh the enmity, even the law of commandments, contained in ordinances, for to make in himself of twain, (namely, Jews and Gentiles), one new man, so making peace, that he might reconcile both unto God in one body.'

So here you may see these commandments and ordinances among the Jews in the old testament, when Christ was come in his new testament, he abolished them; and therefore the believing christians, who followed Christ Jesus, suffered by the unbelieving Jews, because they would not follow the Jews' law and commandments, and their ordinances and services, and their priests; which law and priesthood Christ has changed, and abolished the law of commandments and ordinances, as in Heb 7:12, Eph 2:15-16.

And likewise the laws, ordinances, and commandments of Diana's worshippers, and the Romans, and other heathens, they were not to be subject to, nor touch, nor taste, nor handle after the commandments and doctrines of men. The christians, though they lived in the world, yet they were not to be subject to the rudiments of the world, nor the commandments nor doctrines. No, they were not to taste them, nor handle them, that were dead, with Christ from them. Col 2:20-22.



So here you may see the apostles made a clear distinction between the ordinances of men, and the higher power that is for the punishment of such evil doers as the apostle speaks of, and the praise of them that do well; which was not to punish people for matters of faith, and serving and worshipping God, but for such evil doers as the apostle speaks of 1 Tim 1:9-10. And likewise such ordinances and commandments, and doctrines of men, yes, of the Jews and Gentiles, concerning men's religions and worships, which the christians were not to touch, taste nor handle; and happy had all Christendom been if they had kept in the spirit of Christ the apostles were in, and that they might have made the same distinction as the apostles did.

And now if you do say; who have destroyed men in their lives and estates for not obeying your doctrine, ordinances and commandments, concerning your opinions of your religion and worships, that they are not of men, and that they have not been set up since the apostles' days, neither by such as have erred from the spirit of Christ Jesus, 'who came to save men's lives, and not to destroy them,' then you are to prove by the scriptures of the new testament, where ever did Christ and the apostles give forth any such ordinances, doctrines, and commandments, to persecute, or imprison, or kill, or destroy such as would not be of their way, faith, religion, and worship, prove this by the scripture of the new testament from Christ and his apostles if you can; or else confess that your doctrines, ordinances and commandments are of men, and are of men's inventing, by which you have destroyed people in their lives and estates, for matters of religion and worship, not to be from the spirit of Christ and his apostles, and that you have not had the spirit of Christ to lead you into this destroying work. For Christ said, 'he came not to destroy men's lives, but to save them.' And we know that the prophets, Christ, and the apostles, those who did persecute them, and put them to death in their blind zeal without knowledge,

not knowing what spirit they were of themselves, they did not persecute Christ and his apostles and prophets as true men, but as deceivers; so has this spirit done in Christendom since the apostles' days. 'But God will reward every one according to their works.' But where did ever Christ and his apostles in the New Testament give forth any such ordinances, doctrines, or commandments, to punish, imprison, or destroy heretics, schismatics, blasphemers, or seducers, or Jews or Gentiles, that would not receive him? Prove this if you can out of the New Testament, or else acknowledge such to have been heretics, schismatics, blasphemers, and seducers, that have not had the spirit of Christ, which have punished, imprisoned, and destroyed men in their lives and estates, which have been the servants, and lambs, and sheep of Christ, for following him, and not obeying your ordinances, and commandments, and doctrines, which you never had from the spirit of Christ nor his apostles, 'who came to save men's lives, and not to destroy them.'

Has not Christendom in many places been like a slaughterhouse, imprisoning, beating, banishing, hanging, killing, and destroying, and burning, about their opinions of their religions and worships, and acted not like the royal law of God, 'to do unto others as they would have others do unto them;' and not in the nobility of true christianity, in the spirit of Christ Jesus, 'who came to save men's lives, and not to destroy them;' but more like the god of the world, who abode not in the truth, who is called a destroyer.

And if Peter and Paul, and the rest of the apostles, who said, 'Let every soul be subject to the higher powers, and to every ordinance of man for the Lord's sake, for the punishment of such evil doers,' as the apostle speaks of, had intended for the punishment of people for religion; I say again, if the apostles did mean that every soul should be subject to the higher power, and to every ordinance of man, concerning the doctrine and commandments of men in matters of

religion and worships; then why did the apostles and christians suffer by the Jews, Gentiles, or heathens, and by Caesar, and in the ten persecutions? You may say, why were not their souls subject to the higher powers among the Jews, and to Caesar; and why did not they obey every ordinance of man, to follow their doctrines and commandments, concerning worshipping and religion? If that the apostle meant when he said, 'Let every soul be subject to the higher powers, and to every ordinance of man,' concerning their doctrines, and commandments, and religions, and worship, and their ordinances; then you may say, that the apostles Paul and Peter had forgotten themselves, for to write in their epistles, that other christians' souls should be subject to the higher power, and to every ordinance of man, and they themselves were not subject to the Jews, Gentiles, nor heathen, nor Caesar's doctrines, nor commandments, nor ordinances, concerning religion and worship? But the apostles declared to the heathen or Gentiles, and against the shadows among the Jews, and preached Christ the substance was come, and their shadows flew away; and so the apostles made a distinction between every ordinance of man, for the punishment of such evil doers, as they speak of, and the doctrines, and ordinances, and commandments of men, concerning religion and worship, which were not to be touched, tasted, nor handled.

So have not all you who have brought these scriptures, that 'every soul must be subject to the higher powers, and to obey every ordinance of man for the punishment of evil doers,' misapplied them, and turned them to punish people, and lay them upon people that differ from you in your opinions of religions and worships? Which the apostles never did, nor intended any such thing; for the apostles warred and wrestled with the Jews and Gentiles, concerning their religions, doctrines, and worships, with spiritual armor, and spiritual weapons, and so did not wrestle with flesh and blood with carnal weapons, and destroy men's lives about religions and



worships, as others have done since their days. And if that you do say, that 'every soul must be subject to every higher power, and to every ordinance of man,' concerning religion and worship, and their doctrines and commandments, then you must be subject and conform to all religions, worships, and doctrines in the world, and to the Jews, Turks, and heathen, and all the sects in the world that will plead to be subject to their ordinances, commandments, and doctrines; and if the apostle had meant so, then had they never suffered, nor been imprisoned, nor put to death.

But the apostles made a distinction of being 'subject to the higher powers, and to every ordinance of man for the punishment of such evil doers,' as he speaks of, and the doctrines, and commandments, and ordinances of men, concerning religion and worship, which was not to be touched, tasted, nor handled; and therefore the apostle does not say, that any should be punished for not obeying such commandments and doctrines of men, concerning religion.

And also the apostle does not say, that the christians should be punished for not being subject, and their not obeying the Jews' law, and commandments, and ordinances, that commanded their altars, sanctuaries, temples, offerings, sacrifices, and priests, and their divine services and worships; for they knew that Christ was come, and had changed the law and priesthood by which it was made, and had abolished the law, and commandments, and ordinances, and offerings of the Jews' ceremonies and traditions, for Christ was offered up once for all. And so as the apostle rightly and truly said, we know that the law is good in its place, if a man use it lawfully, which was not made for the righteous, but for 'the punishment of evil doers, unholy, profane, murderers of fathers and of mothers, and men-slayers, and whoremongers, and those who defile themselves with mankind, men-stealers, liars, perjured persons.' And such lawless, disobedient, ungodly sinners the law was made

against; and the christians their souls were to be subject 'to the higher powers, and to every ordinance of man for the Lord's sake, for the punishment of such evil doers,' and the praise of those who do well.

And so the apostle does not say, that the soul should be subject to every higher power, and to every ordinance of man for the Lord's sake for the punishment of people that disobey the doctrines, commandments, and ordinances of men, concerning religion and worship.

But the apostle in this made a clear distinction between the ordinances of men for the punishment of evil doers, and the doctrines, commandments, and ordinances of men concerning religion and worship, which were not to be touched, tasted, nor handled. And the apostle said, 'Christ by the grace of God tasted death for every man.' Heb 2:9. And again the apostle said, 'Christ is a propitiation for our sins, and not for our sins only, but for the sins of the whole world.' 1 John 2:2.

And also the apostle said in 1 Tim 2:1-8, 'I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings, and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our savior. Who would have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus. Who gave himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ and lie not), a teacher of the Gentiles in faith and verity.'

Now, here you may see what a good and general doctrine the apostle

preached in the primitive times, that prayers and intercessions be made for all men, yes for kings and those who be in authority, and this is good and acceptable in the sight of God our savior, 'who would have all men to be saved, and come to the knowledge of the truth.' Now you that do destroy men's lives about their opinions, religions, and worships, you do not have the patience to pray for all men, that they may repent and be saved, and come to the knowledge of the truth; therefore your practice cannot be acceptable in the sight of God the savior, that destroy men's lives about religion and worship, whereas you should pray to God for all men, who would have all men to be saved and come to the knowledge of the truth; for there is one God, and one mediator between God and man, the man Christ Jesus, 'who gave himself a ransom for all, to be testified in due time.'

Now if Christ has given himself a ransom for all, to be testified in due time, and this doctrine Christ had ordained the apostle to preach, and said, 'he spoke the truth in Christ and lied not,' what spirit is that which has led people to destroy men and women about religion and worship? Whereas God would have all men to be prayed for, and to be saved; and Christ has given himself a ransom for all, 'to be testified in due time,' and he 'came not to destroy men's lives, but to save them.'

And therefore, what spirit is this that has destroyed men's lives about religion and worship since the apostles' days, seeing Christ has given himself a ransom for all? Surely it is not the spirit of God nor Christ? For he would have all men to be saved, 'and would have all men to be prayed for,' and all to come to the knowledge of the truth; and Christ that 'gave himself a ransom for all,' is the 'one mediator between God and man.'

And that impatient spirit, that has destroyed men's lives, concerning



religion and worship, and has preached up persecution in their blind zeal, without true knowledge, was not like to wait in patience, nor to pray for all men, that all men might be saved; that Christ who gave himself a ransom for all, 'might be testified in due time;' and therefore that spirit that destroyed them in their own time, has not been the spirit of Christ, 'who gave himself a ransom for all, to be testified in due time.' And Christ, 'who by the grace of God tasted death for every man, and has given himself a ransom for all, and is a propitiation for the sins of the whole world.' So has not he then purchased all mankind by his death, and ransomed them, and would have all men to be saved, 'who came not to destroy men's lives, but to save them?' And, therefore, what spirit has that been in Christendom, and from whom, that has destroyed so many men and women, concerning their religions, and opinions, and worships, in Christendom, since the apostles' days? And have they not destroyed such as Christ has purchased, ransomed, and died for, and is a propitiation for; seeing that Christ 'gave himself a ransom for all, and tasted death for every man, and is a propitiation for the sins of the whole world,' and 'came not to destroy men's lives, but to save them?' And so let the spirit of Christ be judge in this matter. From him that is a lover of God, and Christ, and all men, that desire liberty and eternal happiness in Christ Jesus. Amen.

It is said, 'Judah and Israel dwelt safely, every man under his vine, and under his fig tree, from Dan even to Beersheba, all the days of Solomon.' 1 Kings 4:25. And what a rich and glorious kingdom had Solomon in his days, when every man sat under his vine and fig tree in his kingdom? And in Micah 4:4, 'Every man shall sit under his vine, and under his fig tree, and none shall make them afraid; the mouth of the Lord of hosts has spoken it.' And Zech 3:10, 'In that day, said the Lord of hosts, shall you call every man his neighbor, under the vine, and under the fig tree.' And is not this the day of Christ? For does not Christ say, 'I am the vine, and you are the

branches.' John 15:5, and Solomon said, 'My mother's children, ... they made me keeper of the vineyards, but mine own vineyard have I not kept.' Song 1:6.

Now all you that are made keepers of vineyards, see that your own vine and vineyard is kept and enclosed with God's power, and instead of keeping others' vineyards, you do not destroy them and your own. And let all who profess God and the Lord Jesus Christ, who is the vine, sit under him their vine, peaceably and safely in this gospel day of Christ, who is the new and living way to God; Heb 10:20, and to serve God through Christ in newness of spirit; and also to walk in newness of life, Rom 6:4, 7:6; and to sit under their vine and fig tree, and none to be made afraid or terrified by persecutions, imprisonments, or spoil of their goods, by laws or ordinances, which were made 'for the punishment of evil doers, murderers of fathers and mothers, and man-slayers,' ... such as the apostle speaks of, the law was made against. 1 Tim 1:9.

For Christ Jesus never made or gave any law, commandment, or ordinance to imprison, or spoil the goods of any for not believing in him, much less against those that did believe in him, and sat under him, and abode in him the vine, who has enlightened all mankind, that they might believe in him, and sit under him, and abide in him the vine. And those who do not abide in him, nor sit under him in his light and grace, but hate his light, and turn his grace into wantonness, such by the light are condemned, and that will be punishment enough upon them. John 3:19. And Christ said, 'He will reward every man according to his works and deeds.' And is not this in matters of religion, who serves God through him, and who serves him not? And, therefore, 'Let the tares and the wheat grow together, until the harvest, which is the end of the world,' as Christ said. Mat 13:30-43. For he did not give any ordinance or command to any to be 'pluckers up of tares' in the field, which is the world; but on the

contrary, he gave a command to stop those who would have been plucking up. And his heavenly wisdom and care was, 'Lest while you gather up the tares, you root up also the wheat with the tares.'

And Christ has enlightened all mankind, and his grace has appeared to all men, to teach them, and to bring their salvation, and his gospel is preached to every creature under heaven. Now if they do not abide in the light, grace, and gospel of Christ, who is the vine, he will reward every man according to his works.

And the apostle said, Rom 8:26-27, 'The spirit also helps our infirmities; for we know not what we should pray for as we ought, but the spirit itself makes intercession for us, with groans which cannot be uttered. And he that searches the hearts, knows what is the mind of the spirit, because he makes intercession for the saints, according to the will of God.'

So here you may see the apostle did not tie up the church of Christ to only one outward form of prayer, but left them to the spirit of God, 'which helps our infirmities, and makes intercession,' ... teaches us to pray as we ought, 'with sighs and groans that cannot be uttered.'

In Acts 2:17, Joel 2:28, 'God pours out his spirit upon all flesh,' namely, men and women; that all in the spirit of God might pray to him, and serve, fear, and worship him in his spirit and truth; and not to grieve, rebel against, vex, or quench the motions of the spirit of God; for if they do, they go into slavery, and bring God's judgments upon them. But those who are led by the spirit of God, are his sons and daughters; and where the spirit of the Lord is walked in, and they are led by it, there is liberty, and the fruits of the holy spirit of God will show themselves forth, which are, 'love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, righteousness and truth, proving what is acceptable unto the Lord;'



against such there is no law. Gal 5:22-23, Eph 5:9.

## ***George Fox***

*London, the 30th of the 3rd month, 1685*

Thus speaks the Lord of hosts, 'Execute true judgment, and show mercy and compassion, every man to his brother.' Zech 7:9.

And the Lord, said, 'He has showed you, O man, what is good; and what does the Lord require of you, but to do justly, and to love mercy, and to walk humbly with your God.' Micah 6:8.

And the Lord said, 'I desire mercy, and not sacrifice; and the knowledge of God, more than burnt offerings.' Hosea 6:6.

And Christ said unto the Jews, 'Go you and learn what this means, I will have mercy and not sacrifice.' Mat 9:13.

And Christ said, 'Blessed are the merciful, for they shall obtain mercy.' Mat 5:7.

And again Christ said, 'Be merciful, as your heavenly Father is merciful.' Luke 6:36.

## **POSTSCRIPT**

After Cyrus, king of Persia, had made a proclamation throughout all his kingdom in writing, saying, 'Thus said Cyrus, king of Persia, the Lord God of heaven has given me all the kingdoms of the earth, and has charged me to build him a house in Jerusalem, which is in Judah.' And this proclamation was, that all the Jews in all his kingdoms, and wherever they sojourned, that had been in captivity,

should have their liberty to go into the land of Judah, and build Jerusalem, as in Ezra 1:2-4.

Now when the adversaries of the Jews that had been in captivity, saw that the Jews began to build, they hired counselors against them, to frustrate their purpose of building, .. all the days of Cyrus, until the second year of the reign of Darius, king of Persia, and in the beginning of the reign of Ahashuerus, these accusers of the Jews wrote unto him accusations against the inhabitants of Judah and Jerusalem. And they wrote to Artaxerxes, king of Persia, against the Jews, namely, Rehum the chancellor, and Shimshai the scribe, and their companions the Dinaites, the Apharsachites, the Tarpelites, the Apharsites, the Archetites, the Babylonians, the Susunchites, the Dehatites, and the Elumites, and the rest of the nations, ... Ezra 4:4-9 .

The copy of the letter these sent to Artaxerxes: 'Be it known unto the king, that the Jews which came up from you to us, are come to Jerusalem, building the rebellious and bad city, and have set up the walls thereof, and joined the foundations, ... Now, because we have maintenance from the king's palace, it was not fit for us to see the king dishonored; therefore have we sent and certified the king that search may be made in the book of the records of your fathers; so shall you find in the book of the records and know, that this city is a rebellious city, and hurtful unto kings and provinces. And that they have moved sedition within the same of old time, for which cause was this city destroyed, namely Jerusalem.' And these enemies of the Jews, (heathens), which were pensioners, and had maintenance from the king's palace, which wrote to the king Artaxerxes, and the king upon these enemies, pensioners, and informers, sent a letter to those who they should stop the Jews from building Jerusalem; and they did stop the Jews from building Jerusalem until the second year of Darius king of Persia.

Now here you may see what kind of pensioners and informers these heathens were against the Jews, who had been long in captivity by the Babylonians, and the Assyrians, though Cyrus before had opened the two leaved gates, both of the Assyrians, and the Chaldeans, for the Jews to go out of captivity, as in 2 Chron 36:22, Jer 25:12, 29:10, Isa. 44:28, 45:13.

And now is it not a shame that any who profess christianity should take a text from these heathen pensioners, informers, that had maintenance from that heathen king's palace Artaxerxes, that were the informers against the Jews which had been so long in captivity; and also to inform the king so contrary to Cyrus's proclamation and command, which were for the Jews to build Jerusalem. And now for any one that professes christianity, to make a text of these pensioners and informers words, and apply it to christians, to destroy men in their lives and estates, about religion and worship, which is quite contrary to the command of Christ, who said, 'he came not to destroy men's lives, but to save them.' And so through the means of those pensioners, (heathen), informers, they hindered Jerusalem from being built until the second year of Darius, and then the Jews began again to build Jerusalem, and the temple. Then Tatnai the governor, and Shetharboznai, and their companions, the Apharsachites, the pensioners, the old enemies of the Jews that had risen against them in Artaxerxes's time, they said unto the Jews in Darius's time, 'Who commanded you to build Jerusalem, and make up the walls?' And they asked the elders of the Jews their names, that they might certify them to the king Darius? But the Jews answered and said unto them, 'that they were servants of the God of heaven and earth.' So these enemies of the Jews wrote a letter to Darius, concerning them against the building of Jerusalem and the temple; and Darius caused search to be made in the records of Babylon, and he found the proclamation and decree of Cyrus, which



he gave unto the Jews to build Jerusalem. Ezra 5:3-17.

And then Darius made a decree, and sent it to Tatnai the governor, and to Shetharboznai, and their companions the Apharsachites, who had been the enemies of the Jews, and told them, 'let the house of God alone, let the governors of the Jews and elders build a house in its place.' And so this Darius made a decree, 'that of the king's goods, and even of the tribute, they should assist the Jews, and not hinder them in their building; and whosoever did alter this decree or word, let the timber be plucked down from his house, and being set up, let him be hanged thereon, and let his house be made a dunghill for this.' And Artaxerxes said, 'I make a decree, that all they of the people of Israel, in my realm, they should go up to Jerusalem with Ezra;' and said, 'Whoever will not obey the law of your God, and the law of the king, let judgment be executed speedily upon him; whether it be unto death, or banishment, or confiscation of goods, or to imprisonment.' Ezra 7:12-26.

So according to the commandment of Cyrus, Darius, and Artaxerxes, kings of Persia, the Jews finished Jerusalem, and the house, in the sixth year of Darius. Ezra 6:14-15. Now here you may see what strict laws and decrees these kings made against these heathen informers, pensioners, and their company, who would have hindered the Jews, when they went out of captivity, from building Jerusalem and the temple, contrary to Cyrus's command. Ezra 6:1-12.

But you may see here that these kings stopped the Jews' enemies and evil doers, who would have destroyed the Jews; and these decrees, laws and ordinances were for the praise of those who do well. But these informers and pensioners said to the king Artaxerxes, 'Jerusalem was a rebellious city, and was hurtful to kings and provinces, and that they had moved sedition.' Ezra 4:18-19. And though these enemies of the Jews, and heathen pensioners and

informers, whose wicked words did prevail with Artaxerxes for a time, yet you see that king Artaxerxes gave a strict commandment, with these punishments, against those who should hinder the Jews; as in Ezra 7:12,13,26.

And likewise Darius, in Ezra 6:11. So that according to the command of Cyrus, Darius, and Artaxerxes, kings of Persia, Jerusalem and the temple were built. Ezra 6:14.

So you may see, though Artaxerxes had made a decree, which stopped the Jews from building until the second year of Darius, upon the information of those heathen pensioners, who called Jerusalem 'a bad rebellious and seditious city, and hurtful to kings,' as in Ezra 4:12,15; yet in Ezra 7, Artaxerxes makes a decree for the encouragement of the Jews to go up to Jerusalem and build the temple; 'and whoever disobeyed the law of God, and the law of the king, judgment was to be executed speedily upon them, whether unto death, or banishment, or confiscating of goods, or imprisonment.' So this was a torment to those pensioners the informers, who had not their wills upon the Jews, who had formerly gotten a decree of the king against the Jews to hinder them from building; the same king makes another decree, 'for them to assist the Jews; that whosoever would not do the law of God, and the law of the king, judgment was speedily to be executed upon them, whether it be unto death, banishment, confiscation of goods, or imprisonment,' as it is said before. Now here, as the apostle said, 'the law was good in its place, for the punishment of evil doers, and for the praise of those who do well;' as in 1 Tim 1:8-9, 1 Pet 2:13-14.

So here you may see none of these laws were made *against religious people for meeting together to serve and worship the living God*, that made them; for the law of God and the king were for the punishment of evil doers, that would have destroyed God's people;

for God nor Christ never made a law for punishing people for serving and worshipping him; but God's law was to protect his people from murderers and man-slayers, ... (and the punishment of such evil doers), which was for the praise of those who do well; and serve God, and worship him in spirit and truth. Yes, Cyrus, Darius, and Artaxerxes' decrees stopped those heathen informers, and pensioners, and enemies to the Jews, who wrote to the king against the Jews, to hinder them from building the city. So the law is good in its place, if it is used lawfully; and those who use it lawfully, put a difference between the precious and the vile, and those who serve God, and those who do not, which law is for the punishment of such evil doers as the apostle speaks of, [1 Tim 1](#), [1 Pet 2](#).

But the apostle does **not** say, it is for punishing people concerning religion, and for serving and worshipping God in the spirit and truth; for Christ and the apostles have given forth no law, nor ordinance, nor decree, to punish people, or to banish people, or to imprison people, or pluck down the timber of their houses, to set up gallows to hang people, and put them to death, and make a dunghill of their house, or spoil their goods, and make confiscations of their goods. No, Christ nor the apostles never gave forth such a law or ordinance, for the punishing of people for serving and worshipping of God that made them, or to punish such that differed from them in faith and matters of religion. For Christ said, he '*came not to destroy men's lives, but to save them.*' So he is an example of meekness and patience.

The king of Assyria, the Lord did not allow him to carry away the ten tribes into captivity, for the account of *religion*, or the *not conforming to his [the King's] religion*; for the ten tribes of the Jews had left all the commands of the Lord their God, and did not regard God, nor his law, nor his prophets. [2 Kings 17:15-17](#).



And the two tribes of the Jews, the king of Babylon did not carry them out of Canaan into captivity, because they were *not subject to his [the King's] religion*, though they had forsaken the Lord, and his law and religion, that he had taught them, and regarded neither the Lord nor his prophets.

And the informers they did not inform Artaxerxes against the Jews, upon the account of not being of their religion.

And those decrees or laws that Darius and Artaxerxes made, were not against those informers, and pensioners, and such like heathens, because they would not be of *their religion*; but that they and others would have hindered the Jews from building their city, ... when they went out of captivity.

And therefore all you consider, who have or now punish, or persecute people about religion, faith, worship, and serving the living God; what became, and was the end, of all those who persecuted the prophets, Christ, and his apostles, and all the martyrs since the apostles' days. And what do you read is the end of the beast, whore, and dragon, who killed and drank the blood of the martyrs, prophets, and saints, spoken of in the Revelation?

And therefore, let all who profess christianity, learn of Christ, who teaches you to *love one another*, and *love enemies*, and commands you 'to let the wheat and the tares grow together until the harvest, which is the end of the world, and then he will send his angels, which will separate the wheat from the tares.' Mat 13:30-41.

***George Fox***

# *A distinction between true liberty and false.*

*By George Fox*

God pouring out of his spirit on all flesh, both on sons and daughters, handmaids and servants, and all are to walk in the liberty of this holy, pure, peaceable, gentle spirit of God, that keeps in humility, and in tenderness and kindness, and leads into righteousness, godliness, and holiness, and into modesty, sobriety, virtue, and chastity, and into things that be of a good report. In this holy spirit of God is the pure holy liberty, the fruits of which, are love and peace, etc. This holy pure spirit of God leads out of strife, contention, hatred, malice, and envy, and all unrighteousness, and ungodliness, and false liberty of the will and the flesh, and the inordinate and loose affections that are below. If the will and the flesh and inordinate affections have their loose liberty, they set the whole course of nature on fire with the unruly will and tongue, which is to be limited, kept down, and mortified with the holy spirit of God; in which spirit is the unity kept, which is the bond of peace, in the church of Christ among all true christians, that are called the 'household of faith,' and 'of the son of God,' who is over his house.

The holy, divine, pure, and precious faith, which is the victory, and purifies the heart, Christ is the author and finisher of; and the mystery of this faith is held in a pure conscience; by which faith all the faithful have access to God, and in it do please God. In this faith all the household of God have unity and liberty, who are called 'the household of faith.' Now, this pure holy spirit of God, he pours upon all flesh, and the holy divine faith cannot admit nor join to any loose or false liberty, to the will of the flesh, or inordinate affections, or to that which is immodest, or not virtuous, or unchaste, or uncivil, or of

an evil report; or to anything that is unreasonable, or unjust, or ungodly; for such things are to be mortified by the holy spirit of God, which the unity and liberty are in. The holy divine faith purifies God's people from such things, and gives victory over them, which faith works by love; and the pure conscience has its liberty, which it is held in, and in it all the faithful are in unity, in which they know they please God. This is the faith of God's elect, by which the just live, which gives them victory over the devil and his works, and over that which is unjust and unrighteous, and purifies the hearts of such as are defiled by it, from that which defiles it. And Christ Jesus enlightens every man that comes into the world, which light is the life in Christ the word, by whom all things were made. And the grace of God, which brings salvation has appeared to all men. Now in this light and life of Christ, and in this grace of God, which brings salvation, is the true liberty, and brings to stand fast in the true liberty in Christ the light and life, who makes them free, from all bondages and false liberties; for all liberties out of the spirit of grace, and light, and life of Christ, are bondages; for light cannot have unity with the spirit of darkness, the works of darkness. The light of Christ gives both understanding and knowledge of all false liberties out of Christ Jesus, and cannot join with them in those liberties which are out of the light and grace of Christ, no more now than the apostles and church in the primitive times could with such in their days.

The Jews who opposed Moses and the prophets in their ages, and spoke against them, who were great professors of the scriptures, did not come into the unity and liberty of the holy ghost the prophets were in. The holy prophets of God were subject one to another in the spirit of God; but the professing Jews who erred from the spirit, and rebelled against it, were not subject to the spirit of the prophets, and so were neither in the liberty nor unity in the spirit of God. When Christ came, who was conceived by the holy ghost, and holy men of God came who spoke forth scriptures, as moved by the holy ghost;



the Jews who professed all these scriptures, that were given forth from the holy ghost, opposed Christ and the holy men, and resisted the holy ghost. These did not come into the liberty of Christ Jesus, and the liberty or fellowship of the holy ghost. All those in the apostles' days, who made an outward profession of christianity, which the apostles and the churches were troubled with, and some of the seven churches were troubled with also, which were as raging waves of the sea, which foamed out their own shame, and casting up their mire and dirt, in Cain's way of envy, Core's way of rebellion, and in the error of Balaam, from the spirit of God; wells without the water of life, trees without holy fruit, twice dead, dead in Adam, and made alive, dead again, and plucked up by the roots; that cannot grow in the life of Christ, and have become synagogues of Satan; puffed up with high swelling words of vanity, and have fair words and good speeches, but wandering stars, from the firmament of God's power, not fit for the innocent to steer by to the heavenly Jerusalem, no more than the outward mariners to steer their course by the outward wandering stars to an outward port. Such as the apostle calls fierce despisers of them that are good, incontinent, covenant breakers, having a form of godliness, but deny the power thereof, which were and are to be turned away from.

Though such as these before mentioned, in the apostles' days, **and now**, may profess liberty for a cloak, to cloak their evil spirit, and its fruits; yet all such actions are not according to Christ, and the grace of God; for the grace of God has no union with fierce despisers of them that are good, nor with such as are puffed up with high swelling words of vanity. Though they have good words and fair speeches, and an outward form of godliness, yet they deny the power thereof, and so deny the free liberty in the power of God, and so the liberty in Christ Jesus, and so the liberty in his grace and light, which is a gracious liberty, that brings people into favour with God. The apostles of the true churches, did withstand all loose and false

spirits, and had no unity nor fellowship with them of Cain's, Core's, Balaam's; trees without fruit, wandering stars, wells without water, raging waves of the sea, casting up mire and dirt, as they do now against the righteous. Such as bear these fruits their liberty is not in the spirit of grace, nor in the light and life of Christ. Such the church of Christ in the apostles' days, and now have not unity with, neither can they join with them in unity and liberty, that are not in the spirit of grace, light, and life in Christ Jesus, in which all true liberty is, in Christ the truth that makes them free.

That spirit that leavens people into malice, hatred, envy, evil surmising, false jealousies, and into rage, and the root of bitterness, and into disputes and doctrinal arguments, and whose words eat like a canker, and they who make a profession in words of the truth, and live not peaceably, and walk not in Christ, but are puffed up with many idle notions and vain conceits; such fruits are not from the spirit of grace, light and life of Christ, nor in true faith, which works by love, in which true unity is, and liberty, and love that bears all things, love that does not envy, and is not puffed up. For they that profess knowledge and faith, and lack this love of God, they were called as tinkling cymbals, and sounding brass, in the apostles' days, and so they are now. God's people cannot set up a tinkling cymbal and sounding brass for the life of righteousness and truth; though a tinkling cymbal and sounding brass may deceive the simple, and such may devour them. **But it is love that unites all the members of Christ together, to him the head; in which love they are built up together a spiritual household. The wisdom that is pure and peaceable, gentle and easy to be entreated, this is from above.** But the wisdom that is from below is earthly, sensual and devilish; and men that are in this wisdom, and pretend knowledge and faith, without the love of God, and are incontinent, fierce, despisers of those that are good, with their fair words and good speeches, and puffed up with high swelling



words of vanity, vain disputers, arguers, 'in a form of godliness, but out of the power,' with such the church of Christ never had unity. That liberty and those fruits are not in the spirit of grace, and light and life of Christ; and by their fruits such were and are known to them, whose liberty and unity is in the light and grace which is in Christ Jesus; and in the grace of God that has appeared to all men, and in his spirit which he has poured on all flesh, the light, which is the life in Christ, which enlightens every man that comes into the world, all men and women are to have their liberty in Christ Jesus, in which they all have unity, and an everlasting liberty and unity, and fellowship in the everlasting son of God, in Christ the head; and in Christ the head they are joined together by his light, life, and spirit of grace. All that walk contrary to the light, life, and spirit of grace, let them profess what they will, they are not in the true liberty and true freedom, nor in the true fellowship with the Father and the son, and his people; for the true liberty and unity are in the spirit, light, and life of Christ, to which all men and women, from the first have been directed, that in it they may all live and walk in the true freedom, liberty and unity, and fellowship with the Father and the son, and one with another. The true freedom and liberty are in the gospel, 'in the glorious gospel of life, peace and salvation;' which gospel is the 'power of God, preached to, and in every creature under heaven.' Every one's conduct must be according to this glorious gospel of life, peace and salvation. For they who order their conduct aright by the gospel, do see and receive this gospel of peace, life, and salvation. In this gospel, the power of God, is the true, glorious, peaceable freedom and liberty in the life and salvation in Christ Jesus. All that do profess the gospel of Christ, the power of God, in words, and do not live and walk in the gospel the power of God, they are in bondage under the power of darkness, and are out of the peaceable free liberty of the glorious gospel of life and salvation, like the raging waves of the sea, casting up mire and dirt, as I said



before; and in their vain doctrinal arguments and disputes, and false jealousies, murmurings and complaints, revilings, railings, defamations, are unestablished, and to every good work and service of God reprobate. From such spirits and leaven God Almighty keeps and preserves his people in his light, truth, and spirit of grace and holy faith in Christ Jesus, who is the holy and heavenly rock and foundation; in him they have life and peace with God, and are in the holy liberty and freedom. In him, namely, in Christ Jesus, my desire is, that all his true and faithful followers may stand fast, in their holy and pure liberty, in him who is holy and pure, who was first, and is last, and now is the rest of his people, the Amen.

***George Fox***

*London, the 12th of the 8th month, 1685*

*How the unchangeable God is, and how all people may know him, and in what he is worshipped and served.*

***By George Fox***

The Lord ‘has measured the waters in the hollow of his hand.’ So the Lord, the incomparable God knows the measures of the waters in the seas, brooks, rivers, wells, and ponds, for he has measured them; so they are measured in the hollow of his infinite hand, and the incomparable God with his infinite hand, ‘has measured out heaven with his span,’ (mark, he has measured it out), so he knows the breadth and the compass of it with his infinite span of his great hand, and the Lord has comprehended ‘the dust of the earth in a measure.’ So the incomparable God knows the measure of the dust

of the earth, and the Lord 'has weighed the mountains in scales, and the hills in a balance.' So the Lord who has weighed them, knows the weight both of the hills and mountains. 'Behold, the nations are but as the drop of a bucket, and are counted as the small dust of the earth. Behold, he takes up the isles as a very little thing. To whom then will you liken God, or what likeness will you compare him to,' who is the infinite incomparable God, as in Isa 40. 'In the Lord's hand is the soul of every living thing, and the breath of all mankind.' Job 12:10.

So here you may see and feel the Lord's hand is near unto all men and women in the whole world, and in them, if their soul and breath be in his hand. Here you may see the eternal, infinite hand of the incomparable God, in whose hand is 'the soul of every living thing, and the breath of all mankind' in the whole world; for 'God breathed into man the breath of life, and he became a living soul.' God, who is immortal, has the breath of all, (and all immortal souls), in his hand, and none can fall out of his eternal hand.

'The spirit of God has made me, and the breath of the Almighty has given me life.' Job 33:4. And Daniel told Belshazer the king how that he lifted up himself against the Lord God of heaven, 'in whose hand is your breath.' Dan 5:23.

And the apostle said, 'God that made the world and all things therein, (he is Lord of heaven and earth), dwells not in temples made with hands, neither is he worshipped with the works of men's hands, as though he needed anything; and has made of one blood all nations of men for to dwell upon the face of the earth, and he gives to all life and breath, and all things, that they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us, for in him we live and move and have our being.' Acts 17:24-28.

Here again you may see how God gives life and breath unto all, who has it in his hand, and he would have all to know him and serve him, and that he is nigh unto them all, who has their breath and soul in his hand; so then he is nigh unto all that they might know that they live, move, and have their being in the Lord, who 'pours out of his spirit upon all flesh, that all flesh might see his glory, and see the salvation of God.' Isa 40:5, Luke 3:6, Acts 2:17. For the Lord pours out of his spirit upon all flesh, that in his spirit and in truth all might know God, and serve him, and worship him in his spirit and truth, for such spiritual worshippers God, who is an infinite holy spirit, seeks to worship him. Now it is and has been often said by the priests that are bred up at schools and colleges, that 'the priest's lips should preserve people's knowledge, and they should seek the law at his mouth.' I answer, that these were the Jews' priests that were made by the law of a carnal commandment in the old testament and old covenant; but 'Christ was made a priest after the power of an endless life' in the new testament and new covenant, who came of Judah, and is called the lion of the tribe of Judah, and not after the order of Aaron, who offered rams, and lambs, and bullocks, and other creatures, but after the order of Melchisedeck, from *Melech* a king, *Tsedech*, just or righteous, so a just and righteous king. Of whom we do not read that he offered up outward creatures as Aaron's priests did, though he offered up praises to God when he met Abraham.

But Christ has changed the priesthood of Aaron, and the law by which they were made, and disannulled the commandment which gave him tithes; as you may see in Heb 7.

Now you that do say the Jews' priests that are made by the law, their 'lips are to preserve people's knowledge, and they are to receive the law at their mouth,' this law served until Christ the seed came, (Gal



3:10.) 'who is the end of the law for righteousness to every one that believes.' Rom 10:4. And in the old testament and covenant God gave the Jews a law in tables of stone, but in the new testament and new covenant, God said, 'I will put my law in their minds, and write it in their hearts, and I will be their God, and they shall be my people, and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord, for they all shall know me from the least to the greatest, said the Lord.' Heb 8:10-11.

So you may see here is no need of the Jews' priests lips, &c. to preserve people's knowledge, and to receive the law at their mouths, and to give them tithes for receiving the law, for Christ has changed the priesthood and the law by which it was made, and disannulled the commandment that gave them their tithes, and said in his new testament to his ministers, 'Freely you have received, freely give.' And in the new covenant and new testament the Lord puts it in their minds, and writes it in their hearts, that they shall not need to teach every man his neighbor, and every man his brother, saying, know the Lord, and Christ Jesus the treasure of wisdom and knowledge, 'for all shall know me, from the least to the greatest, said the Lord.' So this law that God writes in their hearts and puts in their minds gives them knowledge to know the Lord; so this law they receive from the Lord, and not from the college priests, and the Jews' priests in the old testament.

And the Lord poured his spirit upon the house of Israel and the house of Judah in the old testament, but it is said in Joel 2, 'that God would pour his spirit upon all flesh,' ... And after Christ was risen, the disciples and the believers were met together, and the Jews came gazing upon them, and 'others mocked and said they were full of new wine;' and Peter and the eleven told them 'that they were not drunk as they supposed, seeing it was but the third hour of the day; but this is that which was spoken by Joel the prophet, It shall come

to pass in the last days, said the Lord, that I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaids, I will pour out of my spirit in those days, and they shall prophesy.' Acts 2:13-18.

Here you may see the spirit that God pours upon all flesh, gives people knowledge of prophecies, and of dreams, and of visions; so the spirit of God, that God pours upon all flesh in the new testament and new covenant gives them knowledge, that they need not the priests' lips in the old testament to preserve their knowledge, and people will not perish for lack of visions, if they mind the spirit of God that he has poured upon them, and 'the spirit of truth will lead them into all truth.' But if sons, and daughters, and handmaids, and servants, and old men, do rebel against the spirit of God, that he pours upon them in the new testament, as the Jews did in the old testament; for God gave them his good spirit, but they rebelled against it; then those go from the key of knowledge, both Jews and christians, and all flesh. And the Jews' priests when they went from the spirit of God, they neither preserved the people's knowledge nor their own, and became deaf and blind, and turned against the prophets, Christ, and the apostles, though they might make an outward painting of the sepulchers of the righteous, in an outward profession of words, and turn against the righteous.

So now all flesh, Jews and Gentiles, and all Christendom whom God has poured out of his spirit upon, if they rebel against God's good spirit, and err from it, and quench it, and vex it, they are gone whoreing from God and Christ, and his spirit, and have neither true visions, nor true prophecies, nor true dreams, and are as Babylon, all in heaps and confusion, and cannot worship the eternal God in his spirit, and in his truth, and are out of the unity and the fellowship in the spirit, which is the bond of peace; and so 'have not fellowship

with the Father and the son, nor fellowship one with another,' but are broken into sects and heaps one against another, whereas the spiritual, that walk in the spirit, are in the spirit, the bond of peace, and are in fellowship with the Father and the son, and one with another, and worship and serve the living God in his spirit and truth.

***George Fox***

*A true account of the sensible, thankful, and holy state of God's people; and of his speaking to them, both in the Old and New Covenant.*

*By George Fox*

Here you may see that all God's people were a living and a sensible people, and did always, for all things, give thanks to God the Father, in the name of Jesus Christ.

And such as were unholy, past feeling, and insensible, having a form of godliness, but denying the power thereof, were unthankful, and to be turned away from, and that such went in Cain's, Korah's and Balaam's way, who did feed themselves without the fear of God, and were like the idolatrous Jews who forgot God, and eat and drank, and rose up to play; and how God destroyed such who were unthankful and insensible of his temporal and spiritual mercies.

The Lord said unto his people that were acquainted with him, and knew him, 'that when they gathered together their grain and their wine, ... they should eat it and drink it in the court of my holiness, and praise the Lord.' Isa 62:8-9.



So here you may see, those who gathered together that which the Lord gave the increase of, they were to eat it and drink it in the court of the Lord's holiness, and praise him; and those who gather the increase of the Lord's fruits, and do eat them, they should be sensible of the holiness of his courts, who fills heaven and earth, who is worthy of all praise and glory for all his mercies. And those who eat and drink that which the Lord, who has made them, has provided, are to be sensible in his spirit that he is worthy of all thanks and praises, and so are not to be like the idolatrous Jews, who forgot the Lord and his great power and mercies, who had done such great things for them, both in Egypt, and in delivering them out of Egypt, who after 'sat down to eat and drink, and rose up to play.' 1 Cor 10:7, Exodus 32:6.

And there you may see what became of all those who did not eat and drink in the courts of God's holiness, and praise the Lord; and those who did, and do forsake the right way of the Lord, and do go into the way of Cain, Korah, and Balaam, are those who do feed themselves without the fear of God. Such are as the wandering stars from the firmament of God's power, and are trees that do not bear fruit to God, and are as clouds, (for people to stare at), without water, and raging waves of the sea foaming out their own shame, as in Jude 1:10-12. And such were not, nor are not like to praise God in the court of his holiness, for his daily mercies they receive from him. Such look not after their way, whether it is the way of the Lord, or the way of Cain; and those who are in the way of Cain, Korah, and Balaam, eat the bread of idleness, and are in the destroying spirit; but those who are in the way of the Lord, praise him for his blessings, riches, and mercies, that he daily gives to them.

And you may see how the christians, when they were converted unto Christ, 'ate their food with gladness and singleness of heart, praising

God.’ Acts 2:46-47.

And the apostle said to the church of Christ, ‘Whatsoever you do, do it heartily as to the Lord. And again the apostle said, ‘Whatsoever you do in word or deed, do all in the name of the Lord Jesus;’ (mark, in the name of the Lord Jesus! then you must live in his grace, which gives a sense of the Lord Jesus;) ‘giving thanks to God the Father by him.’ Col 3:17,23.

So here you may see there is nothing to be done in word or deed, but all is to be done in the name of the Lord Jesus, and to give thanks to God the Father by him.

And again the apostle said to the church of Christ, ‘Whether you do eat or drink, or whatsoever you do, do all to the glory of God.’ 1 Cor 10:31.

Now, all that profess themselves christians and members of the church of Christ, consider this, whether you eat or drink, or whatsoever else you do, that you do all to the glory of God. So you are neither to eat nor drink, nor do any other thing, but to the glory of God, so that he may have the thanks, glory, and praise through Jesus Christ, who created all things for his glory by Jesus Christ.

For the apostle said, ‘the unthankful, unholy, without natural affections, truce breakers, false accusers, incontinent, fierce, despisers of those who are good, having a form of godliness, but denying the power thereof:’ from such the apostle commands the church of Christ to turn away. 2 Tim 3. So the members of Christ have no unity with such unthankful, unholy, and truce breakers.

And the apostle said, ‘Give thanks always for all things unto God the Father, in the name of our Lord Jesus Christ.’ Eph 5:20.

So always, in all things, to give thanks to God the Father, in the name of our Lord Jesus Christ, showing forth, that you are a feeling and a sensible people of the mercies of the Lord, through Christ Jesus, who is worthy of all thanks, glory, honor, and praise, forever. Amen.

***George Fox***

*How the Lord spoke unto Moses in the outward tabernacle in the Old Testament, and God speaks now by his Son in the New Testament, in the tabernacle and hearts of his people.*

The Lord said unto Moses, when he and the Jews were to make the tabernacle, 'You shall put the mercy-seat above the ark, and in the ark you shall put the testimony that I shall give you, and there I will meet with you, and I will commune with you from the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I shall give you in commandment unto the children of Israel.' Exod 25:21-22.

'And when Moses was gone into the tabernacle, to speak with the Lord, then he heard the voice of God speaking unto him from the mercy-seat, which was upon the ark of the testimony.' And here the Lord spoke to Moses in the tabernacle, as in Num 7:89.

'And when the cloud did abide upon the tabernacle, the children of Israel abode in their tents; and when the cloud was taken off the tabernacle, then the children of Israel journeyed; so at the



commandment of the Lord they journeyed, and kept their tents.’ Num 9:20. ‘And the glory of the Lord filled the tabernacle.’ Exod 40:34-35.

Here you may see the Lord spoke to Moses in the tabernacle, and communed with him there, and what the Lord did speak to him in the tabernacle, he was to speak it to the children of Israel, and the testimony which the Lord gave to Moses was in the tabernacle; and was not the candlestick put in the tabernacle which Moses was to make in the old testament? And the Jews were not to go on their journey into the land of Canaan, but at the commandment of God; and the Lord said to Moses, ‘I will meet with you in the tabernacle.’ Numb 17:4. ‘And the stranger that comes near the tabernacle shall be put to death.’

And the Lord told Nathan go tell David, ‘that since the time that I brought the children out of Egypt, even unto this day, that he had walked in a tent, and in a tabernacle.’ 2 Sam 7:6. And Solomon built an outward temple. 2 Chron 3. In which temple the Lord appeared unto the Jews, in all those outward things which the Lord did command Moses and his servants to make; the Lord did appear in them in the old covenant and old testament, (which were figures and shadows of Christ the substance, and of his spiritual house and church in the new testament), and were commanded in the law, and served until Christ the great prophet came in the new covenant and new testament, who is to be heard in all things; and he the substance puts an end to all those figures and shadows in the law and old testament, as namely, the outward tabernacle, ark, sanctuary, and temple, which were outward, and made with hands, where the Lord had formerly spoke to the Jews in the old testament and old covenant; and in the new testament God speaks to his believers by his son, as in Heb 1. And Christ Jesus enlightens every man and woman that comes into the world, that is, he enlightens the spirit of

man and woman, which is the candle of the Lord in every man's and woman's tabernacle, that there they might hear God speaking to them by his son, by his light, grace, and spirit from heaven, at his mercy-seat; and whatever any man or woman receives from God through Christ, they receive it in their tabernacle, and there is a witness and a sense of it in their tabernacle or temple, where the glory of the Lord appears. And Christ Jesus does rule in their hearts, in their tabernacle, and the Lord pouring out of his spirit upon all flesh, men and women, all that have received the spirit of God, they are sensible of it, and its motions in their tabernacle. And those who are led by the spirit of God, they are sensible of God's spirit leading to the land of the living, and in this everyone knows the voice and command of God, from the stranger and his voice, that must not come into the tabernacle, but that must be mortified and killed by the spirit of God. And every one that receives the grace of God which brings salvation, and has appeared unto all men, they are sensible of this grace and favour of God in their tabernacle, and of their growing in grace, and receiving more grace from the throne of grace. And Christ being the author and finisher of the holy, divine, precious faith in man and woman, every one that receives it are sensible of it in their tabernacle, and of Christ the author and finisher of that faith, and every one that believes in the light which Christ enlightens their spirits withal, which is the candle of the Lord in their tabernacle, and so become children of the light, and in Christ's light they see more light, and it shines more and more until the perfect day. And of this every child of light is sensible, and has a testimony or witness of this in their temple or tabernacle, in the new testament, and do know that their bodies are the temples of the holy ghost, and of God, and Christ. And the gospel being preached to, or in every creature under heaven, every man and woman that receives this gospel of life and salvation are sensible, and have a testimony or witness of it in their temple or tabernacle; and all that receive God's mercies and blessings from above, and tenderness, and kindness,

and gifts from God and Christ, that ascended on high, and of the love of God shed in their hearts, they have a sensible witness or testimony of these things in their tabernacle and temple, and there is ascending praises to God on high from their spirit of God in their tabernacle and temple, from whom they do receive infinite mercies and blessings. So if they do pray in spirit, and sing in the spirit to God, who is a spirit, it is in the tabernacle and temple where the spirit of God and Christ is within. And the word of faith, life, and patience is in the heart and mouth to obey it, and do it; and the anointing is within to teach God's people, and they need no man to teach, but as it teaches, and this teacher of God's people is within the temple and tabernacle, in the new testament and covenant; so that they need not run to the old covenant and testament, and to outward sanctuaries and temples made with hands, and to those outward teachers that may be removed into a corner. And the holy ghost that proceeds from the Father and son, that leads the true believers into all truth, this leader is in the tabernacle and temple. And in the new covenant and testament, God writes his law in the hearts of people, and puts it in their minds, whereby all may know the Lord, that they need not teach every man his neighbor, saying, know the Lord, for all from the greatest to the least shall know the Lord; and this knowledge of the Lord is known in every man's temple and tabernacle, in the new covenant; for there is no man nor woman, from the highest to the lowest, that has any sense, or understanding, or knowledge of the mercies and goodness of the Lord, but it is by his light and spirit in their tabernacle or temple. All who are sensible of the heavenly dew, and the small rain, and the showers of the mercies of the Lord, they are sensible of them in their tabernacle or temple, to his praise. And all those who are ministers of Christ, and none can be ministers of Christ, or preachers of Christ, and of his word, faith, and gospel, or word of life, or of the grace of God, or be made ministers of the spirit, except they have received these things



from God and Christ by his spirit in their tabernacle and temple. I say, from God and Christ in their tabernacle and temple, then they can declare what spiritual things they have received from the Lord in their tabernacle and temple; then such are ministers of the spirit, and sowers to the spirit in others, in their tabernacle, which can apprehend the things of God, and discern them. So as every one has received freely the gift from the Lord in their tabernacle and temple by his spirit, let them minister it freely to others; and if they have not received it from the Lord into their tabernacle and temple by his spirit, and have not testimony and witness of it in their tabernacles, they are not ministers of Christ nor God, but are ministers of the letter, which others have spoken forth from the spirit of God in their temple or tabernacle, who were the voice and mouth of God, as God spoke by the mouth of all his holy men and women in their tabernacle; such were and are the true ministers of God and Christ in all ages and generations.

And Christ who does enlighten every man and woman that comes into the world; that is, he does enlighten every man and woman's spirit, which is the candle of the Lord in their temple or tabernacle. And how often do the wicked, by turning from the light of Christ, which enlightens their candles, by their hating the light of Christ, and going away from it into evil deeds and works, and loving the darkness more than the light, put out their candle, their spirit, which Christ has enlightened? And when the candle is put out, their houses are houses of darkness, full of darkness, spiritual Egypt, and do oppress and persecute the Jew inward; and such whose candle is put out, they are gone from the light, and they seek to bring all others from the light, and put out their candles, in drawing their minds and spirits from the light of Christ that does enlighten them, and call the light of Christ, which enlightens their spirits, (which are the candle of the Lord, in their temple and tabernacle), a natural, created and made light, or a natural conscience, which light is the life in Christ,

by which all things were made and created. And thus they go about in their error of darkness, who have put out their own candles, and seek to put out the candles of others, who seek to shut up the kingdom of heaven from men, who are shut out of the kingdom of heaven themselves, and hate the light, the kingdom of God and Christ, and the light of the heavenly Jerusalem, and love the darkness, and the kingdom of darkness more than the light and kingdom of Christ; and all those teachers, or preachers, or professors, or profane, that call the light, (which is the life in Christ the word, by which all things were made and created), a natural light, and a created light, and a made light, or a natural conscience, or a Jack in the Wisp, or a dark lantern, they have put out their candle which Christ has lighted in their tabernacle, and they seek to put out the candles of others in their tabernacles, in drawing them from the light, which is the life in Christ, which enlightened their candle, the spirit of man in their tabernacle; for it is the light of Christ that shines in their heart, which enlightens the spirit of man, the candle of the Lord in their tabernacle, that gives the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Cor 4:6.

And the Lord said to Abraham, 'I will bless those who bless you, and curse those who curse you; and in you and your seed shall all the nations, or all the families of the earth be blessed.' Gen 12:3, 18:18.

So here the world shall recover by the seed, which is Christ, the blessings which they lost in fallen Adam; for Christ who bruises the serpent's head, who destroys the devil and his works, who making peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they are things in the earth, or things in heaven. Col 1:20.

'And Christ by the grace of God tasted death for every man.' Heb 2:9.

‘For as all men died in Adam, even so in Christ shall all be made alive; and so by man came death, (namely, Adam), and by man came also the resurrection of the dead,’ (namely, Christ.) 1 Cor 15:21-22.

So here you may see all died in Adam, then they are dead from eternal life; but Christ by the grace and favor of God to mankind, (that are dead in Adam), tasted death for every man; so he has ransomed them, and purchased them by his death, out of the death of Adam in the fall, into the life that man and woman were in before they fell, and into himself that never fell. And Christ enlightens every man that comes into the world, with his divine heavenly light, which is the life in Christ the word, by whom all things were made, that with his light in their hearts, all men and women may know Christ Jesus that has redeemed them, and died for them, and their sins and trespasses, and is risen for their justification.

And God having poured out of his spirit of grace upon all flesh, that by his spirit they might know and see the things of God, and his glory, and with the spirit of grace they might see God's love and favor to them in Christ Jesus, and how that they are dead in fallen Adam, and how that they are made alive again by Christ Jesus the second Adam, the Lord from heaven, and how that Christ is their resurrection from the dead, into the life everlasting in him, and how Christ awakens them out of the sleep of sin and death in Adam, and brings them into his everlasting righteousness, that they may praise God through Jesus Christ.

And in the old covenant and old testament, for the sins and transgressions of man and woman, the clean beasts and other creatures were put to death, and their blood was shed, and they were offered as a sacrifice for the sins and transgressions of the people. Their blood was sprinkled upon the people and the tabernacle. By the law almost all things were purged with blood, and without



shedding of blood, there is no remission of sin. So here the blood of the clean creatures was shed, and they were offered up as a sacrifice for man and woman's sins and transgressions. The lambs, goats, rams, heifers, pigeons, doves, etc., were put to death, and their blood shed and offered up for man and woman. These were types of Christ Jesus, the lamb of God, in the new covenant and new testament, who through the eternal spirit offered up himself without spot to God, and purges our consciences from dead works, to serve the living God. Christ said, I come, in the volume of the book that is written of me to do the will of God; namely, the volume of the book of prophecies, promises, types, figures, and shadows, and that he might take away the first covenant and testament, and establish the second covenant and testament; by the which will of God we are sanctified through the offering of the body of Jesus Christ once for all. For by one offering he has perfected forever those who are sanctified. Heb 10:14.

Here all may see Christ the lamb of God, (who is the offering, and offered up his body by the eternal spirit of God once for all), ends all the offerings and sacrifices among the Jews. He, the holy lamb, tasted death for every man that is dead in Adam, in their sins and transgressions; so he that tasted death for every man, has shed his blood for all men, and so his blood is sprinkled upon all men, that they might drink it, and have life through the sanctification of the spirit, and obedience, and sprinkling of the blood of Jesus. Heb 12:24, 1 Pet 1:2.

So now all in the new testament and new covenant are to look to be cleansed and purged by the blood of the everlasting covenant, Christ Jesus, which sprinkles their consciences and tabernacle, and in it to have life, and to know Christ that was crucified, and died for their sins, and so by the grace and favour of God has tasted death for every man. So he is the offering for the sins of the whole world,

which offering or sacrifice God does well accept; who is the lamb of God that takes away the sins of the world, so makes an end of sin, and finishes transgressions, and destroys the devil and his works, and brings in everlasting righteousness, that all might walk in his light and spirit of grace, in the truth, and in his everlasting righteousness, to the praise and glory of God through Christ Jesus, who is a propitiation for our sins, and not for our sins only, but for the sins of the whole world, and is the 'one mediator between God and man, the man Christ Jesus, who gave himself a ransom for all, to be testified of in due time.' 1 Tim 2:5-6. So we are redeemed, not with corruptible things, as silver and gold, from the outward figures and traditions of the Jews, and from our vain conduct, but with the precious blood of Christ, as a lamb slain without blemish, and without spot; who was ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God through Christ, as in 1 Pe 1:18-21.

Christ being offered and sacrificed for sins and transgressions of men and women, he ends all the offerings and sacrifices of the beasts and other creatures in the old testament.

And Christ being slain and put to death, and his blood shed for the sins and transgressions of men and women, he also made an end of putting to death, and killing, and slaying, and shedding the blood of rams, lambs, heifers, goats, and other creatures, for the sins and transgressions of men and women in the old testament and covenant. So the offering, sacrificing, putting to death, and shedding the blood of Christ (I say), puts an end to that priesthood that slew and put to death, and shed the blood, and offered, and sacrificed the outward dumb clean creatures, for the sins and transgressions of men and women in the old testament. For the old testament and

covenant was established by the blood of the outward clean creatures, but the new covenant and new testament is established by the blood of Christ, the blood of the everlasting covenant, by whose blood we are washed, and cleansed, and sanctified, and made clean, and presented to God.

So the clean beasts were killed and slain, and put to death in the old covenant, for the sins of men and women.

But Christ in his new covenant, is the lamb without blemish, and was killed, slain, and put to death for the sins of the whole world, in the new covenant.

***George Fox***





## Volume 6, *The Works of George Fox*, Doctrinal Books III, Continued

Text in [Light Blue](#) or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

Text surrounded by brackets [xxx] has been added by the Site Editor.

*To all Government Officials who profess Christianity. Concerning Christian gospel-liberty, against persecution, and one Christian, forcing, persecuting, imprisoning, and spoiling the goods of another, because they will not be of their faith, worship, or religion. By G. F.*

Christ said, 'Let the tares and the wheat grow together until the harvest, which is the end of the world;' and then Christ's angels shall separate the tares from the wheat. And are not angels spirits, and not men? For Christ commands christian men to 'love one another, and love their enemies;' so not to persecute them. And those enemies may be changed by repentance and conversion, from tares to wheat. But if men imprison them, and spoil and destroy them, they do not give them time to repent. So it is clear it is the angels'

work to burn the tares, and not men's. Christian men must 'love one another,' and their enemies. And Christ rebuked his disciples, that would have had fire to have come down from heaven, to have destroyed those who would not receive him; and told them, 'He came not to destroy men's lives, but to save them.' And Christ is the true light, that does 'enlighten everyone that comes into the world;' and said, 'Believe in the light, that you may become children of the light.' And God pours out his spirit upon all flesh; namely, his sons and daughters, servants, and spirit of God is given to everyone to profit withal; so that in the spirit they may serve and worship the living God that made them. And none are to grieve, nor vex, nor quench the motions of the spirit of God; but to walk in it, and to be led by it, that they may be the sons and daughters of God. And the 'grace and truth is come by Jesus;' and this grace of God, which brings salvation, has appeared to all men; which will teach them to deny ungodliness, and to 'live righteously and soberly.' So all men that do know their salvation, and come into favor with God, it is by his grace. And this grace and truth is in men and women's hearts, to establish them upon Christ, who is full of grace and truth. And God would have all men to come to the knowledge of the truth, and be saved. And so he would not have men to be destroyed, nor gave any such command, that men should destroy one another about religion. And Christ sent his apostles and disciples to preach the gospel of life and salvation to all nations, and every creature under heaven. He did not say they should imprison, and spoil the goods, and destroy such as would not receive their gospel, nor believe it; but they should 'shake off the dust of their feet;' which should be a sufficient witness against them.

'And Christ, by the grace of God, tasted death for all men; and Christ gave himself a ransom for all men, to be testified of in due time. So, has not Christ in this purchased all, and bought all mankind with a price, namely, with his blood, in 'tasting death for them all, and

giving himself a ransom for all?' And therefore, are not all men to 'love one another, and forgive one another,' in this his gospel-day? For Christ said, 'Judge not, that you be not judged; and, with what measure you meet, it shall be measured to you again.' Mat 7:1-2

And the Christians were not to judge nor despise one another about eating of foods, nor observing of days; but 'let every man be fully persuaded in his own mind.' Rom 14 to the end. Col. 2:16-17. And the apostle Paul said to the church of Christ, 'Not that we have dominion over your faith; but we are helpers of your joy. For by faith you stand.' 2 Cor 1:24.

So faith being the gift of God, which Christ is the author and finisher of, the apostles did not claim a dominion over the faith, which is the gift of God in people's consciences. And the apostle said, 'God has dealt to every man a measure of faith,' as in Rom 12:3. And this faith, the apostle said, 'works by love.' Gal 5:6,22. And again, the apostle said, 'Whatsoever is not of faith, is sin.' Rom 14:23. And the righteousness of faith said, 'The word is in the heart, and in the mouth, to obey it, and to do it.'

And the apostle said, 'they were not to speak evil one of another, or condemn one another; for he that did, spoke evil of the law, and condemned the law, and did not do it.' James 4:11. For the law of God commands people to love one another, and not to persecute one another; yes, to love enemies. And the apostle said, 'Love does no harm to his neighbor.' And the apostle Peter said, 'Honor all men, ... and love the brotherhood.' So if they have honored all men, then they have them all in esteem, as they are the creatures of God, whom Christ has died for, and gave himself a ransom. And the apostle said to the church of Christ, 'Though we walk in the flesh, yet we do not war after the flesh; for the weapons of our warfare are not carnal,' 2 Cor 10:3-4. For 'we wrestle not with flesh and blood,' said the



apostle. Eph 6:12. And in this chapter you may see the saints' spiritual armor, and spiritual weapons. And so it is clear, the christians, in the apostles' days, did not use carnal weapons, and wrestle with flesh and blood; and their warfare was not carnal, in matters of faith and religion, in the church of Christ, and serving and worshipping of God.

And the apostle Peter said, 'the elders were not to be lord's over God's heritage;' but that they might be examples in good life and conduct, and good doctrine; 'not by constraint for filthy lucre; but willingly, and of a ready mind.' 1 Pet 5:1-2.

And the apostle Peter said, 'Of a truth I perceive, that God is no respecter of persons; but in every nation, he that fears God, and works righteousness, is accepted with him.' And this the apostle Peter said, when he went among the Gentiles, he by nature being a Jew. So if God does accept, in every nation, all those who fear him and work righteousness, therefore, ought not all that have the mind of Christ, and profess true christianity, to be tender to such as fear God, and work righteousness? And are not all christians, that love Christ, to keep the command of Christ, 'to love one another, and to love enemies?' Then they cannot persecute, and spoil the goods, and imprison any, concerning church, faith, religion, and the worship of God.

And God reproves and judges such as build up Zion with blood; for the Lord said, 'that Zion, that is built up with blood, shall be ploughed up as a field, that is turned upside down.' Micah 3:10,12. Therefore you may see, such as build with blood and persecution, their work does not prosper. For the body, or church of Christ, is edified, knit, and united, and built up together with the love of God. Eph 4:16. Col 2:19.

## POSTSCRIPT

Do not all christians that profess christianity, say these words in the Lord's prayer, 'forgive us our trespasses, as we forgive our trespassers?' And does not Christ say, 'If you forgive men their trespasses, your heavenly Father will also forgive you your trespasses; but if you forgive not men their trespasses, neither will your heavenly Father forgive your trespasses.' Mat 6:12,14-15. So here you may see, all christians in Christendom pray to God conditionally, to be forgiven of God their trespasses against him, as they do forgive men their trespasses against them. And therefore, it behooves all christian people to be serious, and consider what they do, when they pray to God, that they do forgive others, as they would have God to forgive them. And if they do forgive, they will not hate nor persecute, but love.

***George Fox***

*How God's people are not to take the names of the heathen gods in their mouths, nor follow their customs, nor learn their ways. By G. F.*

Thus said the Lord to the house of Israel, 'Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them, for the customs of the people are vain, for they are altogether brutish and foolish. Their stock is a doctrine of vanities. Thus shall you say unto them, the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens.' Jer 10:2,11.

‘Pour out your fury upon the heathen, that know you not, and upon the families that call not upon your name; for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate. But the Lord is the true God, he is the living God, and an everlasting king; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.’

Jer10:10,25.

Here you may see those who did follow the vain customs of the heathen, and learn their ways, and follow the doctrine of their vanities, are foolish and brutish, and such worship the gods that are made with hands, which made not the heavens and the earth, and all such gods the Lord said shall perish from the earth, and from under these heavens. As you may see these that learned the way of the heathen, and followed their vain customs and doctrines of vanities, and were foolish and brutish, and were dismayed at the signs of heaven; and these are such that eat up Jacob, the second birth, and seek to devour him, and consume him, and to make his habitation desolate. So the Jews, the children of Israel, were not to learn the ways of the heathen, nor their vain customs, nor to follow their doctrine of vanities, for they were foolish and brutish that did so. And the portion of Jacob, the second birth, is not like them, for the Lord is his portion. The Lord said to the children of Israel in the old testament, and old covenant, ‘In all things that I have said unto you be circumspect, and make no mention of the names of other gods, neither let it be heard out of your mouth.’ Exod 23:13.

Now here you may see God's people were to make no mention of the names of other gods, namely, the gods of the heathen that were made with hands, neither were they to be heard out of their mouths; for he said, ‘The gods that did not make the heavens and the earth shall perish from off the earth and from under these heavens.’ Jer 10:11. And God's people were not to learn the way of the heathen,



nor follow the vain customs of the people; for they are altogether brutish and foolish, and their stock is a doctrine of vanities. And therefore God's people in the old testament, were wholly forbidden such things; but they were to serve and to fear the Lord God.

The old pagan Saxons, in their idolatry, brought in the names of the days after their gods; and these called christians have retained them to this day. Yet they say the scripture is their rule, for their faith and practice, and yet their practice is quite contrary to the scripture and the command of God. The first day of the week, the idolatrous Saxons worshipped the idol of the sun, from where came Sun's-day or Sunday. The second day of the week they worshipped the moon, from where came Monday or Moon's-day. The third day they worshipped the idol of the planet, which they called Tuisco, from where came Tuesday. And from their idol Woden, came Woden's-day, called Wednesday. And from their idol Thor, came Thursday. And from their idol Friga, came Friday. And from their idol Satur, came Saturday. And the heathen called Mars the god of battle, and from it they called the first month March.\* And Venus they called the goddess of love and beauty, and from that they called the second month April. Maja, a heathen goddess, called Flora and Chloris, were called the goddesses of flowers; unto Maja the heathen idolaters used to sacrifice, from this was the third month called May; and upon the first day of May they used to keep Flora's feast to the two goddesses of flowers, namely, Flora and Chloris. Flora was a strumpet [prostitute] in Rome, who on the first day of May used to set up a may-pole at her door to entice her lovers; from where came may-poles to be first observed. From the heathen goddess Juno, is the fourth month called June. In honor to Julius Caesar, a Roman emperor, [designated a Roman god] they called the fifth month July. And the sixth took its name August, in honor to Augustus Caesar [designated a Roman god]. And September, October, November, and December, are called from the Latine. And one Janus, a king of Italy,

was for his wisdom pictured with two faces, and whom they honored as a god, and from this name Janus was the eleventh month, called January. And Saturnus, Pluto, Februs, were called the gods of hell, whom the heathens said had the rule of the evil spirits there; and from Pluto, Februs was the twelfth month called February.

\*In use during the 17th Century, the old Julian calendar's year started in March and ended in February. It was replaced by the now in use, Georgian calendar, starting in January and ending in December.

Now here you may see how the christians call the days, and many of the months, after the heathen gods and goddesses, and not after the scriptures, which in the beginning called them the first, second, third, fourth, etc. and called the months, first, second, third, ... to the twelfth.

And the Lord commanded the Jews, his people, as is said before, 'In all things that I have said unto you be circumspect, and make no mention of the names of other gods, neither let it be heard out of your mouth.' Exod 23:13.

Now all you who profess christianity, how do you obey the Lord, and are circumspect, who make mention of the names of other gods and goddesses, and are so often heard out of the mouths of you and your children. To keep them up in the memory, both in your mouths, and children's mouths, you put them in your Almanacs, lest you should forget them. Yet you say the scripture is your rule, and yet disobey both the command of God, and the holy scriptures of truth, and are often angry with, and deride the people of God, whom you in scorn call Quakers, because they do not call the months and days after the heathens' gods and goddesses, but call them according as the holy men of God in the scripture of truth have first called them, and

cannot call them after the idolatrous heathens' gods and goddesses, nor mention their gods' and goddesses' names, as you do, without the breach of the command of God, as in Exod 23:13 and the scriptures of truth.

The Lord said, 'I will cut off the names of the idols out of the land, and they shall no more be remembered.' Zach 13:2. And the Lord said, 'I will take away the names of Baalim, out of her mouth, and they shall no more be remembered by their name.' Hos 2:17.

***George Fox***

*A testimony for God's truth: First, concerning new and heavenly Jerusalem, and Jerusalem from below.*

*Secondly, concerning Christ, the great mountain that fills the whole earth.*

*Thirdly, how man and woman was created in the image of God, and to be meet-helps one to another.*

*Fourthly, how everyone ought to improve the talent God gives them, to his glory, and their eternal happiness. By G. F.*

The apostle writes to the church of Christ, and said, 'Jerusalem which is above is free, which is the mother of us all.' All Jerusalem's children are born of the spirit, and led by the spirit of God. 'And as many as receive Christ, he gives them power to become the sons of God; even to those who believe in his name. And whosoever believes that Jesus is the Christ, is born of God; and those who believe in the



light, the life in Christ, do become the children of light, as in John 1:12, 12:36, 1 John 5:1-4.

And now in this heavenly light, power, and spirit, they come to be heavenly Jerusalem's children, that is from above. For such as hate the light, and do evil, are condemned by it, and those who have not the spirit of Christ are none of his; but all the true christians, in the new covenant, and new testament, in Christ Jesus, to whom Christ has given his life, which is his light and his power, those who believe in it, and receive him, do become the children of light, and the sons of God; so they are heavenly Jerusalem's children, born from above, of the spirit and the light.

The apostle said to the converted Hebrews, 'You are come unto Mount Zion, unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and church of the first born, which is written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant;' and to Mount Zion, Jerusalem's children had come then, while they were still upon the earth.

The children of God, that were born of the spirit, and the children of the light, they had come there in the apostles' days, they had come to that heavenly Mount Zion, that looks over the whole world. For natural Zion, the watchtower, looked over into Canaan; but this heavenly Zion, spoke of in the new testament, which is the joy of the whole earth, looks over all the earth, and in this joyful Zion, Christ the elect and precious was laid. 1 Pet 2:6. Christ the deliverer comes out of this Zion. Rom 11:26. The children of heavenly Jerusalem, which is the city of the living God, see the innumerable company of angels. Is not this the city that Abraham, Isaac, and Jacob sought for, which has foundations, whose builder and maker is God; is not

this heavenly Jerusalem, the city of the living God, that they sought for? And are not all heavenly Jerusalem's children written in heaven? seeing the apostle said, 'Jerusalem that is above, is the mother of us all' that believe in Christ, and receive him, and are born of the spirit, and they were come 'to the General Assembly, the church of the first born, written in heaven, and to God the judge of all, and to the spirits of just men made perfect.' All these were and are born of the spirit that come to heavenly Zion and Jerusalem, and to God and his son, and to the just men's spirits made perfect; for it is the spiritual birth, heavenly Jerusalem's children, that sees these things and knows them; that which is born of the flesh is flesh, and may know fleshly things, and that which is born of the spirit is spirit, and knows spiritual things.

John in the Revelation saw the great holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband, having the glory of God; and her light was like unto a precious stone, and the city had no need of the sun, neither of the moon, nor of a candle, for the glory of God does enlighten it, and the lamb is the light thereof. This heavenly Jerusalem is and was the mother of all those who receive Christ, who gives them power to become the sons of God, and those who believe in the light are the children of the light, and walk in the light of their mother, new Jerusalem.

And you may read how this new Jerusalem is garnished with pearls, figuratively, and there is written on the wall the names of the twelve tribes, and twelve apostles, and of the lamb; the gates of it shall not be shut at all by day, for there shall be no night there.

So here you may see there is no night here, but always day, in the holy city, new and heavenly Jerusalem, that is from above. All the children of the light, and that are born of the spirit from above, see it

their mother; and the nations of those who are saved shall walk in the light of this city, new Jerusalem, that is from above. And all Jerusalem's children, that have overcome, have right to the tree of life, and drink of the water of life in this new and heavenly Jerusalem. And in this heavenly Jerusalem there shall be no more curse, and none that are defiled enter into it, but those who are written in the lamb's book of life. And he that overcomes said Christ, 'I will make a pillar in the house of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, new Jerusalem, which comes down out of heaven from my God; and I will write upon him my new name.'

Here you may see New Jerusalem's children, and the name of God, and the holy city, and the name of Christ written upon them, and their father's name written in their foreheads, that they may know that they are the children of New Jerusalem, and of God and Christ; and they shall see his face, and his name shall be in their foreheads. Rev 22:4, 3:12. 'He that has an ear, let him hear what the spirit said to the churches,' heavenly Jerusalem's and Zion's children. And therefore all that are born of the spirit, the children of the light, that believe in Christ, and receive him, their mother is new and heavenly Jerusalem; and this spiritual birth cannot own any mother below this new and heavenly Jerusalem. All heavenly Jerusalem's new born babes are nourished with the sincere milk of the word; and the bondwoman's children, that are born after the flesh, persecute new and heavenly Jerusalem's children, that are born after the spirit. The bondwoman's children are in slavery, but Jerusalem's children, which is from above, are free and give glory to the Lord God over all for evermore.

So new and heavenly Jerusalem brings forth a new and heavenly generation, a spiritual household, heavenly and spiritual citizens, and a royal priesthood, that offer up living and spiritual sacrifices.



And in the apostles' days, before the apostasy, all the true believers and followers of Christ, had Jerusalem that was above for their mother. But since the apostles' days, in the apostasy the outward christians have gone into many sects, and they have got many mothers, and by law they force others to them. But those who are brought out of the night of apostasy, by the light, power, and spirit of Christ Jesus, have come to new and heavenly Jerusalem; these cannot acknowledge any of the outward Christians' mothers, whom have been set up [invented] since the apostles' days. These invented mothers of Christians are below heavenly Jerusalem, which is from above, in whom there is neither sect nor schism, rent nor division, contest nor strife, for no unclean thing comes into it.

And the Lord said, 'Behold, I create new heavens, and a new earth, and the former shall not be remembered, nor come into mind.' Isaiah saw this by prophecy. Isa 65:17. And John said, 'I saw a new heaven and a new earth, and the first earth was passed away, and there was no more sea.' Rev 21:1. And the Lord said, '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 and crying shall be heard no more in her.' Is not this heavenly Jerusalem that Isaiah prophesied of? Isa 65:18-19. And is not this the heavenly Jerusalem that John saw in Revelation? 21:2-4. This new and heavenly Jerusalem that is above, it shines over all the nations, for the nations of those who are saved walk in the light of it, where it is always day, and there is no night there, for the Lord God and the lamb is the light of it, in which light the nations of those who are saved walk.

Natural men may know natural sciences, and the natural tongues and languages, and the natural arts, and natural philosophy; for the natural Jews and Pilate could set their natural tongues, which began

at Babel, over Christ, and yet crucify him. The whore of Babylon and confusion,\* the mother of harlots, she has power over the natural tongues, which have whored from the spirit of God [to love of the world], and so these natural men, with these natural things, that know nothing, but follow their own spirits, and see not the things of God, they are foolishness to them; but God is pouring his spirit upon all natural men, upon all flesh, that with his spirit they may know the things of God, and serve and worship him in spirit and truth, and know heavenly Jerusalem their mother, with the spirit that God pours upon them.

\*[Fox says that Babylon means confusion. Certainly we can witness the confusion of Babylon, as most of us have walked through the false churches, perplexed, confused, and fooled, until we began to clearly see the lies, one by one; until the number of lies, and the severity of the lies drove us out, seeking truth. For the lies justify the love of the world, being a whorish spirit from God with other lovers. The elect cannot stand to listen to lies and so have come out of her.]

John saw the mother of harlots drunk with the blood of the saints and martyrs of Jesus, and their blood was found in the mother of harlots, the mystery Babylon, the false church. And were not these saints, martyrs of Jesus, and prophets, of heavenly Jerusalem's children, whose blood was and is found in the mother of harlots, the false church, the mystery Babylon? Rev 17:6,18:24.

He that was born after the flesh, persecuted him that was born after the spirit, even so it is now, Gal 4:29 ; and the children of new Jerusalem, that is above, and is your mother, they and their mother never persecuted any. But the mother of mystery Babylon, and of harlots, she and her harlots were and are the persecutors, in whom

is found the blood of the righteous, 'the free born children of Jerusalem from above.'

***George Fox***

*How all nations may see with the light,  
the life in Christ, him the great  
mountain that fills the whole earth.*

Concerning the stone cut out of the mountain without hands, spoken of in Daniel 2 which dashed to pieces the image whose head was fine gold, which was Nebuchadnezzar's and the Babylonian's monarchy, and should dash to pieces the breast and arms of silver, which was the Medes' and Persians' monarchy, and likewise it should dash to pieces the belly and thighs of brass, which was the Grecians' monarchy, and the legs of iron, and his feet part of iron and part of clay, which was the Roman's monarchy.

So all these four monarchies were but one image, the head was gold, and the breast and arms silver, and the belly and thighs brass, and his legs iron, and his feet part of iron and part of clay; and this same stone, cut out of the mountain, brake the image of iron, clay, silver, brass, and gold to pieces, and they became like unto the chaff of the summer threshing floor, and the wind carried them away, that no place was found for them. So here was the end of these four monarchies, and the stone that smote the image became a great mountain, and filled the whole earth. Dan 2:31-35. 'And in the days of these kings, (or four monarchies), shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to others, but it shall consume and destroy all these kingdoms, and it shall stand forever, and of his kingdom there shall



be no end.' Dan 2:44.

Now is not this stone Christ, that becomes a great mountain, and fills the whole earth? And did not he come in the day of these four monarchies, who dashed them to pieces, and set up his kingdom? And did not Christ say, when he was come, 'My kingdom is not of this world?' and also did not he say, 'All power in heaven and earth is given unto me?'

Now Christ's kingdom is an everlasting kingdom that shall never be destroyed, but shall stand forever, and his kingdom stands in righteousness, and power, and peace, and joy in the holy ghost; and Christ said to Nicodemus, 'Except a man be born again he cannot see the kingdom of God;' and again, he said to him, 'Except a man is born again of water, and of the spirit, he cannot enter into the kingdom of God.' John 3:3-5. And also the apostle said, 'that none that is defiled or unclean shall enter into the kingdom of God and Christ; and the natural man knows not the things of God, they are foolishness to him.'

So this everlasting kingdom of God, which was set up above sixteen hundred years ago, shall never have end, for no unclean or defiled person can enter into it, nor none can see it, nor enter into it, except they are born again of water and of the spirit; this everlasting kingdom stands and remains over all, and the unclean and defiled cannot enter into it, and those who are not born again cannot enter into it, nor see it, so they are not like to destroy this everlasting kingdom, it remains firm, and will never have an end; though the unclean and defiled, and those who are not born again do not see it; yet John said in Rev 1:9, he was 'in the kingdom and patience of Jesus Christ.'

And the apostles told the saints, 'That they were delivered from the

power of darkness, and translated into the kingdom of his dear son.' Col 1:13. And was not this while they were upon the earth? So these were born again; and Christ said, 'The law and the prophets were until John,' and he was the greatest prophet born of a woman, 'but the least in the kingdom is greater than John;' and since John Baptist preached, men pressed into the kingdom, and those are those who are born again, and have the spiritual eye that see the end of the prophets and John, that see Christ's everlasting spiritual kingdom, and press into it.

Now Christ is the stone that became the great mountain, and fills the whole earth, (mark, the whole earth), 'and none shall hurt nor destroy in my holy mountain, said the Lord.' Isa 65:25. And this is the mountain of the house of the Lord, that is established on the top of all mountains, and exalted above the hills. Isa 2:2, Mic 4:1.

Now Christ this mountain, filling the whole earth; you may say, what, does it fill Asia, Africa, Europe, and America, and the east, west, north, and south? I say yes, Christ this mountain fills the whole earth, and he enlighten everyone that comes into the whole world; 'for in him was life, and this life was the light of men.' John 1:9.4. This was the true light which enlightens everyone that comes into the world, and that everyone with this true light, the life in Christ, both in Asia, Europe, Africa, and America, both east, west, north, and south, that is come into the world. I say with this divine light, the life in Christ, they may see Christ, the mountain, in their own country, which fills the whole earth, for the light shines in their hearts, to give the knowledge of the glory of God in the face of Christ Jesus. 2 Cor 4:6. And Christ said, 'Believe in the light, that you may become children of the light.' John 12:36. So the light, which is the life in Christ, gives the knowledge of him in all places, who is the mountain that fills the whole earth, for the light is the life in Christ, that great glorious mountain, and those who believe in the light, the

life in Christ, and are become children of the light, they see this everlasting glorious kingdom, and enter into it, and so are the children of the kingdom of God and Christ.

The Lord said, speaking of Christ, 'I have set my king upon my holy hill of Zion, or upon Zion, the hill of my holiness. Ask of me, and I will give you the heathen for your inheritance, and the utmost parts of the earth for your possession: you shall break them with a rod of iron, and dash them to pieces like a potter's vessel. Be wise therefore now, O you kings! be you instructed you judges of the earth! serve the Lord with fear, and rejoice with trembling; kiss the son lest he be angry, and you perish from the way, when his wrath is kindled but a little. Blessed are all those who put their trust in him.'

How can the kings be wise, and the judges instructed, and kiss the son, and keep in his way, and trust in him, but by believing in his divine light, which is the life in Christ? Now Christ with his divine light, does inherit the heathen, and possess the utmost parts of the earth who receive him; but the wrath of the lamb is turned against those who practice evil, and hate the light, which is his life. Then he dashes them to pieces, like a potter's vessel, and they perish from him the way. Therefore all must believe in the light, which is the life in Christ, the great mountain that fills the whole earth. Here, in this mountain the Lord will teach them his ways; and so the knowledge of the Lord shall cover the earth as the waters covers the sea. God's and Christ's everlasting kingdom is over all, and from generation to generation, and the scepter of his kingdom, is a righteous scepter, and he rules in the kingdoms of men; for by him kings rule, and princes decree justice; and his seed I will make endure forever, and his throne as the days of heaven.

***George Fox***



*Here you may see how male and female were meet-helps in the government, when God made them in his image of righteousness and holiness, and how Christ restores man up into his image again, and how that male and female are all one in him, and of the increase of Christ's government and peace there is no end.*

God said, 'Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowls of the air, and over all the cattle, and over every living thing that moves upon the earth: so God created man in his own image, in the likeness of God created he him, male and female created he them, and blessed them; and God said unto them, be fruitful, and multiply and replenish the earth, and subdue it, and have dominion over it,' as before, as in Gen 1:26-28.

Here the female which was the meet-help for Adam, and they both male and female were meet-helps, joined in government, dominion, and rule, being in the likeness and image of God, and they were blessed in it; for God said unto them, (mark, them), 'Be fruitful, and multiply, and replenish the earth, subdue it, and have dominion over it. And this was before man and woman fell from his image. So God, who made man and woman in his own image, gave them an understanding to understand what he said to them.

And the apostle said to the Colossians, 'Seeing you have put off the old man with his deeds, and have put on the new man which is renewed in knowledge, after the image of God that created him, where there is neither Greek nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all.' Col 3:9-11.

Now this old man, in Adam, in the fall, must be put off; and the new man in the image of God, as God originally made and created them in, must be put on, in righteousness and holiness. In such men and women restored to God's image, Christ is all and in all, a ruler and a governor; so that he rules in the male and in the female, in the new man, in the image of God, and they know him to be a ruler and governor. Isaiah said, 'Unto us a child is born, a son is given, the government shall be upon his shoulders, and his name shall be called wonderful, counselor, god, mighty, the eternal prince of peace. Of the increase of his government and peace there shall be no end,' Isaiah 9:6-7.

And the Lord said, 'Behold, a virgin shall conceive and bear a son, and shall call his name Emanuel, God with us.' Isaiah 7:14.

Man was driven from God, for his sin and transgression, but Christ his son makes an end of sin, and finishes transgression; and Christ renews man and woman again up into the image of God, that God had created them in, and so the emanuel, [which means] God with us. So Christ is a ruler and a governor in those who have put on the new man, that he has renewed in the image of God, 'For in Christ Jesus neither circumcision avails anything, nor uncircumcision, but a new creature.' Gal 6:16. For the apostle said, 'As many of you as have been baptized into Christ, have put on Christ; there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for they are all one in Christ Jesus.' Gal 3:27-28.

So here all are one in Christ, that are baptized into the death of Christ, and have put him on; and such know his rule and government, the increase of which there is no end.

The apostle said to the Ephesians, 'For we are God's workmanship, created in Christ Jesus unto good works, which God has prepared, or ordained, that we should walk in them, that Christ may dwell in your hearts by faith,' Eph 2:10, 3:17.

So the new creation in Christ Jesus is God's workmanship in his image, in righteousness and holiness, as man was made in the beginning; and such know Christ to be ruler and governor in male and female, for Christ who is the brightness of God's glory, and in the express image of his substance, who destroys the devil and his work, renews man and woman up into the image of God again, as God made them in the beginning; and such know him to be a ruler, and a governor, and a counselor, and a father. And the work of the apostles, who warned every man, and taught every man in all wisdom, that they might present every man perfect in Christ Jesus, for in Adam in the fall they were imperfect, and so to be members of his body, and the mystery which has been hid from ages and generations, which is now made manifest to the saints, which is Christ in you the hope of glory. Col 1:27-28.

And Christ being in his people the hope of glory, which hope purifies them, even as he is pure; and is not Christ's government upon his shoulders in his people, and a wonderful counselor, and a prince of peace in them? Isaiah 9:6.

And does not the apostle say, God has set some in the church, which is the body of Christ, to be helps in government, (namely), in the image of God, in righteousness and holiness, where Christ is governor and counselor; and such have put on love and love, which



is the bond of perfectness, and the peace of God rules in their hearts, by which they are called into one body, which Christ is the holy head of, prince of peace, governor, and counselor; but as there were such in the days of the apostles, that were self-willed, wells without water, and carried about with tempests, that speak great swelling words of vanity, promising themselves liberty, that were presumptuous, and despised government. And was not this the holy pure government of Christ in his male and female, his people, his church which they despised?

Now those who have come so far as a Cain and a Balaam, to hear God's voice, and Korah, Dathan, and Abiram that came out of Egypt, and never came so far as to be baptized into the death of Christ; and to put him on, nor ever came to be created anew in Christ Jesus, and to put off the old man of Adam in the fall, and to be renewed up again into the image of God, in righteousness and holiness, that God Almighty made them in. Therefore such Cains, Korahs, and Balaams never came to know the government of Christ in male and female; but presumptuously despised government, as Korah, Dathan, and Abiram did Moses, and as Balaam, who went forth with Balak to curse Israel; but God restrained him, and reprov'd him for his error, who was destroyed at last, as well as Korah, Dathan, and Abiram. So will all come to nothing who despise the holy government of Christ in his males and females. Don't you think that Korah, Dathan and Abiram, and Balaam could speak high swelling words of vanity, though they were wells without water, and trees without fruit, and clouds that are carried about with a tempest, as in [2 Pet 2:17](#) and [Jude 11:12-13](#). Which such presumptuous ones as these now are known by the fruits, as it was in the apostles' days, which despise the righteous government of Christ in his male and female. But Christ the beloved seed, who bruises the serpent's head, in all his followers, and destroys the devil and his works, he will reign whose right it is, in those who are baptized into his death, and have put him on, and

have put off the old man in Adam in the fall, and have put on the new man in the image of God, which he has created in righteousness and holiness; in such Christ was and is a wonderful counselor, and a governor, and a prince of peace, the same today as he was yesterday, and so forever, in his church, throughout all ages; who destroys the devil and his works, that would hinder him. So he will reign, rule, and govern, and is a counselor in the hearts of his people, whose right it is. Blessed be the Lord forever. Hallelujah to the Lord, and his Christ reigns.

God said, 'Let us make man in our image, after our likeness, and let them have dominion,' Gen 1:26.

Now the Lord said, 'Let us,' and were not all things made and created by Jesus Christ, whose name is called the word of God? And does not John say, 'There are three that bear witness or record in heaven, the Father, the word, and the holy ghost, and these three are one?' So there are three that bear witness and record in heaven. 'And there are three that bear record or witness in earth, the spirit, the water, and the blood, and these three agree in one.' And is it not the spirit of God that mortifies the deeds of the flesh, and the water of the word that washes, and the blood of Christ that cleanses? Are not these three that bear witness for God in the earth, for man or against man, are they not God's witnesses in the earth? And the Lord said, 'Out of the mouth of two or three witnesses, (namely, men witnesses), every word is established among men, but the witness of God is greater' than the witness of men. He that has an ear, let him understand these things. 1 John 5:7-9.

*Here you may see how everyone is to improve his talent\* which Christ gives*

*them; if not, it will be taken from them,  
and they cast into utter darkness.*

\*A talent was a Hebrew gold coin. The Lord is using a coin to represent the measure of the Spirit of God, given to every man. It is **not** a talent, such a singing, speaking, sewing, dancing, painting, etc.

*It is the manifestation of the  
Spirit [which] is given to every  
man....* 1 Cor 1:27

Christ Jesus said, 'The kingdom of heaven is as a man traveling into a far country to receive for himself a kingdom, and to return, who called his own servants, and delivered them his goods, and to one he gave five talents, and to another two, and to another one, and to everyone according to his several ability,' Mat 25:14-30, Luke 19:12-27. 'And after a long time the Lord of those servants comes, and reckons with them; and he that had five talents, had gained five more; and he that had two talents, had gained two more. And the Lord commended these servants, and said, well done good and faithful servants, enter into the joy of your Lord; but he that had received the one talent, went and dug in the earth, and hid his Lord's money: the Lord said, take it from him, and give it to him that has ten, and cast the unprofitable servant into utter darkness, and there shall be weeping and gnashing of teeth.'

Now these talents that were given to the Lord's servants, and to everyone according to their several abilities, was the Lord's heavenly treasure, and was not their own, but the Lord's; **they were, and**



**are to improve this heavenly treasure for the Lord; and to put it forth, and to gain with it for the Lord at his appearing to them**, when he calls them to an account, that it may be said, ‘Well done good and faithful servant, enter into the joy of the Lord.’ But the wicked and slothful servant, (he is called a servant too), hid the Lord's talent in his earthly napkin, and did not improve the Lord's heavenly treasure; and he was cast into utter darkness.

And therefore consider all, whom the Lord has given more or less of his heavenly treasure to, how you do, and how you have put the Lord's heavenly treasure forth, and have improved it; I say, the heavenly treasure which you have from the Lord Jesus Christ, who spoke this before he was crucified; and after he was risen, did not he go to the Father to receive a kingdom; who said, ‘All power in heaven and earth is given to me?’ Therefore the Lord's money or treasure of talents ought to be improved, and put to the exchangers, that he may receive it with usury and advantage. So here are exchangers of the heavenly talents or treasure of the Lord, the increasing of them to advantage for the Lord; as there are outward bankers and exchangers, and usuries, where they do put forth their outward money for gain and profit to themselves. But **this is a parable that Christ speaks concerning improving of his heavenly treasure of talents, which everyone is to improve, or increase that heavenly talent, or measure which they have received from the Lord, as good and faithful servants, and stewards, if that they intend to enter into the joy of the Lord.**

*the manifestation of the Spirit is given to every man to profit withal.* 1 Cor 12:7

**George Fox**

[A *talent* was a unit of weight, in gold and silver, which was used as a legal tender, in Greek and Latin; in Hebrew it was a gold coin. Jesus spoke in parables, deliberately to hide them from the wise and intelligent who thought they could see [spiritually], but who were blind [spiritually]. The blind guides of Christendom, without a clue to what this parable meant, decided it was an exhortation to Jesus' disciples to use their God-given natural abilities in the service of God, and to take risks for the sake of the Kingdom of God. Natural abilities, without a smattering of the spiritual, have thus become to be known as "talents" in the English language. **This shows how deep Christendom's apostasy has become: it has even become imbedded in our language, further confusing those who seek to understand Jesus' teachings.**

The first measure of Christ is the Light, Christ, that is in all men who come into the world. Everyone also has the Holy Spirit of God, because it was poured out on all mankind at Pentecost, (Acts 2:14-21), and the manifestation of the Spirit is given to every man.. 1 Cor 12:7 . His Spirit is chained down, subject to your selfish spirit that rules you. This seed of God is waiting to be sought, listened to , and obeyed - which causes growth. From the seed of Christ, which is chained down within a man, Christ must increase, while the selfish, rebellious spirit of man decreases - until finally Christ appears within a man, to be seen, to be witnessed, to bring salvation, to bring the Kingdom, to bring glory to the purified believer.

The Light (Christ) is given to every man who comes into the world, John 1:9, so that through the Light, all men might believe, John 1:7; and by abiding in the Light and obeying the Light, man receives salvation to become a child of the light, a son of God: **While** you have light, believe in [depend on, trust and obey] the light, that you may become the children of light. John 12:36. For God is light, and in him is no darkness at all. 1 John 1:5. So man is given a small measure of light that he might believe what it shows him, what it reproves him, what it convicts him — while a man is alive on the earth. This seed, light, or spirit of God is your talent, which must be improved in this life; if you fail to grow it, in the next life it is taken away from you and given to another who has improved their talent, while you are cast as a wicked and unworthy servant into outer darkness where there will be weeping and gnashing of teeth. If a man is totally obedient to the light, he will become a child of God, a child of the light. But if he hates the light because it reproves his selfish lifestyle and behavior, then he dies in his sins; and **when a man dies still sinning, Christ the light steps out of him, leaving the man in total darkness**, which is Hell. Then the measure of light that the man had is given to another who improved his talent while alive. The result: everlasting destruction from the presence of the Lord, and from the glory of his power, 2 Thes 1:9; man is cut off from the life, power, and glory of God, dwelling in total darkness. From the Word of the Lord within: "When the light leaves, you will panic; all the ungodly will panic."

This seed, light, or spirit of God is your talent, which must be improved in this life; if you fail to grow it, in the next life it is taken away from you and given to another



who has improved their talent, while you are cast into outer darkness as a wicked and unworthy servant where there will be weeping and gnashing of teeth.

Step 1 is the seed of God, chained down. To read about steps 1 through 5, see [The Mystery — Christ in You.](#)]

*Concerning the apostate Christians, that think to do miracles by dead men's bones, of praying to the saints that are dead, and asking counsel of the dead, and praying for the dead. Concerning purgatory, and making a God or Christ of the elements of bread and wine. Concerning the traditions the Jews taught, which made the word and commandment of God of none effect, and the traditions the apostate Christians teach people to follow, and set up above the scriptures of truth. How Christ is the true rock, and not Peter. And that he is the head of the true Church, and so to be held by his members. The antiquity of the cross of*

# *Christ, which was and is acknowledged to be the power of God by his true Church. By G. F.*

The Lord said, 'Whoever touches the body of a man that is dead, or dies in his tent, and purifies not himself, he defiles the tabernacle of the Lord, and that soul shall be cut off from Israel, because it purifies not itself; and whosoever touches any that are slain with the sword in the open field, or a dead body, or the bone of a man, or a grave, shall be unclean seven days; and if he do not purify himself, he shall be cut off from among the congregation, because he has defiled the sanctuary of the Lord.' Num 19:11,13,16. And this was the law of God, and a perpetual statute among the Jews.

And now, do you apostate christians imagine to do miracles with dead men's bones, or the dust of the graves, which defiled the Jews, and they were not to come into God's tabernacle or sanctuary, but to be cut off according to the statute and command of God, if they were not purified?

And now if you apostate christians do allege of the Jews burying a man, and casting him into the sepulcher of Elisha, 'and when the dead man touched the bones of Elisha, he revived and stood upon his feet.' 2 Kings 13:21. But where was ever such a miracle as this worked by the apostate christians, by burying one in the grave of another? Let them produce one example if they can.

Let all the apostate christians produce one scripture where ever the saints got the bones of the saints to do miracles by.

## *Of praying to the saints that are dead,*

## *and asking counsel of the dead, and praying for the dead.*

Let all the apostate christians produce one scripture for their vain tradition of praying for the dead, or to the dead, or asking counsel of the dead; but Saul when he had transgressed the command of God, and disobeyed him, he went to the witch of Endor, pretending to raise up Samuel, to ask counsel of the dead; but what was the end of Saul? You may see in 1 Sam 28:11-20.

And David prayed to God while his child was living; but when the child was dead, he gave over praying to God for it, and fasting, and said, 'Now the child is dead, I cannot bring him back again; I shall go to him, but he shall not come to me.' 2 Sam 12:16-23. 'The grave cannot praise you, death cannot celebrate you, those who go down into the pit cannot hope for your truth.' Isa 38:18. 'The dead praise not the Lord.' Psalm 115:17.

And yet do not you pray to the dead, that cannot praise the Lord? And Solomon said, 'The dead know not anything.' Ecc 9:5. And yet do not you pray to those who know not anything? Is not that madness?

## *Concerning the apostate christians' tradition of a purgatory, after they are dead.*

Solomon said, 'All turns to dust again; and who knows the spirit of man that goes upward;' and 'the spirit shall return unto God that gave it;' so then not into purgatory. Eccl 3:20-21, 12:7. And Elisha prayed for the Shunimite's child that was dead, and he was raised up



to life; so he does not say he prayed him out of purgatory.

And when Lazarus, that poor man, died, he was carried by angels into Abraham's bosom; and when 'the rich man died and was buried, in hell he lift up his eyes, being in torment, and seeing Abraham afar off, and Lazarus in his bosom, he cried and said, Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. But Abraham said, Son remember that you in your life time received your good things, and likewise Lazarus evil things; but now he is comforted, and you are tormented. And besides all this, between us and you there is a great gulf fixed, so that they which would pass from here to you cannot, neither can they pass to us that would pass from there.' Luke 16:19-26.

And now here you see, that when Lazarus died, he was carried by angels into Abraham's bosom, not into purgatory, who would have been glad of the rich hard hearted man's crumbs that fell from his table; and the rich man's dogs had more compassion of the poor man, (in licking his sores), than he had. But when this rich man died and was carried into hell, neither Abraham nor Lazarus could go to him, nor help him out, nor he to them; so that neither Abraham nor Lazarus could relieve him there, not with so much water as would hang on the tip of his finger to cool his tongue.

And Christ said to the thief upon the cross that was crucified with him, 'Verily I say unto you, to day shall you be with me in paradise.' Luke 23:43. So he does not say, he should go into purgatory, to be purged; but as Abraham said to the rich man that was in hell, 'If they will not hear Moses and the prophets, they will not be persuaded if one rose from the dead.' For these were the Jews to whom Christ spoke this parable, who set up their traditions, and made the word of God and his command of none effect, so they were not like to hear

Moses and the prophets, who like the apostate christians now, set up their vain traditions above the holy scriptures of truth, and allow the ignorant people to read their traditions, and deny them the reading of the scriptures, contrary to the holy men of God that gave them forth, to be read, believed, fulfilled, and practiced, as in 2 Tim 3:16, John 7:38, Luke 24:25, 1 Thessalonians 5:27.

'Give attendance to reading,' 1 Tim 4:13. And Christ exhorts his hearers to ask in his name, 'And whatever you shall ask the Father in my name, he shall give it you,' as in John 16:23-26. And again Christ teaches his disciples to pray, and say, 'Our Father who is in heaven.' So that Christ never taught his believers to pray either to his mother, the virgin Mary, in her name, or to any saint, or in the name of any saint after they were dead, nor his apostles after him. And the apostle James said in his General Epistle to the church of Christ, 'If any of you lack wisdom, let him ask it of God, that gives to all men liberally.' James 1:5. And John said in his General Epistle to the church of Christ, 'If our hearts condemn us not, then we have confidence towards God; and whatever we ask we receive of him, because we obey his commandments, and do those things which are pleasing in his sight.' 1 John 3:21-22. And again John said, 'This is the confidence that we have in God, that if we ask anything according to his will, he hears us.' 1 John 5:14-15. And it is said, 'Saul died for his transgression which he committed against the Lord.' And also 'for asking counsel of one that had a familiar spirit, (the witch of Endor), and inquired not of the Lord, and therefore he slew him.' 1 Chron 10:13-14. And you read of such that set the counsel of the Lord at naught, and would have none of his counsel, and what was their end? Prov 1:25-26. And the Lord said, 'My people ask counsel at the stocks,' who were gone a whoring from God. Hos 4:12. Were not these the Jews that followed their own traditions, and made the commands of God of none effect, (, like the apostate christians that pretend to pray to saints that are dead, and for the

dead, that set up so many images and kneel down before them; but hear what is said in Isa 30:1. 'Woe to the rebellious children, said the Lord, that take counsel, but not of me, and cover with a covering, but not of my spirit, that they may add sin to sin.'

So here you may see what is the portion of all such that cover with a covering, but not of God's spirit; and ask counsel, but not of him.

*Concerning the apostate Christians' traditions, of making a God or Christ of bread and wine; and of their bowing to him, and worshipping him, and eating him when they have done. We never read that the heathens, nor the apostate Jews, when they had made gods and bowed to them, and worshipped them, to eat them when they were done.*

Christ's disciples said unto him, the day of unleavened bread, when the passover must be killed, 'Where do you want us to go and prepare, that you may eat the passover?' Mark 14:12, Luke 22:7. Now Christ, though he is the christian passover, he did not eat himself.

And again the apostle said, 'In the same night that Christ Jesus was betrayed, he took bread and broke it, and said, do it in remembrance of me,' and likewise the cup. So Christ's body was whole, and was not crucified when he brake that outward bread; for that which they



were to take in remembrance of Christ, and in a show of his death until he came, it was not the Lord Jesus Christ, but outward bread, and wine in an outward cup, and Christ was nowhere called a cup. It is said, 'Christ took the cup when he had supped,' then he did not take his own blood and give it unto them, but he called it, 'the fruit of the vine.' Mat 26:29. And Christ took the cup and gave his disciples and said, 'Drink you all of it; and took the bread and brake it, and gave it to his disciples also.' Mark 14:22-23, 'They all drank of the cup, and he broke the bread, and gave it to his disciples,' (namely, the twelve), as in Luke 22. Then he did not break his own body, for it was then whole; and after he had broken the bread and given it them, and given them the cup, and called it 'the fruit of the vine'—after Christ had given them this, he said, 'Drink you all of this.' Mat 26:25, Luke 22:21. 'Behold, said Christ, the hand of him that betrays me is with me on the table.' So it seems here, that Judas did eat of the bread, and drink of the fruit of the vine in the cup, and he did partake of these outward elements in the same night that Christ was betrayed, which elements were taken in a show and remembrance of the Lord's death until he came; but Judas did not stay until he came, for he betrayed him.

Now if this outward bread, had been Christ the living bread that came down from heaven, and his blood, which if any man eat of that bread, and drink his blood, he shall live forever, and not die; as Christ said, 'Whosoever eats my flesh, and drinks my blood, has eternal life, and dwells in me and I in him; and he that eats me, shall live by me; and he that eats this bread that comes down from heaven shall live forever,' see John 6:50-59.

Now here you see it is clear, that the cup and the bread of which Judas ate and drank at Christ's last supper was not the flesh of Christ, the bread of life that came down from heaven, nor his blood that gives life everlasting; for Judas did not have eternal life or live

forever by eating of that outward bread and drinking of that outward cup, 'the fruit of the vine.' And so Judas did not eat Christ, and live by him, and live forever; though Judas did drink of the outward cup, 'the fruit of the vine,' and ate of the outward bread, which Christ broke at his last supper, the same night that he betrayed him. Judas did eat and drink outwardly, but he did not eat the bread from heaven, the flesh of the son of man, and drink his blood. Such as Judas do not have life eternal in them, as Christ said, who do not eat his flesh, and drink his blood. For Christ said, 'Except you eat the flesh of the son of man, and drink his blood, you have no life in you.' John 6:53. And the Jews murmured at Christ when he said, 'I am the bread that came down from heaven;' and 'except you eat my flesh, and drink my blood, you have no life in you;' and 'he that eats my flesh, and drinks my blood has eternal life.'

So here is a great difference between the flesh and the blood of Christ, the bread which came down from heaven, which gives life eternal, and the elements of bread and wine, which reprobates and Judas's may take and eat, that have not life eternal, nor know Christ to be in them, as the apostle said. 'Where the tree falls there it shall be.' Ecc11:3.

And after Esau had sold his birthright, he sought it carefully with tears, but he found no place of repentance; and therefore, how are any like to repent, and come out of the grave and purgatory, as you call it, after they are dead, when Esau could not find repentance upon the earth?

## *Concerning the traditions of the Jews, and apostate Christians.*

Christ said to the Pharisees, 'Why do you transgress the command of

God by your traditions? You hypocrites, well did Isaiah prophesy of you: This people draws near me with their mouth, and honors me with their lips, but their hearts are far from me. But in vain do you worship me, teaching for doctrines the commandments of men.' Thus you have made the commandment of God of none effect by your traditions. Mat 15:3-9.

And again Christ said unto the scribes and Pharisees, 'Laying aside the commandment of God, you hold the traditions of men, and of your elders;' and again he said unto them, 'Full well you reject the commandment of God, that you may keep your own traditions, making the word of God of none effect through your traditions which you have delivered.' Mark 7:3,8-9,13.

Now is not this the condition of the apostate christians that set up their traditions above the scriptures of truth, like the Jews, and forbid the reading of the scriptures of truth?\* No, are not they worse than the Jews, for they must read and pray in an unknown tongue; so are like barbarians, worse than the Jews who read and pray in their mother tongue?

\*[Evidently at this time, (1670) the Roman Catholic sect did forbid the reading of the scriptures by any except the priests. They also read and prayed in Latin, not the tongue of their hearers.]

And Paul said to the church of Christ, 'You have heard of my conduct in times past, in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it, and profited in the Jews' religion above many my equals in my own nation, being more exceedingly zealous of the traditions of my fathers; but when it pleased God, who separated me from my mother's womb, and called me by his grace, to **reveal his son in me**, that I might preach him,'



Now here you may see while Paul [as unconverted Saul] was zealous of the traditions of his forefathers, he was not separate from traditions, nor called by God's grace, nor the son of God was not revealed in him; therefore he was not likely to preach him, but persecute him.

And now are all the apostate christians in their blind zeal of their forefathers, (like persecuting Saul), separate from the Lord, and not so called by God's grace, as Paul was? And is the son of God revealed in those who have been such persecutors and wasters of God's people, the church of Christ, since the apostles' days? And if not, can they preach Christ in truth, but resist him like the Jews in their traditions, and set traditions above the holy scriptures of truth that testify of Christ?

And after the apostle was converted, he told the church of Christ 'Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, and not after Christ; if you are dead with Christ from the rudiments of the world, why, as living in the world, are you subject to ordinances? Touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men; which if you are risen with Christ seek those things which are above, where Christ sits at the right hand of God. Set your affection on things above, not on things on the earth.' Col 2:8, 20-22, 3:2.

So you may see that the apostle brought the church of Christ off the traditions, and doctrines, and ordinances of men, and rudiments of the world; and would not have them to be spoiled by any man, through philosophy and vain deceit, for such things as these were not after Christ. But the church of Christ was, and is to seek those

things that are above, where Christ sits at the right hand of God, and not those things on the earth, which are below; they are not so much as to touch, taste, nor handle them, all which perish with the using; but the scriptures of truth they are to read, believe, and practice. For the church of Christ then, and now, know that they are not redeemed with corruptible things, as silver and gold, from their vain conduct, or by the traditions of their forefathers, but with the precious blood of Christ, as of a lamb without spot or blemish. Glory to God forever, through the Lord Jesus Christ, who is the only one mediator between God and man, even the man Christ Jesus, who makes peace between us and God; the same today, yesterday, and forever.

*Christ is the rock and foundation which the heavenly Father revealed to Peter, on which he builds his church, and not on Peter, nor that which flesh and blood had revealed to Peter.*

Jesus asked his disciples, 'Who do men say that I, the Son of Man, am?' and the disciples answered and said, 'Some say you are John Baptist, and some say Elias, and others Jeremiah, or one of the prophets.'

Here you may see there were diverse judgments and opinions of Christ among people that did not know him. And Jesus said to his disciples, 'But whom do you say that I am? And Simon Peter answered and said, 'You are Christ, the son of the living God; and Jesus answered and said, 'You are blessed Simon Bar-Jonah, for flesh and blood has not revealed this to you, but my Father who is in heaven; and I say unto you that you are Peter, and upon this rock

will I build my church,' (mark, he said upon this rock, which flesh and blood had not revealed, he does not say upon you Peter), 'and the gates of hades shall not prevail against it.' Mat 16:13-18. And Jesus showed to his disciples how he must go to Jerusalem, and suffer many things of the elders, chief priests, and scribes, and be killed, and be raised again the third day. 'Then Peter took Christ, and began to rebuke him, saying, 'Far be it from You, Lord; this shall not happen to You!' Then Christ turned and said to Peter, Get behind Me, Satan! You are an offense to Me, for you are not mindful of the things of God, but the things of men.' Mat 21-23.

Now here you may clearly see that Christ does not build his church upon Peter, as a man of flesh and blood, or that which flesh and blood reveals, but upon that rock\* which flesh and blood had not revealed unto Peter, but the Father which is in heaven. And so I say again, it is clear, that Christ does not build his church upon Peter and his outward name, as a man of flesh and blood, nor upon that which flesh and blood may reveal, or did reveal unto Peter; but he builds his church upon that rock which the Father who is in heaven had revealed to Peter, which was, 'You are Christ the son of the living God.' This is the rock and foundation that the true church is built upon, Christ who bruises the serpent's head, and destroys the devil and his works; so that the gates of hell cannot, nor shall not prevail against Christ's church, and him the rock and foundation, which his church is built upon. And though Christ blessed Peter in Mat 16:17, after his revelation, yet in the later verse, Mat 16:23, Christ said unto Peter, 'Get you behind me Satan, you are an offence unto me, for you savor not the things which be of God, but those that be of men.' So here it is clear, Christ did not build his church upon Peter, nor his outward name Peter, as a man of flesh and blood, nor the revelation of flesh and blood, nor upon Satan, for he bruises Satan the serpent's head; so he was not like to build his church upon him. Therefore, any who are to succeed Peter, must receive what the



Father revealed from heaven, (namely), ‘you are Christ the son of the living God,’ ‘upon this rock will I build my church;’ but when Peter rebuked Christ, saying, ‘Let this not be Lord; this must not happen to you,’ (namely, when Christ told him and the rest that he would suffer and be killed, and rise again the third day), Christ called Peter Satan, and told him get him behind him, as before.

\*The Lord speaks of this same rock or understanding or revelation in Luke.

For **everyone who** comes to Me and listens to My words and does them, I will show you what he is like: He is like a man building a house, who dug and went down deep and laid a foundation upon the rock; and when a flood arose, the torrent broke against that house and could not shake or move it, because **it had been securely built or founded on a rock**. Luke 6:47-48  
He builds his Church on a rock solid foundation. He builds himself in you on a rock solid foundation. If you go to Him (within you), listen to his words, and then obey them, **you have identified the speaker as Christ** — just like Peter did in the physical realm, except your identification of Christ is in the spiritual realm within you.

Paul said: According to the grace (the special endowment for my task) of God bestowed on me, like a skillful architect and master builder I laid [the] foundation, and now another [man] is building upon it. But let each [man] be careful how he builds upon it. 1 Cor 3:10  
The correct foundation is very important and key to your potential growth. Your foundation will come from Christ himself.

And Christ said unto Peter, he was ‘an offence unto him, and savored not those things that are of God, but those that are of men,’ in that which he said to Christ. And what, are any so ignorant as to think that Christ has built his church upon Peter, as he was in this condition? No, surely, they are mistaken who think so; and those who do succeed Peter in that condition, they do not savor the things of God, but of men, and are an offence to Christ, whom Christ calls Satan, and tells Satan [possessing and speaking through Peter] to get behind him; for he was not likely to build his church upon what was an offence unto him, and savored not the things of God, but the things of men. And therefore those who build their church upon such, the gates of hell are likely to prevail against them; and those who succeed Peter in that spiritual revelation, which the Father revealed from heaven, namely, Christ, the son of the living God, upon which rock the true church is built, which the gates of hell shall not prevail against; this is above Satan, and the revelation of flesh and blood, and above what offended [and offends] Christ, and above what savors the things of men, and not the things of God, and above what flesh and blood may reveal. Christ's church is not built upon such things, but the rock which is far above them, which the heavenly Father reveals, and has the glory of it, who is blessed forever. Amen.

***George Fox***

*Now concerning whom the scripture said is the true rock and foundation.*

David said, ‘The Lord is my rock and my fortress, and my deliverer.’ Psa 18:2. And again, David said, ‘For who is God save the Lord, or who is a rock save our God.’ Psa 18:31. And again, ‘He (God), only is my rock and salvation, he is my defense, I shall not be moved. Psa

62:2,6. And David speaking of Israel, said, 'They remembered that God was their rock.' Psa 78:35.

And Isaiah speaking of Christ, said, that 'he shall be for a sanctuary, a stone of stumbling, and a rock of offence, to both the houses of Israel.' And Peter is so far off from looking upon himself to be the rock upon which Christ builds his church, that he tells the church of Christ, in his General Epistle, that Christ was 'a stone of stumbling, and a rock of offence to those who stumble at the word, being disobedient.' 1 Pet 2:8. For the apostle said to the Romans, the church of Christ, speaking of Christ, 'Behold I lay in Zion a stone of stumbling and a rock of offence, and whoever believes in him shall not be ashamed;' this was Christ, and not Peter, Rom 9:33. And the apostle tells the church of Christ, speaking of Israel, how that 'they all drank the same spiritual drink, for they drank of the same spiritual rock that followed them, and that rock was Christ.' 1 Cor 10:4. So he did not say it [the rock] was Peter, nor any outward man.

And the wise man builds his house upon the rock Christ Jesus; if it is not, the rain and the floods will beat it down, as in Mat 7:25. And the apostle tells the church of Christ, 'No other foundation can any man lay than that which is already laid, which is Christ Jesus.' 1 Cor 3:11. And again he said to the Ephesians, 'You are built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone;' so the rock and foundation of God stands sure, Christ Jesus, who is the same yesterday, and today, and so forever.

## *The antiquity of our cross.*

The apostle said to the church of Christ, that 'the preaching of the cross is to those who perish foolishness; but unto us that are saved,



it is the power of God.' 1 Cor 1:18. And such as were and are enemies to the cross of Christ, were and are enemies to the power of God; so all your stone, wooden, brass, silver or gold crosses you have invented and set up since the apostles' days, are not the cross of Christ the power of God.

And the apostle said, 'God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' Gal 6:14. So it was the power of God, the cross of Christ, that the apostle gloried in, by whom the world was crucified unto him, and he unto the world; and this is our cross which was set up above one thousand six hundred years ago; and it is not likely that it was a cross made of wood, stone, iron, brass, silver or gold that the apostle or the church of Christ gloried in, or that such outward temporal and worldly crosses as men make and invent, should crucify people to the world! That which crucifies people to the world, and the world to them, is the cross of Christ, the power of God, which power of God all are to bow down to. They are foolish and dark that think a cross of stone, wood, iron, silver, or gold, which man has made, is the cross of Christ, the power of God; and to bow to such worldly temporal things, and call them the cross of Christ, is contrary to the scriptures that the apostles taught to the church of Christ, in their day. This [power of God, which crucifies the world to a person and that person to the world] was the church of Christ's cross in their days, and is the church of Christ's cross now; but the early church of Christ could not, nor can we bow to any temporal, outward, worldly cross that men have made with their hands, and then to bow down to them; for such as do worship the works of their own hands are enemies to the cross of Christ, the power of God.

There were such in the apostles' days that were vainly puffed up with their fleshly minds, not holding Christ the head, and so there are

now, from which head all the body of Christ by joints and bands has nourishment ministered, and by him is knit together, and increases with the increase of God; as in Col 2:18-19.

Now Christ enlightens every man that comes into the world with the light, the life that is in him, the head, by whom the world was made, that with the light they might see Christ, and him the head of the body, his church, by which all the children of the light and of the day may be knit together in him, and have their increase of God ministered through him, and so to have fellowship with the Father and the son, and one with another.

\*[Fellowship is in the Spirit, with the Father and the Son - as well as fellowship in the Spirit with fellow believers, both local and remote. Fox spoke of knowing each other in the Spirit, which was far beyond and acquaintance made in the flesh by speech and gesture.]

Now all those who are intruding into things they have not seen, puffed up with a fleshly mind, and do not hold Christ their head, but have set up other heads, have broken into sects, schisms, and divisions one against another: this is clearly seen now, as it was in the apostles' days.

***George Fox***

*The 2nd month, 1688*

*The speech or declaration of Sultan Mahomet, the Great Turk, which he sent to the emperor of Germany, dated March 25th, 1683, from Adrianople, just after the Baron Saphonara, the Emperor's*

*Ambassador, had his last audience of the Prince Vizier, wherein the said Ambassador could not comply with the extravagant demands of the Turk; which caused the said Grand Seignior to transmit the same to his Imperial Majesty: which is faithfully translated out of High Dutch.*

Mahomet the Fourth, son of emperors, and of the famous and renowned God; emperor of the Turks, king of Greece, Macedonia, Moldavia, Samaria, and Hegha; king of great and lesser Egypt; king of all the inhabitants of the earth, and prince of the earthly paradise; acknowledged prince and obedient son of Mahomet; preserver of the cities of Hungaria; *possessor of the sepulcher of your God*; lord of all the emperors of the world, from the rising of the sun to the going down thereof; king of all kings, lord of the tree of life, conqueror of the Malonian Hegley, and the city Prokenix; the great persecutor of the Christians, and all wicked people; joy of the flourishing world, commander and guardian of your crucified God, lord of the multitude of the heathens. We command you to greet the emperor Leopold, in case he desire it; and you are a friend to our majesty, whose power and will we have extended very far.

You have for some time past acted to our prejudice, and violated our friendship; though we have not offended you either by war or otherwise; yet you have taken secret advice with other kings, and your councils, how to shake off your yoke; in which you have proceeded very indiscreetly; and thereby you have exposed your people to fear and danger, who have nothing to expect now but death, which you have brought upon yourselves: for I declare I will make myself your master, and pursue you from the east to the west, and extend my majesty to the end of the earth. In the procedure of all which, you shall find my power exerted to your extreme prejudice, and shall feel the dreadful effects of my wrath. And since



you have put your hope in the strength of some towns and castles, I have given command to overthrow them, and trample under my horses' feet all that is delightful to you, leaving no room hereafter to make friendship with me, or suffer you any fortified place to remain to put your trust in; for I have resolved forthwith to destroy you and your people, and to depose you of the German empire, after my will, leaving in the empire a remembrance of my dreadful sword, that it may publicly appear that I will establish my religion therein, and pursue your crucified God, whose wrath I fear not, nor his coming to defend, or deliver you out of my hands; but will condemn your sacred priests to the plough, and suffer the breasts of your wives to be sucked by dogs and beasts. You will do well to forsake your religion, otherwise I will give order to consume you with fire. This is enough to let you understand my will, if you will be so wise as to know it.

## *An answer to the speech or declaration of the great Turk, and others*

*By George Fox*

Sultan Muhammad,

I find in a paper, which is said to be thy declaration, directed to Leopold, the German emperor, dated the 25th of March, 1683, viz.

First, you say you are a 'possessor of the sepulcher of your God,' to wit, the christians. And that you are a great persecutor of the christians.

Secondly, you say you are lord of all the emperors of the world, from the rising of the sun to the going down thereof.

Thirdly, you say you are king of all kings, and lord of the tree of life.

Fourthly, you say you are commander and guardian of your crucified God, (namely, the christians,) and you say, you will ‘pursue your crucified God, whose wrath I fear not, nor his coming to defend or deliver you out of my hands.’

Now, here is something in answer to the words of sultan Muhammad, the emperor of the Muslims, saying, he is a great persecutor of the christians; but let him take heed, for the great God that made him, and heaven, and earth, and the sea, and all things therein, who is Lord, Creator, and Father of all, who is above all, and through all, and beholds all his words, ways, thoughts, and actions, and all men's and women's upon the earth; neither is there any creature that is not manifest in God's sight, but all things are naked and open unto the eyes of him, with whom we have to do, who are the true christians, in scorn called Quakers, who do fear, serve, and worship the great God that made us, who is a consuming fire to the wicked. And where ever men do turn themselves, there the face of God will meet them; his divinity extends through the whole world. Therefore you are to fear his divine majesty, as you do confess in your Qur'an; for the great God, the creator of all, does know all in the heavens, and in the earth, both what is done in secret, and openly, and all is naked before him, who will reward every man, and woman, according to their words and works, whether they be good or evil, for God is a consuming fire to the wicked; and who shall dwell with everlasting burning, but the just and holy?

**And, Muhammad said in his Qur'an, Chapter 3, page 34, that Jesus said, ‘Who shall sustain the law of God in my absence? And the apostles answered him, we will sustain the law of God in thy absence;’ and that ‘Jesus shall be a witness in the day of judgment against**

**such that obey not his law,' &c.**

**Now see how you Muslims do obey the law or command of Jesus, for Jesus said, 'Love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you, and persecute you, that you may be the children of your Father which is in heaven.'** Mat 5:44-45

**Now if the christians were the Turks' enemies, according to the command and law of Jesus, the Muslims are to love and bless them that curse them, and do good to them that hate them, and pray for them that despitefully use them and persecute them; so then the Muslims are not to be persecutors, if they do obey the command of the Lord Jesus Christ, and if they be the children of God the Father which is in heaven.**

But the emperor of the Muslims said, he is a great persecutor of the christians; and **you say in your Qur'an, that 'Jesus shall be a witness in the day of judgment against such that obey not his law?'** Are not your own words in your Qur'an, (and the Lord Jesus, and the apostles of Jesus, who should sustain the law of God in Jesus' absence), witness against you, who are haters and persecutors, instead of loving enemies, according to the command or law of Jesus? And therefore as **Muhammad said, 'Jesus shall be a witness in the day of judgment against such as obey not his law.'** So according to your own Qur'an, you Muslims, and all others that are persecutors, who disobey the law of Jesus, he will be a witness against you in the day of judgment;



**yes, I say, against you Muslims, and all other persecutors upon the earth.**

Secondly. Sultan Muhammad, emperor of the Muslims, said, he is lord of all the emperors of the world, from the rising of the sun to the going down thereof, king of all kings, and lord of the tree of life. But are there not many kingdoms and kings in this northern part of the world, and many emperors and heathen kings in America, and also in the East Indies? Has not the Great Mogul many kingdoms under him? Besides Prestor John, (commonly so called,) has not he many kingdoms under him? And does not the emperor of the Muslims know, that these kingdoms and empires he is neither king nor emperor over? Yet he said, he is emperor over all the earth, from the rising of the sun, to the going down thereof! Which world he knows is but his own country, and from the rising of the sun in it, to the setting of the sun in it; for the sun rises and sets in America, and the East Indies, and all other parts of the world where he has no rule nor power; and how long he may have rule and power, and be emperor in his own country God knows. And therefore it is best for the emperor of the Muslims to be humble, and not conceit himself with an high and ambitious mind, that he is king of kings, and emperor of the world where he is not, and where God has given him no power, lest the Almighty God abase him, and take away his power which he has given him. For Daniel said to Nebuchadnezzar the emperor, that he should 'eat grass like an ox, etc. till he knew that the Most High God rules in the kingdoms of men, and gives them to whomsoever he will; and his kingdom should be sure to him after that he knew that the Most High did rule.' **And therefore the unchangeable God, man must fear; for heaven is his throne, and the earth is his footstool, that earth that the Muslims and all men stand and walk upon, And so from the face of the eternal God and his footstool,**

**cannot the Muslim, nor any other man or woman turn themselves, but there the face of God will meet them, for God's divinity extends throughout all the earth; who inhabits eternity, and dwells with an humble heart; who beholds the proud and lofty afar off, and brings down the high looks, and abases the pride of men.**

Text in [Light Blue](#) or **bold Light Blue** can be "clicked" for backup in scripture.

Thirdly. And again, Sultan Muhammad, emperor of the Muslims, you say, you are lord of the tree of life. But the Turkish emperor must know he is not lord of the tree of life, which bears twelve manner of fruits, and yields her fruits every month; and the leaves of the tree were for the healing of the nations. We do not believe that the emperor of the Muslims has any such natural tree in all his land or garden, that yields twelve manner of fruits every month, the leaves of which are for the healing of nations. This tree of life the Muslims have no power over; and John the apostle of Christ, that kept the law or command of Jesus, Jesus spoke to him and said, 'Blessed are they that do his commandments, that they may have right to the tree of life, that they may enter through the gates of the city,' namely, heavenly and holy Jerusalem, which descends out of heaven from God, which is not outward Jerusalem in the land of Canaan; as in the [Revelation of John the 21st, and 22d chap.](#) And Christ said to John his apostle, 'He that overcomes I will give him to eat of the tree of life;' namely, he that overcomes the devil, sin, and unrighteousness, whose name is written in the book of life, has right to eat of the tree of life. But if the emperor of the Muslims does not overcome, with the spirit of God and his power, the devil and his works, sin and unrighteousness, &c. he cannot eat of the tree of life; therefore he is not like to lord, and to have power over this tree of life, which he cannot eat of, except with the power and spirit of God

he overcome the devil and his works.

And concerning the pure religion and the false, James who was one of the apostles of Christ Jesus said, **‘If any man seems to be religious, and bridles not his tongue, but deceives his own heart, that man's religion is in vain.’** Therefore, what religion so ever the emperor of the Muslims set up or profess, or any man or woman else in the whole world, and bridle not their tongues with God's power and spirit, according to the law or command of Jesus which he gave to the apostles, their religion is vain, and they do but deceive their own hearts with their vain religion, from their unbridled tongues; **‘For pure religion and undefiled before God and the Father, is this: to visit the fatherless and the widows in their affliction, and to keep themselves unspotted from the world.’** And this is the pure religion that God and Christ Jesus set up, and his apostles preached and declared to men, and all the believers and converted to God and Christ, and that keep their command, did and do walk in this pure religion.

Fourthly. Sultan Muhammad, emperor of the Muslims, you say, you are commander of the christians crucified God; and say, you will ‘pursue their crucified God, whose wrath you fear not, nor his coming to defend or deliver them out of thy hand.’

Answer. These high words are not spoken in the fear of God; for if you know God you would know his son Jesus Christ, who was made of the seed of Abraham according to the flesh, and declared to be the son of God, according to the spirit of holiness, by the resurrection from the dead; so that you have neither power over his godhead, nor his flesh. **And Muhammad confesses in his Qur'an, ‘that Jesus, son of Mary, is full of light,’ (which is according to the ancient scriptures,) ‘and of the gospel, to conduct people the right way; with a confirmation**



**of the old testament, and to guide and instruct the righteous.'** Now Muhammad and the Muslims, who make this confession in your Qur'an, then you must believe the old testament, and the gospel of the new, concerning Christ Jesus, the son of Mary, and of the seed of David, according to the flesh; and that Jesus Christ came according to the promise of God to his prophets, who was born of the virgin Mary.

**And Muhammad in his Qur'an confesses 'that Jesus Christ was not begotten by the will of man, who was conceived of Mary, and that she should conceive, and bring forth without the touching of man.'** I say, the angel of God said to Mary, he was 'conceived by the holy ghost,' and so called the son of God. And Muhammad said in his Qur'an, page 30. chap. xxxiii. 'That John did affirm Christ to be the Messiah, and to be the word of God.'

Now if the Muslims do believe this which Muhammad said in his Qur'an, then you must believe what Christ said of himself, and the angel of God, and what the apostle said of him. John said of him, '**In the beginning was the word, and the word was with God, and God was the word; and all things were made by the word, and without him was not any thing made that was made. And in the word was life, and the life was the light of men, and that was the true light which enlightens every man that comes into the world.'** Now here is the divine light which is the life in Christ, the word, by which all things were made, which enlightens every man that comes into the world, to their salvation, if they believe in the light, and to their condemnation if they hate the light. And John said, '**This word was made flesh,**

**and dwelt amongst us, and his apostles beheld his glory, as the glory of the only begotten of the Father, full of grace and truth, and of his fullness they did receive grace for grace;’ and said, ‘The law came by Moses, but grace and truth by Jesus Christ.’**

Now whereas the emperor of the Muslims said, ‘that he is commander and guardian of the christians’ crucified God.’ Now in this he is mistaken; for the eternal, incomprehensible, invisible, everlasting God, whose divinity extends throughout the whole earth, who is God in heaven above, and in the earth beneath, to whom all nations are but as the drop of a bucket; this is the true christian’s God, whom they serve and worship in his spirit and truth, which the Jews did not crucify, nor could they crucify. And it is blasphemy for the Jews, or any to say, that they did crucify the true christians’ eternal invisible God; and great ignorance for any to say, that the true christians’ God was crucified, or that the eternal, incomprehensible, immortal God, the creator of all, who is the God of the spirits of all flesh, and the breath of all mankind is in his power; so that poor mortals, or externals, should say, think, or imagine that the eternal, invisible, everlasting, immortal, incomprehensible God was, or can be crucified, which they cannot comprehend, which is the true christians’ God.

But Christ, which was made of the seed of David, according to the flesh, who took not upon him the nature of angels, but the seed of Abraham, he suffered for us in the flesh. And so as Christ also has once suffered for sins in the flesh, he the just for the unjust, that Christ might bring us to God. So God was not crucified, but Christ being put to death, or crucified in the flesh, but quickened again in the spirit and rose again, and sits at the right hand of God. This Peter, one of the apostles of Jesus, testifies, and the true christians

now believe it; and though Christ was crucified through weakness, that is, through the flesh, yet he is alive, and lives by the power of God. 2 Cor. 13:3-4.

**So it is clear that the eternal, and invisible, incomprehensible God, was not, nor cannot be crucified; but Christ, the son of God, suffered according to the flesh, not in his godhead.** So Christ died for our sins, according to the scripture of the old and new testament. 'For as in Adam all died, so even in Christ shall all be made alive, and that Christ by the grace of God should taste death for every man.' **So it was not the invisible, eternal, incomprehensible God that was crucified and died, and did taste death for every man, but Christ according to the flesh, who was manifest to take away our sin, and in him there was no sin. So Christ was manifest to destroy the works of the devil, and Christ through his death, destroys death that sin brought, and the devil the power of death.** 'And about the ninth hour,' (when Jesus Christ hanged upon the cross,) 'he cried with a loud voice, saying, My God, my God, why hast thou forsaken me.' So it is clear, the eternal God did not die, nor was crucified, but Christ was put to death in the flesh; this testifies Matthew, one of Christ's apostles. So he was the one offering, who made an end of all the offerings among the Jews, through the offering up of the body of Jesus once for all. So the man Christ Jesus offered up himself one sacrifice for sins; so by that one offering he has perfected for ever them that are sanctified; so he is the propitiation, offering, and sacrifice for the sins of the whole world, yes, Jesus Christ which was of the seed of David; and so, according to the scripture, Christ died for our sins, and he was buried, and rose again the third day, according to the scriptures; and after he was risen from the dead he was seen of the apostles; and again he was seen of above five



hundred brethren at once, that were believers in him; and this was after he was dead, buried, and risen. But none of the princes of the world knew him; for had they known Christ, they would not have crucified him. But we know now, that Christ being raised from the dead, dies no more, and death has no more dominion over Christ, in that he died unto sin, and for the sins of the whole world; but now he being raised from the dead, he is set at the right hand of God. And therefore, Jesus of Nazareth, a man approved of God by miracles, wonders, and signs, which God did by him, this Jesus, the son of Mary, the Jews with their wicked hands did take, crucify, and slay. But it was God who loosed the pangs of death, because it was not possible that he should be held of it; and though the Jews did crucify Jesus and slew him, and hanged him on a tree, **yet God has raised him up the third day, and God has exalted him at his right hand, to be a prince and a saviour, to give repentance and forgiveness of sins. So Christ's apostles were witnesses, how God raised him from the dead. So you may see here, it was not God that was crucified and died, for he raised Christ from the dead on the third day, and showed him openly to his apostles; and they did eat and drink with Jesus Christ after that God had raised him up from the dead.** And he commanded his apostles to preach to the people, and testify, that it was he that was ordained of God to be judge of the quick and dead, and to him gave all the prophets (and apostles) of God witness, that through the name of Jesus, whosoever believed in him should receive remission of sins, neither is there salvation in any other; for there is no other name under heaven given amongst men whereby we must be saved, but by Jesus of Nazareth, whom the Jews crucified, whom God has raised from the dead. **For God said to David, 'That of the fruit of his loins, (according to the flesh,) God would raise up Christ to sit on his throne. And David, he seeing this before, spoke of the resurrection of Christ, that his soul was not left in hell, neither did his**

**flesh see corruption.'** So, though the Jews crucified him, and a soldier thrust a spear into his side; and though he was crucified and hanged on a tree, and slain, dead, and buried, him did God raise up the third day, and he appeared to his apostles and disciples, and did eat and drink with them after he was risen; who were the faithful witnesses, that God raised him up from the dead, who is ascended up into heaven at the right hand of God, who being the brightness of God's glory, and the express image of his substance, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high, whom the heavens must receive until the time of the restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began; and he that descended, is the same also that ascended far above all heavens, that he might fill all things, who led captivity captive, and gave gifts unto men, etc. And we have redemption through Christ's blood, even forgiveness of our sins, who has delivered us from the devil, (the power of darkness,) who is the seed of the woman, which bruises the old serpent's head, which deceived Adam and Eve; which God promised to Adam, 'that the seed of the woman should bruise the serpent's head;' in which seed, namely Christ, all nations are blest, 'who is the image of the invisible God, the first born of every creature; for by him were all things created that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, principalities, or powers; all things were created by him, and for him, and he was before all things, and by him all things consist.' And Christ said in his prayer to his Father, 'This is eternal life, that they might know you the only true God, and Jesus Christ whom you hast sent.' And Jesus desired of God his Father, saying, 'That those whom God had given him, might be with him where he was, that they might behold his glory which God has given him;' for he loved him before the foundation of the world; therefore, said Christ, 'Now, O Father,

glorify you me, with thy own self, with the glory which I had with you before the world was.' And Christ said to his disciples after he was risen from the dead, 'All power in heaven and in earth is given unto me;' and he bid his disciples, go into all the world, and preach the gospel to every creature.... And then after the Lord Jesus Christ had spoken to his disciples, he was received up into heaven, and sat down at the right hand of God. And now, we who are the believers in Christ Jesus, and true christians, we do live unto him; and if we die, we die unto the Lord, whether we live or die, we are the Lord's. 'For this end Christ both died, revived, and rose, that he might be the Lord both of the dead and of the living.' And he is judge both of quick and dead, who is the only one mediator between God and man, even the man Christ Jesus, who makes intercession to God for his people, and is able to save to the utmost all that come to God by him; who ever lives to make intercession for them, who is sat down at the right hand of God in heaven; who is the prince of the kings of the earth, who said to John, 'I am the first and the last, I am he that lives, and was dead, and behold, I am alive for evermore.'

And therefore Sultan Muhammad, emperor of the Muslims, who said, I will pursue your crucified God: wherein he is mistaken, it was not the eternal incomprehensible God, but Christ that was crucified, and died for his, and all men's sins, if the emperor of the Muslims will believe it; if not he will die in his sins. And if he thinks to pursue Christ that was crucified, he is like unto the Jews that did crucify him. But Christ is risen from the dead, and is alive, and dies no more, death has no more dominion over him, nor has Muhammad neither; and so is alive again, and lives for evermore, and is sat down in heaven at the right hand of God, out of the Jews' and Turks' reach to pursue, so is far above their vain imagination and reach. And he that has all power in heaven and earth given to him, who is the prince of the kings of the earth, and King of kings, and Lord of lords, and rules all nations with a rod of iron, he is able to dash them to



pieces, like a potter's vessel, and to abate the pride of haughty men, and to save and deliver his people out of the hands of the destroyers; for he gives unto his believers and followers eternal life. And Christ who laid down his life for his sheep, said to the Jews, 'He had power to lay down his life, and he had power to take it up again: this commandment I have received of my Father,' said he; so it was not God his Father that died. And Jesus said, 'his sheep heard his voice, and followed him;' and said he, 'I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand;' and said Christ, 'My Father that gave them me is greater than all, and no man is able to pluck them out of my Father's hand.'

Here the emperor of the Muslims may see, that neither he nor the Jews, nor any man upon the earth, is able to pluck Christ's sheep out of his hands, Jesus Christ said so, who has all power in heaven and earth given to him, and is the prince of the kings of the earth, and King of kings, and Lord of lords. **And your own Qur'an said, 'that Jesus will be a witness in the day of judgment against them that obey not his law, and do not believe in him;'** and here the emperor may see, that Christ is able to defend his sheep and save them; and none is able to pluck them out of his hands; who said, '**All power in heaven and earth is given unto me;**' who is sat down in heaven at the right hand of God, and is revealed by his spirit in his people, who know his heavenly voice, distinct from the voice of the devil and all his angels, and all the natural men's voices upon the earth; Christ Jesus' heavenly voice is known, distinct from them all, who is above them all. **And God and Christ may suffer or permit you to destroy hypocrites, but Jesus Christ said, you, nor any man is able to pluck his sheep out of his hands; yes, out of his hand that was crucified, and is risen, and ascended into heaven, and sits at the right hand of God; you have no power to pluck his sheep out of his hand, and therefore you are not**

**able, nor any man. And therefore take heed of striving against him that is too mighty for you.**

And Sultan Muhammad, emperor of the Muslims, you say, 'you do not fear the wrath of their crucified God, namely, the Christians. As is said before, God cannot be crucified, but Christ Jesus was crucified according to the flesh, who is risen and ascended, and sits at the right hand of God. But hear, O Muslim! what his apostle said of him, **'When the Lord Jesus Christ shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall be glorified in his saints, and be admired by all them that believe; who shall consume the wicked with the spirit of his mouth, and destroy them with the brightness of his coming.'** Hallelujah. And therefore let every one that names the name of Jesus, depart from iniquity, for he has borne the iniquities of us all, and makes an end of sin, and redeems us from iniquity, and finishes transgression; who through his death destroys death that sin brought, and the devil the power of death; and so there is no other name amongst men, given under the whole heaven, whereby we must be saved, but by the name of Jesus, which signifies a saviour. And according to the prophet, 'A virgin shall be with child conceived by the holy ghost, and shall bring forth a son, and they shall call his name Emmanuel, which by interpretation is God with us;' so by his son Jesus Christ, God is with us, that God who was speaker unto, and teacher of Adam and Eve in paradise: and as long as they kept under his teaching, they were happy; but when they forsook God's teaching and speaking, and hearkened unto the serpent's speaking and teaching, and followed it, they came into misery, and his posterity. But according to the promise of God to

Adam, 'the seed of the woman is come, to bruise the serpent's head,' the destroyer; and he, namely, Christ the son of God, is the saviour; and now in these last days, God teaches us, and speaks to us by his son Christ Jesus, whom God has appointed to be heir of all things, by whom he made the world, the heavens, and the earth, and the seas, and all things therein; and so all the children of the Lord are taught of the Lord, and in righteousness are they established.

And there are three which bear witness or record in heaven, the Father, the word, and the holy ghost; and these are one: and there are three which bear record in earth, the spirit, the water, and the blood, (namely) the blood of Christ which cleanses from all sin, and the water which washes from all filthiness, and the spirit to lead into all truth, and baptizes and plunges down sin and evil, and to circumcise, to put off the body of death, and sins of the flesh, which are come into man and woman by transgression. And you must feel this spirit in your hearts, which is a witness for God who gives it you, which will be a witness for you, or a witness against you. And you must feel the blood of Christ sprinkle your consciences from your dead works, that you may serve the living God; which blood will be a witness for you, or a witness against you. And you must feel the water of the word to wash you and cleanse you, which will be a witness for you, or a witness against you. So the spirit of God, the blood of Jesus, the water of the word, are three that agree in one, that bear witness or record in the earth; and there are three which bear witness or record in heaven, the Father, the word, and the holy ghost, and these three are one. He that has an ear to hear, let him hear.

'By the offence of one, (namely, Adam,) judgment came upon all men to condemnation; even so by the righteousness of one, (namely, Christ Jesus,) the free gift of God came upon all men unto justification of life.'



For God so loved the world, that he gave his only begotten son Jesus Christ, that whosoever believeth in him should not perish, but have everlasting life. And they that do believe in him have everlasting life. John 3:16, Rom5:18. **Now concerning God's son, Jesus Christ our Lord, he was made of the seed of David according to the flesh, and declared to be the son of God with power, according to the spirit of holiness, by the resurrection from the dead. Romans 1:3-4.**

*George Fox*

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## *Concerning daily Sacrifices and Offerings. By G. F.*

The priests under the law daily offered sacrifices; but Christ our high priest need not daily, as those priests, offer sacrifice for his own sin, and then for the people's. (Heb 7:16,28) For Christ did once offer up himself, who is made, not after the law of a carnal commandment, but after the power of an endless life; who is sat down at the right hand of God, and so cannot be offered as an offering and sacrifice any more; who abolished the changeable priesthood, with all its offerings and sacrifices, by the sacrifice and offering of himself once for all.

And so it is said, 'I am come to do the will of God;' to take away the first, namely, priesthood and covenant offerings, and establish the second, by the which will we are sanctified through the offering of

the body of Jesus. Mark, Christ's body is offered up once for all. Hebrews 10:9.

And so Christ is entered into heaven itself, not that he should offer himself often, as the high priests did, for then must Christ often have suffered; but he has put away sin by the sacrifice of himself once for all. So Christ was once offered to bear the sins of many, 'and unto them that look for him, shall he appear the second time without sin unto salvation;' as in Heb 9:25-26,28.

So here you may see Christ is not often offered up as a sacrifice, or an offering for the sins of the whole world, then had he often suffered. But after Christ had offered up one sacrifice for sins forever, he sat down at the right hand of God. And by this 'one offering Christ has perfected forever those who are sanctified.' So here you may see, it is one offering, and one sacrifice once for all, not offering Christ many times, nor often.

And in Hebrews 10:12,14. The priests under the law, they offered offerings; but Christ offered up himself, who had power to lay down his life, and take it again; so it was not priests that offered Christ up; for after Christ had offered up one sacrifice, and one offering for sins, by which offering and sacrifice 'he perfected forever those who are sanctified,' and sat down at the right hand of God, who ever lives to make intercession for his people.

And Christ said, 'Offerings and sacrifices you would not, but a body have you prepared me to do your will; by the which will we are sanctified through the offering up of the body of Jesus Christ once for all,' as before. And so he did not often offer up his body as a sacrifice for all, for then must he often have suffered, as before; but now once, mark, once, has he appeared to put away sin by the sacrifice of himself, and not by offering or sacrificing of himself

often; for as it is said, Christ 'having somewhat to offer,' that is, he offered up himself, his body, once for all sins, and the daily sacrifice, and made an end of the daily sacrifices; as in Dan 9:27. Wherein you may see he caused the daily sacrifices and oblations to cease, when he was cut off, not for himself, but for the people, who by one offering and sacrifice of himself, ended the daily offerings and sacrifices. And therefore all are to look unto him the one offering and sacrifice once for all.

David said, 'The sacrifices of God are a broken spirit, and a broken and contrite heart,' and these are the sacrifices 'that God will not despise,' as in Psalm 51:17. And David said, 'Let my prayer be set before you as incense,' (mark, as incense), 'and the lifting up of my hands as the evening sacrifice,' (mark, as the evening sacrifice.) Now here you may see, David saw beyond the outward offerings and sacrifices; for he desires that his prayer might be as incense, and his lifting up hands as the evening sacrifice. Psalm 141:2. And Solomon said, 'that the sacrifice of the wicked is an abomination to the Lord; but the prayers of the upright hearted are his delight.' Pro 15:8.

Here you may see, you that are wicked, your prayers and sacrifices are not accepted. 'And to do justice and judgment is more acceptable to the Lord than outward sacrifices.' Pro 21:3. So here you may see, it is not offering sacrifices only with a company of words, nor outward things, but a practicing judgment and justice.

And Christ said to the outward Jews, that were in their outward offerings and sacrifices, and their long prayers; Christ said unto them, 'I will have mercy and not sacrifice,' and told them go learn what that means. For the Lord said, 'I desire mercy, and not sacrifice, and the knowledge of God more than burnt-offerings.' Mat 9:13, Hos 6:6. So here you may see, mercy and the knowledge of God is beyond outward offerings and sacrifices.



For as the apostle said, 'Christ has loved us, and has given himself an offering and sacrifice for us to God, for a sweet smelling savor.' Eph 5:2. So you may see Christ has given himself an offering and sacrifice for us to God; and the saints now do not offer up Christ, who has already offered up himself, (mark, himself), but they are to present their bodies a living sacrifice, holy, acceptable to God, which is their reasonable service. This the apostle wrote to the church of Christ, the Romans, which same is the duty of all christians.

And the apostle said to the church of Christ, the Hebrews, 'By him, (namely, Christ), let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks unto his name; and do good and communicate, for with such sacrifices God is well pleased. For even Christ our passover is sacrificed for us;' 1 Cor 5:7.

And Peter, in his General Epistle, told the church of Christ, that they were built up 'a spiritual household, a holy royal priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ,' (mark, by Jesus Christ to God.)

Now all the true christians are a royal priesthood, and a spiritual household, and with the spirit they are to offer up spiritual sacrifices; these are those who are acceptable to God by Jesus Christ in the new testament, and new covenant. So the apostle did not say they should offer up Jesus Christ, but 'offer sacrifice to God by Jesus Christ;' for Christ had offered up himself once for all.

And you may see how the Jews, when they forsook the Lord, they joined themselves to Baal-Peor, and did eat the sacrifice of the dead, which was forbidden of the Lord, and provoked him to anger, that his plague broke out upon them; as in Psalm 106:28-29.

***George Fox***



## Volume 6, *The Works of George Fox*, Doctrinal Books III, Continued

Text in [Light Blue](#) or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

Text surrounded by brackets [xxx] has been added by the Site Editor.

*Concerning the antiquity of the people of God called Quakers; their worship; their mother, new and heavenly Jerusalem; their faith, and who is the author and finisher of it; their belief, their way, their original; their hope, distinct from the hope of the hypocrite that perishes; their gospel, the true ministers, their leader and teacher, and that which gives them knowledge; their mediator, their overseer, the church of Christ's prayer, and in what is their cross, and their baptism. By G. F.*

## I. Concerning the antiquity of our worship.

It is that which Christ set up above sixteen hundred years ago, which, when he put down the Jews' worship at the temple at Jerusalem; and the Samaritans worship at the mountain of Jacob's well; saying, 'The hour comes and now is, those who worship the Father, must worship him in the spirit and in the truth.' And this worship 'in the spirit and in the truth,' is above all will worshippers, and dragon worshippers, and the worshippers of the beast; for God has poured out of his spirit upon all flesh, and grace and truth is come by Jesus. This spirit and truth is in the hearts and inward parts of people, that with this spirit of truth they may know the God of truth; and in the spirit of truth, serve and worship the God of truth; of which pure truth and holy spirit, the devil, the foul spirit, and all his worshippers are out, and cannot come into, for there is no truth in him. And this is our pure and perfect standing worship, which Christ the son of God set up above sixteen hundred years ago.

## II. Concerning the antiquity of our religion.

Which was set up by Christ in his apostles, above sixteen hundred years ago, who said, that 'pure religion and undefiled before God is this: to visit the widows and the fatherless; and to keep themselves unspotted from the world.' And this pure undefiled religion, which brings to visit the widows and the fatherless, is above all the impure, vain, defiled religions, that do not bridle people's tongues, nor keep them from the spots of the world; and their widows and their fatherless go begging about the streets, and not taken in, fed, nor clothed, nor visited. And this is below the pure undefiled christian religion, that was set up among the primitive christians, in the apostles' days, which is our pure undefiled religion.

## III. Concerning the antiquity of our mother, new and heavenly



Jerusalem.

She is the same as she was confessed to by the apostles, in the primitive times, above sixteen hundred years ago, who said, 'Jerusalem, that is below is in slavery with her children, but Jerusalem that is above is free, which is the mother of us all;' which is the mother of all the true believers in the light, the life in Christ, who walk in the light of heavenly Jerusalem their mother. Those who receive Christ, to them he gives power to become the sons of God. The children of heavenly Jerusalem are also, 'the bride, the lamb's wife,' which is free, as in Gal 4:26. The apostle said to the church of Christ, the Hebrews, 'You are come to heavenly Jerusalem; and to the innumerable company of angels; and to the assembly and congregation of the first born, which are written in heaven; and to God the judge of all, and to the spirits of just men made perfect.' Heb 12:22-23.

Now here you may see, that the saints had come in the apostles' days to heavenly Jerusalem their mother; and to an innumerable company of angels, and to the spirits of just men made perfect, and to the congregation of the first born, written in heaven, while they were upon the earth. This heavenly Jerusalem, which is free, is the true mother of all the true christians now. Just as all by nature are born naturally, so all the true believers in Christ are born again; for he that believes, is born of God,\* so born spiritually, and such are heavenly Jerusalem's children.

\*To be born of God, one must believe that Jesus is the Son of God; but to "believe" is much deeper than mental assent; it is belief that his commands must be obeyed, and it is obedience - which over time, demonstrates belief, resulting in continued repentance, death of the sinful nature on the inward cross of self-denial, victory by

overcoming the world, the fruit of the spirit, and to come to heavenly Jerusalem, in the company of innumerable angels, spirits of just men made perfect, and fellowship (in the Spirit) with other saints and the Father and the Son.

An again, John in the Revelation saw this holy and heavenly Jerusalem, descending out of heaven, from God, prepared as a bride adorned for her husband; and 'there shall enter into it no unclean thing, nor whatsoever works abomination, or makes a lie; but they which are written in the lamb's book of life.' Rev 21:2,10,27.

Now here you may see, here are three witnesses or testimonies that do confirm heavenly Jerusalem, that is above and free, to be the mother of us all, who believe in Christ and receive him, to whom he has given power to become the sons of God, and children of the light, (by believing in his light), and children of the day. And they of this spiritual birth know heavenly Jerusalem their mother, and walk in the light of their mother, heavenly Jerusalem, whose light is the Lord God and the Lamb. Now this heavenly Jerusalem our mother, comes down from heaven, that brings forth her free born children. The power and light is from Christ, who is from above; through whose power and light they become children of God, and children of the light, and of heavenly Jerusalem, where there is no night; and so are nursed up in the arms and bosom of heavenly Jerusalem their mother, who feeds them with the milk of the word, and they grow by it.

For the Lord said, 'The law shall go out of Zion, and the word of the Lord from Jerusalem.' Micah 4:2. Is not this heavenly Zion and heavenly Jerusalem? And that the word shall not depart out of the mouths of heavenly Jerusalem's seed and children; yes, not out of the mouth of its seed's seed, but the word of power, and of patience,

and of wisdom, shall abide in the mouth of its seed's seed; namely, all heavenly Jerusalem, our mother's spiritual children in the new covenant and new testament, which cannot join to, nor own any mother church below her that is heavenly. And here is the antiquity of our mother acknowledged, to be the mother of all true christians in the apostles' days, and now. And in our mother heavenly Jerusalem's children, is love of loves, and joy of joys; above all joys and loves below, that will pass away.

IV. Now concerning the antiquity from where we have our faith, and who is the author and finisher of it.

The apostle said to the church of Christ, the Hebrews, 'Let us run with patience the race that is set before us; looking unto Jesus the author and finisher of our faith.' Heb 12:1-2.

Now here you may see the apostles did not make the saints a faith, but told them look unto Jesus, who was the author, or beginner and finisher of their holy and precious faith; the mystery of which is held in a pure conscience. And so **Christ reveals his faith to his people** [faith comes by a personal revelation from Christ to each man]; and so they grow in faith, and from faith to faith up unto Christ, the author and finisher of it. So the apostle did not say to the saints, the church of Christ, look unto us to make you a faith, and that they should be the author and finisher of their faith, for them; but told them look unto Jesus, the author and finisher of their faith. This was the apostles' doctrine to the christians in the primitive times, above sixteen hundred years ago; and this is the doctrine that we have received, and own, who look at no one below Jesus Christ, to be the author and finisher of our holy precious faith. In this faith all God's people please him, and have access to him; which faith is our victory over that which displeases God, and in which holy faith is our holy unity. By this precious faith all the just live. This is the one,



holy, pure, precious faith, that purifies the hearts of God's people, which Christ is the author and finisher of; in which they have access to the holy God, and serve and please him. Of our holy, catholic, or universal faith, Christ is the beginner or author and finisher; in which holy faith the church of Christ did, and do build one another up which (as before) Christ the holy one, is the author and finisher of, and not men.

## V. Concerning the antiquity of our belief.

Christ, the heavenly man, and second Adam, enlightens everyone that comes into the world, with his heavenly spiritual light, which is the life in him, the word, and by him the word, all things were made and created. And Christ said, 'Believe in the light, that you may become children of the light.' And so we believing in the light, the life in Christ, have become children of the light, and so are grafted into him, the life, in whom we have the light of life, and so are passed from the death in Adam, to the life in Christ, the second Adam; and as the apostle said, 'He that believes, is born of God, and overcomes the world.' And these are the true and living members, or the living stones that make up the spiritual household, the church of Christ, which he is the holy head of. And as the apostle said, 'It is given us to believe;' so Christ has given us a light, which is the life in himself; and said believe in the light. So we believe in that which Christ has given us, and commands and teaches us to believe in, namely, the light, which is the life in him, by which we may see him, and know him, and that we may become children of the light, and of the day of Christ. By this light shining in our hearts, it gives us the knowledge of the glory of God in the face of Christ Jesus. And this is the treasure which we have in our earthen vessels; and after we do believe, we are sealed with God's spirit, and can set to our seal, having the witness in ourselves, that God is true in all his promises, and prophets, and types and shadows in the law, concerning his son

Christ Jesus, in whom we do believe, who is our heavenly rock and foundation to build upon in this heavenly divine light. And all the foundations that men lay below Christ, we cannot build upon; for we believe in the light, the life in Christ, and are grafted into him. And Christ said, 'He that believes in me has eternal life.' And those who do the work of God, believe in the son of God that he has sent; and 'he that believes shall not perish, but has everlasting life.' And Christ said to Martha, 'He that believes, though he were dead, yet shall he live; and he that lives and believes shall never die.' This is the true and living belief that Christ has taught us. And he has given us his light to believe in; which belief is distinct from all false beliefs that men make and teach.

## VI. Concerning the antiquity of our way.

Christ Jesus said, 'I am the way, the truth, and the life; no man comes to the Father, but by me.' John 14:6.

Christ is the new and living way, which God has consecrated for us, as in Heb 10:20. And this new and living way Christ set up himself, above sixteen hundred years ago, by which we come to God. And as David said, 'As for God, his way is perfect; and it is God that girds me with strength, and makes my way perfect.' Psalm 18:30,32.

Again, David said, 'How can a young man cleanse his way? By taking heed according to your word.' Psalm 119:9. So the word will keep out of defiled ways.

As Solomon said, 'The way or path of the just is as the shining light, which shines more and more unto the perfect day.' 'But the way of the wicked is darkness, and they know not at what they stumble. Prov 4:18-19.' And that is the condition of those who hate the light. The just man's way or path, and the way of the just is uprightness;

and the most upright God does weigh the path of the just. Isaiah 26:7.

You that have been astray from the light, have not you heard the word from behind you say, 'This is the way, walk in it.' Isaiah 30:21.

And all you that have heard the word Christ, and so turned to him, the light, and the way, you know the scripture fulfilled. The old testament was the good old way for the Jews to walk in; but Christ in the new testament, is the new and living way to God, to those who believe and walk in him. For God has given Christ to be a governor and leader for his people, and to be his salvation to the ends of the earth. So Christ, who is our leader, is our counselor and salvation, and way to God, and there is no other way to the Father but by him, who has died for our sins, and is risen for our justification.

## VII. Concerning the original.

John said, 'In the beginning was the word ... And all things were made by the word; and without the word was not any thing made, that was made.' John 1:1-3. And the apostles were preachers of the word. 1 Pet 1:25. And the apostle said, 'The word is near you, ever in your heart and in your mouth; and this is the word of faith which we preach.' Rom 10:8. And James said, 'Of his own will, he brought us forth by the word of truth.' James 1:18.

So God's people are begotten by the word of truth, being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives, and abides, and endures forever; and so as new born babes desire the sincere milk of the word, that they may grow thereby. 1 Pet 2:2.

And John said, 'That which was from the beginning, which we have



heard, which we have seen with our eyes, and our hands have handled of the word of life; that declare we unto you, that you also might have fellowship with us; and truly our fellowship is with the Father and his son, Jesus Christ.' 1 John 1:1-3. This word is no new commandment; for John said, 'I write no new commandment unto you, but an old commandment, which you had from the beginning. The old command is the word, which you have heard from the beginning.' 1 John 2:7. By the word of God, which did abide in the saints, they overcame the wicked one. 1 John 2:14. 'And John bore record of the word of God,' Rev 1:2. and said Christ's 'name was called the word of God.' The word is called the word of grace, and the word of faith, and the word of wisdom, and the word of power, and the word of patience. This is the word by which all God's people are sanctified and made clean; and by it all things are sanctified to them, and by this word they are reconciled to God, and this word was before the confusion of Babel, with their many languages, which the priests and the world called the original. Pilate set a superscription in letters of Hebrew, Greek, and Latin, upon Christ, when they crucified him. The beast and the whore, and the false church, had power over the natural tongues and languages, as in Rev 13:7, 17:15. But the word of God was before their tongues and languages were. And natural men with their natural arts and sciences, and tongues, do not know the things of God; for natural men, in their natural schools, may learn their natural arts and sciences, and their natural tongues, and their natural religions, and so to be natural ministers. But those who hear Christ's voice, and learn of him, and are bred up in his school, are made able ministers of his everlasting word.

VIII. Concerning the antiquity of our true hope, distinct from the hope of the hypocrite, that perishes.

'The mystery which has been hid from ages and generations, is now made manifest to the saints, which is Christ in you, the hope of

glory, whom we preach; warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.' Col 1:27-28. 'And every man that has this hope in him purifies himself, even as he is pure.' 1 John 3:3. And we are saved by hope, as in Rom 8:24. So that all the saints may know what is the hope of their calling; for we being saved by hope, are saved by Christ, who is to dwell in our hearts by faith; [which faith purifies our hearts], for the apostle said, 'The Lord Jesus Christ, who is our hope.' 1 Tim 1:1. And we are to hold fast this hope that is set before us, which we have as an anchor of the soul, both sure and steadfast; and it enters into that which is within the veil, where the forerunner is for us entered in, even Jesus. Heb 6:18-20. And 'blessed be God, even the Father of our Lord Jesus Christ, which according to his abundant mercy, has begotten us again unto his lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance immortal, and undefiled, and that fades not away, reserved in heaven for the saints, which are kept by the power of God through faith unto salvation.' 1 Pet 1:3-5.

Here you may see the saints that are in this true and living hope, have an inheritance immortal and undefiled, who are kept by the power of God, through faith unto salvation.

\*[The hypocrites' hope is that God will excuse their lawlessness and sin, allowing them to escape the lake of fire, because they *believe* in Jesus and have been water dunked or sprinkled; their hope is to be able to continue their life of sin, and then after death, to be excused from the wrath of God on a technicality. The hypocrites' hope is never exposed as false, until after death, when it is too late to recover. The hypocrites's hope is presumption of salvation, without experience, without possession, without witnessing salvation.]

## IX. Now concerning the antiquity of our gospel.

The apostle tells the Romans, that ‘the gospel of Christ is the power of God to salvation to everyone that believes. For by the gospel, the righteousness of God is revealed, from faith to faith; so that the just shall live by his faith.’ Rom 1:16-18.

And again, the apostle said, ‘The gospel which has been preached to every creature under heaven.’ Col 1:23. For Christ said unto his disciples, ‘Go into all the world and preach the gospel to every creature.’ Mark 16:15.

‘And God will judge the secrets of men's hearts by Jesus Christ, according to my gospel,’ said the apostle. He being the heir of it, that is according to the power of God, which is preached to every creature under heaven.

And the gospel was preached to Abraham, saying, ‘In your seed shall all nations be blessed.’ And was not this gospel preached to Abraham four hundred and thirty years before the law of Moses was given forth? For ‘unto Abraham and his seed, was the promise made. He said not unto seeds, as speaking of many, but unto your seed, as of one, which seed is Christ,’ as in Gal 3:8, 16-17. So in this seed Christ, are all nations and families of the earth blessed. Therefore all nations and families of the earth must come into Christ, the seed, that bruises the serpent's head, if they are blessed, and then they who are of the seed through faith, are blessed with faithful Abraham. For the children of the promise are counted for the seed, as in Rom 9:8. And therefore all nations and families of the earth must come into the seed, if they are blessed; and those who be in the seed, and are baptized into Christ, have put him on; and there, in Christ, is neither Jew nor Greek, bond nor free, male nor female, they are all one in Christ, Gal 3:27-28. And so are all the sons of God, by faith in



Christ. Now this everlasting gospel and promise was preached to Abraham, four hundred and thirty years before the law was given to Moses; saying, 'In your seed shall all nations and families of the earth be blessed.' And was it not preached to Adam, when God said, 'The seed of the woman shall bruise the serpent's head?' And when Christ came forth, he sent his disciples into all nations, to preach the gospel to every creature under heaven, as before. John in the Revelation, who saw the night of apostasy, and Babylon's fall, saw the 'angel fly in the midst of heaven having the everlasting gospel to preach unto those who dwell on the earth; and to every nation, and kindred, and tongue, and people; saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven and earth, and the sea, and fountains of water.' Rev 14:6-7. So this is the everlasting gospel which is preached by the holy ghost, sent down from heaven. Now many may have the letter of the scripture, and the form of holy men's words, for the Jews had Abraham's, and the prophet's words, as the Christians have Christ's and the apostles' words, Matthew, Mark, Luke, and John, and so may put the letter for the gospel; but the letter of the scripture declares what the gospel is. Outward scriptures or letters may be worn out, but the gospel is everlasting, which is the thing that the scripture declares of; for 'he that preaches any other gospel, (the apostle said), let him be accursed.' For the gospel,\* which the apostles preached and taught, was not of man, neither did they receive it of men, but by the revelation of Jesus Christ. Gal 1:7-12. And this is the everlasting gospel of life and salvation; saying, in your seed shall all nations be blessed. Now men may be taught the outward letter of the scripture, and receive that from men in the natural state; but that which the scripture or letter declares of, is *revealed* by Jesus Christ, (namely), the everlasting gospel, the seed, in which all nations are blessed. And for the defense of this gospel were the apostles set in their day; and so have I, and many others in our day and age; against the letter-wise Christians, as the apostles

were against the outward letter-wise Jews. And see what opposition the letter-wise made then, and now; that professed the gospel in words, but did, nor do not come into the seed, in which all are blessed, and which brings life and immortality to light, to all those who are in Christ the seed.

\*This is what Paul was sent by Jesus to preach : I am sending you to **open their eyes that they may turn from darkness to light and from the power of Satan to God**, so that they may thus receive forgiveness and **release from their sins** and a place and portion **among those who are consecrated and purified by faith in Me**. Acts 26:17-18

## X. Concerning the antiquity of the true ministers.

Moses, and Aaron, and the prophets, were all sent of God, in the old testament. The Lord commanded Moses to take twelve rods, and write every man's name, who were the heads of the house of their fathers, upon the rods; so one rod shall be the head of the house of their fathers, from even twelve rods. And Aaron's rod was among their rods; and Moses laid their rods before the Lord, in the tabernacle of witness. On the next morning, Moses took all the rods, and Aaron's rod; and behold Aaron's rod, for the house of Levi, was budded, and brought forth buds, and blossoms, and ripe almonds; but the rest of the heads of Israel's rods brought forth nothing. So the Lord chose the house of Levi to serve him, in the outward tabernacle. Num 17. And so the Lord chooses in his new testament and covenant, whose spiritual rods do bud in the inward tabernacle, to serve him in the inward tabernacle, to be a holy, royal priesthood, to offer up spiritual sacrifices to God, by Christ. 1 Pet 2:5,9. John, the greatest prophet born of a woman, was a man sent from God. John 1:6, Mat 11:11. Christ said the living Father sent him, as in John

6:57. And Christ said, 'As you sent me into the world, so have I sent them into the world,' (namely, his disciples), and the apostles did believe that God had sent Christ, as in John 17:18,8.

And Christ called his twelve disciples, and sent them forth to preach, and gave them power; and said unto them, 'Freely you have received, and freely give,' as in Mat 10:1-42. There you may see how Christ does encourage his free ministers, and likewise in Mark 6:1-6. And Christ said unto his disciples, the harvest was great, and the laborers were few; therefore pray the Lord of the harvest that he would send forth laborers into his harvest. And so you may see Christ here gives them power, and they were to pray to the Lord of the harvest for laborers, and not to the high priests and rabbis, and the powers, for them to send forth their letters to learned doctors, and to have power from them.

And you may read in Mat 23, how Christ declares against the false teachers; and how that the Jews should persecute, crucify, and scourge such as Christ sends in their synagogues, and from city to city. So these false teachers always persecuted the true, Mat 23:30-39. end. And you may see in Mat 22:1-16, how Christ sends forth his disciples to call to the marriage. And when Christ sent forth his seventy disciples, he said, 'I send you forth as lambs among wolves, without bag or scrip;' and you may see how he did exhort them, how they should preach and behave themselves. Luke 10:1-12. And the apostle told the Ephesians, among whom he had been laboring for the space of three years, and preached among them; and 'he had not ceased to warn everyone of them both night and day with tears,' and said, 'I have coveted no man's silver, gold, or apparel; for you know, that these hands have ministered to my necessities, and to those who were with me. I have showed you in all things, how that in so laboring, you ought to support the weak, and to remember the words of our Lord Jesus, how that he said, it is a blessed thing to give,



rather than to receive.' Acts 20:31-35.

Here you may see an example of a true minister of Christ, and also in 1 Cor 9:1-20, how the apostle there strove to keep the gospel without charge, and to make it free; and how the apostle reproves such that did not labor, that they might labor and follow the apostles, whom they had for examples, as in 2 Thes 3:6-12, who would not be chargeable to them.

And the apostle said that Christ ascended on high, and gave gifts unto men for the work of the ministry; some apostles, some prophets, some evangelists, some pastors, some teachers, for the edifying of the body of Christ, until we all meet together in the unity of the faith, and the knowledge of the son of God, unto a perfect man, and unto the measure of the stature of the fullness of Christ; and so to everyone of us is given grace, according to the measure of the stature of the fullness of Christ. Eph 4:1-16.

Here you may see, they had the gifts from Christ that made them ministers, and not from schools, and colleges, nor powers. And Peter said, 'Let every man as he has received the gift, minister the same one to another, as good stewards of the manifold grace of God; and the elders were to feed the flock of God; not by constraint, but willingly; not for filthy lucre, but of a willing mind; not as though you were lords over God's heritage, but that you may be examples to the flock.' 1 Pet 4:10, 5:2-3.

In Rom 12:6-8, there you may see how the apostle exhorts them to improve their gifts, in teaching, and prophesying, and exhorting; and these gifts they had from Christ.

\*None of the ministers today have been appointed by Christ. None have been trained by Christ to become

perfect like the teacher. Yet Christ said, the pupil cannot be greater than the Teacher. and so should be perfected first. Those who are teaching and preaching without having been taught, cleansed, purified, perfected, restored to the image of God, and authorized by Christ - are ministers of Satan, speaking divinations from their carnal mind, which in enmity with God and in the nature of death.

And in 1 Tim 3, there you may see how the bishops, deacons, and overseers, they were not to be given to wine, nor strikers, nor fighters, nor covetous, nor given to filthy lucre; but should be such as could rule their own houses well, having their children in subjection. For, if they could not rule their own houses well, how should they take care of the church of God? And likewise, their wives were to be honest, not evil speakers, but sober and faithful in all things. And so let these bishops, elders, deacons, and ministers first be proved, and if they are found blameless, then let them minister, as in 1 Tim 3:1-13. So it seems they were not to minister, if they were not blameless in these things.

And likewise, you may see the qualifications of the elder men, and the women, that were to be teachers of good things, and teachers of the younger women, as in Tit 2:1-6. And you may see all along in the scriptures, how Christ and the apostles testified against the covetous prophets, shepherds, and teachers, that preached for hire, and filthy lucre; and how that the true prophets, Christ, and the apostles spoke forth freely, and did suffer by the hirelings, and the covetous, that taught for filthy lucre.

Christ told his disciples and believers to wait at Jerusalem, until they were endued with power from on high, and they should receive the holy ghost, and then they should be witnesses of Christ, both in

Jerusalem, and in all Judea, and Samaria, and unto the utmost parts of the earth, as in Acts 1:4-9.

Now here you may see the primitive ordination of Christ's ministers; they had their gifts from Christ, and were endued with power from on high, and they received the holy ghost, and everyone was to minister as they had received the gift from Christ. So these were not endued with power from below, nor from the high priests, nor kings, nor emperors, nor men, nor schools, nor colleges; but they were endued with power from on high, and their gifts they had from Christ that ascended on high, above all principalities, powers, thrones, and dominions. So here is the antiquity, and first ordination of Christ's ministers, and teachers, according to the scripture which we own.

God poured out of his spirit upon all flesh, as in Joel 2, Acts 2. by which, sons, daughters, handmaids, and servants should prophesy, and have their spiritual visions, and old men have their spiritual dreams. And this now is witnessed in the days of the new covenant, and the gospel day of Christ; but those who rebel against the spirit of God, and vex it, and grieve it, and make a mock at it; they say, prophecy, and revelation, and visions are ceased. But the apostle said, no man knows the things of God, but by the spirit of God, and the spirit of God does reveal them; and the natural man perceives not the things of the spirit of God, they are foolishness to him; neither can he know them, because they are spiritually discerned. 1 Cor 2:11-14.

XI. Concerning the antiquity of our leader, and that which gives us knowledge.

The Lord said, speaking of Christ, in Isa 55:3-4. 'I will make an everlasting covenant; and behold, I will give him for a witness, and a



leader, and a commander to the people; and he shall feed his flock like a shepherd, and he shall gather his lambs in his arm, and carry them in his bosom, and gently lead those that are with young.' Isa 40:11. 'And I will bring the blind by a way that they know not, and I will lead them into paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.' Isa 42:16.

Christ said, he is the good shepherd that lays down his life for his sheep; and he calls his sheep by name, and leads them, and goes before them; and his sheep follow him, for they know his voice. John 10:11,3-4.

Christ said, he would send his believers the comforter, the spirit of truth, which should proceed from the Father, which should guide them, and lead them into all truth. John 14:16-19,15:26,16:13. So this Spirit of Truth was, and is, the leader and guider into all truth of the [true] ministers, and teachers, and disciples, and believers in Christ. For the apostle said, that no prophecy of scripture came by the will of man, neither is it of any private interpretation; but holy men of God spoke forth the scripture, as they were moved by the holy ghost. 2 Pet 1:21. And so it is the holy ghost, the comforter, the spirit of truth, that leads Christ's believers into all truth, and into all the truth of the scriptures.

And John said, 'He that sits on the throne shall dwell among them, and they shall hunger and thirst no more. For the lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of water, and God shall wipe away all tears from their eyes; they are before the throne of God, and serve him night and day in his temple.' Rev 7:15-17.

That which gave the church of Christ knowledge in the apostles'

days, gives us, the church of Christ, knowledge in our days. The apostle said, 'God who commanded light to shine out of darkness, has shined in our hearts, (mark, in our hearts), to give us the light of the knowledge of the glory of God, in the face of Jesus Christ; and we have this treasure in earthen vessels, that the excellence of the power may be of God, and not of us.' So here we have this light from God and Christ, and it shines in our hearts by God's command, to give us the knowledge of his glory in the face of Christ his son; and God has the glory and honor of this light, which gives us the knowledge of Christ our savior, who is the treasure of wisdom and knowledge; which light of God and Christ, gives us the knowledge of the glory of God, in the face of Christ, (as before), and without this light we have not the knowledge of the glory of God, in the face of Jesus Christ; as in 2 Cor 4:6-7.

XII. Now concerning the antiquity of our teacher in the new covenant.

Christ said, 'Is it not written in the prophets, you shall be all taught of God? Every man therefore that has heard and learned of the Father, comes unto me; and no man comes unto me, except the Father which has sent me, draw him.' John 6:44-45. 'All your children shall be taught of the Lord; and great shall be the peace of your children, in righteousness shall they are established,' Isa 54:13.

And the Lord said in Jer 31:31-34, 'Behold the day is coming, said the Lord, that I will make a new covenant with the house of Israel, and the house of Judah; not according to the old covenant, that I made with their fathers: but this is the covenant, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord; for all shall know me from the least to the greatest. So the old

covenant and its priests, whose lips were to preserve people's knowledge, they cease, and there is no need of them in the new covenant; for all shall know God, by the law he puts in their minds, and writes in their hearts. Heb 7:8-28.

And this new covenant is an everlasting covenant, and lasts forever in all ages. And all God's people know God and Christ, by the law he puts in their minds, and writes in their hearts, that they need not give priests tithes and maintenance, to teach people to know the Lord.

The apostle said to the church of Christ, the Thessalonians, 1 Thes 4:9. 'As concerning brotherly love, you need not that I write unto you, for you yourselves are taught of God to love one another.' And John in his General Epistle to the church of Christ, directs them to their teacher, the anointing within them; and said, 'Let that therefore abide in you, which you have heard from the beginning; if that which you have heard from the beginning shall remain in you, you also shall continue in the son, and in the Father. And this is the promise that he has promised us, even eternal life. And these things have I written unto you, concerning those who seduce you; but you have an anointing that you have received from him, that abides in you, and you need not that any man teach you, but as the same anointing teaches you of all things, and is truth, and is no lie; and even as it has taught you, you shall abide in him. 1 John 2:24-27.' This John wrote to the church of Christ, that had received the truth, and were established in it.

Now this anointing in them, which they have received of God, was the teacher of his people then, and it is the teacher of God's people, the church of Christ now. And the priests or teachers, that would seduce from this anointing's teaching within, they would seduce them from continuing in the Father, and in the son, and so from the



promise of eternal life, as in 1 John 2:21,24- 27.

And the apostle said to Titus, ‘The grace of God, which brings salvation, has appeared unto all men; teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.’ Tit 2:11-12.

Here you may see what was the church of Christ's teacher, the law in the heart, the anointing within, the grace of God in the heart, which brings salvation; it has appeared unto all men, to teach them, and bring their salvation, if they do not walk despitefully against the spirit of grace, and turn it into wantonness. And the Lord said unto Paul, ‘My grace is sufficient, my strength is made perfect in weakness.’ 2 Cor 12:9-10.

And here is the antiquity of our teacher, which was set up above sixteen hundred years ago; by which we know God, and continue in the Father and in the son, and have eternal life; which grace is sufficient to establish our hearts, and bring our salvation. So that we have no need to give the priests and hirelings tithes and money to teach us; for we are come to the waters of life, without money and without price, which satisfies our thirsty souls. John 7:7, Isa 55:1-2. So that we do praise God, and sing hallelujah, through Jesus Christ.

### XIII. Concerning the antiquity of our mediator.

The apostle said, ‘The law served, which was added because of transgression, until the seed should come, to whom the promise was made; [*and it was appointed through angels by the hand of a mediator.*.]’ Gal 3:19.

And the apostle said, ‘God would have all men to be saved, and come to the knowledge of the truth; and Christ gave himself a ransom for

all to be testified of in due time. And there is one God, and one mediator between God and man, even the man Christ Jesus.' 1 Tim 2:4-6.

Now this is the one mediator, which we own between God and man; God having poured his spirit upon all flesh, men and women, that with the spirit of God they might know Christ, the one mediator between them and God.

So here you may see, the apostle did not set up many mediators between God and man, but one mediator, Christ Jesus the son of God.

#### XIV. Concerning the antiquity of overseers.

The apostle said unto the elders, 'and to all the flock, over which **the holy ghost has made you overseers**,' Acts 20:28.

Here you may see, the overseers of the church of Christ were not made by men; but the holy ghost made them overseers. So they had the spiritual eye to watch one over another.

And Christ when he sent forth his ministers, told them, 'that they should be brought before magistrates and powers.' And said unto them, 'Take you no thought how or what things you shall answer, or what you shall say; for the holy ghost shall teach you in the same hour, what you ought to say;' as in Luke 12:11-12.

So here they were to wait in the holy ghost, that led them into all truth, and not to take thought nor follow their own thoughts, but to trust to the holy ghost, their leader and comforter.

#### XV. Concerning the antiquity of the church of Christ's prayer,

and in what.

The apostle said, 'The spirit helps our infirmities; we know not what we should pray for as we ought, but the spirit itself makes intercession for us, with sighs and groans that cannot be uttered. And he that searches the heart, knows what is the mind of the spirit, because he makes intercession for the saints, according to the will of God.' Romans 8:26-27. And again the apostle said, 'I will pray with the spirit, and I will pray with the understanding; I will sing with the spirit, and I will sing with the understanding also.' 1 Cor 14:15. And again, the apostle Jude said, 'You beloved, build up yourselves in the most holy faith, praying in the holy ghost.' Jude 20.

Here you may see it is the spirit that God pours upon all flesh, and the holy ghost, that the church of Christ, and all people are to sing and pray in, and serve and worship God in, and not to grieve the spirit of God, nor vex it, nor quench it, nor rebel against it.

After that God had made man and woman in his own image and likeness, and blessed them, and put them in paradise; and gave them a command to eat of every tree, except the tree of knowledge of good and evil; for in the day they did eat, they should die. But the serpent, the lying spirit, told them they should not die, if they did eat; and so they followed the serpent's teaching, and disobeyed God's. And therefore God drove them out of paradise into the earth.

Here you may see how soon a lying false teacher arose, and sowed his evil seed. And Adam and Eve for disobeying God, were driven out of paradise, and lost the image of God, and their blessed state.

And the old world, which grieved the Lord and his spirit, and corrupted the earth, and filled it with violence; the Lord said, 'his spirit should not always strive with man.' So that God brought a



flood upon the old ungodly world, and destroyed them; but saved Noah, and his family, a preacher of righteousness.

And after, in the new world, Nimrod got up and built Babel, but the Lord confounded him and his followers. And after, Sodom and Gomorrah run into ungodliness, and unlawful deeds; and God turned them into ashes. And after the Lord, by his mighty power, had brought the children of Israel out of Egypt, how soon did the serpent sow his wicked seed in them? And God gave them his law, and his good spirit to instruct them, as in Neh 9:20. but they rebelled against his spirit, and turned their backs against his good law. And for their disobedience, how often did the Lord allow them to be carried into captivity! And at last the ten tribes, for their disobedience, by Salmonazer, the king of Assyria, were carried away out of Samaria, and the land of Canaan, into captivity, for their disobeying and rebelling against the Lord. And after, the two tribes were carried away by the king of Babylon from Jerusalem, and the land of Canaan, which was called the glory of all lands. When the Lord Jesus Christ came, the Jews stopped their ears, and closed their eyes to him and his doctrine; and cried: 'Away with him, crucify him, crucify him.' Christ told them, their city would be compassed with armies, and their temple thrown down, and they should be scattered over all nations; which came to pass by Titus the Roman, who destroyed Jerusalem, and the temple, and scattered the Jews, that they could never build Jerusalem nor the temple since. And thus they were driven out of their own land, for disobeying God, and forsaking his law and spirit, like Adam and Eve, who were driven out of paradise, for disobeying God, and following the serpent's teaching, and forsaking of God's.

After Christ sent his disciples to preach the gospel of life and salvation unto all nations, and to every creature under heaven; the devil sowed his wicked seed and tares in the hearts of people when

they slept, and grew careless of God's truth. And the devil produced many antichrists, false prophets, false teachers, false apostles, seducers, and deceivers, which got the form of godliness and the outward form of christianity, and led many after them, and so set up a false church, the whore, mystery Babylon, mother of harlots; who rode upon the beast in the dragon's power, and made the people, nations, and tongues like waters; and in this whore and false church, is found the blood of the prophets and martyrs of Jesus. For John said, 'she was drunk with the blood of the prophets and martyrs of Jesus;' that is, with heavenly Jerusalem's children's blood. For heavenly Jerusalem, the bride, the Lamb's wife, is the mother of all the true christians that believe in the light, and are children of the light, and receive Christ, who gives them power to become the sons of God. So this whore, or false church, went from the true mother, heavenly Jerusalem, and from Christ the true husband; and became the mother of harlots, the whore, that drank the blood of the martyrs, and got upon the persecuting beast in the dragon's power. But the judgment of the great whore is come, and the beast, dragon, and false prophet, John saw cast into the lake of fire, and the everlasting gospel preached again to all nations, tongues, and people, to settle them; and all that receive the everlasting gospel, the seed in which all nations are blessed, are heavenly Jerusalem's children, and children of the seed, and are children and heirs of the everlasting kingdom of God and Christ, that stands in power and righteousness, and joy, and peace in the holy ghost, and are of the new creation in Christ Jesus. And this seed shall be as the sand of the sea, and the dust of the earth, and the stars of the heaven, that cannot be numbered. Christ saw his seed, which are the children of his kingdom. 'He that has an ear, let him hear.'

'Jesus Christ, the same yesterday, and today, and forever,' Heb 13:8, who exercises his prophetic office, as he is a heavenly prophet; who open people's eyes, to see spiritual and heavenly things; and

Christ their savior, who redeems and purchases them with his own life, his blood. So Christ the prophet is to be *heard* in all things by his children, who enlightens everyone that comes into the world; that **in the light they might see him, and hear him**. He opens the book of conscience to them, and the book of life; that in it they may read and see their names written there; which book no man can open but Christ the lamb.

Christ exercises his office as a heavenly bishop, who raises up his children out of the death in Adam, and makes them to sit together in the heavenly places in Christ Jesus; and he is a bishop to oversee them, that they do not go out of the heavenly places in him.

Christ exercises his office as a heavenly shepherd among his spiritual sheep, and feeds them with his bread from heaven, and water of life in his heavenly pasture, and his sheep know his voice, and follow him.

Christ exercises his office, as he is the King of kings, and Lord of lords; who rules in the hearts of his people by faith, that they all may be one, said Christ; as you Father are in me, and I in you, that they also may be one in us. And the glory that you gave me, I have given them, that they may be one, even as we are one; I in them, and you in me, that they may be made perfect in one. John 17:21-23.

So Christ, the heavenly king and Lord, rules, orders, and governs in the hearts and souls of his children, who is the bishop and chief shepherd of the soul to oversee and feed his sheep.

### *Concerning our Baptism.*

The apostle said, 'There is one baptism.' Eph 4:5. And 'by one spirit, we are all baptized into one body; whether we be Jews or Gentiles;



whether we be bond or free, and have been all made to drink into one spirit.' So this is the one spiritual baptism, which was set up above sixteen hundred years ago.

And you may see more of the distinction between John's baptism and Christ's, in my book, entitled, 'A distinction between the two baptisms, and the two suppers of Christ.' How that John's baptism, with the elements of water did decrease, and Christ's baptism, with fire and the holy ghost does increase; who thoroughly purges his floor, and burns up the chaff with unquenchable fire; and how Christ gathers the wheat into his garner: and this is our baptism, and baptizer.

***George Fox***

*Edmondton, the 2nd month, 1688*

Postscript.— *Then antiquity of our Cross.*

The apostle said to the church of Christ, that 'the preaching of the cross is to those who perish, foolishness; but unto us that are saved, it is the power of God.' 1 Cor 1:18. And such as were, and are enemies to the cross of Christ, were, and are enemies to the power of God. So all your stone, wooden, brass, silver, or gold crosses you have invented, and set up since the apostles' days, are not the cross of Christ, the power of God; but the works of your own hands. And the apostle said, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world was crucified unto me, and I unto the world.' Gal 6:14. So it was the power of God, the cross of Christ, the apostle gloried in, by whom the world was crucified to him, and he unto the world; and this is our cross which we glory in, which was set up above sixteen hundred years ago. And it is not like that it was a cross made of wood, stone, iron, brass, silver or gold,

that the apostle, or the church of Christ gloried in; or that such outward, temporal, and wordly crosses, as men make and invent, are capable of crucifying people to the world. What crucifies people to the world, and the world to them, is the cross of Christ, the power of God, which power of God, all are to bow down to, and their faith is to stand in it; and they are foolish and dark, that think a cross of stone, wood, iron, silver, or gold, which man has made, is the cross of Christ, the power of God; and to bow to such worldly temporal things, and call them the cross of Christ, is contrary to the scriptures, that the apostles taught to the church of Christ in their days; and this was the church of Christ's cross in the apostles' days, and is the church of Christ's now. But they could not, nor can we, bow to any temporal outward worldly cross, that men have made with their hands, and bow down to them. For such as do worship the works of their own hands, are enemies to the cross of Christ, the power of God.

***George Fox***

***\*The cross of Christ is the inward cross of self-denial and obedience.***

*A spiritual or heavenly salutation to all the tender-hearted in Christendom, that are seeking the kingdom of God, and the righteousness thereof; which I desire and entreat them to read over, in the love of God, in which they are sent to them, from him that desires the good of*

# *all mankind here, and their eternal happiness hereafter.*

*By George Fox*

To all the tender-hearted in Christendom, whose faces are turned towards heavenly Jerusalem, and whose minds are turned and drawn by the spirit of God to Christ, who is the new and living way to God, and the one mediator between God and man; who enlightens everyone that comes into the world, with his heavenly divine light, which is the life in Christ the word, by whom all things were made and created. Christ said, 'Believe in the light, that you may become children of the light.' So Christ who is not of the world, but from above, has given us his light to believe in, and to walk in, that we may have the light of life; and he that believes is a child of light, and born of God, and overcomes the world; and passes from the death that came by Adam, and is engrafted into Christ the life, the second Adam, and so are living stones or members of him the living head. And the children of this light, that walk in this light, have fellowship with the son and the Father, and one with another; and all Christendom that walk not in the light that Christ has given you, are not in this heavenly divine fellowship. But this prophecy we do witness fulfilled and fulfilling concerning Christ. God said, 'I will give him for a covenant of the people, and a light to the Gentiles, and he shall be my salvation to the ends of the earth.' Isa 49:6,8. So that those who come to know their salvation, and into covenant with God, they must come into the light of Christ, which gives the light of the knowledge of the glory of God in the face of Christ Jesus, which light shines in their hearts, the heavenly treasure in the earthen vessels; and if all that is called Christendom, had believed in the light, the life in Christ, which Christ gives, and teaches to believe in that which he gives them, then had they been all children of the



light, and of the day of Christ, in unity and fellowship in the light, and then they had not made so many faiths and beliefs which they have destroyed one another about. And if all Christendom had observed the apostle's doctrine to the church of Christ, who exhorted them to 'look to Jesus the author and finisher of their faith,' then they would not have made so many faiths, about which they have persecuted one another. Whereas no manner of men below, can make a catholic divine faith; for I say, that Christ Jesus is the beginner and finisher of our holy, divine, precious, catholic or universal faith, which he the Holy One, does reveal from faith to faith. And the mystery of this holy faith is held in a pure conscience, and not in an impure one; and it purifies the heart, and gives victory over that which displeases God, and separates from God; in which holy faith, which we have from the Holy One, we please the holy God and have access to him. In this holy divine faith is our unity; so Christ has the honor, who is the author of our faith, and finisher of it, and likewise gives us his light, the life in himself. And happy had all Christendom been, had they kept to the apostle's doctrine, to the church of Christ, who said, 'The grace of God that brings salvation, has appeared unto all men, and teaches us, (namely, christians, then and now), to live godly, righteously, and soberly, and deny unrighteousness and worldly lusts.' Now I say, happy would all the christians been since the apostles' days, if they had kept to this grace of God as their teacher, which would have brought their salvation, and would have brought them into favor with God. If they had, then there would not have been so many itching ears, and have set up so many schools and colleges to make teachers, which brings Christendom into confusion one against another. Some may say, 'Is this grace sufficient?' God said to Paul, it was sufficient, when he was in his trials and temptations; and thousands can witness, that the grace of God is sufficient, and does teach them what to deny, and how to live, and does bring their salvation. For as the law came by

Moses, in the old testament, and the Jews were to live under it; so grace and truth is come by Jesus in the new testament, and this grace and truth is in the hearts of God's people, and they are under grace's teaching, and in the covenant of grace. For Christ by the grace of God tasted death for every man, that they may all come out of the death in Adam, to the light and life in him, by his light, grace, truth, and faith in their hearts, that he is the author of; for there is a prophecy in Joel:2:28-29, 'that God would pour out his spirit upon all flesh,' which the apostles in Acts 2:16-18. show the fulfilling of to the Jews. And now what is the matter that all the sons, daughters, servants, handmaids, and old men in Christendom, have not their heavenly prophecies, visions, and dreams? Is it not because they have erred from the spirit of God, and vex, quench, and grieve it, that he has poured upon them, and become like the Jews, to whom God gave his spirit, but they rebelled against it? Therefore, is not all Christendom on heaps one against another, out of fellowship? Therefore the means by which all Christendom, and all people are to come into unity and fellowship in the spirit, is, that they must come all into the spirit that God has poured upon them, by which spirit they must be circumcised, and have the body of sin and death cut off, which they came into by transgression in Adam, who had none before he fell; and they must be baptized with the spirit, to plunge down sin by this spirit. I say, all must be baptized into one body, and so all to drink into one spirit; this spirit of God brings all into fellowship and unity, for the 'spirit of God is the bond of peace,' and in it is the profiting; and it opens the heavenly prophecies, visions, and dreams to God's people now, as it did in the apostles' days. Christ Jesus set up a worship above sixteen hundred years ago, in the spirit and in the truth, when he put down the Jews' worship at Jerusalem, and the Samaritans' at Jacob's well, and said, 'The hour comes, and now is, that those who worship the Father, must worship him in spirit and in truth, for such he seeks to worship him.' And therefore all must come to the spirit of God and his truth in their



hearts, by which truth and spirit in their hearts, they must know the God of truth, an infinite spirit, and in his truth and in his spirit, to worship and serve the God of truth. And if all Christendom had kept to the truth and spirit in their hearts, they had kept to the worship that Christ, the Lord from heaven has set up, (for none can set up any better than he), and then they had not set up so many worships, and persecuted one another about them. But all people must return to the spirit of God and the truth in their hearts, if they will serve and worship God their creator; for God is come to teach his people himself, by his son; for as the apostle said, 'God at sundry times and in divers manners, spoke to the fathers by the prophets, but now in these last days God has spoken to us by his son;' who bruises the serpent's head, who has been the head of all false speakers and false religions, churches, ways, and worships. But God is the speaker now to his people by his son, who was the speaker to Adam in paradise; but when Adam forsook God's teaching, and followed the serpent's, he lost his happiness; so have the Jews and the christians. Therefore all must return by the spirit, light, grace, and truth of Jesus, to Christ Jesus the great prophet, shepherd, bishop, leader, and counselor, that they may hear God speak to them by his son. 'And he that has the son has life, and he that has not the son has not life,' though he may make a profession of all the scriptures. And none can receive the son, but by the light, grace, and truth that comes from him, in their hearts. Why are not all Christendom the sons and daughters of God, which make a profession of Christ? Is it not because they do not receive Christ, in his grace and truth in their hearts, which comes from him? For Adam and Eve, by eating of what God had forbidden, brought death on them and their posterity that have sinned. Rom 5:12. And now Christ the second Adam, said, that he is 'the bread from heaven, and except they eat this bread from heaven, ... that he gives, they have not life in him.' So by eating came death, and by eating comes life again; it is not by talking. And he



gives his bread from heaven now, for he is the heavenly bread, rock, and foundation; Christ the same today as yesterday, and so forever, to all his people; who was dead, and is alive again, and lives for evermore, and reigns in his people. And now in this gospel day of Christ and the new covenant, God writes his law in the hearts of his people, and puts it in their minds, that all should know him from the greatest to the least; and none need say to his brother, know the Lord, which thousands do witness this law of love, faith, and life, that all may read what God puts in their minds, and writes in their hearts; and such are heavenly Jerusalem's children, who is the mother of them all. And no mother can they own below the heavenly Jerusalem, no more than the christians did in the primitive times; and such are the 'church of the first born written in heaven,' clothed with the sun, and the moon is under her feet; all changeable churches, ways, worships, religions and teachers; all which change as changeable things, for the moon changes, but the sun does not change, but clothes his living members, who is over his house, the royal priesthood offering up spiritual sacrifices to God, (not carnal), by Jesus Christ.

And when Christ sent his disciples to preach the gospel, it was not with the penalty of prisons, gallows, fire, and spoiling of the goods of those who would not believe and receive them. And therefore, it is time for all that profess christianity, to put up the carnal sword concerning religion, and obey Christ's command, who said he came not to destroy men's lives, but to save them; and therefore love God and Christ, and one another, and enemies, for love and love is the most excellent way, above all tinkling cymbals and sounding brass; for those who dwell in love, dwell in God.

## POSTSCRIPT

And all you teachers that scoff and mock at the motion or moving of the spirit of God; you would never have had the holy scriptures, of which you make a trade of, had not the holy men of God spoken them forth as they were moved by the holy spirit of God; and this shows that you are erred from the Holy Spirit of God, which the apostles were in, and the moving of it, and fellowship in it, which proceeds from the Father and the son. And as the apostle said to the church of Christ, 'That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.' Phil 3:10. This is the right knowledge of Christ, and the true conformity. And those who are conformable to Christ, who said, he is from above, and not of this world, such are not conformable to this world.

And now all you that go under the name of christians, 'let everyone that names the name of Christ depart from iniquity.' 2 Tim 2:19. 'And if any man does not have the spirit of Christ he is none of his.' Rom 8:9. And the apostle tells the church of Christ, that 'no man can say that Jesus is the Lord, but by the holy ghost.' 1 Cor 12:3. And the holy ghost proceeds from the Father and the son. John 15:26. And again the apostle said to the Corinthians, 'Examine yourselves whether you are in the faith, prove your own selves; know you not your own selves, how that Jesus Christ is in you, except you are reprobates [tested and rejected].' 2 Cor 13:5. And again the apostle said to the Romans, 'The word is near you, even in your mouth, and in your heart; and this is the word of faith which we preach.' Rom 10:8. And again the apostle said, 'The mystery which has been from ages and generations, but now is manifest unto the saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory, whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.' Col 1:26-28.

Now, let all that are called christians consider these scriptures before mentioned. Do you know the holy ghost and spirit of Christ [controlling you]? If not, how are you Christ's, and how can you call him Lord? Is Christ in you, and the word of faith in your hearts and mouths to obey it, and do it? Oh! Mind the hidden man in the heart, and truth in the inward parts, which is with the Lord of a great price; and have salt in yourselves to savor withal, and oil in your own lamps, that you may not be like the foolish virgins; and improve your own talents, and be not like the slothful servant, for the manifestation of the spirit of God is given to every man to profit withal; and be not only talkers or hearers of the word of God, but doers, lest you deceive your own souls. 'For pure religion and undefiled before God the Father is this, to visit the fatherless, and the widow in their affliction, and to keep himself unspotted from the world.' All that profess christianity must come to this pure religion, that will keep them from the world's spots; and therefore this religion is above all the world's religions and spots, and keeps in the pure holy tenderness and exercise to visit the widows and fatherless. So God Almighty preserve all that really profess christianity in it. Amen.

And the apostle said to the true christians, 'You are the temple of the living God, as God has said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.' And again the apostle said, 'Know you not that your bodies are the temples of the holy ghost which is in you, which you have of God.' 2 Cor 6:16. All christians that profess christianity should come to this knowledge, that their bodies are the temples of God. In the old testament the Jews had an outward temple, but Stephen said in the new testament, 'The most high dwells not in temples made with hands.' Acts 7:47-49. But as before, God has said, 'I will dwell in them, and walk in them, and I will be their God, and they shall be my people;' and their



bodies are the temples of the Lord and his holy ghost, and all that profess christianity should know this. And again the apostle said, 'Know you not that you are the temple of God, and that the spirit of God dwells in you? And if any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple you are.' 1 Cor 3:16-17.

Now, all that profess christianity, ought to know the spirit of God to dwell in them, and their bodies to be the temple of God, and have a care of defiling it, lest God destroy them; for God is holy, and he would have his people to be holy.

And Christ told the Pharisees, which were great outward professors of the old testament, 'that the kingdom of God comes not by observations...' 'Neither shall they say, Lo here, or lo there, for behold the kingdom of God is within you.' Luke 17:20-21.

Now all you that profess yourselves christians, have you found the kingdom of God within you? Christ said the kingdom of heaven is like unto leaven, which a woman hid in three measures of meal, until the whole was leavened; and again Christ said, 'The kingdom of heaven is like a grain of mustard seed. You that profess christianity have you found this kingdom, and the pearl hidden in your field? Come light your candles and sweep your house, that you may find the heavenly treasure in your earthen vessels, who have been looking without for it; and that you may know the leaven of the kingdom to leaven your souls, hearts, and minds, ... into one heavenly lump, as you may read, Mat 13, Luke 15. And the apostle said, 'The things of God knows no man, but the spirit of God. Now we have received not the spirit of the world, but the spirit which is of God [revealing them to him], that we might know the things that are freely given us of God.' 1 Cor 2:14, 12. So all that profess themselves christians, they must come to the spirit of God in them [the Light and Word in their

hearts], if they are to know God and Christ, and the things of God which he freely gives unto them, without money, and without price.

And Isaiah said, 'Ho! Everyone that thirsts come to the waters, and he that has no money: come you, ... and you may have milk and wine without money, and without price. Why do you spend your money for that which is not bread, and your labor for that which satisfies not? Hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness. Incline your ears and come unto me; hear, and your souls shall live.' Isa 55:1-3.

Now is it not time for all Christians to hearken unto the Lord by his spirit, and come unto his free waters of life, that their souls may live? 'And the spirit and the bride say, come. And let him that hears, say, come. And whosoever will, let him take the water of life freely.' Rev 22:17. Here are the free callers to the free water of life, without money, and without price. And the Lord said, 'Look unto me, and be you saved all the ends of the earth, for I am God, and there is none else.' Isa 45:22. Now God having poured his spirit upon all flesh, that with his spirit they might all look unto the Lord Jesus Christ, and see their salvation! And again the Lord said, 'All the ends of the earth shall see the salvation of God:' and that must be by his spirit; for the Lord said, 'My righteousness shall be forever, and my salvation from generation to generation.' Isaiah 51:8, 52:10. 'Your strength is to sit still,' (that is) in the spirit and power of God. Isa 30:15. Those who wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint. Now this is the comfort of all those who wait upon the Lord, whose 'strength is to sit still,' or to stand still and see the Lord their salvation. 'And all the children of the Lord shall be taught of the Lord, and great shall be the peace of his children, and in righteousness shall they be established,' Isaiah 54:13, John 6:45. And the many weapons that are formed against

them shall not prosper, and every tongue that shall rise up against them in judgment, God's children shall condemn, that are taught of him; and we know many weapons have been formed against us, and many tongues have risen up in judgment against us that are taught of God, but God has restrained the weapons, and given power to his children to condemn their false judgments, and evil tongues.

## ***Now concerning Prayer and Singing***

The apostle said, 'I will pray with the spirit, and pray with the understanding also. I will sing with the spirit, and sing with the understanding also.' And the apostle Jude exhorts the church of Christ, 'to pray in the holy ghost.' Jude 20, 1 Cor 14:15. So he did not give them books to pray by; to pray with the spirit, and to pray with the holy ghost, is not to pray with books. The apostle said, 'The spirit helps our infirmities, for we know not what we should pray for, as we ought, but the spirit itself makes intercession for us with groans that cannot be uttered; and he that searches the heart knows what is the mind of the spirit; because he makes intercession for the saints according to the will of God.' Rom 8:26-27. So my desire is, that all may come to this holy ghost, or holy spirit, in their hearts, in which they pray to God, and for one another, and for all men, and praise God for his mercies which endure forever.

The apostle said, 'God has revealed his things unto us by his spirit, for the spirit searches all things, yes, the deep things of God.' 1 Cor 2:10. And again the apostle said, 'The righteousness of God is revealed from faith to faith.' Rom 1:17. And again the apostle said, 'The gospel which was preached by me is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ.' Gal 1:11-12. Now can any preach the righteousness of God, and the faith of Christ, and the deep things of God and the



gospel of Christ, except these things be revealed to them by the spirit of God, as they were to the church of Christ in the apostles' days?

And the apostle said, 'When it pleased God, who separated me from my mother's womb, and called me by his grace, to *reveal his son in me*, that I might preach him among the heathen.' Gal 1:15-16. And Christ said, 'No man knows the son but the Father, neither knows any man the Father save the son, and he to whom *the son will reveal him*.' Mat 11:27.

Now can any be ministers, or preachers of the son of God, or of the Father, without this revelation, seeing they cannot know the son, or the Father except by revelation? So then none can truly preach God or Christ, if they do not know them, unless Christ reveals him and his Father to them, which blessed be God he has done to thousands in this age, who freely preach him and the Father, who walk in the light, as he is in the light, and have fellowship with the Father and the son, and one with another; blessed be God forever.

***George Fox***

*Scripture testimony against persecution for religion; and a persuasive to take off all the laws in Christendom, made to force or bind the tender consciences, which is God's prerogative.*

Haman would have destroyed all the seed of the Jews, because their laws, religion, and worship, were contrary to Ahasuerus the king; but Haman was destroyed himself, who said, 'it was not for the

king's profit that they should live;' but the king saw it was for his profit they should live, and have their liberty. Esther 3:5,8

Christ rebuked such as would have had fire to come down from heaven, to destroy the lives of those that would not receive him, and he told them they did not know what spirit they were of; and, therefore, how have they known what spirit they were of that have destroyed men's lives about religion and worship, since the apostles' days, who have not prayed for fire to come down from heaven to destroy them, but have kindled fires on earth to destroy them? And have not such been worse, and more dark than they which Christ reproved, that would have had fire to come down from heaven to consume those who would not receive him? And are they not under a great reproof?

Christ whipped the buyers and sellers out of the temple of God; but we do not read that he ever whipped any in.

And Christ said, 'Let the tares and the wheat grow together until the harvest, which is the end of the world, lest they pluck up the wheat also;' and at the end of the world Christ will send forth his angels, which should be the reapers. And are not angels spirits, and not men [so only angels are to take action against the wicked]?

Christ told Peter put up his sword into his sheath, and said, 'All that take the sword, shall perish by the sword;' and did ever Peter, or any of Christ's apostles and disciples draw out the carnal sword out of its sheath, or make use of carnal weapons after, to defend Christ's church, religion, worship, or faith? But on the contrary, Christ told Peter to put up his sword, and healed the high priest's servant's ear, which he had cut off; this was a sign of the healing gospel; and the apostle said, 'that the weapons of their warfare were not carnal, but spiritual;' and that they did not wrestle with flesh and blood. Now

has not all Christendom, that (since the apostles' days) have defended and held up their church, faith, and worship, with carnal weapons, and wrestled with flesh and blood; have not their weapons and warfare been carnal, and not spiritual, as the apostles were, and the church of Christ in the apostles' times? And therefore, those who have drawn the sword to defend their religion, church, faith, and worship, have not been in the spirit which Christ and the apostles were in, but the spirit of the destroyer.

And have not those who have used these scriptures to persecute for religion, abused them? saying, 'Let every soul be subject to the higher power, and obey every ordinance of man for the Lord's sake, for the punishment of evil doers.' And the apostle tells you what evil doers they were, men-slayers, murderers of fathers, murderers of mothers, and perjured persons. But the apostle does not say, let every soul be subject to the higher powers, and to obey every ordinance of man to punish people for religion, faith and worship, and because they will not be of their church; for if the apostle had meant so, why was not he subject to the Jews' religion, and to Caesar's, the Roman emperor, and Diana's? But the apostle said to the church of Christ, they were not to touch nor taste the doctrines, commandments and ordinances of men; and said, Christ had abolished the Jews' law of ordinances and commandments. And therefore the christians were not like to be subject to them, nor to the heathens, when they were not to touch, taste, nor handle them, who said, 'they perish with the using.'

And do not you read in the Revelation, how it was the beast in the dragon's power that compelled all, both small and great, to conform, and to worship him and his image, and to receive it, and to be of his religion? But does not John tell you, the beast was cast into the lake of fire?



And does not John tell you, that the blood of the prophets and martyrs of Jesus was found in mystery Babylon, the mother of harlots, or false church? And how that she was drunk with the blood of the saints and martyrs of Jesus, and that the inhabitants of the earth were made drunk with the wine of her fornication,\* which made them mad, and rage against the saints and martyrs of Jesus? And what does John tell you was the end of this whore, or false church?

\*[the wine of her fornications - is the false church's promise that you can live your life as you please, embracing (fornicating) the passions and pleasures of the world, without fear of God's disapproval. So the world became drunk on their permitted pleasures [adulteries with love of the passions, pleasures, pride, and greed of the world], and when anyone challenged their presumption, they were enraged against them for suggesting they were in a godless life of the flesh in a false salvation.]

And do you not read in the ten persecutions, what havoc the heathen kings and emperors made of the Christians, in the days of the ten persecutions; and was it not because they did not join and conform to them in their religion and worship?

And therefore, is it not time for all that profess christianity to lay away their carnal weapons, and put up their outward swords into their sheaths, as Christ commanded, that they have defended their religion, church, and worship with, and come to the spiritual weapons and warfare that the apostles used? ... And remember the example of old Cain, that vagabond and wanderer from the true faith, who killed righteous Abel; and remember Ishmael, that persecutor of the right seed. And the apostle said, 'He that is born of

the flesh, persecutes him that is born of the spirit.' Even so it is now; for we never read, that he that is born of the spirit did persecute any. And Christ Jesus said, 'Love enemies, and love one another, and by this you shall be known to be my disciples;' and therefore all that profess Christ should obey his command.

Nebuchadnezzar caused a herald to proclaim, 'that whosoever would not bow to his image, should be cast into the fiery furnace;' but the Lord changed his purpose, and saved his people. And did not the Lord after that make him to know that the Most High ruled in the kingdoms of men?

And therefore never let any herald cry more in Christendom under pain of fire, halter, imprisonment, and spoiling of the goods of those who will not bow, and fall down and worship another's image of religion; for it cannot be the true religion, being Christ never gave any such commandment, who sent his disciples to preach the gospel to all nations; but not with a penalty of fire, halter, gallows, prison, and spoiling of the goods of those who did not receive it, nor them; but the dust of their feet will be a sufficient witness against them in the day of judgment.

Were not Pharaoh and his host great persecutors and destroyers of children? And what became of him and his host? Were not they destroyed in the sea in the end, by the Lord's power, who heard the groans of his people in their sufferings?

And was not Herod a great persecutor of the Lord's people, who killed young children, and who would have killed Christ? But the Lord delivered him out of his hand; and therefore it is time to lay away all persecution about religion, for that is not of God; for the apostle said, 'He that hates his brother is a murderer, and does not have eternal life abiding in him; but he that dwells in love, dwells in

God, for God is love.'

David was not to build the outward temple, because he had been a man of blood, in outward war, in the old covenant. Therefore, how can you that have shed so much blood, and spoiled so many people in their persons, lives, and estates concerning religion, faith, and worship, build up a spiritual house or temple in the new testament, who have been out of the peaceable spirit of Christ Jesus?

Zion was not to be built up with blood, in the old testament; therefore is that which is called Christendom, in the new testament, like to build up heavenly Zion, with blood, persecution, jails, and spoiling of goods? When Christ said plainly to those who would have had men's lives destroyed that did not receive him, 'they did not know what spirit they were of;' and how can you know what spirit you are of, that have put to death, and imprisoned to death, and ruined so many in spoiling their goods about matters of faith, church, religion, and worship? And how are we like to trust our bodies and souls with them that do not know what spirit they are of themselves?

Christ Jesus, who often said to the people, and to the multitude 'He that has an ear let him hear;' so that he did not persecute any that had not ears to hear, and such as stopped their ears, or closed their eyes, and would not see with their eyes, nor hear with their ears, lest they should have been converted. And Christ did not prison, nor persecute, nor spoil the goods of any that did not hear and conform to his religion, way, worship, and church; but often, as is said before, Christ said, 'He that has an ear let him hear,' and left them to the ear. And John in the Revelation, said to the seven churches, 'He that has an ear, let him hear what the spirit said to the churches.' So he did not say, he that does not hear what the spirit said to the churches, and conform, should be cast into prison, and his goods



spoiled, and banished. Christ gave no such command, nor his apostles; but his command is, 'that we should love one another, and loves enemies. And he that dwells in love dwells in God;' so then he that dwells not in love does not dwell in God; and 'he that hates his brother is a murderer,' and no man-slayer has eternal life abiding in him. And does not John say, in the Revelation, 'it was the beast in the dragon's power that compelled all, both small and great, to worship him and his image?' And do you not read, 'that the beast and the dragon was cast into the lake of fire, and all his followers and worshippers?'

And therefore is it not time for all that profess Christ to repent and reform, and come to the apostles' spiritual weapons and armor, concerning the faith, church, religion, and worship of God?

***George Fox***



## Volume 6, *The Works of George Fox*, Doctrinal Books III, Continued

Text in [Light Blue](#) or **bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

Text surrounded by brackets [xxx] has been added by the Site Editor.

*The inward and spiritual warfare, and the false pretence of it. And a distinction between the true liberty and the false.*

*And shepherds, husbandmen, fishermen, and tradesmen made prophets and apostles, to preach the word of God, and set forth his glory.*

*And how God has anointed the ministers of Christ and his church, and they have the anointing in them.*

*Concerning purification by fire and water, in the old and new testament, and the eating of the heavenly bread, that people may grow thereby, and not be dwarfs.*

*And such who ignorantly say Christ reconciles the devil, who destroys him and his works, and slays the enmity.*

*And how the son of perdition betrayed Christ without; and since his ascension betrays Christ within.*

*And concerning prayer by the spirit, without the book.*

*By George Fox*

There are many people who profess the apostle's words, concerning his inward warring and warfare, yet do not own the spirit that God pours forth upon all flesh; nor believe that Christ enlightens everyone that comes into the world, with the light of life; nor believe that the grace of God which brings salvation has appeared unto all men, and to be sufficient to teach them, and bring their salvation; though God said to Paul, 'his grace was sufficient for him' when he was in his troubles and temptations.

Now all you that do talk of Paul's inward warfare, and do not believe in the light of Christ, you cannot see his inward warfare, for whatever makes manifest is light, and the light of Christ which shines in the heart, gives the knowledge of the glory of God in the face of Christ Jesus, through whom they overcome the devil and his works, and he makes them more than conquerors. For Christ said, 'those who believe in the light, do become the children of light, and are born of God,' and pass from the death in Adam, to the life in Christ; in whom they overcome the world. Now you that do not believe in the light, you say there is no overcoming while you are on this side the grave. You are not in the spiritual warfare, nor in the true belief which does overcome, nor in the true faith which is the victory; and how can you be in the spiritual warfare, when you do not come to the spirit of God, nor the spirit of grace, which would teach you to deny ungodliness and worldly lusts, and to live soberly and righteously, which God said is sufficient, and will bring you salvation?

But if you do pretend a warfare, without the light of Christ, and his faith and spirit of grace, which brings salvation, and overcomes, and is the victory; then you may war all your lifetime until you go to the grave in your own wills, and not overcome, nor have the victory; and



that is the blind man's war and warfare, without the light of Christ, and faith which is the victory, and the spirit of grace, which brings salvation to all the believers in Christ.

And Joel said, 'that in the last days, God would pour out of his spirit upon all flesh.' And the apostles showed the fulfilling of Joel's prophecy, in Acts 2:16:18, when they preached Christ in his new testament, and new covenant to the Jews, how that the saying of Joel was come to pass, how that 'God would pour out of his spirit upon all flesh, and his sons and his daughters should prophesy, and his handmaids and servants should prophesy, and have visions, and old men should dream dreams.' Now this was the fruit of the spirit of God in sons and daughters, handmaids, and servants, and old men, to have their spiritual visions, dreams, and prophecies. And now what is the matter, that sons, daughters, handmaids, servants, and old men have not prophecies, visions, and dreams now in Christendom, as they had in the apostles' days? Is it not because they are erred from the spirit that God pours upon them, and so have not the spiritual dreams, visions, and prophecies; and all those who are erred from the spirit that God pours upon them, they cannot serve and worship God in the spirit, neither can they have unity with one another, nor fellowship in the spirit; and that is the cause that so many in Christendom are in heaps one against another, being erred from the spirit of God, so from the spiritual union and communion.

Now the means by which all people may come to serve and worship God in the spirit, and come into fellowship and communion in the spirit, and come to spiritual dreams, visions, and prophecies, is to come to the spirit of God in their own hearts, that he pours upon them, young and old, sons and daughters, servants and handmaids, that in and with the manifestation of the spirit, daughters, servants, young men and old, may profit in their heavenly visions, dreams, and prophecies, and so all to drink into one spirit, being baptized all

with one spirit, into one body; so in the spiritual communion, unity, and fellowship in the spirit of God. In the same spirit you will all serve and worship the eternal infinite everlasting God that made you, in his new covenant, and new testament. 'Behold, the days come,' said the Lord, 'that I will make a new covenant with the house of Israel, and the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt,' Jer 31:31-32. Now here you may see the new covenant is not according to the old, with their priests, whose lips were to preserve people's knowledge, and circumcise the males outwardly, who had their outward Jerusalem, and outward temple worship, and had their outward law given to them in tables of stone, and the priest had a pulpit to read it in; and he had his tenths, and offered offerings and sacrifices; and had their holy days, and Sabbath days, and their outward sacrifices, and outward altars, lights, and lamps; but the Lord said, the new covenant that he would make should not be according to the old, for in the new covenant circumcision is of the spirit, not according to the flesh, and such worship God in the spirit, and truth, and their bodies are the temples of the holy spirit of God, and Christ is the one offering for sins, once for all, and his blood cleanses from all sin, and God writes his law in their hearts, and puts it in their minds that all may read the law in their hearts and minds, and know the Lord. Heb 8.

And the old covenant commanded them to take oaths, and swear, but in the new covenant Christ said, 'Swear not at all.' And in the old covenant the priests took tithes; but in the new covenant Christ said, 'Freely you have received, freely give.' And in the old covenant, they stood up to bless the obedient, and curse the disobedient; but in the new covenant it is said, bless, and curse not. In the old covenant they were to love their neighbors, and hate their enemy; but in the new covenant it is said, love your enemies. Here you may see the new

covenant, that God had not made it according to the old, and we are in the days of the new covenant and new testament.

The apostle exhorted the christians to look unto Jesus, the author and finisher of their faith; for he said, 'Jesus Christ, the same yesterday, and today, and forever.' Heb 12:2,13:8.

Now Jesus Christ is the rock of ages, and the foundation of many generations. So then in every age and generation, all the true christians forever must look unto Jesus, who is the author and beginner, and finisher of their faith.

And now here it is clear, that the apostles and disciples of Jesus Christ, in all their councils and meetings, they did not make faiths for the true christians in the first primitive times; but told them look unto Jesus the author and finisher of their faith. And all true christians must observe the apostles' teaching and exhortation, in every age and generation forever. For Adam and Eve disobeyed God's command, and so lost the image of God in righteousness and holiness, and so forsook God's teaching, and the liberty God had placed them in, and followed the serpent's teaching, who led them into a false liberty, which brought death, corruption, and destruction.

God gave the Jews his righteous, just, holy, and good law, and gave them his good spirit to instruct them; but they rebelled against his spirit, and turned from God and his law, and were led by the evil spirit, the serpent, into a false liberty, which led many of them into captivity, death, and destruction.

And God pouring out of his spirit upon all flesh in his new testament and new covenant, by which spirit all may know God, and Christ; but all christians that are gone from the spirit, they are gone out of unity



and fellowship, and true worship, into confusion, and into false liberty in the flesh; for the spirit that God pours upon all mankind, is the only means to bring all into unity, and to serve and worship God in his spirit and truth, if they believe and obey it; and Christ, enlightens everyone that comes into the world with his true light, which is the life in himself, that all might believe in the light, and come to have life in Christ. But those who hate the true light, which is the life in Christ, and love the darkness more than the light, because their deeds are evil, and will not come to it, because it will reprove them; this light does condemn them, and their evil deeds, in their darkness and false liberty, and false worship; seeing they will not receive, nor hearken to the reproofs of the light of Christ, and turn and have life in him, therefore they are condemned by the true light of Christ.

And Christ tells his disciples to go preach the gospel, namely, of life and salvation to, or in every creature under heaven. Now the gospel, the apostle said, is the power of God unto salvation, to everyone that believes. So now everyone that does not believe and receive his gospel, and those who receive it, and after disobey it, all such go into, and are in a false liberty of death, and destruction, from life and salvation, and peace with God; and upon such, judgment comes from God, according to the gospel. And the grace of God which brings salvation, has appeared unto all men; and if all men do not receive this spirit of grace, and walk in it, which will teach them to deny ungodliness, and worldly lusts, and to live soberly and godly, and will bring their salvation, and bring them into favour with God, but turn the grace of God into wantonness, and walk despitefully against the spirit of grace, such go out of favour with God, and from the grace which is sufficient to teach them, and bring their salvation; and such go into a false liberty, into death and destruction, turning the grace of God into wantonness, and walking despitefully against the spirit of grace, which is sufficient to teach them, and bring their

salvation, if they obey it, and walk in it: and such are condemned with the light and spirit of God, and such lie under condemnation that do not walk in it, and obey it.

But all those who walk in the light, and in the spirit of grace, and in the gospel, and obey it, such know their true liberty in the spirit, and gospel, and in Christ Jesus, and stand fast in that liberty, in which Christ has made them free from the yoke of slavery, from the devil, and the world, that lies in wickedness. And the Lord preserve all his people in Christ Jesus, in whom true liberty is, in whom they have life, and peace with God. Amen.

### ***George Fox***

*Here you may see how several of the Prophets and the Apostles were Shepherds, Husbandmen, and Tradesmen, who preached the word of God, and set forth his glory, and were despised and persecuted by the world, and the ministers of the letter without life.*

Righteous Abel was a keeper of sheep, or a shepherd; and by faith Abraham sojourned in the land of promise, as in a strange country, and dwelt in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for they looked for a city which has foundations, whose builder and maker was God. Heb 11:9-10.

So these did not build great outward cities, but kept great flocks of cattle, and dwelt in tabernacles; and Abraham was the father of the faithful, and in Isaac was the seed called, for he was the seed of the promise. Gen 21:12.

And [to] Jacob [Esau] sold his pottage, Gen 25:19,30-31. And Jacob the second birth was a keeper of sheep, for he kept Laban his father-

in-law's sheep twenty years. Gen 31:41. And Rachel kept her father Laban's sheep, and watered them, and Jacob helped Rachel to water them, and rolled away the stone. So those two, Jacob and Rachel, married one another; and Jacob, the second birth, rolled away the stone that the sheep might drink. As the first uncircumcised birth stops the well, but the good nature opens them, and it naturally, and the divine nature does it divinely.

When Moses was full forty years old, he fled from Pharaoh into the land of Midian to Jethro. And Jethro had seven daughters, and they came and drew water, and filled the troughs to water their father's sheep; and Moses sat at the well, and the shepherds came and drove them away, but Moses stood up and helped them, and watered their flock. And Jethro sent for Moses, and he went to him, and married Zipporah, Jethro's daughter, and kept his sheep. And when forty years were expired, the Lord appeared to Moses in the wilderness of Mount Sinai and Horeb, in a flame of fire in a bush. Acts 7:23, 30, Exod 3:2. So Moses kept sheep forty years, for he was forty years old when he departed out of Egypt, and fled from Pharaoh; and he was eighty years old when he left Jethro his father-in-law, and when he came into Egypt to speak to Pharaoh, to let the children of Israel go out of Egypt, to worship and serve the Lord. Moses was forty years keeping the Lord's people, the children of Israel in the wilderness, and he was Jethro's shepherd for forty years, keeping and watering the sheep of his father-in-law; and forty years the Lord's shepherd, keeping of his people, and watering them, as before. And David was a shepherd, and kept his father's sheep in the wilderness. And the Lord called him from keeping and feeding of outward sheep, to feed his people the children of Israel. 2 Sam 7:8. And thus said the Lord of hosts, 'I took you from the sheep-cotes, from following the sheep, to be ruler over my people Israel.' And as the Lord called Jacob from keeping Laban's sheep; so the Lord called Moses from keeping of Jethro's sheep, to feed and keep his sheep, and his people.



Elisha was a ploughman, and when he was ploughing with his servants, and his twelve yoke of oxen, he forsook them, and obeyed the Lord, when he called him to be his spiritual ploughman, to plough up the fallow ground of their hearts. 1 Kings 19:19. And Amos said, 'I was an herdsman, and a gatherer of sycamore fruit, or wild figs; and the Lord took me as I followed the flock; and the Lord said unto me, go and prophesy unto my people Israel.' Amos 7:14-15.

And the words of Amos, who was among the herdsmen of Tekoah, which he saw concerning Israel, were, 'The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn.' Amos 1:1-2. And you may read the book of Amos, and see how the Lord caused him to declare many dreadful prophecies, not only to the Jews, but to other countries and nations. So the Lord made him his herdsman, and to gather his fruit, and to watch over his people.

And as Jesus was walking by the sea of Galilee, he saw Peter, and Andrew his brother, casting a net into the sea, for they were fishers, 'And he said unto them, Follow me, and I will make you fishers of men; and they straightway left their nets and followed him. And going on from thence, he saw James and John, two sons of Zebedee, in a ship with their father, mending their nets, and Jesus called them, and they immediately left their ship and their father with their hired servants, and followed Jesus.' Mat 4:18-22, Mark 1:16-20.

And Christ did make these fishers of men, and they did fish them out of the great sea, the world; and sometimes they did drag out of the sea of the world, some thousands at a time; as you may see about three thousand was converted at one time, in Acts 2:41. Though the Jews, priests, rulers, and elders, did with all their power and might, keep men in their sea, however, the number of those who did

believe, and heard the word, were about five thousand men. Acts 4:1-5.

And Christ said, 'that the kingdom of heaven is like a net cast into the sea, and gathered of every kind, which when it was full, they drew to the shore, and sat down, and gathered the good into vessels, but cast the bad away.' Mat 13:47-48.

And do not you read of Simon Magus, Acts 8:10-23; and Ananias and Sapphira, Acts 5:1, and Nicolas,\* Acts 6:5. And were not these drawn out of the sea and then after cast away. But what a glorious work they did, that Christ made fishers of men, and gave them a net that would hold and never want mending—his power; for they were to preach the gospel to all nations, and to every creature. So their net, the power of God, would reach over the sea, the whole world, to gather the good, and cast away the bad.

\*The time of Fox obviously knew more about Nicolas than what was and is in Acts 6:5. Today there is speculation that Nicolas later led a schism which initially denied the body, but evolved to denying any importance to the body, licensing the satisfying of the flesh — which became the Nicolaitians that Jesus spoke of his hatred for their practices in Revelation.

The apostle Paul met with Aquila and Priscilla at Corinth, and because Paul was of the same craft, he abode with them and worked, for by their occupation they were tent makers. Acts 18:1-3.

But did not Paul bring many to the grace and truth, and power, and spirit of God in their hearts; who turned them from darkness, to the light of the gospel of Christ; and from the power of Satan to God; and so brought them to the inward tent and pavilion, where dwells

the grace, truth, spirit, and light of Christ, by which they receive him to rule in their hearts by faith.

‘And the Jews said of Christ, where has this man this wisdom, and these mighty works? Is this not the carpenter's son, and is not his mother called Mary, and his brethren James and Joses, Simon and Judas, and his sisters, are they not all with us? Where then has this man all these things?’ Mat 13:54-56.

And again, the Jews said, ‘Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Judas and Simon; and are not his sisters with us? and the Jews were offended at Christ Jesus.’ Mark 6:2-3.

‘And the Jews marveled, saying, how knows this man letters, having never learned? And Jesus said unto them, my doctrine is not mine, but his that sent me.’ John 7:15-16.

Here you may see, that the professing Jews called Christ the carpenter, and the carpenter's son. But Christ does build up the fallen state of Adam and Eve, who fell from the righteousness, and holiness, the image of God that he made them in. Christ does renew them up in the image of God again in righteousness and holiness; and so are built up a spiritual house, and Christ a son is over his house. ‘And so he shall build the old waste places; you shall raise up the foundations of many generations, and you shall be called the repairer of the breach, the restorer of the paths to dwell in.’ Isaiah 58:12.

Moses said, ‘I have led you forty years in the wilderness, your clothes have not worn out upon you, and your shoes have not worn out upon your feet.’ Deut 29:5.



And it was said to the tribe of Asher, 'Your shoes shall be as iron and brass, as your days, so should your strength be.' Deut 33:25.

Now this was the condition of the children in the wilderness, in the old covenant and testament; their outward clothes and shoes did not grow old. And here you may see that Moses led God's flock, his people forty years.

And now in the new covenant and testament, all the children of light, have the light of life, and walk in the same, and are led by Christ; their 'feet are shod with the preparation of the gospel of peace,' which 'gospel is the power of God unto salvation, unto everyone that believes.' Eph 6:15, Rom 1:16.

And they are shod with the gospel, the power of God; the power of God will never grows old; shoeing with brass, iron, or leather, that will grow old, and wear away; and to be clothed with the fine linen, the righteousness of Christ, that clothing will never grow old. So, I say, many have been shod with the gospel, the power of God, in this age, and their feet have not slipped, but have gone over the rocks in foul and stormy weather being shod with what will abide all weathers, and all rough and thorny places; for the gospel is over all, and those who are shod with it stand sure.

Here you may see what men they were in the eyes of the world, who exalted the glory of the Lord, and spread his name and truth abroad; and many others might be instanced in the scriptures.

In the temple of the Lord, everyone speaks of His glory. Psalm 29:9. And therefore keep in the temple, knowing that your bodies are the temples of the holy ghost.

By faith, Noah being warned of God, of things not seen as yet, moved

with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness, which is by faith,' and was not Noah a husbandman?

### ***George Fox***

*Here you may see all was to be purified by fire and water before it went into the camp of God, in the old testament; and all must be purified by the baptism of the holy ghost, and by fire, and the circumcision of the spirit; and washed by the water of the word, and made clean, before they go into the kingdom of our God, and heavenly Jerusalem.*

The Jews in the old covenant and testament, when they went to war, this was the ordinance and law of God to them, whatsoever they took in the wars, whether it was gold, silver, brass, iron, tin, or lead, that would abide the fire, they were to make it go through the fire, and to be purified with the water of separation; and all what abides not the fire, they were to make it go through the water; and they were to purify all the raiment, and all that is made of skins, and all works of goats' hair, and all that was made with wood, and they were to wash their clothes, and on the seventh day to be clean, and afterwards they were to go into the camp.

So you may see all things were to be purified by fire and water, and what would not abide the fire, was to go through the water; and they were to wash their own clothes, and purify themselves seven days; the perfection of days were to pass over them before they came into the camp. And they were to purify the captives they took prisoners, before they brought them into the camp; so that nothing was to go into the Lord's camp, but what was clean, purified by fire or water. And the warriors were to purify themselves before they went into the

Lord's camp, as you may see in Num 31:21-24.

And Christ in his new testament, said, 'that all must be born again of the spirit, before they can see the kingdom of God, or enter into it,' as in John 3:5.

And Christ, he baptizes with the holy ghost, and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garners; but will burn up the chaff with unquenchable fire, as in Mat 3:11-12.

Here you may see the chaff comes not into God's garner, but must be burnt up, and no unclean thing enters into the kingdom of God, as you may see in the Revelation.

And though the gates of heavenly Jerusalem are not shut at all by day, for there is no night there, 'there shall in no way enter into it anything that defiles, neither whosoever works abomination, or makes a lie.' Rev 21:27, 22:14-15.

So here you may see all must be purified by the spirit, and by the heavenly fire, and washed by the water of the word, before they come into the city of new and heavenly Jerusalem, or the kingdom of God, and walk in the light; and they must go through the baptism of fire and the holy ghost, and the washing of the water of the word, before they come into heavenly Jerusalem, and the kingdom of God, as before. And those who are married to the Lamb, which are his wife, his church, shall be arrayed in fine linen, clean and white, for the fine linen is the righteousness of the saints; and the armies which were in heaven, and followed Christ upon white horses, were clothed with fine linen white and clean.' Rev 19:7-9,14.

So as is said before, all must be washed, and clean, and purified, and



circumcised with the spirit, and baptized with the holy ghost, and with fire, before they come into heavenly Jerusalem, and the kingdom of God.

The Lord said, 'a dwarf shall not come near to offer the offerings of the Lord made by fire;' he might eat the bread of his God, as in Lev 21.

Therefore, you that profess the new testament grow in the truth, and feed upon the bread from heaven. Take heed you are not dwarfs, but live and walk in the spirit of God, that you may be kept by the spirit without blemish, and that you may grow in grace, and faith; that you may be a royal priesthood to offer up spiritual sacrifices acceptable to God, by Jesus Christ, as in 1 Pet 2:5,9, and that you may not be dwarfs, but eat of the heavenly bread, and grow that you may offer the spiritual sacrifice as before.

*Concerning the ministers of Christ, and his church, and the testimony of them. How God has anointed the ministers of Christ, and his church, and they have the anointing in them.*

Now he who establishes the ministers of Christ, and his church in Christ, and has anointed them, is God. Now here you may see Christ's ministers God has anointed. And the apostle said, 'who has also sealed us, and given us the earnest of his spirit in our hearts.' Here you may see God seals his people, his ministers, and his church, and gives them the earnest of his spirit in their hearts, and anoints them, and establishes them in Christ Jesus. 2 Cor 1:21-22.

Now concerning the son of God, the Lord said, 'You have loved righteousness, and hated iniquity, therefore God, even your God, has anointed you with the oil of gladness, above your fellows.' Heb 1:9.

Here you may see Christ's ministers and his church are anointed, and they have the anointing abiding in them; and they need no man to teach them, but as the same anointing teaches them of all things,. 1 John 2:27,20.

But God has anointed Christ with the oil of gladness above his fellows, who brings many sons unto glory; 'for both he that sanctifies, and those who are sanctified are all of one; for which cause Christ is not ashamed to call them brethren.' Heb 2:10-11.

And Christ makes his 'able ministers of the new testament, not of the letter, but of the spirit; for the letter kills, but the spirit gives life.' 2 Cor 3:6. 'And he that sows to the spirit, shall of the spirit reap life everlasting.' Gal 6:8.

Here you may see what Christ's ministers sow to, and what they reap; 'for Christ when he ascended on high, he led captivity captive, and gave gifts unto men; and he that descended is the same also that ascended up far above all heavens, that he might fill all things. And he gave some apostles, some prophets, some evangelists, and some pastors and teachers.' These gifts of Christ to them, were and are 'for the perfecting of the saints; for the work of the ministry; for the edifying the body of Christ, until we all come into the unity of the faith, and knowledge of the son of God, and unto a perfect man, and unto the measure of the stature of the fullness of Christ.' And this was the work of the ministry of Christ, and so brought them into the 'unity of the spirit, in the bond of peace.' 'There is one body, and one spirit, even as you are called children into one hope of your calling;' and this hope is, Christ in you the hope of glory, whom the ministers of Christ preach, 'warning every man, and teaching every man in all wisdom, that they may present every man perfect in Christ Jesus.' Eph 4:8-14, Col 1:27-28. And the ministers of Christ brought the church of Christ to 'one Lord, one faith, and one baptism, and unto

one God, and Father of all, who is above all, and through all, and in you all.' And the apostle said, 'If any man is in Christ Jesus, he is a new creature, old things are past away, behold all things are become new; and all things are of God, who has reconciled us unto himself by Jesus Christ, and has given us the ministry of reconciliation.'

Mark, the ministers of Christ have the ministry of reconciliation given to them, to reconcile people to God through Christ. And now let all the ministers of Christ consider, how many they have brought to the unity of the faith, and the knowledge of the son of God, unto the measure of the stature of the fullness of Christ; and how many they have presented perfect in Christ Jesus; and with the gift of the ministry of reconciliation, how many they have reconciled to God through Jesus Christ.

And the apostle said, that 'God was in Christ reconciling the world unto himself, ... not imputing their transgressions unto them.' And again, Christ 'having made peace through the blood of his cross, by him to reconcile all things unto himself; by Christ, I say, whether they are things in the earth, or things in heaven; and he has put in us, or committed unto us, **the word of reconciliation**. Now then, we the ministers of Christ are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be you reconciled to God.' 2 Cor 5:17-21, Col 1:20.

Now here you may see the ministers of Christ have the word of reconciliation committed to them, to reconcile people to God and Christ; for the apostle said to the church of Christ, the Colossians, 'You that were sometimes alienated, and enemies in your minds, by wicked works, yet now has he reconciled.' Col 1:21. Therefore let all the ministers of Christ consider how many they have reconciled to God by the word of reconciliation.



And the apostle said to the church of Christ, 'The word is near you, even in your mouth and in your heart; and this is the word of faith which we preach. If that you confess with your mouth the Lord Jesus Christ, and believe in your heart that God has raised him from the dead, you shall be saved; for with the heart man believes unto righteousness, and with the mouth confession is made unto salvation.' Rom 10:8-10.

And again the apostle said, 'Therefore God has also highly exalted Christ, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.' Philip 2:9-11.

Now here you may see all are to be subject to Christ's power, and that every tongue shall confess that Jesus is Lord, to the glory of God the Father; though they are not ministers and apostles, yet they are confessors, for with the heart man believes unto righteousness, and with the mouth confession is made unto salvation, and the word of faith being in their mouths and hearts, that with the heart they may believe, and with the mouth confess. And **this is the word if they will hear it and obey it, and that will reconcile them to God.**

Now friends, if the Lord has counted you faithful, and put you into his ministry, seek to perform and fulfill it, and not neglect the gift that is given you; and be good examples of the believers in word, in conduct, in love, in spirit, in faith, in purity; and always be ready to preach the word, and be instant in season, and out of season. He who observes the wind or storms, will not sow the seed; and he who regards the clouds will not reap. Eccl 11:4. But the word of the Lord must be preached in season and out of season, as in 2 Tim 4:2. And the apostle said to Timothy, 'I put you in remembrance, that you stir

up the gift of God which is in you.' 2 Tim 1:6. Which indeed there is need enough now to put many in remembrance, and to stir up the gift of God in them, and to fight the good fight of faith, and to lay hold of eternal life, whereunto they are called; and to follow after righteousness, godliness, faith, love, and meekness.

And the apostle said, that the holy ghost witnesses in every city; saying, 'That bonds and afflictions abode him, and waited for him, but none of these things moved him; neither counted he his life dear unto himself, so that he might finish his course with joy; and the ministry which he received of the Lord Jesus Christ, to testify the gospel of the grace of God.' Acts 20:23-24. You may see the apostle had received his ministry from the Lord Jesus Christ, and what a resolution was in him to finish it, though bonds and afflictions waited upon him. He did not mind the storms and winds of persecution; and he exhorted others to take heed of the ministry which they had received from the Lord to fulfill it; and exhorted all to let their speech be always with grace, seasoned with salt, that they may know how to answer every man, commending themselves to every man's conscience in the sight of God.

And Peter said in his General Epistle to the church of Christ, 'As every man has received the gift, even so minister the same to another, as good stewards of the manifold graces of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God gives, that God in all things may be glorified through Jesus Christ.' 1 Pet 4:10-11.

So here you may see the ministry is not limited to one sort of people, or to a tribe. But 'as every man has received the gift, even so let him minister the same one to another, as good stewards of the manifold grace of God.' So this gift they receive from God, and are stewards of the manifold grace of God. 'And if any man speak, let him speak as

the oracles of God.’ So not the oracles of men. ‘And if any man minister, let him do it as of the ability which God gives him.’ So it is not of the ability that they minister which men give, but what God gives. So it is to the glory of God through Jesus Christ.

And the apostle said, ‘God has dealt to every man a measure of faith.’ And he that ministered, was to wait on his ministry; and he that exhorts, on his exhortation; and he that teaches, on teaching; and he that gives, he must do it with simplicity; and he that rules, with diligence; and he that shows mercy, with cheerfulness. So this work and practice is from the grace and faith of Christ in their hearts. Rom 12:3-9.

And the apostle exhorts to give no offence in anything that the ministry, namely, of Christ, be not blamed.

Now you see what a care the apostle had upon him to keep all blameless, that God may be glorified, saying, ‘But in all things approving ourselves as the ministers of God, in much patience, in affliction, in necessity, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge, by long suffering, by kindness, by the holy ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report, as deceivers, and yet true, as unknown, and yet well known, as dying, and behold we live, as chastened, and not killed, as sorrowful, yet always rejoicing, as poor, yet making many rich, as having nothing, yet possessing all things.’ 2 Cor 6:4-11.

Here you may see the ministers of God and Christ prove themselves.

And the apostle exhorts the ministers and the church of Christ, ‘to



put on the armor of light.' Rom 13:12.

Here you may see light is the armor against darkness and its works.

And again, the apostle writes to the church of Christ, and the ministers, and said, 'My brethren be strong in the Lord, and in the power of his might; and put on the whole armor of God, that you may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that you may be able to stand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation, and the sword of the spirit, which is the word of God.' Eph 6:11-17.

Here you may see the heavenly and spiritual arms and armor, that the ministers of Christ and his church are to put on, which is able to defend and preserve them, against the devil and all his foul instruments. For God's people have proved and tried these heavenly arms and armor, and by it they have been preserved steadfast and undaunted, and valiant for Christ Jesus and God's name and truth upon the earth; and by it they have been able to stand against the wicked, and overcome him, and have the victory over him. And my desire is, that all God's ministers and his church, may be armed with these heavenly arms and armor, in this their age and generation, and then they will not fear the devil, nor all his darts, nor lying accusations, nor slanders, nor false reports, but in the spiritual arms and armor of God, they will stand as valiant soldiers in Christ, over him and them all. Amen.

Let all have oil in their own lamps, and water in their own wells, and fruit on their own trees, and mind their own vine, and improve their own talent, and not hide it in a napkin, like the slothful servant, and let none put their candle under a bed, or a bushel, but in a candlestick, that it may give light. So let your heavenly light so shine that men may see your good works, and glorify your Father which is in heaven.

When Christ sent for his disciples, he said unto them, ‘When I sent you without purse, and scrip, and shoes, lacked you anything?’ and the disciples answered and said, they lacked nothing.

The apostle said, ‘Let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet the **hope** of salvation.’ 1 Thes 5:8.

Here you may see that Christ's disciples lacked nothing, who freely had received, and freely did give.

And you that are of the day of Christ, be armed with this breastplate of faith and love, and the helmet of hope and salvation.

David said, ‘My heart is not haughty, nor my eyes lofty; neither do I exercise myself in great matters, or in things too high for me.’ Psalm 131:1.

And the apostle said, ‘I strive to have always a conscience void of offence, toward God, and toward men.’ Acts 24:16.

And the apostle writes to Timothy, to exercise himself unto godliness, for bodily exercise profits little, but godliness is profitable unto all things; having the promise of the life that now is, and of what is to come. 1 Tim 4:7-8.

And the apostle said, 'Strong meat belongs to those who are of full age [finished, perfect], even those, who by reason of use have their senses exercised to discern both good and evil.' Heb 5:14.

God chastens his people for their profit, that they might be partakers of his holiness. 'Now no chastening for the present seems to be joyous, but grievous; nevertheless, afterwards it yields the peaceable fruits of righteousness, unto those who are exercised by it.' Heb 12:10-11.

Now here Christ's ministers and his church must know these several sorts of exercises, both to God and man, and unto godliness, and a discerning of good and evil; and this exercise must be in the spirit and power of God, which keeps people's minds low and in humility. And this must be in the spiritual exercise, for bodily exercise profits little, or for a little time, that passes away, but godliness is profitable unto all things; and those who are exercised in this godliness, they have a promise of the life that now is, and of what is to come, which is life everlasting; and God preserve all his people in this exercise. Amen.

And Paul said to Agrippa, the king, when he was brought before him, he was sent to open people's eyes, and 'To open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, **release from sin's slavery**, and an inheritance among those who are sanctified and **purified by faith** in me.' Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision, but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works consistent with repentance.' Acts 26:18-20.

So here you may see, it is no new thing for the ministers of Christ, to



turn people from darkness to light, and from the power of Satan to the power of God.

*Concerning such who ignorantly do say that Christ reconciles the serpent, Satan, devil, and enmity; for Christ comes to destroy the devil and slay the enmity.*

The apostle said, all things are of God, who has reconciled us to himself by Jesus Christ, and God was in Christ reconciling the world unto himself, and having made peace through the blood of his cross by him to reconcile all things unto himself, by Christ, I say, whether they are things in the heaven, or things in the earth, and that he might reconcile both Jews and Gentiles unto God in one body by the cross, having slain the enmity thereby, or in himself.

Now some have said, both ranters and others, that Christ reconciles the serpent, Satan, the devil, and enmity, which they ignorantly say from these scriptures before mentioned; for they say, are not these things which defile a man, which come out of a man, the evil things? And though they are called things, yet these evil things were not in Adam, when God made him, nor as long as he stayed under God's teaching; but when he forsook God, and disobeyed him, and followed the serpent, who taught Adam and Eve his transgression and sin, this brought into his heart all the evil things that come from the heart; evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, sin, death, and the devil, the power of death. And so these evil things defile a man and woman, which proceed out of him, as Christ speaks of.

And Christ was manifest to destroy the works of the devil, and who through death destroys death, and the devil the destroyer, who is the power of death, and bruises the serpent's head, and slays the enmity, and makes peace; and so does destroy the things and works of the

devil, Satan, serpent, and enmity. And so it is clear, Christ does not reconcile the things and works of the devil; nor the devil, Satan, serpent, and enmity; but bruises the head of the serpent, and destroys the devil, and his works, and his things, and slays the enmity, as before; and Christ reconciles all things in the earth, and things in the heaven, which are God's works that he has made. And Christ sanctifies man, who has been defiled by the devil, and his evil things and works; and the old man must be put off with his deeds, and the new man put on, which is after God.. So the old man, and his deeds, and the evil things, and the members that are below, are to be mortified, or killed. So Christ does not reconcile to God, the old man and his deeds; nor the evil things and members that are below; nor the body of death; nor the chaff, nor sins of the flesh. For Christ, baptizes with the holy ghost and with fire, whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner, but will burn up the chaff with unquenchable fire; so the chaff and corruption is to be purged and burnt up with unquenchable fire, and not reconciled to God.

And the apostle said, 'You are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the spiritual circumcision of Christ.' So you may see this body of sins of the flesh is not to be reconciled, but to be put off. And God through Christ reconciles all things in heaven, and things in the earth to himself, who bruises the serpent's head and slays the enmity; and destroys the devil and his works, and makes an end of sin; and so through death destroys death, and the devil, the power of death, as is said before. And so it is clear, that Christ does not reconcile the serpent, Satan, devil, nor none of his works, but destroys them, and slays the enmity; and yet God by Christ does reconcile all things unto himself; by him, I say, whether they are things in the earth, or things in the heaven. Col 1:20.

*Here you may see how the son of perdition betrayed Christ to the Chief Priests without, and how the son of perdition since Christ's ascension gets into the temple, and betrays Christ within, where Christ and his truth should be.*

The devil, who abode not in the truth, tempted Adam and Eve to disobey God, and to go into a false liberty, out of truth, to eat of what God had forbid, by which they lost the image of God, and were drove out of the paradise of God, wherein was the true and blessed liberty, and all things were blessed to them. And when people began to multiply upon the earth, in the old world, they run into wickedness and false liberty, and corrupted the earth; and therefore God spared not the old world, but brought his judgments upon them, and saved Noah and his family, a preacher of righteousness; but the ungodly old world, regarded not his righteousness that he preached unto them, but went on in their loose and false liberty, until God brought a flood upon the old ungodly world and destroyed them.

And likewise the Lord turned the cities of Sodom and Gomorrah into ashes, who ran into wickedness and false liberty; and therefore God condemned them with an overthrow, making them an example unto all those that after should live ungodly. And Abraham prayed to God that he would not destroy the city of Sodom and Gomorrah; and the Lord said, 'if he found but ten righteous within the city, he would not destroy it for the ten's sake.' But the Lord delivered just Lot from them, who was vexed with the filthy conduct of those wicked people; for that righteous man, Lot, dwelling among them, in seeing and hearing it, vexed his righteous soul from day to day, with their unlawful deeds.

So here you may see these people of the city of Sodom and Gomorrah, their conduct was filthy and wicked, and their deeds



were unlawful; such deeds and liberty, the Lord and his law did not allow of; and so they were in a false liberty. And therefore of that false liberty, which is out of righteousness and the law of God, let all take heed; for if they do not, they will be sure to come under judgment and condemnation. For God spared not the angels that sinned, which kept not their first estate, but left their habitation; he cast them down to hell, and has reserved them in everlasting chains under darkness, unto the judgment of the great day. And therefore all are to have a care to keep their habitation in the truth and righteousness, and where there is righteousness, there is peace; for you read in the apostles' days, many in an outward profession did forsake the right way and went astray, following the way of Balaam; and also such as went in the way of Korah, Dathan, and Abiram.

Now Cain and Balaam had heard the voice of God, and Korah and his company the Lord had brought out of Egypt by his mighty arm and power; and therefore these might speak great swelling words of vanity, but were out of the way of light and life, and troublers of the children of the Lord in all ages, that walked in the way of Cain, Korah, and Balaam. And these are the wells without water, and clouds that are carried about with a tempest, to whom the mist of darkness is reserved forever. And these are trees whose fruit withers, and without fruit; twice dead, and to be plucked up by the roots. They were dead in Adam, and quickened and made alive, and dead again, and plucked up by the roots. Then they were not like to grow any more in the true ground; but it happens to them according to the true proverb, 'The dog is turned to his own vomit again;' what he once vomited up, he takes it again, and 'the sow that washed, to her wallowing in the mire.' And so it seems she was once washed. And these are those who promise themselves liberty, and are the servants of corruption, and whosoever is overcome by them, is brought into slavery. So the latter end of all such as walk in those paths is worse than the beginning.

And these are the raging waves of the sea, foaming out their own shame, showing that they are gone into the world, the sea; wandering stars, to whom is reserved the blackness of darkness forever. And these were false teachers, and many should follow their pernicious ways, by reason of whom the way of truth shall be, and is, evil spoken of. These are those who separate themselves, sensual, having not the spirit. This is a separation from the spirit of God, and so from the fellowship of God's sons and daughters in the spirit; so they cannot be the fixed stars in the firmament of God's power. And therefore all God's children are to build up themselves in the holy faith which Jesus Christ is the author and finisher of, and dwell in the love of God, which edifies the body of Christ. And you have heard how the Lord saved his people out of the land of Egypt, and afterwards destroyed those who did not believe, neither received the truth in the love of it, nor walked in his law, but rebelled against his spirit, which he gave them to instruct them; and so rebelling against what would have kept them in fellowship, and in unity in the spirit, the bond of peace; for which cause God destroyed many thousands of them in the wilderness. And now take heed, all you that God has brought out with his mighty power out of spiritual Sodom, Egypt, and Babylon, lest you forsake his power, and Christ the right way of life, and go in the way of Cain, Korah, Dathan, and Abiram, and Balaam; and like Sodom and Gomorrah, and the old world; and become like raging waves of the sea, and the sow to the mire, and the dog to the old vomit again; and so wells without water, clouds without rain, trees without fruit, and wandering stars; carried about with a tempest; such must expect to be cast down into hell, and the chain of darkness to come over them, and to be reserved unto the judgment and condemnation of the great day.

The apostle said, 'There must come a falling away first before the man of sin be revealed, the son of perdition, who opposes and exalts

himself above all that is called God, ... So he that sits in the temple of God, ... but that wicked one shall be revealed, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming.' And the son of perdition, his coming is after the working of Satan, in the enmity, with all power, and 'with all deceivableness of unrighteousness in those who perish, because they receive not the love of the truth that they might be saved; for this cause God shall send them strong delusions that they should believe a lie, that they all might be damned, who believe not the truth, but had pleasure in unrighteousness.' 2 Thes 2:2-12.

Therefore, brethren, stand fast in the Lord Jesus Christ, and be established in him in every good word and work.

And now, my friends, here you may see this mystery of iniquity began to work in the apostles' days, after Christ was ascended, and after the gospel was preached in the nations; and you may see how the apostles, and the church of Christ were troubled with such as went in Cain's, Korah's and Balaam's way, and Jezebel's and the Nicolaitans, and such as said that they were Jews, and were not, but did lie, as many say they are christians and inward Jews now, but do not walk in Christ.

Now there has been a night of apostasy since the apostles' days, and now the everlasting gospel is preached again, which was preached to Adam, saying, 'The seed of the woman shall bruise the serpent's head;' and to Abraham, saying, 'In your seed shall all the nations, and all the families of the earth be blessed;' so that many are gathered into Christ the seed, both males and females; into his government, of the increase of it, and his peace there is no end. And now this mystery of iniquity, you know how it has worked, and that there has been a falling away, and many have run into Cain's, Korah's, and Balaam's way, and Jezebel's, and the Nicolaitans, and



have been, and are the troublers of the church of Christ; and the son of perdition, that man of sin is revealed, who opposes and exalts himself above all that is called God, ... and sits in the temple of God; and those who receive not the truth in the love of it, but believe a lie, are deceived by him to their destruction.

Now you read how the outward Judas or son of perdition betrayed Christ without, but this was and is an inward son of perdition that betrayed Christ within, who sits in the temple of God, and opposes and exalts himself above all that is called God, as before; for what may be known of God is manifest within, and God has showed it unto them. So the son of perdition, the man of sin, the wicked one, and mystery of iniquity, whose working is after Satan with all deceivableness in those who perish; he gets into the temple of God and sits there, where light, grace, and truth and the word of God should be, and the holy ghost; for the saints' bodies are the temples of the holy ghost, and God and Christ, who dwells in them, and walks in them. But there is a falling away from the truth first, before the man of sin and son of perdition is revealed, and then his opposition is seen, and then he deceives, after the working of Satan, such as receive not the truth in the love of it; for Judas the son of perdition which betrayed Christ, he was numbered with the apostles, and obtained part of their ministry, from which by transgression he fell; and therefore said the apostle, 'As it is written in the book of Psalms, let his habitation be made desolate, and his bishopric let another take,' as in Acts 1:17,20.

So here you may see no man is to dwell in Judas' habitation who fell from the truth, and that part of the ministry which he had. So there is a falling away first, before that the man of sin the son of perdition be revealed, and many may come so far as outward Judas the son of perdition, to be partakers of the true ministry, and then fall away from the life and power of it, and become sons of perdition,

opposers, betrayers, and deceivers of those who believe a lie, and receive not the truth in the love of it. But let all men beware of his habitation, for the Lord will consume him with the spirit of his mouth, and destroy him with the brightness of his coming.

And you who have stood steadfast in the Lord Jesus Christ and his government, have been sensible what work this man of sin, the son of perdition, has made in his opposition and opposing, yes, with all its power to betray those who walk and live in Christ, with their words, and books, and carriages, and actions; but he shall not prosper, for the Lord will consume him with the spirit of his mouth, and destroy him with the brightness of his coming. Hallelujah.

And therefore, all every where who have received the gospel, and the seed in which all nations are blessed, dwell in this seed, males and females, who are all one in him, and live in the peaceable holy government of Christ, of the increase of which, and its peace, there is no end. And in this government, neither Cain, Korah, Dathan, nor Abiram, with their false fire, nor Balaam, nor the son of perdition can come. These are all without; though they trouble the church of Christ for awhile, yet Christ will trouble them in the day of their consuming and destruction. And so all walk in Christ Jesus, who was before they were, and will be when they are gone; and in Christ there is no division, but peace, for he is not divided; and in him God Almighty preserve all his people. Amen.

## A POSTSCRIPT CONCERNING PRAYER

*Here you may see is a scripture testimony of the apostle of Christ to the Christians and church of Christ, how and what they were to pray by, and in; and that the apostles did not*

*make them prayers, and give them books and other things to pray by.*

The apostle writes to the church of Christ, the Ephesians, (Eph 6:18-19) and exhorts them, and said, 'Praying always with all prayer and supplications **in the spirit**, and watching thereunto with all perseverance and supplication for all the saints, and for me, that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the gospel.' Mark, their prayers, and supplications, and watchings, were to be **in the spirit**, both for themselves, and the saints, and for the apostles.

And the apostle does not give them a book to pray by, and say, pray by the book, but by the spirit, yes, the apostle said, 'they were always to pray **in the spirit**.'

And the apostle said to the church of Christ, the Corinthians, 1 Cor 14:15, 'I will pray with the spirit, and will pray with understanding also. I will sing with the spirit, and I will sing with understanding also.' And again the apostle said to the Colossians, 'that he prayed always for them.'

So you may see the apostle does not say that he prayed by the book; but he prayed by the spirit, and the people cannot have always the book to pray by, but the spirit they may have in them, by which they may pray always.

And the apostle said to the Romans of the church of Christ, 'The spirit helps our infirmities, for we know not what we should pray for as we ought; but the spirit itself makes intercession for us with groans that cannot be uttered; and he that searches the heart, knows what is the mind of the spirit, because he makes intercession for the saints according to the will of God.' Rom 8:26-27.



Now here you may see the apostle does not say it was outward forms, or prayer books, that did help their infirmities, nor turn them to the prayer books to help their infirmities, or make intercession for them; but he plainly tells them the spirit did help their infirmities, and makes intercession for them according to the will of God, who knows the mind of the spirit; for the spirit which he pours upon them, people have always with them, but the book they may not always have with them, but the spirit they have always with them by sea and land, and night and day, to help their infirmities, and make intercession for them, if they do not err from it, and rebel against it.

And the apostle Jude in his General Epistle to the church of Christ, exhorts them, saying, 'But you beloved, build up yourselves in the most holy faith, praying in the holy ghost.' Jude 1:20.

Now here you may see what the church of Christ were to build themselves up in, and what to pray in. Namely, in the holy faith, and to pray in the holy ghost. He does not say they were to pray in books, neither do we read that he made books for them to pray by or in; but the apostle told the church of Christ, in the last time 'there should be mockers who should walk after their ungodly lusts;' and these were they who separate themselves, sensual, having not the spirit, who were wandered and erred from it: then such were not like to pray in the spirit, and in the holy ghost, as the true christians were and are. Christ said, 'Watch you therefore, and pray always.' Luke 21:36.

And in Luke 18:1, it is said, 'that men ought always to pray, and not to faint;' and this must needs be by the spirit that makes intercession.

And the apostle said, 'But care for nothing [don't worry about anything], but in everything by prayer and supplication with

thanksgiving, let your requests be made known unto God.' Phil 4:6.  
'And I will therefore that men pray every where, lifting up holy hands without wrath and doubting, and that prayers, supplications, intercessions, and giving of thanks be made for all men.' Is not this in the holy spirit, with lifting up holy hands. 1 Tim 2:1,8.

And the angels offered up the prayers of the saints upon the golden altar which was before the throne of God, and the prayers of the saints ascended up before God out of the angels' hand. Rev 8:3-4.

And do you think that these prayers of all the saints were outward prayer books that were made for them, or were they prayers by and in the spirit, which they offered up to God?

***George Fox***



## Volume 6, *The Works of George Fox*, Doctrinal Books III, Continued

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*Several treatises worthy of every true Christian's serious consideration.*

*By George Fox*

*I. A distinction between the prophets of God, Christ, and his ministers, and the messengers of Satan; for the one preaches up Christ's works and things, and the other preaches up Satan's works and his evil things. Wherein you may clearly see, the outward body of man and woman is not the body of death, nor sins of the flesh, nor the old man with his deceitful lusts, which must be put off; and how that men and women had outward bodies, before the body of death, and sins of the flesh, and the old man came into them, and by what means they came into man, and by what means they are cast out again, while men and women are upon the earth. And how that the ministers of Satan teach people, that they must carry about them a body of death, and sins of the flesh, and imperfection, while on this side the grave, which never did the*



*prophets of God, Christ, nor his apostles preach any such doctrine.*

The Protestant priests, ministers, and teachers, preach to the people, and teach them both in public and private, that they must carry a body of sin, and a body of death, as long as they live on this side the grave; and none can be made free from sin and this body of death, as long as they live upon the earth. And they have so riveted this doctrine into the people, of carrying a body of sin and death, and not being made free from it while upon the earth, that both the professors and the hearers, as well as the priests, plead for this body of sin, death and imperfection while upon the earth; and many of the teachers and professors are so ignorant, that they say, the outward body or creature of man and woman, is the outward body of sin and death; which doctrine is utterly false, and they are quite mistaken, for the apostle said, 'The earnest expectation of the whole creation waits for the manifestation of the sons of God, because the creation itself shall also be delivered from the slavery of corruption, into the glorious liberty of the children of God.' Rom 8:19-21. So here it is clear that the outward man of flesh, blood, and bones, is not the old man with his body of death, and body of the sins of the flesh. For the apostle said, 'Knowing this, that our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is free from sin; but now being made free from sin, and become servants of God, that you have your fruits unto holiness, and your end everlasting life.' Rom 6:6-7,22. So you may see here that the Romans, and the church of Christ, and the apostles, as men and women, were living, though the old man of sin was crucified.

And in the beginning, when God Almighty created man and woman in his own likeness and image, God blessed them, and said unto them, be fruitful, and multiply, and replenish the earth, and subdue

it. And said unto them, 'Have dominion over the fish of the sea, and over the fowls of the air, and over every beast of the earth; and over all the earth, and over every creeping thing that creeps upon the earth.

And God saw everything that he had made, and behold it was very good.' Gen 1:26 to the end.

Now here you may see all that God made was very good, perfect, and blessed; and man and woman had no body of death, nor body of sin, though they had outward bodies when God made them. And the Lord God planted a garden, and put them into it, to dress it, and keep it, and said unto them, 'Of every tree of the garden you may eat freely, but of the tree of knowledge of good and evil you shall not eat; for in the day you eat thereof, you shall surely die.'

Now here you may see Adam and Eve in paradise, what commands God gave unto them, and as long as they kept under God's teaching they kept in his image, and were blessed, perfect, and happy, and they had dominion over all that God made, and the serpent; and they had outward bodies, yet they had no body of death, nor body of sin, but were perfect, as you may see in Gen 1:26-29,2:15-25. For Adam said, 'Eve was bone of his bone, and flesh of his flesh.' So it is clear that their outward body of flesh and bone, is not the body of death, and body of sin, the old man which must be crucified and put off, as in Rom 6:6. And Adam and Eve did not have the old man, (the body of death and body of sin), when God made them, nor as long as they kept under God's teaching, until after they hearkened unto the serpent's false teaching; for 'the serpent said unto the woman, yes, has God said, you shall not eat of every tree of the garden? The woman said unto the serpent, we may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, namely, of the knowledge of good and evil, God has said you

shall not eat of it, neither shall you touch it, lest you die; for God said, in the day that you eat thereof you shall surely die.’\* The serpent said to the woman, ‘you shall not surely die, for God does know that in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil.’ Here the devil was a liar and a murderer from the beginning, for he taught them to eat that which the Lord said, ‘in the day they did eat they should surely die,’ and the serpent said, ‘they should not surely die, they should be as gods.’ So in this it is plainly seen, he was a murderer and a liar from the beginning. ‘And when the woman saw that the tree was good for food, namely, the tree of knowledge of good and evil,’ which God said, ‘in the day that you eat thereof you shall surely die;’ here went out the lust of the flesh, ‘and she saw that it was pleasant to the eyes,’ here was the lust of the eye to that which God forbade, ‘and she saw it was a tree to be desired to make one wise;’ here was the pride of life.

[\*God said they would surely *die*, but not a physical death, rather the death of the life of God within them. Since Adam, all men have been dead to the life of God, until a few have been restored.]

And John said, ‘For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world; and the world passes away and the lust thereof, but he that does the will of God abides forever.’ 1 John 2:16-17. And James said in his General Epistle to the church of Christ, ‘But every man is tempted, when he is drawn away of his own lust, and enticed; then when lust has conceived it brings forth sin, and sin, when it is finished brings forth death.’ James 1:14-15. Now here is the conception of the body of sin and death, ‘and the old man which is corrupt according to the deceitful lusts.’ Eph 4:22. Now here you may see clearly, this old man which lust has conceived, which brings



forth the birth of sin and death, and the lust of the flesh, lust of the eye, and pride of life, is not of the Father, but of the world; so this old man with his deceitful lusts, and body of sin and death, is not the outward creature of man and woman, nor his outward flesh and blood which God has made. For you may see Adam and Eve had no body of death and body of sin when God Almighty made them; but when they forsook God and disobeyed his command, and forsook his teaching, and obeyed the serpent's, the liar and murderer's teaching, who abode not in the truth, and so followed the lust of the flesh, the lust of the eye, and the pride of life, which is not of the Father. So when lust was conceived, it brought forth sin, and when it was finished it brought forth death, and so there came the body of sin, and body of death into man and woman, called the old man with his deceitful lusts, which has a wisdom below, which is earthly, sensual, and devilish, which is not from above. This wisdom man and woman got by hearkening to the serpent, and looking out at the tree they thought to be made wise, became fools. After man and woman had transgressed the command of God, and disobeyed him, in eating that which God had forbidden, and hearkening to the serpent, and obeying him, they died, and fell from the image and likeness of God, and his wisdom, power, and dominion; and then God drove them out of paradise into the earth. And though man and woman died from the image and likeness of God, of righteousness and holiness, and his wisdom and power, yet they were alive outwardly in the earth, with their body of death, and sins of the flesh, and had children. And in process of time, the serpent the devil that deceived them, telling them, 'they should be as gods,' (instead of that occurring), he came to be god of the world, having gotten in by disobedience, to rule in the disobedient. So I say in process of time, the devil got the disobedient to make gods of stocks [wood] and stones, and to worship them. Now all the devil's messengers, teachers, ministers, disciples, prophets, bishops, and shepherds, and his angels and unclean spirits, like the devil that abode not in the

truth, all these preach up a body of death, and a body of the sins of the flesh, that men must carry about them as long as they live while on this side the grave, and say they must not be made free from sin and this body of death; whereas the body of death and sins of the flesh, came into man and woman by disobeying God, and forsaking his teaching, and hearkening to the devil's teaching. And so the devil and all his messengers, ministers, prophets, false apostles, priests, bishops, and shepherds, study and labor with all their might in the devil's dark power and unclean spirit, to keep up the devil's works in man and woman, and tells them, there is no perfection here, no overcoming here, while on this side the grave. So they deny the purpose of Christ's coming, for God never sent any of his prophets, nor his son, nor his apostles, to tell the people they must carry a body of death, or a body of the sins of the flesh to the grave, but said, 'Be you holy, for I am holy.' And Peter said, 'He that has called you is holy, so be you holy in all manner of conduct.' 1 Peter 1:15. 'And for this purpose was the son of God manifest that he might destroy the works of the devil.' And again, 'You know that Christ was manifest to take away sin.' 1 John 3:5,8. This is the ministers' of Christ's doctrine, and the blood of Christ cleanses from all sins. 1 John 1:7. And he shall finish transgression, and make an end of sin, and make reconciliation for iniquity, and bring in everlasting righteousness, to wit Christ. Dan 9:24. Now the devil's teachers say you must have your sin, and it is not taken away as long as you live, but you must carry about you the body of death and sins of the flesh to the grave, which is the devil's works, and his ministers' doctrine.

And Peter said 'Forasmuch as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conduct, but with the precious blood of Christ, as of a lamb without blemish or spot.' 1 Pet 1:18-19. And the apostle said, 'Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from

an evil conscience, and our bodies washed with pure water.’ Heb 10:22. And Christ ‘sanctifies his people with his own blood.’ Heb 13:12. And John said, Christ that ‘loved us and washed us from our sins in his own blood.’ Rev 1:5. And again the apostle said, ‘We have redemption through the blood of Christ, the forgiveness of sins.’ Eph 1:7. And the apostle said, ‘being justified by the blood of Christ.’ Rom 5:9. So you may see the doctrine of the holy apostles of Christ was not to preach up the body of death and sins to the grave, as Satan's ministers do, but how they were washed, and cleansed, and justified by the blood of Christ.

[That he might **sanctify and cleanse** it with the **washing of water by the word**, Eph 5:25-26

(So by listening to his words, and obeying him, you are cleansed and sanctified).

Now ye are **clean through the word which I have spoken** unto you. John 15:3

Sanctify them - purify, consecrate, separate them for yourself, make them holy- by the truth. Your word is truth. John 17:17

Peter saith unto him, Thou shalt never wash my feet.

Jesus answered him, **If I wash thee not, thou hast no part with me.** John 13:8

And for their sake and on their behalf, I sanctify

(dedicate, consecrate) myself, that **they also may be sanctified (dedicated, consecrated, made holy) in the truth.** John 17:19

He has forever completely cleansed and perfected those who are consecrated and made holy. Heb 10:14]

The Lord said, **Noah was a just and perfect man** in his generation, and walked with God. The Lord said to Abraham, ‘I am God Almighty, walk before me, and **be you perfect.**’ Gen 6:9, 17:1.



And the Lord said unto Israel, '**You shall be perfect** with the Lord your God.' Deut 18:13. The Lord said **Job was a perfect and upright man**, one that feared God and eschewed evil. Job 1:1, 2:3. Solomon said, 'The path of the just is a shining light which shines more and more unto **the perfect day**.' Pro 4:18. And Christ said, '**Be you therefore perfect, even as your Father which is in heaven is perfect**.' Mat 5:48. Zacharias and his wife Elizabeth were both righteous before God, and **walked in all the commandments and ordinances of the Lord blameless**. Luke 1:5-6. The apostle said to the Corinthians, 'That you be **perfectly joined together** in the same mind and in the same judgment.' And again the apostle said, 'We speak wisdom among **them that are perfect**.' 1 Cor 1:10, 2:6. And the apostle said, 'Let us cleanse ourselves from all filthiness of the flesh and spirit, **perfecting holiness** in the fear of the Lord.' 2 Cor 7:1. And the apostle said to the Corinthians, '**We wish even your perfection**. Finally brethren, farewell, **be you perfect**, be of good comfort, be of one mind.' 2 Cor 13: 9,11. And James said, 'Let patience have its perfect work, that **you may be perfect** and entire, wanting nothing.' James 1:4. And the apostle said, strong meat belongs to those who are of full age, (or perfect); **let us go on to perfection**. Heb 5:14, 6:1. And Peter said to the saints, 'The God of all grace who has called us into his eternal glory by Christ Jesus, after that you have suffered awhile, **make you perfect**, establish, strengthen and settle you.' 1 Pet 5:10. And the apostle said, 'that the man of God may be perfect,' 2 Tim 3:17. And you may see in Eph 4 how Christ gives gifts unto men 'for the work of the ministry, and for the perfecting of the saints, and for the edifying of the body of Christ, until we all come into the unity of the faith, and the knowledge of the son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.' Eph 4:1-4. And again the apostle said, 'Christ in you the hope of glory, whom we preach, warning every man and

teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.' Col 1:27-28.

Now here it may be clearly seen, God, and Christ, and his prophets and apostles, call and encourage to perfection, and justify the perfect. And the work of the ministers of Christ was and is to present every man perfect in Christ Jesus, and bring them to a perfect man. So here it is clearly seen from Genesis to Revelation, never did God, the prophets, Christ, nor his apostles preach up a doctrine to people, and tell them they should not be perfect, but they must carry a body of sin and death while they are upon the earth to the grave. So is it not clear here that all such are Satan's ministers and preachers, and not God's nor Christ's, that say people must be imperfect, and have a body of sin and death while upon the earth, which body of sin and imperfection came into man and woman by disobeying God, and hearkening to the devil, and obeying him, and so his ministers preach up the devil's works, which Christ came to destroy, and Christ through death destroys death, and the devil, the power of death, and bruises the serpent's head.

Now the scriptures that the ministers of Satan used to bring for a body of sin, and a body of death and imperfection are as follow. David was a sinner, cry they, and cried out of his sins and iniquities after he had committed adultery and murder, etc., but he confessed his sins and transgressions, and said, 'My sins are ever before me.' Psalm 51 throughout. But David said, 'As far as the east is from the west, so far has he, (namely, the Lord), removed our transgressions from us;' and said, 'Bless the Lord O my soul, and all that is within me, bless his holy name;' and again, 'Bless the Lord, O my soul, and forget not all his benefits, who has forgiven all your iniquities, who has healed all your diseases,' Psalm 103:1-3,11-12.

Now here you may see Satan's ministers and preachers take David's

sins and transgressions, which Satan tempted him to run out into; but how the Lord had forgiven David all his iniquities, and healed all his diseases, and his transgressions were removed as far as the east was from the west, and how that all within him praised God. These scriptures are against Satan and his ministers, and are not for their purpose.

And again, Satan's ministers say, that the most righteous man that is, sins seven times a day; and this both priests and professors have affirmed to my face that it was scripture, but I searched the scriptures, and never found any such scripture. But Solomon said, 'Lay not wait, O wicked man, against the dwellings of the righteous. Spoil not his resting place; for a just man falls seven times, and rises again, but the wicked shall fall into mischief.' Prov 24:15-16. Now this is not speaking to seven times a day; and though David did fall, yet he rose again and was healed, and his iniquities were removed, as far as the east is from the west.

But hear what Solomon said concerning the Church: 'You are all fair, my love, there is no spot in you.' Song 4:7. 'Open to me my sister, my love, my dove, my undefiled.' Song 5:2. So Solomon is far from saying, she had a body of death, and a body of sin. And David said, 'Mark the perfect man, and behold the upright, for the end of that man is peace.' Psalm 32:37. But Satan and his ministers will not allow there is any perfect man and upright, to be marked; for the devil who is blind, has blinded his ministers, and they can neither behold nor mark the perfect man.

And another scripture Satan's ministers bring, of Peter's saying to Christ, 'though I should die with you, yet I would not deny you;' and after Peter was examined, he cursed and swore, and said he did not know the man, namely Christ. Mat 26:69-74. But in the 75th verse, you may see Peter repented of what he had said, and wept bitterly.



And Christ said unto Peter, 'When you are converted strengthen your brethren.' Luke 12:23. So it seems that Peter was not wholly converted when he denied Christ. And Satan's messengers say, that Judas was partaker of the ministry, who carried the bag and betrayed Christ. Judas was like the devil, who did not abide in the truth; and is not covetous Judas's bag imposed upon all Satan's ministers and messengers? And do not they hold it by imposition? And are they not worse than Judas? For Judas put in his bag what people gave him, but did not have a law or staff to compel people to contribute to his bag, nor cast any into prison, as Satan's ministers and messengers do, and have done.

And again Satan's messengers and ministers say, Paul cried out and said, 'O wretched man that I am! who shall deliver me from this body of death?' And he was in a warfare, and therefore people must be in a warfare, and carry a body of death, and a body of sin about with them as long as they live, to the grave, and there is no overcoming nor no victory here. But in this, Satan's messengers and ministers wrong the apostle's words, and do not take them all; for though he cried out, who shall deliver him from that body of death and sin; yet he thanks God through Jesus Christ our Lord, and said, 'The law of the spirit of life which is in Christ Jesus, has made me free from the law of sin and death.' Mark, he said Christ Jesus had made him free, as in Rom 7:24-25, 8:1-2. And said, there was 'no condemnation to those who are in Christ Jesus, who walk not after the flesh, but after the spirit.' And again, he said, 'Thanks be to God, who has given us the victory through our Lord Jesus Christ.' 1 Cor 15:57. And again, he said, 'Those who are in Christ are new creatures.' And again, the apostle said, 'I have fought the good fight, I have finished my course, I have kept the faith.' 2 Tim 4:7.

[Paul described three states, arriving at the third, having passed through the first two:

1. I do not understand what I do. For what I want to do I do not do, but what I hate I do. Rom 7:15.
2. It is no longer I who do the deed, but the sin which is at home in me and has possession of me. Rom 7:17.
3. I no longer live, but Christ lives in me. Gal 2:20. 'Thanks be to God, who has given us the victory through our Lord Jesus Christ.' 1 Cor 15:57.

Then the apostle, if he had fought the good fight, he was not fighting; and having kept the faith he kept the victory; for faith is the victory. And John said, 'his is the victory that overcomes the world, even our faith.' 1 John 5:4. And Jesus Christ is the author and finisher of our faith. Heb 12:2. So here you may see the apostle had fought and kept the faith of Christ which is the victory. So he was not always fighting and warring as Satan's messengers would have it, who was a liar from the beginning. For the apostle said, 'I am crucified with Christ, nevertheless I live, (mark, live), yet not I, but Christ lives in me; and the life which I now live in the flesh, I live by the faith of the son of God, who loved me, and gave himself for me.' Gal 2:20. [Faith that purifies the heart.]

And the apostle said, 'That you put off the former conduct, the old man, which is corrupt according to the deceitful lusts, and that you put on the new man, which after God is created in righteousness, (now this new creation, the devil's messengers and ministers are ignorant of), and true holiness.' Eph 4:22-24. Now these were the ministers of Christ that preached this true doctrine; but the ministers and messengers of Satan say, they must carry the old man, which is corrupt, with his deceitful lusts, while they are upon the earth, to the grave with them. And again the apostle said to the church of Christ, the Colossians, 'Seeing that you have put off the old man with his deeds, and have put on the new man, which is renewed

in knowledge after the image of God that created him; and you are complete in him, (Christ), which is the head of all principality and power; in whom also you are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ.' Col 3: 9-10,2:10-11.

And here you may see the true christians were circumcised with the spirit, and they had put off the old man with his deeds, and his body of death, and put on the new man, which is after God, and were complete in Christ their head, while they were upon the earth, before they went to the grave. But Satan and his messengers, and ministers, and hearers say, that they must carry the body of death and sins of the flesh, with the old man and his deeds, while they are upon the earth; but I say, by disobeying God, and hearkening to the serpent's teaching, this body of death and sins of the flesh, with the old man, with his deceitful lusts, came into man and woman who had none before. And now the devil and his teachers say, they must carry this body of death and sins of the flesh, and the old man and his lusts, as long as they live upon the earth, until they go to the grave. But Christ's ministers say to the believers in Christ, they had put off the old man and his deeds, and the body of the sins of the flesh, with the circumcision of the spirit, while they are upon the earth. But the circumcision of Christ with his holy spirit, Satan and his ministers with his unclean spirit, deny while they are upon the earth. Therefore the devil's messengers and hearers, carry a body of death and the sins of the flesh, and the old man with his deceitful lusts as long as they live, to the grave; and this is the devil's doctrine, but not Christ's nor his apostles.

And the apostle said to the believers in Christ, 'We have redemption through his blood.' Col 1:14. And again the apostle said to the Ephesians, 'We have redemption through Christ's blood, the forgiveness of our sins.' Eph 1:7. And the Lord said, 'their sins and



iniquities I will remember no more.’ Heb 8:12. And the apostle said to the Jews, ‘Repent you therefore, and be converted, that your sins may be blotted out.’ Acts 3:19. So if people do repent and are converted, then their sins are blotted out, then they are not like to carry their body of death, nor read their sins, when they are forgiven and blotted out; and this is a contrary doctrine to the devil and his ministers, who say, they must carry this body of death and sins to the grave.

John said, the devil ‘sinned from the beginning,’ and ‘he that commits sin is of the devil; and for this purpose the Son of God is revealed [in us], that he might destroy [in us] the works [sin] of the devil, and **Christ was manifest to take away our sins, and in him is no sin, and whosoever abides in him sins not, and whosoever is born of God does not commit sin, for his seed remains 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 John 3:5-11.

Now concerning the devil's ministers, messengers, and teachers, who say, there is no victory nor overcoming on this side the grave. But John said in his General Epistle to the church of Christ, ‘I have written to you young men, because you are strong, and the word of God abides in you, and you have overcome the wicked one.’ 1 John 2:14. This is contrary to the devil's ministers and messengers, that say, there is no overcoming sin, which is of the wicked one, on this side the grave. But John, a minister of God, writes to the young men in Christ, and tells them, they had overcome the wicked one, and that was while they were upon the earth, and could read his epistle. And again, the apostle John said, ‘whosoever is born of God overcomes the world, and this is the victory that overcomes the world, even our faith,’ 1 John 5:4; John said this to the believers in Christ while they were upon the earth, and if they have overcome the

world, then they have overcome the devil, the god of the world. And 'who is he that overcomes the world, but he that believes that Jesus is the son of God? and he that believes is born of God.' Here you may see the devil's messengers, ministers, hearers, and teachers, are not in this true belief, born of God that overcomes the wicked world, neither are they in the true faith, which Christ is the author of, which overcomes the world, and gives the victory over the world which lies in wickedness, and is the shield that quenches all the fiery darts of Satan. 1 John 4:5,19. And John said to the followers of Christ, 'Little children you have overcome them, (the spirit of antichrist, already in this world, namely, Satan and his ministers), because greater is he that is in you, than he that is in the world.' 1 John 4:3-4. And again, John said to the believers in Christ, 'Every man that has this hope, purifies himself, even as he is pure.' 1 John 3:3, Col 1:27.

Now Satan's messengers and ministers deny this hope that purifies people while they are upon the earth, as Christ is pure; they are in the hope of the hypocrite and a dead faith, as in James 2:17-18,20. And though they may call themselves believers, and say there is one God; the devils believe and tremble, so may a vain man in a dead faith say, in which there is not victory over the body of death and sin while upon the earth, as they say.

And Christ said, 'Verily, verily I say unto you, he that **hears** [as in listen and hear him speaking to you] my word, and believes on him that sent me, has everlasting life, and shall not come into condemnation, but is passed from death unto life.' John 5:24. Now if the believers in Christ are passed from death to life, and have everlasting life, and shall not come into condemnation, then they are not like to carry the body of death, if they are passed from the death in Adam, to the life in Christ. But Satan's priests, ministers, and teachers cannot be the true believers, that say, they must carry a body of death to the grave; such remain under condemnation, (in

the death in Adam), by the light of Christ. John 3:19-20. And Christ said, I am the light of the world, and whosoever believes on me, shall not abide in darkness. Now if the believers in Christ do not abide in darkness, then they do not abide under the devil the power of darkness. For John said, he that believes overcomes the world, then the world's god. John 12:46, 1 John 5:5. Again John said, 'We know that you are passed from death to life.' 1 John 3:14. This was while they were upon the earth; then they were passed from the body of death, and the devil the power of death, which Satan's ministers, priests, and teachers plead for, which first came in by hearkening to Satan's teaching, and forsaking God's teaching. And by hearkening to God and Christ's teaching, they came out of death and darkness, and put off the body of death and sins of the flesh, and put off the old man with his deeds while they were upon the earth, and put on the new man, which after God is created in righteousness and true holiness, while upon the earth. Eph 4:22-24. And so those who are in Christ are new creatures, and old things have passed away. And again the apostle said to the saints, 'Seeing that you have put off the old man with his deeds, and put on the new man, which is renewed in knowledge after the image of him that created him.' Col 3:9-10. And this was while they were upon the earth. And so it is clear the outward body is not the body of death, and body of sin, nor the old man. For after the old man is crucified, and the body of death and sins of the flesh put off, the saints bodies are the members of Christ, and the temple of the holy ghost, and 'the temple of the living God, as God has said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people.' And this was while they were upon the earth, before they went to the grave. 2 Cor 6:16, Rom 6:6, 1 Cor 6:15-19.

And the apostle said, but now Christ 'once in the end of the world has appeared to put away sin by the sacrifice of himself,' and Christ said, I come to do the will of God, by which will we are sanctified



through the offering of the body of Jesus Christ once for all; for by one offering **he has perfected forever those who are sanctified**. Hebrews 9:26,10:9-10,14.

Now here you may see Christ puts away sin, and we are sanctified by his will, in and through the offering of his body once for all, and by his one offering he has perfected forever those who are sanctified. But those who do not believe it is possible to have their sins put away, and to be sanctified and perfected here, they do not believe in Christ the one sacrifice and offering. It is a general saying by the priests, teachers, and professors, that none keep the commands of God. So in this they would make the commands of God grievous, who say, none can live and keep the commandments of God. The Lord said, 'You shall have no other gods besides me,' (namely), who is your Maker and Creator. And what! Cannot you live, but you must make gods and graven images, or likenesses of things in heaven, or in the earth, or in the waters, and bow down to them? And cannot you live, but you must dishonor your father and mother? And cannot you live, but you must take the name of the Lord God in vain? And cannot you live, but you must kill, steal, commit adultery, and bear false witness against your neighbor? And cannot you live, but you must covet your neighbor's house, and his wife, and his man servant, maid servant, ox, or ass?

The young man in the gospel told Christ, that from his youth he had kept the commands of God, though he could not sell all and give to the poor, and follow Christ, who is the end of the law for righteousness' sake to everyone that believes. Mat 19:17-21, Rom 10:4. Zachariah and his wife 'were both righteous, walking in all the commandments and ordinances of God blameless.' Surely they kept the commandments and ordinances of the Lord then, if they walked in them blameless, as before. And the apostle said to the Galatians, all "the law is fulfilled in one word, even in this, 'you shall love your

neighbor as yourself.” Gal 5:14. And the apostle said to the Romans, owe no man any thing, but to love one another; for he that loves another fulfills the law, for he that loves God, will not make any other gods. Love will not take God's name in vain. Love will not dishonor father nor mother. Love does not kill, steal, commit adultery, nor bear false witness. Love does not covet neighbor's house, wife, servant, ox, or ass. He that loves his neighbor as himself, this love works no evil to his neighbor; therefore, love is the fulfilling of the law. Rom 13:8-10. Now those who are out of this love of God, say they cannot keep the commands of God, but they do not deny keeping the commands of the devil, which are easy enough to them; and the old world, the earth was corrupted by them, and the earth was filled with violence, and all flesh had corrupted its way upon the earth. Gen 6:11-12. And the Lord brought a flood upon them and destroyed them, saving Noah and his family. And the Lord turned the cities of Sodom and Gomorrah into ashes, and delivered just Lot, whose soul was vexed from day to day with their unlawful deeds, as in 2 Pet 2:6-8. Mark, their unlawful deeds; those unlawful deeds were easy enough for them, though the deeds of the law were hard enough for them, as they say now. And you may see in Rev 19:2, the judgment of the great whore which corrupted the earth, which is called the mystery of Babylon, or confusion, the mother of harlots, and abomination of the earth. Rev 17:3-5.

Now this whore, or false church, which is whored from Christ, and corrupts the earth, which rides upon the beast, and sits upon the prophets, multitudes, nations, and tongues, which are called waters. And is not this whore, or false church, called a cage of unclean birds? And does she not have her teachers among the nations, peoples, multitudes, and tongues? And did not the dragon give his power to the beast, that this whore, the false church rides upon, like Balaam upon his ass? And is it likely for the beast, (Rev 16:13), in the dragon's power, which the whore, the false church rides upon; or for

the false prophet, or the unclean spirits, (Rev 17:8,15) like frogs that went out of the mouth of the beast and the false prophet; or for the peoples, multitudes, nations, and tongues, that the whore that corrupts the earth sits upon, and has made them like waters; I say, is it likely for all these to acknowledge perfection, and the overcoming of the old man and his lusts, and the body of death and sins of the flesh, while on this side the grave? And though all these make war against the Lamb and the saints, the Lamb, I say, who takes away the sins of the world, he shall and will overcome them, for he is Lord of lords, and King of kings, and those who are with him are called chosen and faithful. And will not the whore, and the beast in the dragon's power, false prophets, and all their followers, say, that no one can keep the law of God and his commands; but they will not deny keeping the beast's, whore's, dragon's, and false prophet's [rituals and ceremonies]. The apostle said, the law is spiritual, just, and good. Solomon said, the law is light. How is it possible for men to keep the law of God, which is spiritual, while those men are who have whored from the spirit of God, and hate his light, and are out of the truth, do not obey it? And is not the end of the whore, beast, false prophet, dragon, or devil, and all his followers, to be consumed and destroyed with fire, as the old world was with water? And the beast, false prophet, and whore, or false church, that take their power from the devil, that abode not in the truth, and set up a worship, and compel others to that worship, and to drink that whore's cup that is whored from the truth; those who worship God in his spirit and truth as Christ commands, and has set up, cannot drink the whore's cup, nor cannot bow to the dragon, the beast's worship, which has been set up by the dragon's power, which is out of the truth.

Job said, no man knows the price of wisdom, it cannot be gotten for gold nor silver, neither shall silver be weighed for the price thereof; for it cannot be valued with the gold of Ophir, or with the precious



onix, or sapphire, or pearls, or coral, or rubies. Now all these and many other things may be purchased with the price of gold and silver; and all the histories, libraries, and all the books and authors in the world may be purchased with gold and silver; and all the sciences and natural arts, these may all be purchased and learned for gold and silver; and that which the world calls philosophy, and its books, may all be purchased for gold and silver. One can get a great deal of knowledge from the tree of outward knowledge, wisdom, and understanding, but such knowledge is without life and the true heavenly wisdom; and is lowly, like the fowls of the air, and the lion's whelps, and the fierce lions, and ravenous beasts. But no unclean thing comes in the way and path of the heavenly wisdom, which cannot be obtained or bought for gold nor silver, or precious stones, or jewels, or fine gold, for man knows not the price of it. Job 28, Isa 35. And unto man, God said, 'Behold the fear of the Lord, that is wisdom, and to depart from evil is understanding.' So it is clear, those who fear God and depart from evil, shall have both wisdom and understanding, though they have not gone to the schools and colleges to learn the priests' seven arts and sciences, and without the great shops of old histories and authors, and the world's philosophy, which things may puff up the fowls of the air, and the vultures and ravenous beasts, with the outward tree of knowledge without life. The Lord said, 'Every man is brutish by his knowledge.' And again he said, 'Every man is brutish in his knowledge; the pastors are become brutish, and have not sought the Lord.' Jeremiah 10:14,21.

Here you may see what men get by their outward knowledge; for when Adam and Eve fed upon the tree of knowledge, then the lamb was slain in them from the foundation of the world. And when the Lamb Christ was manifest in the flesh, then those who were in this outward brutish knowledge and wisdom below, crucified Christ outwardly without the gates of Jerusalem. And after, when

christianity was spread up and down the world, and many got an outward form of christianity and denied the power, and got into this brutish outward knowledge and wisdom below, they crucified to themselves Christ afresh, as in Hebrews 6:6. And the beast and whore was, and is in this brutish knowledge and wisdom below, that killed the Lord's witnesses, and the martyrs, and compelled all the world to worship, and to drink the whore's cup, and all did drink and worship, but whose names are written in the Lamb's book of life, slain from the foundation of the world. Rev 13:8. And the beast in the dragon's power, with the seven heads and ten horns, which the whore or false church rides upon, as Balaam did upon his ass. And this whore, or false church, sits, or rides upon peoples, multitudes, nations, and tongues, which are called waters. So she makes peoples, multitudes, nations, and tongues, like Balaam's ass, and these ten horns of the beast are ten kings, which received power from the dragon; and these ten kings, or ten horns, should hate the whore, or false church, and make her desolate, and burn her with fire, which is the great city, which reigns over the kings of the earth. So these ten kings that hate the whore, the false church, and burn her with fire, will not then allow her to reign over them, and ride upon them like Balaam upon his ass. Rev 17:12-18. For glory to the Lord God forever, Christ reigns in all his true believers and followers, who is the prince of life and peace, who was before the devil, beast, whore, and his followers were, and will be when they are all gone.

And John said, 'There appeared a wonder in heaven, a great red dragon, having seven heads and ten horns, and seven crowns upon his head,' the old serpent, the devil, and Satan. Was not this a proud devil? And his tail drew the third part of the stars from heaven, (had not these been some stars in the church?) and cast them to the earth. These stars were lights in the night; but he was cast out of heaven, and persecuted the woman the true church, which had the moon under her feet. And John saw a beast rise out of the sea, having



seven heads and ten horns, and upon his heads ten crowns; and was not this a proud beast? And the dragon gave the beast his power, and his seat, and great authority, and the world worshipped this proud dragon and the beast, and the beast opened his mouth in the devil's power, in blasphemy against God, to blaspheme his name, tabernacle, and those who dwelled in heaven, Rev 13:6, after the dragon was cast out of heaven. So here you may see some dwelled in heaven, and sat in the heavenly places in Christ Jesus. And John said, 'I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns,' and this woman, the false church, that rode upon the beast, was arrayed in purple, scarlet color, decked with gold, precious stones and pearls, having a golden cup in her hand, full of abomination and filthiness of her fornication, and upon her forehead was a name written, Mystery Babylon, mother of harlots, who was drunk with the blood of the saints and martyrs of Jesus. Was not this a proud whore, the false church, that rides upon the beast, that rose out of the sea, in the devil's seat, power and authority? Must not this proud whore, the false church, be burnt, and this proud devil, dragon, and beast, and their followers go into perdition, and the lake of fire? Rev 17, 9:20, 20:10. And the Lamb and the saints will have the victory. Hallelujah.

And Job said, 'Though after my skin worms destroy this body, yet in my flesh shall I see God.' Job 19:26. Satan's messengers say, that must not be in this life, but in another world; but afterwards Job said unto the Lord, 'I have heard of you by the hearing of the ear, but now mine eye sees you.' Job 42:5. And this was while Job was alive upon the earth. Another scripture Satan's messengers bring against perfection, 'Shall mortal man be more just than God? Shall a man be more pure than his maker? He charges his angels with folly.'\* Job 4:17-18. Again, 'How can he be clean that is born of a woman?' Job 25:4. And again, 'What is man that he should be clean, and he that is



born of a woman should be righteous?' Job 15:14-15. Now these were not Job's words, but Eliphaz' the Temanite, which contended against Job, as in Job 4:1,17-18,15:14-15; and Bildad the Shuhite's words that contended against Job, as in Job 25:5. For God said Job was 'a perfect and upright man, that feared God and eschewed evil.' Job 1:8, 2:3. So these were the words with which Job's miserable comforters contended against Job, which Satan's ministers bring against perfection. [And God rebuked them in the end with these words: "I am angry with you and your two friends, because you have not spoken of me what is right, as my servant Job has." Job 42:7 ]

[\* Even worse, these words from Job 4:15:21 were heard by Eliphaz from "a spirit passed before my face; the hair of my flesh stood up;" these words quoted are from an evil spirit.]

And John saw 'a hundred and forty-four thousand, having their father's name written in their foreheads, which were not defiled, which followed the lamb, in whose mouth was found no guile, for they were without fault before the throne of God.' And besides, John said he saw a great multitude, which no man could number, of all nations, kindreds, and tongues, stand before the throne, and before the lamb, clothed with white robes, and palms in their hands, crying with a loud voice, saying, salvation unto our God which sits upon the throne, and unto the Lamb. Rev 7:5-11, 14:1-6.

Now the messengers and ministers of Satan do not see these, but he, who is is a minister of Christ, sees these holy people who follow the Lamb, who were without fault or guile.

And Peter said in his General Epistle to the church of Christ, 'You are a chosen generation, a holy nation, built up a spiritual house, a holy royal priesthood to offer up spiritual sacrifices, acceptable to

God by Jesus Christ,' as in 1 Pet 2:5,8,-9. Then surely these have put off the body of death, and sins of the flesh, and the old man with his deceitful lusts.

*II. Priests the chief promoters of persecution, in the prophets, Christ, and the apostles' days, and since, and now the Lord is opening the eyes of people's understandings, that they will not let them ride upon them, as Balaam in his error upon his ass, for his wages of unrighteousness.*

Here you may see, how the priests in all ages turned against the righteous, and persecuted and killed them. See how Cain the priest was full of wrath, and killed righteous Abel in the field, and what was the end of Cain. Gen 4:5,8.

And you may see how Korah and his company, and Dathan and Abiram opposed Moses and Aaron, and how the Lord did consume them, as in Numb 16:30-35, in their rebellion; and what became of old Eli who reprov'd his two sons, but did not restrain them, as you may see in 1 Sam 4:10-18; and the badness of the priests you may see in the second chapter. And how the Lord sent Samuel the child to admonish old Eli, for not restraining his sons from their wickedness; and for the wickedness of the priests, God brought his great judgment upon Israel; and see how the man of God cried against Jeroboam and his altar and priests. 1 Kings 13:1-6.

And did not his prophecy come upon them, in 2 Chron 13:17-18. You may see what priests they ordained, 2 Chron 11:15. And you may see what work Josiah made with Balaam's altars, and his idols and priests, how he purged the land of them. 2 Chron 34:3-7. And you may see what work Jehu made with Baal's worshippers, prophets and priests. 2 Kings 10:18-28. And the Lord commanded Jehu. And

it had been well for him and his children, if they had not followed the sins of Jeroboam, who made Israel to sin, but walked in the law of God. And you may see how Manasseh made Israel to sin by rearing up altars for Baals, for which cause the Lord carried them into captivity. 2 Chron 33:1-11. And see what work Josiah made with Manassehs' images, altars, and priests. 2 Kings 23:15-21. And how did Ahab and Jezebel with all her Baal's priests and prophets persecute the Lord's people, and what became of them in the end, see 1 Kings 16:30-34, 2 Kings 9:30-36. And you may see what Isaiah said, because of the wickedness of the priests and others who had defiled the earth, therefore the Lord would empty the land of them, Isaiah 24:1-7. And also declares, how the priests and prophets have erred through wine and strong drink, for all tables are full of vomits and filthiness, so that there is no place clean. Isaiah 28:7-8.

And again, see how Isaiah cries against the shepherds and watchmen, and calls them greedy dumb dogs that can never have enough, that fill themselves with wine and strong drink; they all look to their own way, everyone for their gain, from their quarter. May not this practice be applied to many of the shepherds, priests and watchmen now of our times, as in Isaiah 56:10-12? And see how Jeremiah testifies against the priests, and how the Lord had made him a brazen wall, and an iron pillar against the priests, Jer 1:18, 2:2-8. And Jeremiah said, 'Everyone is given to covetousness; from the prophet to the priest, everyone deals falsely.' Jer 6:13. And again Jeremiah said, 'A wonderful horrible thing is committed in the land, the prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so.' Jer 5:30-31, 8:10-11.

And did not Pashur son of Immer the high priest, strike Jeremiah, and put him in the stocks, for declaring the truth to him? Jer 20:1-2. And did not Jeremiah tell them, that both prophets and priests were profane? Read Jer 23:11-40. Did the priests and the prophets and



the princes not say, that Jeremiah was worthy to die? Jer 26:11. Here you may see the priests had a hand in the persecution of Jeremiah.

And the Lord sent Ezekiel to cry against the priests, and said, they had violated his law, and profaned his holy things, and put no difference between the holy and profane. Eze 22:25-26,2, and how the prophets, were like roaring lions, and daubed with untempered mortar, and how the Lord sent Ezekiel to prophesy against the shepherds of Israel, and how he would gather his people from among them, and set one shepherd over them to feed them, Ezek 34; and was not that Christ? And see how the Lord sent Hosea to cry against the priest, saying, 'I will also reject you, and you shall be no priest to me, seeing you have also forgot the law of your God.' So like priest, like people; and the Lord said he will punish them for their ways. Hosea 4:6,9. And have not the priests now forgotten the law and command of Christ, 'freely you have received freely give,' and to keep the gospel without charge? And 'as a troop of robbers wait for a man, so the company of priests murder in the way by consent, for they commit lewdness.' Hosea 6:9. Amaziah the priest of Bethel, sent to Jeroboam king of Israel, and told him that Amos the prophet had conspired against him, and forbade him to prophesy any more in the king's chapel, Amos 7:10-17. So here the priest was a lying informer against Amos, for speaking the truth. And you may see how Nehemiah cries to the Lord, because the priests had defiled the priesthood. Neh 13:29. And said, neither our kings, princes, priests, nor our fathers had kept the law of God. Neh 9:34. And Micah said they built up 'Zion with blood, and Jerusalem with iniquity; the heads thereof judge for reward, the priests thereof teach for hire, and the prophets thereof divine for money,' and yet they would lean upon the Lord, and say, is not the Lord among us, and no evil can come upon us? 'Therefore shall Zion for your sakes be ploughed up like a field, and Jerusalem shall become on heaps.' And so it was, and is not this the state of Christendom? Have not the hireling

priests and the prophets in Christendom brought it all to a heap of ruin?

And you may see what the Lord said in Malachi, 'And now, O you priests, this commandment is for you; if you will not hear, and if you will not lay to heart, to give glory unto my name, said the Lord of hosts, I will even send a curse upon you, and I will curse your blessings; yes, I have cursed them already, because you do not lay it to heart. Behold, I will corrupt your seed, and spread dung upon their faces, even the dung of your solemn feasts, &c. and you shall know that I have sent this commandment unto you, said the Lord of hosts.' Mal 2:1- 4. May not the priests of our times apply this commandment to themselves?

And the Lord said, 'I will cut off the remnant of Baal from Jerusalem, and the names of the Chemarims with the priests; the prophets are light and treacherous persons, their priests have polluted the sanctuary, they have done violence to the law.' Zeph 1:4, 3:4.

Here you may see all along in the Old Testament the wickedness of the priests and prophets, and how the Lord sent his holy prophets to declare against them; and by their wicked lives and means, often the Jews went into captivity, and the Lord's prophets suffered.

And you may see how the chief priests, scribes, and elders, consulted to put Christ to death. Mat 26:3-4. And in Mat 27, the chief priests and elders took counsel together against Jesus to put him to death. And did not Judas, who betrayed Christ, sell him for thirty pieces of silver unto the chief priests, Mat 26:14-15, 27 1-2, Mark 14:10.

And did not the chief priests and elders persuade the multitude that they should ask of Pilate, Barrabas, and crucify Jesus? And when

they were crucifying Christ, did not the chief priests mock him? Mark 25:30-31. And when they had crucified Christ, and watched his sepulcher; and after Christ was risen, some of the watchmen came into the city, and showed unto the chief priests all things that were done concerning Christ; and did not the Jews' chief priests take counsel, and gave large money to the soldiers, to say that his disciples stole him away by night, as they slept, as in Mat 28:11-15. And this saying and lie is commonly reported among the Jews to this day.

So here you may see how busy the priests and chief priests with their company were to crucify and murder the just. And Judas that betrayed Christ, came with a great multitude with swords and staves, from the chief priests and elders of the people. Mat 26:47, Mark 14:43. Here you may see how eager the priests were to destroy the just, and gave money to tell lies.

And did not the high priests and the kindred of the high priests, gather together against the apostles for preaching Christ after he was risen? And did not they threaten them, and charge them not to speak at all in the name of Jesus? Acts 4:6,18. And did not the high priests rise against the apostles with indignation, and put them into the common prison, but the Lord delivered them, as in Acts 5:17-19. And when that the chief priests took counsel together to put the apostles to death, Gamaliel's counsel stopped them, as in Acts 5:33-42 to the end.

And did not the high priest examine Stephen in his counsel when he was put to death? Acts 6:15, 7:1. And did not Paul say he had authority from the chief priests to shut up the saints in prison, and when that they were put to death he gave his voice against them. Acts 8:3, 26:10. And did not Ananias the high priest, with the elders, and a certain orator named Tertullus, inform the governor Felix



against Paul, and called Paul a pestilent fellow, and a mover of sedition, and sought to take away his life, as in Acts 24. And how the high priests and chief of the Jews informed Festus against Paul, and desired that he would send for him to Jerusalem, lying in wait by the way to kill him. Acts 25:1-3. And after Saul was converted, the Jews took counsel together to kill him, in Acts 9:23. For he was going with his packet of letters from the high priests to persecute the christians at Damascus, and before he got there he was converted; and when he got to Damascus, he preached Christ there, and they set watch at the gates of Damascus to kill him, but he escaped their hands. Acts 9:1-25. And have not the priests had the greatest hand in imprisoning and persecuting God's people since the apostles' days, both among Protestants and Papists; let the scripture prove their persecuting and imprisoning and putting to death in the prophets, Christ, and the apostles' days. But since their days, among Papists and Protestants, the histories and the jails prove the priests stirring up to the persecuting, imprisoning, banishing, and putting to death of God's people. And have not the Jesuits and the priests been like the frogs, the unclean spirits that have gone out of the mouth of the beast and false prophet? Rev 16:13-14.

But have the priests, either Papists or Protestants, come so far as Cain or Balaam? For these heard God's voice, and Balaam went astray, and forsook the right way, and loved the wages of unrighteousness, but Balaam's ass rebuked him for his iniquity, and forbade the madness of him. 2 Pet 2:15-16, Jude 11.

And have not most of the people both among Protestants and Papists, been like dumb asses, and their priests, like or darker than Balaam, ride upon them, who say they never heard the voice of God nor Christ, and the people dared not reprove them for their iniquity, error, and madness, and their wages of unrighteousness? Christ said to his ministers, 'freely you have received, freely give,' and they

labored 'to keep the gospel without charge.' And now the Lord has opened many mouths, that they will not let Balaam's priests and prophets ride upon them, nor follow Balaam's error and way, nor give him the wages of unrighteousness, though he loves it; though the Balaams become angry and cause them to be cast into prison, and their goods spoiled [seized by their opponents]; but declare against the covetous greedy Balaams, and their wages of unrighteousness, and follow Christ their way, who said, freely you have received, freely give; and will not let Baal's priests ride upon them any more. And the Lord has made his people a holy royal priesthood, to offer up spiritual sacrifices to God by Jesus Christ. 1 Pet 2:5.

And how often have the priests generally turned [switched allegiances] within this hundred years, to queen Mary [Roman Catholic], and from Queen Mary to Queen Elizabeth [Protestant], and to King James [Roman Catholic], and then to Oliver and Richard Cromwell [Puritan], and called them Caleb and Joshua that led them into the promised land? But was it [the promised land] not in the tithes, offerings, augmentations, and glebe lands [church property leased to farmers] ? And then when King Charles II came in, did not most of them [the Presbyterian and Congregationalist Puritans] turn to common prayer [becoming Episcopalian ministers] , and persecute those who did not? And when King James came to the throne, what did many of the priests and bishops do then, with their passive obedience and non-resistance? Were not many of them posting [corresponding] to Rome, their mother church, as they call it, (let all the sober judge), and forsaking Jerusalem, which is above, which is free, the mother of all true christians? Gal 4:26.

*III. And what a scabbed flock the bishops and priests have, which should oversee them; and how the magistrates are*

*troubled with them, to send them to the jails, and transport them.*

I desire the bishops and the priests to look into their bishoprics and parishes, and see what scabbed flocks they have, lying, swearing, cursing, damning, with whorehouses, and playhouses, to corrupt youth and people. They may see abundance of theft, murder, and whoredom, and how the jails are filled up and down the nation with thieves and unclean persons; so that many are transported yearly out of England, Scotland and Ireland, into America, of their scabbed flock. These flocks are what the bishops and priests are to watch over, look after, and cure, in all their bishoprics and parsonages; who are hired and take their tithes, Easter-reckonings, and midsummer-dues, to watch over them, and look after them, and yet let them go astray. Yes, the priests are so greedy, they take tithes of those who are not of their church, and spoil [seize] the goods of many, and cast them into the jails, because they will not pay them, and cannot acknowledge them to be ministers of the gospel.

And let the bishops and the priests look into all the sessions, assizes, and courts, and see how the justices of the peace, and the judges are troubled with some of their scabbed flock, which they should oversee, and watch over, and keep from the occasion of the magistrate's sword. What stewards are you, and how do you watch over them, that you may present their souls to God, to whom you must give an account, as you pretend? Are you not ashamed, both bishops, priests, and teachers, to hear that so many of your flock are brought before the sessions and assizes, and how the jails are filled with them, and how many are hung yearly, and how many are transported beyond the seas for their wickedness? Are not these members of your church, which you are to oversee and have the charge over? And pray, consider, are you not like those who do not



profit the people at all, but seek you own profit, and your own hire, and tithes, and your gain from your quarter? And therefore, is it not time for you either to amend your ways and watch better over your flocks, or give up your pretending of being a minister of Christ? Read Isa 55, Jer 5:29-31, Jer 23, Micah 3:10-12, Ezek 13.

Now if you priests, bishops, and shepherds, had an outward shepherd that you hired, and let your sheep be so scabbed and corrupted, and that they should run so astray, and he did not watch over them nor oversee them better, would not you soon discharge him? I pray you look into your bishoprics and parishes, and make application upon yourselves, as before.

*IV. How no persecutor upon the earth, for faith, worship, and religion, can exercise a good conscience towards God and man, until they are converted.*

The apostle Paul said, after he became a christian, and confessed Christ Jesus, "I exercised myself to have always a good conscience, void of offence toward God and toward men." This he declared before Felix, the governor, when he was accused by the high priests and elders of the Jews, which said Paul was a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. Acts 24:5-6,15-16.

Now here you may see when the apostle Paul was turned from the Jews' temple worships, and the priests that took tithes. For the apostle Paul said, when he was brought before king Agrippa, 'Verily, I thought with myself, that I ought to do many things contrary to Jesus of Nazareth, which things I also did in Jerusalem; and many of the saints I did shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them often in every synagogue, and

compelled them to blaspheme; and being exceeding mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus, with authority and commission from the chief priests, that if I found any of that way, (that is, of those who believed in Christ), whether they were men or women, I might bring them bound to Jerusalem.’ And as he was coming near unto Damascus, Jesus Christ did convert him; and after a while he preached Christ in Damascus, where he was going to persecute, and confounded the Jews, and the Jews took counsel to kill him, as in Acts 26:8-12, 9:1-23.

Now while Paul was persecuting and imprisoning, and consenting to the death of the followers of Christ; and having his packet of letters, and his authority and commission from the chief priests, to go up and down and persecute the saints the believers in Christ, from city to city; then he was exercising an evil conscience towards Christ and men; for Christ said, ‘Saul, Saul, why do you persecute me? It is hard for you to kick against the pricks.’ So in this it is clear he was exercising an evil conscience, while he was a persecutor; and the Jews, priests and elders also, which gave him letters, commission and authority, to persecute Christ in his members. Likewise, all the Protestant and Papist priests, which call themselves christians, that have, and do persecute and imprison people for their faith and a good conscience, they have, and are persecuting Christ in his members; such always have and do exercise an evil conscience against Christ in his members. For the Jews and chief priests, would have Christ crucified without the gates of Jerusalem, and cried Mat 27:25, ‘O let his blood be upon them and their children;’ in that they exercised an evil conscience towards Christ. And after Christ was risen, the chief priests and elders, and Saul, imprisoned and persecuted Christ in his members; and so have the Papists, and many of the Protestant priests, because they do not conform. Therefore they have imprisoned and persecuted to death, and seized

the property of many; in this they have exercised an evil conscience towards Christ and his people. For Saul, nor any other, did not, nor do any exercise a good conscience towards God and man, until that they were and are converted to Christ Jesus to follow him, and to forsake the Jewish priests, and the tithes, and temple worships, and all other outward temple worships, and priests who take tithes, and persecute others that will not conform and give them their tithes. For Christ said, he came not to destroy men's lives, but to save them; and said, love one another, and love enemies, and pray for them that persecute you; and, freely you have received, freely give. And those who keep the commands of Christ and his gospel without charge, are always exercising a good conscience towards God, in obeying, serving and worshipping him, and a good conscience toward men, in that which is just, righteous, honest, and true; to do unto all men, as they would have others do unto them, according to the royal law of God. And so it is clear, that no persecutor and spoiler of people's goods, in all ages from Cain, both in the days of the prophets, Christ, and the apostles, and since, to this day, did, nor has, nor can exercise a good conscience towards God and man. 'For he who is born of the flesh, will persecute him who is born of the spirit.' That persecuting birth of the flesh, is not like to exercise a good conscience towards God or man; he who is born of the spirit, is born of God; for the birth of the flesh does not do unto all men, as it would have them do unto it; and is not like to exercise a good conscience towards God, when it persecutes his spiritual birth, though they go in Cain's, Korah's, Balaam's and Jezebel's way, in the wolves' and sheep's clothing. All these may make an outward profession of christianity, and deny the power of it (to free from sin); but such are to be turned away from. And is it like that those who go in these evil ways, should exercise a good conscience towards God and man? And also such false teachers that make merchandise of people, that make the gospel chargeable; and such priests and teachers that divine for money, and preach for hire, and bear rule by their means, and preach for handfuls of barley,



and pieces of bread, and deceive the people. Such doings the Lord was against, and such shepherds which are called greedy dumb dogs that can never have enough, seeking for their gain from their quarter,... and looking after their own ways, and not after the Lord's; such, God's prophets, Christ and the apostles testified against, and such as these were not like to exercise a good conscience towards God and man.

And when Balak sent messengers to Balaam, to curse the children of Israel, the Lord said, you shall not go with them, you shall not curse them, for they are blessed. And Balak sent other messengers to Balaam, and said, I will promote you to great honor, and will do whatever you ask of me. And after, Balaam went, and God's anger was kindled against him, because he went, and the angel of the Lord stood in the way as he rode upon his ass, and he smote his ass, and his ass fell down, and the Lord opened the mouth of the ass, and it reproved Balaam. And was not Balaam going to be promoted by Balak, and to receive his wages of unrighteousness? And did not Balaam cause Balak to build altars, and offer up rams and oxen? But for all Balak's and Balaam's offerings, that he might curse the children of Israel, instead of that, the Lord made him to bless them. So Balaam angered Balak, that he missed his honor, and his wages of unrighteousness, though he loved it. Num 22, Num 23, Num 24, 2 Pet 2:15-16.

And do not our spiritual Balaam's that ride upon the dumb asses, so love the wages of unrighteousness, that they would destroy all the Lord's people, if the Lord did not restrain them? But was not Balaam at last slain with the sword? Numb 31:8. And will not all the spiritual Balaams, think you, that are erred from the spirit of God, be slain by the sword of the spirit, the word of God, who love honor, and the wages of unrighteousness? But the Lord is opening the mouths of his people by his spirit, which have been like dumb asses, and they are

throwing off Balaam and his error, honor, and wages. That makes the spiritual Balaams angry, that they are ready to kill them, as old Balaam would have done his ass, but the Lord restrains them, as he did him. Glory over all to the Lord forever; so that his holy people can sing hallelujah over them, and learn of Christ, who is meek and low in heart, and in him they have found rest for their souls, who said, 'Freely you have received, freely give.'

*V. And the bad example of Gehazi and Simon Magus, to be shunned.*

Naaman, captain of the host of Assyria, he was a leper, and had a leprosy, and he came to Elisha to be healed, and he told him go and wash in Jordan seven times, and his flesh should come again, and he should be clean. And he went into Jordan, and washed seven times, and came again to Elisha and was made well. And Naaman would have given Elisha great gifts, but Elisha utterly denied them, and would receive none, but told him go in peace. But Gehazi, the servant of Elisha, went after Naaman, and said, My master Elisha has sent me, saying, behold, even now there be come to me, from Mount Ephraim, two young men, of the sons of the prophets; give them, I pray you, a talent of silver, and two changes of garments. And Naaman gave him two talents of silver, and two changes of garments. And Gehazi, Elisha's servant, took them to himself, and bestowed them in the house, and came to Elisha. And Elisha asked him where he came? And he said, his servant went no where; but Elisha said unto him, went not my heart with you when the man turned again in his chariot to meet you? And Elisha said to Gehazi, The leprosy of Naaman shall cleave unto you, and unto your seed for ever; and he went from Elisha a leper, as you may see in 2 Kings 5.

And are not all the covetous teachers in the world of the seed of Gehazi? Yes, have not many of them grown worse than he, who will

take money and the clothes from those who don't acknowledge them [as teachers or preachers], and if they will not give them means or rewards, they will cast them in prison, and spoil [seize] their goods. Is not this covetous leprosy seen upon them, who are of the seed and spirit of Gehazi? For he went with a lie in his mouth to Naaman, (as though Elisha had sent him, but he did not), who gave him two talents of silver, and two changes of garments, which Elisha would not receive from him. Here Elisha, what he had freely received of God, freely gave it again, according to Christ's doctrine, though Gehazi abused Elisha in going unto Naaman in his name. But he who took the reward for doing nothing, got the leprosy with it. And is not this the condition of all the covetous teachers, that are of the spirit and seed of Gehazi, or rather worse, that will take money and rewards by force, of those for whom they have done nothing? And such are not of the spirit and seed of Christ, who said, *freely you have received, freely give*. And are not these things written for our admonishment, and that we should not follow the examples of that covetous seed and spirit, but follow Christ, and obey his command?

What do you think of Simon Magus, who **believed and was baptized**? When he saw that through laying on the hands of the apostles, the holy ghost was given, this Simon Magus, offered the apostles money, saying, 'Give me also this power, that on whomever I lay hands, they may also receive the holy ghost. But Peter said unto him, Your money perish with you, because you have thought that the gift of God may be purchased with money. You have neither part nor lot in this matter, for your heart is not right in the sight of God. Repent therefore of this your wickedness, and pray God, if perhaps the thought of your heart may be forgiven you; for I perceive you are in the gall of bitterness, and in the bond of iniquity.' Acts 8:17-24.

Now here it is clear, that all the teachers in Christendom, who think the gift of God can be purchased with money, possess hearts that are



wrong; and they are in the gall of bitterness and bond of iniquity. Their money will perish with them. They have neither lot nor part in the gift of God; though they may pretend themselves to be believers, and to be baptized, they do not know the baptism of the holy ghost. All the teachers in Christendom may apply Simon Magus' condition to themselves, who have gotten their natural tongues, arts, and sciences, and old authors, and histories, and make people believe that they have the gift of God and have been called to the ministry, when they have neither part nor lot in it. They daily show forth the gall of bitterness, and bond of iniquity to people who will not give them means for their gift, which they sell to people; but Christ who gives gifts to his people, said, freely you have received, freely give.

*VI. Concerning the priests and professors, that say they must do as the priests say, not as they do.*

The priests and professors used to bring this scripture, the saying of Christ, that 'the scribes and Pharisees sit in Moses' seat or chair: Therefore whatever they tell you to observe that observe and do, but do not do according to their works; for they say, and do not do. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders, but will not move them with one of their fingers. But all their works they do to be seen of men,' &c. They love the uppermost rooms at feasts, and the chief seats at synagogues, and greeting in markets, and to be called of men rabbi, and master. And Christ pronounces eight woes against them, and calls them hypocrites, and fools, and blind guides, who made clean the outside of the cup, and of the platter, but within full of extortion and excess; and called them whitened sepulchres, which indeed appeared beautiful outwardly, but within full of dead men's bones, and of all uncleanness; who also outwardly appeared righteous unto men, but within you are full of hypocrisy and iniquity; you serpents, you

generation of vipers, how can you escape the damnation of hell?'  
Mat 23. These are very suitable scriptures for the priests and professors to apply to themselves.

Now the priests and professors say, though they are as bad as scribes and Pharisees, that the people must do as they say, and not as they [the priests] do. And another scripture the priests and professors bring, how Christ said, that the scribes and Pharisees paid tithes of mint, anise, and cumin, and have omitted the weightier matters of the law, *judgment, mercy, and faith*. Mat 23:23- 24. These ought you to have done, and not to leave the others undone: you blind guides, which strain at a gnat, and swallow a camel.

Now the Jews were to hear the scribes and Pharisees, which wrote the law, and read the law; so they were to do the law which Christ came to fulfill, and they were to pay their tithes of mint, anise, and cumin, which were commanded by the law, and not to neglect *judgment, mercy, and faith*, those weightier matters of the law; for tithes, offerings, and priests, were commanded and held up by the law, and this law served until the seed Christ came, Gal 3:19. And when Christ was come, not to break the law, but to fulfill it; and when he was offered up as a sacrifice once for all, he changed the priesthood, and changed the law, and disannulled the commandment, that gave them tithes, and abolished the priesthood with its daily sacrifice and offerings, with the sacrifice of himself once for them all; when Christ had healed or cleansed any, before he was offered up, he told them go to the priests, and offer a sacrifice for their cleansing, but when Christ by one offering had perfected forever those who are sanctified, as in Heb 10:14. Christ ended all the offerings, by offering up himself, and has abolished the priesthood, and thrown down Moses' chair or seat, and is the end of the law for righteousness' sake, to everyone that believes. And when Christ sent forth his disciples into all nations, to preach the gospel,

after he was risen, and gave them power, he did not tell them take tithes of mint, anise, and cumin, etc. but said, Freely you have received, freely give. And when the apostles had either healed any sick, or cleansed any lepers, they did not tell them go to the priest and offer a sacrifice for their cleansing, as Christ had done, in the days of his flesh, but that was the law which Christ told them do and observe, before he was offered up; and Christ is the end of the law for righteousness' sake to everyone that believes. And the apostle said, after Christ was offered up, that no flesh is justified by the deeds of the law; for the apostles knew that Christ by the offering up of himself, had ended and abolished the Jewish priesthood, and their offerings, and ended the daily sacrifices.

And now for the priests and professors to bring this scripture, though their priests are as bad as white washed walls, and painted sepulchers, and vipers, and serpents, and in all those evils that the scribes and Pharisees were in; yet whatever they told us do, that we must do and observe, but not do as they do, for they say and do not. But I say, Christ said we must not follow the inward ravaging wolves, and the false prophets that come in sheep's clothing, for Christ tells us to beware of them. Mat 7:15. And the apostle said, that he that has the form of godliness, but denies the power thereof, from such turn away. 2 Tim 3:5.

But now if you say, that Paul said some preached Christ even of envy and strife, ... supposing to add afflictions to my bonds... And the apostle said, whether in pretence or truth Christ is preached, I therein do rejoice, yes, and I will rejoice. Phil 1:15-18.

And now you that bring these scriptures for men that are in strife and envy, you are very dark concerning the times the apostle speaks of; for you must consider how all were hated that professed the name of Christ, and how the Jews said to Paul at Rome concerning



this sect, 'we know that everywhere it is spoken against,' namely, those who believe in Christ. Acts 28:22.

And so the apostle did rejoice, if envious contentious men, and men of strife did preach Christ, so that his name was spread abroad at that time. But when Christ's name was spread abroad, and many came into a form of godliness, but denying the power thereof, the apostle bids the church of Christ turn away from such, as in 2 Tim 3:5. And the apostle Paul said, brethren be followers together of me, and mark them which walk so as you have us for an example; for many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. And let the teachers in Christendom apply these scriptures to themselves who mind earthly things. Phil 3:17-19. So here you may see the apostle does not rejoice at such as these, but weeps. And also you may see, James, Peter, Jude, John, in their epistles, and John in his revelations, reprov'd such as forsook Christ the right way, and did not walk in it, or that erred from the faith. And the apostle said, 'There are many unruly vain talkers and deceivers, ... whose mouth must be stopped; teaching things that they ought not, for lucre's sake.' Tit 1:10. And so the apostle does not rejoice at such as preach Christ out of envy and strife, which added afflictions to his bonds; but those who had the form of godliness, denying the power thereof, they were to turn away from.

*VII. To all you priests, teachers, and professors, that mock and scoff at the motions of the spirit.*

All you priests, teachers, and professors, that mock and scoff at the motions and movings of the spirit of God in his people; yes, your very children as well as yourselves will mock and scoff, and say the

spirit moves you, which does demonstrate that you are all erred from the spirit of God, and to the motions and movings of it you have stopped your ears, and closed your eyes, and so know not the things of God, for no man knows the things of God, but by the spirit of God. And so you that scoff and mock at the movings of the spirit of God, I say unto you, you had never had the scriptures, neither priests, teachers, nor professors, if the spirit of God had not moved the holy men to give them forth, of which by your own wills and private interpretations you make a trade [create a job with an income]; yes, one of the greatest merchandise and trades in Christendom, to get money by the scriptures that holy men of God spoke forth, as they were moved by the holy ghost; and they came not by the will of man, neither are they of any private interpretation. Now you who mock and scoff at the motions of the holy ghost or spirit, and yet make merchandise and trade of the scriptures, which holy men of God spoke forth as they were moved by the holy ghost, as before; and in this you show forth your error and apostasy from the holy spirit, who was in those who gave forth the scriptures as they were moved by the holy ghost. And so you are very unlikely to be led into all truth by the holy ghost, or to pray or have any fellowship in the holy ghost, denying deny it, and saying you don't have the same spirit, as did the early church of Christ, and the apostles had it in their days.

Now you bishops, priests, professors and others, who call yourselves Protestants, and the reformed church, I entreat you to consider these things as follow, by which we have suffered imprisonments, and spoiling of our goods; when you are persecuting us, the true Protestants, and true reformed church.

We have greatly suffered both imprisonments, and the spoiling of our goods, because we could not observe your holy-days, as you call them, and for opening of our shops we have been much assaulted by

the rude multitudes, and sometimes our goods have been spoiled, and we are cast into prison; especially, because we could not observe [close our shops] that you call Christmas day.\* Now was not Christmas day set up by the Papists, and also your Candlemas, and Michaelmas, and Childermas, and Lammas, were not all these masses set up by the Papists, and not by Christ and his apostles? and are they not their relics of Popery? And did the apostles command that the christians should observe Easter, the Jews' passover, or Whitsuntide, the Jews' Pentecost, in the gospel day, in the new covenant and testament?

\*[Pagan holidays were converted into "Christian" holidays by the Roman Catholics. Believe it or not, December 25th was the birthday of the *UnConquered Sun God of Rome*, the winter Soltice. The exchange of gifts took place the week prior in celebration of the dedication of the temple to Saturn, another Roman God. So the Roman *sect* called the same day *Christmas* instead, celebrating in much the same way - thus they attracted more tithe paying pagans into their so-called "*church*." Christ is generally acknowledged to have been born in April or September, the time when shepherds kept watch over their flock at night to protect the new born lambs.

"Easter", and the German, "Ostern", derive from the name of a putative Anglo-Saxon Goddess of the Dawn (thus, of spring, as the dawn of the year) — called *Ēaster*, *Ēastre*, and *Ēostre* in various dialects of Old English and *Ostara* in German. This goddess was honored with celebrating the Spring Equinox in April, particularly important to Wiccans (practitioners of witchcraft). *Eostre* is also worshipped by some neopagans, who



associate her with various aspects related to the renewal of life: eggs (a common offering for fertility), spring, fertility and the rabbits (allegedly for its rapid and prolific reproduction). The Roman sect again converted a pagan holiday to become "Christian." At the least the time of *Easter* occasionally coincides with Passover.]

And again, did Christ and the apostles command the christians to observe circumcision, and the epiphany, and the purification of Mary, St. Matthew's day, Ash Wednesday, the Annunciation, Palm Sunday, Good Friday, Mark the evangelist's day, Philip and Jacob's day, and Holy Thursday, St. Barnabas, Trinity Sunday, John Baptist's day, Peter and James's day, Bartholomew's day, Simon and Jude's day, All Saints' day, Andrew's day, Thomas's day, Stephen's day, John the evangelist's day, and Innocents' day, and Paul's day of his conversion, and that they should observe all these days in their several months and years; where did ever Christ and his apostles give the church command to observe these days, times, months and years? for the apostle Paul said, 'I have not shunned to declare unto you all the counsel of God.' Acts 20:27.

Now, where did the apostle in all the counsel of God declare to the church of Christ, that they should observe these days before mentioned, in their times, months, and years? No, was not the apostle Paul so far from telling the church of Christ to observe Christ's day, or any of the apostles', or his own, that he said, 'O you foolish Galatians, who has bewitched you, that you should not obey the truth,' ... And also he said. 'Are you so foolish having begun in the spirit, are you now made perfect by the flesh? But now after that you have known God, or rather are known of God, how turn you again to the weak and beggarly elements, or rudiments, whereunto you desire again to be brought into slavery? You observe days and months, and times and years;' the apostle said, 'I am afraid of you,

lest I have bestowed upon you labor in vain.’ Gal 3:1-3, 4:9-11.

Now let all Protestants, and professors of the reformed churches consider these things, and the apostle's labor, and these foolish Galatians, that went into these weak elements and rudiments that brought them into slavery, that had begun in the spirit, and thought to have been made perfect in the flesh; and therefore pray consider, you that set up these days, for people to observe.

And do not you say to your people in your steeple houses, ‘Six days you shall labor, and do all that you have to do,’ ... And then do not you stand up in the same steeple houses, and told your holy-days and mass days; and have your paritors [church officials with authority of the courts to collect money and assess fines], and other officers to trouble people for opening their shops on many of those days,\* which you have no command from God, nor Christ, nor his apostles, to keep or observe. But all you Protestants, consider, is not God, and Christ, and his truth and name more dishonored and blasphemed upon your holy-days [today called *holidays*], as you call them, than any other day in the week, when all are let loose to sports and plays, and all manner of vain pastimes, as they call it, and drunkenness, looseness, lightness, wantonness, oaths and profaneness, out of the very bounds of sobriety, modesty, and christian moderation, which should be showed forth by all the true christians? And those who turned again to the weak elements and rudiments, to which they were brought into slavery, in their observing days, months, times, and years; this was not a christian gospel practice in the new covenant; but a gospel and christian testimony and judgment, against those who did do so. And the apostle said, ‘Stand fast therefore in your liberty in which Christ has made you free, and do not become entangled again with the yoke of slavery,’ as some of the Galatians were; even going back into the Jewish circumcision, besides their observing of days, times, months,

and years; and so it could not have been the spirit of God that led into such things. For the apostle calls them fools, and said, 'Who has bewitched you, that you have begun in the spirit, and think to be made perfect in the flesh.' And therefore I desire you in the spirit of meekness, that you may reform, and be reformed out of these weak elements and rudiments, which brought people into slavery in the apostles' days; and therefore they must also bring people into slavery now; for which you have no command from Christ, nor his apostles, but their testimony against them. Therefore I desire you may be reformed by the spirit of God into the primitive reformation, the apostles' testimony, practice, and judgment, and to stand fast in the liberty, where Christ makes free out of slavery, and not to force others to that which brings into slavery.

\*[Fox has denounced Blue Laws as unchristian. Why? Because any special observance of days, by law or rule, is a violation of Christian freedom of conscience, a violation of Christian liberty.]

Regarding observing special days, Paul was tolerant, allowing one man to entertain and regard one day above another, and another to regard every day alike, and similarly about foods, and not to judge one another; "**But let him, said he, be fully persuaded in his own mind.**" Yet he condemns the Jewish customs and observation of days, meats, and drink. While observation of a day is a matter of individual conscience, (in which one should be fully persuaded), for a group of believers to observe a special day is definitely wrong, and a form of religion, which is condemned by Paul: But now after you have known God, or rather are known by God, *how is it that* you turn again to the weak and beggarly elements, to which you desire again to be in bondage? You observe



days and months and seasons and years. I am afraid for you, lest I have labored for you in vain. Gal 4:9-11. And if your church leader says you should observe certain days, or certain foods, you are listening to a false prophet; as Paul says: Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days, Col 2:16. So an individual can choose to celebrate certain days; but the church, as policy or rule, cannot; for that is a form of law. If necessary, the Lord will tell that individual continuing to observe certain days, which ones to stop; thus maintaining freedom of individual conscience.]

And you know the great observation on May-day, a great deal of vanity and looseness is acted upon that day; and was not the ground of observing May-day, and the may-poles, from Flora, a prostitute at Rome? Is not this a heathenish custom, and not fit to be practiced among them who profess the gospel day of Christ, and his new covenant, and the true christians who are followers of Christ? And seeing you have no such command from Christ, nor his apostles, to follow any such vain custom and tradition, like your forefathers the heathen, but not the forefathers the apostles and the church of Christ in the primitive times.

And did ever the Jews in the old testament observe Adam and Eve's days, or Noah's day, who by faith built the ark, who was a just man, and perfect in his generation, and walked with God, or Enoch's day, who walked with God. Gen 5:22, 6:9.

And did ever the Jews observe Abraham's day, or Isaac's, or Jacob's, or Moses', or Aaron's, or Joshua's, or any of the prophets of God's days? Though Abraham saw the day of Christ, and rejoiced, yet he did not say it was an outward day that he saw and observed, nor call

it Christmas day, which you have from the pope, and not from Abraham, Christ, nor his apostles. As dark and as blind as the Jews were, yet we do not hear that they observed any of the days before mentioned, in the old testament. But Herod who observed his *birthday*, and made a feast to his lords and high captains, etc. and when the daughter of Herodias came in, and danced, and pleased Herod, that he said, he would give her whatsoever she would ask, and her mother counseled her to ask John Baptist's head, which was given her in a charger; and here are their fruits of their dancings, and their bloody feast, to slay the just, though we do not hear that Herod, nor any, either in the old or new testament, had any command either from God or Christ so to do. Neither have the christians from Christ or his apostles to observe their days, *birthdays*, or others: for the apostle said to the Galatians that were turned again to the weak elements and rudiments, whereunto they had been brought into slavery, who observed days, and months, and times, and years, they did not obey the truth in that, before whose eyes Jesus Christ had been evidently set forth, and crucified among them. And do not they crucify Christ among them now, that observe days, months, times, and years? And do not they persecute and spoil the goods of those who obey the truth, and imprison those who cannot observe their days, times, months, and years? Look over all Christendom, I pray, both Protestants and Papists, and see if that birth born of the flesh, has not been persecuting that birth born of the spirit. Gal 4:29.

And where did ever Christ or the apostles command *Lent* to be kept, and Shrove-Tuesday, and many more holy-days, as you call them, that might be mentioned? And is not there a great deal of rudeness and wickedness committed on that day you call Shrove-Tuesday, throughout the land? And is it not time for you to reform from these heathenish and Popish customs, by the spirit of sobriety and modesty, and that your moderation may appear, that you are

christians in nature and deed. I pray, be not offended with such true christians, as cannot in conscience observe such things. And have you not received the names that you give to most of your days and months, from the heathen and Papists, and not from the prophets, Christ, or his apostles? And were not the old pagan Saxons in their idolatry, the first that brought in the names of the days after this manner, and these called christians have retained them to this day.

The first day of the week they worshipped the idol of the sun, from where came Sunday. The second day of the week they worshipped the moon, from where came Moonday, or Monday. The third day they worshipped the idol of the planets, which they called Tuisco, from where came Tuesday. And from the idol Woden, came Wednesday. And from the idol Thor, came Thursday. And from the idol Friga, came Friday. And from the idol Seater, came Saturday. And the heathens called Mars the god of battle, and from there they called the first month [Julian calendar's first month as March] March. And Venus they called the goddess of love and beauty, and from there they called the second month April. And Maia, a heathen goddess called Flora, Flora and Cloris were called the goddesses of flowers; and unto Maia the heathen idolators used to sacrifice; from there was the third month called May. And upon the first day of the same month, they used to keep Floralia, feasts to the goddesses of the flowers, (namely) Flora and Cloris. And Flora was a strumpet [prostitute] in Rome, that used on the first day of that month, to set up a may-pole before her door, to entice her lovers; from where came may-poles to be first observed. And from the heathen goddess Juno, is the fourth month called June. And in honor to Julius Caesar, a Roman emperor [declared to be a god by the senate] , is the fifth month called July. And the sixth month took its name August, in honor of Augustus Caesar [declared to be a god by the Roman senate]. And September, October, November, and December, are called from the Latines. And one Janus a king of



Italy, was for his wisdom pictured with two faces, whom they honored as a God; and from this name Janus, was the eleventh month called January. And Saturnus, Pluto, Februs, were called the gods of hell, whom the heathens said had the rule of the evil spirits there; and from Pluto or Febris, was the twelfth month called February.

And now, are not all these contrary to the holy scripture of truth, and the command of the Lord? Who said, 'In all things that I have said unto you be circumspect, and make no mention of the names of other gods, neither let them be heard out of your mouths.' Exod 23:13. And further the Lord said, 'They shall overthrow their altars, (namely, the heathens), and break their pillars, and burn their groves with fire; and you shall hew down their graven images of their gods, and destroy the name of them out of that place; these are the statutes and judgments which you shall observe to do, in the land which the Lord God of your fathers gives you to possess all the days that you live upon the earth.' Deu 12:1-3.

And now consider, all you that profess christianity, both Papists and Protestants, do you not make mention of the names of the heathen gods, and are they not heard out of your mouths, as before? No, are they not put in your Almanacs, that your very children may make mention of the heathen gods, and to be heard out of their mouths? Also is not this contrary to the law and command of God to the Jews? And therefore it should be below them, that profess the gospel in the new covenant, when the apostle said, 'Everyone that names the name of Jesus, let them depart from iniquity;' and the Jews were to teach their children, to observe and do the law of God in the old testament; much more should the christians teach their children virtue, and the law of love, life, and faith, in the new testament.

And we entreat you to consider, we have suffered many reproaches,

and sometimes blows, and had many evil names given to us, and called us ill-bred clowns and unmannerly, to make us odious in the sight of men, because we would not give the title of rabbi, and master, to the priests; which is against the command of Christ, who said to his disciples, ministers, and teachers that he sent forth, ‘Do not be called by men rabbi, rabbi, or master, for one is your master even Christ, and you are all brethren.’ Mat 23:7-8.

Now can’t we read that both the twelve, or seventy disciples, obeyed the command of Christ. For where do you read in the new testament of those titles, Mr. Matthew, Mr. Mark, Mr. Luke, or Mr. John, or any other of the apostles?\* Or where do you read that any of the apostles, when they writ one to another, or the church to them, that they called one another masters? For James was far off from titling himself master. For James said, ‘My brethren, not many of you should be teachers, knowing that we who teach will be judged by a stricter judgment.’ So he calls them brethren, (James 3:1.) and not teachers. And Christ did not teach his ministers and disciples clownishness, and ill manners, when he said, Do not be called by men teacher [or Master], for one is your teacher, even Christ, and you are all brothers.

\*{Mr. was an abbreviation for Master in the 17th Century. Today that connotation has disappeared. Bothered by these titles, I prayed for wisdom as to what I should refrain from using. I got back a clear message: “you may use any salutation of form of address you choose,” (in the context of Mr. Mrs. Miss. Sir, Madam, Gentlemen, Ladies, etc.)}.

And as for all your titles of bachelor of arts, master of arts, and your several sorts of garments, as surplices, lawn-sleeves, hoods, caps, girdles, etc., do you have any example for these things from Christ

and his apostles? Or a command from Christ and his apostles, for your practice in holding up these things, with your rails, altars, organs, and crosses? Or have you received them from the Papists, seeing that we find no command nor example in the new testament for them in the apostles' days? And therefore, it is good to be reformed out of all the relics of heathenism and Popery, and come to the cross of Christ, the power of God, and the fine linen, the righteousness of Christ.

And we have had many hard thoughts upon us, and hard words also, because we cannot give the title of lord bishops, and call them gracious lords. And we never read in the scriptures, when the apostles wrote to the bishops and elders, and said to Timothy and Titus, which were bishops, that they gave them the titles of lords, or gracious lords. And Christ said unto his disciples, 'The Gentiles exercise lordship and authority over them, and are called benefactors [gracious lords]; but you shall not be so; but he that is greatest among you, let him be as the younger, and he that is chief, as he that does serve.' Luke 22:25-26.

And here you may see that Christ never set up the title of lord in his church, among his disciples, but he told them, he had appointed them a kingdom,. which was above the glory of the world, and their titles. And Peter writes to the elders, and exhorts them, who said, I am also an elder, and tells the elders 'Feed the flock of God, which is among you, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but as being examples to the flock. And when the chief shepherd shall appear, you may receive a crown of glory, that fades not away.' 1 Pet 5:1-4.

Now here it may be seen that Peter who was an elder, he does not call himself lord or master, nor them lords or masters. But they were



to be examples to the flock, and to mind Christ their chief shepherd, and to receive the crown of glory of Christ when he should appear.

And the pope who says he sits in Peter's chair and who takes the title of lord, he is greatly different than Peter's doctrine; and the pope is not like to receive a crown of glory of Christ the chief shepherd, who has gotten an outward worldly triple crown upon his head already, of the glory of the world that will fade away. We never read in the scriptures, that Peter had either called himself lord or master, or gave those titles to other elders, though he was an elder. But take away the filthy lucre from either the pope, bishops, and priests, and their titles of lords, and you shall have but a few overseers. And therefore, we do entreat you, who call yourselves Protestants, to reform from all these titles which you have from the pope, and Papists, and not from Christ and his apostles.

And another thing the teachers and professors have taken offence against us, because we use the single language, *thou* to one, and *you* to many; which is according to their own teaching books, accidence, and grammar [no longer true today], and the translation of the Bible [only the old KJV], which they are taught at school, and was the practice of the holy men of God, as may be seen in the scriptures of truth; they familiarly used *you* to one, and *you* to many. And therefore we thought it very strange, that they would neither allow us to practice what they taught us in grammar, accidence, and Bible, nor practice it themselves. And for the practice of theirs, of saying *you* to one, and cannot endure to have *thee* and *thou* said to them, they neither have it from their accidence, grammar, nor Bible; then is it not from the pope, and their own pride? And I desire the Lord to open your eyes, and give you an understanding, and a tender heart, who profess yourselves Protestants, that with the spiritual armor and weapons, you may subdue atheism, heathenism, and the relics of Popery, and not deny the Popish religion in words, and hold up

some of the relics; and that all that profess themselves ministers, may obey Christ's command, Freely you have received, freely give, and to covet no man's gold, silver, nor apparel, but to keep the gospel without charge, as the apostles did. For tithes and offerings are not Christ's gospel ministers' maintenance. For were ever tithes or offerings paid in England by any christians, until after Austin the monk\* came in? And so I desire you may be reformed by the spirit of Christ, into the same practice, and spirit, and power, the church of Christ were in the apostles' days. From him who has a tender conscience toward God, and has been a great sufferer for Christ, and the true reformation, and desires your reformation, good, and prosperity here, and your eternal happiness hereafter.

### ***George Fox***

\*[Austin the Monk, was sent by Pope Gregory to Britain around 600 AD to convert the Christians to Popery. He was successful in England but when the Welsh refused to convert, he ordered the Saxons to kill them; for which many died.]



## Volume 6, *The Works of George Fox*, Doctrinal Books III, Continued

Text in Light Blue **or bold Light Blue** can be "clicked" for backup in scripture or detail in writings.

Text surrounded by brackets [xxx] has been added by the Site Editor.

*VIII. A reformation from Heathenism and Popery, concerning the observation of days, months, times, and years; the beggarly elements of the world.*

The apostle said to the Galatians, 'For when we were children, we were in slavery under the rules and traditions of the world's culture; but now after that you have known God, or rather are known of God, how turn you back again to the rules and traditions of the world'd culture, to where you [apparently] desire again to be brought into slavery? You observe days, months, times, and years. I am afraid of you, lest I have bestowed upon you labor in vain.' Gal 4:3,9-11.

Now here you may see, observing of the Jewish days, months, times, and years, which they were commanded of God, the apostle said, when they were children, they were in slavery under. And the apostle calls them weak beggarly elements of the world, that some christians were turned back to, which formerly they had been under. And therefore how is Christendom since the apostles' days, turned back into these weak beggarly elements of the world, in observing days, times, months, etc., which God never commanded? And not only in slavery themselves by observing of them, but bring others into



slavery, and imprison and persecute such that will not observe them, and shut up their shops. And has not the apostle bestowed all his labor in vain upon such? And is not God and Christ more dishonored upon those times and days which they call holy-days, than any other times and days in the week? For do not you see there is more vanity, wickedness, looseness, profaneness, and taking God's and Christ's name in vain, upon those you call holy-days, which the apostle calls beggarly elements, than any other days of the week? You that be in slavery under these weak beggarly elements of the world, are not you spoiled through philosophy and vain deceit, after the traditions of men, after the rudiments or elements of the world, and not after Christ? And did not the apostle warn the church of Christ of such things? And said, 'If you are dead with Christ from the rudiments or elements of the world; why, as though living in the world, are you subject to ordinances (of the world)? And the apostle said, 'Touch not, taste not, handle not; which all are to perish with the using, after the commandments and doctrines of men.' So the church of Christ were not to touch, taste, nor handle the rudiments, elements, traditions, ordinances, commandments, nor doctrines of the world. And therefore they suffered [being persecuted by the world] because they would not taste them, nor handle them. But those who are not dead with Christ, do not hold him their head, they are not like him, but in the world set up many heads, and taste, touch, and handle the traditions, rudiments, elements, ordinances, commandments, and doctrines of the world, commanded by worldly men, which are not after Christ; and such are in slavery under them, Col 2:16-23. And such persecute those who will not observe their days and rudiments, but who instead, see the day of Christ, and observe it.

And the apostle said, 'I am sold under sin,' Rom 7:14. and 'to be carnally minded is death, because the carnal mind is enmity with God; it is not subject to the law of God, neither indeed can it be.'

Rom 8:6-7. And again the apostle said, God has penned all, both Jews and Gentiles in unbelief, that he might have mercy upon all. Rom 11:32. And again he said, all are bound under sin, that the promise by the faith of Jesus Christ might be given to those who believed. Gal 3:22.

How that death past over all men, and all died in Adam. This is the unconverted estate in the death, sold and concluded under sin and unbelief; then sin and death is over the unconverted. Now Christ shedding his blood, and tasting death for every man that is dead in sins and trespasses, and so died for their sins, and is a propitiation for the sins of the whole world, and is a quickening spirit, and is the one mediator between God and man, who gave himself a ransom for all, and would have all to be saved, and come to the knowledge of the truth, that will make them free, that they might live in Christ, and follow him that makes an end of sin, and finishes transgression, and brings in everlasting righteousness; who died for their sins, and destroys the devil and his works, and bruises the serpent's head, who brought in sin, and through death destroys death, and the devil the power of death, and so is risen for their justification. And all that he has quickened and made alive by Christ, as the apostle said, he has raised us up together, and made us to sit together in the heavenly places in Christ Jesus. Eph 2:6. And so God by Christ reconciles all things unto himself, by him, I say, whether they are things in earth, or things in heaven; and the gospel of life and salvation is preached to every creature under heaven. Col 1:23.

And the apostle said to the Hebrews, in the first covenant they had ordinances of divine services, of ceremonies, and a worldly sanctuary; which covenant stood only in meats, drinks, and several washings, and carnal ordinances, and ceremonies imposed on the Jews until the time of reformation; but Christ having come, a high priest of good things to come, by a greater and more perfect

tabernacle not made with hands, that is to say, not of this building, namely, the old covenant. Heb 9:1,10-11, who is made a priest, not after the law of a carnal commandment, but after the power of an endless life. Heb 7:16. But now once Christ in the end of the world has appeared to put away sin, by the sacrifice of himself. So he is the end of the world, of all worldly things, worldly sanctuaries, tabernacle and carnal ordinances, and commandments, and several outward washings, and all outward worldly tithes, offerings, and sacrifices which are worldly. Now Christ once in the end of the world has appeared to put away sin by the sacrifice of himself, Heb 9:26, in the end of all these worldly things; and he is the beginning of a new world with his heavenly things, who makes all things new.

And the apostle said to the Corinthians, upon whom the ends of the world had come, that is, the end of all outward worldly things; and he calls them babes in Christ, 1 Cor 11:11, he could not speak to them but as unto babes in Christ, who were not of this world. He that has an ear to hear, let him hear, and read these things.

### ***George Fox***

*IX. Concerning the builders that reject the corner stone; and the husbandmen that kill the Lord's servants and son; and how Cain built the city Nod, and Nimrod the city and tower Babel; and God has set up his city, new and heavenly Jerusalem, and the apostate christians have set up the city Babylon, since the apostles' days.*

What are all your priests, bishops and teachers, the wise master builders in Christendom, that like the Jews reject Christ the corner stone, and so do fulfill the scriptures like the Jews; who make a profession of the letter of the new testament, as the Jews did of the



old, who rebelled against the good spirit that God gave them to instruct them, and resisted the holy ghost, that led the holy men of God to give forth the scriptures, and resisted them also, and persecuted them, and resisted Christ, that was conceived by the holy ghost, and crucified him. And this was the work of such wise master builders, in the days of Christ in the flesh. And all you outward professors of the letter in Christendom, that look upon yourselves the wise master builders, do not you hate the true light the life in Christ, by which he enlightens everyone that comes into the world, and do not own it? Then they must be blind builders. And do not acknowledge that God pours out of his spirit of grace upon all flesh, and to lead them, and teach them, and bring their salvation; and do not you say this is not sufficient, without you wise master builders? And do you acknowledge that the grace and truth is come by Jesus, and all people in this grace, and truth, and spirit, to serve and worship God? And those who do so, and come to forsake you priests, bishops and teachers, who look upon yourselves to be the wise master builders, are you not then angry, and persecute them, and say they have forsaken the means?

What! Are all you bishops, priests, ministers, and teachers, the keepers of the vineyard in Christendom? Has it not been let out to you husbandmen, and when the Lord has sent forth his servants to look for fruits among you, have not you banished, imprisoned, stoned, hanged, killed, burned, and put to death many of the Lord's servants? And have you not crucified to yourselves afresh the son of God, the heir of the vineyard, and put him to open shame, by your evil lives and conducts?

Therefore what do you think the Lord of the harvest will do to you husbandmen — you, who have done so unto his servants, and son, and heir? Do you think you will not all be turned out, and your vineyards let forth to such as will bring forth fruits to the Lord? Let

all the persecutors, and imprisoners, and banishers in Christendom about religion, since the apostles' days, consider this, and what will be your end, who have brought forth no fruit to God, but have disobeyed him, like Adam and the Jews, and followed the serpent, the murderer and destroyer of men's lives, and have not followed Christ, who destroys the devil and his works, and came to save men's lives, and not to destroy them, and rebuked such as would have had men's lives to be destroyed, and told them they did not know what spirit they were of. And therefore all you husbandmen, and vineyard keepers, and wise master builders, that have destroyed so many men's lives, and imprisoned, and banished so many, and spoiled their goods, because they would not conform, and be of your faith, religion, and worship; and you have not been of the true religion, faith nor worship of God; neither know what spirit you have been of yourselves, that have done this; neither have you been nor are in the spirit of Christ, who came to save men's lives, and not to destroy them; and Christ did not destroy those Samaritans that would not conform and receive him, Luke 9:54, but rebuked those who would have had men's lives destroyed by fire from heaven.

So not like these mad people that build gallows and prisons, and kindle fires on earth to destroy men; because they would not receive their invented ways, religions, and worships, and yet they would be called christians, after Christ's name, and follow him not in life, example, and doctrine.

And Cain who disobeyed God, and did not well, who was a murderer, though he was a sacrificer, he was a builder of the city of Nod; and does not that signify wandering? And in the new world did not Nimrod, who did not regard the Lord, build Babel, a city of confusion; and what became of Nimrod's city and stock?

And did not the Jews, who rebelled against God and his law, and

spirit, become vagabonds, persecutors, and murderers of the righteous?

And have not the christians since the apostles' days, that hate the true light, the life in Christ, and are erred from the spirit of God, that he has poured upon all flesh to lead and guide them, and the truth and grace of God that comes by Jesus, to teach them, and bring their salvation; have not these been the builders of Babylon, the city of confusion, since the apostles' days? in whose city the blood of the prophets and martyrs of Jesus is found; so that they are become drunk with the blood of the righteous, and prophets, and martyrs of Jesus. And are not the dragon, beast, and false prophet found in this city? But down they must fall, and God will reward them according to their works.

And there was scarce a righteous man, or a prophet, but they suffered in outward Jerusalem, by the transgressing Jews; for Christ said, 'Nevertheless, I must continue my journey, and tomorrow, and the day following; for it will never do for a prophet to perish out of Jerusalem.' Luke 13:33. But God is setting up his new and heavenly Jerusalem, into which, neither the dragon, the old serpent, nor the beast that rose out of the sea, the sea-beast, nor the beast that rose out of the earth, the land-beast, nor the false prophet, nor the whore of Babylon, nor no persecutor or unclean person can enter, though the gate stands open night and day, but such who walk in the light of the Lamb, and their names are written in the book of the lamb, and the glory of the Lord, and the lamb is the light thereof. Hallelujah forever. And the nations of them that are saved walk in the light of this city.

*X. News, news! Cain, Ishmael, Esau, Korah, Dathan, and Abiram, Balaam, and old Simon Magus, and his followers, have turned into outward Christians.*



News, news! Cain that wrathful murderer of the righteous has become a christian, but has not left his wrathful hatred, murder, and persecution, but still remains a wicked one.

And news, news! Wild Ishmael, whose hand is against every man, has become an outward christian, and has put on the sheep's clothing, but remains in his mocking, and scoffing, persecuting birth, at the seed of the promise.

News, news! Profane Esau, that man of the field, which despises his everlasting birthright, who is the first birth, who would have slain Jacob, he has become an outward christian, but he has not put off his rough garment, by that he may be known not to be a sheep of Christ.

News, news! Korah, Dathan, and Abiram have become outward christians, but still remain with their false fire, until they are consumed by the Lord's fire, and remain in their rebellion and rebellion until the earth swallow them up; so they may be known by their false fire, rebellion, and rebelling against the law and gospel.

Strange news! Balaam, that layer of stumbling blocks before God's people, has become an outward christian, but he remains in his error, and covets after the wages of unrighteousness. And why may not Balaam become a christian as well as the sons or followers of Simon Magus, who buy their pretended gift for money, and sell it for money, as old Simon, who thought to have bought the spiritual gift for money, and have sold it for money?

Because we cannot give covetous Balaam his wages of unrighteousness, and the followers of Simon Magus money for their gifts, they are and have been very angry, and full of wrath, envy, and

malice, and persecuted us; but they are known to all true christians to be of the seed of Balaam, and of old Simon Magus, and not of Christ.

*XI. Here you may see the heavenly and spiritual gifts that God and Christ gives to his ministers, are not to be bought and sold for money, and those who do, are in the bond of iniquity, and gall of bitterness, like Simon Magus.*

Christ said to his apostles, disciples, and ministers, when he sent them forth to preach his gospel, *freely you have received, freely give.* So the ministers of the gospel are distinct from the ministers and teachers of the law; for they had tithes and offerings, and other things for ministering and teaching the law, and that which the law commanded in the old covenant and testament, which law served until Christ came in his gospel and new covenant, and new testament, and sent forth ministers of his new covenant and new testament, whom he made able *ministers of the spirit, not of the letter*, which sowed to the spirit, not to the flesh, and of the spirit they reaped life eternal. And to those who he sent forth he said, *freely you have received, freely give*; namely, his gifts that are perfect, his grace, his spirit or holy ghost, that comes from the Father and son, his faith, which he is the author and finisher of, his everlasting glorious gospel of life and salvation; these are heavenly, spiritual, and divine things, which they received freely from Christ, and they were to give them freely again to people, and they were not to sell and bargain with people for so much a year, and to sell them these spiritual gifts; for by the laying on of the apostles' hands many received the holy ghost. Simon Magus offered the apostles money, and would have bought this gift, that on whomsoever he laid his hands, they might receive the holy ghost; but the apostle told him, that he was in the gall of bitterness, and the bond of iniquity, that

thought the gift of God could be bought and sold for money; so are all those who be in his belief. And though Paul plants, and Apollo may water, yet they give this water of life freely. The general proclamation, both by Isaiah and John in his Revelation is, 'Oh everyone that thirsts, come freely to the waters of life.' So they were to eat and drink the heavenly food freely, and hear the gospel freely, and what the spirit said to the churches; so they were to come without money, and without price, and not to spend their money for that which is not bread, and their labor for that which does not satisfy. And all that thirsted were to come without money, and without price, and hearken diligently, and their souls should live. So heavenly and spiritual things, and the gifts of God, are not to be bought and sold for money; though they did eat of their carnal things, and what was set before them, who ministered spiritual things to them. Though in the time of the law, tithes were called holy, but they are not in the gospel, for Christ makes all things holy. His ministers whom he freely gave his spiritual things, and told them give them freely again. They believed in Christ, and trusted in him for outward things; and when that he sent them forth without bag or staff, and when they returned again, he asked them if they lacked any thing? They said, no: for he was able to supply them he sent forth, when he was able to feed so many with a few loaves and fishes. When the disciples had been toiling all night with their nets and could not catch any fish, Christ told them cast their net again into the sea, which they did, and drew it out, and at his word the net was full of fish. And therefore whom Christ sends forth with his power and holy ghost, and said unto them, 'Freely you have received, freely give,' these dare trust Christ both with carnal and temporal things, both for themselves and families, and such labor to keep the gospel of Christ without charge, so that none can say, it is a chargeable gospel. And the apostles, and those who did succeed them in the same spirit, did convert more Jews and heathen to Christ by their free preaching, than ever the Papists and Protestants



have done this thousand years; for they converted them with the spiritual weapons and armor, which Christ armed them with. However have not Protestants and Papists made them turn from one sect to another with carnal weapons?

In the old testament they had singers, and so they have now in their cathedrals. But singing in the grace, and singing and praying **in the spirit and the holy ghost**, this is in the gift of God, this is not to be done for money, but freely, as the grace of the spirit of God moves them in his wisdom, in his gospel day. And the apostle said, we speak wisdom among those who are perfect, but not the wisdom of this world? For Job said, that wisdom cannot be purchased for gold, silver, nor pearls; for such things cannot be equaled nor valued with the gift of God. For all the ministers of God and Christ in the new testament, their heavenly and spiritual gifts and things, which they have freely received from Christ, they are freely to give them again, for they are not to be valued, equaled, nor purchased for gold, silver, nor precious stones. For those who think they can either be bought or sold for money, they are in the spirit of Simon Magus, and not in the holy ghost, nor spirit and power of Christ, that the apostles were in.

The apostle said, 'Obey those who have the rule over you, and submit yourselves, for they watch for your souls, as those who must give account, that they may do it with joy, and not with grief.' Heb 13:17. And the apostle said in Acts 20:28 that the holy ghost had made them overseers.

Now the ministers and teachers both of the Protestants and Papists, bring these scriptures, and say, they are ministers who watch for the souls of people, that they may present them to God, and call themselves the curers of souls. And yet they say, they do not have the same power and holy ghost that the apostles had; and yet they will

confess and acknowledge that the soul is immortal, and that God breathed into man the breath of life, and he became a living soul, and in his hand is the soul of every living thing, and the breath of all mankind. Job 12:10.

Now the hand of God is immortal and spiritual, and is it likely that they should watch for the immortal soul, and cure it, and be not in the same holy ghost and spirit of Christ, and power of God that the apostles and overseers were in, in the primitive times? Is it likely that any should present the immortal souls to the immortal God, and cure them without the immortal power and holy ghost that the apostles were in? For both the Papist and Protestant teachers have confessed, that they do not have the same power and holy ghost that the apostles were in. Therefore, I say, they are not likely to cure the immortal souls, and present them to the immortal God, without the same power and holy ghost that the apostles were in.

Now all the priests, ministers, and teachers, both of Protestants and Papists, pretend to preach the everlasting gospel, which is the power of God unto salvation, to everyone that believes. But how unlikely is it that they would know the everlasting gospel, the power of God, and preach it, and have not the same power and holy ghost that the apostles had? Therefore, I say, such cannot preach the everlasting gospel, and power of God, and not be in the everlasting power and holy ghost.

And again, the Papists and Protestant teachers say, they preach the kingdom of God, and the grace and faith of Christ. Grace and faith are the gifts of God and Christ which are perfect, and Christ who ascended on high, gives gifts unto men, to bring them to the knowledge of the son of God, and to the unity of the faith, and unto a perfect man, etc. And the Papists say, they must have a purgatory when they are dead. And the Protestants say, they must have a body

of death and sins of the flesh, while on this side the grave, and that there is no perfection while upon the earth. How are such likely to preach the faith, grace, and the gifts of God, which are perfect, and are for the perfecting of the saints, and to bring people to be perfect men, when they have not received these perfect gifts freely from God and Christ? And how can they preach the kingdom of God, that stands in righteousness and peace, and joy in the holy ghost, and have not the same holy ghost as the apostles had? And how are such like to preach spiritual and heavenly Jerusalem, the mother of all true christians, where no impure things enter, and have not the same power and holy ghost that the apostles were in, but follow their own spirits in their natural arts, tongues, and sciences, which they have purchased for money? And how are such like to preach Christ, who said, I am from above, and not of this world? And are such with their natural gifts, tongues, and sciences that are below, likely to preach Christ Jesus and the truth as it is in him? And the scripture said, that none can call Jesus Lord, but by the holy ghost, and those who have not the spirit of Christ are none of his. And therefore, how can such be the ministers of Christ, and have not the spirit of Christ and the holy ghost, that the apostles were in? For the apostle said, 'Such as have not the spirit of Christ are none of his;' therefore they are none of his messengers, ministers, and teachers. And the Papist and Protestant teachers which do oppose the true light of Christ, which enlightens every man that comes into the world, which is the life in Christ, who, with their darkness, cannot comprehend it, though it shines in their darkness, and are haters of the light, because their deeds are evil, and will not come to it, because it will reprove them. And so close their eyes and stop their ears to the light, which is the life in Christ, and so will not hear with their ears, nor see with their eyes. So they are not like to be converted to Christ, to heal them, when they stop their ears to the divinity of Christ, namely, his light the life in him, which Christ commands them to



believe in and walk in; and yet, without the light, the life in Christ, pretend to preach him in the flesh, and deny him in his divinity. And the apostle said, 'He had known Christ after the flesh, but henceforth he knew him so no more.' But what will the teachers, both of the Papists and Protestants say to this, who deny Christ the true light, who enlightens every man that comes into the world? And such are not likely, neither can they preach Christ truly as he was in his flesh, nor him in his divinity. Nor can any, except they are in the same power of God and holy ghost that the apostles were in, who leads into all truth, they are not likely to preach the truth as it is in Jesus, not being led into it by the spirit of truth. For Christ said, 'The holy ghost shall take of mine, and give unto you, and bring unto your remembrance the things that Christ had spoken;' and such are not like to preach the spiritual things that the holy ghost receives of Christ, and have not the holy ghost to receive them. And the apostle said, 'The things of God we speak, not in the words which man's wisdom teaches, but in the words which the holy ghost does teach.' And you who do not have the same holy ghost that the apostles had, are not likely to have the words that the holy ghost teaches, to speak the things of God in. Instead you speak the things of God in the words that man's wisdom teaches, by which wisdom the world does not know God nor his things, and so are ministers of the letter and old authors, and not of the spirit.

*XII. How that such as kill and persecute people, are not like to convert them, as the apostles did.*

And if that Christ had caused fire to come down from heaven upon the Samaritans to have consumed them, as the zealous disciples would have had him, who were without the true knowledge, for they did not then know what spirit they were of, when they desired such a thing of Christ; but Christ said unto them, that he came not to destroy men's lives, but to save them; and if that they had been

destroyed, then there could not have been so many of the Samaritans converted after Christ Jesus was ascended; so that the disciples heard at Jerusalem, and sent to Samaria, Peter and John, to Philip, who was at Samaria, and preached Christ there, and the people there with one accord, gave heed unto those things which Philip spoke.

If that king Manasses, that great idolater, had been cut off by the Jews in his idolatry, then he had not repented, as it is said he did.

And if the christians had killed Saul, that great persecutor, then he had not repented and become a christian, and been called Paul. And all those thousands of Jews, that were converted after Christ was ascended, by the apostles, which were not converted before Christ was crucified; if that Christ in the days of his flesh had caused them to be imprisoned, and their goods spoiled, and to be put to death, then they after had not been converted, that opposed him.

And is it not said, that Christ will consume and destroy the man of sin, the mystery of iniquity, who lets, opposes, and exalts himself above all that is called God? So vengeance is the Lord's and he will repay it, and all men and women are to obey the law of God, and command of Christ; love your neighbor as thyself, and do unto all as they would have others do unto them, which is the law and the prophets, and Christ and the apostles taught it. Now would any have others to burn, or hang, or prison, or spoil their goods, and banish them, because they will not be of another's religion, and forsake their own? And those who will not be done so to themselves, and do think it is hard for others to do so to them; then is it not hard for them to do so to others and will not be so done to themselves? Then do not such that do so to others, as they would not have them do to them, do contrary to the law and the prophets, Christ and the apostles, (namely), to love your neighbor as thyself, and to do to

others, as you would have others do unto you?

*XIII. Concerning the Papists making the flesh and blood of Christ of bread and wine; and the apostle said, they knew Christ no more after the flesh; and how the formal Christians take the bread and wine kneeling, in remembrance of Christ's death, and his disciples took it sitting.*

There is and has been a great deal of stir among several sorts of people called christians, about the eating and drinking of bread and wine, which some call a sacrament, and some call it Christ after they have blessed it, and consecrated it, as they call it. And also those who do not say the elements of bread and wine are the body and blood of Christ, or the very Christ, (which they take upon their knees kneeling), such are called heretics. The Jews were not to eat the passover which God commanded, upon their knees, or to kneel down and eat it; for where did the Lord command the Jews to kneel down to any thing that he commanded them to take or eat? And all the figures and shadows, or types, where did the Lord ever command the Jews to bow or kneel down to such things, but they were to bow down to the Lord, and serve and worship him? Exod 20:4-5, Deut 5:8-9. For do not you, after you have consecrated the elements of bread and wine, and made you a Christ and a God of it, do not some of you bow down, and kneel down to it? And it is but elements of bread and wine when you have done. And the Lord said, 'You shall not make a likeness of anything that is in heaven.' And do not you make a likeness of Christ, who sits at the right hand of God in heaven, of the elements of bread and wine? And this is a breach of the command of God.

Now when the evening had come, Christ sat down with his twelve disciples, as in Mat 26:20-31. So he does not say they kneeled or



bowed, but they sat down, when they ate the last supper with Christ. And again in Mark 14:18, And in the evening Jesus comes with his twelve disciples, and 'as they sat and did eat, Jesus said unto them,' ... Here you may see they sat and ate. It is not said they bowed or kneeled and ate. But they sat with the King of kings, and Lord of lords at supper, the night before he was crucified. And in Luke 22:14, And when the hour was come, Christ sat down, and the twelve apostles with him. It is not said they bowed down, or kneeled down, but they sat down with Christ when they did eat the bread and wine.

And therefore you who profess the scripture is your rule, why do you force people to bow and kneel, when they take the elements of bread and wine, seeing here are three witnesses, Matthew, Mark, and Luke, that all say they sat down with Christ at the last supper the same night that he was betrayed, when they drank and ate; and never one of them said, they bowed or kneeled when they drank of the fruit of the vine, and eat of the bread in remembrance of Christ, to show forth his death until he comes? Of this you may see more at large, in a book entitled, 'A distinction between the two suppers of Christ;' namely, the supper when he was betrayed, and the supper after he was ascended.

And whenever did Christ, or the apostles command them to make an altar, and bow to it, or before it, and set up outward candles in outward candlesticks, to burn night and day in the outward churches or *sanctuaries*, as you call them, as your Papists do? And do not the unreformed bow before the altar that they have made, and set up an outward candle in an outward candlestick? Though they do not light them, there they stand ready if the pope should command them to be lit. These things, altars, candles, and candlesticks, lighted or unlighted, and bowing and kneeling to your altars, and bread and wine when you take it, had you not all these things from the pope and Papists, and not from Christ and his apostles? And if you

observe the apostles, they took bread and wine at night after supper; but you take it before dinner, and you say the scripture is your rule. And Christ said unto John, Rev 1:20. 'The seven candlesticks which you saw, are the seven churches;' so they were not seven outward candlesticks set up in the churches, as you call them; but the seven churches were the seven golden candlesticks which held the light of Christ, which shines continually; so the church of Christ was, and so the church of Christ is now.

And the apostle said, 'For both he that sanctifies, and those who are sanctified are all of one; for which cause Christ is not ashamed to call them brethren, saying, I will declare your name unto my brethren, in the midst of the church will I sing praises unto you.' Heb 2:11-12. So where two or three are gathered together in his name, he is in the midst; and the church of Christ is the golden candlestick, and Christ is in the midst. So he is a light in the midst of the seven golden candlesticks. So unto God be glory in the church by Jesus Christ, throughout all ages, world without end. Amen. Eph 3:21.

And the Jews in the first covenant had ordinances of divine service, and a worldly sanctuary, and a tabernacle, and a candlestick; but has not Christ abolished all these worldly things, which were made and pitched by men? Heb 9:1-2.

But Christ our high priest is a minister of the sanctuary, and of the true tabernacle, which the Lord erected, and not man. Heb 8:1-2.

And the apostle said, 'From this time forward we know no man after the flesh, yes, though we have known Christ after the flesh, yet from now on we know him no more,' namely, Christ after the flesh; and is not 'from now on,' time to come. 2 Cor 5:16. So the apostles were far off from making a Christ of the elements of bread and wine, both his

flesh, bones, and sinews, when they said ‘Yes, though we have known Christ after the flesh, yet from now on we know him no more;’ namely, after the flesh. Then was it not in the spirit, and his godhead, and as he was God? But what work have the Papists made to pretend to make flesh, blood, and bones of Christ of the elements of bread and wine, and bowing down to it, and worshipping it, while burning and killing such as would not!

Now those who in the apostles' days took the elements of bread and wine, did it in remembrance, and in a show of Christ's death until he came. And Christ said he would come again to his disciples, and did so. And Christ was put to death in the flesh, and not his godhead, nor as he was God, who said, ‘Being put to death in the flesh, but quickened by the spirit.’ 1 Pet 3:18. And Jesus said, ‘If any man loves me, he will keep my words, and my Father will love him, and we will come to him, and make our abode with him.’ And again Christ said, ‘You have heard how I said unto you, I go away and come again unto you; if you love me you would rejoice.’ John 14:23,28. He that has an ear to hear, let him hear.

And where did ever the apostles take bread and wine in remembrance of Christ's death in the flesh, after they had said, though we have known Christ after the flesh, yet now henceforth know we him no more, (that is, after the flesh, because they know him in the Spirit) 2 Cor 5:16.

And now you Papists, who call yourselves Roman Catholics, that is, universal, and yet you said in a dispute [with Fox], that you did not have the same power and holy ghost that the apostles had in the primitive times; and yet you do say after you have consecrated bread and wine, it is the body of Christ, both his flesh, blood, and bones, yes, the very whole Christ; and yet when so made, he has no legs, hands, nor mouth, and can neither speak, hear, see, nor walk! And



why cannot you make a virgin Mary, the mother of Christ, as well as make a Christ? And a St. Peter of bread and wine, as well as a Christ; and set him up in a chair, as well as set up a pope in Peter's chair, as you call it?

And is not this a strange juggling, that you should turn wine into blood, and bread into flesh, bones, and sinews? This is as strange a miracle as ever was heard of in the world, worked by an unclean ghost; for some Popish priests confessed, in a dispute with some Quakers, at Thomas Apostles in Gerrard Robert's house, when it was asked you, whether you had the same holy ghost as the apostles had, and you denied it, and said, it was presumption to affirm any such thing; and then it was said unto you, then it was not likely that you would be led into all truth. In what could you pray, and in what was your fellowship? It could not be but in the unclean ghost, which led out of all truth, for the holy ghost led the apostles and the church of Christ into all truth; and they prayed in the holy ghost, and had fellowship in the holy ghost. And the apostles, and the church of Christ never did say nor pretend, that with the holy ghost, they could turn wine into blood, and bread into flesh, bones, and sinews, and then say it was the whole Christ, and eat him when they had done; and those who would not believe it, to burn them, as you Papists have done who pretend to turn wine into blood, and bread into flesh, bones, and sinews, and say it is the whole Christ, which could neither speak, see, nor walk! Strange monster makers, with your unclean ghost, and when you have done you eat him! And when we have said unto you, and desired you to try your Christ, whether his flesh and blood will not corrupt; to have part of the wine and the bread you consecrated, locked up with the unconsecrated in a cellar, and seven Protestants, and seven Papists to keep watch over the cellar, and if the consecrated did corrupt, mould, and die, as the other, then you should turn to us; but if it prove immortal, and the very flesh, blood, and bones of Christ, then we would all turn to you,

and this would bring truth to light, and honor to God; for you have burnt and put many to death, because they could not believe in your great miracle and monster, that you have made with your unclean ghost. For we are in the Catholic faith, set up in the apostles' days, which Jesus Christ was and is the author and finisher of, and we are redeemed not with corruptible things, but with the precious blood of Jesus Christ, as of a lamb without blemish and without spot. And the apostle said, 'Christ's flesh did not see corruption, and though he was crucified, nailed to the cross, and his side run into with a spear, and dead and buried, and was three days and three nights in the sepulcher, yet his flesh saw no corruption, and did not change; for the apostle said, 'The Lord did not allow Christ, his holy one, to see corruption.' 'And therefore,' it is said, 'did my heart rejoice, my tongue was glad: moreover also, my flesh shall rest in hope,' whom God raised from the dead to sit upon his throne, and his flesh saw no corruption. Acts 2:26-27, 31-32. And therefore now you Papists, come out and try your great monster and miracle, as before.

#### *XIV. The trial of the Pope's Spirit.*

Will the pope let the Protestants have their peaceable meetings peaceable in France, Spain, Portugal, Italy, and Rome, and in all the cities or dominions, where he, or his have power? [Would he permit the Protestants to meet] if the pope, or his followers, wished their people could have their meetings peaceably in the nations, kingdoms, cities or governments, where the Protestants have the power. Come let us see if he has so much holiness, or infallibility, as to do unto others, as he would have others do unto him? I say to do unto others, as he would have others do unto him; that is, to let others of a different [religious] persuasion from him to have their liberty, as he would have his, seeing they all profess Christ in words, as before. If the pope cannot, he is below the law and the prophets, and short of a christian; and if his actions are below the law, the

prophets, and christianity, it is then a shame to talk of infallibility and holiness.

### *XV. Concerning the kingdom of God.*

The law and the prophets were until John, who was the greatest prophet born of a woman, but the least in the kingdom of God is greater than John. Since John the Baptist, the kingdom of God has been preached, and men have been pressing into the kingdom. So the everlasting kingdom of God is the end of the law, and the prophets, and John, for the everlasting kingdom of God stands in righteousness, and peace, and joy in the holy ghost, which the law, and the prophets, and John called for, and was held forth by them in figures, types, and shadows, and John ran before and prepared the way to the kingdom. Those who are in the kingdom are in the substance, and in the end of the law, and the prophets, and John's ministration, and are in the end of all things that change; for the kingdom of God is everlasting, and does not change.

Moses was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after. But Christ, as a son over his house, whose house we are, who are children of heavenly Jerusalem. For Moses was over the house of Israel with their figures and shadows; but Christ Jesus, who is the substance, is over his great spiritual house; who has all power in heaven and earth given to him, who enlightens all their spirits in the house or tabernacle of fallen Adam, which light is the life in Christ, by whom Adam and Eve were made, and all things that were made, were made by Christ. For Aaron did light the outward candles and lamps in the outward tabernacles that were made with hands. But Christ the great prophet, priest, bishop, and shepherd, does enlighten the spirits of men, the candle of the Lord, in their tabernacle not made with hands, with his true heavenly divine light, which is the life in



himself, the word, by whom all things were made, as before. So Christ is over his great house, an enlightener, a quickener, a savior, a redeemer, a counselor, a leader, a captain, a prophet to open, a shepherd to feed, a bishop to oversee, and a king and lord to rule, order, and govern in his great spiritual house, which he is the head of. He is a father that takes care of his great heavenly and spiritual house and family. He shall reign over the house of Jacob forever, and of his kingdom there is no end. Luke 1:33. And you do read that some would not have Christ to rule over them, and what became of those who said, 'We will not have this man to rule over us?' Luke 19:14. But these were not of the house of Jacob, the second birth; but of Esau, that profane person's birth, or nature.

\*The first birth is of a selfish-spirited man. He doesn't want to give up his choices of pleasures, passions, pastimes, or his anger and lusts. When the first birth has been crucified and has died on the inward cross of self-denial, the second birth, born of God can arise; Christ risen within a man then controls the new creature, as his Lord — ruling that man's thoughts, words and deeds.

For all the outward pleasures, delights, lightness, wantonness, vain glory, and profaneness, will perish and come to nothing, with all foolish jesting, and idle vain talk, and idle words are judged, and will vanish away like smoke, and all unholiness, unrighteousness, and ungodliness, looseness, debauchery, uncleanness, proud boasting, loftiness, and haughtiness is judged out of the kingdom of God and Christ.

'For behold a king shall rule in righteousness.' Isaiah 32:1. And his scepter is a scepter of righteousness; and the Lord shall reign forever unto all generations; praise you the Lord. And by Christ kings do rule, and princes do decree justice, and all the judges of the earth.

There shall be a root of Jesse, and he that shall arise to rule over the Gentiles, in him shall the Gentiles trust, Rom 15:12.; therefore praise the Lord all you Gentiles, and laud him all you people. Psalm 117:1. For Christ in you is the hope of glory, and Christ is to dwell in your hearts, namely, the saints, by faith, said the apostle; for Christ is the same today as he was yesterday, and so forever. And Christ Jesus is made an high priest forever, and again, 'You are a priest forever. For the law made high priests which have weaknesses; but the word of an oath which was since the law, makes the son, who is consecrated for evermore.' And Christ said to John 'I am he that lives, and was dead, and behold I am alive for evermore.'

So Christ has set up his kingdom, which shall never have an end, and all power in heaven and in the earth is given to him; and the saints who are born again see his kingdom, and press into it, and are heirs and possessors of it [while alive on this earth].

And those who do [enter the Kingdom] sing the song of Moses, and of the Lamb, said that he is king of saints. And Hezekiah said, 'You are the God, even you alone of all the kingdoms of the earth.' So not only of the kingdom of Israel, but of all the earth. And the good seed are the children of the kingdom; but the tares, that the wicked one, the devil sows, are the children of the wicked one. And 'no man having put his hand to the plough, and looks back, is fit for the kingdom of God.' Luke 9:62.

And when that Jesus perceived that they would make him a king by force, he departed into a mountain himself alone. John 6:15. For Christ was anointed king by the Lord, and so he knew that he needed not be made king by man; for Zechariah said, 'Fear not daughter of Zion. Zech 9:9, John 12:15. Behold your king comes upon an ass colt.' And was not this fulfilled when Christ came? But it was their spiritual king, and they would not have him to reign in spirit.

And Nathaniel called Christ the son God, and king of Israel. And the apostle tells the Colossians, that they were translated into the kingdom of God's dear son. Col 1:13. 'To the King eternal, immortal, invisible, the only wise, be honor and glory, forever, and forever. Amen.'

Here is an immortal, eternal, invisible King, and is known by his invisible holy spirit, and **rules in the hearts**, and in the kingdom of heaven **in** men and women, who is the only potentate, the King of kings, and Lord of lords, and has immortality, and dwells in the light. And John said, 'that he was in the kingdom and patience of Jesus Christ, when that he was in the isle of Patmos; and that Christ the first begotten from the dead, he is the prince of the kings of the earth, and has made us kings and priests spiritual, unto God his Father, to him be glory and dominion forever and ever. Amen.' And upon Christ is written a name, that he is 'King of kings, and Lord of lords;' Rev 19:16, and **those who see this name, and the writing, it is with a spiritual eye.**

***George Fox***

\*So Christ, who is a spirit, rules in the Kingdom within a cleansed man's heart; and Christ is seen not with the natural eye, but with the spiritual eye. With the spiritual eye one sees the face of God, to have knowledge of the glory of God in the face of Christ Jesus, and this is seen in ever increasing glory.

**END OF BOOK 6**  
**End of Doctrine Books**