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The True Faith vs. False Faith

The great controversy of faith between the early Quakers and others sects of Christianity often centered around what the blood of Jesus purchased for the believer. The other sects said, (and say), Jesus' sacrifice made any believer righteous and justified, with nothing else required on their part. The Quakers said his blood purchased forgiveness with sincere repentance for past sins and imputed a righteousness that allowed them to approach the throne of God, requesting his powerful grace to remove sin, and the desire to sin, from their hearts; and that justification and lasting righteousness **only** came after the workings of grace to convince them of sin and remove it from their hearts; thus the Quakers said Christ's blood could cleanse them from all sin and the desire to sin, not just forgive them for sins.

In reply the other sects screamed in outrage: the blood of Jesus did it all - I am saved by belief! You Quakers are blasphemers by denying the power of the blood and sacrifice of Jesus. Since Jesus did it all, there is nothing left for me to do; all of my sins: past, present, and future are excused - and I am saved!

While the Quakers said: your belief has saved from what? If you are still sinning, you have no inheritance in heaven; and the blood of Jesus is more powerful than to justify your presumption of being saved. The blood of Jesus is powerful enough to cleanse your heart of even the desire to sin, providing you abide in his Spirit and Light to receive cleansing through the process of conviction and repentance - by carrying the inward cross of self denial. The saving grace of Christ is to be experienced, not just presumed. This blood of Jesus Christ, the heavenly man, is to be felt and witnessed in the hearts and consciences of people; by which blood they are sanctified and are cleansed from all their dead works. Such experience righteousness, justification, and sanctification by possession of Christ to be their Lord and King, controlling their every word and deed.

The early Quakers said a faith that could not release you from sin and the power of Satan was only a form (shell) of godliness without power. Their faith was in a God who could destroy sin within them, releasing them from the captivity of sin, releasing them from darkness to dwell in the light and enjoy fellowship with the Son and the Father.

The early Quakers said that **true faith was to be obedient to Christ**, the Light and Word within a man, not just belief to the historical accuracy of the Bible's statements on Jesus's birth, death, and resurrection.

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, that it may be well with you.

Jer 7:23

He [Jesus] became the Author and Source of eternal salvation to all those who give heed and obey Him. Heb 5:9

The preaching of the *Word within* differed with the Protestants, who said all the references in the Bible to the *Word* referred to the Bible. Yet the Bible refers to the words within it as Scriptures and the *Word of God* to be Jesus. The **Word became flesh** and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth. John 1:14 (This is clearly not the Bible, it is Christ, the *Word of God*.) So, the Quakers said that unless you heard the Lord speak within you, and believed him to be the Son of God, as evidenced by your obedience to the Light and Word's commands to you, you really did not have the faith as Paul defined it:

"The word is near you, in your mouth and in your heart," that is, the word of faith which we preach. Rom 10:8

You must have faith in the **word which is within you, in your heart and mouth;**
faith to listen, faith to obey the heard commands.

So then faith comes by hearing, and hearing by the word of God. Rom 10:17

Faith comes by hearing the **word within you**, and believing it to be Christ, the Word of God.

Jesus said: Blessed rather are those who hear the word of God and obey it! Luk 11:28

Jesus said: My mother and brothers are those who hear the word of God and put it into practice. Luk 8:21

If you think this means hearing someone read the Bible, you have missed the possibility of seeking to hear from God yourself. You will have missed the blessing. You will have missed salvation. You must seek, listen, and obey to find any blessing from God. Faith is hearing the word of the Lord within you and obeying him. Paul is not talking about Christ sanctifying his Church with the Bible, when he says: That he might sanctify and cleanse it with the washing of water by the word. You must hear and obey continually, to be cleansed or ever be sanctified. To hear, you must go to him. You must wait on him - listen silently, with the humility of a sinner in need of his changing power - grace.

They taught that being obedient to the voice of the Lord, the word within, Christ the Light later appears within your heart; Christ, the Light, who enlightens every man that comes into the world. They were persecuted because they preached that one must receive the Light's convictions as Christ, which being acknowledged as true and coming from **Christ within**, would result in purification by the grace of God removing defects from the heart; by dwelling in the Light, the blood of Christ would cleanse them from all sin. The Quakers further said that one must witness (see and feel) their salvation, which comes after purity with the glorious return of Christ within, resulting in union with God and entrance to the Kingdom of Heaven. Baptism, going to sect services, praying without words from the Holy Spirit, and simply reading the Bible (without guidance of Spirit interpretation) were stated to be an abomination, coming from the carnal mind, which is enmity to God. Only when the old man is dead, and a completely new regenerated creature has appeared, with a circumcised heart - only through the cross, is the work of salvation finished. So rather than presumption of being saved, they must have, even the inclination to sin, removed by Christ from their heart; thereby becoming pure, entering the rest, entering the Kingdom, entering paradise.

The early Quaker's said that salvation is to see one's savior bringing salvation, and to have fellowship with Christ and God - a salvation that results after the crucifixion of the selfish spirit to purity on the inward cross of self-denial. They testified to entering the Kingdom of Heaven that Christ said he had come to preach. The Quakers were sent to preach the same message that Paul was told to preach by Jesus: "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." So the true faith is in a god of power, who can purify he who believes and seeks him to that purpose - **When he appears**, we shall be like him, for we shall see him as he is. Everyone with this hope purifies himself, just as he is pure. 1 John 3:2-3.

This good news of obeying the Light and Word within you, finally resulting in **purity and seeing Jesus appear within**, was heresy to the sects; who looked to an outward God in a far-off heaven, and who heeded the words of the Bible instead of the Light and Word (Christ) within them. The Quakers told all the sects that their failure to recognize and obey Christ within was like the Jews, who had knowledge of the Scriptures, but rejected Christ as the Messiah. Yet, what the Quakers preached, and for what the other sects imprisoned and even killed them, was plainly stated throughout the Bible, as below:

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

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

One God and Father of all, who is above all, and through all, and **in you all**. Eph 4:6

that **Christ may dwell in your hearts** through faith; that you, being rooted and grounded in love,
Eph 3:17

To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is **Christ in you**, the hope of glory. Col 1:27

because what may be known of **God is manifest in them**, for God has shown *it* to them. Rom 1:19

For I consider that the sufferings of this present time are not worthy *to be compared* with the glory which shall be **revealed in us**. Rom 8:18

I have been crucified with Christ and I no longer live, but **Christ lives in me**. Gal 2:20

Do you not know yourselves, that Jesus **Christ is in you**?—unless indeed you are disqualified. 2 Cor 13:5

Don't you know that you yourselves are God's temple and that God's Spirit **lives in you**? 1 Cor 3:16

My dear children, for whom I am again in the pains of childbirth until **Christ is formed in you**. Gal 4:19

On that day you will realize that I am in my Father, and you are in me, and **I am in you**. John 14:20-23.

But the anointing which you have received from Him **abides in you**, and you do not need that anyone teach you; but as the same **anointing teaches you concerning all things, and is true**, and is not a lie, and just as it has taught you, you will abide in Him. 1 John 2:27

He who abides in Me, and **I in him**, bears much fruit; (love, peace, joy, patience, gentleness, kindness, etc. Gal 5:22-23) John 15:5.

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

Grace does not result in instant salvation. Rather grace is a teaching process, accessed by faith, which brings salvation - after the Lord has redeemed you from all iniquity and purified you - resulting in your having a zeal for good works - just as 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 all iniquity**, and **purify** unto himself a peculiar **people, zealous of good works**. Titus 2:11-14

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, Col 2:12
and being buried with him in the true baptism, you also rise with him. Col 2:12

From George Fox's **Letter 262**:

The true hope, the true cross, the true faith,
the true worship, the true religion,
the true way, true image,
and true fellowship **have been lost** since the apostles' days,
among those called christians, who are out of the life.
And they that have lost the cross of Christ, which is the power of God,
in which is the true fellowship,
they have set up a wooden or a stone cross,
so false crosses, false christians.
They that have lost **the true hope, which purifies, as he is pure**. 1 John 3:3
they have set up a purgatory to cleanse them when they are dead.
And others cry up a body of sin and death on this side of the grave,
with their hypocrite's hope;
and they have lost the true ministry,
and set up a false one, to preach up imperfection.
And people were imperfect in old Adam before Christ came;
for the law made nothing perfect;
but the true minister, Christ in you the hope of glory, **does make perfect**,
both in the Apostles' days and **now**.
'Christ in you, the hope of glory,' said the apostle, whom we preach,

So the perfection is in Christ Jesus; the imperfection is in old Adam.

So this is the **true hope that purifies,**

which everyone that has it **purifies himself, even as he is pure.**

And everyone that has not a possession of this hope,

pleads for impurity and imperfection,

and a body of sin and a body of death unto their grave,

and a purgatory when they are dead.

Such have a profession of the scriptures, like the Pharisees;

and the hypocrite's hope which shall perish.

And the true faith has been lost since the apostles' days;

the true faith which purifies the heart, which is the faith of God's elect,

which faith gives victory over that which separates from God;

in which faith you all please God;

which faith is the gift of God, and Christ is the author of it:

everyone look unto him for it, for the finishing of it, who is the author of it.

In this faith all the saints have unity in what gives victory over the devil;

for by the faith, which is the shield, do they resist him and quench his fiery darts;

and they resist him that would defile them and make them imperfect,

and lead them into those things which would displease God.

And all that are out of this faith, they cry, 'no victory while we are upon the earth;'

but they must have a body of sin unto the grave, and a purgatory to cleanse them in;

these are all in the error concerning the faith;

these have made shipwreck of faith and a good conscience;

these are all in the dead faith,

and so cannot preach in the true and living faith of God's elect.

These are all out of unity; for the unity is in the faith, which gives victory over the devil.

These are out of the just life; which just lives by his faith

The life that I now live, is by the faith of the son of God;

yet **it is not I, but Christ that lives in me,** said the apostle.

And all that walk in the faith of God's elect, which is the victory over the devil,

walk in unity over the enmity.

And the true worship has been lost since the apostles' days;

yes, the worship that Christ set up above sixteen hundred years since,

in the spirit and in the truth;

yes, in the spirit of God,

which was before the spirit of the devil was, who is out of truth;

and in the truth, which the devil is out of.

In this spirit, and in this truth,

God, who is a spirit, and the God of truth,

seeks that men should worship him in the truth;

and so every man and woman must come to truth in the inward parts,

and to the spirit of God within themselves,

if they be worshippers of God in the spirit and truth, which the devil abode not in.

And this is the standing and perfect worship, in which there is unity in the truth;

for the enmity is out of it, and he cannot get into it.

Glory be to God forever!

And men that have erred from the worship that Christ set up,

above sixteen hundred years since,

they are from the truth within, and the spirit of God.

And by that unclean spirit they have worshipped images;

they have worshipped the works of their own hands;

they have worshipped the dragon; they have worshipped the beast;

they have worshipped the creature; they have worshipped angels,

persecuted one another about their worships,

and they have persecuted the true worshippers.

These are in the blind zeal, who have hated the light.

And so none can worship God, who is a spirit,

but they **must come to the truth in their inward parts,**

and to the spirit of God in themselves;

by which spirit they must know God to be a spirit, and to worship him in the spirit.

They must know God to be the God of truth, and then worship him in the truth;

which the devil is out of, in the enmity, an adversary.

And this is the standing, perfect, infallible worship,

that Christ Jesus, the perfect, infallible man, set up above sixteen hundred years since.

And the true way is lost since the apostles' days,

which Christ set up above sixteen hundred years since;

who said, 'I am the way to the Father; and **no man comes to the Father, but by me.**' John 14:6

So no one comes out of old Adam, but by Christ, the second Adam.

No one comes out of darkness, but by Christ, the light;

no one comes out of death,

and from under the prince of death, the power of it,

but by Christ, the life.

So he is the way to God.

No one comes out of unrighteousness, but by Christ, the righteousness;

no one comes out of the wisdom below,

but by Christ who is the wisdom of God, which is from above.

And no one comes out of error and evil, but by Christ, the truth.

So is he the door and the way to God Almighty.

And no man comes to the Father, but by him.

No one comes out of captivity or prison, but by Christ the heavenly man.

And so, they having erred from Christ, the way,

they have set up so many ways in Christendom among them;

and fall out about their ways one with another, enmity being among them.

Now Christ is the way, which the unclean cannot walk in,

who was before the unclean way was; for he is over all the unclean;

and he is over all the perverse and crooked ways, and mountainous ways,

and evil and unrighteous, and ungodly ways; he is over them all.

And none come to this new and living way, Christ Jesus,

but who come to the grace of God in their hearts;

the spirit of God in their hearts.

So he is the new and the living way, who is the first and the last,

the beginning and the ending, set up from everlasting to everlasting.

And all that be out of this new and living way,

though they have all the scriptures, from the beginning of Genesis to the Revelations,

yet they are dead, and under the power of death;

which Christ the way destroys, through death, yea the power of death, the devil;

and was before death and his power was.

Here is the new and the living way.

And the true religion has been lost, and erred from since the apostles' days.

The religion that is pure from above, and undefiled before God,

which keeps from the spots of the world, which is to visit the widows and the fatherless.

Now they that are out of this religion have made many religions,

but they are spotted and defiled, and they cry up a body of death, and sin,

and imperfection to the grave, and a purgatory when they are dead.

And their widows, and their fatherless, and strangers go begging

up and down their streets and highways;

so their streets and highways are judges against them and their bodies of death,

and their purgatories manifest their errors and ignorance from this pure religion,

that comes down from above, which is not of man's making;

but comes down from God, which is pure before God, and undefiled in his sight,

that keeps from the spots of the world. (Mark, the spots.)

And these do not cry up a body of death, nor a purgatory when they are dead;

they are kept from the spots of this world.

So they are far degenerated from this pure religion from above,

(which is undefiled before God, which keeps from the spots of this world,

and leads to visit the fatherless, widows, and strangers).

whose religion is, that they must have a body of sin and death unto the grave,

and a purgatory when they are dead.

And their fatherless, and widows, and strangers must go a begging in the streets.

All these religions are from below, and of their own making, and not from above,

but of him that is out of truth.

And all they that come to this pure religion, that is from above, and come to receive it,

it must be by the spirit of God within, and the light of Christ within,

and his grace within, and his faith within.

And the image of God in them has been lost since the apostles' days,

that man and woman were renewed into by Christ;

and therefore they have set up so many inventions of their own brain,

and outward images, and likenesses, and worship them;

for man and woman was in the image of God, before they fell.

And when they fell from the image of God,

they set up many images of God, and man, and other creatures,

of things in heaven and things in earth.

And when Christ came,

he renewed man into the image of God again, and into his likeness;

but since the apostles' days have they lost this image of God, and this likeness;

and made a profession of Christ and the apostles' words, as the Jews did of the law,
and worshipped the works of their own hands, and images.
But now is Christ renewing man again into the image of God,
as they were in the apostles' days;
yes, also I say, that Adam and Eve were in before they fell.
Yes, and in this image of God they will reign over all images and image makers,
either with hand or brain;
for they have made those images and likenesses by the evil spirit, that is out of truth,
which the spirit of truth leads out of, and above them, and from their works.
Glory to God forever,
for his image and his likeness is led into by Christ Jesus,
and **into Adam and Eve's state before they fell;**
and not only into that state,
but **into Christ Jesus that never fell.**

And the true praying has been lost since the apostles' days;
for none can pray truly, but by the spirit of God, unto God, who is a spirit,
or unto Christ, who is a quickening spirit.
And all they that have erred from the spirit, cannot abide to hear talk of it;
and yet may have the scripture from Genesis to the Revelations,
and make prayers, and say them over, and give them to others to say over;
and so pray by the book, and that must help his infirmity;
and so have erred from the spirit, and from the true doctrine of the apostles,
who said, the spirit must help their infirmities; and they must pray in the spirit.
So all that grieve; and vex, and quench the spirit of God,
cannot pray in it to God, who is a spirit.
But they think to be heard by their much babbling,
and ask and pray, but do not receive.
And everyone must come to the spirit of God in themselves,
and to the **light, and to the faith that purifies** his heart,
and to the spirit of grace and supplication;
and by this his mind is to be turned towards Christ, who prays to God,
and asks in the name of Jesus, and in the power, and light, and spirit of Christ.

And the true fellowship has been lost,
and sanctification, and belief, and the righteousness since the apostles' days.
For many have had the letter, but lost the life;
the belief, but lost the possession;
the profession, but lost the substance, Christ Jesus;
but the true fellowship is in the gospel, the power of God,
which was before the devil was.
And since men lost this power of God they have not known the scriptures aright,
but they have set up fellowships by that spirit which is of him that is out of the truth,
that have destroyed one another,
and persecuted them which are in the power of God, which is the gospel,
which was before the devil, and all the fellowships in old Adam were,
and will be when they are all gone.

Now the gospel fellowship is a perfect fellowship,
a pure and a holy fellowship, it is an everlasting fellowship;
for the power of God is everlasting,
it is over the Jews' fellowship in the outward things,
and the Gentiles' invented fellowships, and the fellowships of bread, water, and wine;
for these are no mysteries, the world's fellowship is no mystery,
the fellowship of bread, water, and wine is no mystery;
but the gospel fellowship is a mystery
and none see it, but who come to the light of Christ, and to the truth in the inward parts.
For this is a standing fellowship, the gospel, the power of God;
and all fellowships out of it are imperfect and corrupt, where the body of death;
and sin, and their purgatory are pleaded for,
which fellowships below, men make, and are of men, and from men;
but the gospel is not of men, nor by men but of God, and from Christ.
So this fellowship is the church fellowship that is in God,
and it is a pure fellowship, the gospel fellowship is,
which gospel brings life and immortality to light,
and expels away all that which darkens, and burdens,
and loads the soul, mind, spirit, and heart.
So this is glad tidings to the immortal soul,
which comes by the immortal power up to the immortal God,
where life and immortality comes to light,

and to shine over him that has darkened it.
Here is liberty to the immortal soul, mind, and spirit in the gospel, the power of God,
which is the gospel fellowship, which is a mystery,
(but bondage and darkness to the other),
so life and immortality are hid from all them that make fellowships below,
and have their fellowships by men, and of men,
who are out of the power of God, the gospel;
and make fellowships of old authors, and make fellowships of the scriptures.
But being erred from the spirit, they know not the scriptures, nor the power of God,
and there they are in strife and enmity in their fellowships,
and falling out about their bread and wine, some taking it one way, some another;
and falling out about their handiworks,
and plucking people from one another to themselves,
and not to Christ, nor his gospel fellowship,
that came not by men, neither was it of man.
So they that deny revelation cannot preach Christ until he be revealed,
nor can preach the gospel until it be revealed.
And they that say revelations are ceased, they may as well say, there is no gospel;
and so have no Christ to preach, and are only ministers of the letter;
neither have they the secrets of God to preach,
which are revealed to them that fear him.
And that is the spirit of darkness from the prince of darkness,
that is out of the fellowship of the gospel, where is enmity,
which speaks itself sufficiently abroad among all their fellowships;
and into this fellowship of the gospel, the power of God,
which was before the devil was, he cannot get.

And the righteousness has been lost since the apostles' days;
therefore people have been found in their own self-righteousness and unrighteousness;
and therefore they are all found out of peace with God,
and with Christ, and one with another;
for where there is righteousness there is peace.

And sanctification has been lost since the apostles' days;
therefore both teachers and hearers are found in uncleanness,
and preach up the body of death, and sin, and a purgatory;
and so have forsaken him that should sanctify them, and make them clean.

And the sanctifying belief has been lost since the apostles' days;
for he that believes is born of God;
and he that believes in the light, may become a child of the light;
everyone that comes into the world are enlightened by Christ,
that they should believe in the light, as he commands them,
and so become children of the light;
and he that believes, overcomes the world.
And if there be no overcoming on this side of the grave,
as the world's preachers made of men, say,
then there is no true believing on this side of the grave;
and therefore the world is not overcome in them;
and he that is their god, is of the world also.
For he that believes, overcomes the world;
for greater is he that is in you, than he that is in the world.'
So this greater overcomes the less,
and he that believes passes from death,
and sin, that brings death,
and the devil the power of death;
so becomes a child of light and of the day;
and of the light which was before darkness was, or the prince of it;
for this is the belief that overcomes the world;
that sanctifies the unbelieving husband, and the unbelieving wife,
else their children were unholy, but now they are clean. 1 Cor.7 v14.
For this belief is greater than he that is of the world,
which overcomes him that would defile;
for this belief is Christ, which passes from death to life,
it takes away the root of sin and iniquity, which is complained of in the scriptures,
which they were born in, though they had the law which made nothing perfect,
which took hold of their outward actions or branches;
but this belief makes the root holy,
and if the root be holy, the branches that spring from the root will be holy also.

And all you that preach up a body of sin and iniquity,
and that you must have a body of sin and death unto the grave,
and a purgatory when you are dead.
Neither man nor woman of you believes correctly;
for the believing wife sanctifies the unbelieving husband;
and the believing husband sanctifies the unbelieving wife;
else their children were unclean, but now they are holy.
So from this sanctifying belief you are all erred since the apostles' days.
But have made beliefs and creeds of your own,
and then say, there is no overcoming on this side of the grave:
you may as well say, there is no true belief.

George Fox

Letter 230

Friends,
Stand still and see, be still and hear,
sit at Jesus' feet, and choose the better thing;
to do the work of God is to believe in his son Jesus Christ the light ;
and your hope and faith are to stand in God, and in his son,
walk by that faith which he is the author of,
and walk in the light, and walk in the spirit.
As everyone has received Christ, so walk in him,
and so serve God in the spirit,
and worship him in the spirit and in the truth;
for God is not worshipped out of the spirit and truth.
The babes' milk is from the word,
and their bread is from above,
and there is no true religion but what is pure from above;
and the stayed, patient people abide in their own house,
but the whore is gadding abroad;
and there is no true church but where Christ exercises his offices in and among them,
and they are asking their husband at home, and he is their head,
and the true marriage to Christ the heavenly man is witnessed by such as are flesh of his flesh, and
bone of his bone;
none come to be children of the light but such as believe in the light;
no sons of God, but by receiving Christ, and by being led by his spirit;
no coming into all truth, but by being led by the spirit of truth;
no running the true race in the straight way to get to the glorious crown, but with patience;
no purifying, but by coming to Christ, the hope of glory, the purifier;
and no overcoming, but by believing in Christ the light,
and he that does so is born of God.
And there is no true witness within but the light, the life, and spirit of Christ, the true record;
no true faith but that which Christ is the author of, which gives victory;
no true anchor to the immortal soul but by Christ, the hope of glory.
So by hope you are saved;
no true liberty but in Christ, and in his law of the spirit of life, and in his gospel;
no true knowledge of God, but by his light and spirit in the heart;
no salvation, but by the name of Jesus;
no true praying, but in the spirit;
no true singing, but in the spirit;
no true fast, but that which breaks the bond of iniquity;
no true fellowship, but in the pure faith, light, spirit, and gospel of God and Christ;
no true foundation, but Christ, to build upon;
no true way, but Christ;
no true seed, but what Christ has sown in the heart;
no true rest, but in Christ;
no true peace, but in Christ;
no true service to God and Christ, but in the newness of life;
no knowing the things of God, but by the spirit of God;
no knowing the son nor the Father, but by the revelation of the holy spirit;
no knowing the scriptures, but by the same holy ghost that moved the holy men to give them forth;
no calling Jesus, Lord, but by the holy ghost, by which he was conceived;
no grafting into Christ, but by believing in the light,
which is called the light in men, and the life in him;
no true wisdom, but from above;
and no true receiving it, but in the fear of the Lord;

and no true understanding of spiritual things, but what Christ gives;
no divine reason, but in the faith that Christ is the author of,
which gives victory over that which is unreasonable, and separates from God;
and no true love to God, but what he sheds abroad in the heart;
and to know a fellowship with Christ in his death and sufferings,
is above the fellowship of bread and wine, which will have an end;
but the fellowship in the gospel and holy spirit has no end.

George Fox

Letter 306

Do not grow barren, but in the root abiding, you will spring upward,
and bring forth much fruit in this life, and in the life to come inherit life eternal;
and so your lives being hid with Christ in God,
you will be made conformable to his image, and know the power of his resurrection,
and the fellowship with him in his sufferings, and the fellowship with him in his death,
that you may have fellowship with him in his resurrection and life;
and as you have borne the image of the earthly,
so also you may bear the image of the heavenly.
And as your vessels have been full of wrath and dishonor,
so your vessels may be full of his mercies, and praises to God;
and as in your old earth has dwelt unrighteousness,
so you may see and know the new earth, wherein dwells righteousness.
There is a belief that God is not the author of,
for such have not the witness in themselves of what they do believe;
and a belief may be of God and Christ, and of the scriptures,
and yet such may be in death,
for they are not in Christ the light, and so are not children of the light;
and there is a faith, which Christ is not the author of,
and that faith gives not the victory; nor purifies the heart,
neither do they in it please God, nor have they access to God,
and that is the dead faith which has no works.
And there is a hope that does not purify, and that hope is that which is not of Christ,
who saves, and purifies, as he is pure;
but that hope is the hope of the hypocrites.
And there is a way that may be defiled,
where all the wolves, dogs, and beasts, and the unclean pass,
and has many turning ways in it, and many crooked, rough, and mountainous ways in it;
and there is the broad way that leads to destruction;
and these are not the way of Christ, that leads to life, which is the narrow and strait way.
And there are many names in the world by which there is no salvation;
the beast has many names, which all the world wonders after,
and receive the beast's mark, that he marks them with,
his beastly spirit and power which he has from the dragon;
but there is but one name under the whole heaven by which people shall be saved,
and that is the name of Jesus;
and they gathering in his name, by whom the world was made,
and receiving their Father, the Lord God Almighty's name and mark in their foreheads,
Christ is in the midst of them, and they will not receive the beast's mark,
nor will not be marked by him.
And there are many religions in the world,
all which are spotted and defiled with the world's spirit,
with which they do destroy one another;
but there is but one pure religion from above, that is undefiled in the sight of God,
and that keeps from the spots of the world,
and leads to visit the widow and fatherless in their distress;
and they that receive this pure religion from God, (who is above),
it is by God's spirit, the fruits of which is love;
and this pure undefiled religion from God
has the glory in all the hearts of them that do receive it, who is the author of it;
and it is above all those religions that are below,
that are made by men's earthly, sensual, and devilish wisdom,
who with it compel people to conform to them,
and such are not gentle, pure, nor peaceable, as the wisdom which is from above is.
And there is but one true worship,
which the devil is out of, and his unclean spirit, and he cannot get into it;
which worship is in the spirit and in the truth,
which Christ the heavenly man has set up above sixteen hundred years since.
And every one that comes into the spirit, and into the truth,

are the true worshippers of the God of truth, who is a spirit;
and all that are not in the spirit and truth, are in the beast's worship,
(out of the spirit of God), and in his wrath under the dragon's power.
And there are many instructors that cause people to err;
but there is but one spirit of truth, which leads into all truth;
and this is the one spirit that led the prophets and apostles to give forth the scriptures;
and all the instructors that are out of it,
cause people to err from the spirit that the prophets and apostles were in,
and so are in confusion.
And there is one leader, Christ Jesus, that God has given;
and all that are not led by him, are led into the ditch, the corrupting place,
and they tell them, there is no perfection here.
And all the learned in Babel's confused tongues, who have the letter of the scriptures,
yet follow their own spirits, (see not), and the divination of their own brains,
and use their tongues, such build up Babylon again,
who are not in the spirit the prophets and apostles were in,
and know not the tongue of the learned,
nor the scriptures of Christ, and the prophets, and the apostles;
but they are as a sealed up book to them;
and therefore they are raging and contending about the meanings of them,
teaching their people, by their example, to do the same.

George Fox

To Princess Elizabeth of Holland

Princess Elizabeth,

I have heard of your tenderness towards the Lord and his holy truth, from some Friends, that have visited you, and also by some of your letters, which I have seen. Which indeed is a great thing, for a person of your rank to have such a tender mind after the Lord and his precious truth, since so many are swallowed up with luxuriousness, and the pleasures of this world. Yet all make an outward profession of God and Christ one way or other, but without any deep inward sense and feeling of him. For not many of the mighty or wise of the world that can become fools for Christ's sake, or can become low in the humility of Christ Jesus from their mighty state, through which they might receive a mightier estate, and a mightier kingdom, through the inward holy spirit, the divine light and power of God. And a mightier wisdom, which is from above, pure and peaceable; which wisdom is above that which is below, that is earthly, sensual, and devilish, by which men destroy one another about their religions, ways, worships, and churches: but this is not from God or Christ. The wisdom which is from above, by which all things were made and created, which the holy fear of God in the heart is the beginning of, keeps the heart clean. By this wisdom are all God's children to be ordered, and with it come to order all things to God's glory. This is the wisdom that is justified of her children. In this fear of God and wisdom, my desire is, that you may be preserved to God's glory. For the Lord comes to teach his people himself, and to set up his banner, that the nations may flow to it. There has been an apostasy, since the apostles' days from the divine light of Christ, which should have given them the "light of the knowledge of the glory of God in the face of Christ Jesus;" and from the holy spirit, which would have led them into all truth. And therefore people have set up so many leaders outside themselves, to give them knowledge. And also from the holy and precious faith which Jesus Christ is the author and finisher of, which faith purifies the heart, and gives victory over that which separates from God; through which faith they have access to God, and in which faith they please God, the mystery of which is held in a pure conscience. And also from the gospel which was preached in the apostles' days (which gospel is the power of God) which brings life and immortality to light in man and woman, by which people should have seen over the devil that has darkened them; which gospel will preserve all those who receive it in life and immortality. For the eyes of people have been after men, and not after the Lord, who writes his law in the hearts, and puts it into the minds of all the children of the new covenant of light, life, and grace; through which they all come to know the Lord, from the least to the greatest; so that the knowledge of the Lord may cover the earth, as the waters do the sea. This work of the Lord is beginning again, as it was in the apostles' days; people shall come to receive an anointing in them from the Holy One, by which they shall know all things, and shall not need any man to teach them, but as the anointing teaches them. And also to know how the righteousness of faith speaks, the word within the heart and mouth, to obey it and to do it. This was the word of faith the apostles preached; which is now received and preached again, and is the duty of all true Christians to receive. So now people are coming out of the apostasy, to the light of Christ and his spirit; to receive faith from him, and not from men; to receive the gospel from him, their anointing from him, the word. And as they receive him, they declare him freely, as his command was to his disciples, and is still to the learners and receivers of him. For the Lord God and his son Jesus Christ have come to teach his people, and to bring them from all the world's ways to Christ the way, the truth, and the life, who is the way to the Father; and from all the world's teachers and speakers, to him who is the speaker and teacher, *Heb 8:10-11*. And from all the world's worshippers, to worship God in the spirit and in the truth, which worship Christ set up

more than sixteen hundred years ago, when he put down the Jews' worship at the temple at Jerusalem, and the worship at the mountain where Jacob's well was. And to bring people from all the world's religions, which they have made since the apostles' days, to the religion that was set up by Christ and his apostles, which is pure and undefiled before God, and keeps from the spots of the world. And to bring them out of all the world's churches and fellowships, made and set up since the apostles' days, to the church that is in God, the Father of our Lord Jesus Christ, *1Thes 1:9*. And to bring to the unity and fellowship in the Holy Spirit, which mortifies, circumcises, and baptizes, to plunge down sin and corruption, that has gotten up in man and woman by transgression. In this Holy Spirit there is holy fellowship and unity; yes, it is the bond of the Prince of princes, the King of kings, and Lord of lords peace: which heavenly peace all true Christians are to maintain with spiritual weapons, not with carnal.

And now, my friend, the holy men of God wrote the scriptures as they were moved by the Holy Ghost; and all Christendom is in contention about those scriptures, because they are not led by the same Holy Ghost as those were who wrote the scriptures; which Holy Ghost they must come to in themselves, and be led by, if they come into all the truth of them, and to have the comfort of God, Christ, and them. For none can call Jesus Lord but by the Holy Ghost; and all that call Christ Lord without the Holy Ghost, take his name in vain. Likewise all who name his name are to depart from iniquity; then they name his name with reverence, in truth and righteousness. Oh therefore feel the grace and truth in your heart, that comes by Jesus Christ, that will teach you how to live, and what to deny. It will establish your heart, season your words, and bring your salvation, and will be a teacher to you at all times. By it you may receive Christ, from whom it comes; and as many as receive him, to them he gives power not only to stand against sin and evil, but to become the sons of God. And if sons, then heirs of a life, and a world and kingdom without end, and of the eternal riches and treasures of that kingdom. So in haste, with my love in the Lord Jesus Christ, who tasted death for every man, and bruises the serpent's head, that has been between God and man. That through Christ man may come to God again, and praise him through Jesus Christ the Amen, the spiritual, heavenly rock and foundation for all God's people to build upon, to the praise and glory of God, who is over all, blessed for evermore.

George Fox

Amsterdam, the 7th of the 6th month, 1677.

selections from Letter 265

All you that are believers in the light of Christ, which manifests darkness,
you are kept by the power of God unto the day of salvation.
So, though your salvation is not yet completed,
yet you have your keeper, the power of God,
which neither slumbers nor sleeps, and it will keep you unto that day.
For those virgins, in the parable, they had their keeper,
by which they were preserved in their virginity,
which they were never accused of losing;
for it is said, that "the cry was at midnight;"
that is, the mid-time of darkness;
for darkness is called night, and the voice of the bridegroom was at midnight, "Arise."
Now they that had no oil in their lamps did not enter with the bridegroom,
but they that had oil did.
Now that which keeps is the power of God,
and it preserves pure unto him in the virginity,
from that which would defile the virgin mind, and the virgin soul and spirit.
For it is all from the same man of sin that defiles the mind, and the spirit,
that leads them out to defile their bodies, and corrupt them;
therefore all are to mind their keeper, the power of God,
which was before the devil, the man of sin, was;
by which power of God they have oil in their lamps,
through which their lamps may be always burning in their temple,
and such come to be the temple of God;
for they that defile the temple, defile their souls and bodies,
they let in the defiler and destroyer, and so their lamps go out,
and they go from God and his power, the keeper, and such God will destroy.
And so many as are kept by the power of the Lord unto the day of salvation,
though the day of salvation is not yet completed,
yet in the day of salvation the people of God are a willing people,
even in this day of his power.

.....
Which is plain, that they are no true believers that do not believe in the light,
neither Jews, nor those that have got the name of christians;
for believing in the light, they become children of the light.

And so it is plain, they are no children of light but who believe in the light,
nor children of the day.

For children of darkness may profess scriptures,
the devil may bring scriptures,
and Protestant, and Turk, and Papist, and Jew may bring scriptures,
with a dark spirit, and hold them in the unrighteousness;
but there is no true believer in God, nor in Christ Jesus, but who believes in the light,
which the scripture testifies of;
showing there is no salvation, redemption, justification, sanctification,
but to them who believe in the light, that manifests all things,
nor seeing Christ, who died, and is risen for them.

And therefore the heavenly man, the second Adam, the Lord Jesus Christ,
teaches how to believe, and said, "believe in the light, while you have it;"
and this light will manifest him to be their way, their truth, and life;
which light comes from him who enlightens every man that comes into the world,
that all through the light might believe.

And so they that believe not in the light, as Christ has taught, are no true ministers,
nor true messengers, nor true disciples, nor true christians,
nor true preachers of Christ Jesus, who believe not, as he has taught them;
but they that lay away Christ's teaching,
and teach one another to deny the way that Christ has taught to believe in,
are keepers of people in darkness, out of the light,
and call it natural, created, and made, and conscience,
and so with their darkness and blindness give the light such names,
who with their darkness cannot comprehend it;
for he that believes in the light,

it lets him see the scriptures, the prophets, Christ and the apostles' words,
and by it they do distinguish the true prophets' words from the false,
the holy men's words from the unholy,
the sanctified from them that are not sanctified,
Christ's words from antichrist's,
the true apostles' words from the false.

So Christ the light teaches his people to believe in that which manifests all things;
and they that believe in the light have the witness in themselves of Christ,
in whom they do believe, they have the witness in themselves,
that he is their redeemer, and savior, and their way, their truth, and their life;
for with the light they see him,
they believing in the light that makes manifest;
and after they believe in the light, become children of the light;
they witness themselves, that they are sealed,
for their belief in the light stands in Christ the light,
who has bought and purchased them;
and after that they are sealed by the spirit of promise,
having God's mark or stamp set upon them, they can set to their seal,
that God is true in all his promises, in all his prophets concerning Christ Jesus;
who taught them to believe in the light.

With the light they see, and come to know the "three that bear record in heaven",
and the "three that bear record on earth, the spirit the water, and the blood."

First, the spirit that bears witness in the earth, which mortifies them,
which circumcises them, which leads them into all truth;
in which spirit is their fellowship, and a bond peace,
that keeps down that which troubles them;
by which spirit the believers are baptized into one body;
brought out of the many bodies;
and so by the spirit they are brought to the one head, which is Christ Jesus,
(though there are many heads in the world),
by which spirit they are sanctified,
by which spirit they are instructed,
by which spirit they worship God,
by which spirit they are covered, by which spirit they pray,
and by which spirit they sing praises to God who is a spirit,
by which spirit they have an understanding, the spirit of wisdom and knowledge,
which is to know God and Jesus Christ whom he hath sent, which is life eternal.
Secondly, They come to know the water which is a witness in the earth;
by which they are washed,
their minds, their souls, their spirits, and in their bodies, with this pure water.
And this is a witness in the earth with the light;
they that believe in it, it manifests these two witnesses in the earth,
and with the light they see the pope's counterfeit holy water,
which he has set up since the apostles' days,

who with the light bear witness against it, not to be God's witness, nor God's setting up.
And so the children of the light, that believe in the light,
their bodies, their souls, their spirits, and their minds are washed clean
in this pure, clean, holy water; that comes from above, from the pure holy God,
which is one of these witnesses in the earth.
The third witness is his blood, with which the hearts of people are sprinkled,
and their consciences are sprinkled with the blood of Jesus.
As Moses sprinkled the outside of the posts, etc. with the blood of bulls and goats;
which blood of bulls and goats, Christ's blood ends,
which sprinkles the heart and conscience of people.
So this blood of Jesus Christ, the heavenly man,
is felt in the hearts and consciences of people;
by which blood they are sanctified,
they are cleansed from all their dead works,
to serve the living God, and to serve their dead works no longer.
So by this blood they are cleansed from all sin.
They that walk in the light, and believe in the light,
they are children of the light, and children of the day;
and the blood of Jesus Christ, the son of God, cleanses them from all sin;
and their garments are made white in the blood of the Lamb;
by which they come to testify of Jesus;
they overcome the beast, the whore, the false church.
And so every true believer, believes as Christ has taught them, to believe in the light,
that so they may become children of the light.
They have these three witnesses that bear witness in the earth,
to bear witness in themselves;
and they can set to their seal, that God is true in all his works,
in prophets and apostles, and his son;
and they shall come to know, and do come to know,
the three that bear record in heaven,
and the three that bear record in the earth.

George Fox

Letter 270

All that are gathered in the name of Jesus,
and are made alive by him and quickened by him, come to the flock of Christ;
and know where they feed at noonday,
they are gathered into the name of Jesus Christ, whose name is above every name;
and know that there is no salvation under the whole heaven, but in the name of Jesus,
in the testimony that they have of Jesus, which is the spirit,
by which they see Jesus, and see his pastures of life,
see his springs of life, and his rivers of life, and his bread of life;
and see the footsteps of the flock, the testimony of Jesus, the spirit,
by which they see him and his flock;
and they see the barren mountains they have been upon and come off from.
And therefore all you that be gathered into the name of Jesus,
and walk in the path of the just, where the footsteps of the flock are,
quench not the spirit in any,
and if any will not have of your bread of life, and water of life,
let them fast, that will neither receive, nor give;
for the bread of life and water of life, are not only given to feed yourselves,
but by them you may feed others, and refresh others:
therefore have bread in your houses, and water in your own well,
and fruit of your own tree, and salt in yourselves, to savor withal,
that you may try all things;
and have oil in your own lamps, that they may burn in your own temple;
and odor and frankincense, that it may burn continually upon your own altar,
that it may ascend as a sweet savor, holy and pure, up to God who is holy and pure.
Be not removed off your ground, wherein you may grow and increase.
And so quench not the spirit, despise not prophecy, hate not the light,
but improve your talent; hide it not, but improve it.
Mind the kingdom within, and the heavenly penny,
and the spirit of God, which is given to instruct you;
and walk according to the rule of the spirit of God,
that he has given to you to profit withal;
and mind the truth in the inward parts;
so that you may be adorned and arrayed with a meek and a quiet spirit.

For the light that shines in your hearts will give you the knowledge of the glory of God in the face of Jesus Christ,
that you may know the heavenly treasure in your earthly vessels,
and the day star to arise, the day to dawn in your own hearts,
that you may become temples of Christ ;
he to dwell with you, and walk with you, and sup with you;
and the blood of Christ to sprinkle your hearts from dead works,
and your consciences also, that you may serve the living God.
So know the true faith to purify your hearts,
which Christ is the author and finisher of;
and the true hope, to purify you.
And so, be true believers in the light, as Christ commands,
and become children of the light;
for he that believes; has the witness in himself.
And know the true word in your hearts and mouths;
which is the word of faith the apostle preached,
which distinguishes your good thoughts from bad, and your good words from bad;
which word is in your hearts to obey and do.
Which is as a hammer to hammer down sin and evil,
and as a sword to cut it down, and as a fire to burn it up.
So that by that word you may be sanctified,
by that word you may have salvation,
by that word you may be reconciled to God;
by which all things are upheld, by his word and power;
by this word you may be born again of the immortal seed, that lives and abides forever.
And so from this word you may have your milk;
for this is the in grafted word, that is able to save the soul, and raise the soul,
that is immortal up unto the immortal God.
And by this word you will see over all the deceivers of your souls;
which word was before they were.
And by this word you will understand the scriptures of truth, that cannot be broken.
And by this word you will come to judge all those
that are got into the imaginations concerning the' scriptures,
and that set them up in the room of God and Christ,
in their dark imaginations, who in their darkness cannot comprehend the light.
And by this word you will have riches; out of this word is poverty.
And by this word you will come to know life and salvation;
for in the beginning was the word, and the word was with God;
and Christ's name is called the word of God;
and the scriptures are the words which are to be fulfilled.
So all be diligent in the truth,
that you may be fruitful in the word of God,
that it may have its passage through you all.

George Fox

from Letter 33

All Friends and brethren everywhere,
in the life and power of the Lord wait, and from it none walk;
but that to the light of Christ in everyone you may be made manifest,
that the fear and dread of the Lord may be in all your hearts,
that nothing may reign but life itself.
And so, all your meetings in everyplace keep,
waiting in the light, which from Christ does come, the Savior of your souls;
that his presence in the midst you may all feel,
who are gathered together in his name and power in his light,
which is his name, and from the world's gatherings are turned.
And if any are moved (who are turned to the light)
with the power which comes from him,
to any service for the Lord, to it be obedient;
and you will see Christ with you to the end of the world.
But if any go, before they are moved, and so from the light walk,
he is a stumbling block, and is to be judged and condemned by the light;
and is out of the wisdom, and out of the fear,
and sows to the flesh, and reaps corruption, and by the light is condemned.
For that answers not the light in every man's conscience,
neither does it reach to the life, the spirit in prison;
but it manifests weakness, and foolishness, and nakedness,

which is from the light, and contrary to it.
And such are stumbling blocks,
and do not answer the witness of God in the conscience.
Therefore wait all in the light,
for to receive the power from him who is not of the world,
that you may be preserved from nakedness and weakness.
For that which goes from the light, and is not guided with it, runs into the lust;
and there is the slothful, which is to be judged,
and so that will offend, to which the woe is;
for it answers not that of God in the conscience:
neither is it honorable, nor of good report;
for that which is honorable, and of good report, answers that which is of God,
and answers the light of Christ in every man in the world with wisdom,
which from the light does come,
even from him by whom the world was made.
Therefore all Friends, this is a charge to you all,
and a command to you all in the presence of the living God:
'In the light, life, and power, and wisdom of God walk,'
so to that of God in everyone you may be manifested in the sight of God,
and it may be your witness, that you are of God,
in every man's conscience, which witnesses against the world,
and for him who is not of the world.
And wait all in the light for the wisdom by which all things were made,
with it to use all the Lord's creatures to his glory,
and none to stumble one another about the creatures,
for that is not from the light,
for which end they were created,
and with the wisdom by which they were made,
you may be kept out of the misuse of them,
in the image of God, that you may come to see,
that the 'earth is the Lord's, and the fullness thereof,'
and the earth may come to yield her increase, and to enjoy her Sabbaths;
and all such that walk contrary to the light, may be turned to the light,
that with the light they may see and condemn that which is contrary to it.
So that in the wisdom of God you may all be kept,
and in the fear of the Lord and his righteousness established;
which is far from oppression, where all bonds of iniquity are broken,
and the prince of darkness judged out,
and the Prince of peace reigns, under whose dominion keep and walk.
And all that cause strife, are to be condemned and shut out,
which have their eye without,
and are condemned by the light,
the god of the world having blinded the eye of the unbeliever.
Therefore, you believers in the light, wait in the wisdom,
that with it and in it you may be ordered to the glory of God,
that among you nothing may reign, but light, and life, and wisdom,
and power, the dread and fear of the Lord be among you,
and truth and righteousness reign;
which will answer the light of Christ in every man.
And all that is contrary, let it be condemned with the light
which comes from him by which the world was made, who was before the world was,
who 'lights every man, that comes into the world.'
Though they believe not in it, yet you may answer the light in every man,
though it be their condemnation.
So being kept in the light, which comes from him by whom the world was made,
who was before it was made,
you come to receive the wisdom by which all things were made,
and with it to order and use them to the glory of God.
For that which is not from the light, nor from the wisdom, is the offender,
which is to be condemned with the light which comes from the life;
and to it in you all take heed, that your hearts may be joined together to God,
and all that is contrary condemned.
And so, the Lord God Almighty preserve and keep you all in wisdom!

P. S. Friends, a warning from the Lord to you all,
in wisdom to walk, that you may adorn everyone, what you profess,
that the measure of God's spirit in every one you may answer.
And know the Lord to guide your understandings,
and let his wisdom be justified by you all,
and you in the measure of the spirit of God in unity kept;

that you may see righteousness spring and flourish among you,
and no deceit stand, nor nothing that is deceitful;
but with the eternal judge it down, and keep it down,
that nothing may live that is for the sword, which would defile the land.
Therefore in that which is eternal, dwell, as a royal priesthood,
in that which comes from him by whom the world was made;
who to all your souls is a Friend,
from where the refreshing is received.
So the Lord God Almighty preserve and keep you all,
that in his life, dread, and power you may be preserved.

George Fox

After the Law and before Christ, the only people who received the favor of God were those who walked close to conforming to the Law's requirements; those who ignored his Law, were disregarded by Him, Heb 8:9. Because of Jesus' sacrifice on the cross, with only a belief in His name and humble sorrow for the past, we can approach God and receive the operations of his changing grace to purify our hearts and consciences; whatever our burden of past sins may be. With faith in the name of Jesus, by grace and the cross, He can now make you perfect in every good work to do his will, Heb 13:11; a forever cleansing and perfection with resulting union is now **available to all who go to him for change.**

Concerning the church of Christ being clothed with the sun and having the moon under her feet.

They are living members, living stones, built up as a spiritual household, the children of the promise, and of the seed and flesh of Christ; as the apostle said, "flesh of his flesh, and bone of his bone." They are the good seed, the children of the everlasting kingdom written in heaven, who have put on the Lord Jesus Christ. They sit together in heavenly places in Christ, are clothed with the sun of righteousness, Christ Jesus, and have the moon under their feet. Rev 12:1 So all changeable things that are in the world, all changeable religions, changeable worships, changeable ways, fellowships, churches, and teachers in the world, are as the moon; for the moon changes, but the sun does not change. The sun of righteousness never changes, nor sets, nor goes down; but all the ways, religions, worships, fellowships of the world, and the teachers there, change like the moon. But the true church, which Christ is the head of, which is in God the Father, and is called "the pillar and ground of truth," whose conversation is in heaven; this church is clothed with the sun, Christ Jesus her head, who does not change, and has all changeable things under her feet. These are the living members, born again of the immortal seed by the word of God, who feed upon the immortal milk, and live and grow by it. Such are the new creatures in Christ Jesus, who makes all things new, and sees the old things pass away. His church, his members, which are clothed with the sun, their worship is in the spirit and in the truth, which does not change, which truth the devil, the foul, unclean spirit, is out of, and cannot get into this worship in spirit and truth. Their religion is pure and undefiled before God that keeps from the spots of the world and their way is the new and living way, Christ Jesus. So the church of Christ, that is clothed with the sun, that has the moon and all changeable religions and ways under her feet, has an unchangeable worship, religion and way, an unchangeable rock and foundation, Christ Jesus, an unchangeable high priest, and so are children of the New Testament, and in the everlasting covenant of light and life.

All who profess the scriptures both of the New and Old Testament, and are not in Christ Jesus, the apostle tells them they are "reprobates [sin still lives in them] if Christ is not in them." These that are not in Christ cannot be clothed with Christ, the sun of righteousness that never changes. They are under the changeable moon in the world, in the changeable things, the changeable religions, ways, worships, teachers, rocks, and foundations. But Christ, the Son of God and sun of righteousness, does not change; in whom his people are gathered, and sit together in heavenly places in him, clothed with Christ Jesus, the sun, who is the mountain that fills the whole earth with his divine power and light. So all his people see him and feel him both by sea and land. He is in all places of the earth felt and seen by all his. He said to the outward professors, the Jews, "I am from above, you are from below, you are of this world." So their religions, worships, ways, teachers, faiths, beliefs, and creeds, are made by men, and are below, of this world that changes like the moon. You may see their religions, ways, worships, and teachers are all changeable like the moon. But Christ, the sun, with which the church is clothed, does not change, nor his church; for they are spiritually-minded, and their way, worship, and religion is spiritual, from Christ, who is from above and not of this world. Christ has redeemed you from this world, their changeable rudiments and elements, and old things, and their changeable teachers, and from their changeable faiths and beliefs. For Christ is the author and finisher of his church's faith, who said, "Believe in the light, that you may become children of the light." And it is given them not only to believe, but to suffer for his name. So this faith and belief is above all faiths and beliefs, which change like the moon. God's people are a holy nation, a peculiar people, a spiritual household, and royal priesthood, offering up spiritual sacrifice to God by Jesus Christ. And are zealous of righteousness, godly, good works, and their zeal is for that which is of God against the evil which is not of God. Christ took upon him the seed of Abraham, he does not say the corrupt seed of the Gentiles; so according to the flesh he was of the holy seed of Abraham and David, and his holy body and blood was an offering and

a sacrifice for the sins of the whole world, as a lamb without blemish, whose flesh saw no corruption. By the one offering of himself in the New Testament or new covenant, he has put an end to all the offerings and sacrifices among the Jews in the Old Testament. Christ, the holy seed, was crucified, dead, and buried according to the flesh, and raised again the third day, and his flesh saw no corruption. Though he was crucified in the flesh, yet raised to life again by the spirit and is alive, and lives for evermore, and has all power in heaven and earth given to him, and reigns over all, and is the one mediator between God and man, even the man Christ Jesus. Christ said, "He gave his flesh for the life of the world;" and the apostle said, "His flesh saw no corruption;" so that which saw no corruption he gave for the life of the corrupt world to bring them out of corruption. Christ said again, "He that eats my flesh and drinks my blood has eternal life; for my flesh is meat indeed, and my blood is drink indeed. And he that eats my flesh, and drinks my blood, dwells in me, and I in him." He that eats not his flesh and drinks not his blood, which is the life of the flesh, has not eternal life. As the apostle said, "All died in Adam;" then are all dead. Now all coming spiritually to eat the flesh of Christ, the second Adam, and drink his blood, his blood and flesh give all the dead in Adam life, and quicken them out of their sins and trespasses in which they were dead. They come to sit together in the heavenly places in Christ Jesus, and are living members of the church of Christ that he is the head of, and are clothed with the sun of righteousness, the Son of God, that never changes, and have the changeable moon under their feet, and all changeable worldly things, inventions, and works of men's hands. These see the people how they change from one worship to another, from one religion to another, from one way to another, and one church to another, yet their hearts are not changed. The letter of the scripture is read by the christians like the Jews, but the mystery is hidden; they have the sheep's clothing, (calling themselves christians) but are inwardly devoured from the spirit, which should bring them into the Lamb's and sheep's nature. The scripture said, "All the uncircumcised must go down into the pit;" therefore all must be circumcised with the spirit of God, which puts off the body of death and sins of the flesh, that came into man and woman by their disobedience and transgressing God's commands. I say, all must be circumcised with the spirit, which puts off the body of death and sins of the flesh, before they come up into Christ, their rest, which never fell, and be clothed with him the sun of righteousness.

George Fox

and more from his Journal

THE apostle said that there must be "a falling away" first before the wicked one, and man of sin, the son of perdition, be revealed, which betrays Christ within, as the son of perdition betrayed Christ without; and those who betray Christ within, crucify to themselves Christ afresh, and put him to open shame. Before the apostles deceased, this man of sin and son of perdition was revealed; for they saw antichrist come, the false prophets, false apostles, and deceivers come, having a form of godliness, but denying the power. They saw the wolves dressed in the sheep's clothing, and those who went in Cain's, Korah's, and Balaam's way, and Jezebel's; and the whore of Babylon, the whore of confusion, the mother of harlots, and those who were enemies to the cross of Christ, who served not the Lord Jesus Christ but their own bellies. These Christ saw should come, and said, "If it were possible they should deceive the elect," and commanded his followers not to go after them. The apostle said, "Turn away from such," and Christ and his apostles warned the church of Christ of such. In this day of Christ and his gospel, after the long night of apostasy from the light, grace, truth, life, and spirit of Christ Jesus; the son of perdition, the wicked one, the man of sin is revealed again. And the inwardly devouring wolves in sheep's clothing are seen, and the spirit of Cain, Korah, Balaam, Jezebel, the antichrists, false prophets, and false apostles, and those who are enemies to the cross of Christ. Those serve not the Lord Jesus, but their own bellies, and crucify Christ to themselves, and put him to open shame. This spirit we have seen in this gospel-day of Christ; but Christ will consume them with the spirit of his mouth, and destroy them with the brightness of his coming. But God's people, whom he has chosen to salvation in Christ from the beginning, through the sanctification of the spirit and the belief of the truth, stand steadfast in Christ Jesus, and are thankful to God by and through his Son, their rock and salvation, their happiness, and eternal inheritance.

The apostle said, "You were as sheep going astray, but are now returned to the shepherd and bishop of your souls." So when people return to Christ, their shepherd, they know his voice and follow him, and are returned to the bishop of their souls; then they believe in him and receive wisdom and understanding from him who is from above, heavenly and spiritual. Then they act like spiritual holy men and women, and come to be members of the church of Christ. Then a spiritual care comes upon the elders in Christ, that all the members walk in Christ, in his light, grace, spirit, and truth, that they may adorn the confession and profession of Christ, and see that all walk in the order of the Holy Spirit, and the everlasting gospel of peace, life, and salvation. This order keeps out of confusion; for the gospel of peace, the power of God, was before confusion was. All the heirs of the gospel are heirs of its order, and are in this gospel which brings life and immortality to light in them, by which all men and women may see their work and service in it, to look after the poor widows and fatherless, to see that nothing be lacking, and that all honor the Lord in their lives and conversations.

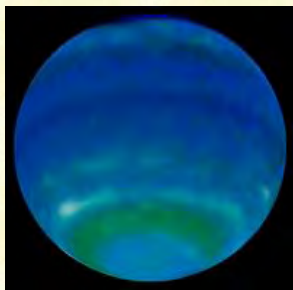
When the whole house of Israel were in their graves and tombs, and were called "the scattered, dry bones," yet they could speak, and say "their bones were dry, their hope was lost, or they were without

hope, and they were cut off." They were alive outwardly, and could speak outwardly. So that which is called Christendom may very well be called "the scattered, dry bones," and be said to be in their graves and tombs, dead from the heavenly breath of life, the spirit and word of life, that gathers to God. Though they can speak, and are alive outwardly, yet they remain in the congregations or churches of the dead, which do not have the virtue of the life in Christ. For the Jews, whom God poured his spirit upon and gave them his law, when they rebelled against the spirit of God, and turned from God and his law, they came to be dry scattered bones, and were turned into their graves and tombs. So Christendom that is turned from the grace, truth, and light of Christ, and the spirit that God poured upon all flesh, they have become the scattered, dry bones, are in their graves and tombs, and are the congregations or churches of the dead, though they can speak and are alive outwardly.

Christ said, "I am come that they might have life, and that they might have it more abundantly. He gave his flesh for the life of the world." And he said, "I am the resurrection and the life. I am the way, the truth, and the life; no man comes to the Father but by me." Christ is the quickening spirit. All being dead in Adam are to be quickened and made alive by Christ, the second Adam. And when they are quickened and made alive by him, they meet together in the name of Jesus Christ their Savior, who died for their sins and is risen for their justification, and so was dead and is alive, and lives for evermore. All whom he has quickened and made alive, (even all the living) meet in the name of Jesus who is alive, and he, their living prophet, shepherd, and bishop is in the midst of them, and is their living rock and foundation, and a living mediator between them and the living God. So the living praise the living God through Jesus Christ, through whom they have peace with God. All the living have rest in Christ their life, he is their sanctification, their righteousness, their treasure of wisdom, knowledge and understanding, which is spiritual and heavenly. He is the spiritual tree and root, which all the believers in the light, the life in Christ, that pass from the death in Adam to the life in Christ, and overcome the world, and are born of God, are grafted into Christ, the heavenly tree, who supports all the spiritual branches or grafts. These meet in his name, are gathered in him, and sit together in heavenly places in Christ Jesus, their life, who has quickened and made them alive. So all the living worship the living God in his Holy Spirit and truth, in which they live and walk. Into this worship the foul, unclean spirit, the devil, cannot get; for the Holy Spirit and truth is over him and he is out of it. This is the standing worship which Christ set up in his new covenant. And those who are quickened by Christ are the living stones, living members, and spiritual household and church, or congregation of Christ, who is the living head and husband. Those who are made alive by Christ are a living church, have a living head, and are come from the congregations or churches of the dead in Adam, where death and destruction talk of God, and of his prophets and apostles, in their wisdom that is below, earthly, and devilish, in the knowledge that is brutish, and in the understanding that comes to nothing. For what they know is natural, by their natural tongues, arts, and sciences, in which they corrupt themselves. This is the state of the dead in Adam; but the quickened, that are made alive by Christ, discern between the living and the dead.

George Fox

This web site's purpose is to show how to become
free from sin
by benefiting from the changing power of God through the cross,
which leads to union with God in his Kingdom.



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*

From Vol. 4, *The Works of George Fox*, Doctrinal Books I

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

(Note: In this writing, Fox most excellently states the Biblical necessity of silence. Molinos similarly states the benefits of an individual's efforts to silent prayer in his *Spiritual Guide*, also on this site. Portions of this text have been deleted which referred to the persecution the early Quakers experienced.)

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 they that 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 they that 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 they that 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. And 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. And 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*. And 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. And 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*. And 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 fain to go and buy. And what think you of them that 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 they that sleep, sleep in the night, and they that 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 they that 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. And said the apostle, 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 they that 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.** And they who are out of the faith, they are out of that, in 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 they that 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 worish 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 they that 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 for ever. 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 for ever 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 they that 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 they that 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, they that 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 they that be 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 they that 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 original letter was 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.)



Miracles, Strange Deaths of Persecutors, Prophecies, Discernments, and Debates

And my speech and my preaching were not with persuasive words of
human wisdom,
but in demonstration of the Spirit and of power.

1 Cor 2:4

They went out and preached everywhere,
while the Lord kept working with them and confirming the message
by the attesting signs and miracles that closely accompanied it.

Mark 16:20

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

Note: These writings only refer to the **early** Quakers. Many of today's Quaker sects don't require a belief in Christ or even God.

From Fox's Introduction to his Letters:

For I was sent for to many sick people; and at one time I was sent for to White-Chapel, about the third hour in the morning, to a woman that was dying, and her child; and the people were weeping about her. And after a while I was moved, (in the name and power of Christ Jesus), to speak to the woman; and she and her child were raised up. And she got up, to the astonishment of the people, when they came in, in the morning; and her child also was healed.

From the Journal, Sick Raised :

There was in that town a great man that had long lain sick, and was given up on by the physicians. Some Friends in the town desired me to visit him. I went up to him in his chamber, and spoke the word of life to him, and was moved to pray by him; and the Lord was persuaded, and restored him to health.

From Fox's Journal:

(Fox Speaking.) After I was set at liberty from Nottingham jail, where I had been kept prisoner a pretty long time, I traveled as before, in the work of the Lord. Coming to Mansfield Woodhouse, there was a distracted woman under a doctor's hand, with her hair loose about her ears. He was about to let her blood, she being first bound, and many people about her, holding her by violence; but he could get no blood from her. I desired them to unbind her and let her alone, for they could not touch the spirit in her by which she was tormented. So they did unbind her; **and I was moved to speak to her, and in the name of the Lord to bid her be quiet and still; and she was so. And the Lord's power settled her mind, and she mended. Afterwards she received the truth, and continued in it to her death; and the Lord's name was honored; to whom the glory of all his works belongs.**

Many great and wonderful things were produced by the heavenly power in those days; for the Lord made bare his omnipotent arm, and manifested his power to the astonishment of many; through the healing virtue of the power, many were delivered from great sicknesses, and the devils were made subject through his name; of which

particular instances might be given, beyond what this unbelieving age is able to receive or bear. *Blessed forever be the name of the Lord, and may it be everlastingly honored, and over all exalted and magnified is the arm of his glorious power by which he has performed gloriously: let the honor and praise of all his works be ascribed to him alone.*

From Fox's Journal:

(Fox Speaking.) After I had traveled up and down in those countries, having great meetings, I came to Swarthmore again; and when I had visited Friends awhile in those parts, I heard of a great meeting the priests were to have at Ulverstone on a lecture day. I went to it, and into the steeple-house in the dread and power of the Lord. When the priest had done, I spoke among them the word of the Lord, which was like a hammer and as a fire among them. And though Lampitt, the priest of the place, had been at variance with most of the priests before, yet against the truth they all joined together. But the mighty power of the Lord was over all; **and so wonderful was the appearance of that power, that priest Bennet said, 'The church shook;' so much so that he was afraid and trembled. And after he had spoken a few confused words, he hastened out for fear the steeple-house would fall on his head.**

From Fox's Journal:

(Fox Speaking.) The people were quiet, and heard me gladly, until this justice Sawrey, (who first stirred up the cruel persecution of Quakers in the north), incensed them against me, and set them on to *hale, beat, and bruise me. But now all of a sudden the people were in a rage, and fell upon me in the steeple-house before his face, knocked me down, kicked me, and trampled upon me.* So great was the uproar, that some tumbled over their seats for fear. At last he came and took me from the people, led me out of the steeple-house, and put me into the hands of the constables and other officers; bidding them whip me, and put me out of the town. They led me about a quarter of a mile, some taking hold by my collar, some by my arms and shoulders, who shook and dragged me along. Many friendly people being come to the market, and some to the steeple-house to hear me; several of these they knocked down also, and broke their heads, so that the blood ran down from several; and judge Fell's son came running after to see what they would do with me; they threw him into a ditch of water, some of them crying, 'Knock the teeth out of his head.' When they had haled me to the common moss side, a multitude following, the constables, and other officers gave me some blows over my back with their willow rods, and thrust me among the rude multitude; who having furnished themselves with staves, hedge-stakes, and holm or holly bushes, fell upon me, and beat me on my head, arms, and shoulders, until they had deprived me of sense; so that I fell down upon the wet common. When I recovered again, I saw myself lying in a watery common, and the people standing about me, I lay still a little while, and the power of the Lord sprang through me, and the eternal refreshings revived me; so that I stood up again in the strengthening power of the eternal God and stretching out my arms among them, I said, with a loud voice, *'Strike again; here are my arms, my head, and my cheeks.'* There was in the company a mason, a professor, but a rude fellow, who with his walking rule-staff gave me a blow with all his might just over the back of my hand, as it was stretched out; with which blow my hand was so bruised, and my arm so benumbed, that I could not draw it to me again; so that some of the people cried, 'He has spoiled his hand for ever having the use of it any more.' But I looked at it in the love of God, (for I was in the love of God to them all that had persecuted me), and after awhile the Lord's power sprang through me again, and through my hand and arm, so that in a moment **I recovered strength in my hand and arm in the sight of them all.**

From Fox's Journal:

Note: the below four miracles were omitted from the Quaker official version edited by Ellwood, but discovered by Penney when reconstructing another version of the journal from the original handwritten manuscripts of Fox. They were included in the Penney's edition of the Journal, called the *Cambridge Journal*; Penney also added them to the *Short Journal*, a one volume version, written by Fox in Lancaster prison and widely translated into several languages. The Journal on this site has the text from the official version, as well as the Cambridge version included, plus other sources - but all marked, to maintain the integrity of the original source.

One:

(Fox Speaking.) I went into the Abbey Chamber, and there came in a mad woman that sometimes was very desperate. And she fell down of her knees and cried, "Put off your hats, for grace, grace hangs about thy neck." And so the Lord's power ran through her that she was sensible of her condition, and after came and confessed it to Friends.

Two:

And I came to another place in Cumberland, where a man's wife was distracted and very desperate, attempting at times to kill her children and her husband. But I was moved of the Lord God to speak to her, and she kneeled down of her bare knees and cried, and said she would work on her bare knees it she might go with me. And the Lord's power wrought through her and she went home well.

Three:

And in Bishoprick, whilst I was there, they brought a woman, tied behind a man, that could neither eat nor speak, and had been so a great while. And they brought her into the house to me to Anthony Pearson's. And I was moved of the Lord God to speak to her, that she ate and spoke and was well; and got up behind her husband without any help and went away well.

Four:

And as I came out of Cumberland, one time, I came to Hawkshead, and stopped at a Friend's house. Young Margaret Fell and William Caton were with me. Since it was a very cold season, we stopped, and the servant-girl there made us a fire, her master and his wife being gone to the market. There was a boy about eleven years old, lying in the cradle, which they rocked. He was swollen to almost double normal size. I cast my eye upon the boy; and seeing he was dirty, I told the girl to wash his face and his hands, and get him up and bring him to me. So she brought him to me, and I told her take him and wash him again, for she had not washed him clean. Then I was moved of the Lord God to lay my hands upon him and speak to him, and then told the girl to take him again and put on his clothes. And after we passed away.

And sometime after I called at the house, and I met his mother, but did not stop. "Oh! stay," she said, "and have a meeting at our house, for all the country is convinced by the great miracle that was done by you upon my son. For we had carried him to Wells and the Bath, and all doctors had given up on him, for his grandfather and father feared he would have died and their name have gone out, having, but that son; but soon after you were gone," she said, "we came home and found our son playing in the streets. Therefore," she said, "all the country would come to hear," if I would come back again and have a meeting there. When she told me of this, it was about three years afterwards, and he had grown to be a straight, full youth then. So the Lord have the praise.

From the Journal:

(Fox Speaking.) After this I went again to Mansfield, where was a great meeting of professors and people; **and I was moved to pray; and the Lord's power was so great, that the house seemed to be shaken.** When I had done, some of the professors said, 'It was now as in the days of the apostles, when the house was shaken where they were.' After I had prayed, one of the professors would pray; which brought deadness and a veil over them. Others of the professors were grieved at him, and told him, 'it was a temptation upon him.' Then he came to me, and desired that I would pray again; but I could not pray in man's will.

From His Journal:

(Fox Speaking.) After some time I went to a meeting at Arnside, where Richard Myer was, who had been long lame in one of his arms. I was moved of the Lord to say unto him among all the people, 'Prophet Myer, stand up upon your legs,' for he was sitting down; and he stood up, and stretched out his arm that had been lame a long time, and said: 'Be it known by all you people that this day I am healed.' But his parents could hardly believe it; and after the meeting was done, took him aside, removed his jacket, and then they saw it was true. He soon came afterwards to the Swarthmore meeting and declared how the Lord had healed him. Yet after this the Lord commanded him to go to York, with a message from him, and he disobeyed the Lord; and the Lord struck him again, so that he died about nine months later.

Fox Brings a Judge Down by the Power of the Spirit:

The men that guarded me said it would be good if the justice was not drunk before we got to him, for he used to be drunk early. When I was brought in before him, because I did not put off my hat, and said "thou" to him, he asked the man that rode there before me, whether I was not confused or insane? The man told him, no; it was my principle. I warned him to repent, and come to the light, which Christ had enlightened him with; that by it he might see all his evil words and actions, and turn to Christ Jesus while he had time; and that while he had time he should prize it. Yes, yes, said he, the light that is spoken of in the third of John. I desired he would mind it, and obey it. **As I admonished him, I laid my hand upon him, and he was brought down by the power of the Lord; and all the watchmen stood amazed.**

From His Journal, Raises a Dying Woman:

When we came to Baldock in Hertfordshire, I asked, 'If there were nothing in that town, no profession?' It was answered me, there were some Baptists, and a sick Baptist woman. John Rush of Bedfordshire went with me to visit her. When we came in, many tender people were around her. They told me 'she was not a woman for this world; but if I had anything to comfort her concerning the world to come, I might speak to her.' *I was moved of the Lord to speak to her, and the Lord raised her up again, to the astonishment of the town and country.* Her husband's name was Baldock. This Baptist woman and her husband came to be convinced; and many hundreds of people have been at meetings at their house since then.

From His Journal:

(Fox Speaking.) Being set at liberty, I went to the inn where captain Drury had lodged me at first. Although this captain was sometimes fair in his conduct, he was an enemy to me and to the truth, and he opposed it. While I was under his custody and professors came to me, he stood nearby and scoffed at trembling, calling us Quakers as the Calvinist, Puritan Independents and Presbyterians had nicknamed us before. But afterwards he came and told me that as he was lying on his bed to rest himself in the day time, a sudden trembling seized on him; that his joints knocked together, and his body shook so much that he could not rise from his bed; he was so shaken that he did not have enough strength left to rise. He said he felt that the power of the Lord was on him; and he tumbled off his bed, and cried to the Lord, and said that he would never speak against the Quakers or those who trembled at the word of God again.

Raised From Dead:

(Fox Speaking.) While we were at Shrewsbury, an accident occurred, which for the time was a great exercise to us; John Jay, a Friend of Barbados, who came with us from Rhode Island, and intended to accompany us through the woods to Maryland, took to riding a horse which fell while running and threw him down upon his head, **breaking his neck**; as reported by the people. Those that were near him picked him up as dead, carried him a good way, and laid him on a tree. I got to him as soon as I could; and, feeling him, **I concluded he was dead**. As I stood pitying him and his family, I took hold of his hair, and **his head turned anyway**, his neck was so limber. Upon which I took his head in both my hands, and setting my knees against the tree, I raised his head, and saw nothing out or broken that way. Then I put one hand under his chin, and the other behind his head; and raised his head two or three times with all my strength, and brought it in. I soon perceived his neck began to grow stiff again, and then he began to rattle in his throat; and quickly after to breathe. The people were amazed; but I told them have a good heart, be of good faith, and carry him into the house. They did so, and set him by the fire. I told them get him something warm to drink, and put a robe on him. After he had been in the house awhile, he began to speak; but did not know where he had been. The next day we left and **traveled (and he with us, pretty well) about sixteen miles**, to a meeting at Middleton, through woods and bogs, and over a river, where we swam our horses, and got over ourselves upon a hollow tree. After this he traveled many hundred miles with us.

Healing in Maryland:

After the meeting a woman came to me, whose husband was one of the judges of that country, and a member of the assembly there. She told me, 'Her husband was sick, not likely to live, and desired me to go home with her to see him.' It was three miles to her house, and I being just come hot out of the meeting, it was hard for me then to go; yet considering the service, I got a horse, went with her, visited her husband, and spoke what the Lord, gave me to him. The man was much refreshed, and finely raised up by the power of the Lord; and afterwards came to our meetings.

Fox Always Downplayed the Miracles:

(Fox Speaking.) This was the first house we came to in Carolina: here we left our horses, over-wearied with travel. From here we went down the creek in a canoe to Macocomocock River, and came to Hugh Smith's, where people of other professions came to see us, (no Friends inhabiting that part of the country), and many of them received us gladly. Among others, came Nathaniel Batts, who had been governor of Roanoake. He went by the name of captain Batts, and had been a rude, desperate man. **He asked me about a woman in Cumberland, who, he said, he was told, had been healed by our prayers and laying on of hands, after she had been long sick, and given over by the physicians; he desired to know the certainty of it. I told him, we did not glory in such things, but many such things had been done by the power of Christ.**

Another Healing in Maryland:

(Fox Speaking.) At this meeting was a woman that lived at Anamessey, who for many years had trouble of mind, and sometimes would sit moping near two months continually; she could hardly speak or mind anything. When I heard of her, I was moved of the Lord to go to her, and tell her, 'that salvation had come to her house.' After I had spoken the word of life to her, and pleaded with the Lord for her, she was healed. She went around the area with us to meetings, and has since been well; blessed be the Lord!

Report of Healing:

(Fox speaking.) We visited Friends and were visited by them at Newport-Pagnel, Northampton, and Cossel. Among others, came a woman, who brought her daughter so I could see how well she was doing. She reminded me that when I was there before, she had brought her to me much troubled with the king's evil (kidney disease), and had then asked me to pray for her which I did, and she was healed; praised be the Lord!

From John Bank's Journal, How Fox Healed Him

(John Banks speaking): "About this time a pain struck into my shoulder, and gradually fell down into my arm and hand, so that I was wholly deprived of the use of it; the pain increased both day and night. For three months I could neither put my clothes on nor off and my arm and hand began to wither, so that I applied to some physicians, but could get no cure by any of them. At last, as I was asleep upon my bed, in the nighttime, I saw in a vision, that I was with dear George Fox. I thought I said to him, 'George, my

faith is such, that if you see the way to lay your hand upon my shoulder, my arm and hand shall be whole throughout.' This remained with me two days and nights, that the thing was a true vision, and that I must go to George Fox; until at last, through much exercise of mind, as a great trial of my faith, I was made willing to go to him at Swarthmore, in Lancashire, where there was a meeting of Friends on the first day of the week.

Some time after the meeting, I called him aside into the hall, and gave him a relation of my dream, showing him my arm and hand; and in a little time, as we walking together silently, he turned about and looked upon me, and lifting up his hand lay it upon my shoulder, saying, 'The Lord strengthen you, both within and without.' I went to Thomas Lower's, of MarshGrange, that night; and when I was sat down to supper, immediately, before I was aware, my hand was lifted up to do its office, which it could not do for long before. This struck me with great admiration, and my heart was broken into tenderness before the Lord; and the next day I went home, with my hand and arm restored to its former use and strength without any pain. The next time that George Fox and I met, he said, 'John, are you mended?' I answered, 'Yes, very well in a little time.' 'Well,' said he, 'give God the glory;' to whom I was, and still am bound in duty so to do, for that and all other his mercies and favors. He has all power in his own hand and can thereby bring to pass whatever seems good in his eyes; who by the same prepares instruments, and makes use of them as pleases him who is alone worthy of all praise, honor, and glory, both now and forevermore. Amen."

This is one of the best-attested cases of miraculous healing to be found on record; for the truthfulness of the narrator is placed beyond all doubt by the evidence of many contemporary witnesses, as may be seen in testimonies prefixed to his Journal. William Penn writes, that he had known John Banks forty-four years, and that "he was a heavenly minister of experimental religion, of a sound judgment and pious practice, valiant for truth upon the earth, and ready to serve all in the love and peace of the gospel."

(This was one of the many healings not even mentioned by George Fox in his Journal).

Another Healing:

(Fox Speaking.) Next day I went to Guildford Surrey; and having visited Friends there, passed to Worminghurst in Sussex where I had a very blessed meeting among Friends, free from disturbance. While I was there, James Claypole of London, (who was there with his wife), was suddenly taken very ill with so violent a kidney stone attack so that he could neither stand or lie down; and with extreme pain cried out like a woman in childbirth. When I heard it, I was much grieving in spirit for him and went to him. After I had spoken a few words to him to turn his mind inward, I was moved to lay my hand upon him and prayed the Lord to rebuke his infirmity. As I laid my hand on him, the Lord's power went through him; and by faith in that power his pain eased quickly and he soon fell into a sleep. When he awoke, the stone passed from him like dirt; and he was so well, that the next day he rode with me twenty five miles in a coach, though each previous kidney stone attacks forced him to bed for two to four weeks at a time. But the Lord was solicited for him, and by his power he soon gave James ease at this time; blessed and praised be his holy name therefore!

To read about many more of George Fox's and other early Quakers' miracles, available from Amazon.com is: *George Fox's 'Book of Miracles'* (Paperback) for \$17.00

Strange Deaths of Persecutors

He that is born of the flesh persecutes him that is born of the spirit.

Gal 4:29

Of his true followers, Jesus said: 'No servant is greater than his master. If they persecuted me, they will persecute you also.' (John 15:20). In Fox's time, there were five governments in England: Charles I, Oliver Cromwell, Charles II, James II, and William and Mary. During the reign of Charles II alone, 13,562 Quakers were imprisoned; 338 died from injuries inflicted in meetings or imprisonment, and 198 were sent into slavery over the seas. (Source: *Catholic Encyclopedia*). Under the first four kings, *Besse's Sufferings* counts 869 Quakers who died in prison; this does not count those who died after being attacked in their meetings of worship by angry mobs. When sent to prison, even their children were sold as slaves. Countless others had their personal property seized as 'spoils' for the taking by the courts; after conviction for refusal to swear, failure to remove their hat in court, traveling on Sunday, failure to attend state-approved religious services, failure to pay tithes to the state approved parsonages, and for meeting in groups larger than five in number. Per Fox in his Journal: "Friends never feared their acts, prisons, jails, houses of correction, banishment, nor seizure of personal property; no, nor the loss of life itself; nor was there ever any persecution that came, but we saw how it would result in good. The Quakers were persecuted by the Congregationalist Puritans, Baptists, Presbyterians, and Episcopalians in England, America, and Europe. The suffering of the early Quakers is weighty testimony to the authenticity of their faith, for Christ has told us that his disciples will always meet with the hatred of the world, particularly the professed *religious* of the world. They never sought revenge, even when rarely available in the courts. The early Quakers patiently suffered under all the governments of the time; blessing, forgiving, and praying for their accusers and jailers. They made personal, courteous appeals to the governing authorities, but never

an organized protest or resistance. Their patient suffering eventually resulted in Parliament passing laws guaranteeing religious freedom, which were also incorporated into the US Constitution. The Lord used their suffering as the trial to bring many men and women to perfection and into the Kingdom of Heaven. **Blessed are those who are persecuted for the sake of righteousness, for theirs is the Kingdom of Heaven, which thousands did receive.** But below, you can see some of the revenge that God exacted against the persecutors of his people. There were so many actions by God against the persecutors of his people, a book was written chronicling the strange deaths of the early Quakers persecutors.

**Behold, I have created the blacksmith
Who blows the coals in the fire,
Who brings forth an instrument for his work;
And I have created the spoiler to destroy.
No weapon formed against you shall prosper,**

Isaiah 54:16-17

**Vengeance is Mine, and recompense;
Their foot shall slip in *due* time;
For the day of their calamity is at hand,
And the things to come hasten upon them.'**

Deu 32:35

From Fox's Journal:

(Fox Speaking.) To one meeting came a great man, a priest, and many professors; but the Lord's power came over them all, and they went their way peaceably. **There came a man to that meeting, who had been at one before, and raised a false accusation against me, and made a noise up and down the country, reporting, that I said I was Christ; which was utterly false.** When I came to Gainsborough, where a Friend had been declaring truth in the market, the town and market people were all in an uproar. I went into a friendly man's house, and the people rushed in after me; so that the house was filled with professors, disputers, and rude people. This false accuser came in, and charged me openly before the people, that I said I was Christ, and he had witnesses to prove it.' This accusation put the people into such a rage, that they could barely keep their hands off me. Then was I moved of the Lord God to stand up upon the table, in the eternal power of God, and tell the people, 'that Christ was in them, except they were reprobates [sin still lives in them]; and that **it was Christ, the eternal power of God, that spoke in me at that time unto them; NOT that I was CHRIST.**' And the people were generally satisfied, except the false accuser, a professor, and his own false witnesses. I called the accuser Judas, and **I was moved to tell him that Judas's end should be his;** and that **that was the word of the Lord and of Christ through me to him.** The Lord's power came over all, and quieted the minds of the people, and they departed in peace. But **this Judas shortly after hanged himself, and a stake was driven into his grave.** (From Matthew 27:5, Then he [Judas] threw down the pieces of silver in the temple and departed, and went and hung himself.)

From Fox's Journal:

(Fox Speaking.) From there we passed into Somersetshire, where the Presbyterians and other professors were very wicked, and often disturbed Friends' meetings. One time especially, (as we were then informed), a very wicked man put a bear's skin on his back, and undertook with that to play pranks in the meeting. Accordingly, he positioned himself opposite to the Friend that was speaking, he lolled his tongue out of his mouth, and made sport to his wicked followers, causing great disturbance in the meeting. But an eminent judgment overtook him, and his punishment slumbered not; for as he went from the meeting, there was a bull baiting in the way, which he stayed to see; and coming within the bull's reach, the bull struck his horn under the man's chin into his throat, and thrust his tongue out of his mouth, so that it hung lolling out, as he had used it before in derision in the meeting. And with the bull's horn running up into the man's head, the bull swung him about upon his horn in a most remarkable and fearful manner. **Thus he that came to injure God's people was injured himself; and it would be well if such apparent examples of divine vengeance would teach others to beware of opposing God's truth.**

Fox's Jailer Feels God's Vengeance:

The keeper of the prison, being a high professor, [a professor was a *believer* in the scriptures and Christ] was greatly enraged against me, and spoke very wickedly of me; but it pleased the Lord one day to strike him so, that he was in great trouble, and under much terror of mind. And as I was walking in my chamber, I heard a doleful noise; and standing still, I heard him say to his wife, 'Wife, I have seen the day of judgment; and I saw George there, and I was afraid of him; because I had done him so much wrong, and spoken so much against him to the ministers and professors, and to the justices, and in taverns and alehouses.' After this, towards the evening, he came into my chamber, and said to me, 'I have been as a lion against you; but now I am come like a lamb, and like the jailer that came to Paul and Silas trembling.' And he desired he might lodge with me; I told him, I was in his power, he might

do what he would; but he said, 'No, he would want my release; and he could desire to be always with me, but not to have me as a prisoner.' He said, 'He had been plagued, and his entire house had been plagued for my sake.' So I allowed him to lodge with me. Then he told me all his heart, and said, he believed what I had said of the true faith and hope to be true; and he wondered that the other man, who was put in prison with me, did not stand to it; and said, 'That man was not right, but I was an honest man.' He confessed also to me, that at those times when I had asked him to let me go forth to speak the word of the Lord to the people, when he refused to let me go, and I laid the weight of that upon him, that he used to be under great trouble, amazed, and almost distracted for some time after, and in such a condition that he had little strength left him. When the morning came, he arose and went to the justices, and told them, 'That he and his house had been plagued for my sake.' One of the justices replied, (as he reported to me), that the plagues were upon them too for keeping me. This was justice Bennet of Derby, who was the first that called us Quakers, because I bid them tremble at the word of the Lord. This was in the year 1650.

From His Journal:

(Fox Speaking.) The powerful word of life was largely declared that day, and in the life and power of God we broke up our meeting, and that rude company went their way to Halifax. The people asked them, 'Why they did not kill me, according to the oath they had sworn?' They maliciously answered, 'I had so bewitched them they could not do it.' Thus was the devil chained at that time. Friends told me, they used to come at other times and be very rude and unruly, and sometimes break their seats and make fearful work among them; but the Lord's power had now bound them. Shortly after, this butcher, that had been accused of killing a man and a woman before, and who was one of those that had taken an oath to kill me, killed another man, and was then sent to York jail. Another of those rude butchers, who had also sworn to kill me, having the habit of sticking out his tongue in derision of Friends when they passed by him, had his tongue so swollen out of his mouth that he could never draw it in again, and died so. **Several strange and sudden judgments came upon many of these conspirators against me, which would be too large to enumerate here. God's vengeance from heaven came upon the blood thirsty, who sought after blood; for all such spirits I laid before the Lord, and left them for him to deal with, who is stronger than all, in whose power I was preserved and carried on to do his work.**

From His Journal:

(Fox Speaking.) At night they had me before colonel Hacker, his major, and captains, a great company of them; and a we had a great deal of discussion about the priests and about meetings; for at this time there rumors of a plot against Oliver Cromwell. I reasoned with them for some time about the light of Christ, which enlightens every man that comes into the world. Colonel Hacker asked, whether it was not this light of Christ that made Judas betray his master, and afterwards led him to hang himself? I told him, 'No, that was the spirit of darkness, which hated Christ and his light.' Then Colonel Hacker said that I could go home if I stayed at home without leaving to go to other meetings. I told him, 'I was an innocent man, free from plots, and denied all such work.' Then his son Needham said, 'Father, this man has reigned too long; is not this the time to stop him.' I asked him, for what? What had I done, or whom had I wronged from a child? For I had been born and raised in that country, and who could accuse me of any evil from a child?' Colonel Hacker asked me again, if I would go home, and stay at home? I told him, 'if I promised him that, it would show that I was guilty of something and it would make my home a prison;' and that if I went to meetings, they would say I had broken their order. Therefore, I told them, I would go to meetings, as the Lord might order me; and I could not submit to their requirements; but I said, we were a peaceable people.' 'Well, then,' said colonel Hacker, 'I will send you tomorrow morning by six o'clock to my lord protector, by captain Drury, one of his life-guard.' That night I was kept prisoner at the Marshalsea, and the next morning by the sixth hour I was delivered to captain Drury. I asked him to let me speak with Colonel Hacker before I went; and Colonel Hacker let me meet with him at his bedside. Colonel Hacker ordered me to go home again and to attend no further meetings. I told him, 'I could not submit to that; but I must have my liberty to serve God, and to go to meetings. He said: 'Then you must go before the protector.' Upon which I kneeled on his bedside, and asked the Lord to forgive him; for he was like Pilate, even though he washed his hands; and I told him that when the day of his misery and trial came upon him, he should remember what I had said to him. But he was stirred up and influenced by Stephens, and the other priests and professors, by which their envy and baseness was evident; because when they could not overcome me by disputes and arguments, or resist the spirit of the Lord that was in me, they had soldiers arrest me.

Afterwards, when Colonel Hacker was imprisoned in London, a day or two before his execution, he was reminded of what he had done against the innocent; and he remembered it, and confessed it to Margaret Fell; saying, he knew well whom she meant; and this was the cause of his trouble. So that his son, who had told his father I had reigned too long, and it was time to have me cut off, might observe how his father was cut off afterwards, he was hanged at Tyburn.

From His Journal: (regarding his imprisonment in Doomsdale)

(Fox Speaking.) But this jailer was very evil himself. I often admonished him to sobriety; but he would abuse people that came to visit us. Edward Pyot had a cheese sent to him by his wife from Bristol; and

the jailer took from him, and carried it to the mayor, to search it for treasonable letters, as he said; and though they found no treason in the cheese, they kept it from us. This jailer might have been rich, if he had carried himself civilly; but he sought his own ruin, which soon after he experienced; for the next year he was turned out of his place, and for some wickedness was cast into the jail himself; and there he begged from our friends. And for some unruliness in his carriage he was put into Doomsdale, by the succeeding jailer locked in irons, beaten, and bid to them to 'Remember how he had abused those good men, whom he had wickedly, without any cause, cast into that nasty prison;' and told, 'that now he deservedly should suffer for his wickedness, and the same measure he had meted out to others, he should have meted out to himself.' He became very poor and died in prison. His wife and family came to misery.

From Fox's Journal:

(Fox Speaking.) On the First-day I went to the chapel where a priest named Camelford used to preach; and after he was finished, I began to speak the word of life to the people. But he was in a rage, and so fretful and annoyed that he had no patience to hear; but stirred up the rude multitude, who forced me out, hit me, and threw me headlong over a stone wall. Yet blessed be the Lord, his power preserved me. He who struck me was John Knipe, a wicked man, whom afterwards the Lord cut off.

From His Journal:

(Fox Speaking.) There were two Independent churches in Scotland, in one of which many were convinced; but the pastor of the other was in a great rage against truth and Friends. They had their elders, who sometimes would exercise their gifts among the church members, and were sometimes pretty tender; but their pastor speaking so much against the light, and us, the friends of Christ, he darkened his hearers; so that they grew blind and dry, and lost their tenderness. He continued preaching against Friends, and against the light of Christ Jesus, calling it natural; at last one day in his preaching he cursed the light, and fell down as dead in his pulpit. The people carried him out, laid him upon a grave stone, and poured strong waters into him, which fetched him to life again; and they carried him home, but he was, spiritless. After awhile he stripped off his clothes, put on a Scotch plaid, and went into the country among the dairy-women. When he had stayed there about two weeks he came home, and went into the pulpit again. Upon which the people expected some great manifestation or revelation from him; but, instead of that, he began to tell them what entertainment he had met with; how one woman gave him skimmed milk, another buttermilk, and another good milk: so the people were obliged to take him out of the pulpit again, and carry him home. He that gave me this report, was Andrew Robinson, one of his chief hearers, who came afterwards to be convinced, and received the truth. He said he never heard that he recovered his senses again. **By this people may see what came upon him that cursed the light, which light is the life in Christ, the word; and it may be a warning to all others that speak evil against the light of Christ.**

From His Journal:

(Fox Speaking.) So they put me into the jail, and the under jailer was a very wicked man named Hardy, who was exceedingly rude and cruel; and many times he would not let me have meat brought in except what I could pass under the door. Many came to look at me, some in a rage, and very uncivil and rude. One time two young priests came, and they were very abusive. The meanest people could not be worse. Among those who came in this manner was old Preston's wife of Howke. She used many abusive words to me, telling me that my 'tongue should be cut out,' and that 'I should be hanged;' showing me the gallows. But the Lord cut her off, and she died in a miserable condition.

From His Journal:

(Fox Speaking.) We came to Barnet-hills where a captain Brown lived, who was a Baptist, but whose wife was convinced of truth. After the act for 'breaking up meetings' passed Parliament, captain Brown was afraid his wife would go to meetings and be cast into prison; so he left his house at Barrow, and took a place in these hills to hide, saying 'His wife would not go to prison.' And since this was a free place, many others fled there as well as him, including priests. Even though this man was in a safe place, because he would neither stand to the truth nor allow his convinced wife to stand, the Lord knowing, His hand fell heavy upon him for his unfaithfulness; so that he was sorely plagued, and grievously judged in himself for fleeing and drawing his wife into that private place. We went to see his wife, and coming into the house, I asked him how he was? 'How am I? (he said), the plagues and vengeance of God are upon me. I am an outcast, a Cain. God may look for a witness from me, and such as me; for if all were no more faithful than I, God would have no witness left in the earth.' In this condition he lived there on bread and water, and thought it was too good for him. At length he went home again with his wife to his own house at Barrow, where afterwards he was convinced of God's eternal truth, in which he died. A little before his death he said, 'though he had not borne a testimony for truth in his life, he would bear a testimony in his death, and would be buried in his orchard;' and so he was. He was an example to all the fleeing Baptists in the time of persecution, who could not bear persecution themselves, yet persecuted us when they had power.

From His Journal:

(Fox Speaking.) There were four Friends in prison for not paying tithes, (sent to prison by a lawsuit of the countess of Derby), who had been there nearly two and a half years. One of these was Oliver Atherton, who had a weak constitution because of long and hard imprisonment in a cold, raw, unwholesome place. He was brought so low and weak in his body, that there appeared no hope he would live unless he was released. Therefore, a letter was written on his behalf to the countess, and sent by his son Godfrey Atherton, where he told her the reasons why he and the rest could not pay tithes: 'because if they did, they should deny Christ come in the flesh, who by his coming had put an end to tithes, and to the priesthood to which they had been given, and to the commandment by which they had been paid under the law. He also told her of his weak condition, and the apparent likelihood of his death, if she continued to hold him there; hoping that she might be moved to pity and compassion. He also warned her not to draw the guilt of innocent blood upon herself.' But when his son went to her with his father's letter, one of her servants abused him, plucked off his cap and threw it away, and put him out of the gate. Nevertheless, the letter was delivered into her own hand, but she shut out all pity and tenderness, and kept him in prison until death. When his son returned to his father in prison, and told him as he lay on his dying bed, that the countess denied his liberty, he only said, 'She has been the cause of shedding much blood, but this will be the heaviest blood that ever she spilt,' and soon after he died. Friends having his body delivered to them to bury, as they carried it from the prison to Ormskirk, the parish where he had lived. They stuck up papers upon the market crosses, (a place for public notices), at Garstang, Preston, and other towns through which they passed, with this inscription:

This is Oliver Atherton, of Ormskirk parish, persecuted to death by the countess of Derby for good conscience sake towards God and Christ, because he could not give her tithes.

These papers explained the reasons he could not pay tithes, the length of his imprisonment, the hardships he underwent, her hard heartedness towards him, and the manner of his death.

After his death, Richard Cubban, another of her prisoners for tithes, wrote a long letter to her, on behalf of himself and his fellow prisoners, laying their innocence before her. 'That it was not out of willfulness, stubbornness, or covetousness, that they refused to pay her tithes, but purely in good conscience towards God and Christ; letting her know, if she should be suffered to keep them there until they everyone died, as she had done their fellow-sufferer, Oliver Atherton, they could still not yield to pay her. And therefore asked her to consider their case in a christian spirit, and not bring their blood upon herself also.' Yet she would not show any pity or compassion to them, who had now suffered hard imprisonment about two years and a half under her. Instead she sent to the town of Garstang, and threatened to complain to the king and council, and bring them into trouble, for allowing the paper concerning Oliver Atherton's death to be stuck upon the town's market cross. The rage she expressed made the people take even more notice of it, and some of them said, 'the Quakers had given her a bone to pick.' But she, who regarded not the life of an innocent sufferer for Christ, lived not long after herself. Three weeks to the day after Oliver Atherton's body was carried through Ormskirk to be buried, she died; and her body was carried through the same town to her burying place. Thus the Lord pursued the hard hearted persecutor.

From His Journal:

(Fox Speaking.) Justice Fleming was one of the fiercest and most violent justices in persecuting Friends and sending his honest neighbors to prison for religion's sake; and since many Friends were at this time in Lancaster jail, committed by him, and some having died in prison, we that were then prisoners had it upon us to write to him as follows:

Oh Justice Fleming!-

Mercy, compassion, love, and kindness adorn and grace men and magistrates. Oh! do you not hear the cry of the widows, and the cry of the fatherless, who were made so through persecution! Were they not driven like sheep, from constable to constable, as though they had been the greatest transgressors or felons in the land? Which grieved the hearts of many sober people, to see how their innocent neighbors and countrymen, who were of a peaceable carriage, and honest in their lives and conversations among men, were used and served! One more is dead, whom you sent to prison, having left five children both fatherless and motherless. How can you do otherwise than take care of those fatherless infants, and also of the other's wife and family? Is it not your place? Consider Job Ch. 29 how he was a father to the poor, he delivered the poor that cried, and the fatherless that had none to help. He broke the jaws of the wicked, and plucked the spoil out of his teeth. But oh! Measure your life and his, and take heed of the day of God's eternal judgment, which will come, and the sentence and decree from Christ, when every man must give an account and receive a reward according to his deeds. Then it will be said, "Oh! Where are the months that are past?" Again Justice Fleming, consider, when John Stubbs was brought before you. He had a wife and four small children, and had little to live on but what they honestly earned by their own diligence. As soon as he appeared, you cried out, "Put the oath to that man." And when he confessed he was but a poor man, you did not care, but cast away pity, not hearing what he would say.

.....

Do you not hear in your ears the cry of the fatherless, the cry of the widows and the blood of the innocent speak, who through you have been persecuted to prison, and are now dead? Oh! Heavy sentence at the Day of judgment! How will you answer, when you and your works come to be judged, when you

shall be brought before the judgment-seat of the Almighty, who in your prosperity have made widows and fatherless for righteousness sake, and for tenderness of conscience towards God? The Lord knows and sees it! Oh man! Consider in your lifetime how you have stained yourself with the blood of the innocent!

.....

Beside this, which went in the name of many, I sent him also a line or two, subscribed by myself only, and directed

To Daniel Fleming.

FRIEND,-You have imprisoned the servants of the Lord, who have not broken any law, therefore take heed what you do for fear that the hand of the Lord will be turned against you. For in the light of the Lord God, you are seen by him.

George Fox

It was not long after this, that Fleming's wife died, and left him thirteen or fourteen motherless children.

From His Journal:

(Fox Speaking.) In Cornwall I was informed there was one colonel Robinson, a very wicked man, who after the king came in was made a justice of peace and became a cruel persecutor of Friends; of whom he had sent many to prison. When he heard that Friends had a little liberty through the favor of the jailer to sometimes go home sometimes to visit their wives and children, he made a great complaint to the judge at the assize against the jailer. Because of this the jailer was fined a hundred marks, and Friends were kept very strictly held for awhile. After colonel Robinson came home from the assize, he sent to a neighboring justice to desire him to go fanatic hunting with him. So on the day that he intended and was prepared to go a fanatic-hunting, he sent his man about with his horses, and walked himself on foot from his dwelling house to a tenement where his cows and dairy were kept, and where his servants were then milking. When he came there, he asked for his bull. The servant-maids said, they had shut him into the field because he was unruly and hindered their milking. Then he went into the field to the bull; and formerly being accustomed to playing with him he began to fence at him with his staff as he used to do. But the bull snuffed at him, and passed a little back; then turned upon him again, ran fiercely at him, and struck his horn into his thigh, and heaving him upon his horn, threw him over his back, and tore up his thigh to his belly. 'When he came to the ground again he gored him with his horns, ran them into the ground in his rage and violence, and roared, and licked up his master's blood. The maidservant, hearing her master cry out, ran into the field, and took the bull by the horns to pull him off from her master. The bull, without hurting her, put her gently by with his horns, but still fell to goring him, and licking up his blood. Then she ran and got some men that were at work not far off to come and rescue her master; but they could not at all beat off the bull, until they brought mastiff dogs to set on him; and then he fled in great rage and fury. Upon notice of it his sister came and said to him, "Alack! Brother, what a heavy judgment is this that is befallen you!" He answered, "Ah! Sister, it is a heavy judgment indeed. Pray let the bull be killed, and the flesh given to the poor." They carried him home, but he died soon after. The bull had grown so fierce that they were forced to shoot him with guns; for no man dared come near to kill him. **Thus does the Lord sometimes make examples of his just judgment upon the persecutors of his people, so that others may fear, and learn to beware.'**

A False Accuser Dies: (at this time, Quaker meetings were illegal, and informers had rights to the property of those accused.)

(Fox Speaking.) At Droitwich, J. Cartwright came to a Friend's house; and being moved of the Lord to speak a few words before he sat down to supper, there an informer came and stood listening under the window. When he had heard the Friend speak, hoping to get some gain for himself, he went and informed; and got a warrant to seize the Friends' property under pretence that there had been a meeting at his house; however, there was nobody in the house at that time but the Friend, the man of the house, his wife, and their maid-servant. As this evil minded man came back with his warrant in the night, he fell off his horse and broke his neck. So there was a wretched end of a wicked informer, who hoped to have enriched himself by plundering Friends' personal property; but the Lord prevented him, and cut him off in his wickedness.

From His Journal:

(Fox Speaking.) I was moved to write letters to the magistrates, priests, and professors in the area, who had raised persecution before. That to justice Sawrey was after this manner:

Friend,

You started all of the persecutions in the north. You were the beginning of them, and the one who made

the people agitated. You were the first to stir them up against the righteous seed, and against the truth of God; the first who strengthened the hands of evil doers against the innocent and harmless, and you shall not prosper. You were the first to stir up of strikers, stoners, persecutors, stockers, mockers, and imprisoners in the north, and of revilers, slanderers, railers, and false accusers and scandal raisers. This was your work, and you stirred this up. So your fruits declare your spirit. Instead of stirring up the pure mind in people, you have stirred up the wicked, malicious and envious; and partnered with the wicked. You have made the people's minds envious up and down the country; this was your work. But God has shortened your days, limited you, and set your bounds, broken your jaws, exposed your religion to the simple and newborn, and brought your deeds to light. How has your house fallen and become the house of demons! Your beauty is lost, and your glory has withered! How have you shown your evil, that you have only served God with your lips, and your heart is far from him, and you are a hypocrite! How has the form of your teaching discovered itself to be the mark of the false prophets, whose fruit declares itself! For by their fruits are they known. How are the wise men turned backward! View your ways! Take notice with whom you have joined. That of God in your conscience will tell you. The Ancient of Days will reprove you. How has your zeal appeared to be the blind zeal of a persecutor which Christ and his apostles forbade Christians to follow! How have you strengthened the hands of evil doers, and been a praise to them, and not to those that do well! How like a madman and a blind man did you turn your sword backward against the saints, against whom there is no law! How will you be gnawed and burned one day, when you shall feel the flame, and have the plagues of God poured upon you, and you begin to gnaw your tongue for pain, because of the plagues! You shall have your reward according to your works. You can not escape; the Lord's righteous judgment will find you out, and the witness of God in your conscience shall answer it. How have you caused the heathen to blaspheme, gone with the multitude to do evil, and joined hand in hand with the wicked! How is your latter end worse than your beginning, who has arrived with the dog to bite, and are turned as a wolf to devour the lambs! How have you discovered yourself to be a man more fit to be kept in a place to be nurtured, than to be set in a place to nurture! How were you exalted and puffed up with pride! And now are you fallen down with shame, so that you are covered with that which you stirred up and created. Let not John Sawrey take the words of God into his mouth until he is reformed. Let him not take his name into his mouth, until he departs from iniquity. Let not him and his teacher make a profession of the saints' words, except they intend to proclaim themselves hypocrites, whose lives are so contrary to the lives of the saints; you, whose church has made itself manifest to be a cage of unclean birds. You having a form of godliness, but not the power, have made them that are in the power your derision, your by-word, and your talk at your feasts. Your ill savor, John Sawrey, the country around has smelled, and all that fear God have been ashamed of your unchristian carriage; and to them you have been a grief; in the day of judgment you shall know it, even in the day of your condemnation. You have mounted up and had set your nest on high, but have never gotten higher than the fowls of the air. But now you have run among the beasts of prey, and are fallen into the earth; so that earthliness and covetousness have swallowed you up. Your conceit would not carry you through; the selfish principle in you has blinded your eye. Your back must be bowed down always; for your table has already become your snare.

George Fox

This justice Sawrey, who was the first persecutor in that country, was afterwards drowned. The vengeance of God overtook the other justice Thomson; he was struck with the dead palsy while sitting on the bench and was carried away off his seat and died.

From His Journal:

(Fox Speaking.) Among the chief hearers and followers of priest Lampitt, was one Adam Sands, a very wicked, false man, who would have destroyed the truth and its followers, if he could. To him I was moved to write on this wise:

Adam Sands,

To the light in your conscience I appeal, you child of the devil, you enemy of righteousness; the Lord will strike you down, though now for awhile you may reign in your wickedness. The plagues of God are due to you, who hardens yourself in wickedness against the pure truth of God. With the pure truth of God, which you have resisted and persecuted, you are to be threshed down, which is eternal, and comprehends you. And with the light which you despise you are seen, and it is your condemnation. You as one brutish, your wife as a hypocrite, and both as murderers of the just, in that which is eternal are seen and comprehended; and your heart is searched, tried, and condemned by the light. The light in your conscience will witness the truth to you and let you see you are not born of God, but are out of the truth, in the beastly nature. If ever your eye sees repentance, you will witness me a friend of your soul, and a seeker of your eternal good.

George Fox

This Adam Sands afterwards died miserably.

Vengeance in New England : (not a vengeance related to Fox, but worthy of note)

Many Calvinist Puritans [Congregationalists] had left England to escape the earlier age's religious persecutions, and they established colonies in Massachusetts. When the Quakers arrived and told them they did not have the true faith, these refugees of persecution turned to become massive persecutors themselves. From William Sewel's 1695 *History of the Christian People Called Quakers: The Governor of Massachusetts; the magistrates of Boston, Cambridge, and Salem; the priests, and many other officials viciously persecuted the Quakers, (or anyone who dared care for them), with beatings, whippings, chopping off ears, boring tongues through with a hot iron, and hangings; these persecutions were applied to men, women, and even their accompanying children without mercy. They called both Quaker men and women witches, possessed of the devil. These criminal, unchristian persecutors, themselves met strange, dramatic deaths, sometimes acknowledging it was the judgment of God. John Endicott, the vicious governor who had so many whipped to the point that all their flesh on their backs was destroyed, himself was afflicted so that his back slowly rotted away, with a stench that drove away any would be relievers. But the entire Boston area suffered an even stranger judgment - quoting Sewel:*

"Yet one thing remarkable I may mention here, which when I first heard, could not fully give credit to: but thinking it worth the while to make a narrow inquiry into it, I did so, not only by writing, but also from the mouths of persons that had been eye-witnesses, or had been informed by such; and from these I got this concurring observation, namely, that the country about Boston was formerly a very fruitful soil that produced excellent wheat; but that since the time this town had been stained with the blood of the Quakers, so called, no wheat, or similar crops, would grow to perfection within twenty miles, though the ground had been ploughed and sown several times; for sometimes what was sown was spoiled by vermin or insects; at other times it grew up, but scarcely yielded more than was sown, and so could not support the cost of planting; and in another year the expected harvest was quashed by another accident; and these disappointments continuing many years, the people at length grew weary of making further trial, and so left the ground untilled; notwithstanding that twenty miles off from Boston the soil is fruitful, and yields very good corn. But there having been so many reiterated instances of unfruitfulness nearer the town, ancient people that are alive still, and remember the first times, generally agree in their opinion that this was a judgment from heaven, and a curse on the land, because of the shedding of innocent blood at Boston. This relation I had from so many credible persons, (though the one knew nothing of the other, as differing much in time), yet what they told me did so well agree in the main, that I could not but believe it, though I did not initially believe it to be credulous; and therefore I have been the more exact in my inquiry, so that I can no longer question the case; but it seems to me as a punishment on that blood-thirstiness which now has ceased long ago."

In England, Fox met some of these persecutors with questions so penetrating that it deeply shamed them, and they admitted their guilt of murdering the Quakers. Fearing prosecution from the relatives of those murdered, they fled back to New England. Even when rarely possible to prosecute their persecutors in court, Quakers consistently declined to prosecute them, leaving them to God's judgment.

The fate of the Boston persecutors is in a separate web page on this site. [Click here to visit it.](#)

Prophecies in Revelations Relating to the Persecutions and God's Revenge - Plagues :

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

He [the beast] was further permitted to wage war on God's holy people (the saints) and to overcome them. And power was given him to extend his **authority over every tribe and people and tongue and nation.** The beast of the Book of Revelation is the beast of heathen religious authority, which power was severely curtailed [a wound to the head] by early Christianity, particularly in the Mediterranean region. But a second beast shortly arose that had horns like a lamb, but was a beast. Note, this beast appears to be Christian-like, and under pretence of the Lamb's authority, (though acted by the dragon's power, derived from the first beast of heathen religion) compels men to comply with such traditions, ceremonies, and rituals, (for Christian duties), as resemble the customs of the heathen, in their idolatrous worship and superstition. **The whole earth followed this beast, and still does.** Thus, the false church arose, and no one could spiritually *buy or sell*, (like the foolish virgins for oil in their lamps), unless they complied with the beast and had received the false church's *mark*. Any who denied this false church, or who tried to *buy or sell* (spiritual works by mind or hand) without the sanction of the false church were martyred, as their predecessors had done before, under the heathen power, or first beast. And while this false church is often identified by the Protestants as the Roman church, the Protestants are all part of the same false whore and deficit sects; salvation based on saying certain words, water, bread and wine - all superstitious rituals - instead of a complete change of heart - circumcised to be a new heart and mind.

And the whore was drunk on the blood of the saints - the Roman church's inquisitions and slaughters throughout Europe, in which during the Middle Ages (800 AD to 1500 AD) nine million souls were put to death, accused of witchcraft. This was followed by the Protestants of England

and America who in 50 years were responsible for the deaths of over 869 Quakers in the 17th Century. The persecutors of the Quakers included Episcopalians, Presbyterians, Congregationalists, and Baptists. She boasts she is not a widow and will never see grief. She boasts that Christ is her husband; but she, the whore, only claims his name but ignores his command to repent, his teachings, his requirements, his warnings, his holiness, his gospel, his Kingdom, his promised freedom from sin, and his cross of self-denial - the Missing Cross to Purity.

(If you want to read more about the whore and the beast, Isaac Penington has writings on this site: 1. Babylon the Great, and 2. The Great Apostasy, and Janney's History of the Church.)

Prophecies

Thus Saith the Lord :

During a period of intense persecution of Quakers, Francis Howgill, an Independent minister, converted to be Quaker minister and eminent Friend, in a period of rapture in the Lord, published the following from the Lord:

And **thus said the living God of heaven and earth**, upon the 28th of the Third month, 1662.

'The sun shall leave its shining brightness, and cease to give light to the world; and the moon shall be altogether darkness, and give no light unto the night; the stars shall cease to know their office or place; my covenant with day, night, times, and seasons, shall sooner come to an end, than the covenant I have made with this people, into which they are entered with me, shall end, or be broken. Yes, though the powers of darkness and hell combine against them, and the jaws of death open its mouth, yet I will deliver them, and lead them through all. I will confound their enemies as I did in Jacob, and scatter them as I did in Israel in the days of old. I will take their enemies; I will hurl them here and there, as stones hurled in a sling; and the memorial of this Nation, [the early Quakers] which is holy unto me, shall never be rooted out, but shall live through ages, as a cloud of witnesses, in generations to come. I have brought them to the birth, yes, I have brought them forth; I have swaddled them, and they are mine. I will nourish them and carry them, as on eagles' wings; and though clouds gather against them, I will make my way through them; though darkness gather together on heap, and tempests gender, I will scatter them as with an east wind; and nations shall know they are my inheritance, and they shall know I am the living God, who will plead their cause with all that rise up in opposition against them.'

**According to their deeds, accordingly he will repay,
fury to his adversaries, recompence to his enemies.**

Isaiah 59:18

From His Journal, in the beginning of his ministry:

As we traveled, we came near a very great and high hill, called Pendlehill, and I was moved of the Lord to go up to the top of it; which I did with much ado, it was so very steep and high. When I was come to the top, I saw the sea bordering upon Lancashire. From the top of this hill the Lord let me see in what places he had a great people to be gathered. As I went down, I found a spring of water in the side of the hill, with which I refreshed myself, having had very little to eat or drink over the last several days.

Note: The above vision from the Lord was given to Fox in 1652, early in his ministry. Less than fifty years later, ten per cent of the entire English population was Quaker. In many cities and towns, entire "churches" emptied of members, what Fox called their *listeners*, who had become Quakers. The vision was fulfilled to the glory of the Lord. From the Journal:

[1657, five short years after the above vision, Fox reports]. I passed from here to a general meeting at Langlands in Cumberland, which was very large; for most of the people had so forsaken the priests, that the **steeple-houses in some places stood empty**. And John Wilkinson, a preacher, that I have often named before, who had three steeple-houses, had so few hearers left, that, giving over preaching in the steeple-houses, he first set up a meeting in his house, and preached there to them that were left. Afterwards he set up a silent meeting (like Friends) to which a few came, for most of his hearers had become Friends. Thus he held on, until he had only half a dozen left; the rest still forsaking him, and had become Friends, [Quakers]. At last, when he had so very few left, he would come to Pardsey-Crag, (where Friends had a meeting of several hundred people, who all came to sit under the Lord Jesus Christ's teaching), and he would walk about the meeting on the First-days like a man that went about the commons to look for sheep. During this time, I came to this Pardsey-Crag meeting, and he with three or four of his followers that were still with him, came to the meeting that day; and were all thoroughly convinced. After the meeting, Wilkinson asked me two or three questions, which I answered to his satisfaction. At that time he joined the Society of Friends, became an able minister, preached the gospel freely, and turned many to Christ's free teaching. And after he had continued many years in the free ministry of Christ Jesus, he died in the truth in the year 1675.

Parliament Disbanded:

(Fox Speaking.) Being one day in Swarthmore hall, when judge Fell and justice Benson were talking of the news, in the News Book, and of the parliament then sitting, (called the long parliament), I was moved to **tell them, that before two weeks to that day the parliament should be broken up, and the speaker plucked out of his chair; and two weeks to that day**, Benson coming there again told judge Fell, that now he saw George was a true prophet; for **Oliver had broken up the parliament.**

The Great Fire of London and Plague:

From Fox: "Another time, as I was walking in my chamber, with my eye to the Lord, 'I **saw the angel** of the Lord, with a glittering drawn sword stretched southward, as though **the court had been all on a fire.**' Not long after the wars broke out with Holland, and the sickness [the great plague] broke forth, and afterwards the **fire of London**; so the Lord's sword was drawn indeed."

From *Valiant for the Truth*: Another Friend wrote the following laconic epistle, addressed to the King and both Houses of Parliament.

Meddle not with my people, because of their conscience to me, and banish them not out of the nation because of their conscience, for if you do, I will send my plagues upon you, and you shall know that I am the Lord.

Written in obedience to the Lord by His servant,

"GEORGE BISHOP."

As the early months of the year passed, there came from city and hamlet a deep cry of terror. "The plague has broken out." Amid the festivities of the court there walked an unbidden guest, carrying fear and anguish into many hearts. Ruthlessly laying his hand alike on rich and poor, young and old, his path was strewn with his victims, which in five months were estimated at one hundred thousand. Business in London was neglected, the merchant left his store and went home to die, the artisan ceased his work, the King and his courtiers fled to Oxford, and half the houses in the city were marked with the ominous tablet, "The Lord have mercy on us." Grass grew in the populous streets except on those which led to the grave-yards, and the busy hum of life and pleasure gave place to the mournful trappings of death and woe. At first the interments were only at night, but the number of deaths increased so rapidly, that the hoarse call was heard at all hours, "Bring out your dead."

The very day after George Fox left his prison house the city of London was visited by another calamity, scarcely less terrible than the dreaded plague. It had been a very hot summer, and the houses in London, being mostly built of timber filled in with plaster, were dry and combustible as firewood. In the middle of the night a fire broke out near London Bridge in a baker's shop, where a quantity of firewood was stored, and in a few moments the flames spread from house to house, baffling all attempts to check their progress. For three days the fire fiend sped on his way, devouring the richest warehouses, the finest churches, and the abodes of the nobility, as well as the humble dwellings of the poor. When at last he ceased his mad course, two thirds of that populous city lay a sightless mass of cinders and ashes. The scene is thus described by Evelyn in his "Diary:" "The sky was of a fiery aspect, like the top of a burning oven, the light being seen above forty miles around for many nights. The conflagration was so universal, and the people so astonished, that from the beginning they hardly stirred to quench it; so that there was nothing heard or seen but crying out and lamentation, and running about like distracted creatures."

Only the day but one before the fire broke out, there had been a strange sight in the crowded, busy streets of the city. A Quaker Friend from Huntingdonshire passed through them, with his doublet unbuttoned, rushing about frantically, scattering his money, and crying out that the people of that city should do so in a few days. No one believed his prediction, but it was fully verified at the time of the fire.

The Defeat of the Turkish Empire:

(Fox speaking.) "While I was prisoner in Lancaster castle, there was great noise and talk of the **Turk's overspreading Christendom**, and great fears entered many. But one day, as I was walking in my prison chamber, **I saw the Lord's Power turn against him**, and that he was turning back again. I declared to some what the Lord had let me see, when there were such fears of his overrunning Christendom; and **within a month** after this the news came down, where it was reported, **that they had defeated him.**"

Site Editors' Comments: The Turkish army had surrounded Vienna, threatening the whole of Christian Europe. An urgent call for help was sent to the Cossacks of the Ukraine, famous for their fighting ability against Turks and Tartars. Several thousand responded, and with the Austrian and Polish armies, launched a coordinated attack that defeated the Turks. The Cossacks then pursued the retreating Turkish army, to destroy it close to Budapest.)

From Fox's Journal: (also appears under 'Strange Deaths' on this page)

(Fox Speaking.) To one meeting came a great man, a priest, and many professors; but the Lord's power came over them all, and they went their way peaceably. **There came a man to that meeting, who had been at one before, and raised a false accusation against me, and made a noise up and down the country, reporting, that I said I was Christ; which was utterly false.** When I came to Gainsborough, where a Friend had been declaring truth in the market, the town and market people were all in an uproar. I went into a friendly man's house, and the people rushed in after me; so that the house was filled with professors, disputers, and rude people. This false accuser came in, and charged me openly before the people, that I said I was Christ, and he had witnesses to prove it.' This accusation put the people into such a rage, that they could barely keep their hands off me. Then was I moved of the Lord God to stand up upon the table, in the eternal power of God, and tell the people, 'that Christ was in them, except they were reprobates [sin still lives in them]; and that it was Christ, the eternal power of God, that spoke **in me** at that time unto them; NOT that I was CHRIST.' And the people were generally satisfied, except the false accuser, a professor, and his own false witnesses. I called the accuser Judas, and **was moved to tell him that Judas' end should be his;** [Judas' fate] and that **that was the word of the Lord and of Christ through me to him.** The Lord's power came over all, and quieted the minds of the people, and they departed in peace. But **this Judas shortly after hanged himself, and a stake was driven into his grave.** (From Matthew 27:5. Then he threw down the pieces of silver in the temple and departed, and went and hanged himself.)

From His Journal:

Afterwards he set us on in our journey; and as we traveled, we came to a hill, which the people of the country say is two or three miles high; from the side of this hill I could see a long distance away. And I was moved to turn my face several ways and to sound the day of the Lord there; and I told John-ap-John, (a faithful Welsh minister), in what places God would raise up a people to Himself, to sit under His own teaching. Those places John took notice of; and since then, there has a large number of people raised in those places. I have been similarly moved to do the same proclamations in many other parts or the country inhabited by rude people. I have been moved to declare that the Lord had a seed in those places; and afterwards there has been a brave people raised up in the covenant of God, and gathered in the name of Jesus, where they have salvation and free teaching.

Fox and Other Quaker's Prophecies Concerning Cromwell's Demise, Parliament's Demise, and the Restoration of the Monarchy:

But at last the Lord brought him [King Charles II, replacing Lord Protector Oliver Cromwell] in, and many of them, when they saw he would be brought in, voted for the bringing him in. So with heart and voice praise the name of the Lord, to whom it does belong; who over all has the supremacy, and who will rock the nations, for he is over them. **I had a sight and sense of the king's returns a good while before, and so had some others.** I wrote to Oliver several times, and let him know, that while he was persecuting God's people, they whom he accounted his enemies were preparing to come upon him. When some forward spirits, that came among us, would have bought Somerset-house, that we might have meetings in it, **I forbade them to do so; for I then foresaw the king's coming in again.** Besides, there came a woman to me in the Strand, who had a prophecy concerning king Charles's coming in, three years before he came; and she told me, she must go to him to declare it. I advised her to wait upon the Lord, and keep it to herself; for if it should be known that she went on such a message, they would look upon it to be treason; but she said, she must go and tell him, that he should be brought into England again. I saw her prophecy was true, and that a great stroke must come upon those in power: for those that had then gotten possession of power were so exceeding high and such great persecutors, who called themselves saints, taking land and property from Friends because they could not swear in their courts. Sometimes, when we laid these sufferings before Oliver Cromwell, he would not believe it. For which reason Thomas Aldam and Anthony Pearson were moved to go through all the jails in England, and to get copies of Friends' commitments under the jailers' hands, that they might lay the weight of their sufferings upon Oliver Cromwell. And when he refused to give order for the releasing of them, Thomas Aldam was moved to take his cap off his head, and rend it in pieces before him, and to say unto him, "So shall your government be rent from you and your house." Another Friend also, a woman, was moved to go to the parliament, (that was envious against Friends), with a pitcher in her hand, which she broke into pieces before them, and told them, "So should they be broken to pieces;" which came to pass shortly after.

Predictions of God's Revenge on the Puritans and Presbyterians :

Much blood was shed that year, many of the old king's judges being hung, drawn, and quartered. Among those that suffered was Colonel Hacker, the one who sent me to prison from Leicester to London in Oliver's time. A sad day it was and a repaying of blood with blood. For in the time of Oliver Cromwell, when several were hung, drawn, and quartered for pretended treasons, **I felt from the Lord God that their blood would not be ignored, but would be required, and I said as much then to several.** And now upon the king's return, it was a time when several that had been against the king were put to death, just as the others that were for the king had been put to death before by Oliver; this was sad work, destroying people contrary to the nature of christians, who have the nature of lambs and sheep. But there was a secret hand in bringing this day upon that hypocritical generation of believers, who having gotten into power; grew proud, haughty, and cruel beyond others, and

persecuted the people of God without pity. ..For that which we suffered for, and for which our goods were spoiled, was our obedience to the Lord in his power and in his spirit, who is able to help and succor; and we had no helper in the earth but him. And the Lord heard the cries of his people, and brought an overflowing scourge over the heads of all our persecutors, which brought a quaking, a dread, and a fear among and on them all; so that those who had nicknamed us, the "children of light," and in scorn called us Quakers, the Lord made them to quake with dread and fear, and many of them would have been glad to have hid themselves among us; and some of them, through the distress that came upon them, did finally confess to the truth. Oh! The daily reproaches, revilings, and beatings we underwent among them, even in the highways, because we could not put off our hats to them, and for saying, thou and thee to them! Oh! The havoc and spoil the priests made of our goods, [property seized by the courts], because we could not put into their mouths [provide for them money] by paying them tithes! Besides casting into prisons, and besides the great fines laid upon us because we could not swear! But for all these things did the Lord God plead with them. Yet some of them were so hardened in their wickedness, that when they were turned out of their places and offices, they said, 'If they had power they would do the same again.' [But old Cain's sword and arms were taken from his hand, and Judas lost his bag, *CamJnl*]. And when this day of overturning was come upon them, they said, 'It was all our fault.' For which reason I was moved to write to them, and to ask, 'Did we ever resist them when they took away our ploughs and plough gears, our carts and horses, our corn and cattle, our kettles and platters from us, and whipped us, and set us in the stocks, and cast us into prison, and all this only for serving and worshipping God in spirit and truth, and because we could not conform to their religions, manners, customs, and fashions? Did we ever resist them? Did we not give them our backs to beat, our cheeks to pluck off the hair, and our faces to spit on? Had not their priests, that prompted them to such work, plucked them with themselves into the ditch? Why then would they say, "It was all our fault?" When it was owing to themselves and their priests, their blind prophets, that followed their own spirits into the ditch, and could foresee nothing of these times and things that had come upon them, of which **we had long forewarned them**; as Jeremiah and Christ had forewarned Jerusalem. They thought to have wearied us out and undone us; but they undid themselves. Whereas we could praise God; for despite all their plundering of us, we still had had a kettle, a platter, a horse, and a plough.

And this same year Mary Fell, the eight year old daughter of Judge Fell, was moved to go to priest Lampitt to tell him that the Lord would pour out the vials of his wrath upon him; and when the King came in, he lost his job as a priest. *CamJnl*

Many ways were these professors [a person who professes a belief in Christ] **warned, by word, by writing, and by signs**; but they would believe none, until it was too late. William Simpson was moved of the Lord to go at several times for three years naked, (as was Isaiah), and barefooted before them as a sign to them, in markets, courts, towns, cities, to priests' houses, and to great men's houses; telling them, '**So should they be stripped naked as he was stripped naked!**' And sometimes he was moved to put on hair sackcloth, and to besmear his face, and to tell them, '**So would the Lord God besmear all their religion as he was besmeared.**'

Many warnings of various sorts were Friends moved in the power of the Lord to give to that generation; which they not only rejected, but abused Friends, calling us giddy-headed Quakers; but God brought his judgments upon those persecuting priests and magistrates. For when the king came in, most of them were turned out of their places and benefices,* and the spoilers were spoiled; and then we could ask them, who were the giddy-heads now? **Then many confessed we had been true prophets to the nation**, and said, had we cried against some priests only, they should have liked us then: but we crying against all that made them dislike us. But now they say, 'that those priests, previously regarded to be the best, were now as bad as the rest.'

*a guaranteed revenue to a minister of state enforced collection of tithes from all people living in the area.

A Prophecy, from the Lord to Oliver Cromwell :

Friend,

I was moved of the Lord to come to you, to declare the word of the Lord with the Love of the Lord. And when talking to you, I was commanded not to petition you for anything; but to declare what the Lord had revealed to me, concerning you; and when I had delivered what I was commanded, you questioned it, whether it was the word of the Lord or not, and sought by your reason to put it off; and we have waited some days since, but cannot speak to you. Therefore I was moved to write to you, and clear my conscience, and to leave you. **Therefore hear the word of the Lord.**

Thus said the Lord: I chose you out of all the nations, when you were little in your own eyes, and threw down the mountains and the powers of the earth before you, which had established wickedness by a law, and I cut them and broke the yokes and bonds of the oppressor, and made them stoop before you, and I made them as a plain before you, that you passed over them, and trod upon their necks. But thus said the Lord, now your heart is not upright before me, but you takes counsel, and not of me; and you are establishing peace, and not by me; and you are setting up laws, and not by me; and my name is not feared, nor am I sought after; but your own wisdom you establishes. What, said the Lord, have I thrown down all the oppressors, and broken their laws, and you are now going about to establish them again, and are going to build again, that which I have destroyed?

Wherefore, **thus said the Lord**: Will you limit me, and set bounds to me, when, and where, and how, and by whom I shall declare myself and publish my name? Then will I break your cord, and remove your stake, and exalt myself in your overthrow.

Therefore **this is the word of the Lord to you**, whether you will hear or forbear: If you do not take away all those laws which are made concerning religion, whereby the people which are dear in mine eyes are oppressed, you shall not be established; but as you have trodden down my enemies by my power, so shall you be trodden down by my power, and you shall know that I am the Lord; for my gospel shall not be established by your sword, nor by your law; but by my might, and by my power, and by my Spirit.

To you **this is the Word of the Lord**: Restrain not the eternal Spirit, by which I will publish my name, when and where, and how I will; for if you do, you shall be as dust before the wind; the mouth of the Lord has spoken it, and he will perform his promise. For this is that I look for at your hands, said the Lord, that you should undo the heavy burdens, and let the oppressed go free. Are not many shut up in prison, and some stocked, some stoned, some shamefully treated? And some are judged blasphemers by those who know not the Lord, and by those laws which have been made by the will of man, and stand not in the will of God. And some suffer now because they cannot hold up the types, and so deny Christ is come in the flesh; and some have been shut up in prison, because they could not swear, and because they abide in the doctrine of Christ; and some, for declaring against sin openly in markets, have suffered as evil-doers. And now, if you let them suffer in this nature by those laws, and count it just; I will visit you for those things, said the Lord, I will break the yoke from off their backs another way, and you shall know that I am the Lord.

Moved of the Lord to declare and write this, by a servant of the Truth for Jesus' sake, and a lover of your soul, called,

Francis Howgill

The Vision of the Lord of Hosts, faithfully declared in his own time; and the Decree of the Lord God also Recorded.

- by Mary Howgill

In the year 1660, in the second month thereof, I was at the town of Colchester at my friend's house; and in the evening season, I went to my bed to take my rest in God, where refreshment from him I received to my soul, and also to my naturals, having at that time but little strength as to my natural life. So according to God's will, and the mind of the Lord, I gave up my self, and lay down upon my bed, in God's will and Word, in which Word I was kept and preserved.

After a little season, sweet sleep came upon me, and I was some hours in a deep and a calm sleep, which refreshed my naturals, and I was in the word of the living God, which did keep me and refresh my soul, and after a season did awake me.

The living God appeared unto me by vision, and showed me the dark, horrible, and miserable state that would come on this land of England, and on the people in it. He showed me a great cloud that spread over all the nation, and that there were many violent and bloody men in the cloud. As he showed me that the cloud would come upon the nation, so he showed me that it would break upon the nation; and the men of blood should fall in great fury and rage upon many, and do great violence to many.

Further, the Lord appeared to me in a vision, and he showed me a great and dark wood in these southward parts, and in the woods were many pits. In the pits were many beasts, which had many horns and sharp, and great jaws, and great paws also. There was among them one great beast, in bigness and fury above them all. These beasts had been long chained and fettered in the pits and woods of darkness, and they roared to be at liberty. It was shown to me that they would be greedy of their prey, even to the shedding of innocent blood, for which they had long thirsted.

After the Lord had shown me these things in the vision of the cloud, and that it should spread over the nation, and should break on the nation, and that the bloody men within would fall upon many with cruelty; then sorrow seized on my heart, and great grief upon my soul, and a great weight upon my body, which caused my lips to quiver, and my belly to tremble, and a cry ran through me, *O Lord, what will you do with this land, or with you people therein, unto whom you have so largely manifested your name? O Lord, will you hide your face from us, or take the light of your countenance from us, that has in so large a measure shined on us? Or will you allow these men of violence to bruise and destroy the bodies of them that bear your elect seed? Will you allow the beasts to come out of their pits, their chains to be broken, and their fetters to be unloosed, and they being so greedy of prey? Then the cry was in me, O Lord, slay not the righteous with the wicked. And a great trembling was upon me, and I was in great travail in spirit, soul, and body, for the whole Land of England, and I had little or no comfort, until I heard the Lord's voice, who spoke unto me, and said: *Fear not you, my Daughter, none of these things which I have shown unto you; but believe in my Name, made known unto you. Then I said: O Lord, who shall stand for you; or, who shall declare your name, or speak of your wonderful works, or of your great salvation by which you have worked, and**

brought wonderful and great things to pass, as in the years past? If you allow the cloud to come upon all, who then shall declare of it? Or, if you allow the night of darkness to spread over all, who then shall be able to work; or, who shall speak of your mighty Truth? Therefore, since I had upon my spirit a deep sense of the cruelty of those beasts, which were to be unchained and to come out of the pits of Darkness, I said: *Arise, O Lord, and avenge your own cause, suffer not your name to be trodden down, or rooted out of this land of England, in which even above and beyond all other lands, you have so largely made your self manifest; do not allow it to be rooted out by the dragon and his followers.* These were my Cries unto the Lord in the hour of deep suffering.

The Lord, who had shown me these things, also heard my cries; and he said, to my great satisfaction: *Keep these things in your own breast, and seal these words in your own heart and wait upon me, said the living God, until I show you further, and until my appointed time, that I tell you to publish them abroad.*

And further, the Lord said to my great satisfaction:

I will allow this violence to come, and the chains of the wild-beasts to be broken, that they may bow down a stiff-necked and a gain-saying [opposing] people, against me, and against my name. I will harden Pharaoh's heart, that I may show my power upon every man and woman; and I will suffer the violent to go on in their violence, for the trying of the faith of my own people, unto whom I have made known my Kingdom, and entrusted them with my secrets, upon whom in the Light of my countenance will I shine, and they shall see the glory of my throne, and they shall magnify my name. And after the night of Apostasy, and after the dragon's rage, my people shall bear a further testimony of my great and glorious name, and **they shall leave a more clear and heavenly declaration upon record, than my servants heretofore have done, and it shall stand to ages, and in generations to come, that they may see how God manifested himself unto his people in a day of great suffering.**

Blessed, Blessed are all who wait upon the living God, and hear what he says to them, either by revelation, by vision, or by prophecy; and blessed are they that in the Lord's time either speak or write by revelation, by prophecy, or vision. And the time has already come, in which many prophecies, visions and revelations are already fulfilled, and are sealed up in him, who has revealed and made known himself by vision, as I have before-mentioned. The eternal God alone has sealed up many unto himself in his own seed, in which all the before mentioned ends. Blessed are all they that are in that state, for the blessed inheritance and crown of the Lord is assured unto them.

And now is the time of the Lord, in which he has required me to write what he showed me by vision, much of which has already come on this Land, and been fulfilled upon it, and that which is behind is near to be fulfilled. The cloud has spread over all, and violent men have done great violence, even unto God's worshippers. Many have risen out of the pits, their chains having been broken, and their fetters loosed, which have held them many years. As many beasts as have gained their liberty, have been greedy of their prey, having long thirsted for the blood of the Saints; and many are yet to arise, whose chains shall be broken. He, whom the Lord showed me, the biggest among them all and greatest in fury, he shall arise the last out of the pit, and will be allowed to give one great push, and no more, which will be terrible; but the Lord will smite him, and the beasts that were loosed before him, and God will turn them together into the pit of darkness from where they arose, out of which they shall never arise again against the Lord or his heritage.

Now all dear Friends everywhere, dwell in God, the Father of Light, that you may all witness his dominion, so will he nourish you all, even as the true woman in the wilderness, for a time, times, and half a time. The Lord nourish you all, and feed you all with his own living Word, that you may all see the smoke of the pit vanish away, and the power thereof, (which has for many years arisen against the Lord and his People), trodden down by the living God. Wait all until the Lord's time and hour be accomplished, in which you shall see violence put to an end, and also see the blessed state that I have before-mentioned. So in the blessed Truth I say to you farewell.

And now to you who have put out the candle of the Lord in yourselves, and have become altogether darkness, and have given your power wholly to the beast and his followers, you therefore shall feel the stroke of God's hand, which will be dreadful to you; and under which you shall confess that the holy Prophets of the Lord did in years past deal faithfully with you, when they prophesied unto you what would come upon you. Oh hearken you people, for to you I write, through whom the nation has become miserable, and you yourselves have become slaves, and your name has become a stench in the nation, with him whom God has cut off before you. Has not your form of worship and the glory of it withered? Yes, even as the flower withers before the sun in the summer season, so has it withered away, and your gallant glory is now trampled upon by the dragon, unto whom you gave your power, and the memorial of it shall die and rot, even those whose name and memorial has already rotted. Listen, you, who put out the candle of the Lord in yourselves, with which you were once enlightened; mark what God has done to *Oliver Cromwell*, even for this cause, that he put out the candle of the Lord in himself.

And all you magistrates of this land who are now in authority, Oh! You have grieved the Lord, and highly provoked him to anger, by afflicting his children; and you have grieved our souls from time to time, and afflicted our bodies also, and have the blood of many as a guilt upon you. Oh this, I tell you, will bring the Lord's judgment upon you by surprise, even as a thief in the night, will it break upon you when you are not aware. For you will not receive another warning from the Lord's People, and you

must know the stroke of God's hand with them that proved rebellious before you, and when you feel the weight of that, you will then remember this warning.

From a lover of Truth and righteousness.

Mary Howgill

A Prophecy of God's Revenge on the Murdering Puritan Judges in New England

Christison Wenlock was being tried for his life by the Boston Puritan court. They had just recently hung four Quakers, Marmaduke Stephenson, William Robinson, Mary Dyer, and William Leddra. Christison had just warned the judges that they would suffer the severe judgements of God if they continued their slaying of God's people. One of the judges replied:

Major-General Adderton. You pronounce woes and judgments, and those that are gone before you pronounced woes and judgments; but the judgments of the Lord are not come upon us yet.

Christison. Be not proud, neither let your spirits be lifted up; God only waits till the measure of your iniquity is filled up, and you have run your ungodly race; then will the wrath of God come upon you to the uttermost. And as for your part, *it hangs over your head, and is near to be poured down upon you,* and shall come as a thief in the night suddenly, * when you think not of it. By what law will you put me to death?

*Events show that Wenlock Christison was speaking prophetically to Adderton, under the influence of that wisdom which is from above. Some time after, this daring and hardened persecutor was suddenly cut off in a very remarkable manner. Returning home one day, after he had been exercising the soldiery, his horse took fright, and threw him with such violence as to cause instant death. His lifeless corpse presented a shocking spectacle, his eyes being forced out of his head, and his brains out of his nose, while the blood flowed in profusion from his ears.



Discernments

From Journal:

(Fox Speaking.) And as I was sitting in a house full of people, declaring the word of life to them, I looked at a woman and discerned an unclean spirit in her. I was moved of the Lord to speak sharply to her; and told her, she was a witch. Upon hearing this, the woman went out of the room. Now since I was a stranger there, and I knew nothing of the woman outwardly, the people were amazed by my calling her a witch and told me afterwards that I had made a great discovery because all the country believed she was a witch. The Lord had given me a spirit of discerning, by which I many times saw the states and conditions of people, and I could try their spirits. Not long before, as I was going to a meeting, I saw some women in a field, and I discerned them to be witches; and I was moved to go out of my way into the field to them, and declare them their conditions to them, telling them plainly they were in the spirit of witchcraft. Later another witch came into Swarthmore hall in the meeting-time; and I was moved to speak sharply to her, and told her she was a witch; and the people said afterwards, she was generally believed to be a witch. At another time a woman came there and stood at a distance from me. I fixed my eye on her, and said, 'you have been a harlot;' for I perfectly saw the condition and life of the woman. She answered, many could tell her of her outward sins, but none could tell her of her inward. Then I told her, her heart was not right before the Lord; and that from the inward condition created the outward. This woman was afterwards convinced of God's truth and became a Friend.

From the Journal:

(Fox Speaking.) One of their deacons who was an envious man; finding the Lord's power was over them, he cried out in extreme anger. Upon which I set my eyes upon him, and spoke sharply to him in the power of the Lord; and he cried, 'Do not pierce me so with your eyes, keep your eyes of me.'

From His Journal:

(Fox Speaking.) The same day, taking boat, I went to Kingston and from there to Hampton Court, to speak with the protector about the sufferings of Friends. I met him riding into Hampton Court Park; and before I came to him, as he rode at the head of his life guard, I saw and felt a waft (or apparition) of death go forth against him; and when I came to him, he looked like a dead man. After I had laid the sufferings of Friends before him, and had warned him, as I was moved to speak to him, he bid me come to his house. So I returned to Kingston, and the next day went to Hampton Court, to have spoken further with him. But when I came, he was sick, and -- Harvy, who waited on him, told me, the doctors were not willing I should come in to speak with him. So I passed away, and never saw him more.

From Kingston I went to Isaac Penington's, in Buckinghamshire, where I had appointed a meeting; and the Lord's truth and power were preciously manifested among us. After I had visited Friends in those parts, I returned to London; and soon after went into Essex; where I had not been long, before I heard the protector was dead, and his son Richard made protector in his place. Upon which I came to London again.

Reading Their Conditions:

Among those that came was Colonel Packer, with several of his officers. While they were with me, a man named Cob came with a great company of Ranters. The Ranters began to call for drink and tobacco, but I did not want them smoking or drinking in my room; I told them, 'If they wished to do so, would they go into another room.' One of them cried, 'All is ours;' and another of them said, 'All is well.' I replied, 'How is all well, while you are so peevish, envious, and crabbed?' for I saw he was of a peevish nature. I told them of their conditions, and they acknowledged my statements, and looked at each other in amazement. Then colonel Packer began to talk with a light, chaffy mind concerning God, Christ, and the scriptures; it was a great grief to my soul and spirit, when I heard him talk so lightly; so that I told him, 'He was too light to talk about the things of God for he did not know the hardness of a man.' Then the officers raged that I would say that of their colonel? Packer was a Baptist; he and the Ranters bowed and scraped to one another very much because it was the Ranters' manner to be exceedingly complimentary, so that Packer told them to stop their compliments; but I told them, 'They were appropriate company because they both had the same spirit.'

From William Penn's Introduction to the Journal :

They reached to the inward state and condition of people, which is evidence of the virtue of their principle, and of their ministering from it; and not in their own imaginations, polished words, or comments upon scripture. For nothing reaches the heart but what is from the heart, or pierces the conscience but what comes from a living conscience. It has often happened, that people have under secrecy revealed their state or condition to some close friends for advice or ease; later **their states were addressed so specifically by ministers of this people**, that they have challenged their friends with discovering their secrets, and disclosing their states to the ministers. **The very thoughts and purposes of the hearts of many have been so plainly detected, that they have, like Nathaniel, have cried out of this inward appearance of Christ, 'You are the son of God, you are the king of Israel.'** Scripture validity follows:

But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all:
And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God,
and report that God **is in you** of a truth. 1 Cor 14:24-25

Debates with Opposers

**And every tongue *which* rises against you in judgment
You shall condemn.
This *is* the heritage of the servants of the LORD,
And their righteousness *is* from Me,"**

Says the LORD. Isaiah 54:16-17

Debate Over Creation:

One morning, as I was sitting by the fire, a great cloud came over me, and a temptation beset me; and I sat still. And it was said, 'All things come by nature.' And the elements and stars came over me, so that I was in a manner quite clouded with it. But as I sat still and said nothing, the people of the house perceived nothing. And as I sat still under it and let it alone, a living hope and a true voice arose in me, which said, 'There is a living God who made all things.' Immediately the cloud and temptation vanished away, and life rose over it all; my heart was glad, and I praised the living God. After some time I met with some people who had such a belief that there was no God, but that all things come by nature. And I had a great dispute with them, and overturned them, and made some of them confess, that there is a living God.

...

Then passing from there, I heard of a people in prison at Coventry for religion. As I walked towards the jail, the word of the Lord came to me saying, 'MY LOVE WAS ALWAYS TO YOU, AND YOU ARE IN MY LOVE.' And I was ravished with the sense of the love of God, and greatly strengthened in my inward man. But when I came into the jail where those prisoners were, a great power of darkness struck at me; and I sat still, having my spirit gathered into the love of God. At last these prisoners began to rant, and brag, and blaspheme; at which my soul was greatly grieved. They said, they were God; but another of them said, we could not bear such things. When they were calm, I stood up and asked them, whether they did such things by motion, or from scripture? They said, from scripture. Then a bible lying by, I asked them for that scripture; and they showed me that place where the sheet was let down to Peter; and it was said to him, what was sanctified he should not call common or unclean. When I had showed them that scripture made nothing for their purpose, they brought another, which spoke of God's reconciling all things to himself, things in heaven and things in earth. I told them I owned that scripture also; but showed them it was nothing to their purpose neither. Then seeing they said they were God, I asked them if they knew whether it would rain tomorrow? They said they could not tell. I told them God could tell. I asked them, if they thought they should be always in that condition, or should change? They answered, they could not tell. Then said I, God can tell, and he does not change. You say you are God; and yet you cannot tell whether you shall change or not. So they were confounded, and quite brought down for the time. After I had reproved them for their blasphemous expressions, I went away; for I perceived they were Ranters.* I had met with none before; and I admired the goodness of the Lord in appearing so unto me, before I went among them. Not long after this, one of these Ranters, whose name was Joseph Salmon, published a recantation; upon which they were set at liberty.

*Ranters were a sect that believed anything done in faith was without sin, including drunkenness, adultery, etc.; they believed anything they did was *good*. They were very popular in England before the Quakers arrived. By close of the 17th Century, almost all Ranters had been converted to Quakers.

In Scotland, the Presbyterian Seat, Fox Debates Pre-destination* :

On First-day we had a great meeting, and several professors came to it. Now the priests had frightened the people with the doctrine of election and reprobation, telling them, 'that God had ordained the greatest part of men and women for hell. And if they were ordained for hell, whatever prayer, preaching, singing and good works, they had, it was all to no purpose. That God had a certain number, which were elected for heaven; and whatever they did, they were still going to heaven,' i.e. David an adulterer, and Paul a persecutor; yet both were elected for heaven. So the fault was not at all in the person, more or less; but God's who had ordained it so. I was led to open to the people the falseness and folly of their priests' doctrines, and to show them that the priests had abused those scriptures, which they had brought and quoted to them! (As in Jude, and other places) For whereas they said, "there was no fault at all in the person;" I showed them that the fault was in Cain, Korah, and Balaam whom Jude says were ordained of old to condemnation. For did not God warn Cain and Balaam, and put the question to Cain, "If you do well, shall you not be accepted?" And did not the Lord bring Korah out of Egypt, and his company? Yet did not he disagree with both God and his law, and his prophet Moses? So there was fault in Cain, Korah, and Balaam, as there is fault in all that depart from the way of God and go their own ways. For if they, who are called Christians: resist the gospel as Korah resisted the law, err from the spirit of God as Balaam did, and do evil as Cain did; is there not fault that has occurred? The fault is in themselves, and is the cause of their reprobation, and it is not God's fault. Does not Christ say, "Go, preach the gospel of salvation to all nations?" He would not have sent them into all nations, to preach the doctrine of salvation, if the greatest part of men had been ordained for hell. Was not Christ a propitiation for the sins of the whole world, for those that became reprobates [sin still lives in them], as well as for the saints? He died for all men, the ungodly as well as the godly, as the apostle states in scripture. 2 Cor 5:15 and Rom 5:6. And "he enlightens every man that comes into the world," that through him they might all believe. And Christ tells them to believe in the light; but all they that hate the light, which Christ tells all believe in, are reprobated. Again, "The manifestation of the spirit of God is given to every man with which to profit;" but they that vex, quench, and grieve the Spirit, are in the reprobation; and the fault is in them, as it is also in them that hate his light. The apostle said, "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." Titus 2:11-12. Now all those that live ungodly, and in the lusts of the world, that turn this grace of God into negligence of restraint, and walk despitefully against it, and so deny God, and the Lord Jesus Christ that bought them, the fault is in all such that turn the grace of God into negligence of restraint, and walk despitefully against that which would bring their salvation, and save them out of the reprobation. But it seems the priests can see no fault in such as deny God and the Lord Jesus Christ that bought them, nor fault in such as deny his light; the light which they should believe in, and his grace, which should teach them to live godly, and which should bring them their salvation. Now all that believe in the light of Christ, as he commands, are in the election; and sit under the teaching of the grace of God, which brings their salvation. But such as turn from this grace in rejection of authority are rejected by God (the reprobation); and such as hate the light are in the condemnation. Therefore I exhorted all to believe in the light, as Christ commands, and own the grace of God their free teacher; and it would assuredly bring them their salvation: for it is sufficient. Many other scriptures were opened concerning reprobation, and the eyes of the people were opened; and a spring of life rose up among them.

"Predestination theories come from the scripture: For those whom He foreknew, He also destined from the beginning to be molded into the image of His Son, that He might become the firstborn among many brethren. Rom 8:29. As further explained in the Quaker writings: God lives outside of time, so he knew at the beginning of creation, who would choose to turn from evil to seek his face. He draws us all to him, (every man has his day of visitation), but few show sincere desire to persistently seek his presence until they see him and have fellowship with Him; few then are chosen to receive his changing, purifying grace.

More Ranters:

After the meeting, many Baptists and Ranters privately came to reason and discuss; but the Lord's power came over them. The Ranters pleaded that God had made the devil. [wanting to prove that evil was OK too]. I denied it, and told them, 'I had come into the power of God, the seed Christ, which was before the devil was, and bruises his head; and he became a devil by going out of truth; and so became a murderer and a destroyer. So I showed them, that God did not make him a devil; for God is a God of truth, and made all things good, and blessed them; but God did not bless the devil. And the devil is bad and was a liar and a murderer from the beginning, and spoke of himself, and not from God.' So the truth stopped and bound them, and came over all the highest notions in the nation, and confounded them. For by the power of the Lord God I was evident, and sought to be made evident to the spirit of God in all, that by it, which they vexed, and quenched, and grieved, they might be turned to God; as many were turned to the Lord Jesus Christ by the holy spirit, and were come sit under his teaching.

Fox Debates the Jesuits:

I had not been long in London, before I heard that a Jesuit, who came over with an ambassador from Spain, had challenged all the Quakers to dispute with them at the earl of Newport's house; whereupon some Friends let him know some would meet him. Then he sent us word, 'he would meet with twelve of the wisest, learned men we had.' Awhile after he sent us word, 'he would meet with but six:' after that he sent us word again, 'he would have but three to come.' We hastened what we could; for fear that, for all his great boast, he should cancel it at last. When we had come to the house, I asked Nicholas Bond and Edward Burrough go up and enter the discussion with him; and I would walk awhile in the yard, and then come up after them. I advised them to state this question to him, 'Whether or not the church of Rome, as it now stood, was not degenerated from the true church which was in the primitive times, from the life and doctrine, and from the power and spirit that they were in?' They stated the question accordingly; and the Jesuit affirmed, 'That the church of Rome now was in the virginity and purity of the primitive church.' By this time I had joined them. Then we asked him, 'Whether they had the holy ghost poured out upon them, as the apostles had?' He said, 'No.' 'Then,' I said, 'if you have not the same holy ghost poured forth upon you, and the same power and spirit that the apostles had, you are degenerated from the power and spirit which the primitive church was in.' There needed little more to be said to that. Then I asked him, 'What scripture they had for setting up cloisters for nuns, abbeys and monasteries for men; for all their several orders; for their praying by beads and to images; for making crosses; for forbidding of meats and marriages; and for putting people to death for religion? If, (I said), you are in the practice of the primitive church, in its purity and virginity, then let us see by scriptures wherever they practiced any such things?' (For it had been agreed by both parties, that we should make good by scriptures what we said.) Then he told us of a written word, and an unwritten word? I asked him what he called his unwritten word? He said, 'The written word is the scriptures, and the unwritten word is that which the apostles spoke by word of mouth; which, (he said), are all those traditions that we practice.' I bid him prove that by scripture. Then he brought that scripture where the apostle says, *2 Thes 2:5*. 'When I was with you, I told you these things. That is,' said he, 'I told you of nunneries and monasteries, and of putting to death for religion, and of praying by beads, and to images, and all the rest of the practices of the church of Rome; which,' he said, 'was the unwritten word of the apostles, which they told then, and have since been continued down by tradition until these times.' Then I desired him to read that scripture again, that he might see how he had perverted the apostle's words; 'for that which the apostle there tells the Thessalonians,' he had told them before, "is not an unwritten word, but is there written down; namely, that the man of sin, the son of perdition, shall be revealed before the great and terrible day of Christ, which he was writing of, should come: so this was not telling them any of those things that the church of Rome practices. In like manner the apostle, in the third chapter of that epistle, tells the church of some disorderly persons, "he heard were among them; busy-bodies, who did not work at all; concerning whom he had commanded them by his unwritten word, when he was among them, that if any would not work, neither should he eat;" *2 Thes 3:10-11*, which now he commands them again in his written word in this epistle. So this scripture afforded no proof for their invented traditions, and he had no other scripture proof to offer. Therefore I told him, "This was another degeneration of their church into such inventions and traditions as the apostles and primitive saints never practiced."

After this he [the Jesuit] came to his sacrament of the altar, beginning at the paschal lamb, and the show bread, and came to the words of Christ, 'This is my body,' and to what the apostle wrote of it to the Corinthians; concluding, 'that after the priest had consecrated the bread and wine, it was immortal and divine, and he that received it, received the whole Christ.' I followed him through the scriptures he brought, until I came to Christ's words and the apostle's. I showed him, 'that the same apostle told the Corinthians, after they had taken bread and wine in remembrance of Christ's death, that they were reprobates, [sin still lives in them] "if Christ was not in them;" but if the bread they ate was Christ, he must of necessity be in them after they had eaten it, [which if reprobates, is impossible: Proof 1]. Besides, if this bread and this wine, which the Corinthians ate and drank, was Christ's body, then how has Christ a body in heaven?' [Proof 2]. I observed to him also, 'that both the disciples at the supper, and the Corinthians afterwards, were to eat the bread and drink the wine in "remembrance of Christ," and to "show forth his death until he comes;" which plainly proves the bread and wine, which they took, was not his body. For if it had been his real body that they ate, then he had already come, and was then there present, and it had been improper to have done such a thing in remembrance of him, if he had been then present with them, as he must have been, if that bread and wine which they ate and drank had been his real body.' [Proof 3]. As to those words of Christ, 'This is my body,' I told him, '**Christ calls himself a vine, and a door, and is called in scripture a rock. Is Christ therefore an outward rock, door, or vine?**' 'Oh,' said the Jesuit, 'those words are to be interpreted;' 'So,' I said, 'are those words of Christ, "This is my body."' [Proof 4]. Having stopped his mouth as to argument, I made the Jesuit a proposal thus: 'that seeing he said, "the bread and wine was immortal and divine, and the very Christ; and that whosoever received it, received the whole Christ;" let a meeting be appointed between some whom the pope and his cardinals should appoint, and some of us; let a bottle of wine and loaf of bread be brought, and divided each into two parts, and let them consecrate which of those parts they would. Then set the consecrated and the unconsecrated bread and wine in a safe place, with a sure watch upon it; and let trial be thus made, whether the consecrated bread and wine would not lose its goodness, and the bread grow dry and moldy, and the wine turn dead and sour, as well and as soon as that which was unconsecrated.' By this means, I said, 'the truth of this matter may be made manifest. And if the consecrated bread and wine does not change, but retain their savor and goodness, this may be a means to draw many to your church; but if they change, decay, and lose

their goodness, then you ought to confess and forsake your error, and shed no more blood about it; for much blood has been shed about these things; as in queen Mary's days.' To this the Jesuit made this reply, 'Take a piece of new cloth, and cut it into two pieces, and make two garments of it, and put one of them upon king David's back, and the other upon a beggar's, and the one garment shall wear away as well as the other.' I asked, 'Is this your answer?' 'Yes,' he said. 'Then,' I said, 'by this the company may all be satisfied that your consecrated bread and wine is not Christ. [Proof 5]. Have you told people so long, that the consecrated bread and wine was immortal and divine, and that it was the very and real body and blood of Christ, and do you now say it will wear away or decay as well as the other? I must tell you, "Christ remains the same today as yesterday," and never decays; but is the saints' heavenly food in all generations, through which they have life.' He replied no more to this, being willing to let it fall; for the people that were present saw his error, and that he could not defend it. Then I asked him, 'why the church did persecute, and put people to death for religion?' He replied, 'it was not the church that did it, but the magistrates.' I asked him, 'whether those magistrates were not counted and called believers and christians?' He said, 'yes; why, then,' I said, 'are they not members of your church?' 'Yes,' he said. Then I left it to the people to judge from his own concessions, whether the church of Rome does not persecute, and put people to death for religion. Thus we parted, and his subtlety was confuted by simplicity.

Debate over Perfection:

In Northumberland many came to dispute. Some pleaded against perfection; to whom I declared, 'that Adam and Eve were perfect before they fell: and all that God made was perfect; and that the imperfection came by the devil and the fall: but Christ, who came to destroy the devil, said, "Be you perfect." One of the professors alleged that Job said, 'Shall mortal man be more pure than his Maker? The heavens are not clean in his sight. God charged his angels with folly.' I showed him his mistake, and let him see, 'it was not Job that said so, but one of those who contended against him; for Job stood for perfection, and held his integrity; and they were called miserable comforters.' These professors said, the outward body was the body of death and sin. I discovered their mistake in that also, showing them, 'that Adam and Eve had each of them an outward body, before the body of death and sin got into them; and that man and woman will have outward bodies, [here on earth] when the body of sin and death is put off again; when they are renewed up into the image of God again by Christ Jesus, which they were in before they fell.' They ceased at that time from opposing, and glorious meetings we had in the Lord's power.

Perfection Again:

Another time a common prayer priest, and some other people came to discourse with me. He asked me, 'if I was grown up to perfection?' I told him, 'what I was, I was by the grace of God.' He replied, 'it was a modest and civil answer.' Then he urged the words of John, 'if we say that we have no sin, we deceive ourselves, and the truth is not in us.' He asked, 'what did I say to that?' I said with the same apostle, "if we say that we have not sinned, we make him a liar, and his word is not in us;" who came to destroy sin, and to take away sin. So **there is a time for people to see that they have sinned, and there is a time for them to see that they have sin; and there is a time for them to confess their sin, and to forsake it, and to know the blood of Christ to cleanse from all sin,**'

^{1 John 1:7.} Then the priest was asked, 'whether Adam was not perfect before he fell? And whether all God's works were not perfect?' The priest said, 'there might be perfection as Adam had, and a falling from it.' But I told him, **"there is a perfection in Christ above Adam, and beyond falling; and that it was the work of the ministers of Christ to present every man perfect in Christ; for the perfecting of whom they had their gifts from Christ.**" ^{Col 1:27.} **Therefore whoever denied perfection, denied the work of the ministry, and the gifts which Christ gave for the perfecting of the saints.** ^{Eph 4:11-13.} The priest said, 'we must always be striving.' I answered, 'it was a sad and comfortless sort of striving, to strive with a belief that we should never overcome.' I told him also, that 'Paul, who cried out of the body of death, did also "thank God, who gave him the victory through our Lord Jesus Christ." ^{1 Cor 15:57.} So there was a time of crying out for want of victory, and a time of praising God for the victory. And Paul said, "there is no condemnation to them that are in Christ Jesus." The priest said, 'Job was not perfect.' I told him, **'God said Job was a perfect man, and that he did shun evil; Job 2:3 and the devil was forced to confess, that "God had set a hedge about him;" Job 1:9-10, which was not an outward hedge, but the invisible, heavenly power.'** The priest said, 'Job said, "he charged his angels with folly, and the heavens are not clean in his sight."' I told him, 'that was his mistake; it was not Job who said that, but Eliphaz, who contended against Job.' 'Well, but,' said the priest, 'what say you to that scripture,' "the most just man that sins seven times a day?" 'Why truly,' said I, 'I say there is no such scripture;' and with that the priest's mouth was stopped. Many other services I had with several sorts of people between the assizes and the sessions.

Dispute with the Hiringling, Priest Stephens;

Then I went to Drayton, in Leicestershire, to visit my relatives. As soon as I had arrived, the priest Nathaniel Stephens having joined with another priest and given notice to the country, sent to me to come to them; for they could not do anything until I came. Having been three years away from my relatives,

I knew nothing of their design. But at last I went into the steeple-house yard, where the two priests were. They had gathered many people. They wanted me to go into the steeple-house. I asked them why I should go in there? They said Mr. Stephens could not bear the cold. I told them that he might bear it as well as I could! Richard Farnsworth was with me, and at last we went into a great hall where we had a great dispute with these priests concerning **their practice and how contrary they were to Christ and his apostles**. The priests wanted to know where tithes were forbidden or ended. I showed them out of the seventh chapter to the Hebrews, **That not only tithes, but the priesthood that took tithes, was ended; and the law was ended and disannulled by which the priesthood was made, and tithes were commanded to be paid.** Then they stirred up the people to some lightness and rudeness. I had known Stephens from childhood; therefore I exposed his condition and the manner of his preaching; and how he, like the rest of the priests, applied the promises to the first birth which must die. But I showed that the promises were to the seed, and not to many seeds, but to the one seed, Christ; who was one in male and female: for all were to be 'born again, before they could enter into the kingdom of God.' Then he said, I must not judge so. I told him, 'He that was spiritual judged all things.' Then he confessed, that that was a full scripture; 'but, neighbors,' he said, 'this is the business: George Fox has come to the light of the sun, and now he thinks he can put out my star-light.' I told him, 'I would not quench the least measure of God in any, much less put out his star-light, if it were true light from the morning-star.' But I told him, 'if he had anything from Christ, he ought to speak it freely, and not take tithes from the people for preaching because **Christ commanded his ministers to give freely, as they had received freely.**' So I charged him to preach no more for tithes or any compensation. But he said he would not yield to that. After awhile the people began to be vain and rude, at which point we stopped our debate. Yet some were made loving to the truth that day. Before we parted, I told them, 'If the Lord allowed, I intended to be at the town again that same day of the week, seven nights from then.' In the interim I went into the country, had meetings, and came again a week later in the evening. During that time this priest had gotten seven priests to help him; for he had given notice at a lecture on a market-day at Adderston, that today there would be a meeting and a dispute with me. I knew nothing of it; but had only said I should be in town that evening at seven nights later. These eight priests had gathered several hundred people which was even of the people from the surrounding country; and they wanted me to go into the steeple-house. I refused to go in, and went to the top of a hill where I spoke to them and the people. Thomas Taylor, James Parnell, and several other Friends were with me. The priests thought they would have trampled down truth that day; but the truth came over them. Then they grew light and the people rude. The priests would not debate with me; but would be contending here and there a little with one Friend or other. At last one of the priests brought his son to dispute with me; but his mouth was soon stopped. When he could not tell how to answer, he would ask his father, and his father was also confounded when he tried to answer for his son. So after they were exhausted from trying, they went in a rage to priest Stephens's house to drink. As they went away I said, 'I had never been in a meeting where so many priests together would not debate with me.' Upon which they and some of their wives surrounded me, grabbed me, and fawningly said, 'What might I have been if it had not been for the Quakers!' Then they started pushing Friends around to separate them from me, and to surround me. After awhile several bulky fellows approached me, picked me up in their arms, and carried me into the steeple-house porch, intending to have carried me into the steeple-house by force; but the door was locked, and they fell down in a heap with me under them. As soon as I could, I escaped to my hill again; and then they took me from that place, carried me to the steeple-house wall, and set me on the bass of it like a stool. All the priests had returned and stood below with the people. And the priests cried, 'Come, to argument, to argument.' I said, 'I denied all their voices, for they were the voices of the hirelings and the strangers.' They cried, 'Prove it, prove it.' I directed them to the tenth of John, where they might see what Christ said of such; he declared, 'He was the true Shepherd that laid down his life for his sheep, and his sheep heard his voice and followed him; but **the hireling would fly when the wolf came, because he was a hireling.**' I offered to prove that they were such hirelings. Then the priests plucked me off from the bass again, and they all got upon basses under the steeple-house wall. Then I felt the mighty power of God arise over all; and I told them, 'If they would listen and hear me quietly, I would show them by the scriptures why I denied those eight priests or teachers that stood there before me along with all the paid teachers of the world whatsoever, and I would give them scriptures for what I said.' At which point, both priests and people consented. Then I showed them out of Isaiah, Jeremiah, Ezekiel, Micah, Malachi, and other prophets, that they were in the steps of such as God sent his true prophets to cry against for I said, 'You are such as the prophet Jeremiah cried against, Chap. 5 when he said, "**The prophets prophesy falsely, and the priests bear rule by their means; which he called a horrible filthy thing. You are such as used their tongues, and said, Thus said the Lord, when the Lord never spoke to them. Such as followed their own spirits; and saw nothing; but spoke a divination of their own brain; and by their lies and their lightness caused the people to err.** Jer 23:3132. **You are such as they were that sought their gain from their quarter; that were as greedy dumb dogs, that could never have enough, whom the Lord sent his prophet Isaiah to cry against: Isa. 56:11. You are such as they were who taught for handfuls of barley and pieces of bread, who sewed pillows under people's arm-holes, that they might lie soft in their sins.** Eze 13. **You are such as they that taught for the fleece and the wool, and made a prey of the people.** Eze 34. **But the Lord is gathering his sheep from your mouths, and from your barren mountains; and is bringing them to Christ, the one shepherd, whom he has set over his flocks; as by his prophet Ezekiel he then declared he would do. You are such as those that divined for money, and preached for hire; and if a man did not put into**

their mouths they prepared war against him, as the prophet Micah complained, Chap.3.' Thus I went through the prophets too largely to be here repeated. Then coming to the New Testament, I showed from there, that they were like the chief priests, scribes, and Pharisees, whom Christ cried woe against. Mat 23. **And that they were such false apostles the true apostles- cried against, such as taught for filthy lucre; such antichrists and deceivers as they cried against, that minded earthly things, and served not the Lord Jesus Christ, but their own bellies; for they that served Christ gave freely and preached freely, as he commanded them. But they that will not preach without hire, tithes, or outward means, serve their own bellies, and not Christ; and through the good words of the scriptures, and feigned words of their own, they made merchandise of the people then, as (I said) you do now.** When I had largely quoted the scriptures, and showed them how they were like the Pharisees, loving to be called of men masters, to go in long robes, to stand praying in the synagogues, to have the uppermost rooms at feasts, and the like; and when in the sight of the people I had associated them among the false prophets, deceivers, scribes, and Pharisees, and showed without exception how their types were judged and condemned by the true prophets, Christ, and the apostles. I directed them to the light of Jesus, who enlightens every man that comes into the world; that by it they might see whether these things were not true as had been spoken. When I appealed to that of God in their consciences, the light of Christ Jesus in them, they could not abide to hear it. They were all quiet until then; but then a professor said, George, will you never finish talking? I told him, I would be finished shortly. So I went on a little longer, and cleared myself of them in the Lord's power. When I was finished, all the priests and people stood silent for a time; at last one of the priests said that they would like to read the scriptures that I had quoted. I told them that I welcomed their reading with all my heart. They began to read the twenty-third of Jeremiah, and there they saw the marks of the false prophets that he cried against. When they had read a verse or two, I said, 'Take notice, people;' but the priests said, 'Hold your tongue, George.' I asked them to read the whole chapter throughout, for it was all against them. Then they stopped, and would read no farther; but asked me a question. I told them I would answer their question, the matter being first granted that I had charged them with: that they were false prophets, false teachers, antichrists, and deceivers, such as the true prophets, Christ, and the apostles cried against. A professor said No to that; but I said, 'Yes: for you leaving the matter, and going to another thing, seem to consent to the proof of the former charge.' Then I answered their question, which was this: 'Seeing those false prophets were adulterated, whether I judged priest Stephens to be an adulterer?' To which I answered, 'He was adulterated from God in his practice, like those false prophets and the Jews.' They would not stand to vindicate him but broke up the meeting. Then the priests whispered together, and Stephens came to me and asked that my father, brother, and I might go aside with him so that as he might speak to me in private while the rest of the priests would keep the people away from us. I was very loath to go aside with him; but the people cried, 'Go George, do George, go aside with him.' Being afraid, if I did not go, they would say I was disobedient to my parents, I went while the rest of the priests were to keep the people away; but they could not for the people wanted to hear and drew close to us. I asked the priest what he had to say? He said, 'If he was out of the way I would pray for him, and if I was out of the way, he should pray for me, and he would give me a form of words to pray for him by.' I replied, 'It seems you don't know whether you are in the right way or not; neither do you know whether I am the right way or not; but I know that I am in the everlasting way, Christ Jesus, of which you are out. And you want to give me the form of words to pray by, yet you deny the Common Prayer Book to pray by as well as I, and I deny your form of words as well as it. If you would have me pray for you by a form of words, is not this to deny the apostle's doctrine and practice of praying by the spirit, as it gave words and utterance?' At that point the people started laughing, but I was moved to speak more to Stephens. When I had cleared myself to him and them, we parted; before leaving I had told them that I would, God willing, be in town that evening at seven again. So the priests left, and many people were convinced that day; for the Lord's power came over all. And where they thought to have confounded truth that day, instead many were convinced of it. By that day's work many of those previously convinced were confirmed in the truth, and lived in it; and it was a great loss to the priests. Yes, my father, though a hearer and follower of the priest, was so well satisfied that he struck his cane upon the ground, and said, 'Truly I see, he that stands for the truth will be vindicated.' I traveled around the country until that evening at seven, and then came back again because we had scheduled a meeting at my relative's house. Priest Stephens had notice of the meeting beforehand and had gotten another priest to join him. They had a company of troopers with them, and sent for me to come to them. But I sent them word that our meeting had already been scheduled and they might come to it if they wished. The priests didn't come, but the troopers came with many disorderly people. They had planned for the troopers to take every one's name, and then command them to go home; and whoever would not go home would be arrested. Accordingly they began and took several names telling them to go home; but when they came to take my name, my relatives told them I was already at home; so they could not arrest me that time. Nevertheless, they took my name; but the Lord's power was over them, and they went away, both professors and troopers, crossed and vexed because they had not achieved their plans. But several were convinced that day and admired the love and power of God. This was the same priest Stephens, who had once said of me, 'Never was such a plant raised in England;' yet afterwards he reported, 'that I was carried up into the clouds, and found again full of gold and silver;' and he raised many false reports about me, but the Lord swept them all away. The reason why I would not go into their steeple-house was because I was to testify against it, and to bring everyone away from such places to the spirit of God so that they might know their bodies to be the temples of the holy spirit, and to bring them off from all the hireling teachers to Christ, their free teacher, who died for them, and purchased them with

his blood.

Second Jesuit Debate:

About this time many Papists and Jesuits began to fawn upon Friends, and talked up and down where they came, that of all the sects the Quakers were the best and most self-denying people; and said, 'It was a great pity that they did not return to the holy mother church.' Thus they made a buzz among the people, and said, 'they would willingly discourse with Friends.' But Friends were reluctant to meddle with them, because they were Jesuits, looking upon it to be both dangerous and scandalous. But when I understood it, I said to Friends, 'Let us discuss with them, however they are.' So a time was appointed at Gerard Roberts's, there came two of them like courtiers. They asked our names, which we told them; but we did not ask their names, for we understood they were called Papists, and they knew we were called Quakers. I asked them the same question that I had formerly asked a Jesuit, namely, **'Whether the church of Rome was not degenerated from the church in the primitive times, from the spirit, power, and practice that the apostles were in?'** He to whom I put this question, being subtle, said, **'He would not answer it.'** I asked him, why? But he would show no reason. His companion said, he would answer me; and said, 'they were not degenerated from the church in the primitive times.' I asked the other, 'whether he was of the same mind?' He said, 'yes.' Then I replied, for the better understanding one another, and that there might be no mistake, I would repeat my question over again after this manner: 'Whether the church of Rome now was in the same purity, practice, power, and spirit, that the church in the apostles' time was in?' When they saw we would be exact with them they grew agitated, and denied that, saying, **'It was presumption in any to say they had the same power and spirit which the apostles had.'** I told them, it was **presumption in them to meddle with the words of Christ and his apostles, and make people believe they succeeded the apostles, yet be forced to confess, 'they were not in the same power and spirit that the apostles were in;'** **'This, said I, is a spirit of presumption, and rebuked by the apostles' spirit.** I showed them how different their fruits and practices were from the fruits and practices of the apostles. Then one of them got up, and said, 'You are a company of dreamers.' No, I said, you are the filthy dreamers, who dream you are the apostles' successors, and yet confess, 'you have not the same power and spirit which the apostles were in.' And are not they defilers of the flesh, who say, 'It is presumption for any to say, they have the same power and spirit which the apostles had!' 'Now', I said, 'if you have not the same power and spirit which the apostles had, then it is manifest that you are led by another power and spirit than the apostles and church in the primitive times were led by.' **Then I began to tell them how that evil spirit, which they were led by, had led them to pray by beads and by images, and to set up nunneries, friaries, and monasteries, and to put people to death for religion; which practice I showed them was below the law, and far short of the gospel, in which is liberty.** They were soon weary of this discourse, and went their way; as we heard, they gave an order to the Papists 'that they should not dispute with us, or read any of our books.' So we were rid of them; but we had reasonings with all the other sects: **Presbyterians, Independents, Seekers, Baptists, Episcopal-men, Socinians, Brownists, Lutherans, Calvinists, Arminians, Fifth-monarchy-men, Familists, Muggletonians, and Ranters; none of which would affirm they had the same power and spirit that the apostles had and were in. So in that power and spirit the Lord gave us dominion over them all.**

Gospel :

Next morning, some of the chief men of the town desired to speak with me, among who was colonel Rouse. I went, and had a great deal of discourse with them concerning the things of God. In their reasoning they said, 'the gospel was the four books of Matthew, Mark, Luke., and John;' and they called it natural. But I told them, **the gospel was the power of God**, which was preached before Matthew, Mark, Luke, or John were written; and it was preached to every creature, (of which a great part might never see nor hear of those four books), so that every creature was to obey the power of God; for Christ the spiritual man, would judge the world according to the gospel, that is according to his invisible power. When they heard this, they could not dispute; for the truth came over them. So I directed them to their teacher, the grace of God, and showed them the sufficiency of it, which would teach them how to live, and what to deny; and being obeyed would bring them salvation. So to that grace I recommended them, and left them.

Fox Debates a Baptist Preacher:

When I was prisoner at Lancaster, there was a prisoner there also named major Wiggan, a Baptist preacher. He boasted much before hand what he would say at the assize, if the oath should be put to him; and that he would refuse to swear. But when the assize came, and the oath was presented to him, he desired time to consider it; and that being granted him until the next assize, he got leave to go to London before the assize came again, and stayed at London until the plague broke out, and there both he and his wife died. He was a very wicked man, and the judgments of God came upon him; for he had published a very wicked book against Friends, full of lies and blasphemies; the essence of which was this. While he was in Lancaster castle, he challenged Friends to a dispute, at which time I got permission from the jailer to go up to them. Entering into discourse with him, he affirmed, 'That some men never had the spirit of God, and that the true light, which enlightens everyone who comes into

the world, is natural.' For proof of his first assertion, he instanced Balaam, affirming, 'that Balaam had not the spirit of God,' I declared and proved that Balaam had the spirit of God, and that wicked men have the spirit of God, otherwise how could they quench it, vex it, grieve it, and resist the Holy Ghost, like the stiff necked Jews? To his second assertion, I answered: 'That the "true light", which enlightens every man who comes into the world, was the "life" in the world, and that was divine and eternal, and not natural. And he might as well say that the *word* was natural, as to say that the *life* in the *word* was natural. Wicked men were enlightened by this *light*, otherwise how could they hate it? It is expressly said, they did hate it; and the reason given why, was: because their deeds were evil; and they would not come to it, because it reproved them; and it must be in them if it reproved them. Besides, that *light* could not be the scriptures of the New Testament; for it was testified of **before** any part of the New Testament was written; so it must be the *divine light*, which is the *light* in Christ, the *word*, before the scriptures were. And the grace of God, which brought salvation, had appeared to all men, and taught the saints; but they that turned from it into wantonness, and walked spitefully against the spirit of grace, were the wicked. Again, the spirit of truth, the Holy Ghost, the Comforter, which leads the disciples of Christ into all truth, the same should reprove the world of sin, of righteousness, of judgment, and of their unbelief. So the wicked world had it to reprove them. And the true disciples and learners of Christ, that believed in the light as Christ commands had it to lead them. But the world that did not believe in the light, though they were lighted by it, but hated the light which they should have believed in, and loved the darkness rather than it, this world had a righteousness and a judgment, which the Holy Ghost reproved them for, as well as for their unbelief.' Having proved, that the good and the bad were enlightened, that the grace of God had appeared to all, and that all had the spirit of God, else they could not vex and grieve it, I told major Wiggan, the least babe there might perceive him; and presently Richard Cubham stood up and proved him an antichrist and a deceiver by scripture. Then the jailer took me away to my prison again. Afterwards Wiggan wrote a book of this dispute, and put in abundance of abominable lies; but his book was soon answered in print, and he was cut off not long after, as before mentioned.

Confronts Unruly Friends:

Here we met with some bad spirits, who had departed from truth into prejudice, contention, and opposition to the order of truth and Friends who were still in it. These had been very troublesome to Friends in their meetings there and to others in the area, and it is likely they would be troublesome now; but I would not allow the service of our men's and women's meetings to be interrupted and hindered by their frivolous arguments. I let them know, 'if they had anything to object against the order of truth which we were in, we would hold a meeting on another day for the purpose of addressing their objections.' And indeed I labored the more, and traveled the harder to get to this meeting, where it was expected many of these contentious people would be; because I understood they had considerably reflected upon me when I was far from them. The men's and women's meetings being over, on the fourth day we had a meeting with all discontented people who wished to come, and all Friends who had a desire to attend. The Lord's power broke forth gloriously and the disputers were confounded. Then some of the principals in the origination of the dispute began to flatter me in an attempt to shift the blame on others, but the deceitful spirit was judged down and condemned, and the glorious truth of God was exalted and set over all; and they were all brought down and bowed under. This was of great service to truth and great satisfaction and comfort to Friends; glory to the Lord forever! (For more on Fox's statements regarding the necessity of order and government in the true church of Christ, [click here](#)).

Fox Proves the Light to be in Unbelieving Indians :

The governor and his wife received us lovingly; but a doctor wanted to dispute with us. Truly his opposing us was of good service because it gave us the opportunity to explain many things to the people concerning the light and spirit of God. The doctor denied the light was in everyone and affirmed it was not in the Indians. Upon which I called an Indian to us, and asked him, 'whether or not when he lied of did wrong to anyone, was there not something in him that did reprove him for it?' He said, 'there was such a thing in him, that did reprove him; and 'he was ashamed when he had done wrong or spoken wrong.' So we shamed the doctor before the governor and people; so much so that the poor man stretched his arguments so far that he ended up denying the scriptures.

Fox Debates a Persecutor:

some time after he came to the prison, pretending he had a mind to dispute with me, and to talk with Thomas Lower about that business; and he brought another with him, he himself being a church officer at Worcester.

When he came in, he asked me, 'What I was in prison for?' 'Do you not know that?' said I. 'Were you not upon the bench, when justice Simpson and Parker tendered the oath to me? And did you not have a hand in it?' Then he said, 'It is lawful to swear; and Christ did not forbid swearing before a magistrate; but swearing by the sun and the like.' I told him to prove that by the scriptures, but he could not. Then he brought that saying of Paul's, 'All things are lawful unto me.' 1 Cor 6:12. 'And if,' said he, 'all things

were lawful unto him, then swearing was lawful unto him.' 'By this argument,' said I, 'you may also affirm that drunkenness, adultery, and all manner of sin and wickedness is lawful also, as well as swearing.' 'Why,' said Dr. Crowder, 'do you hold that adultery is unlawful?' 'Yes,' said I, 'that I do.' 'Why then,' he said, 'this contradicts the saying of St. Paul.' At which point I called to the prisoners and the jailer, to hear what doctrine Dr. Crowder had laid down for orthodox, 'that drunkenness, swearing, adultery, and such things were lawful!' Then he said, 'He would give it under his hand;' and took a pen, but wrote something other than what he had spoken. Then turning to Thomas Lower, he asked him, 'whether he would answer what he had written there?' Thomas undertook it. At the time when he had threatened Thomas Lower to sue him in the bishop's court for speaking so abusively, (as he called it), of him before the justices, and Thomas had told him to go ahead with it whenever he pleased, for he would answer him and bring his parishioners in evidence against him; Dr. Crowder had gone away in a great fret, grumbling to himself as he went. A few days after Thomas Lower sent him an answer to the paper he had written and left with him; which answer a Friend of Worcester carried to him, and he read it and said, 'He would reply to it;' but he never did, though he often sent him word he would do it.

Water Baptism:

There were some Baptists in that country, whom I desired to see and speak with, because they were separated from the public worship. So Oats, one of their chief teachers, and others of the heads of them, with several of their company, came to meet us at Barrow, where we discoursed with them. One of them said, 'what was not of faith, was sin.' Upon which I asked them, what faith was? And how it was created in man? But they turned off from that, and spoke of their baptism in water. Then I asked them, whether their mountain of sin was brought down, and laid low in them? And their rough and crooked ways made smooth and straight in them? They looked upon the scriptures as meaning outward mountains and ways; but I told them, they must find them in their own hearts; at which they seemed to wonder. **We asked them, who baptized John the Baptist? who baptized Peter, John, and the rest of the apostles? And put them to prove by scripture, that these were baptized in water: but they were silent.**

Fox Wins in Court Occasionally:

Several men who had been at that meeting were in the court at that time that the witnesses swore I spoke those blasphemous words which the priests accused me of; and these men of integrity and reputation in the country declared and affirmed in court that the oath, which the witnesses had taken against me, was altogether false; and that no such words as they had sworn against me were spoken by me at that meeting. Indeed, most of the serious men of that side of the country, then at the sessions, had been at that meeting, and had heard me both at that and other meetings also. This was taken notice of by Colonel West, who being a justice of the peace, was then upon the bench; and having long been weak in body, blessed the Lord, and said, *the Lord had healed him that day*; adding, that he never saw so many sober people and good faces together in all his life. Then turning himself to me, he said in the open sessions, 'George, if you have anything to say to the people, you may freely declare it.' I was moved of the Lord to speak; and as soon as I began to speak, priest Marshal, the spokesman for the rest of the priests, went his way. What I was moved to declare was this: 'That the holy scriptures were given forth by the spirit of God; and all people must first come to the spirit of God in themselves, by which they might know God and Christ, of whom the prophets and apostles learned; and by the same spirit know the holy scriptures. For as the spirit of God was in them that gave forth the scriptures, so the same spirit must be in all them that come to know and understand the scriptures. By which spirit they might have fellowship with the Father, with the son, with the scriptures, and with one another; and without this spirit they can know neither God, Christ, nor the scriptures, nor have a right fellowship one with another.' I had no sooner spoken these words, but about half a dozen priests, that stood behind me, burst into a passion. One of them, whose name was Jackus, among other things that he spoke against the truth, said, that the spirit and the letter were inseparable. I replied, **'Then every one that has the letter, has the spirit; and they might buy the spirit with the letter of the scriptures.'** This plain discovery of darkness in the priest moved judge Fell and colonel West to reprove them openly, and tell them, that **according to that position, they might carry the spirit in their pockets as they did the scriptures.** Upon this, the priests, being confounded and put to silence, rushed out in a rage against the justices, because they could not have their bloody ends upon me. The justices discharged me, seeing the witnesses did not agree, and perceiving they were brought to answer the priests' envy, and finding that all their evidence was not sufficient in law to make good their charge against me. And after judge Fell had spoken to Justice Sawrey and Justice Thompson concerning the warrant they had issued against me, and showed them the errors of that, he and Colonel West granted a *supersedeas* to stop the execution of it. Thus I was cleared in open sessions of those lying accusations with which the malicious priests had charged me; and multitudes of people praised God that day because it was a joyful day to many. Justice Benson of Westmoreland was convinced and so was major Ripan, mayor of the town of Lancaster. It was a day of everlasting salvation to hundreds of people; for the Lord Jesus Christ, the way to the Father, the free teacher, was exalted and set up; his everlasting gospel was preached, and the word of eternal life was declared over the heaps of the priests, and all such that preached for money. For the Lord opened many mouths that day to speak his word to the priests, and several friendly people and professors reprov'd the priests in their inns, and in the streets, so that they fell like an old rotten house; and the cry was among the people, that the Quakers had got the day, and the priests were fallen. Many were convinced that day,

among whom was Thomas Briggs. Before he had been so adverse to Friends and truth that when he and John Lawson, a Friend, were discussing perfection, Thomas said to him, 'Do you hold perfection?' And he lifted up his hand as though to have given the Friend a box on the ear. But Thomas, being convinced of the truth that day, declared against his own priest, Jackus; and afterwards became a faithful minister of the gospel, and stood so to the end of his days.

Early Debate Regarding Building being a Church :

Then I heard of a great meeting to be at Leicester for a debate, where Presbyterians, Independents, Baptists, and common prayer men, were said to be all participants. The meeting was in a steeple house; and I was moved by the Lord God to go there, and be among them. I heard their discussion and reasonings, some being in pews, and the priest in the pulpit, many of people being gathered together. At last one woman asked a question out of Peter, what that birth was, namely being 'born again of incorruptible seed, by the word of God, that lives and abides forever' The priest said to her, 'I permit not a woman to speak in the church;' though he had before given liberty for any to speak. Then I was swept up as in a rapture, in the Lord's power; and I stepped up, and asked the priest, 'Do you call this place (the steeple house) a church? or 'Do you call this mixed multitude a church?' For the woman asked a question, and he ought to have answered it, having given liberty for any to speak. But instead of answering me, he asked me, what a church was? I told him, *the church was the pillar and ground of truth, made up of living stones, living members, a spiritual household, which Christ was the head of;* but he was not the head of a mixed multitude, or of an old house made up of lime, stones, and wood. This set them all on fire. The priest came down from his pulpit, and others out of their pews, and the dispute there was cut off. But I went to a great inn and there debated the matter of "church" with the priests and professors of all sorts, and they were all enraged. But I maintained the true church, and the true head of it, over the heads of them all, until they all gave out and fled away. One man seemed loving, and appeared for awhile to join with me; but he soon turned against me, and joined with a priest, in pleading for infant baptism, though he himself had been a Baptist before; so he left me alone. However, there were several convinced that day; and the woman who asked the question was convinced along with her family; and the Lord's power and glory shined over all.

Note: There are many more remarkable incidents showing the Lord's intervening power and hand in the ministry of George Fox, which makes the complete reading of his Journal even more enjoyable and inspiring.



The light shines in the darkness,
and the darkness did not comprehend it. John 1:5

**A testimony of the true light of the world:
which is given to every man that comes into
the world,
and of the true measure of the gift of God,
given to every one to profit withal...**

by George Fox

Site Editor's Preface

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When clicked to the on-line Bible, you can change and update to see any Bible version or language that you prefer.

In Him [Christ] was life, and the life was the light of men.
And the light shines in the darkness, and the darkness did not comprehend it.
That [Christ] was the true Light which gives light to every man coming into the world.

John 1:5,9

It is very hard for Christendom to accept that small measure of Christ is in every man; in fear that this somehow implies universal salvation. But, scripture plainly states this to be a fact, as these writings overwhelmingly confirm. The truth is: Christ, the Light and Word, who is in every man, is chained down in the prison of our selfish darkness; and unless we listen to the word and watch the light teach us, convict us, and change us by His power to become an entirely new creature, despite whatever religious name we call ourselves, it is only a label on the outside, while our heart and mind remains disobedient to God. A new heart, a new mind, a new being is required. The lusts, affections, pleasures, and sinful nature must be crucified on the inward cross of self-denial

Today Christendom's ignorance of the Light is one of their many serious deficiencies. Few to none of the 30,000 so-called Christian deficit sects have any teaching, dialogue, or even a clue about the light. Yet, the light was fundamental to all the Old Testament prophets, to Jesus, to his disciples, his apostles, and the entire early church. The light is a another manifestation of the Spirit, the Truth, the Voice of the Lord, or God's grace. Fox's writing supports the necessity of the light's manifestation with massive scriptural evidence cited and linked for your consideration.

This paper by Fox is a comprehensive explanation of how salvation by the Light is received when one becomes fully enlightened, to walk in the heavenly dimension by the Light of God instead of the natural light of the sun and moon. He explains that the whole world is in darkness, but that each man has a "chained down" portion of light within him - Christ the life, which is the light of men, and who enlightens every man that comes into the world. He explains that, until that light is enlivened in a person, he cannot understand or hear the true gospel of Christ: which is a promise of freedom from sin, purity, union with God and Christ, to walk by the light of God in his light, and entrance into the Kingdom of Heaven, while on earth and then forever.

This quickening of the light occurs by hearing the living word of God within, speaking to you; by listening to the Holy Spirit convince, convict, and judge you; and by heeding grace (God's love) teaching you to deny ungodliness and worldly lusts, and how to live soberly, righteously, and godly, in this present world.

Before you can see Christ in the Light, you must listen and obey the word of God, spoken to you by the mouth of God. As Peter so well stated:

**And we have the prophetic word [what you hear] firmer still.
You will do well to pay close attention to it as to a lamp shining in a dismal (squalid
and dark) place,
until the day breaks through and the Morning Star rises (comes into being) in your hearts.**

2 Peter 1:19

I, Jesus.. am the Root and the Offspring of David, the Bright and Morning Star.

Rev 22:16

You can read the Bible continuously, and you will never see the Morning Star arise in your hearts; but if you daily listen for the living word, hear, and obey - the day breaks through and the Morning Star [light] arises in your hearts.

**But the anointing which you have received of him abides in you,
and you do not need any man to 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 2:27

The living word, and light, and Spirit of Truth, and Holy Spirit, and grace, are all of Christ, our one Teacher. But to become wholly full of light, to become a son of light, to become a light, in total union with Christ the Light - is the end step of salvation. This writing fully explains this mystery, with hundreds of scriptures quoted in support.

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Edward Burrough's Preface

O Earth, the testimony is true and everlasting, which God has given of the son, and which the son has given of the Father, and it abides forever; the testimony of life in all that do believe, and the testimony of death to all that believe not, even the light of the world, which enlightens every man that comes into the world; the entrance unto eternal life, or the condemnation into destruction. Whoever turns from the light of the son of God within them, and walks not in it, goes into the error, and into the way of perdition; but whoever walks in the light, stumbles not, because he sees the light of this world, Christ Jesus, the author and the finisher of the faith, and there is no other savior than he which was, is, and is to come, the light of the world. Whoever preaches a Christ to believe in for salvation, who has not enlightened every man with the true light, preaches a false Christ, and not that Christ which the Prophets and John bore witness of, and which the apostles witnessed. So that this is truth from the Lord God, there is no other name given for salvation, but the name of Jesus; nor is there any other Christ Jesus, but he which enlightens every man that comes into the world with the true light; and except this Christ Jesus is revealed by the spirit of the Father within, salvation is not received by him. Therefore, all friends who have received the testimony of the light of the Son of God within you, and have believed the report of the Father, and of the Son, hold fast the word of that testimony, and dwell in it, and walk in it up to the Father of light and life. This is the power of God, in which you will be kept unto the day of salvation. This is the power of God which will keep you from all unrighteousness, and so from condemnation. If any turn from the light, they run into the evil, and backslide from the Truth. Such shall bear their own shame and condemnation, in the sight of God, and all his children. For this is the message which was, and is: that God is light, and in him is no darkness at all. All that dwell in the light, their habitation is in God, and they know a hiding place in the day of storm; and those who dwell in the light, are built upon the rock, and cannot be moved, for who are moved or shaken, goes from the light, and so goes from their strength, and from the power of God, and loses the peace and the enjoyment of the presence of god. For the light is the eye by which God's presence is seen and felt. All that ever come to the knowledge of God, must own the light which Christ has enlightened them withal, for there is no other way to the Father of life. This is the testimony, which in the power of the Lord has been born and given through nations by his servants, and the day of your visitation is upon you nations, and peoples. Previously the Father has wrought, and the son has wrought, and the voice of wisdom has been heard, but the night comes when no man can work, and all that have not received the witness which God has given concerning this son, and all who go from the testimony of the light within, and continue not in it unto the end, they shall be given up to fulfill the measure of iniquity, and to run their race in the way to perdition, until they are sealed in the pit of darkness and condemnation, where there is no repentance; and the Lord God Almighty is clear

from all their blood, and their blood be upon their own head forever, because they hate the light, and don't believe in it, nor continue to the end, to walk therein. And this is the testimony which is given to me, to testify, who is not of this world, but a servant to him, whose testimony never changes, which is light.

London, 1st of the 11th month, 1656.

Edward Burrough

Concerning the Light

- by George Fox

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

Here you may perceive those that are in the light, and distinguish between those that walk in the light, the converted, and those where the light shines in darkness, that are unconverted, which are in the state of darkness; and the state of the apostles preaching to the world, and the Jews in the unconverted state; and the state of the apostles writing to them that were converted, the believers; and the state of them that opposed truth, who were out of the light, as you see the Jews who professed the scriptures of truth, declared forth from the Spirit of Truth, while they themselves were out of the Spirit. They did not know Christ the light, the end of all the holy men of God spoken words and writings, and the end of all the types, and shadows, and figures. Him, Christ Jesus, of whom all the holy men of God and prophets of the Lord God testified.

To all you who are now called Christians, and do not believe in the light that enlightens every man that comes into the world, and yet profess belief in the scriptures; you are in the same nature the Jews were in, for they professed the scriptures, but did not believe in the light which enlightened every one that comes into the world, Christ Jesus. So you and the Jews are one in professing the scriptures in words, but not believing in the light, you are both out of covenant. So you cannot convert the Jews, [or anyone else] for the conversion of them, is to bring them into covenant with God. Whoever brings them into covenant with God, must be in the light, and believe in the light, which enlightens every man that comes into the world, that all men through him might believe, for said God: He gives him for a covenant of light. God speaks by his Prophet before Christ had come, to put an end to the types and shadows; he gave him for a Covenant of light to the Gentiles, to enlighten them, and he makes a new Covenant with the house of Israel, and the house of Judah. Mark, Christ the light was a new covenant with the house of Israel and Judah. So those who hold up the first covenant, and don't come to the new, they are unconverted, for they are out of the light; so out of the light, they are out of conversion. He gives Christ for a covenant of light to the Gentiles, to enlighten them. So if the Gentiles are in the light in the covenant, and the Jews are in the light in the covenant, they are both one with the Father. This throws down the partition wall between Jew and Gentile, and brings them to be either both one in the covenant in the light, or both one out of the covenant out of the light. To measure the Jew and the Gentile out of the light, out of the covenant, the Gentile shall judge the Jew, and make his circumcision uncircumcision; for the Jews having the Law of God, and having been commanded to do such things according to the Law, did not do them. Yet the Gentiles doing by nature the things contained in the Law, show the Law of God written in their hearts without an outward command; so it was by nature of man. For that which may be known of God was manifest *in* them, for God showed it to them, which when they acted contrary to it, they knew the judgments of the Lord came upon them. So the Jews had the Law in the letter, [scriptures] and were transgressors of the law of the outward, acting contrary to that of God *within* him; and the Gentiles who acted according to that of God *in* him, fulfilled the Law. This judged the Jew. So the one was a command as in time, and the other was not as a command, but he did it by nature, so according to the Apostles natural son.

Site Editor's Comments: Christ's earthly ministry was to the Jews. Christ did not reach out to the Gentiles while he was walking the earth as a man. So, for God to have given Christ as a light to the Gentiles with salvation to the ends of the earth, proves that the work of Christ continues within each man, which is the light within each man; so that the Gentiles shall come to thy light. Just as God gave Jesus to the Jews as a man to walk the earth, to be accepted or rejected by the Jews of that time; so does God give *the light* to

So you who stumble, and say Christ Jesus does not enlighten every one that comes into the world, that all men might believe; Mark, God said, he would give him for a light, for a covenant to enlighten the Gentiles, and those that were called heathen. And God said: He makes a new covenant with the House of Israel. These were called the people of God, and Christ was this covenant of light to the Jews, and to the Gentiles; and the Jews not believing in this covenant, nor the Gentiles, they were both unconverted. John the Baptist was a man sent from God to bear witness to the true light; he said, he was not the light, but said, *This was the true light that enlightens every one that comes into the world, and in Christ was life, and the life was the light of men. Mark, the light of men, and the light shined in darkness, and the darkness comprehended it not. This was he that was in the world, and the world knew him not, though all things were made by him; and this was he that John came to witness, that all men through him might believe. This the true light that enlightens every man that comes into the world, which light shines in darkness, and darkness knows it not.*

Now mark, it is there. What? Does it shine in darkness, and yet darkness does not comprehend it? Is this not the state in which the world did not know him, and the Pharisees did not know him, though the Kingdom of heaven was *within* them, Luke 17:21. And light shined in darkness, and darkness comprehended it not; *here* is the unconverted state. So he came to his own, and his own received him not; light shines in darkness, and darkness comprehends it not. For once you were darkness said the Apostle, Eph 5:8. but now you are light in the Lord. Walk as children of the light. Now mark, there was a time of darkness, but now they were light in the Lord. Now here were the converted and the unconverted.

These were to have no fellowship with the unfruitful works of darkness. The light shines in darkness, though darkness does not comprehend it, and you were at sometime darkness, and light shines in darkness, and darkness does not comprehend it; this defines the unconverted state, and the converted estate.

God has commanded light to shine out of darkness, and has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. Now mark, here is light that shines out of darkness. God had commanded it to shine out of darkness. What? Was it not there before? Now it has come forth; before it was in darkness, light shined in darkness, and God has commanded it to shine out of darkness, and before you were darkness, but are the light of the Lord, which light that shines in the heart, gives the light of the knowledge of the glory of God; here is the converted state. Now while light shines in darkness, and darkness does not comprehend it, there is the unconverted state, 2 Cor 4:4-6, John 1:5.

The apostle was sent to turn people from the darkness to the light, from the power of Satan to God. Now this was the state of preaching to them while they were in darkness, whom the God of the world had blinded their eyes. They preached so that the light of the glorious Gospel of Christ should shine in them. Mark, shine *in* them. Therefore the god of the world has blinded the eye of the mind, and to such the Gospel is hidden. For darkness cannot comprehend the light, while the god of the world has blinded your minds. Therefore the Apostle was sent to turn them from darkness to the light, light shines in darkness. So the god of the world has blinded them, least the light of the glorious Gospel should shine *in* them. Now where it shines in the heart, it gives the knowledge of the glory of God, where it comes forth. And where it shines in darkness, and darkness comprehends it not, there is the god of the world that has blinded the mind, and to such the Gospel is hidden, which is the power of God; and the light of the glorious Gospel is not comprehended, which is the image of God; and it does not shine in them, to give them the light of the knowledge of God. Now as such are turned to the light, the eye comes to be opened, and from the darkness these come; and these come from the power of Satan, the god of the world, that has blinded their eye, that the light of the glorious Gospel shines in them, to give them the light of the knowledge of the glory of God. To such the Gospel is not hidden, by the manifestation of the Truth commending ourselves to every man's conscience in the sight of God. Now *here* is the state not turned from the darkness to the light, and their eye is not opened; then the god of the world has blinded them. Such are in the unconverted state. To the unconverted, the Gospel is hidden, though light shines in darkness, and the god of the world blinds their minds. So this is the time those, who are darkness, are not yet turned from the darkness, and the darkness does not comprehend the light. Now where God has commanded the light to shine out of darkness; (mark, out of darkness), such come to be turned from the darkness to the light, such witness conversion, and the image of God shines in them. But the other, the darkness cannot comprehend it, Acts 26:18. That Christ should suffer and rise again, and show light to the people, and to the Gentiles: this was the apostle's confession before the heathen. When Paul confessed the

light and said that he was sent to turn people from the darkness to the light, the heathenish rulers thought he was mad. Now light shines in darkness, said John, and the Apostle said to the converted, and you were sometimes darkness. Those that were yet to be turned from the darkness to the light, were the unconverted. But where God has commanded the light to shine out of darkness, to give the light of the knowledge of God, these are the converted. Here is light coming out of darkness. So all of you that do not see the light, which enlightens every one that comes into the world, which shines in darkness, which darkness do not comprehend it, where light shines out of the darkness, giving the light of the knowledge of the glory of God; you that do not see this, are the darkness still, which does not comprehend the light; and the god of the world has blinded your minds, and your eyes are not yet opened, and from darkness you are not yet turned, and you are still in the unconverted state, that the god of the world has yet blinded your minds, to prevent the light of the glorious Gospel of Christ to shine in you, which light enlightens every man that comes into the world.

So what communion has light with darkness? It is an unequal yoke, 1 Cor 6:14. For light brings to have fellowship with God, communion with God, but darkness cannot comprehend it. Thus the Apostle, who was sent to turn people from the darkness to the light, warned both small and great, which made the heathenish rulers to think that he was mad. To turn people now from the darkness to the light, and to profess the light is the same now as it was then. Those who are puzzled, and think those that speak of the light to them, to be beside themselves [mad], their eyes are not yet opened. So your eyes must be opened before you see the light. So he who believes the light, shall not abide in darkness, but he shall have the light of life. Mark, the light shines in darkness there, but he that believes in the light, shall not abide there; but he shall have the light of life. So if any man walks in the night, he stumbles, because there is no light in him, in he that walks in the night. Mark, he walks in darkness, and it is his time of darkness, and these are those who do not see Christ the light, who enlightens every man that comes into the world, yet light shines in darkness. He who walks in the light, there is no occasion of stumbling in him; but he who walks in the night, he stumbles, because there is no light in him, for he is away from the light, for light shines in darkness, and darkness comprehends it not.

Here you may see what does not abide in the truth, but walks in the night, not enduring the light. He that walks in the night goes from the light, and hates the light, because his deeds are evil, and will not come to the light, because the light will reprove him, John 3:19-21.

So while you have the light, walk in the light, lest darkness come upon you; for he that walks in the darkness, knows not where he goes; and while you have the light, believe in the light, that you may become children of the light, so believing in the light, you become a child of the light. I have come as a light into the world, that whoever believes in me, shall not abide in darkness. Mark, if this person believes in Christ the light of the world, this person is to come out of darkness, and he is not to abide there. Now whoever says he believes in Christ, and abides in darkness his belief is false, 1 John 1:6, but whosoever believes in the light, should not abide in darkness, he comes to have death abolished, and has brought life and immortality to light through the Gospel, that is the power of God, 2 Tim 1:10; and who sees this, knows him who has immortality, dwelling in the light, here is the converted state.

The apostle said: And brethren, you are not in darkness, that the day should overtake you as a thief, but you are all the children of the light, and of the day; and not of the night, nor of darkness. 1 Thes 5:4-5. Mark, the Apostle said, they was not in darkness, and so the day should not come upon them as a thief; and mark, how the day [of the Lord] will come upon those who are in the darkness that comprehends not the light; those who are in the time of light shining in darkness, and darkness does not comprehend it, upon such the day will come as a thief. Mark, the day will come as a thief, [as an unexpected event in the night, resulting in great loss]. What a word this is upon those who are not the children of light, but upon those who are darkness, where light is not yet comprehended?

A light to the Gentiles, a glory to Israel. Mark, a light to them that are called heathen, and a glory to the people of God, Luke 2:32. And here one saw the fulfilling of the prophets, he that saw his salvation, saw the glory of Israel, and the light of the Gentiles. So does everyone that sees their salvation; they see the light [Christ, God] that enlightens every one that comes into the world, the glory of Israel, and the glory of the Gentiles. Now said Christ to his Disciples, Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops. And do not fear those who kill the body but cannot kill the soul. Mark what condition these were in when this was spoken to them, when he told them there was nothing covered that should not be revealed, or hidden that shall not be known, Mat 10:26 and said Christ, the light of the body is the eye, if therefore your eye is single, your whole body shall be full of light. Mark, if your eye is single; search yourself, and see if it is so, Mat 6:22; but if you eye is evil, your whole body is full of darkness. Mark, there is place for it, if therefore the light that is in you is darkness, how great is that darkness? Such people are serving Mammon, and the contrary master,

[not the Lord]. To such here is the distinction: laying up for ourselves treasure upon earth, where the eye is not single; and such puts light for darkness, and darkness for light. So Christ was called by the Jews a Prince of Devils. So the light that was in you was darkness, yet Christ told them the Kingdom of Heaven was within them, and the Kingdom of Heaven is light; and John said, Light shines in darkness, and darkness does not comprehend it; and the Apostle said, God has commanded light to shine out of darkness; so the light comprehends darkness, and gives the light of the knowledge of God, and the people of God that sat in darkness, saw a light, and to them that sat in the shadow of death, light is sprung up, Mat 4:16. Here was the unconverted state, and the converted state, when they sat in darkness, and the shadow of death, there is the unconverted; but those who were converted, light had sprung up, but darkness could not comprehend it, except who had come to witness the day Zechariah speaks of, that the light would not be clear nor dark, but at the evening it shall be light. This was the day when the living water was to go out from Jerusalem, Zec 14:8 who sees that which Habakkuk saw, Hab 3:4, the glory of the Lord covered the earth, whose glory was his praise, whose brightness was as the light, and the judgments of the Lord God and his Son, are as the light that goes forth, Hosea 6:5, for those who acts contrary to the light, God who is light, his judgments are according to the light, and are one with the light, and answers the light in every one. In Lam 3:2, Jeremiah saw when he was brought out of the darkness into the light, so there is a time in darkness, and a time out of darkness, but he saw each condition. Those, who come under that which was transgressed, provoke the Lord to anger. Who transgress the ways of the Lord, the Lord said he would take away their light of the candle, Jer 25:8-10; but those who hear the word of the Lord, they come to witness the state where they shall not need the light of the sun, or the light of the moon, nor the light of a candle. But those who transgress the word of the Lord, shall lack the light of a candle. So if they do not speak according to this word regarding the Law and the Testimony, it is because there is no light in them. Mark, how could they when they have transgressed it, and love darkness more than light, and are gone from it. So they are gone from the testimony, which is the Spirit of Prophecy, which is the testimony of Jesus. They do not speak according to the word, which is light in them. So those gone from the word are gone from the light, and where the word is transgressed, the light condemns them. For the light comes from the word, Christ, whose name is called the word of God, which enlightens every man that comes into the world. The law is light, and here is the state of darkness, where there is no light in them, who did not comprehend the light, who are in the transgression, and there is the place for the familiar spirit to enter.

Now if you say the letter [scripture] is the testimony, and the letter is the law, Isa. 7, then, as interpreted by the Pharisees, the law stood against Christ the light; because they supposedly had the law, (if the letter is really the law); and if the law is the word, yet they stood the law against Christ the light [and word], which has the words of the law. For mark, those that have transgressed the light, which is the law, they have gone from the testimony, and they have gone from the light, and then there is no light in them. Such were the Pharisees, which professed the scriptures, and did not believe in the light when it had come. Yet light shines in darkness, but darkness does not comprehend it. There are those who are dead in sins and trespasses, who before conversion, must be enlivened.

So the people that have walked in darkness, have seen a great light, they that have dwelled in a land of the shadow of death, and light has shined upon them. I say, those who transgressed, who were away from the law and the testimony, called darkness light, and put light for darkness; this was the darkness which could not comprehend the light in the transgression, now with the light these were comprehended. The Prophet [Isaiah] comprehended those who were not in the light, and those who did not speak according to the Word. They did not speak according to Christ, whom the Prophet said that God would give for a covenant of light to the Gentiles, and to open the blind eyes, and to bring out the prisoner from the prison, and those that sat in darkness from the prison house. Mark this: the prisoner must come out of the prison to come into covenant with God. Does the light not come to shine out of darkness here, where the prisoner comes out, and is he not in darkness until then? I have long held my peace, and have been still. I will bring the blind by a way they know not, and will lead them into paths that they have not known. I will make their darkness light. Now you who are blind cannot comprehend the light. Such persons stand against the covenant of God, and those blind cannot see it; but the Lord God has come to these, to make darkness light, and to lead them the way they have not known, Isa. 42:16. Moreover, said the Lord, the light of the moon shall be as the light of the sun, and the light of the sun as the light of seven days, Isa 30:26. And said the Lord, is it a light thing that thou should be as my servant, to raise up the seed of Jacob, and to restore the preserved of Israel. Mark, to restore them, here is covenant with God. I will give you for a light to the Gentiles, that you may be my salvation to the ends of the earth: Mark, Now you that say he does not enlighten every man that comes into the world, you don't see the salvation of the ends of the earth; Isa. 49:6, who is among you that fear the Lord, and obey the voice of his servant, that walks in darkness, and has no light. Mark, that walks in darkness, has no light, while he walks in darkness, what light has he there, let him trust in the name of the Lord, and stay [keep his mind] upon his God; then he stays [keeps his mind] on the light, but if he walks in darkness, he goes from the light; and he who fears the Lord, and obeys the voice of his servant, that will lead him out of darkness into the light, Isa.

50, and those who want to find the help of God. But those who walk in darkness, go from the light and the fear of God, and do not stay [keep their mind] on the Lord, and those come to have no light; for darkness cannot comprehend it, though light shines in darkness, yet darkness cannot comprehend it. So they will put light for darkness, and darkness for light, which is comprehended with the light, which reaches to the light which shines in darkness.

Darkness shall cover the earth, and gross darkness the people: **Mark**, cover: and light shines in darkness, but the Lord shall rise upon thee, and his glory shall be seen in thee, and the Gentiles shall come to thy light: Arise, shine, for the light is come, and the glory of the Lord is risen; then shall your light break forth as the morning, and thy light speedily; and your righteousness shall go before you, and the Sun shall be no more your light by day, nor the Moon give light to you, but the Lord God shall be your everlasting light, Isa 60:19. **Here is conversion, your light rises in obscurity, and your darkness shall be as the noon-day. Read that condition, here is conversion again, Isa. 58:10 and those who came out of bondage, out of captivity, out of transgression, the Lord had enlightened them, and given them a nail in his holy Place. Mark, a nail, a fastening. Mark, and read what a nail does.**

But those who are in the captivity, transgression, and bondage, darkness is covering them; therefore light shines, and darkness comprehends it not. You will save the afflicted, and bring down the proud look, for you will light my candle; the LORD my God will enlighten my darkness. Mark, as the afflicted is saved, proud looks are brought down, the candle is enlightened, and there is enlightening of darkness. Mark, the enlightening of darkness, that light sees over it, Psa 18. They looked to the Lord, and unto him, and were enlightened. Mark, as there's a looking to the Lord, there's an enlightening, yes which makes the face to shine, Psa 34. But looking from the Lord, and going from the light, and hating it, he goes into darkness, and there he stumbles, even if it is at Noon-day. They were stumbling when Christ was among them, the Pharisees, the Scribes, the Jews, which had scriptures, but were darkness, and in darkness, and the light shined in them, but they could not comprehend it, and the kingdom of heaven was within them, but they were observing it to come - Lo here, and Lo there; believing the Kingdom would be like David's, according to the flesh. Christ came and said his lightning enlightened the world, and the earth saw and trembled. Mark, enlightened the world; you will say he enlightens Saints, but his light also enlightens the world, and the earth saw and trembled, Psalm 97.

He spread the cloud for a covering, and fire to give light in the night. **Mark**, whoever is in the night, there was fire to give them light in the night to stay upon, by which they might stay upon the Lord, which was to the children of Israel, which had the figures of the everlasting substance Christ Jesus, the entrance of your words gives light. **Mark**, the entrance of the words of God, gives light; it is a true word. But you see the Pharisees had the words, but they had the mind that transgressed. So they hated the light, **Christ; because they had received the words from others. But the entrance of the words received from God, gives light.** If I say surely the darkness shall cover me, even the night shall be light about me, yes the darkness hides not from you; take notice of this, but the night shines as the day, the darkness and the light are both alike to you, [God], for the Lord sees over it, who is one with the light that shines in darkness, Psa 139.

You are the light of the world, said **Christ**, who also said he was the light of the world. **He said his Disciples were the light of the world. Mark**, 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, and it gives light to all that are in the house. Let the light so shine before men, that they may see your good works, and glorify your father which is in heaven. **Here they answer the light which every man is enlightened withal, that are the light of the world, which makes them to glorify their father which is in heaven. Christ said: Do not think that I came to destroy the Law, but to fulfill it, Mat 5:17.**

The paths of the just are as the shining light, which shines more and more to the perfect day: the way of the wicked is as darkness, and they know not at what they stumble at, Pro 4:18-19. The light of the righteous rejoiced, but the lamp of the wicked shall be put out: **Mark**, he goes from it who hates light and transgresses and abides not in it, and so does not have God, Pro13.

The poor and the deceitful man meet together, and the Lord lightens both their eyes: **Now mark, here is the poor and the deceitful man both enlightened, but he who does evil, leaves the light, and does not come to it, because his deeds are evil, and that is his condemnation. Many of you that say the wicked man is not enlightened, and the deceitful man is not enlightened; you deny the scripture, Pro 29.**

I say, that wisdom excels folly, as light darkness, Ecc 2. Mark, and know this light, and know this wisdom, that excels folly and darkness, and comprehends it, which gives to see the salvation Christ Jesus, the light of the world, that enlightens every man that comes into the world, the covenant of God to the Jews and Gentiles, and salvation to the ends of the earth. So he who believes in the light, shall not abide in darkness, but shall have the light of life, and he that believeth in the light, shall become a child of light, and Christ the savior of the world enlightens every man that comes into the world. This light from him will let every man see his salvation, which believing in the light, receives *power to become* the Son of God, but hating the light, it is his condemnation. He enlightens all men who come into the world, that all might believe this is his end, but he that does not believe, is condemned, and this is his condemnation, the light: that light that has come into the world. Mark, into the world; he does not say only in his Saints, and men love darkness rather than the light. Mark, a man in darkness is in the world, and hates the light, and does evil, and will not come to the light, lest his deeds should be reprov'd, but he that does truth comes to the light that his deeds may be manifest that they are wrought in God. Now he loves darkness, because his deeds are evil, and every one that does evil, hates the light, neither comes to the light, lest his deeds should be reprov'd. Mark, these are of the world, and do these have the light? Yes; *how else would they know their deeds were evil?* They will not come to the light, because the light will reprove them. Therefore men love darkness rather than the light; for every one that does evil, hates the light, and this is his condemnation; the light that enlightens every man that comes into the world, said John. He does not say every Saint that comes into the world, but every man.

Light shines in darkness, and darkness does not comprehend it. Now the Apostle writes to the Corinthians, and told them: God had commanded light to shine out of darkness, which shined in their hearts, which did give them the light of the knowledge of the glory of God in the face of Jesus Christ. These were those who were troubled on every side, and had the treasure in earthen vessels, and the excellence of the power of God in them, which was not of the world. He was not of the world who told the Corinthians the end of the world had come. So this was a converted state.

So he has enlightened everyone that comes into the world, that all might believe, and he that does not believe, is condemned already, but so many as receives him, he gives power to become the sons of God. John [the Baptist] was a burning and a shining light, and many did rejoice in that for a season. But Christ had a greater witness than John. [Yet the Pharisees] they received honor of men; but Christ did not [seek or] receive the honor of men. Christ the light enlightens every man that comes into the world, and the light by which they are enlightened does not receive the honor of men. Jesus Christ, who enlightens every man that comes into the world, said the Prophets had prophesied that God would give him for a covenant of light to the Gentiles, and a new covenant to the house of Israel, and salvation to the ends of the earth. John [the Baptist] was sent to bear witness to the light, and said Christ was the true light that did enlighten everyone that comes into the world. When Christ Jesus, the covenant of light to the Gentiles, and glory of Israel had come into the world, he said: I am come a light into the world, he that follows me, shall not walk in darkness, but shall have the light of life, John 8:12. Now he that does not follow the light, abides in darkness. Those who were searching the scriptures, and thought to have eternal life there, and would not come to Christ the life; they did not have not the word of God abiding in them, neither heard they the voice of the Father at any time, nor see his shape. These were those who *professed the Scriptures, but were in the transgression of the life that had given forth the Scriptures;* and John wrote to the converted, and told them the darkness was past, and the true light shined. Mark, here was a time they were in darkness, and a time when light had shined in darkness, in the unconverted state; and a time when light shined out of darkness in the converted state: He who says he is in the light, and hates his brother, is in darkness until now: He who hates the light, is in darkness; out of the light, out of covenant, in the enmity. He who loves his brother, abides in the light, and there is no occasion of stumbling in him; but he that walks in darkness, is he who hates his brother, and knows not where he goes, because darkness has blinded his eyes, 1 John 2:9-11. And this was the message that Jesus declared, that God was light, and in him was no darkness at all. Now whoever says he has fellowship with God, and walks in darkness, is a liar, and does not practice the truth, for the truth is in the light, out of darkness, 1 John 1:5-6.

The Apostle Peter tells them that they were of the royal priesthood, that was the chosen generation, an holy Nation, a peculiar people, that they was called *out of darkness* into his marvelous light 1 Pet 2:9-10. Mark, *out of darkness*. There was a time they were in darkness, when light shined in darkness. While they were in darkness, they could not show forth their fruits to the praise and glory of God, until they were called out of darkness into the light, which comprehends darkness. So those who are stumbling at the light which enlightens every man that comes into the world, are stumbling at every good and perfect gift, which comes down from above from the

Father of light, with whom there is no variability nor shadow of changing, Jam 1:17. The night is far spent, and the day at hand, let us therefore put off the works of darkness, and put on the true light, which witness the night far spent, and the day at hand, that is to put off the works of darkness, and put on the armor of light; the light is the armor, that which manifests the works of darkness and the night, is the light, and that is the armor, Rom 13:12.

The Jews stood against the light when the Apostles preached Christ Jesus, therefore he said to them who had the Scriptures, to show them what the Prophets had said: I have sent you a light to the Gentiles, and salvation to the ends of the earth, Acts 13. When the Gentiles heard this, they were glad. Now the professors* of this age which are wrangling against the light, they are wrangling against the salvation, for the same which is a light to the heathen, is salvation to the ends of the earth; and Christ said to the Pharisees. Take heed that the light which is in you is not darkness.

***Professors were all people who stated (professed) a belief in the scriptures and that Jesus was the Son of God.**

Now the Pharisees did not own Christ the light, so they were in the state Isaiah speaks of: that put light for darkness, and darkness for light; and which John speaks of: which light shined in darkness, which darkness could not comprehend. Yet no man when he has lit a candle, puts it in a secret place, neither under a bushel, but on a candlestick, that they may come to see the light. They were to light the lamp Exo 25, Num 8. Aaron was to light the Lamp, the seven lamps shall give light over against the Candlestick, and Christ said, let your loins be girded about, and your lights burning. Mark the substance, Luke 12. The Philistines sought to quench the light of Israel, as today those that are in the same nature, now do; and war against it, 2 Sam. 21. The Lord had promised to his people a light, 2 Kings 8, which the wicked hates, and why is light given to him that is in misery, said Job? Now he who is in misery, has light given to him, you may see Job 3:20. and why is light given to him whose way is hidden, to bring the hidden into the ways of God; it is the way, and therefore is given to him, and therefore his way is hidden: a land of darkness, and the shadow of death, without order, where the light is as darkness in that land, as it is in this, which is stumbling at it, Job 10:21-22. They grope in the darkness without light, which are hating it, but God discovers the deep things out of darkness, and brings to light the shadow of death, Job 12:22-25. And Bildad said, the light of the wicked shall be put out, the light shall be dark in his Tabernacle, and his candle shall be put out with him, and he shall be driven from the light into darkness, and chased out of the world. Job relied: How long will you vex my soul? And he told them they had reproached him; saying the light going from it, condemns out of the everlasting world, and he goes into the world of wickedness, and upon whom does his light not arise, said Bildad, Job 25. Job said, the Lord brings the thing that is hidden forth to light.

Now all who come to know the thing that has been hidden, come forth to light; you will all understand what has been in prison, and understand what he meant saying: *by his light, when I walked through darkness. Mark, by his light he walked through darkness, through it. So here is light shining in darkness, and light shining out of darkness, and leading through it, to bring back his soul from the pit, to be enlightened with the light of the living, Job 33:30. And his lightning is to the ends of the earth; from the wicked their light is withheld, and the high arm shall be broken.*

David said: the Lord is my light and my salvation, and my God lightens my eyes; now he that is the salvation, is the light, for with you is the fountain of life, and in your light we see light, Psa 36:9. He shall bring forth thy righteousness as the light, and thy judgment as the Noon day. Mark: Righteousness, Judgment, Light. Light is sown for the righteous, and gladness for the upright in heart, but is condemnation to the wicked, Psa 97. Unto the upright there arises light in the darkness, and so it shines forth, and this is the light which gives the light of the knowledge of the Glory of God. This speaks of a time out of darkness, joined to the light; and those who are joined to it, are one with the light. So are those that are joined to the Lord one Spirit. God has showed us light, said David, who said in the light he should see more light; He said, God had showed him light, Psa 118:27. Oh house of Jacob, come let us walk in the light of the Lord. Mark, who comes to walk in the light of the Lord, they come to walk in covenant with God, Isa 2. For the Lord has sent his word to Jacob, and has enlightened Israel, and the people that walked in darkness, have seen a great light, and they that dwell in the land of the shadow of death, has light shined. This is in the Covenant with God, and many hundreds* witness this, praises be to the Lord. The light of Israel shall be for a fire, and it shall burn and devour the briers and thorns in one day. Now thorns and briers, and what thorns and briers grow from, stand against the light, their feet are swift to run to do evil, and to shed innocent blood; and because of these actions, they grope like blind men, they waited for light, but obscurity was found there in that path and way, Isa 59, and God will make dark the bright light of heaven. I will cover the Sun with a cloud, and the Moon shall not give her light, Ezek 32, and there shall be no night there, no need of a candle, nor of the Sun, for the Lord God gives light, Christ Jesus is the light which the Lord God has given, Rev 22.

***Site Editor's Comments: We don't know the exact date this paper was written, other than being prior to 1656; Fox's ministry started in 1643. In 1659, writing Letter 172 to the Assemblies of Friend, Fox stated that *thousands* had witnessed Christ to have**

become their ruling King in word and deed, with *hundreds of thousands* in process of witnessing their restoration to the spiritual image of God. This is a remarkable number, considering the population of England was around 6,000,000 at the time. This was a time when people in general were very serious about religion. The Bible had only been widely available for about 50 years, and a huge percentage of the population sought to please God. The competing pleasures of society were only available to the very rich in large cities; and the rich were generally very depraved. Contrast that to today; we have a huge variety of entertainment available in our homes, even in the rural areas of western civilization; the distractions of life are one hundred fold greater today than in Fox's time.

You who are Teachers, are you not stumbling at the light; and in guiding the blind that are in darkness, are you not in need of first being taught yourselves? which causes the name of God to be blasphemed among you, Rom 2:19-24.

Christ said, as long as I am in the world, I am the light of the world, and this is the condemnation, the light, said Christ, he is the light of the world, John 3:19,9:5 , and by this light, all things were formed. The lights were formed, the lesser and the greater; the sun shall be darkened, and the Moon shall cease her shining, and I beheld the earth, and lo it was without form, and void, and the heavens they had no light, Isa 13:10-13, Jer 4:23. Christ further said: after the tribulation the sun shall be darkened, and the moon shall not give her light, the stars of heaven shall fall, and the powers of heaven shall be shaken; for as the lightning that shines from one part of heaven to the other part of heaven, so shall the coming of the Son of man be. So the Son of man comes in the clouds with great glory,* but many shall say, *Lo here is Christ, and lo there is Christ, but the true Christ said, don't believe them; said he, who has enlightened every man that comes into the world. Since everyone has a light, by [wholly] turning to it, you will see him; and here is salvation to the ends of the earth; but who hate the light [will not turn to it or approach it], it is their condemnation.*

Site Editor's Comment: The proof that this climatic experience, seeing God, is a personal experience, while still alive on the earth, is found in Jesus' statements: he said six times (click here to see) that before death **some then with him would see his return and that all the end times prophesies would be fulfilled **before** that generation, 2000 years ago, would pass away. We also have the record of Daniel seeing the Son of Man coming on the clouds in great glory. (Heaven appears to us in our soul's eye as a place of great glory existing in a cloud or a mist. So we see Christ, the Light, as though he is coming in the clouds.)*

In the light of the Kings countenance is life, Pro 16:15. You, who are out of the King's countenance, do you have you light? God is light, and he covers himself with light, majesty, and honor, 1 John 1:5. Psa 104. Beware for fear that you come to that end that stumble at the light, that shall go to the Fathers, that shall never see light, and shall perish like the beast, Psa 49:19-20; such hate light, which is their condemnation. The Arm of the Lord, and the light of his countenance did save, but who are away from the light of the countenance, and out of his Arm, they are out of the way of salvation, Psalm 44:3. In thy light we shall see more light, said David, O send out thy light, for it is truth, Psalm 43:3. Christ is the light, Christ is truth, who has come, and says: beware you who stumble at the light, for fear that the light is withheld from you, as it is from the wicked, for they are withheld from it, for it is their condemnation; from the wicked light is withheld, for they hate it, Jer 38. Consider me O Lord, and lighten mine eyes, lest I sleep the sleep of death, the light leads from the sleep, to the day from the night, for those who are in the night, are in the darkness, though the light shines in it. Christ comes upon them as a thief, the day is the Lord's, and the night is the Lord's, he prepares the Moon and the Sun, and these were made by Christ the light, which enlightens every man that comes into the world. God spreads forth light, and all the lights that were made, were made by Christ: by what way is light parted, which scatters the east wind upon the earth; and when I sit in darkness, the Lord will be a light to me. Mark, when he sits in darkness, therefore heed the light, that you may feel the light, then you may feel it bringing you out of darkness, Mic 7:8.

The brightness of God is as the light, which made persecuting Saul fall to the earth, who did not believe in the light which did enlighten every man that comes into the world. When the light shined about him, at last he came to find the light shining within himself, and told others, that the light shined in their hearts, and those who were turned to the light, came to be made partakers with the saints in light, such as were translated into the kingdom of the Son of God. And the Apostle told the Saints they had a more sure word of prophesy, to which they did well to take heed, until the day dawn, and the day star arise in their hearts. Now you who are stumbling at the light, how far short are you of this sure word of Prophesy, as a light that shines in a dark place, until the day dawning, and the day-star arising in the heart, 2 Pet 1:19. Are you not judging before the time? The Lord will bring to light the hidden things of darkness, and make manifest the counsel of the heart, you that are judging and stumbling at the light, are you not found in this condition, 1 Cor 4:5. The sun and the moon praise the Lord, and the stars of light which was made by Christ.

You who are standing against salvation, by Christ Jesus that enlightens every man that comes into the world, who call this light, this salvation, a natural light; you have not yet seen yourselves to be that woman that lights a lamp to sweep the house, and has found the piece of silver, Luke 15:8-9. So you Teachers that deny the light Christ, which enlightens every man that comes into the world, you are the Ministers of Satan, that transform themselves into an angel of light, 2 Cor 13:15, and so you that do deny the light that enlightens every man that comes into the world, you lightly esteem the Rock of your salvation, Deut 31:15, which enlightens every man that comes into the world. But you are those that lay the heavy burdens upon the people, which makes them heavier, not lighter than your fathers, as you may read 2 Chron 10, 1 Kings 12, and see what burdens they laid upon the just, they that did transgress. When you come to see the angel come down from heaven, that lights the earth with his glory, then shall you know the fall of Babylon, then may you come to see the light that lightens every one that comes into the world, Rev. 18. But all things that are reprov'd, are made manifest by the light; Awake, you who sleep, Arise from the dead, And Christ will give you light. So those who sleep, they sleep in the night. He that comes to the day, comes to Christ; he is awakened and risen from the dead, and witnesses Christ the light to have enlightened him withal. He has risen from the dead, and he is awakened, and he sleeps not. He is out of sleep, and among those who shine as lights in the world, the children of the light, that are in the light that enlightens every one that comes into the world. They are in Christ, these shines as lights in the world, these are converted, answering the light in every one, Phil. 2:15.

That which makes manifest is light, and that which reprov's is light, and all things that are reprov'd are made manifest by the light, for whatsoever do make manifest, is light; for every one that does evil, hates the light, and will not come to the light, because it will reprove him; this is the true light that enlightens every one that comes into the world. What is the drunkard enlightened, and the swearer, and the adulterer, and the heathen. Yes drunkenness is an evil deed, and theft is an evil deed, and adultery, and murder; and these do evil, and these comes not to the light, for fear that the light should reprove them; and these with the light know they should be doing these things. So this is their condemnation, said Christ the light, and their works are wrought out of God, and these are the children of disobedience. Now he that loves the light, he comes to the light, and brings his works to the light that they may be manifest that they are wrought in God, and he is not condemned, so there are times of darkness, the light not comprehended with the darkness, and the light shines in darkness; and a time of putting light for darkness, and this is the time when the word has no place in them, and this is the time of the children of disobedience: the Prince of the power of the air rules in them. This is the time of the unconverted under the power of Satan, in the darkness not turned to the light; for this is the time that the god of the world blinding the eyes, that the light of the glorious Gospel should not shine into them: for God having commanded light to shine out of darkness, to give the light of the knowledge of the glory of God.

Here the salvation is known, the everlasting Covenant is known, and all who deny the light, deny the salvation of God to the ends of the earth, and whom the Prophet Moses wrote, [Christ] whom God would raise up which the people should hear; which enlightens every man that comes into the world, which is the Treasury of Wisdom and Knowledge, which light being turned to it, which comes from Christ, which shines in the heart, it gives the light of the knowledge of the glory of God in the face of Jesus Christ. Now the first Priesthood and the priest's lips were to preserve knowledge of the people; and they (the Jews), were to hear Moses, which was a separation between them and the Gentiles. The second Priesthood Christ, is a light to the Gentiles; the Gentiles shall hear him, and the Jews shall hear him. This is the Prophet Christ Jesus of which Moses wrote, whom God would raise up, that people should *hear*; and who enlightens every man that comes into the world, that all men might through him believe. So they were to hear Moses, and he that does not hear him was to be cut off, as now he who goes from the light is cut off. Those who walk in the light have unity one with another.

George Fox

Site Editor's Postscript:

We all have the light chained down within us while on earth. During our life, we are reasoned with by this spirit of God to avoid evil; so the light is a restraining (but not yet controlling), influence even while in darkness, chained down and not enthroned in our hearts. If we don't turn to the light to experience salvation and see Christ in the light; in the next life, we lose the light; we lose the restraining influence of good, and the evil in our hearts is given full reign to pursue its desires, similar to how we are unrestrained to violence and lusts in our dreams. We become obsessed with the pursuit of evil; this is Hell. See Is the Hope for All for more.

Just as God sent Jesus to the Jews, to either be accepted or rejected, so he has given to each of us the Light within, to either be accepted or rejected. Our conscience tells us we have been wrong when we lie or steal. The Light of our conscience, has been quietly reasoning with us all of our life, gently pleading for goodness. Our challenge is to become wholly controlled in word and action by the Word and Light, Christ, within us.

I WILL KNOW when I am in the Light, walking in the light, when:

I can walk by the light of God, instead of the light of the sun and moon. The light of God will be seven times brighter than the sun. The will my darkness be like the sun at noon. The light will be so bright, I will be unable to see the world as I now see it, ever again; the world as I have known and have seen it will have passed away.

When I am in the Light, I will have fellowship with the Father and the Son; if not continually, certainly much of the time.

When I am in the Light, I will have received the light to shine in my heart, and so I will see God, shining in the face of Christ Jesus. I will have received a pure heart, so to see God. **He will appear a second time bringing to full salvation to those who have been eagerly awaiting him. And we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure.**

While I am not in the Light, I must wait on God as much as I am able, and listen and watch. When I hear a command, I must obey it to grow. When he shows me my weakness in the light, that shines in a dark place for a moment, then I must regret that weakness, and do everything in my power to avoid falling to that weakness in the future; if I do, I get his powerful help. As I obey these moments of light, and the word heard, I get closer to the day star rising in my heart - purity, union, and the Kingdom.

In William Penn's Advice to Children, he writes:

the light, spirit, grace, and truth are not several principles, but several words, or descriptions, given to one eternal Power and heavenly principle in you; though not of you, but of God, according to the manifestation or operation thereof in the servants of God of old time, [prophets of the Old Testaments]:

- o light - to discover and give discerning
- o spirit - to quicken and enliven
- o grace- namely, the love of God
- o truth, because it tells man the truth of his condition, and redeems him from the error of his ways.

So that just as darkness, death, sin, and error, are the same; light spirit, grace, and truth, are the same.

In his conclusion, Penn lists how this light within every man has influenced many of the great sages and philosophers throughout history, as they described it:

Pythagoras's Great Light and Salt of Ages,
Anaxagoras's Divine Mind,
Socrates's Good Spirit,
Timaeus's Unbegotten Principle, and Author of all Light,
Hieron's God in Man,
Plato's Eternal, Ineffable, and Perfect Principle of Truth,
Zeno's Maker and Father of all,
and Plotin's Root of the Soul,

A Domestic God, or God within, say Hieron, Pythagoras, Epictetus, and Seneca,
Genius, Angel, or Guide, say Socrates and Timaeus,
The Light and Spirit of God, says Plato,
The Divine Principle in Man, says Plotin,
The Divine Power and Reason, the Infallible Immortal Law in the Minds of Men, says Philo, and
The Law and Living Rule of the Mind, the Interior Guide of the Soul, and Everlasting Foundation of Virtue, says Plutarch.

The Light is also a common objective of Buddhism's and Hinduism's meditations, of which their goal is enlightenment. The Light in all men, which is the only teacher anyone needs, will eventually reveal its identity as Christ to the sincere individuals of other religions in their meditations. They then have the choice whether to accept him or not. Unfortunately they often decline, because of their loyalty to the teachings of their faith and because of the poor record of most 'christians' around them and throughout history.

For more understanding on the Light, see *The Mystery of the Light*, and a collection of scripture references on light. *John Gratton* also has a wonderful explanation of the Light's operation.

To learn how to listen to the word, leading to seeing the light, see *how to benefit from*

the changing power of God.

**This web site's purpose is to show how to become
free from sin
by benefiting from the changing power of God through the cross,
which leads to union with God in his Kingdom.**



TO HIS SCATTERED SHEEP

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: and 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; and the Lord has brought back again that which was driven away; and here do 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: and we deny all them that seek for gain from their quarters, which are greedy dumb dogs, as the scripture saith; and all those who take the people's money, and sell the letter, 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, wherewith 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 they that 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. And 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 do 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. And 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 own: 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*. And 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: and 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, and all such we do deny; for Paul was brought up at the feet of Gamaliel, in the Jewish religion, but that did not make him a minister of Jesus Christ; for he 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 is the light, the letter is the word; the four books, Matthew, Mark, Luke and John, is the gospel, when the letter saith, 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. (The gospel of Christ, which is the power of God to salvation, Rom 1:6, was before the four books were, though they contain true declarations thereof.)

All they that 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.

And whereas we are a people accused to raise up a new war, [in the 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, whence 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, be not 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; and 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, and wait to find the word in you, as the scripture saith; not to fetch it from above, nor from beneath; but what saith it? It is near you, in your heart, for with the heart man believes, and with the tongue confession is made unto salvation: and 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 whereas 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 saith, 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. And 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; and 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 they that 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 trade withal.

And 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 feigned 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 concerning the faith; but they shall proceed no further, their folly shall appear to all men.

Now the apostle bids, 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; and that was a time when few did believe 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.

And all people consider (you that have been long hearers and learners) if you be yet come to the first principle of religion, to that which turns the mind to God: all whose faith does not purify, they are reprobates concerning the faith. So ask any priest 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 whilst 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.

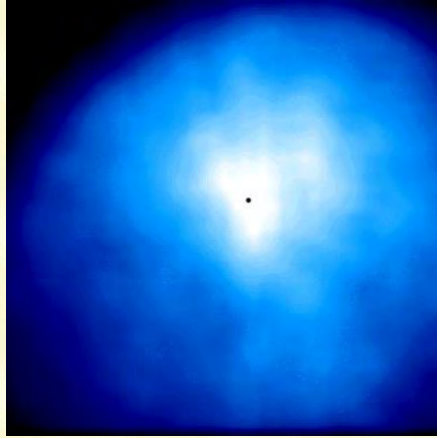
And whereas we are accused for not owning magistracy; justice we own for conscience sake; for that light which is in the conscience, loves equity, and righteousness, and justice, and leads out of all evil, and uncleanness; for let every soul be subject to the higher power, for all power is of God, and 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 own 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 for ever: and 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.

And 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 for ever. 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 for ever. 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 Davids Psalms, as though they were experiencing the same conditions as David, irrelevant today due to a plethora of hymns since composed and in usage.)



**"It was Christ, the eternal power of God,
that spoke in me."**

George Fox' Journal

**Fox and other early Quaker ministers were no ordinary preacher quoting
the Bible.**

**As did Paul, they spoke and wrote the Word of the Lord
from within the presence of God
for he was controlled by Christ's Spirit and lived in the Kingdom of God.
He has made us competent as ministers of a new covenant
—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life. 2 Cor 3:6**

**Paul said: I charge thee before God, and the Lord Jesus Christ, and the elect
angels,**

that thou observe these things ... 1 Tim 5:21

**Seek the Lord and His strength; yearn for and seek His face,
to be in His presence continually! 1 Chr 16:11**

The following are selective passages from his Journal and Letters, all on-line in this site.
The paragraph letters were written to the world; the line by line letters were to the Church of Christ.

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

From Fox's Letter on Silence.

**This is the word of the Lord God to you all; that you may all come to that which
God does manifest (reveal) 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.**

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

The line by line letter formats are to the members of the Early Quaker household of faith.

The tempter will come to you;
and if you look forth, and hearken to his words, and let them in,
then you bow down under him, and worship him.
But I say unto you, and charge you in the presence of the Lord,
mind the pure seed of God in you,
and the mighty power of God will cherish you up to the Lord God above all temptations,
not to bow down to anything;
but feeding upon the immortal food,
you will feel yourselves supported, and carried over him by your Father and your God,
who is over all, blessed forever!
Who is the virtue of all creatures,
the wisdom of all things;
all holy praises be unto the holy, glorious Lord God forever!

This is the word, which makes all clean,
which is received into the heart;
and this is the word of faith which we preach;
and the world preaches the words without,
being out of the life, and in the brutish knowledge,
which is condemned of God, and by all who are of God,
that have (and are in) the life of the holy scriptures.
Therefore I charge you all in the presence of the living God,
to wait in the light which comes from Christ,
that with it you may receive the life;
that with the light and life, which are one,
you may come to have the scriptures opened to you,
which were given from the light.
And so all the world,
who have not the light guiding their understandings,
nor the life, but are strangers to it, there are the sects,
there are the many opinions, there is the heresy,
which makes a profession of the letter declared from the light, but are out of the life;
with the light all this is condemned;
and the children of light are in unity, in that which gave forth the holy scriptures.
And so to you all **this testimony is from the word of God.**
This is to be read among all Friends everywhere;
for this was I moved to send among you.

Therefore wait all in the light,
for to receive the power from him who is not of the world,
that you may be preserved from nakedness and weakness.
For that which goes from the light, and is not guided with it, runs into the lust;
and there is the slothful, which is to be judged,
and so that will offend, to which the woe is;
for it answers not that of God in the conscience;
neither is it honorable, nor of good report;
for that which is honorable, and of good report, answers that which is of God,
and answers the light of Christ in every man in the world with wisdom,
which from the light does come,
even from him by whom the world was made.
Therefore all Friends, this is a charge to you all,
and a command to you all in the presence of the living God:
'In the light, life, and power, and wisdom of God walk,'
so to that of God in everyone you may be manifested in the sight of God,
and it may be your witness, that you are of God,
in every man's conscience, which witnesses against the world,
and for him who is not of the world.
And wait all in the light for the wisdom by which all things were made,
with it to use all the Lord's creatures to his glory,
and none to stumble one another about the creatures,
for that is not from the light,

for which end they were created,
and with the wisdom by which they were made,
you may be kept out of the misuse of them,
in the image of God, that you may come to see,
that the 'earth is the Lord's, and the fullness thereof,'
and the earth may come to yield her increase, and to enjoy her Sabbaths;
and all such that walk contrary to the light, may be turned to the light,
that with the light they may see and condemn that which is contrary to it.

P. S.-Friends, **a warning from the Lord to you all**,
in wisdom to walk, that you may adorn everyone, what you profess,
that the measure of God's spirit in every one you may answer.
And know the Lord to guide your understandings,
and let his wisdom be justified by you all,
and you in the measure of the spirit of God in unity kept;
that you may see righteousness spring and flourish among you,
and no deceit stand, nor nothing that is deceitful;
but with the eternal judge it down, and keep it down,
that nothing may live that is for the sword, which would defile the land.
Therefore in that which is eternal, dwell, as a royal priesthood,
in that which comes from him by whom the world was made;
who to all your souls is a Friend,
from where the refreshing is received.
So the Lord God Almighty preserve and keep you all,
that in his life, dread, and power you may be preserved.

Therefore, take heed, I am moved to warn you and charge you in the presence of the Lord God: you rulers and magistrates of this nation, for fear that you are found acting against the Spirit of the Father, where *he* speaks in those who are brought before you, (you, who have a form of godliness). Do not act against those who witness Christ in them and the Spirit of the Father speaking and the Son of God having come, according to his promise; which those witness this promise fulfilled in them. Does not John in his general epistle say that the Son of God has come, and they were in him; and this was the true God and eternal life?

Friends,

I do warn you in the presence of the living God,
not to speak the things of God out of the fear of God,
at random, in a presumptuous mind;
for proud boasters are excluded out of the kingdom of God,
and with the light of Christ condemned,
and with the life that gave forth the scriptures, are they judged.
Therefore to you this is the word of the Lord, in the light,
which Christ has enlightened everyone of you withal,
wait in it, and love it, and you shall have the light of life;
and it will bring you to stand in the counsel of God,
and keep you from all wicked ways.
And with it you will see all the enchanters, false prophets,
who speak a divination of their own brain,
whose minds are turned from the light of Christ;
with this light are they condemned.
All whose minds are turned from it, and hate it, whose deeds are evil,
with this light are they condemned;
though they may make a profession of the words
which proceeded from the light,
from them who lived in it, and walked in it.
So they that turn from it, and hate this light,
making a profession of their words that dwelt in it,
and hate them that walk in the light now, Oh, high deceit!
all such are to be condemned with the light.
And such that hate the light, and deny it,
though they may profess the words,
that did proceed from the life, and be full of them,
they turn no people from their wicked ways;
for in the counsel of God they stand not.
For they were in the counsel of God, who gave forth the scriptures,

who were in the life of them, from which the letter did proceed.

Therefore in the life, (everyone in your measures), wait and walk,
which gave forth the scriptures, which will open them to you again;
else you all I do deny, and you are to be turned away from,
as having the form, but not the power.

And know the life of God in one another,
and the power of God in one another;
but that knowledge in the form without the life we deny,
though it be never so finely painted, and the harlot be never so beautiful,
who is turned from the light, which Christ has enlightened withal.
This is the harlot who dresses herself with the words that proceeded from the light,
who persecutes them who dwell in the light, who drinks the blood of the saints,
who dwell in the life which gave forth the scriptures.
And with the words that proceeded from the light,
does she clothe herself, and is prostituted from the life;
and all that she brings forth, is contrary to the light.
So she is called 'the mother of harlots'.

But if you love this light,
and your minds be guided by it to see the face of Jesus, and him the head;
then with this light you will see all the harlots,
and the mother of harlots, and where she is, and what she is joined to.
The light is that, by which you come to see.
He that walks in the light stumbles not.
But stumble you do, who are turned from the light among the harlots.

I charge you everyone in the presence of the living God, to take heed to the light.

If you love the light, it is your Teacher.
If you hate the light, it is your condemnation.

George Fox

This is the word of the living God, to all people scattered abroad. To the light in all your consciences, I do speak, by which you are enlightened withal. Christ Jesus said, "I am the light of the world," and the light enlightens every one that comes into the world. If you love the light, which comes from Christ, and walk in the light, with the light you will see Christ, for where the light comes. But if you hate the light, which shows that you have done evil and shows you your evil deeds of: lying, swearing, cursing, cheating, fighting, quarreling, whoring, drunkenness, following pleasures according to the way of the world, scoffing, railing, and backbiting; all these deeds of the flesh will be shown as sin and evil with the light. So, with the light, which comes from Christ, you, who do these evils will be condemned. If you love it and walk in it, you shall have the light of life and come to hear the word, which became flesh; and come to hear the prophet that Moses spoke of, who said in Acts 7:37, "like unto me will God raise up a prophet; him shall you hear."

And all the deceivers, and all the antichrists,
they are such as are turned from the light, which oppose Christ.
To you all, my brethren, who dwell in the light,
which is the condemnation of the world, and of all the deceivers,
who are turned from the light;
it is not possible, that those deceivers should deceive you,
who are the elect, who dwell in the light, which comprehends the world.
**I do charge you all in the presence of the living God,
to dwell in what you speak and profess;**

**and none to profess, what he does not dwell in;
and none to profess what he is not
(such is a sayer, and not a doer; such beget vain talkers).**

So, with the light all such are to be condemned from the life.

**So, I charge you all in the presence of the living God, to dwell in the light,
which is the world's condemnation, who hate it.**

Though they may profess all the words
declared from them that were in the light of Christ,
they hating the light in the particular,
they and all their profession are condemned with the light.
and woe is the end of it and them, from Christ, who is the light.

Wherefore, to you I speak, friends, that dwell in the light, and love it,
that to the light in all consciences of them that hate it,
(which Christ Jesus does enlighten them withal),
you may be made manifest, which is the world's condemnation.
In the light all Friends dwell,
which comprehends the world, which is its condemnation.
The highest religion to it must bend and bow;
and all that is to be condemned, which is contrary to it.
And all Friends, dwell in the light, which is eternal,
which comprehends the world, that with it you may comprehend the world;
and rise up, and go on in the mighty power of God,
as mighty men of war in the power and strength of the mighty God of life,
the Lord of hosts, who is with you,
your shield, buckler, defense, and armor;
and it is he who arms you over all the wicked to reign, triumph, and trample.
God Almighty bless you, and prosper his work,
that to the light in all consciences you may be made manifest,
to the measure of God, which is pure,
which is given to every one;
that with it all may see what is contrary to God.
And to you this is from the word of God.

George Fox

From Fox's Journal:

(Fox Speaking.) To one meeting came a great man, a priest, and many professors; but the Lord's power came over them all, and they went their way peaceably. **There came a man to that meeting, who had been at one before, and raised a false accusation against me, and made a noise up and down the country, reporting, that I said I was Christ; which was utterly false.** When I came to Gainsborough, where a Friend had been declaring truth in the market, the town and market people were all in an uproar. I went into a friendly man's house, and the people rushed in after me; so that the house was filled with professors, disputers, and rude people. This false accuser came in, and charged me openly before the people, that I said I was Christ, and he had witnesses to prove it.' This accusation put the people into such a rage, that they could barely keep their hands off me. Then was I moved of the Lord God to stand up upon the table, in the eternal power of God, and tell the people, 'that Christ was in them, except they were reprobates [sin still lives in them]; and that **it was Christ, the eternal power of God, that spoke in me at that time unto them; NOT that I was CHRIST.**' And the people were generally satisfied, except the false accuser, a professor, and his own false witnesses. I called the accuser Judas, and **was moved to tell him that Judas's end should be his;** and that **that was the word of the Lord and of Christ through me to him.** The Lord's power came over all, and quieted the minds of the people, and they departed in peace. But **this Judas shortly after hanged himself, and a stake was driven into his grave.** (From Matthew 27:5, Then he threw down the pieces of silver in the temple and departed, and went and hanged himself.)

Friends, **to you all this is the word of the Lord:**

take heed of judging one another;
judge not one another with that which must be judged;
(I charge you in the presence of the Lord)
neither lay open one another's weaknesses behind one another's backs;
for you that do so, are one of Ham's family, which is under the curse.
But every one of you in particular with the light of Christ,
(which he has enlightened you with), see yourselves,
that self may be judged out with the light in everyone.
Now, all loving the light, here no self can stand,
but it is judged with the light; and here all are in unity,
and here no self will can arise, nor no mastery;
but all that is judged out.
And let there be no backbiting among you;
but in love, you that dwell in the light and see clearly, speak to the others,
whose minds are gone from the light:
else, as I said before, if you do speak behind their backs,
there will be the evil eye and filthy mind, which dare not speak to their faces.

And so the same mind which does condemn behind the back, is for condemnation;
and so self should be judged first.
Here you will be kept watchful in the pure fear and love of God,
and all self will be judged out from among you,
which would be judging in secret;
which is a work of darkness.

And take heed of a feigned humility,
(I charge you all in the presence of the living God)
and a feigned love, which is out of the light,
and then that to use as a customary greeting, or a formal gesture;
which is all for condemnation, and to be kept out, being out of the covenant.
So see that all your actions be in and from the light;
here you will be kept clean and pure,
and will come to be sealed in the everlasting covenant of God,
with the light which comes from Christ.

And again, I charge you all in the presence of the living God,
not to suffer your minds to go out to contend
with them who are not of the truth,
in that which is out of the truth,
both which are to be condemned with the truth.
For the same mind will boast and get up,
which is out of the truth and reaches at things in the comprehension,
though it lives not in it, but is excluded out of the truth, and shall not enter;
but is for condemnation.
And so to you all this is the counsel of the Lord God of power and of peace,
that in peace you may be preserved to wait for
the spirit of grace, and of wisdom, and of understanding.

To you, this is the eternal word of God, and here is your teacher. Loving it, the light,
which comes from Christ that never changes, shows you your evil deeds, in all your past days and times,
and all your actions that you have acted contrary to the light, which never changes. With the light, all are
seen and condemned, which light never changes. To the light in you I speak, that with it you may see
Christ and come to witness the unchangeable priesthood, and deny the priesthood that takes tithes, as
the saints did that witnessed him, as you may read in Hebrews 7.

I charge you all in the presence of the living God,
let no evil communication,
nor evil words proceed out of your mouths.
And if you find the root in you not taken away,
that would act such things,
dwell in the light which lets you see the evil communications,
and with the light give judgment upon it in the particular,
and first judge it there; for that is it which corrupts the good manners.
And there are no good manners,
but all is corrupted while there is evil communication,
and all that profession is abomination to the Lord, while that stands.
So, put away all filthy communication out of your mouths,
and all wrath, unrighteousness, and ungodliness, with the light you will see it all;
and walking in the light, and loving it,
you may judge all that with the light,
and with it come to know the good manners and pure communication.
And walking in this light, it will keep out all evil communication from among you,
for the corrupt manners are there, and proceed from that;
and all the profession which is performed in that nature,
while the evil communication is standing, is abomination, and for condemnation:
for all the evil manners corrupt, and all their profession is corrupt and for the fire.
So, all walk in the light with which you are enlightened,
for it will teach you all the good manners and pure communication,
and condemn all corrupt manners and corrupt communication;
and so to have the heart and mind cleansed from all such things.

And that neither deceit nor slothful spirits is among you,
or hangers-on, getting the form, who speak of what they are not;
all such I do deny, and with the light all such are to be condemned.
Such cumber the ground, and stain the earth,
that it cannot enjoy her Sabbaths, nor yield her increase.
They that are so, and act contrary to the light, are by it to be condemned,
and with it I do them deny, which light is one in all your consciences;
that with the light your minds may be kept up to God,
and all that which is contrary may be condemned to the fire,
which is for the fire.

And I warn you all, in the presence of the living God,
to take heed to the measure of the grace of God;
that with it your minds may be kept up to God,
and that you may all come to profit in the spirit.
And from you all God does look for the fruits of that spirit,
of which a manifestation is given you to profit withal.

And to you this is the word of the Lord. Oh friends!
Mind the seed of God, and the life of Christ.
And take heed of being hurried with many thoughts,
but live in that which goes over them all, that in it you may reign,
and live in the seed of God.

This is the word of the Lord God to you all: Friends everywhere scattered abroad, know the power of God in one another, and in that rejoice; for then you rejoice in the cross of Christ, who is not of the world; which cross is the power of God to all of them who are saved. You that know and feel the power, feel the cross of Christ; you feel the gospel, which is the power of God for salvation to every one who believes. He that believes in the light, believes in the everlasting covenant, in the one offering; he comes to the life of the prophets and Moses, comes to see Christ the hope, the mystery, which hope does not perish. The light lets you see the hope that perishes, which is not a mystery; and in that perishing hope the expectation fades. Where this never failing hope is witnessed, the Lord comes to be sanctified in the heart, and you come to the beginning, to Christ the hope, which does not perish; but the other hope and the other expectation perish. So all of you know the perishing of the other hope, and the failing of the expectation within; and know the hope that does not perish; that you may be ready to give your reason for this hope, with meekness and fear, to every man that asks you. Christ the hope, the mystery, that perishes not; the end of all perishing things, the end of all changeable things, the end of the decaying covenant, the end of that which waxes old and does decay; the end of the first covenant, of Moses, and of the prophets; the righteousness of God, Christ Jesus the son; his throne you will know, heirs with him you will be; who makes his children kings and priests to him, and brings them to know his throne, and his power. There is no justification out of the light, out of Christ; justification is in the light, in Christ. Here is one who does the will of God; here is the entering into the kingdom. He that believes in the light, becomes a child of light; and here the wisdom is received, that is justified of her children. Here believing in the light, you shall not abide in darkness, but shall have the light of life; and everyone will come to witness the light that shines in your hearts, which will give you the light of the knowledge of the glory of God, in the face of Jesus Christ. With this light you will see him reign, who is the prince of life and peace; which light turns from him that is out of the truth, and abode not in it; where the true peace is not.

So, all having a light from Christ Jesus, the righteousness of God,
he is the way to the Father, whom God gave for a covenant of light, life, and peace.
Therefore everyone in your measures wait, that you may see him,
and come to witness the covenant of life- and peace with God,
receiving his gift, Christ Jesus, the son and mediator.

So this I warn you all in the presence of the living God,
to wait everyone in the measure of light and of life,
that you may all come to witness the seal of the covenant,
and be led and kept with that which will keep you spotless, clean, holy, and righteous,
where power is received from him, who has given you a light.
So that in the light you may all have unity, and in it be kept,
and all that which is contrary to it, with it may be condemned.
And in this covenant of light and life, (the gift of God), know one another,
and him by whom the world was made, who was before the world was;
who is now again manifested, (Glory and honor forever be unto the Lord!)
That the crown, that is immortal, you may all come to see and receive,
and your own crowns lay down at the feet of Jesus.

And so, his light being come to, all your own works are ceased from,

and your own thoughts, (which if you follow them, they will lead you into error).

Therefore wait in the light which comes from him by whom the world was made,
to receive wisdom from him,
that in it and with it you may be preserved from the world, and out of the world,
to him by whom the world was made;
and that wisdom may be justified of her children,
and you kept all low in the fear of God,
from all strife and deceit, and dissension, and pollution, and hypocrisy, and dissimulation,
single with the measure of light which comes from the Father of life.
Everyone to feel with the life of God, the arm of the Lord God not to be shortened;
but to reach to everyone of you all, and to carry you all in his arm,
and gently to lead them that are with young.
So feeling the presence of the Lord God with you,
you receive virtue into your souls from the living God,
who nourishes his own living plant and plants.
So the Lord God Almighty preserve you in the light,
which shows to everyone their evil deeds, and reproveth for them;
this is the true light, which if you come to it, and love it, you come to Christ,
and love him by whom the world was made;
and it will let you see the chief shepherd and bishop of your souls,
and how you have gone astray, like sheep without a shepherd!
For it is that which restores you to Christ, the bishop of your souls,
who is the prophet that must be heard.
And all who will not come to the light, which comes from Jesus Christ,
but hate it because their deeds are evil,
they do know that the light will reprove them.
Therefore this is their condemnation, the light which is your teacher;
who come to it, and receive it, you receive Christ,
and he gives the power to become to the sons of God;
which many do witness, blessed be the name of the Lord.
Therefore wait everyone in your measure, to know the scripture fulfilled in you,
which came not by the will of man, but was learned of God;
which is for the perfecting of the man of God through faith in Christ Jesus,
and is to be read and to be fulfilled, and to be practiced,
which was given forth from the spirit.
Therefore everyone wait in the measure of the spirit,
to learn of him, as they did who gave it forth.

I warn and exhort you all in the presence of the Lord God,

dwelt in the measure which God has given you of himself,
in which is no strife, but unity.
Therefore every one of you dwell in it.
And this I do warn you of, 'boast not yourselves above your measures,'
but dwell in the truth itself;
that with the measure of the living spirit of the living God you may be guided up to God,
in which spirit you will all have unity, in the least measure of it.
And so every one of you judge self, for it would have the mastery;
which is to be condemned with the light, in which is unity.
So the eternal God of light, and life, and power be with you all, and in you all!
And keep from all strife, and above it in love and unity in every place.
And friends, the cause of strife and confusion is the going from the Life into the changeable.

I warn and exhort you all in the presence of the Lord God,

to meet together in the measure of life, that with it you may be guided up to God,
and in unity kept together up to him, the Father of light and life;
and God Almighty be with you!
And that the dread and terror of the Lord may be among you,
and deceit confounded;
and that with the measure of life all your minds may be guided up to God,
that so you all may be kept in peace and love.
And let this be sent among Friends, to be read in all their meetings.

A warning and charge to you all from the presence of the living God,

to let all lightness and airiness, foolishness, willfulness, and frothiness be judged in patience;

let it come to the fire and be burned,
and hay, wood, and stubble, and all that which is above the seed;
he that builds there, is above the foundation,
his works are to be burned, he will suffer loss.
Therefore all keep down to the seed of God, and feel that atop of all,
which seed inherits the promise of God;
that nothing may reign but the seed itself, which inherits from God.
So all come into the authority of God, which is not usurped,
which gives the dominion over all the usurped authority
that you may live all in the one power of the son of God,
which brings all into the unity and subdues all things that cause the enmity.
So, the one power, the one soul, the one heart, the one mind is witnessed;
here the glory is revealed among you, and the one head, (Christ), the seed,
and you are all of one family.
Here is the power of the son of God known,
all power being given to him;
which power and seed bruises the serpent's head, and breaks it,
in which stands the enmity.
So all power is given to the son to rule, to subdue, and to judge.
So, live in the power,
and you live in the unity, you live in the peace,
you live all in the subjection one to another in the fear of the Lord;
you live all in the seed, which is one,
which keeps atop of the head of the serpent,
and keeps his head down, and brings it under.
So, feel the seed of God in every particular to be the head in the male and in the female,
and then you come to be bone of his bone, and flesh of his flesh,
and to inherit every one the promise of God in the particular;
whereby you may come to be inheritors in the Lord's strength,
feeling it and professing it in your own particulars.

Tatham was a persecuting Anglican priest from an area nearby Ulverstone, who sued Quakers within his state-sanctioned parish for tithes. For it was the law of the land that everyone living in a parish's geography must pay tithes to the priest of the parish.

The word of the Lord to you, priest Tatham, who are found out of the doctrine of Christ; having the highest place in the assembly, being called of men master, and stand praying in the synagogue in the steps of the Pharisees, which our Lord Jesus Christ cried woe against. You are not in his way, but in the way of the scribes and Pharisees; as you may read, Mat 23. There Christ's words judge you, and the scriptures of truth condemn you. For you are such a one as sues men at law for tithes, yet profess yourself to be a minister of Christ; which Christ never empowered his to do: neither did any of his apostles or ministers ever do so. **Here I charge you in the presence of the living God to be out of their doctrine, and that you are one of those evil beasts the scripture speaks of, that minds earthly things which the life of the scriptures is against. You are for destruction in the state where you stand; and it will be your portion eternally, if you do not repent.** To that of God in your conscience I speak, which will witness the truth of what I say. You are one that goes in Cain's way, in envy, an enemy to God, and from the command of God. You are one that goes in Balaam's way, from the spirit of God, for gifts and rewards, the wages of unrighteousness. You son of Balaam, you are worse than your father: for though he loved the wages of unrighteousness, yet he dared not take it; but you not only take it, but sue men at the law if they will not give it to you: which no true minister of Jesus Christ ever did. Therefore stop your mouth forever, and make no mention of them, nor profess yourself one of them. With the light you are seen and comprehended; you who are light and vain, and speak a divination of your own brain, and deceive the people. What is in your conscience will witness what I say, and will condemn you. You who are one of those that rule by their office, which the Lord sent Jeremiah to cry against, Jer 5:31 and so you support the "horrible and foul thing, that is committed in the land." And they that do not tremble at the word of the Lord are the foolish people that support you; they are dull children without understanding. Those who are deceived by you are wise to do evil but not to do good. You are one of those who seek their gain from their position. Your practice shows a greedy dumb dog that never has enough, as those the Lord sent Isaiah to cry against. Isa 56:11. And you are like the ones the Lord sent Ezekiel to cry against, who feeds of the fat, and is clothed with the wool, and makes a prey of the people. But the Lord is gathering his sheep from your mouth, that to you they will no longer be a prey. The prophecy in Eze 34 is fulfilled by you, one of the enemies of God. **I charge the accusations of the prophecy upon you in the presence of the living God.** You are a hireling, and you prepare war against those who do not feed you. You hate the good, and love the evil; which the Lord sent Micah to cry against. Mic 3. Cover your lips, and stop your mouth forever, you child of darkness; for with the light you are comprehended, and seen to be among them whom the holy

men of God cried woe against; and you are judged by the spirit of the living God. You are comprehended in the light, which is your condemnation. You who are out of the commands of Christ and out of the doctrine and life of the apostles, your spiritual lineage is seen, and your limits known. You are proved and tried. **To you this is the word of the Lord; to you it shall be as a hammer, a fire, and a sword; and from under it you shall never come, unless you repent;** who are with the light to be condemned, in that state where you stand. And if ever your eye sees repentance, this your condemnation you must own.

Margaret Fell asked me to go with her to the steeple-house at Ulverstone, for she had not completely rejected that worship group. I replied, 'I must do as I am ordered by the Lord.' So I left her and walked into the fields; and **the word of the Lord came to me saying, 'Go to the steeple-house after them.'** When I came, Lampitt was singing with his people; but his spirit was so foul, and the message of the song was so unsuitable to their spiritual states, that after they had done singing, I was moved of the Lord to speak to him and the people. **The word of the Lord to them was, 'He is not a Jew that is one outward; but he is a Jew that is one inward, whose praise is not of man, but of God.'** Then, as the Lord opened further, I showed them, 'That he had come to teach his people by his spirit, and to bring them off from all their old ways, religions, churches, and worships; for all their religions, worships, and ways were but talking of other men's words; but they were out of the life and spirit which those were in who gave them forth.'

Lampitt was the Anglican priest from Margaret Fell's (later widowed, and later still, married to Fox) home.

Lampitt said he was above John; and pretended he knew all things. Here Fox attacks his hypocrisy and ignorance of the Spirit.

The word of the Lord to you, Oh Lampitt! You are a deceiver, surfeited and drunk with the earthly spirit, rambling up and down in the scriptures, and blending your spirit among the saints' conditions. You had a prophecy, as your father Balaam had; but you erred from it, as your father did. One whose fruit has withered, (of which I am a witness), and many who have known your fruit have seen the end of it, that it is withered; and do see where you are, in the blind world, a blind leader of the blind; a beast wallowing and tumbling in the earth and in the lust; one that is erred from the spirit of the Lord, of old ordained to condemnation. You are in the seat of the Pharisees, are called master by men, stand praying in the synagogues, and have the chief seat in the assemblies; a right hypocrite in the steps of the Pharisees, and in the ways of your fathers, the hypocrites, which our Lord Jesus Christ cried woe against. Such with the light you are seen to be, and by the light are comprehended; which is your condemnation who hate it, and will be so eternally except you repent. **To you this is the word of God;** for in Christ's way you are not, but in that of the Pharisees, as you may read in Matt. 23. All that own Christ's words can see you in the Pharisees way. Christ, who died at Jerusalem, cried woe against your kind; and Christ is the same yesterday, today, and forever. The woe remains upon you, and from under it you can never escape, except through judgment, condemnation, and true repentance. **To you this is the word of God.** To that of God in your conscience I speak, which will witness the truth of what I write, and will condemn you. And when you are in your torment, (though now you swell in your vanity, and live in wickedness), remember you were warned in your lifetime. When the eternal condemnation is stretched over you, you shall witness **this to be the word of the Lord God to you; and if ever your eye should see repentance, you would witness me to have been a friend of your soul.**

In the letter below, Fox is speaking to the judges who unfairly imprisoned him without following basic legal procedures.

Are not such forms of iniquity to be denied, which are so contrary to the law of God and man; those which serve for the gendering of strife, and the kindling of contention? And was not this nature what used to cause us to be indicted? And did not you uphold this form by not permitting us to answer to the many foul slanders therein; saying, "Those things you mind not." Will not the wrath of God be revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; who are so far from the power of godliness, that they have not the form, but the form of iniquity, which is set up and held up instead of and as a law, to overthrow and destroy the righteousness of the righteous, and so to shut him up as by the law he can never get out? Is not the cry, think you, gone up? "It is time for you to set to your hand, Oh Lord, for your enemies have made void your law!" Draws not the hour near? Fills not up the measure of iniquity apace? Surely the day is coming, and hasten. **You have been warned from the presence, and by the mouth of the Lord;** and he will be clear when he comes to judgment, and upright when he gives sentence. That of God in everyone of your consciences shall so to him bear witness and confess, and your

mouths shall be stopped, and before your judge shall you be silent, when he shall divide you your portion, and render unto you according to your deeds. Therefore, while you have time, prize it, and repent: for verily, "our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people; and the heavens shall declare his righteousness: for God is judge himself. Consider this, you that forget God, lest he tear you in pieces, and there be none to deliver."

In the letter below, he is speaking against the civil authorities who were seizing and imprisoning Quakers who simply traveled on the roads, by foot or horse, often to bring food and supplies to their brethren in prisons.

For those whom they in scorn call Quakers, have they setup their watches, able men, well armed, to take them up that bear this testimony either in words, books, or letters. So that is the light you hate, which enlightens every man that comes into the world; and these that witness to this light you put in prison; and after you have imprisoned them, you set up your watches to arrest all that go to visit them, and to imprison them also. So that by setting up your watches, you would stop all relief from coming to prisoners. **Therefore this is the word of the Lord God to you, and a charge to you all, in the presence of the living God of heaven and earth:** every man of you being enlightened with a light that comes from Christ, the savior of people's souls; to this light, all take heed, that with it you may see Christ from whom the light comes, you may see him to be your savior by whom the world was made; who said, learn of me. But if you hate this light, you hate Christ who enlightens you all, that through him (who is the light) you might believe. But not believing in the light, or bringing your deeds to the light, which will make them manifest and reprove them, this becomes your condemner, even the light. Remember you are warned in your lifetime; for this light is your way to salvation, if you walk in it; and this light is your condemner, if you reject and hate it. You can never come to Christ, the second priest, until you come to the light with which the second priest has enlightened you. So you that come not to the light; you go to the priests that take tithes, as did the first priesthood; and so hale out of your synagogues and temples as that priesthood did which took tithes: which those of the second priesthood did not. Was there ever such a generation! Or did ever such a generation of men appear as do now in this age, who are so full of madness, envy, and persecution, that they stand up in watches, with bills and weapons, against the truth, to persecute it, as the towns and countries declare; which rings as Sodom, and like Gomorrah! And this has its liberty, and truth is stood against; and to reprove sin is accounted a breach of the peace, as those say who are out of the truth, and set up their watches against it.'

To Quaker Ministers of the Truth Appointed by Christ Only:

So, in the mighty power of God go on preaching the gospel to every creature,
and disciplining them in the name of the Father, son, and Holy Spirit.
In the name of Christ preach the mighty day of the Lord
to all the consciences of them who have lain long in darkness, (and under its chain),
here the light shined, but the darkness could not comprehend it.
So, in the power of the Lord God go on,
and thresh that which has been fed with the harlot's spirit,
and the harlot famish, which has and does prison the just.
I charge you in the presence of the living God,
dwell in his power, that with his power you may be carried along
to minister to all the spirits imprisoned by the deceit.
As the life of God does arise, it will lead you up to God, the Father of life;
in this your fruits shall never wither.
But go on to plant a vineyard, and to plough, that you may eat the fruit thereof;
and to plant in hope, and to thresh in hope,
that you may be made partakers of your hope.
And to thresh out the corn, that the wind may scatter the chaff,
that the corn may be gathered into the barn.
So, in the power of the Lord Jesus Christ preach the everlasting gospel,
that by his power the sick may be healed, the leprous cleansed,
the dead raised, the blind eyes opened, and the devils cast out.
In the name of the Lord Jesus Christ go on,
that that of God in all consciences may witness,
that **you are sent of God, and are of God;**
and so according to that speak, to bring up all unto the head Christ,
and into the life which gave forth the scriptures;
for there is the unity, and out of it is the confusion.

Back to all the members of the Early Quaker household of faith.

But **this is the word of the Lord God,**
and a **charge to you all in the presence of the Lord God,**
heed the power and life, the power which you have formerly known and tasted of;
and that will keep you, until the day of salvation,
and that brings you to know the kingdom of God to stand in righteousness,
and that will bring you to comprehend deceit, and to fathom it,
and bring you to be over the deceit of the world.
So you that know the power of the Lord God, heed it,
and it will remove questionings out of your minds;
it will remove that which causes trouble to come into your minds.
But if you go from the power, the formal part gets up in you,
and the wonders you will run into.
But the power of God is the gospel;
and you that have received the power of God, you have received the gospel;
and he is cursed that preaches any other, yes, if an angel from heaven.
For Christ is the power of God, to whom the angels must bow.
And Christ Jesus, who was born (of a virgin), crucified, and is ascended,
(and there is no other), all of you, that are turned to the light,
wait to have him born in you, everyone in particular.
'I am the light of the world,' said Christ, by whom the world was made,
who does enlighten 'every man, that comes into the world.'
Who is the 'bread of life, that came down from above;
and who eats of this bread, lives forever.'
Now, everyone of you, having a light from Christ, the bread of life, wait,
and with and from it you will see, know, and have your food in due season.

Meet together, and in the measure of God's spirit wait,
that with it all your minds may be guided up to God, to receive wisdom from God.
That you may all come to know how you may walk up to him in his wisdom.
That it may be justified of you, and you in it preserved up to God, and be glorified.
And Friends meet together, and know one another in that which is eternal,
which was before the world was.

**For knowing one another only in the letter and flesh,
differs you little from the beasts of the field;
for what they know they know naturally.
But all knowing one another in the light which was before the world was,
this differs you from the beasts of the field,
and from the world's knowledge,
and brings you to know one another in the elect seed which was before the world
was.**

And if you turn from this light you grow strange;
and so neglecting meetings you grow cold,
and your minds run into the earth and grow weary and slothful, and careless, and heavy, and sottish,
and dull, and dead.

You may speak then of things which were opened once from the light,
though now you be turned from it!
but with the light in which is the unity is all that condemned.
In which (light) is the fellowship with the son, from where the light comes,
which keeps in the liveness, which keeps from slothfulness,
and all those things before mentioned, which are contrary to the light;
which who turns from, turns into.

Therefore in the light wait and walk,
that you may have fellowship one with another.

I charge you all, in the presence of the Living God,
that none boast yourselves above your measure of light;
if you do you will be buffeted.

For such run into presumption, and so into reproof.
Which reproof that spirit will not take patiently, but gets up into presumption;
which is to be condemned with the light, in which is the unity,
which keeps from desperation and presumption.

They who go from the light, the enemy comes into them,
and the envy, and the manslayer gets up within and slays the man;
and no such one has eternal life abiding in him, for he is turned from the light
which comes from Christ Jesus, the life.

All who dwell in the light which comes from Christ, come to receive the eternal life.

And here the love of God is shed abroad in the heart;

and dwelling in love you dwell in God,
and from the life the eternal love does flow,
which life comes from the Father of life, whose love does not change.
And so with the light (you dwelling in it which leads to the life)
you will come to witness the faith unfeigned, and the humility unfeigned,
and the faith which works by love, which purifies the heart;
waiting in the light which comes from Christ Jesus, this is received from him.
For with the light man sees himself,
which (light) comes from Christ, who is the author and finisher of his faith;
which faith gives him the victory
over that which he sees to be contrary to the light and to the word.
And this is the one faith;
and here the first Adam and the second Adam are known and seen.

All Friends,

I do warn and charge you in the presence of the living God,
in his wisdom and life keep, that no ill savor be nor get up among you.
For you are the salt of the earth, to season and to make savory to God;
but if the salt has lost its savor, it is henceforth good for nothing.
Therefore I do warn you all, mind that which keeps your peace;
whereby you all may grow in love, and know Christ in you all, in whom is peace.
You are the light of the world to answer the light in everyone,
that with the light they may see your good works,
and by seeing them, they may glorify your Father which is in heaven;
for all deceit is judged and condemned by it.
And everyone keep in the measure of the life of God,
and see that there be no strife nor presumption among you;
but all serve one another in love,
and let that of God guide everyone of you,
in which you may have unity one with another and with God.
And in his life wait to receive power to bind and chain all down that is contrary to truth.
And so, in the life and power of God,
the Lord God Almighty preserve you to his glory. Amen.

The light is precious to him that believes in it,
and walks according to its leading.
So, while you have the light,
walk in the light, and live in the light, Christ the truth:
that you may, through obedience to it,
be the children of the light and of the day.
For the light and the truth were before darkness and deceit were.

And all Friends everywhere,
wait to feel the power of God in yourselves in your meetings.
And take heed of sleeping, and feel the power of God in one another;
that you all may be in the mystery of the fellowship.
For woe unto them, that are at ease in Zion!

I warn and charge you all in the presence of the living God,
that none make their habitation in the earth, or build tabernacles there,
lest you become vagabonds from the Lord.
But let everyone rest in his habitation in God, and here is no vagabond;
but there shall everyone know an heirship, a habitation, and an inheritance.
And I warn and charge you from the Lord,
not to make any of the world's jewels your God;
but live all in the power of the Lord God,
in which you will be carried over the spirit of the world.

Lay hands upon no man suddenly,

I warn and charge you all in the presence of the living God,
but touch the witness of God in everyone.

Dear friends,

In the power of the Lord dwell, which will keep you all in unity, dwelling in it;
and all be bold in that, threshing down all deceit,
and wait to have all your minds guided with that which is eternal,
up to God, who is eternal.

And walk wisely in the wisdom of God,

(I charge you in the presence of the living God),

and take heed of acting in your own wills,
contrary to that which is pure of God in you.

And know the power and life of God in one another, which gave forth the scriptures,
which was before the scripture was;
which life the saints had unity in, one with another.

O, in the life God Almighty preserve you!

And meet together everywhere,

(I charge you in the presence of the Lord),

and wait together upon God, to have your minds guided by that which is of God,
up to him, with that which is pure, which will judge all unrighteousness,
(which must never enter into the kingdom of God),
and with the eternal spirit of God, and in his power,
you may be kept from all fancies in your own wills.

So God Almighty be among you, to do his will in his love.

George Fox

And so this is a warning and a charge to you all, in the presence of the living God,

that you keep up the testimony of Jesus,
against all that which is contrary to Jesus the heavenly man,
that your fruits may appear to his glory,
and your works to his praise;

and that you may have water in your own cisterns,
and know those clouds through which Christ gives you rain,
having purchased the field wherein the pearl lies.

And now is the spring time that the lily and the rose begin to flourish,
and the vine is putting forth, and the apple tree to bring forth her fruit,
by the power of the Lord God, who is over all.

And keep your testimony for your religion, that you have received from God,
and for your worship in the spirit and in the truth, that Christ Jesus has set up;
and for your gospel fellowship, which is in the power of God before the devil was;
and see that all live in peace and in the love of God,
for love edifies the body;

for he who is the head of it, is the beloved of God,
who is from everlasting to everlasting.

And see that every one's affections be set on things above,
and not upon things below, that be earthly;
for now is the time to contend for the faith, that gives victory,
which was once delivered to the saints, in which you have unity.

This I charge you, and warn you all, in the presence of the living God,

that you suffer no creature to perish for want of the creations' sustenance,
and that none be lost through slothfulness, laziness, and filthiness;
and let not these things be, which are for condemnation with the light
that leads to the wisdom, with which the creation must be ordered.

And friends, let there be no slothfulness among you;
but all keep in diligence and liveliness.

For he that is slothful, is an evil example;
and such must be judged with the light,
that they may come to know the servant's place, and be diligent.

And those who have gone up and down begging,
whom you have received in among you, with the light which has convinced them,
see that they be kept in diligence, and not wander,

but be kept in obedience to the light,
to receive their wisdom from God, how to labor in the creation;
and see that they have things decent and necessary,

and that their nakedness may be covered,

that no reproach nor shame may come upon the truth from such who are without;
but that with the light all such may be denied who act contrary to it;
and in the light which condemns the evil world you may walk,
and receive the light of the son of God,
(which the world stumbles at, which is their condemnation),
and in which the saints have unity.
And all being kept diligent, walking in the light, there will be no slothfulness.
For that is judged with the light, which is one with that in his conscience,
which condemns him for evil.

**So I can declare to you , in the presence of the Lord,
that the gospel, which is the power of God,
I neither received of man, neither was I taught it, but by the revelation of
Jesus Christ.**

And all you that have received the same power,
(namely, the gospel), and are possessors of it, can testify,
that the gospel, the power of God, is neither by man, nor of man;
though some men and women, in their carnal wisdom, may oppose it;
but as Peter said, 1 Pet. 1:12.
'the gospel by the holy ghost, sent down from heaven,'
was it which was preached to the churches then, and so it is now.

Passing onwards that night, a Papist overtook me, and talked to me of his religion, and of their meetings; and I let him speak all that was in his mind. That night I stayed at an alehouse. Next morning I was moved to **speak the word of the Lord** to this Papist. So I went to his house, and declared against all their superstitious ways; and told him, that God was come to teach his people himself. This put him into such a rage, that he could not endure to stay in his own house.

Back to all the members of the Early Quaker household of faith.

This is the word of the Lord to you all. Everyone in the measure of life wait, that with it all your minds may be guided up to the Father of life, the Father of spirits: to receive power from him, and wisdom, that with it you may be ordered to his glory: to whom be all glory forever! All keep in the light and life, that judges down that which is contrary to the light and life. So the Lord God Almighty be with you all. And keep your meetings everywhere, being guided by that of God; by that you may see the Lord God among you, who enlightens every man that comes into the world; that all men in the world might believe. He that believes not, the light condemns him: he that believes, comes out of condemnation. This light, which enlightens every man that comes into the world; which they that hate it stumble at it - the light of men.

To the Ministers of Truth in the early Quaker faith:

This is the word of the Lord God to you all, a charge to you all in the presence of the living God; be patterns, be examples in all countries, places, islands, nations, wherever you come; that your life and conduct may preach among all sorts of people, and to them. Then you will come to walk cheerfully over the world, answering that of God in everyone; whereby in them you may be a blessing, and make the witness of God in them to bless you; then to the Lord God you shall be a sweet savor, and a blessing.

Spare no deceit. Lay the sword upon it; go over it. Keep yourselves clear of the blood of all men, either by word or writing, and keep yourselves clean, that you may stand in your throne, and every one have his lot and stand in the lot in the ancient of days. The blessing of the Lord be with you, and keep you over all the idolatrous worships and worshippers. Let them know the living God; for teachings, churches, worships must be thrown down with the power of the Lord God, set up by man's earthly understanding, knowledge, and will. All this must be thrown down with that which gave forth the scripture; and who are in that, reign over it all. **That is the word of the Lord God to you all.** In that is God worshipped, that brings to declare his will, and brings to the church in God, the ground and pillar of truth: for now has the mighty day of the Lord appeared, and the arrows of the Almighty have gone forth; which shall stick in the hearts of the wicked. Now will I arise, said the Lord God Almighty, to trample and thunder down deceit, which has long reigned and stained the earth. Now will I have my glory out of everyone. The Lord God Almighty over all, in his strength and power keep you to his glory, that you may come to answer that of God in everyone in the world. Proclaim the mighty day of the Lord of fire and sword, who will be worshipped in spirit and in truth; and keep in the life and power of the Lord God, that the inhabitants of the earth may tremble before you; that God's power and majesty may be admired

among hypocrites and heathen, and you in the wisdom, dread, life, terror, and dominion preserved to his glory; that nothing may rule or reign but power and life itself, and in the wisdom of God you may be preserved in it. **This is the word of the Lord God to you all.** The call is now to come out of transgression, the spirit bids, come. The call is now from all false worships and gods, from all inventions and dead works, to serve the living God. The call is to repentance, to amendment of life, whereby righteousness may be brought forth, which shall go throughout the earth. Therefore you that be chosen and faithful, who are with the Lamb, go through your work faithfully in the strength and power of the Lord, and be obedient to the power; for that will save you out of the hands of unreasonable men, and preserve you over the world to himself. Hereby you may live in the kingdom that stands in power, which has no end; where glory and life is.

To Ministers Again:

Therefore this is the word of the Lord to you all, "Keep in the wisdom of God," that spreads over all the earth; the wisdom of the creation that is pure from above, not destructive. For now shall salvation go out of Zion, to judge the mount of Esau; now shall the law go forth from Jerusalem, to answer the principle of God in all; to hew down all inventors and inventions. For all the princes of the earth are but as air to the power of the Lord God, which you are in and have tasted of. Therefore live in it, that is the word of the Lord God to you all. Do not abuse it; keep down and low; and take heed of false joys, that will change. Bring all into the worship of God. Plough up the fallow ground.

To the people of the world, outside the faith.

The word of the Lord to all you vain and idle minded people, who are lovers of sports, pleasures, foolish exercises, and recreations, as you call them; consider of your ways, and what it is you are doing. Was this the end of your creation? Did God make all things for you, and you to serve your lusts and pleasures? Did not the Lord make all things for you, and you for himself, to fear and worship him in spirit and in truth, in righteousness and true holiness? **But where is your service of God,** so long as your hearts run after lusts and pleasures? You cannot serve God and the foolish pleasures of the world, as bowling, drinking, hunting, hawking, and the like. If these have your hearts, God will not have your lips. Consider, for it is true. Therefore, from the Lord must you all witness woe and misery, tribulation and wrath, who continue in the love and practice of your vain sports, lusts, and pleasures. Now is the day, when all every where are exhorted to repentance.

(When George Fox was approached by people pleading that they were saved because *they believed* in Jesus, his response was: *where is the evidence of your belief?* **Jesus himself said:** The **evidence of belief of a true follower is to produce much fruit,** John 15:8)

For I saw that Christ had died for all men, was a sacrificial offering for all, and had **enlightened all men and women with his divine and saving light;** and that **none could be true believers, but those that believed in the light.** See The Mystery of the Light for More.

Back to all the members of the Early Quaker household of faith.

For they that do evil, go from the witness of God in their own conscience, and then the higher power comes over them.
Therefore keep to the witness of God in yourselves,
and **that is the word of the Lord to you;**
and then you will have the just weight, and measure, and balance,
and true understanding, to answer the just principle of God in everyone.
Bow and submit yourselves to the power of the mighty God of heaven and earth,
and to no deceit, and take heed of bringing any into it.
And take heed of respecting persons in judgment;
and that is the way to obtain favor from the Lord, and his blessing.
From him who loves your soul's eternal peace and good.

Friends, wait in the light,
that with the light everyone of you may come to see Christ to be your wisdom,
and your righteousness, and so come to see the body, his church, of which is the head:
and in the measure of life waiting on the Father of life,
you may come to reign in the life.
All that are kept here, are in pure joy and love.
And in the light wait, that you may see he harlots and idolaters, etc.
which are to be fed with judgment.
Spare not that which is for the sword, and for the fire;

let all fleshly-mindedness be trodden under your feet.
And standing in the power, you will see the seed slaying the fat,
and chaining and ending the unruly, and succoring all the lambs and babes.
This is the word of the Lord to you.

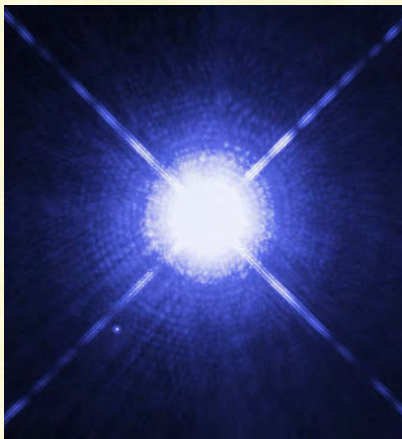
If any in Westmoreland, Cumberland, or elsewhere, that profess christianity, and pretend to love God and Christ, are not satisfied concerning the things of God, which I, George Fox, have spoken and declared, let them publish their dissatisfaction in writing, and not backbite, lie, and persecute in secret. **This I demand of you all in the presence of the living God, as you will answer for it to him.** This letter is written for the exaltation of the truth, and the confounding of the deceit. To that of God in your consciences I speak. Declare or write your dissatisfaction with anything I have spoken or declared to any of them whom you call Quakers; that truth may be exalted, and all may come to the light, with which Christ has enlightened everyone that comes into the world; that nothing may be hid in darkness, in prisons, holes, or corners; but that all things may be brought to the light of Christ, and by it may be tried. **This I am moved of the Lord to write, and publish,** to be set upon the market crosses in Westmoreland and elsewhere. To the light of Christ in you I speak, that none of you may speak evil of the things of God, which you do not know; nor none act contrary to the light that gave forth the scriptures, for fear you be found fighters against God, and the hand of the Lord be turned against you.

Cromwell deposed King Charles I and feared the Quakers because of their numbers. Wherever Fox preached, thousands gathered to hear him. His reputation was established, and many considered him the most famous man in England. He was "the man with the leather riding breeches," and when he came to a town, the word went out, "the man in the leather riding breeches is here." Thousands would gather to hear him speak, obviously from the Spirit of God the Word of God. Cromwell looked on the Quakers as a potential threat to his newly established government, so he had Fox arrested and brought to him. [Click for more.](#)

But the next morning I was moved by the Lord to write a paper to the protector, Oliver Cromwell, where **I did in the presence of the Lord God declare** that I did deny the wearing or drawing of a carnal sword, or any other outward weapon, against him or any man. And that I was sent by God to stand as a witness against all violence and the works of darkness, to turn people from darkness to light, to bring them from the occasion of war and fighting to the peaceable gospel, and to cease from being evil doers, to which the magistrates' sword should be a terror. When I had written what the Lord had given me to write, I set my name to it, and gave it to captain Drury to hand to Oliver Cromwell, which he did.

'THE word of the Lord to you all, that scorn trembling and quaking, who scorn, throw stones at, and belch forth oaths against those who are trembling and quaking, threatening and hating them. You are strangers to all the apostles and prophets; and are of the generation that stoned and mocked the prophets in those ages. You are of the scoffers of which they spoke, that are come in the last times. You are witnesses against yourselves. To the light in all your consciences I speak, that with it you may see yourselves to be out of the life of the holy men of God.

Here you may see you are ill the steps of your forefathers, who persecuted the apostles, and acted so against them; stocked them, mocked them, imprisoned them, stoned them, whipped them, haled them out of the synagogues, reproached them, and shamefully treated them. Do not you here fulfill the scripture, and Christ's saying, who said, "If they kill you, they will think they do God service!" yet you make a profession of Christ's words, of the prophets' and apostles' words, and call yourselves churches, and ministers of the gospel. **I charge you, in the presence of the living God,** to be silent, who do such things! Mind the light in your consciences, you scoffers and scorners, which Christ has enlightened you with; that with it you may see yourselves, what you do, and what you have done; for who do such things shall not inherit the kingdom of God: for all such things are by the light condemned.



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

GEORGE FOX'S MESSAGE

The Scriptures Below Constitute the Core of Fox's Teachings and Ministry

Peter said at Pentecost that the below prophecy in Joel was fulfilled at that time,

**"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"** Acts 2:16-21

Christ is the true Light, which enlightens every man that comes into the world.

John 1:9

They will *all* be taught by God

John 6:45

**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.**

Titus 2:11-12

But the manifestation of the Spirit is given to every man to profit withal.

1 Cor 12:7

**For this purpose the Son of God was manifested,
[in us] that he might destroy the works [sin] of the devil.**

1 John 3:8

**Everyone who does evil hates the light,
and will not come into the light for fear that his deeds will be exposed.
But whoever lives by the truth comes into the light,
so that it may be seen plainly that what he has done has been done through
God.**

John 3:19-21

The anointing which you received from him abides in you,

**and you have no need that any one should teach you;
as his anointing teaches you about everything,
and is true, and is no lie, just as it has taught you, abide in him.**

1 John 2:27

**Believe in the light,
that you may be the children of light.**

John 12:36

**He has made us competent as ministers of a new covenant
—not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.**

2 Cor 3:6

From the Journal

This is the word of the living God, to all people scattered abroad.

To the light in all your consciences, I do speak, by which you are enlightened withal. Christ Jesus said, "I am the light of the world," and the light enlightens every one that comes into the world. If you love the light, which comes from Christ, and walk in the light, with the light you will see Christ, for where the light comes. But if you hate the light, which shows that you have done evil and shows you your evil deeds of: lying, swearing, cursing, cheating, fighting, quarreling, whoring, drunkenness, following pleasures according to the way of the world, scoffing, railing, and backbiting; all these deeds of the flesh will be shown as sin and evil with the light. So, with the light, which comes from Christ, you, who do these evils will be condemned. If you love it and walk in it, you shall have the light of life and come to hear the word, which became flesh; and come to hear the prophet that Moses spoke of, who said in Acts 7:37, "like unto me will God raise up a prophet; him shall you hear." When this prophet came, a voice came from heaven and said, "this is my beloved son in whom I am well pleased, hear you him." "God, who at sundry times and in diverse manners, spoke in times past to the fathers and the prophets, has in these days spoken to us by his son, whom he has appointed heir of all things, and by whom he also made the world," Heb1:1-2. But you that hate this light, which Christ has enlightened you withal, do not hear the beloved son of God. Instead you are like those, who Christ cried woe against, who are in the steps of the pharisees, (Read Matthew 23), in the chiefest seats of the assemblies, standing praying in the synagogues, and called by men master - in the steps of the pharisees and in their seats, out of Christ's commands, and so not his ministers.

You follow those who seek their gain from their position, greedy dumb dogs that never have enough, Isa 56:11; and those who bear rule by their status; and hold up the horrible, filthy thing in the land. Take away their status, and they will not rule you through their position. You follow those who are hirelings, and they preach peace to you; but if you fail to put food in their mouths, they will prepare war against you, (as you may read in Micah 3:5). These are like those whom the Lord sent Micah to cry against, and are senseless children, foolish people, wise in doing evil, but have no understanding of doing good, (as you may read in Jeremiah 4:22). These seek for the fleece and devour you; people like the Lord sent Ezekiel to cry against, Eze 34. But, "said the Lord, I will gather my sheep from their mouths; they shall be a prey to them no longer." Here, with the holy men of God, you are judged among those who these holy men cried against. With the light you are all seen, who hold up such men before mentioned, and who men call ministers of Christ, which are found to be among them whom the holy men of God cried woe against. With the light you are all seen, and with the light they are all condemned. So cover you lips and stop your mouths for shame, for ever saying these men are the ministers of Christ; the same type as whom the Lord sent his prophets to cry against. With his son and with the scriptures, they are all proved and seen, and you that support them too; those who receive gifts and rewards, the wages of unrighteousness, which the Lord sent his holy apostles to cry against; those who through covetousness and pretended words have made merchandise of you. Listen. With the light and the life of the scriptures, you and they are seen and condemned by the light, who hate the light, and act contrary to the light, and that profess the scriptures to be your rule. With the light they are all seen to be strangers from the life of God, being among those whom the holy apostles and prophets cried against. You, who follow such men, are like the silly women that are led captive, never able to come to the knowledge of the truth, some still learning twenty, thirty, forty, even sixty years of more; ever learning, but never able to come to the knowledge of the truth, as you may read in Timothy, and Peter, and Jude. You that follow such people, do not hear the son of God. Here with the light, you are all seen in the light to support and follow those who hate the light; those people who in all ages were cried against and condemned with the light. This is the condemnation of the light of all those evil deeds before mentioned, which are done in the nature that is contrary to the light.

To you, this is the eternal word of God, and here is your teacher. Loving it, the light, which comes from Christ that never changes, shows you your evil deeds, in all your past days and times, and all your actions that you have acted contrary to the light, which never changes. With the light, all are seen and

condemned, which light never changes. To the light in you I speak, that with it you may see Christ and come to witness the unchangeable priesthood, and deny the priesthood that takes tithes, as the saints did that witnessed him, as you may read in Hebrews 7. So all who dwell in the light, which comes from the unchangeable priest; this light sees, confesses, and denies the changeable priest as the apostles did, who said the changeable priest is changed, as well as the law changed, as you may read in Hebrews 7. So you who support the changeable priesthood that takes tithes, and you that take tithes are turned from the light, which comes from the unchangeable priest, Christ Jesus. Christ Jesus is not your way, if you are turned from the light, which comes from the unchangeable priest; rather you are turned to the changeable. Judas is your way to perdition, and you are condemned with the light, which comes from the unchangeable.

To the light, which comes from Christ in you all, I speak; that you may see what way you walk in. I am a friend of you souls and your eternal good; this is the day of your visitation and salvation. Now, while you have the time, prize it. If you love the light, which comes from Christ, here is your way to salvation. If you hate it, here is your way to destruction. And you who hate it, hate Christ from whom it comes.

George Fox

From the Journal, Concerning the Word

In the beginning was the *word*, and none know this word, but those who have come to *the beginning*. Now all you people and all you ministers, who of you can witness this? Who of you has come to this position? Who of you has come to the beginning? We declare unto you what our hands have handled and what our eyes have seen, what was from the beginning, the *word* of life. We who know this *word* are pure, are made clean by the *word*, are sanctified by the *word*, are cut to pieces by the *word*, and are divided asunder by the *word*. This *word* is a hammer, beating down everything that the seed of God may raise up [discover], and we have come to the beginning. All who know this *word* have come into the beginning. It is as a fire, burning up all corruptions; and this is the *word* that is near you, in your heart.

This is the *word* by which all the prophets spoke, and this is the *word* that became flesh and dwelt among us, (said the saints). This is the *word* of life, which the apostles preached, the substance of all figures, types and shadows. This is the *word*, which makes all the saints one, that reconciles all their hearts together to the Lord. This is the *word* by which all things stand and remain and are upheld by his *word* and power. This is the *word* which endures forever. All, who are born again of the immortal seed, witness this *word* along with me. Now the *word* is made manifest [shown] the same as it ever was, which gathers together the hearts of people, which divides asunder the precious and the vile, and of the two, [destroying the vile] has made one. This is the *word* that lets you see that all flesh is grass.

This is the *word* that was before any Letter [scripture] was written. All who do not have this *word*, put the Letter [Bible] for the *word*, and are in Cain's nature, envying and murdering, running on swiftly to evil. God does not accept Cain's sacrifice. All your preaching, all your praying, all your reading, all your singing and expounding, all your churches, all your worships, all your teachers, and all your baptisms - these are inventions from the Letter [Bible] as invented and imagined by your carnal minds - these are all for the fire. Your profession must be gathered together in bundles and cast into the fire for they are all works of the flesh, proceeding from the first nature.

Those of you who live in the first nature, not knowing the *word* of God, but only the Letter [only have knowledge from the Bible]; you crucify the just, and you get up into the just's place, quenching the light within you, with the deceit transforming into the just's place, as Cain did when he slew his brother Abel. He got up into his brother's place and said, 'Am I my brother's keeper?' So all of you, who crucify the just, you are like Cain, for it is the righteous that God accepts, the second birth. As you read, Cain's sacrifice was not accepted by God, but Able (the second birth) God did accept, for he was righteous. Cain murdered Able because Abel's works were righteous, and Cain's were evil. Now all of you, who are in the first birth, are Cain, in envy; manslayers, and God does not accept your sacrifice. Now all that come to the *word*, come to before Cain was.

All the prophets of the Lord spoke from this *word*, and then the false prophets got the true prophets' form of *word*, but did not have the *word*. Then the Lord sent his prophets, who had his *word*, to cry against the prophets that "speak a divination from their own brain and steal my *word* from their neighbor." They use their tongues and said, "the Lord said," when the Lord had not spoken to them. As it was then, so it is now. All the [religious] teachers of the world speak a divination of their own brain, and not from the mouth of the Lord. The Lord is against them. Now I witness this by the same *word* as it ever was. So they draw people to the Letter [Bible], and tell people the Letter [Bible] is the *word*, and to listen to them, who speak from their vain imaginations what it means. So they bear rule by their means over the poor people, which the Lord was always against.

For God is free and will have his people to be free, and his gospel is free, and his mercies are free, and his grace is free. His gospel is free to every creature, and his grace is free to every creature. His grace is not the Letter [Bible]; the gospel is not the Letter [Bible]; his glad tidings are not the Letter. For many poor

troubled souls may be under death and condemnation, while they have the Letter; and there lie wounded with no peace, until Jesus brings the glad tidings of the free gospel. Then you will witness with me that the gospel is a free gospel, and not to be bought and sold for money, and that the grace of God is free. Listen, everyone that thirsts, come to the water of life; he that has no money, come buy wine and milk without money and without price; and listen diligently so that your souls may live, and I will make an everlasting covenant with you, even the sure mercies of David. So all people consider, and *see if you can witness your souls raised out of death*, and your being brought into this everlasting covenant.

So who can witness their souls brought out of death? Have you come into the beginning? But you have nothing but the Letter, and you are spending your money and labor without being satisfied; spending your money for that which is not bread. You are following greedy, dumb dogs, who can never get enough. They are Baal's priests, who have forsaken the right way, going after the error of Baalam, running after the way of Cain, who loved the wages of unrighteousness, who always murder the just, despising the birthright in the particular. Like Cain, slaying the righteous, who slays it in the particular; the same nature slays in the general, where the righteous seed guides, rules, and is the head. So the generation of Cain is but one, which is the first birth. Now loving the Light, it will guide you from all men, so that you will never have to look to man again for guidance or teaching.

George Fox

1652

(for more on the true word, see James Parnell's, Does Christ or Scripture Rule? and My Sheep Hear My Voice)

An Instructive Letter to Parliament,

which illustrates what is possible for believers to attain, the fullness of Christ within.

(Early Quakers, who spoke from the Spirit of God, were being persecuted.)

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

To you who are chosen by these nations to be the Parliament; to divide, rule, and govern things; **this is the word of the Lord God to you.** Take heed of acting against Christ, where he is made manifest [shown and revealed]. Take heed of acting of doing anything against those who are in the pure religion, or doing anything against religion. How do you not know that this thing has occurred to test whether or not you will act against Christ, where he is manifest in his members? For it is said, *Christ in you*; and if Christ is *in you*, the body is dead because of sin; and if Christ is in you, may he not speak in righteousness and be confessed there? Now if Christ is not in you, mark, if Christ is not in you, you are reprobates, [sin still lives in you]. And if Jesus Christ is in you, must he not speak? Mark, Jesus Christ, the Immanuel [God with us], the savior; is it an offence for Christ to speak - Jesus to speak where he is within? Now examine yourselves; know you not that Jesus Christ is within you, except if you are reprobates? And if Jesus Christ is in you, must he not speak; in you, is it not he that must speak? For the natural man perceives not the things of God because they are spiritually discerned and they are foolishness to him. Did not the apostle say, "he no longer lived, but Christ lives in me?" It was Christ that lived in him. It was Christ that spoke in him. Mark, if it was Christ that lived in him, and the life that he now lived was Christ that lived in him, then the life he now lived, was by the faith of the Son of God. Mark what a life this was. And did he not say that the Son of God was revealed in him; and if the Son of God is revealed in anyone, must He not speak and declare the Father? Since the days of the apostles, people have had the form of godliness, but have lacked the things things that the apostles were in, who had the Son of God, Christ Jesus. Therefore it is by them that have the form, [of godliness only], who have wondered at and marveled at [Christ in control], and who are not in the power of God; who also wonder and marvel wherever Christ is manifest, speaks, acts, and rules.

Was it not the apostles' doctrine to preach Christ in them, and told them that the hope of glory was Christ in them, which was the ministry hidden for ages and generations? Is not this Christ, the hope of glory, a mystery in this age; as it was in the days of the apostles, and had been to generations before? Since the apostles, has this not been a mystery to the world in those ages past among those that had the form of godliness? But where Christ is within, this mystery and this hope of glory is witnessed; and must He not be allowed to speak without offence? Did not Christ say he would come again to his disciples and make his home with them? And did He not say, 'I in you,' and 'the Spirit of the Father that speaks *in you*?' Were they not told, to take no thought as to what they were to say, when they were brought before magistrates and rulers, so that it would not be them that spoke, but the Spirit of the Father and the Spirit of Christ that spoke instead? Is not the Spirit of the Father, the Spirit of Christ? Are not those, who don't have the Spirit of Christ, none of His?

Therefore, take heed, **I am moved to warn you and charge you in the presence of the Lord**

God: you rulers and magistrates of this nation, for fear that you are found acting against the Spirit of the Father, where *he* speaks in those who are brought before you, (you, who have a form of godliness). Do not act against those who witness Christ in them and the Spirit of the Father speaking and the Son of God having come, according to his promise; which those witness this promise fulfilled in them. Does not John in his general epistle say that the Son of God has come, and they were in him; and this was the true God and eternal life? Do not the apostles in their several epistles, which have been read among you, speak that Christ is in you; and of their being the sons of God; and that the Son of God was revealed in them, with the Spirit of the Father in them and Christ - the mystery in them? Have you not heard these things read among yourselves; have not these things been long hidden among them that have the form of godliness: Christ in the male and female; God will dwell in you and walk in you; and the *word* is in your heart? Is not Christ's name called *the word of God*? Now do you not think it strange that anyone witness these things, and that these things should be possessed? Since these words were spoken forth, the night of apostasy has been long in which you have had only the form of godliness. The things of which these words spoke, were the things that they [the apostles] enjoyed, but now these things have come to be possessed again.

What was it that spoke the above words, which those in the long night of apostasy have had the form of, since the days of the apostles? If what spoke the above words, was not the Spirit of God or the Spirit of the Father or the Spirit of Christ that speaks in man, then the spirit that spoke the words is natural and devilish; and such a spirit stands against the voice of Christ and the Spirit of God. But if any mere created being says that he is Christ speaking, that is false; for is it not so that all creatures were created by Him and for Him? All things that were made were created for his service by Christ Jesus, the power of God, by which all things were made and created. Where the power of God is, there is Christ; Christ is the power of God. Take notice of the fact that the power of God is everlasting, and where the power of God is received and felt, Christ is received and felt; and where the power of God speaks, Christ speaks; and you, who feel the power of God, feel Christ and will not be offended at the power of God, where it speaks, which is Christ. So Christ is one in all, who are in the power. Where the power of God does not rule and speak, the power of the devil speaks; and that [power of the devil] is what is tormented by the power of God, which is Christ that speaks. If the truth speaks, is it not Christ? Does he not say, "I am the truth," and if the life speaks, is it not Christ; is that not *the life*? If the unrighteous speak, it is a false thing; but if the power of God speaks, it is true. If it is not the power of God that speaks, (which is the true Christ), then it is the devil, (which is the false Christ). Examine yourselves; if Christ is in you, then the body is dead because of sin, and there the sin is dead; and is not Christ Jesus in you, unless you are reprobates (and your sin is still alive)? Is not He, the Immanuel [God with us] and the savior; and is He not the Prince of Peace, the prince of life, and the Hosanna; [favorably inclined] and is this not witnessed within, where He is made manifest; or is He separate from these? Is He not the lamb of God, and are not they against Him, (where He is manifest within), those who would not have Him speak and those who would not have Him reign? Here you may see what has been lost since the days of the apostles, which they were in and enjoyed; in this night of the apostasy; until this time, they had the form of godliness, but not the power. But now the power is again coming to be manifested, which power had been lost; which power is the truth, the power of the form, and the life of Christ; and Christ himself, the Immanuel.

Therefore, take heed of persecuting what He has created and made by His power, where the power is received and dwelled in, for the power's sake, which is Christ; and those in which the power speaks through. Wherever the power of God rules, if there is a fault, it is judged. But where the seed is, that is to be admitted and acknowledged. It is unjust that the mouth of that seed should be stopped. In the fear and meekness, weigh and consider these things before you act; and consider what was in the apostles that caused them to suffer.

George Fox

The first day of the ninth month 1656, [\(Click to see examples of their persecutions\).](#)

Postscript

If the seed speaks, which [seed] is Christ, He has no other name. For the seed is Christ Jesus, and it is not blasphemy, [for someone to say that Christ speaks, where he is possessed and in control of the Spirit], but truth. But if the seed of the serpent speaks and says he is Christ, [that speaks], that is the liar speaking and the blasphemy; and that is the ground of all blasphemies and is not the seed, which is Christ. But the seed of the serpent is to be bruised, which is the cause of all the enmity, strife, and debate with the seed of the woman, which is Christ.

(Site Editor's Note: Fox has said, the spirit that speaks through you is either Christ or the devil. [There is no in-between spirit that is 99% un-devilish; that is like being 99% un-pregnant]. Scripturally, this backed up by: let your 'Yes' be 'Yes,' and your 'No,' 'No.' For whatever is more than these is **from the evil one**. Mat 5:37. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. Mat. 12:36. Until we are purified, it is the spirit of the serpent, the evil one, speaking in us. Therefore, until we have Christ in control of our mouths, after purification and perfection, we should speak as little as possible. The state of purification, and subsequent union with

Christ, was realized by tens of thousands early Quakers in the 17th Century. They claimed the same Spirit as the apostles, who spoke the Word of God from His controlling Spirit within them. This web site is dedicated to showing you how to access the power of God to change you, so that Christ rules your words, deeds, and even thoughts.)

To a Convinced, but not Purified Friend:

Although a friend of the truth, yet your mind goes out from the truth and is strong in the flesh and the deceit. You live in lust, which darkens your understandings, and in that you are out of the fear of the Lord, and are not in the fear of him; but the dark power, who is the prince of the air, is strong in the many strongholds. If you wait in what is pure in you, you will find and see, because God has given you a measure of his spirit, by which you can comprehend things and see the deceits. Now when the mind goes forth from that pure measure, which lets you see deceits, the simplicity is ensnared, and God is not in your thoughts any more; instead, the son of perdition *in you* sits in the temple of God, where he ought not to sit. With the birth of the Lord [in you], this son of perdition is discovered, and with the brightness of the Lord's coming [in you], he is consumed; that man of sin is revealed [in you], and so shall you witness the scriptures fulfilled. But you must wait in that which is pure, which will show you when you mind departs into disobedience, setting up Baal's priests (outward) before God, and that brings a distraction in the mind where there is a halting between two (you and God); for all of the troubles are without in the world, but Christ said that "in me you shall have perfect peace." Wait in Christ and mind him in yourself, (there is where you wait for his appearing). Keep focused inward, (stay seeking Christ within yourself), and do not follow the cries of *lo Christ is here* and *lo Christ is there* to distract you to outward seeking, you will have peace in a short time. You will later witness Christ, who is the substance of the prophets and apostles. The scriptures are shown to you *within* you (by Christ) to guide you to the Father, the Lord God of heaven and earth. By waiting for the Spirit of the Lord within you to guide your mind, you will find your strength renewed daily by the one Spirit that gave forth the scriptures. There is no confusion, but instead perfect peace. This Spirit baptizes into the one body, and this Spirit is the unity of the saints, who though absent in body, yet are present in Spirit, all being made to drink into one Spirit. This Spirit circumcises and puts off the body of sin from you, and you are sanctified through your obedience to the Spirit. You will come to witness the scriptures pure and clear, as they are without any mixture [of man's interpretations], as holy men possessed them and gave them forth. So holy men possess them and give them forth again and witness them again.

Oh, do not read these things without, [read them within instead] or look at them to be hard, but focus on the love of God to you in showing you your condition, for all the scriptures were given forth from an inward principle, as the Lord God of power blesses and directs; there is a blessing, if you are faithful and wait.

George Fox

From the Journal

ALL Friends of the Lord everywhere, whose minds are turned **in** towards the Lord, take heed to the light within you, which is the light of Christ; which, as you love it, will call your minds inward, that are abroad in the things of this world; so your *minds may be renewed* by it, and turned to God in this which is pure, to worship the living God, the Lord of hosts, over all the things in the world. That which calls your minds out of the lusts of the world, will call them out of the affections and desires, and turn you to set your affections on heavenly things instead. The same that calls the mind out of the world, will give judgment upon the world's affections and lusts; the same calls out your minds from the world's teachers and the things, to have your minds renewed. There is your obedience known and found; there the image of God is renewed in you, and you come to grow up in it. That which calls your minds out of the earth, turns them towards God, where the pure babe is born of the virgin; and the babe's food is known, the children's bread, which comes from the living God, and nourishes up to eternal life; which babes and children receive their wisdom from above, from the pure living God, and not from the worldly men; for that heavenly wisdom is trampled under foot by such men. All who hate this light, whose minds are abroad in the things of the world, in the world, and in the image of the devil, get the words of the saints, (that received their wisdom from above), into their old nature and their corrupted minds. Such people are murderers of the just and enemies to the cross of Christ; in these people the prince of the air lodges, sons of perdition, betrayers of the just. Therefore take heed to that light, which is oppressed with the fleshly nature; which light, as it arises, shall condemn all that cursed nature, shall expel it, and shut it out of the house. So you will come to see the candle lit, and the house being swept and swept clean. Then afterward the pure pearl arises, and then the eternal God is exalted. The same light that calls in your minds out of the world, (that are abroad), the same turns them to God the Father of lights. Here in the pure mind is the pure God waited upon for wisdom from above; and the pure God is seen night and day, and the eternal peace, of which there is no end, enjoyed. People may have openings, and yet their minds go into the lusts of the flesh; but there the affections are not mortified. Therefore listen to that, take heed to that, which calls your minds out of the affections and lusts of the world to have them

renewed. The same will turn your minds to God; the same light will set your affections above, and bring you to wait for the pure wisdom of God from above, that it may be justified in you. **Wait all in that (the Light) which calls your minds inward and turns them to God; here is the true cross.** That mind shall feed upon nothing that is of the world, but be kept in the pure light up to God, to feed upon the living food which comes from the living God. The Lord God Almighty be with you all, dear babes, and keep you all in his strength and power to his glory, over all the world, you whose minds are called out of it, and turned to God, to worship the creator and serve him, and not the creature. The light of God which calls the mind out of the creatures, and turns it to himself, brings into a being of endless joy and peace. Here is always a seeing God present, which is not known to the world, whose hearts are in the creatures, whose knowledge is in the flesh, whose minds are not renewed. Therefore all Friends, the seed of God mind and dwell in, to reign over the unjust; and the power of the Lord dwell in, to keep you clear in your understandings, that the seed of God may reign in you all; the seed of God, which is but one in all, is Christ in the male and in the female, which the promise is to. 'Wait upon the Lord for the just to reign over the unjust, for the seed of God to reign over the seed of the serpent, and be the head; and that all that is mortal may die; for out of that will rise presumption. So fare you well, and God Almighty bless, guide, and keep you in his wisdom.'

George Fox

From Letter 280

All dear Friends everywhere,
who have no helper but the Lord, who is your strength and your life,
let your cries and prayers be to him,
from whom all your help and strength comes;
who with his eternal power, has kept up your heads above all waves and storms.
Let none go out of their habitations in the stormy time of the night,
whose habitation is in the Lord;
let everyone keep his habitation,
and stand in his lot, the seed, Christ Jesus, to the end of the day.
There is the lot of your inheritance,
and in this seed you will see the bright and morning star appear,
which will expel the night of darkness that has been in your hearts;
by which morning star you will come to the everlasting day, which was before night was.
So every one feel this bright morning star in your hearts, there to expel the darkness.

George Fox

More from the Journal

ALL Friends everywhere, know the seed of God, which bruises the seed of the serpent, and is atop of the seed of the serpent; which seed sins not, but bruises the serpent's head that does sin, and tempts to sin; which seed God's promise and blessing is to, and which seed is one in the male and in the female. You have come to the beginning where the seed of God is the head and has bruised the head of the other; and the new man is known, and he is known that is servant to the new man; and the promise of God to the seed is fulfilled and fulfilling; and the scriptures come to be opened and owned; and the flesh of Christ is known to be he who took upon him the seed of Abraham according to the flesh; the everlasting priesthood is known, and in the everlasting covenant Christ takes upon him the seed of Abraham, and he is a priest after the order of Melchisedeck; without father, without mother, without beginning of days or end of life; he is the priest that lives forever; the covenant of life, light, and peace. The everlasting offering here is known once and for all, which offering overthrows that nature which offered; out of which the priesthood arose, that could not continue by reason of death. And here is the other offering known, the everlasting offering; which perfects forever them that are sanctified; which offering blotted out the handwriting of ordinances, triumphs over them, and ascends above all principalities and powers. He that has the spirit of Jesus sees this; and here is the love of God received, that does not rejoice in iniquity, but leads to repent of it. **This is the word of the Lord God to you all:** Friends everywhere scattered abroad, know the power of God in one another, and in that rejoice; for then you rejoice in the cross of Christ, who is not of the world; which cross is the power of God to all of them who are saved. You that know and feel the power, feel the cross of Christ; you feel the gospel, which is the power of God for salvation to every one who believes. He that believes in the light, believes in the everlasting covenant, in the one offering; he comes to the life of the prophets and Moses, **comes to see Christ the hope, the mystery, which hope does not perish. The light lets you see the hope that perishes, which is not a mystery; and in that perishing hope the expectation fades. Where this never failing hope is witnessed, the Lord comes to be sanctified in the heart, and you come to the beginning, to Christ the hope, which does not perish; but the other hope and the other expectation perish. So all of you know the perishing of the other hope, and the**

failing of the expectation within; and know the hope that does not perish; that you may be ready to give your reason for this hope, with meekness and fear, to every man that asks you. Christ the hope, the mystery, that perishes not; the end of all perishing things, the end of all changeable things, the end of the decaying covenant, the end of that which waxes old and does decay; the end of the first covenant, of Moses, and of the prophets; the righteousness of God, Christ Jesus the son; his throne you will know, and heirs with him you will be; who makes his children kings and priests to him, and brings them to know his throne, and his power. There is no justification out of the light, out of Christ; justification is in the light, in Christ. Here is one who does the will of God; here is the entering into the kingdom. He that believes in the light, becomes a child of light; and here the wisdom is received, that is justified of her children. Here believing in the light, you shall not abide in darkness, but shall have the light of life; and everyone will come to witness the light that shines in your hearts, which will give you the light of the knowledge of the glory of God, in the face of Jesus Christ. With this light you will see him reign, who is the prince of life and peace; which light turns from him that is out of the truth, and abode not in it; where the true peace is not.

From His Letter 265

And Peter's words answer to this,

"You have a light which you do well to take heed unto, that shines in a dark place, until the day dawn, and the day star arises in you hearts;" ² Pet 1:19 signifying it is sufficient, which you must take heed to, it will lead you to the day dawning, the light that shines in the dark place of your hearts, in the dark place of your minds. Now you do well to take heed to this light, for it leads you to the day star, and day dawning. "Out of Egypt have I called my son," said the Lord; and Israel was called God's son, who was called out of the house of darkness and bondage; they had light in Goshen, when the children of Egypt were in darkness, and could not see one another. For now the children of light have light, and can see one another; the children of Egypt, Sodom, and Babylon cannot see one another.

And so, they do well that take heed to the light, but they do ill that do not take heed to the light, for they walk in darkness, and know not where they go, and stumble at noon day, the highest time of light; for this light leads to the day dawning, and day star arising in their hearts, which is a sure word of prophecy. A prophet is a seer, and so with the light he will see, that which manifests is light; by it you shall see the day dawning, and the day star arising, and when that arises, the sons of God sing together, because of the joyful day; and the saints sing, who have long been in the brambly, briary wilderness, and in the house of bondage, of darkness and trouble, and of sorrow and misery. Therefore, there is joy when the day star appears and the day dawn; there is great cause of joy for all the sons of God, when the day star appears, and for them to sing together;

for long nights of trouble and travel have they been in. "The path of the just is a shining light," ^{Pro 4:18} the path of the unjust is darkness. So there are but two paths.

Now the unjust cannot abide to hear talk of the light, but call it natural, and created and made, or conscience, they do not know what to call it, whose darkness cannot comprehend the light, though it shines in the darkness; and so, the path of the just being "a shining light, which shines more and more unto the perfect day;" signifying that the day is come, that the just has his path, and his path is a shining light; and so increases, shines more and more unto the perfect day."

Now the unjust being in darkness, they hate the light and love darkness rather than light; and they hate the just man's path, the light, because their deeds are evil; for the light will reprove them. ^{John 3:19-21}

So the just man's path is sufficient, a shining light: for it shines more and more, it increases, it is sufficient, and brings to the perfect day.

Now the unjust, whose path is darkness, say, "It is not sufficient," but such cannot abide the light, cannot abide the just man's path, nor the just either, but hate both, and speak against him and his path, with his darkness, that cannot comprehend the light, though light shines in his darkness; and therefore if he cannot comprehend the light with his darkness, (how can he comprehend the prophets', and apostles', and Christ's words?) but calls light darkness, and darkness light, and calls it natural, or created, or made, or conscience;

and so this comes to be fulfilled on them,
as John 1:5 said, who with their darkness could not comprehend the light,
yet they would be talking of the saints' words, law and prophets, with their darkness,
which could not comprehend the light.
They would call light, darkness, said Christ,
"If that light that is in you be darkness, how great is that darkness?" Mat 6:23
You neither know the scriptures nor the power of God.
How should they know the scriptures or the power of God either,
whose darkness does not comprehend the light?
A dark man, is a blind man. A blind man has not true judgment.
Therefore how should they call it otherwise, but a natural light, a created or made light?
So the Pharisees believed that Christ was to come, and preached him to come;
as the Protestants and Papists preach him, that he is come and to come;
and can tell by scripture where he was crucified,
as the Jews could tell by scripture where he was to be born.
But they were all against Christ, the light.
When he came, they said, "Christ had a devil."
The Pharisees said of him, who was light, that he was the prince of devils;
who was the light, and the truth, and the life; and that he was the carpenter's son.
So without the light they could not see him, nor his works, with their darkness;
neither can they now,
neither can they know the scriptures nor the power of God,
whose darkness cannot comprehend the light.
And John was a man sent from God,
the greatest prophet born of a woman,
who came for a witness, to bear witness of the true light,
which lights every man that comes into the world, that all through him might believe;
and it is said in John 1:4, "in Christ was light; and this light was the life of men."
And so the life that is in Christ, is the light of men.
So this is a heavenly light, a divine light, a spiritual light, a saving light;
which is the life of Christ, which is the light of men;
though the professors in Christ's time, and these times, Papists and Protestants,
with their darkness, cannot comprehend the light, so not the life;
so no true preachers of Christ without the light and life.
John said, he was not the light, but was sent to bear witness of the, light.
That he was not worthy to unloose the latchet of Christ's shoes.
And yet John, who had seen Christ, the lamb of God,
who takes away the sins of the world,
pointed his disciples to him, and showed them Christ;
and they forsook him and went to Christ.
For John came for a witness, to bear witness of Him who was the true light;
and that he that was to come after him, was preferred before him, for he was before him.
Yet when John was cast into prison, he questioned whether Christ was he,
or whether he should look for another; and sends to Christ.
And Christ answers his messengers, and said unto them,
the blind receive their sight, and the poor receive the gospel, etc.
And as for these Papists, and Protestants, and Jews,
they question whether Christ, the light that lights every man that comes into the world,
whether he is the spiritual, divine, saving, and heavenly light.
And further, mark Christ's own words. John 12:35-36.
He said, he is the light of the world, that teaches you how to believe;
that is to say, all his disciples, as Christ has taught them, who said, believe in the light.
Now, believing in the light, you believe in that which does make all things;
for that which makes manifest is the light; and therefore to believe in the light,
is to believe in that which that which makes manifest Christ to be their way,
their teacher, priest, mediator, interceder, savior, and redeemer.
And he that believes in the light, believes in that which makes manifest all false ways,
and false religions, and false worship, and false teachers, and antichrists.
For they that believe in the light, it manifests all true ways, and true religions.
And so, they are no true believers, neither Protestants, nor Papists,
who only believe Christ has come, from scripture,
as the Jews believed Christ was to come, from scripture.
But, I say, they are no true believers,
but as they also believe in the light as Christ the heavenly man does teach.
For the Jews, may teach their people to believe from the scripture,
the Papists and Protestants may teach their children to believe from the same;
but, not believing in the light, they are no true believers, as Christ has taught;
for Christ, who is the savior, he teaches people how to believe,

and said, believe in the light.
Which is plain, that they are no true believers that do not believe in the light,
neither Jews, nor those that have got the name of christians;
for believing in the light, they become children of the light.
And so it is plain, they are no children of light but who believe in the light,
nor children of the day.
For children of darkness may profess scriptures,
the devil may bring scriptures,
and Protestant, and Turk, and Papist, and Jew may bring scriptures,
with a dark spirit, and hold them in the unrighteousness;
but there is no true believer in God, nor in Christ Jesus, but who believes in the light,
which the scripture testifies of;
showing there is no salvation, redemption, justification, sanctification,
but to them who believe in the light, that manifests all things,
nor seeing Christ, who died, and is risen for them.
And therefore the heavenly man, the second Adam, the Lord Jesus Christ,
teaches how to believe, and said, "believe in the light, while you have it;"
and this light will manifest him to be their way, their truth, and life;
which light comes from him who enlightens every man that comes into the world,
that all through the light might believe.
And so they that believe not in the light, as Christ has taught, are no true ministers,
nor true messengers, nor true disciples, nor true christians,
nor true preachers of Christ Jesus, who believe not, as he has taught them;
but they that lay away Christ's teaching,
and teach one another to deny the way that Christ has taught to believe in,
are keepers of people in darkness, out of the light,
and call it natural, created, and made, and conscience,
and so with their darkness and blindness give the light such names,
who with their darkness cannot comprehend it;
for he that believes in the light,
it lets him see the scriptures, the prophets, Christ and the apostles' words,
and by it they do distinguish the true prophets' words from the false,
the holy men's words from the unholy,
the sanctified from them that are not sanctified,
Christ's words from antichrist's,
the true apostles' words from the false.
So Christ the light teaches his people to believe in that which manifests all things;
and they that believe in the light have the witness in themselves of Christ,
in whom they do believe, they have the witness in themselves,
that he is their redeemer, and savior, and their way, their truth, and their life;
for with the light they see him,
they believing in the light that makes manifest;
and after they believe in the light, become children of the light;
they witness themselves, that they are sealed,
for their belief in the light stands in Christ the light,
who has bought and purchased them;
and after that they are sealed by the spirit of promise,
having God's mark or stamp set upon them, they can set to their seal,
that God is true in all his promises, in all his prophets concerning Christ Jesus;
who taught them to believe in the light.
With the light they see, and come to know the "three that bear record in heaven,"
and the "three that bear record on earth, the spirit the water, and the blood."
(click here to read the rest of the letter)

George Fox

More Excerpts From the Journal

'Friends don't be hasty, for he who believes in the light is not in a hurry. Here the grace is received by which you come to be saved; the election is known that obtains the promise; the will is seen that wills; the mind is known that runs and does not obtain, but stops and dulls. When the light sees, judges and stops the haste, the patience is formed which obtains the crown; and the immortality is brought to light. So all who act contrary to the light and do not believe in it, fail to come to justification. And all Friends, if you go from the light and from wanting to have the promise of God fulfilled to the seed in you, so that you may know Christ to reign in you, you thereby bring on yourselves changeable garments, and come to wear the changeable garments, and the strange flesh, which leads to spiritual adultery, which the law seizes. This shuts out of the kingdom; and out of kingdom works are produced which are for the fire, by

which you may come to suffer loss. Therefore love the light, which condemns your apathy; and receive the power from the Lord, with which you stand over the apathy, and condemn it; here you feel and see that which gives you victory over the world, and to see beyond time, to before time was. Again, Friends, know Abraham who obeyed the voice of Sarah; he who fathered a son and cast out the bond-woman and her son. Do not depart from this principle or you will harbor wildness. Know the source of the wild son, and its mother, who is not Sarah; for the promise is to the seed, not of many, but one; which seed is Christ: and this seed you now come to witness standing on the top of all, yes, on the head of the serpent. And so all, as I said before, who come to feel and witness this, come to the beginning; and to the beginning come all the seed of God, the church, that the beginning you may all come to know, where there is no blemish, nor spot, nor wrinkle, nor any such thing. This is that which is purchased by the blood of Jesus, and presented to the Father out of all that defiles; which is the pillar and ground of truth. None attain to this, but such who come to the light of Christ, who purchased this church. They who go from the light, are shut out and condemned, though they profess all the scriptures declared from it. **Therefore walk in the light, that you may have fellowship with the son, and with the Father;** and come all to witness his image, his power, and his law, which is his light, that has converted your souls, and brought them to submit to the higher power, above that which is out of the truth: that you may know here the mercy and truth, and the faith that works by love, which Christ is the author of; who lights everyone of you: which faith gives the victory. That which gives the victory, is perfect; and that which the ministers of God received from God, is that which is perfect; and that which they are to minister, is for the **perfecting** of the saints; until they all come in the unity of the faith unto a perfect man. This is the word of the Lord to you all. Everyone in the measure of life wait, that with it all your minds may be guided up to the Father of life, the Father of spirits: to receive power from him, and wisdom, that with it you may be ordered to his glory: to whom be all glory forever! All keep in the light and life, that judges down that which is contrary to the light and life. So the Lord God Almighty be with you all. And keep your meetings everywhere, being guided by that of God; by that you may see the Lord God among you, who enlightens every man that comes into the world; that all men in the world might believe. He that believes not, the light condemns him: he that believes, comes out of condemnation. This light, which enlightens every man that comes into the world; which they that hate it stumble at it - the light of men.

George Fox

True religion is the true rule and right way of serving God. And religion is a pure stream of righteousness flowing from the image of God, and is the life and power of God planted in the heart and mind by the law of life. **This brings the soul, mind, spirit, and body to be conformable to God, the Father of spirits, and to Christ; so that they come to have fellowship with the Father and the son, and with all his holy angels and saints.** This religion is pure from above, undefiled before God, leads to visit the fatherless, widows, and strangers, and keeps from the spots of the world. This religion is above all the defiled, spotted religions in the world, that keep not from defilements and spots, but leave their believers impure, below, and spotted; whose fatherless, widows, and strangers, beg up and down the streets.

George Fox

THE Lord shows a man his thoughts, and discovers all the secret things in man. And man may be brought to see his evil thoughts, running mind, and vain imaginations, and may strive to keep them down, and to keep his mind in; but cannot overcome them, nor keep his mind within to the Lord. In this state and condition submit to the spirit of the Lord that shows them, and that will bring to **wait upon the Lord; and He that has discovered them will destroy them.** Therefore stand in the faith of the Lord Jesus Christ, (who is the author of the true faith), and mind him; for he will discover the root of lusts, evil thoughts, and vain imaginations; and how they are begotten, conceived, and bred; and then how they are brought forth, and how every evil member works. He will discover every principle from its own nature and root.

So mind the faith of Christ, and the anointing which is in you, to be taught by it, which will discover all workings in you. As he teaches you, so obey and repent; else you will not grow in the faith, or in the life of Christ, where the love of God is received. Now love creates love, its own nature and image: and when mercy and truth meet, what joy there is! **Mercy triumphs over judgment;** and love and mercy bear the judgment of the world in patience. That which cannot bear the world's judgment is not the love of God; for love bears all things, and is above the world's judgment; for the world's judgment is but foolishness. Though it be the world's judgment and practice to cast all the filthiness that is among themselves upon the saints, yet their judgment is false. The chaste virgins follow Christ the Lamb that takes away the sins of the world; but they that are of that spirit which is not chaste, will not follow Christ the Lamb in his steps, but are *disobedient to him in his commands*. The fleshly mind does mind the flesh, talks fleshly, and its knowledge is fleshly, and not spiritual; but savors of death, not of the spirit of life. Some men have the nature of swine wallowing in the mire. Some have the nature of dogs, to bite both the sheep and one another. Some have the nature of lions, to tear, devour, and destroy. Some the nature of wolves, to tear and devour the lambs and sheep of Christ: and some the nature of the serpent,

(that old adversary), to sting, envenom, and poison. "He that has an ear to hear, let him hear," and learn these things within himself. Some men have the natures of other beasts and creatures, minding nothing but earthly and visible things, and feeding without the fear of God. Some have the nature of a horse, to prance and vapor in their strength, and to be swift in doing evil. Some have the nature of tall sturdy oaks, to flourish and spread in wisdom and strength, who are strong in evil, which must perish and come to the fire.

Thus the evil is but one in all, but works many ways; and whatsoever a man or woman's nature is addicted to that is outward, the evil one will suit him, and please his nature and appetite, to keep his mind in his inventions and in the creatures, from the creator. Oh! Therefore do not let the mind go from God; for if it does, it will be stained, venomed, and corrupted. If the mind goes forth from the Lord, it is hard to bring it in again: therefore take heed of the enemy, and keep in the faith of Christ. Oh! Therefore mind that which is eternal and invisible, and him who is the creator and mover of all things: for the things that are made, are not made of things that appear; for the visible covers the invisible sight in you. But as the Lord, who is invisible, does open you by his invisible power and spirit, and brings down the carnal mind in you; so the invisible and immortal things are brought to light in you. Oh! Therefore you that know the light, walk in the light! For there are children of darkness that will talk of the light, and of the truth, yet not walk in it; but the children of light love the light, and walk in the light. But the children of darkness walk in darkness, and hate the light. In them the earthly lusts and carnal mind choke the seed of faith, which brings oppression on the seed and death over themselves. Oh! Therefore mind the pure spirit of the everlasting God, which will teach you to use the creatures in their right place, and which judges the evil. To you, Oh God, be all glory and honor, who are Lord of all visibles and invisibles! To you be all praise, who brings out of the deep to yourself, Oh powerful God! Who is worthy of all glory! For the Lord who created all, and gives life and strength to all, is over all and merciful to all. So you, who have made all, and over all, to you be all glory! In you is my strength, refreshment, and life, my joy and my gladness, my rejoicing and glorying for evermore! To live and walk in the spirit of God is joy, peace, and life; but the mind going forth into the creatures, or into any visible things from the Lord, this brings death. When the mind goes into the flesh, and into death, the accuser gets within, and the law of sin and death gets into the flesh. Then the life suffers under the law of sin and death, and then there is straightness and failings. For then the good is shut up, and the self-righteousness is set atop. Then man works in the outward law; and he cannot justify himself by the law, but is condemned by the light: for he cannot get out of that state, except by abiding in the light, resting in the mercy of God, and believing in him from whom all mercy flows. For there is peace in resting in the Lord Jesus. This is the narrow way that leads to him, the life; but few will abide in it. Therefore keep in the innocence, and be obedient to the faith in him. Take heed of conforming to the world, and of reasoning with flesh and blood, for that brings disobedience; and then imaginations and questionings arise, to draw from obedience to the truth of Christ. But the obedience of faith destroys imaginations, questionings, and reasonings, with all the temptations in the flesh, buffetings, looking forth, and fetching up things that are past. But, not keeping in the life and light, not crossing the corrupt will by the power of God, the evil nature grows up in man; then burdens will come, and man will be stained with that nature. But Esau's mountain shall be laid waste, and become a wilderness, where the dragons lie; but Jacob, the second birth, shall be fruitful and shall arise. For Esau is hated, and must not be lord; but Jacob, the second birth, which is perfect and plain, shall be lord; for he is beloved of God.

George Fox

Do not those called Christianity live in talking of Christ's, of the apostles', and prophets' words, and the letter of the scriptures? And do not their priests minister the letter (read the Bible), with their own conceptions of the what the words mean, for money, though the holy scriptures were freely given from God, Christ, the prophets, and apostles? Yet the apostle said, "The letter kills, but the spirit gives life." 2 Cor 3:6. The true ministers of the New Testament are not ministers of the letter, but of the spirit, and they sow to the spirit, and of the spirit reap life eternal. But people's spending time about old authors, and talking of them, and of the outward letter, does not feed their souls. **For talking about food and clothing does not clothe the body, nor feed it.** No more are their souls and spirits fed and clothed, except they have the bread and water of life from heaven to feed them, and the righteousness of Christ to clothe them. **Talking of outward things and spiritual things, and not possessing them, may starve both their bodies and their souls.** Therefore quench not the spirit of God, which will lead you to be diligent in all things.

George Fox

The Lord is king over all the earth! Therefore, all people praise and glorify your king in true obedience, in uprightness, and in the beauty of holiness. Oh! Consider, in true obedience the Lord is known, and an understanding from him is received. Mark and consider in silence, in lowliness of mind, and you will hear the Lord speak to you in your mind. His voice is sweet and pleasant; his sheep hear his voice, and will not hearken to another. When they hear his voice, they rejoice and are obedient; they also sing for joy. Oh! Their hearts are filled with everlasting triumph! They sing and praise the eternal God in Zion. Their joy man shall never take from them. Glory to the Lord God for evermore!

*To all you that love the Lord Jesus Christ with a pure and naked heart,
and the generation of the righteous.*

Christ was always hated; and so the righteous are hated for his sake. Mind who they were that did always hate them. He that was born after the flesh persecuted him that was born after the spirit; so it is now. Mind who were the principal opposers of Christ, even the great learned men, the heads of the people, rulers, and teachers, that professed the law and the prophets, and looked for Christ. They looked for an outwardly glorious Christ, to hold up their outward glory; but Christ spoke against the works of the world, and against the priests, scribes, and Pharisees, and their hypocritical profession. He that is a stranger to Christ is a hireling; but the servants of Jesus Christ are free men. The false teachers always laid burdens upon the people; and the true servant of the Lord declared against them. Jeremiah spoke against hirelings, and said, it was a horrible thing; and said, "What will you do in the end?" For the people and priests were given to covetousness. Paul spoke against such as made gain from the people, and exhorted the saints to turn away from such as were covetous and proud, such as loved pleasures more than God, such as had a form of godliness, but denied the power of that. "For of this sort," said he, "are they, that creep into houses, and lead captive silly women, who are ever learning but never able to come to the knowledge of the truth; men of corrupt mind, reprobate concerning the faith, and as Jannes and Jambres withstood Moses, so do these resist the truth; but they shall proceed no further, for their folly shall be made manifest unto all men." Moses rejected honors and pleasures, which he might have enjoyed. The apostle in his time saw this corruption entering, which now is spread over the world, of having a form of godliness but denying the power. Ask any of your teachers, whether you may ever overcome your corruptions or sins? None of them believe that; but "as long as man is here, he must (they say), carry about with him the body of sin." Thus pride is kept up, and that honor and mastership which Christ denied, and all unrighteousness. Yet multitudes of teachers! Heaps of teachers! The golden cup full of abominations! Paul did not preach for wages, but labored with his hands, that he might be an example to all that follow him. Oh people, see who follow Paul! The prophet Jeremiah said, "The prophets prophesy falsely, and the priests bear rule by their means;" but now the priests bear rule by the means (salaries) they get from the people: take away their means, and they will bear rule over you no longer. They are such as the apostle said, "intruded into those things which they never saw, being vainly puffed up with a fleshly mind;" and as the scriptures declare of some of old, "they go in the way of Cain," who was a murderer, "and in the way of Balaam," who coveted the wages of unrighteousness. The prophet Micah also cried against the judges that judged for reward, and the priests that taught for hire, and the prophets that prophesied for money; yet leaned on the Lord, saying, "is not the Lord among us?" Gifts blind the eyes of the wise. The gift of God was never purchased with money. All the holy servants of God cried against deceit; and where the Lord has manifested his love, they loathe it, and that nature which holds it up.

George Fox

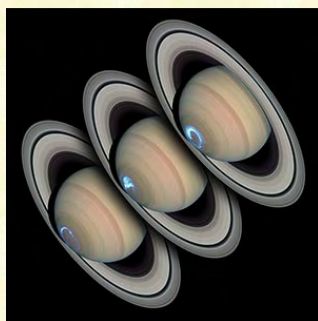
To you all, Friends everywhere, scattered abroad.

In the measure of the life of God wait for wisdom from God from whom it comes. And all of you, who are children of God, wait for the living food from the living God to be nourished up to eternal life from the one fountain from where life comes. So that you may all be guided and walk in order; servants in your places, young men and young women in your places, and rulers of families; that everyone, in your respective places, may adorn the truth in the measure of it. With it let your minds be kept up to the Lord Jesus, from where it comes; that you may be a sweet savor to God, and in wisdom you may all be ordered and ruled; that you may be a crown and a glory to one another in the Lord. And that no strife, bitterness, or self-will may appear among you; but all that may be condemned with the light in which is the unity. And that everyone in the unity may see to and take care of the ordering and ruling of their own family. That in righteousness and wisdom their family may be governed. May the fear and dread of the Lord reside in everyone's heart. May everyone come to receive the secrets of the Lord. May you come to be stewards of his grace; to dispense it to everyone as they have need. And so in savoring and right discerning you may all be kept; that nothing contrary to the pure life of God may be brought forth in you, or among you; but all that is contrary to it, may by it be judged. That in light, in life, and love you may all live; and all that is contrary to the light, life, and love, may be brought to judgment, and by that light be condemned. And that no fruitless trees be among you; but all cut down, condemned by the light, and cast into the fire; that everyone may bear and bring forth fruit to God, and grow fruitful in his knowledge and in his wisdom. And that none may appear in words, beyond what they are in the life that gave forth the words. Here none shall be as the untimely figs; none shall be of those trees whose fruit withers; such go in Cain's way, from the light; and by it are condemned. Let none of you boast yourselves above your measure; if you do, you are excluded out of God's kingdom; for the boasting part raises the pride and the strife which is contrary to the light that leads to the kingdom of God; which the light gives an entrance to the kingdom and an understanding of the things that belong to the kingdom. In the

kingdom everyone receives the light and life of man and receives Him who was before the world was and by whom it was made; who is the righteousness of God, and his wisdom. To whom belongs all glory, honor, thanks, and praise - who is God, blessed forever. Let neither image nor likeness be made; but wait in the light, which will bring condemnation on that part which would make images; for that which makes images prisons the just. Do not yield to the lust of the eye or lust of the flesh; for the pride of life stands in the lust which keeps out the love of the Father; and upon pride his judgments and wrath remain, where the **love of the world is sought after**, and a crown that is mortal is sought. In this ground the evil enters, which is cursed; which brings forth briers and thorns, where death reigns, and **tribulation and anguish are upon every soul**, and the Egyptian tongue is heard; all which by the light is condemned. **There is the world, which must be removed. By the light the world is seen, and by the power the world is removed, and out of its place the world is shaken;** to which the thunders utter their voices, before the mysteries of God are opened, and **Jesus revealed**. Therefore all of you, whose minds are turned to this light, wait upon the Lord Jesus for the crown that is immortal, and that fades not away.

George Fox

This web site's purpose is to show how to become
free from sin
by benefiting from the changing power of God through the cross,
which leads to union with God in his Kingdom.



WORSHIP GUIDELINES

Summary

Below are the references to meetings taken as excerpts from several of George Fox's writings, one of Francis Howgill's, and one of Isaac Penington's. The early Quakers' worship meetings took place on First-day, (Sunday). In the beginning they met in houses, fields, and barns. Later, they met in 'meeting houses.' There was no one designated as the pastor to preach a sermon. There was no group singing, Bible reading, or group praying in unison from text or memory. Instead, everyone assembled quietly and then began to wait in silence for the guidance, teaching, and leading of the Holy Spirit and the Light within each of them.

No one came to the meeting with any agenda to present or anything prepared to say. That would violate the Spirit of the meeting: to be totally controlled by the Holy Spirit at that moment. As people would get silent and think on the name of Jesus, there would be individuals who were told by the Holy Spirit to share some revelations that they had just received, (or to stand and prophesy), and there were the newly convinced, seized by the Holy Spirit to utter their groans, their joys, and their pleas. Spirit-inspired singing was recognized and allowed, and others joined in singing if they desired; but there was not set time for songs, nor was anyone's duty to lead in singing; everything was spirit inspired at the moment. Many revelations would be private to the individuals receiving them, without any requirement to share them. The business of the Society was carried out the next day in the Men's Meeting and the Women's Meeting.

Arguments were never permitted in a meeting. If there was a disagreement, a separate meeting was appointed to address the disagreement, without disturbing the entire group. The spiritually mature members of the group ruled on the disagreement. Even questions of scripture interpretation were discouraged in meetings - for the question too often created controversy among the immature in Christ, leading to groups forming sects that coalesced around a particular scripture interpretation, which was irrelevant to anyone's spiritual progress and only retarded those in sympathy with the controversy.

If anyone mistakenly violated these rules, they were not censured in the meeting; rather they were sought out after the meeting to be gently corrected by a spiritually mature member of the group who would not be seized by pride in the position of being the corrector, thereby deafening the ears of the person being corrected.

In this manner, the Holy Spirit controlled the entire worship; so no two people were moved to speak at the same time. The particulars of the shared revelations were most applicable to all.

God is a Spirit: and **they that worship him must worship him in spirit and in truth.** John 4:24. So worship from your carnal mind, speaking from your mind's will, praying from you mind, reciting a previous teaching, singing from your mind, reading from the Bible - **they are all out of a worship that is in spirit and truth and an abomination to the Lord.** The Apostle Paul and the early Quakers termed such worship: *will-worship*. So no worship is in the Spirit, unless the Holy Spirit is controlling the sequence of events and the words, be it talk, singing, or prayer.

Further scriptural backup to such a meeting: 1 Cor 14:26-33

teaching, a disclosure of special knowledge or information, an utterance in a [strange] tongue, or an interpretation of it. Let everything be constructive and edifying and for the good of all. (But **not** brought already prepared; rather all was received in the meeting from the Spirit.)

27 If some speak in a [strange] tongue, let the number be limited to two or at the most three, and each one [taking his] turn, and let one interpret and explain [what is said].

28 But if there is no one to do the interpreting, let each of them keep still in church and talk to himself and to God.

29 So let two or three prophets speak [those **inspired** to preach or teach], while the rest pay attention and weigh and discern what is said.

30 But if an inspired revelation comes to another who is sitting by, then let the first one be silent.

31 For in this way you can give testimony one by one, so that all may be instructed and all may be stimulated and encouraged;

32 For the spirits of the prophets (the speakers in tongues) are under the speaker's control .

33 For He [Who is the source of their prophesying] is not a God of confusion and disorder but of peace and order. As [is the practice] in all the churches of the saints (God's people).

Think about it. How can the Holy Spirit lead a service unless everyone is subject to the Spirit's direction by being simultaneously quiet to listen for the Spirit's teachings and promptings? Unless a person is prompted (at that moment) by the Holy Spirit to preach or prophesy, sing, or pray, the service is without the Spirit's control. If someone is preaching, singing, reading, and praying from a planned agenda, therefore from their carnal mind, etc., the Spirit can not be heard or lead - "**Be silent, oh all flesh before the Lord.**" Zech 2:13. This is the orderly service described in the Bible, but missed by almost all, due to preconceived notions of what a worship meeting must be.

Even Jesus did not judge, speak, or act without the Spirit's specific prompting:

By myself I can **do nothing**; I judge only as I hear, John 5:30
whatever I speak, just as the Father has told Me, so I speak. John 12:49-50
the Son is able to do **nothing** of Himself (of His own accord);
but He [the son] is able to do **only** what He sees the Father doing, John 5:19

To witness, preach, or teach without the Holy Spirit's specific promptings, is to estimate yourself above Jesus.

Until you are purified with the Spirit speaking through you, your witnessing, teaching, and preaching will not reach the holy part of each person, and your growth will be **retarded or stopped**. (Teaching is why people can't hear, reach purity, and enter the Kingdom; they are in spiritual captivity because they are leading others into spiritual captivity by teaching errors.)

If anyone speaks, he should do it **as one speaking the very words of God**. If anyone serves, he should do it with the strength God provides, so that in all things God may be praised through Jesus Christ. To him be the glory and the power forever and ever. Amen. 1 Peter 4:11

Men and women met in separate rooms at the same time, as I understand to avoid the distraction of the opposite sex in their meditations; realize there was a spectrum of purity within each meeting: ancient Friends in the Kingdom and matured to Fathers and Mothers in Christ, down to the newly convinced, still with the spots of the world on them to be removed and thus still subject to the distractions of the opposite sex. Below Fox has a lot to say about the criticisms of this physical, but not spiritual separation.

There was a fellowship of their spirits that occurred in the Light. People became acquainted with each other's spirits. As Fox said in this excerpt from Letter 149:

All Friends everywhere,

Meet together, and in the measure of God's spirit wait,
that with it all your minds may be guided up to God, to receive wisdom from God.

That you may all come to know how you may walk up to him in his wisdom.

That it may be justified of you, and you in it preserved up to God, and be glorified.

**And Friends meet together, and know one another in that which is eternal,
which was before the world was.**

For knowing one another only in the letter and flesh,

**differs you little from the beasts of the field;
for what they know they know naturally.
But all knowing one another in the light which was before the world was,
this differs you from the beasts of the field,
and from the world's knowledge,
and brings you to know one another in the elect seed which was before the world was.**
....

In a letter to newly convinced believers, Francis Howgill gives us a little more description:

And wait for discerning, to have salt in yourselves, to know and savor one another in the spirit, and operation, and working of it; that being sensible, and feeling one another's conditions in the spirit, you may speak to the informing of one another, to the building up on one another, in the precious faith. But be slow to speak, and swift to hear; and do not feed each other's sensual wisdom, which is the serpent's seat. For words without knowledge darken counsel, and betray simplicity.

They also enjoyed a fellowship with the Father and the Son. The frequent comments were: "we had, the Lord's presence being precious among us" and "we all left the meeting greatly refreshed."

On First-day (Sunday) they met for several hours, beginning in the morning, with a break for the noon meal, and continuing in the afternoon. Further William Dewsbury writes: "Be not slack and backward, but faithful the Lord, in improving every opportunity for Friends to meet; and, in every town where Friends are scattered, lay the charge and care on some Friends who are most grown the truth, to see that they meet together to wait on the Lord three or four hours, as the Lord orders it, one night or two in the week."

The early Quakers used scriptures to test their leadings and teaching; knowing the Spirit of God would not conflict with the scriptures, at least when understood in the power of the Spirit. They knew that the Spirit was what had written the scriptures, so any teaching or directions they received would not conflict with the scriptures; and since it is written that Jesus Christ is the same yesterday, today, and forever, they knew what was forbidden in the past would be forbidden in the future. They would **never** do something that the scriptures contradicted in context of the whole.

They were strongly counseled to never make any change in their proceedings that the elder members did not agree with. The younger was supposed to submit to the elder, who would obviously have more spiritual maturity. They understood that different people had different measures of the Spirit of Christ, **not everyone was equal**. As another great worthy of the Lord, Isaac Pennington, said:

And Friends, you that are weak, bless God for the strong; you that have need of a pillar to lean upon, bless God, that has provided pillars in his house; and, in fear and the guidance of his Spirit, make use of these pillars; who are faithful, and have ability from God, in his power and glorious presence with them, to help to sustain his building, even as they had ability from the Lord to gather unto him. He that despises him that is sent, despises Him that sent him; and he that undervalues any gift, office, or work, that God has bestowed upon any person, despises the wisdom and disposal of the Giver. Are all fathers? Have all overcome the enemy? Are all grown up in the life? Are all stars in the firmament of God's power? Has God made all equal? Are there not different states, different degrees, different growths, different places, etc.?

Then, if God has made a difference, and given degrees of life, and gifts different, according to his pleasure; what wisdom and spirit is that, which does not acknowledge this, but would make all equal? Oh my Friends! Fear before the Lord; honor the Lord in his appearances, and in the differences which he has made among the children of men, and among his people. He gave prophets of old, and the rest of the people were not equal with them. He gave evangelists, apostles, pastors, teachers, etc., and the other members of the churches were not equal with them. He has given fathers and elders now, and the babes and young men are not equal with them. Thus it is, in truth, from the Lord; and what is of God in you, will so acknowledge it.

Therefore watch, everyone, to feel and know his own place and service in the body, and to be sensible of the gifts, places, and services of others; that the Lord may be honored in all, and everyone owned and honored in the Lord, and not otherwise.

William Caton, a young Quaker minister, was lamenting over his small stature in Christ, compared to some senior Quaker worthies he had observed, when the Lord gave him this classic understanding:

The Lord showed me how they that had much, had nothing left over; and they that had little, had no lack - just like it was with the Israelites of old. For the brethren who were wise and eminent, who had received much from the Lord, notice there was that much more required of them; so that of all they

had, they had nothing over, but what they were to employ in the work and service of God.

The early Quakers insisted their members' conduct complied with Christian and the Assemblies' standards, (against lying, cheating, swearing, profane language, rage, adultery, conspicuous fashion, drunkenness, etc.). If a member violated those standards, members from his local assembly would plead privately with him to acknowledge his error and condemn his past actions, usually in writing. If the errant member admitted the error, the incident was forgotten. If the person refused to change, after repeated pleas and reasonings with them, they would be expelled from the assembly; and to preserve the Quakers' reputation, there would be a public notice that the person in question was no longer associated with Friends. This was done as a last resort after many pleadings, but was thought to be necessary to **preserve the reputation of Truth and the unity of the spirit within the Society**. Anyone expelled could return at any time, providing they condemned their past actions. By the same token, any report of misconduct investigated, which proved to be false, was traced to the originator, who was rebuked for "raising a false report on the people of God." Only the spiritually mature members were allowed to participate in decisions of discipline.

The scriptural backup for this is:

But now I write to you not to associate with anyone who bears the name of [Christian] brother if he is known to be guilty of immorality or greed, or is an idolater [whose soul is devoted to anything that usurps the place of God], or is a person with a foul tongue [railling, abusing, reviling, slandering], or is a drunkard or a swindler or a robber. [No] you must not so much as eat with such a person. What [business] of mine is it and what right have I to judge outsiders? [But] Is it not those inside [the church] upon whom you are to pass disciplinary judgment? God alone sits in judgment on those who are outside. [But for insiders,] **Drive out that wicked one from among you** [expel him from your church]. 1 Cor 5:11-13

And of course if those sort of *believers* cannot be expelled from your congregation, then you must leave: Come out of her my people! The voice of the Lord said, "They must withdraw from their sect to be taught;" and "withdraw from your sect, not out of pride and prejudice, but separate yourself long enough to see its false rulings." To be able to hear Christ's teachings, you must quietly withdraw from you deficit sect because **he will not build you up on top of a false foundation**. See 'Sect's Services' for more detail.

From George Fox's Letter on Covetousness:

So the apostle here does *not* speak of the fornicators, and covetous idolaters, and extortionists of the world, which were without; for God judges such. But the saints, the apostles, and the true church were to judge them that 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, etc. So that if the saints did keep company, or did eat with such unwashed, un sanctified, 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. 'And he that 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.

See George Fox's letter 391 for more.

One reason the Quaker faith deteriorated is because, in the name of tolerance and love, they failed to insist on standards of conduct from their members; and a little leaven affects the whole loaf. They lost any resemblance to the 'unity of Holy Spirit,' replacing it with a diversity of spirits. Deterioration of their faith was sealed when the Quakers began denying any authority necessary within the Church, as was beginning in Fox's time. (Click here for his statements regarding this deception of supposed "freedom.") They also later gave up the requirement for the Scriptures to not be violated by their understandings, resulting actions, and resulting pursuits; rationalizing that the Spirit could conflict with and override the Scriptures - directly opposite to the early Quaker's fundamental tenet. Further, they dropped the requirement to never violate the elder's wishes in any changes to their policies or directions; instead, they substituted a *consensus* of opinion required, giving license to those spiritually immature persons, often the most aggressive in nature, to seize and control the direction of the church. These aggressive, immature persons, often attaining office in the Church, then began quarrelling over all sorts of matters, including scriptural, doctrine fine points, insisting

their interpretations were correct in heated arguments attacking their opponents, leading to a series of splits in the Society, and forcing the true worshipers to leave. And of course, as they abandoned their faith in the divinity of Jesus, or even a belief in God, the Holy Spirit no longer presides over their meetings; therefore, they now bring preconceived statements to be shared in their meetings, as well as highlight their social actions. Thus their meetings are only a form of the original.

Consider these wise words of William Penn, written in response to John Perrot's run out from truth, stating that his inner light had shown him, in conflict to the Quaker practice, that removing his hat in prayer was wrong. Penn writes:

It is stated that men may acknowledge and believe the doctrine of the inward light of Christ, and yet mistake the suggestions of their own dark imaginations for the leadings of this divine light; and yet neither the profession nor the belief of being guided by it, can exempt those who are not really led by it, from the just judgment of those who are. If the mere profession of being led by the spirit of Truth could exonerate those who are strangers to it from the judgment and censure of such as actually walk in the Spirit, a door would be opened to all kinds of libertinism. Though it is the duty of all to walk in the light, and to wait for it, that by it they may be instructed in the way of life and salvation, **yet it is they only who are actually led by it, that can rightly discern between the false spirits and the true.**

The early Quaker government had one principal guarding tenet: make no changes unless the elder members of the assembly or church agree. When a less mature member, with pride still alive, seizes on some *revelation* that conflicts with the elders' spiritual understandings, that less mature member must defer, or else there will be chaos in the church. For certain, Satan will always attempt to introduce by stealth subtle changes, one by one, until he has defeated the order and unity of the church. The deferral to elder's guidance is the principal safeguard, which always are compatible with the guidance of the scriptures correctly interpreted by the Spirit of God to a mature member.

Today we hear Christians throughout the world, and particularly within the modern Quaker ranks, stating their justification for almost any social action or political stance: *I feel called* to do it. Without spiritually mature members in control, who can argue with their call, **particularly if both parties do not even recognize the authority of the scriptures that often plainly conflict with the call?**

For more detail on the deterioration of the Quaker faith, see [The History of the Quaker Departure from Truth](#).

For more information on the wiles of Satan to destroy any unity of faith, see Stephen Crisp's writings.

The only social agenda the early Quakers had in their business meetings was the relief of the poor, sick, widows, orphans, and imprisoned. They not only cared for their own, but also provided relief for the poor outside the Society in their community. They never protested a single government policy; personal courteous appeals, but never a protest against government, because such opposition to government was, and is, still forbidden by scripture. Rom 13:1-7 1 Peter 2:13-14 2 Tim 2:4 See [Submission for more](#).

One meeting a week (3-4 hours per meeting on First Day was common) is not "seeking with your whole heart." You must seek at home too, daily. This time must increase as the Lord draws you away from the love of the world. Early Quakers also met one or two nights per week to wait on the Lord together.

If you have no one to meet with, don't worry; our all-knowing, all-capable God is still be able to guide you in your individual meditations until there are others to meet with too.

The Lord has told us that **"it is dangerous for the young to fellowship together;"** especially if silence is not strictly maintained, before, during, and after the meeting. All they will do is compound their errors. This is easy to understand because young, unfinished people will not have sufficient truth to even fellowship together verbally; whatever they speak will likely be in error, misleading others as well as incurring condemnation on themselves by speaking error. The one most eager to speak, is probably the one greatest in error. It is also damaging for the young to express their doubts to others, resulting in a tearing down of the body rather than a building up of the body. Since everyone has not been taught sufficiently to be in total truth, there is even the possibility that arguments will result from meeting of the young - damaging to all who hear. Until a mature leadership has formed to gently counsel the young in the Truth, there is danger for the young to fellowship together without strict silence, of course with the exception of sharing what the Holy Spirit, during the meeting, instructs them to speak to all for everyone's benefit.

And remember Paul, the Spirit led him to Arabia to teach him one-on-one; George Fox was taught the same way, as were most of the Quakers whose writings appear on this site.

Per the voice of the Lord: **"in any meeting there should be some uniformity of mind and purpose."** It should be universally subscribed **by all** that their purpose in association and assembly

is to seek the face of God through a faith in at least the name of Jesus Christ, to be taught by the Light (Christ) of God directly, and to share their teachings when so directed; so that all may attain purity union with God in his Kingdom, and to be controlled by Him in obedience to His will - a sincere desire for *thy will be done*. Any social actions would not violate scriptures' warnings, (i.e., have no political purpose, and no anti-government slant), and would be required to be **directly ordered** by the Spirit of God, as testified to by those who were spiritually mature enough to have edified the group in godliness as a prerequisite

If you have others who share your hope and belief in the necessity of the Spirit's guidance to holiness and purity, **with no other agenda**, you can **wait on the Lord, silently together** according to the guidelines above, unless the Spirit tells you to stay separated.

There is a point for all seekers, in the Ministry of Condemnation, where you are not fit for fellowship, due to the nature of the sufferings you are undergoing; here is where you go outside the camp, (as did Christ to Calvary), to suffer the shame and indignity of the cross.

So blessed is the man who listens to me, watching daily at my gate, watching at the posts of my door.

For whoever finds me finds life and obtains favor from the LORD. Prov 8:34-35

Regarding Meetings for Worship by George Fox

CONCERNING SILENT MEETINGS

From Vol. 4, *The Works of George Fox*, Doctrinal Books I

The intent of all speaking is to bring into the life, and to walk in, and to possess the same, and to live in and enjoy it, and to feel God's presence. The enjoyment of God's presence occurs in the silence, (not in the wandering whirling tempestuous part of man or woman). For silence is where the flock lying down at noon-day, and feeding of the bread of life, and drinking at the springs of life, when they do not speak words; for words declared are to bring people to it, and confessing God's goodness and love, 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, because silence is a burden to them. So they cannot stay at home in their own houses, but are the hunters in front of 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. They gadded abroad, and changed their ways, and so did not see their salvation. So do the apostate christians, who inwardly raven from the spirit of God; gone from the silence, and stillness, and from waiting upon God to have their strength renewed, and so are dropped into sects, among one another. They have the words of Christ and the apostles, [from reading] but inwardly are ravened from the still life, in which the fellowship is attained to 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

Excerpts from: AN EPISTLE TO ALL PEOPLE ON THE EARTH

From Vol. 4, *The Works of George Fox*, Doctrinal Books I

On the Side Bar topic: Why Silence?

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. Meeting together, **as you are moved, speak**; for they spoke as they were moved by the Holy Ghost, and as the spirit gave them utterance. They prayed with the spirit, and it helped their infirmities, for they [of themselves] could not tell what to pray for as they should. But He that searches the heart, knows the mind of the spirit that teaches to how and what to pray. In silence is 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 they that 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. These people who glory in repeating words are 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.**

Now he that has a psalm, [*one received in the Spirit, not one read from the Bible*] now he that has one, let him sing, and sing in the spirit, and with understanding. He that sings in the spirit, and prays in the spirit, as the spirit gives utterance, he is in the birth that silences the birth of the flesh. This is to all, who learn the 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. Many of the prophets and holy men of God 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

from Letter 16

Keep your meetings, and you will feel the seed to arise,
though never a word be spoken among you.

So meet together and wait upon God, if there be not a word, I charge you.
Beware of contention for there you get above that of God in the conscience,
and so go out of the fear of the Lord.

Therefore rejoice, you simple ones, who love simplicity,
and meet and wait together to receive strength and wisdom from the Lord God;
and in departing from sin and evil,
you will be able to speak to the praise of the Lord.
And meeting and waiting in his power, which you have received,
in it all to improve your measure that God has given you;
for you never improve your measure,
so long as you rely upon any visible thing without you;
but when you come alone to wait upon God,
you shall everyone have a reward according to your deserts,
and every one your penny who are called into the vineyard to labor.

from Letter 286

When you are met together in the name of Jesus your savior,
let your minds be over all to him,
and out of all things that change, and perish,

and die of itself, and will corrupt, and are visible,
up to him that is invisible, the Lord God, and his son Jesus Christ,
that you may see him and feel him among you, and in your meetings,
in his life, and light, and power, and spirit;
and that you may know that God is,
and that he is the rewarder of all them that diligently seek him;
and to know that God is present.

from Letter 43

And all meet together everywhere,
and in your meetings wait upon the Lord;
and **take heed of forming words**, (thinking in words)
but mind the power, and know that which is eternal,
which will keep you all in unity, walking in the spirit,
and will let you see the 'Lord near you, and among you.'

from Letter 248

Keep your meetings in the power of the Lord God, that has gathered you;
and none quench the spirit, nor despise prophesying,

From Letter 149

Meet together, and in the measure of God's spirit wait,
that with it all your minds may be guided up to God, to receive wisdom from God.
That you may all come to know how you may walk up to him in his wisdom.
That it may be justified of you, and you in it preserved up to God, and be glorified.
And Friends meet together, and know one another in that which is eternal,
which was before the world was.
For knowing one another only in the letter and flesh,
differs you little from the beasts of the field;
for what they know they know naturally.
But all knowing one another in the light which was before the world was,
this differs you from the beasts of the field,
and from the world's knowledge,
and brings you to know one another in the elect seed which was before the world was.
And if you turn from this light you grow strange;
and so neglecting meetings you grow cold,
and your minds run into the earth and grow weary and slothful, and careless, and heavy, and sottish,
and dull, and dead.
You may speak then of things which were opened once from the light,
though now you be turned from it!
but with the light in which is the unity is all that condemned.
In which (light) is the fellowship with the son, from where the light comes,
which keeps in the liveliness, which keeps from slothfulness,
and all those things before mentioned, which are contrary to the light;
which who turns from, turns into.
Therefore in the light wait and walk,
that you may have fellowship one with another.
I charge you all, in the presence of the Living God,
that none boast yourselves above your measure of light;
if you do you will be buffeted.
For such run into presumption, and so into reproof.
Which reproof that spirit will not take patiently, but gets up into presumption;
which is to be condemned with the light, in which is the unity,
which keeps from desperation and presumption.
They who go from the light, the enemy comes into them,
and the envy, and the manslayer gets up within and slays the man;
and no such one has eternal life abiding in him, for he is turned from the light
which comes from Christ Jesus, the life.
All who dwell in the light which comes from Christ, come to receive the eternal life.
And here the love of God is shed abroad in the heart;
and dwelling in love you dwell in God,
and from the life the eternal love does flow,
which life comes from the Father of life, whose love does not change.
And so with the light (you dwelling in it which leads to the life)
you will come to witness the faith unfeigned, and the humility unfeigned,

and the faith which works by love, which purifies the heart;
waiting in the light which comes from Christ Jesus, this is received from him.
For with the light man sees himself,
which (light) comes from Christ, who is the author and finisher of his faith;
which faith gives him the victory
over that which he sees to be contrary to the light and to the word.
And this is the one faith;
and here the first Adam and the second Adam are known and seen.

from Letter 365

And, friends, after your meetings are settled and seasoned by the power of the Lord,
**if you do alter them, without the consent of Friends in the power of the Lord,
that makes and breeds discontent;
and therefore keep them, after they are settled,
in the power of the Lord, (and you settled in it),**
upon Christ the holy rock and foundation of God, that stands sure.
And in all your meetings, if there be any difference between brother and brother,
do not reflect one upon another in meetings,
but speak one to another between yourselves, as Christ commands;
and then you may preach the gospel of peace freely,
and speak the truth in the love of it, as it is in Christ Jesus.
And this is the best way;
so that nothing may be seen in your meetings but the life, truth, and peace;
so that the serpent, whose meat is dust, may find none in your meetings;
and none to quench nor abuse the power or spirit, nor any to go beyond its motion;
for, if you do, you will both bring trouble and burdens upon yourselves, and others,
and run out, that so you can hardly get in again.
And therefore be wise in the heavenly wisdom of God,
to be ordered in his spirit of understanding,
to the glory of God, and the comfort and edifying of his people;
that you all may know how to behave yourselves in the church of God,

from Letter 66

And all live in peace, in love, in life, and in the power of the Lord God,
and keep your meetings, everyone of you waiting in the power of God upon him;
that in it you may have unity with God, the Father, and the son, and one with another.
And, dear friends, let wisdom guide you in patience,
and do not strive with any in meetings;
but dwell in the power of the Lord God,
that can bear and suffer all things.
And make no strife among Friends, but live in that which makes for peace,
and love, and life, in which edification is known.

from Letter 83

Dear friends in the eternal truth of God,
whose minds by the light of Jesus Christ are turned towards God,
meet often together in the fear of the Lord, and to the light take heed,
that with it all your minds may be kept up to God, from where it comes.
And in all your meetings wait low in his fear,
that you may come to know the life and power of truth one in another.
And all you whom the Lord has made overseers over his church in your several places,
be faithful to the Lord, and watch over the flock of Christ with all diligence;
you which are strong watch over the weak, and stir up that which is pure one in another;
see that all your meetings be kept in order.

from Letter 320

Now when the women are met together in the light, and in the gospel, the power of God;
some are of a more large capacity and understanding than other women,
and are able to inform, and instruct, and stir up others into diligence, virtue,
and righteousness, and godliness, and in the love and wisdom of God, to inform and reform their families,
and to help them that be of weaker capacities and understandings in the wisdom of God,
that they may be fruitful in every good work, and word.

If anything be spoken in a meeting which you cannot bear,
speak to them concerned between them and you, after the meeting is ended;
for if any of the world be there it may give occasion to them to reproach truth.
For wisdom preserves in the peace, and makes peace,
and preserves out of the contrary, and overcomes with the wisdom, and love,
and answers the witness with the life, and so has unity and that has the kingdom.

Anecdote, Don't Limit the Spirit to the Expected: In 1702, John Salkeld, a traveling Quaker minister in America, while sitting in silence, felt an impulse to make a sudden noise by rapping his cane on the floor, and immediately after he delivered this brief testimony: "Resist the devil this once, and he will not trouble you again." After the meeting, some of the elderly Friends expressed dissatisfaction with his conduct, which seemed to them strange, if not disorderly. He answered, "If ever I have known the Divine commission to preach, I think what I have done this day is in obedience to my Master's command, and there I must leave it." About a year afterwards he met with a man who reminded him of what had taken place in that meeting, saying he was the person for whom that singular service was intended, and that it had been the means of saving him from an awful death. Some time prior to that memorable meeting, he had been in a despondent state of mind, and that morning had walked out with a rope in his pocket, intending to put an end to his life. As he drew near the meeting-house, he decided to go in and sit with Friends, thinking he would afterwards execute his purpose. The sudden rap of the cane aroused his attention, and the encouraging language of John Salkeld enabled him to resist the temptation. He found the truth of the promise verified in his experience, for he was never afterwards tempted in the same manner.

from letter 251

And also such that will not go to meetings, and cry against others that do,
and say, they are forms of men;
and one while they will not give the hand;
and another while they will keep on their hats when Friends pray,
and yet secretly they can go to bad house's, as several have done.
From these abominable things they must be exhorted and reproved.

from Letter 256

And if any weakness should appear in any in your meetings,
not for any to lay it open and tell it abroad, this is not wisdom that does so;
for love covers a multitude of sins, and love preserves and edifies the body;
and he that dwells in love dwells in God;

from Letter 257

And, friends, all take heed of sleeping in meetings, and sottishness, and dullness;
for it is an unsavory thing to see one sit nodding in a meeting,
and so to lose the sense of the Lord.
And it is a shame and a sadness both, and it grieves the upright and watchful,
that wait upon the Lord, to see such things;
and for the priests, people, and others, that come into your meetings,
and see you, that come together to worship God,
and to meet together to wait upon him, and to have fellowship in his spirit,
for you to sit nodding, it is a shame and an unseemly thing.
Therefore be careful and watchful, and let it be mended;
and mind the light and power of Christ Jesus in you,
and that will condemn all such things, and lead you out of, and above, such things,
and make you watchful one over another for your good.

A brief Account concerning Silent Meetings; the nature, use, intent, and benefit of them,

by Isaac Penington

THIS is a great mystery, hidden from the eye of man, who has run from the inward life into outward observations. He cannot see either that this is required by the Lord of his people, or any edification within, or benefit from it. But to the mind that is drawn inward, the benefit is plain; and by which the building up in the life of God, and fellowship one with another within, is sweetly felt. Precious refreshment from the presence of the Lord is received by them, who singly within wait upon him, according to the leadings and requirements of his Holy Spirit. Now, to open the thing a little to

the upright-hearted, (if the Lord please).

After the mind is in some measure turned to the Lord, his quickenings felt, his seed beginning to arise and spring up in the heart, then the flesh is to be silent before him, and the soul to wait upon him, (and for his further appearances), in that measure of life which is already revealed. Now, this is a great thing to know flesh silenced, to feel the reasoning thoughts and discourses of the fleshly mind stilled, and the wisdom, light, and guidance of God's Spirit waited for. For man has to come into the poverty of self, into the shame, into the nothingness, into the silence of his spirit before the Lord; into the putting off of all his knowledge, wisdom, understanding, abilities, all that he is, has done, or can do, out of this measure of life, into which he is to travel, that he may be clothed and filled with the nature, Spirit, and power of the Lord.

Now, in this measure of life which is of Christ, and in which Christ is, and appears to the soul, there is the power of life and death; power to kill to the flesh, and power to quicken to God; power to cause the soul to cease from its own workings, and power to work in and for the soul what God requires, and what is acceptable in his sight. And in this, God is to be waited upon and worshipped continually, both in private and in public, according as his Spirit draws and teaches.

For the Lord requires of his people not only to worship him apart, but to meet together to worship him, in the seasons, and **according to the drawings, of his Spirit**. They that are taught of him, dare not forsake the assembling of themselves together, as is the manner of some; but watch against the temptations and snares, which the enemy lays to deceive them from, and to disturb their sense by, that they might not feel the drawings of the Father, (providing there are those who share his hope and faith to meet with).

This is the manner of their worship. They are to wait upon the Lord, to meet in the silence of flesh, and to watch for the stirrings of his life, and the breakings forth of his power among them. And in the breakings forth of that power they may pray, speak, exhort, rebuke, sing, or mourn, etc. according as the Spirit teaches, requires, and gives utterance. But if the Spirit does not require one to speak, or to give to utterance, then every one is to sit still in his place, (in his heavenly place I mean), feeling his own measure, feeding thereupon, receiving from, into his spirit, what the Lord gives. Now, in this is edifying, pure edifying, precious edifying; his soul who thus waits, is hereby particularly edified by the Spirit of the Lord at every meeting. And then also there is the life of the whole felt in every vessel that is turned to its measure. So that as the warmth of life in each vessel not only warms the particular, but they are like a heap of fresh and living coals, warming one another, so that as a great strength, freshness, and vigor of life flows into all. And if any are burdened, tempted, buffeted by Satan, bowed down, overborne, languishing, afflicted, distressed, etc., the estate of such is felt in Spirit, and secret cries, or open (as the Lord pleases), ascend up to the Lord for them, and they many times find ease and relief, in a few words spoken, or without words, if it be the season of their help and relief with the Lord.

For absolutely silent meetings, in which there is a resolution not to speak, we do not acknowledge; but we wait on the Lord, either to feel him in words, or in silence of spirit without words, as he pleases. And what we aim for, and are instructed to by the Spirit of the Lord as to silent meetings, is that the flesh in everyone be kept silent, for there is no building up except in the Spirit and power of the Lord.

Now, there are several states of people: some feel little of the Lord's presence; but feel temptations and thoughts, with many wanderings and rovings of mind. These are not yet acquainted with the power, or at least do not know its dominion, but rather feel dominion of the evil over the good in them. And this is a painful travailling and mournful state, and meetings to such as these, (many times), may seem to themselves rather for the worse than for the better. Yet even these, turning, as much as may be, from such things, and cleaving, or at least in truth of heart desiring to cleave, to that which dislikes or witnesses against them, have acceptance with the Lord within; and continuing to wait in this trouble and distress, (keeping close to meetings, in fear and subjection to the Lord who requires it, though with little appearing benefit), do reap an immediate hidden benefit, and shall reap a more clear and manifest benefit afterwards, as the Lord wastes and wears out that in them, in which the darkness has its strength. Now, to prove that the Lord requires these silent meetings, or meetings after this manner silent, it may thus appear.

God is to be worshipped in spirit, in his own power and life, and this is at his own disposal. His church is a gathering in the Spirit. If any man speaks there, he must speak as the oracle of God, as the vessel out of which God speaks; as the trumpet out of which he gives the sound. Therefore there is to be a waiting in silence until the Spirit of the Lord moves to speak, and also gives words to speak. For a man is not to speak his own words, or in his own wisdom or time; but the Spirit's words, in the Spirit's wisdom and time, which is when he moves and gives to speak. And seeing the Spirit inwardly nourishes, when he gives not to speak words, the inward sense and nourishment is to be waited for, and received as it was given when there were no words. Yes, the ministry of the Spirit and life is more close and immediate when without words, than when with words, as has been often felt, and is faithfully testified by many witnesses. Eye has not seen, nor ear heard, neither has entered into the heart of man how and

what things God reveals to his children by his Spirit, when they wait upon him in his pure fear, and worship and converse with him in spirit; for then the fountain of the great deep is unsealed, and the everlasting springs surely give up the pure and living water.

and from Penington's *Babylon the Great*

This is a standing truth; whatever is not of the spirit of God in religion and worship, is of the spirit of antichrist. Whatever the spirit of man has invented or imitated, is not the thing itself, is not the true worship; for the true worship is only and continually in the spirit, and never out of the spirit. The true praying is in the spirit; the true singing, in the spirit; the true preaching, in the spirit: whatever is out of it, is of antichrist in man. Now therefore give up all your religion, your knowledge, your worship, your practices, which are out of the spirit; and return unto the Lord, and wait for his raising of that seed in you, which once began to spring, but is now slain, and lies in death and captivity under all these; and the earthly part, (in which all this religion and these practices stand), covers its blood, so as you cannot see how you have slain, and daily do slay, the just One.

from *George Fox's Letter 299*

We do hear that some, professing truth among you, do not keep to your meetings so diligently as they ought to do, nor yet meet but few of you together on the First-days. And the reason is, that upon the First days some of you write and make up your accounts; so as you cannot have time to go to and frequent the meetings. Truly friends, this is an ill savor to come over here into England, and shows that you mind your own business more than the Lord's, and the things of this life, more than the things that pertain to the life that is without end; which should be sought for first, if you desire to be blessed and to prosper. And if you do not, you will grow loose and wither, and not have the blessing of God with you; you cannot expect it. And therefore, you that go under the name of the friends of God and of truth, keep diligently your meetings on the First day together, that the Lord's power may stir among you; for if you do not keep your meetings upon the First day of each week, you are worse than the world, that meet in their steeple-houses or places of worship, who prefer your own business before the Lord's. The Lord, I say, will not, in so doing prosper you in it. And therefore I say once more, in the name of Christ Jesus, keep your meetings, who are gathered in it. And let there be meetings on the week days, and also men's meetings, to see that nothing be lacking among you, once in a fortnight; and likewise a women's meeting, though there be but a few. For you that have seen the order of truth in England and other places, how can you go out of the practice of it, without growing wild and withering. That so men and women in their distinct places, may be help mates in government, in the seed of life, and in the wisdom of God, by which all things were made, and in the gospel, the power of God, which was before the devil was: so that you may feel the presence of the Lord with you. And that all Friends may be invited to the meetings; and that you may be good examples and patterns unto all in the island, in righteous dealing and doings, in weights and in measures. And keep to the sound language, and the honor that you have received from above; so that your lives and conversations may preach in virtue, righteousness, and holiness, that God may be glorified through you, and among you all, that you may be patterns in holiness, and in truth, as you expect the blessing of God in, with, and among you. And owe nothing to any man but love. And so seek first the kingdom of God, and keep in it, then all outward things will flow to you, so there will be no want of them, if you enjoy God, who upholds all with his word and power, and gives the increase of all. And see that there may be no ill example among you, and no such ill report may be heard of you in Old England. And when you have got up your First-days and weekly meetings, and men and women's meetings, in the power of God, which will preserve you in truth and righteousness; see that nothing be lacking among you;

from *Letter 131*

And all Friends everywhere, take heed of slothfulness and sleeping in your meetings; for in so doing you will be bad examples to others, and hurt yourselves and them.

And all take heed of going up and down to minister,
but as you are moved of the Lord God, or to speak in meetings, or any other places;
for traveling to such is dangerous to lift them up,
going among settled meetings, that are settled.
For there is difference between Friends going into the world,
and of coming among them that are come to silent meetings, and to feed there;
for that which may be seasonable to the world, may not be to them.

from Letter 353

And now the Lord has gathered his people, by his power,
into the same spirit that the apostles and churches were in, in the primitive times;
and though they be absent in the body, or flesh,
men in one room, and the women in another;
yes, as far as the east is from the west, or the north is from the south,
yet they are present in the spirit, rejoicing and beholding with the spirit,
the spiritual order that the churches and apostles were in,
and the steadfastness of their precious, holy, and divine faith,
which Christ, (the second Adam), is the author and finisher of;
and this is no separation,
but they are the household of his holy, divine, and precious faith;
and live and walk in this holy faith, and spirit of God,
by which they are baptized into one holy body,
of which Christ Jesus, the holy and spiritual man, is the head.
And this, I say again, is no Separation, though they be absent in the body or flesh,
yet they are present in the spirit, and with the spirit behold the spiritual order.
And this is not an imposed outward form, order or prescription,
as some ignorantly think.
But they that do say, and prescribe,
that men and women must meet all together outwardly,
in a bodily presence in one room, or else it is a separation:
I say, it is an outward form, an outward order, and imposition, and prescription,
and they that fiercely press it, do **not** know the spiritual order;
yes, I say, if all men and women in the world could meet outwardly together,
and are not in the power and spirit the apostles were in, they are in a separation.
But God Almighty is bringing his people, by his son Christ Jesus,
and by the same power the apostles were in, out of this separation,
and apostasy from the apostles' spirit, that began in the apostles' days,
into the same spirit that the church and the apostles were in, in the primitive times;
and though being absent in the body, or flesh;
yet they are present in the spirit, seeing and beholding, in the spirit, the spiritual order,
and the steadfastness of their divine faith, which Christ, the second Adam,
the spiritual man, has been the author and finisher of.
And therefore, let no man beguile you by enticing words,
from this spiritual order, fellowship, and unity.
And again, the apostle said,
'As for my attitude, though I am absent body, I am present in the spirit,
and I have already decided and passed judgment, as if I were actually present,
in the name of the Lord Jesus Christ, on the man that has committed such a deed.'
So here was a spiritual sight, and a spiritual judgment;
yes, a judgment, though absent in the body,
by a spiritual sight of such as walk not in the spirit, but walk out of the order of it.
1 Cor 5:3-4.

And this is to the spiritual minded, who can judge of these things,
'for as many as are led by the spirit of God, they are the sons of God;'
and the Lord now, by his spirit,
is separating his sons and daughters from the apostasy and sin,
which has separated from the spirit that the apostles were in,
that they may behold one another with joy and comfort with the spirit,
in the spiritual order, fellowship, and unity;
though they be absent in the body and in the flesh, yet they are present in the spirit,
and know one another in the spirit of God.
And also, the apostle said,
'As many as are baptized into Christ, have put on Christ:
there is neither Jew nor Greek, bond nor free;
and here is neither male nor female,
but you are all one in Christ Jesus.'
So, though they be absent in the body, one from another,

Jews, Greeks, bond, or free, males or females,
yet they are all one in Christ Jesus,
the spiritual and heavenly man,
and with the spirit rejoicing and beholding one another's spiritual order;
so the rejoicing, unity, and fellowship stand in the spirit of God,
and not in the outward fleshly bodily presence, and carnal and natural sight.
And therefore keep your spiritual order, rejoicing in the spirit,
beholding your spiritual order, and steadfastness of your faith in Christ Jesus.
And in this you will be all steadfast men and steadfast women,
and not tossed up and down with every windy doctrine,
and the cunning crafts and slights of men,
but steadfast men and steadfast women in the faith of Christ, as trees of righteousness,
the planting of the Lord whose 'fruit is unto holiness, and whose end is everlasting life.'
And such have fruit on their own trees, and water in their own wells,
and are not shaken with winds, storms, nor tempests,
that may rise up within or without, but are steadfast and immoveable,
built upon the rock and foundation of life, Christ Jesus.
So that as everyone has received the gift, even so minister one to another,
'as good stewards of the manifold grace of God.'
And this is the grace of God in which you stand,
that will teach you to live godly, righteously, and soberly, and brings salvation;
so not only to talk godly, but to live godly, keeping yourselves in the love of God,
and building up yourselves in the most holy faith, which you have from Christ Jesus,
which makes you steadfast and immoveable,
from him who is the author and finisher of it;
and with the spirit of God, in which you spiritually behold your substantial and steadfast spiritual order,
over all outward and carnal orders, and will out last them all.
With which spirit you all see your work and service for the eternal immortal God of truth,
to whom be all glory, honor, thanks, and praises in the church of Jesus Christ, throughout all ages,
world without end.
Amen.

from Letter 137

There is a day coming, wherein some may wish that they had walked in wisdom,
as touching the weaknesses one of another, or the failings one of another;
for what know you, who may stand or who may fall in the day of God's trial?
Then many, that have been unstable,
may wish that they had kept their secrets in their bosoms,
and in God's wisdom sought to restore all, and not to scatter;
as that spirit does which cannot bear and cover the weaknesses one of another
who are yet in the wilderness, where the trials are many.
I have seen a great danger in this thing.
Wherefore beware of that spirit that cannot bear one with another,
or forgive one another; for that which cannot, will discover rather than cover,
and bring cloud over many, where ever it is received,
and raise the contrary in many, and veil the just, (it may be in whole meetings),
for want of wisdom to be stayed in the meek spirit,
which tries all spirits, and gives clear sight of things.
For want of this many may be cast by, and scarce ever restored again.

from Letter 173

Take heed of running on in a form, for fear that you do lose the power;
but keep in the power and seed of God, in which you will live in the substance.
And at any disputes take heed;
many may be lifted up in the victory and conquest,
and after have a joy in the prophecies and openings, and after fall.
And if babblers (*vain talkers*) come,
and janglers (*people who want to quarrel over some minor scriptural interpretation*)
don't say the meeting was bad;
such is the complaining nature out of patience, and the seed, which bears all things, and suffers all things,
which keeps down that which causes lifting up, murmuring and disputing.

The Lord's instruction one elder's responsibility for discipline, as received and communicated by
William Dewsbury.

This is the word of the living God to his church that he has called and chosen out the world, to
place his name in, to order and guide in his pure wisdom to his praise and glory, who alone is worthy,

That in every particular meeting Friends, there be chosen from among you, one or two who are most grown in the power and life, and in discernment in the truth, to take the care and charge over the flock of God in that place. And this is the word of the living God to you who are chosen: Watch over the flock of God, you to whom committed the charge and care; and take the oversight thereof, not by constraint but willingly, not for filthy lucre but of a ready mind. I charge and command you in the presence of the living God, not to rule as lords over God's heritage, but in the power the Spirit in all purity. Be examples to the flock, and see that order is kept in the church, in constantly meeting together, according the rule that has been given forth, that is say, once a week, or more, if it may be, besides the first-day meeting. And you are to have a general meeting with other Friends near you, once in two or three weeks, as the Lord orders and makes way.

Be not slack and backward, but faithful the Lord, in improving every opportunity for Friends to meet; and, in every town where Friends are scattered, lay the charge and care on some Friends who are most grown the truth, to see that they meet together to wait on the Lord three or four hours, as the Lord orders it, one night or two in the week. And watch over one another with a pure, single eye, to see that those who come among them walk orderly, according to what they profess. And if any walk disorderly, let those to whom the care and charge is committed, or any other who discerns them, and is moved to speak to them, deal plainly with them in reproving them, ministering to that which is pure in the conscience, for the restoring of them. But, if they will not reform, acquaint two or three more who are most grown in the truth; or you to whom the charge and care of the flock is committed, with the other that did admonish them in tender love, admonish them again; and, with plainness of speech, minister to that which is pure in their consciences, to raise up the witness and to judge and cut down the deceit; that their souls may be saved and their nakedness covered. But if they still walk in disorder, when the church has met together, reprove them openly; and if they still do not reform, but walk in their filthiness, when the church has met together, in the name of the Lord Jesus Christ, charge them to depart from among you. So, cast them out, and have no union with them, not so much as to eat with them, until they repent, and turn to the Lord, and walk in obedience to that which is pure. If they do this, then receive them again: but if they still walk on in the stubbornness of their wills, and do not bend to that which is pure in their consciences, keep them forth, that no filthy person dwell in the house of God. Then will the blessing of the Lord God be with you.

And **this is his word to you**, see that there is not any in outward need in the church, and that all walk orderly in their places and callings. And if any root of bitterness spring up in any, which causes strife in their minds one against another, as soon as you know of it, call such before you and examine the matter strictly; and stand in the wisdom and power of God to guide you to judge the cause, and end it in righteousness. But if the cause is hard for you to discern, and the measure you are grown to cannot discern between the parties, I charge you, and command you, not to be hasty in the cause before you, to order it in your doubtful and dark minds: 'for whatsoever is not of faith is sin.' But send for some who are more grown in discerning, to judge the cause and end it in righteousness. Then will deceit be judged, and strife kept out, and the innocent set free to serve the Lord; and your union will be in Christ Jesus, where you will bring forth fruit, abiding in him; and through his blood you shall overcome the world *in you* and without, and shall reign as kings upon the earth. In the power of Christ you shall command the unclean spirit, in all his appearances within you and without; and he shall submit to the power of God in you, dwelling in Him who alone is power, and to whom all glory belongs forever.

The pure spirit of the most high God, rest upon you, whom he has chosen to watch over his flock; and his mighty power open the pure eye in you, to discern and separate between the precious and the vile, the holy and the unholy; and furnish you with courage and with boldness and wisdom to rule in the power of his spirit, to cut down all deceit, and to wash the disciples' feet, in bowing to the pure [mind] in the least appearance; and ministering to it, to strengthen the desire raised up towards the name of the Lord, until judgment is brought forth to victory. Then will you have unity together in that which is begotten of God, who reigns over all, blessed forever. Wisdom is justified of her children,

William Dewsbury

Regarding Business Meetings Men's Meetings, Women's Meetings, Monthly Meetings, Six-Weeks Meetings, etc.

All assemblies were instructed to change nothing in format, agenda, or policy without concurrence from the spiritually mature members.

And, friends, after your meetings are settled and seasoned by the power of the Lord, **if you do alter them, without the consent of Friends in the power of the Lord, that makes and breeds discontent; and therefore keep them, after they are settled, in the power of the Lord, (and you settled in it),** upon Christ the holy rock and foundation of God, that stands sure.

From George Fox's Introduction to His Epistles:

Sarah Blackberry complained to me of the poor, and how many poor Friends were in want; and the Lord had showed me, what I should do, in his eternal power and wisdom. So, I spoke to her, to bid about sixty women to meet me about the first hour in the afternoon, at the sign of the Helmet, at a Friend's house. And they did so accordingly, such as were sensible women of the Lord's truth, and fearing God. And what the Lord had opened unto me, I declared unto them, concerning their having a meeting once a week, every Second-day, that they might see and inquire into the necessity of all poor Friends, who were sick and weak, and were in want, or widows and fatherless in the city and suburbs. And so, they blest the Lord for the wisdom of God that had settled such a meeting in his power among them. For they saw, that all that were heirs of the power of God, were to take their possession of the power of God, the gospel and its order, which was, before the devil was. And this brought them into the practice of the pure religion, and to visit the sick, and for the relief of the fatherless and the widows, and to see, that nothing was lacking among them; and that they, in visiting the sick in the Lord's power and word, through it they would have the wisdom of the Lord, and of his creation, and how to administer his creatures, and by the same power to heal and strengthen with the outward things, and without them. Which they have felt prosperous to this day; and great things have been done in their meetings by the Lord's power, and very honorable it has been in the eyes of all the faithful, yes, and commendable in the world also.

And afterwards the same Women's Meetings were settled up and down the nation, and beyond the seas, in the power of the Lord, which was before the devil was; into which power of the Lord neither sect nor apostasy can come, but peace and unity. And the power of the Lord, the gospel, is the authority of all the Men's and 'Woman's Meetings, and all the heirs -of the power, the gospel, both men and women are to take their possessions of the inheritance of the power of God, which is over the devil. So, in it nothing can get between them and the Lord God.

And at the settling of the Men's Meetings in the gospel, the power of God, I let them see, how they had a men's meeting in the first conversion among the primitive Christians, of such as were faithful men, and full of the Holy Ghost; and these were to see, in the Lord's power and wisdom, that nothing was lacking. For since the Christians denied the Jews' temple, storehouse, and priests, where the widows, strangers, and fatherless were relieved; they set up a men's meeting in the power of God, and in the Holy Ghost, (and they had Deaconesses also), to see that widows, fatherless, and strangers were relieved, and that nothing was wanting among them. Now, though this practice has been lost since the apostles' days, since men have gone from the power of God, and the holy ghost, that the apostles were in, (and therefore are the streets and country so full of widows, strangers, and beggars, and so full of wants, who want the sense of the good spirit and power to open their hearts, that the apostles and primitive Christians were in.) But the everlasting gospel being preached again by the same holy ghost that the apostles were in; and received from heaven as they received it; and many thousands having received this gospel now again, men's meetings are set up, (as were in the days of the apostles), in the power of God, and in the holy ghost. And women's meetings as mothers, and that they may be teachers of good 'things, and so to see, that nothing be lacking among them; and so to do good unto all, but especially to the household of faith.

And now, the power of God is the authority of both our men's and women's meetings, and all our other meetings; which power of God Was before the apostasy was from the apostles, and before the fall and the devil were, and is over all; and all are to take their possessions of it, and in it to do God's service and business. So these meetings are for the converted and elect, 'before the world began,' and such as are heirs of the power, and do possess it; and what they do and act in the spirit and power of God, they do it in that which shall never have an end, to the glory of God forever. Amen!

from William Penn's Introduction we further see the origin of the business meetings

This godly elder, (George Fox), in every county where he traveled, exhorted them, that some out of every meeting of worship should meet together once a month, to confer about the wants and happenings of the church. As required, those Monthly Meetings were fewer or more in number in every respective county; four or six meetings of worship usually making one Monthly Meeting of business. And accordingly the brethren met him from place to place, and began the Monthly meetings, for the poor, orphans, orderly walking, integrity to their profession, births, marriages, burials, sufferings, etc. In each county, these Monthly Meetings should make up one Quarterly Meeting, where the most zealous and eminent Friends of the county should assemble to communicate, advise, and help one

another, especially when any business seemed difficult, or a Monthly Meeting was reluctant to resolve a matter.

Also that these Quarterly Meetings should digest the reports of the Monthly Meetings, and prepare one for the county against the Yearly Meeting, in which the Quarterly Meetings resolve, which is held yearly in London, where the churches in this nation and other nations and provinces meet, by chosen members of their respective counties, both mutually to communicate their church affairs, and to advise and be advised in any unresolved issue leading to improvement. The also met to provide funds for the discharge of general expenses for general services in the church, not needful to be here explained.

At these meetings any of the members of the churches could come, if they please, and speak their minds freely in the fear of God to any matter; but decisions are rendered on any matter considered by the persons appointed to be members of the meeting and by the meeting's membership in general.

During their Yearly Meeting, to which the Quarterly meetings have referred certain issues for resolution, care is taken by a select number, for that service chosen by the general assembly, to draw up the minutes of the meeting including the several matters that have been under consideration, so that the respective Quarterly and Monthly Meetings may be informed of all proceedings, together with a general exhortation to holiness, unity, and charity. In all proceedings of the Yearly, Quarterly, and Monthly Meetings, due record is kept by someone appointed for that service, or who has voluntarily undertaken it. These meetings are opened, and usually concluded, in their solemn waiting upon God, who is sometimes graciously pleased to answer them with as notable evidences of his love and presence, as in any other of their meetings for worship.

It is further noted that in these solemn assemblies for the church's service, no one presides among them as is the manner of the assemblies of other people; only Christ is their president, as he is pleased to appear in life and wisdom in any one or more of them. Whatever their capacity or rank, the rest listen with a firm unity, not of authority, but conviction, which is the divine authority and way of Christ's power and spirit in his people; making good his blessed promise, 'That he would be in the midst of his, where and whenever they were met together in his name, even to the end of the world.' So be it.

And from *Valiant for the Truth*, we have this record of **qualification** for decisions regarding the discipline of the membership, necessary for preservation of the unity of the Spirit and the reputation of Truth and the Church in the community, which was only as good as its members' reputations:

In the minutes of the Yearly Meeting of 1676 we find the qualification for membership in these meetings. "All the faithful men and women in every country, city, and nation, whose faith stands in the power of God, the gospel of Christ, and have received this gospel, and are in possession of this gospel, the power of God, they have a right to the power of this meeting, for they be heirs of the power and authority of the men's and women's meetings." All such were admitted to these disciplinary meetings, or, if they were children of members and deemed converted, they were invited to attend the meetings for business. In those early day there was an outside membership of those professing with Friends, who were entitled to pastoral oversight, and in case of necessity, to pecuniary aid and relief, but who were not considered competent to exercise **the discipline of the church, which was vested in the hands of more experienced Friends. Conversion to Christ** [that is purified, sanctified, renewed in mind and heart] **was the distinction. If anyone was deemed by the elders to be converted, he was invited to participate in the meetings for discipline; if only convinced** [not yet converted] **he was merely a participator in church privileges.**

From Janney's History of the Religious Society of Friends, Vol. 4

Discipline for the Society of Friends

The origin and character of that system of Church government was, in its essential features, was recommended by George Fox, and with some modifications, adopted by the Society of Friends.

MEETINGS FOR DISCIPLINE

The meetings for discipline in the Society of Friends are called Preparative, Monthly, Quarterly, and Yearly. The Preparative meeting generally consists of a single congregation; it is not a meeting of record; its purpose is to prepare and report business for the Monthly meeting to which it is subordinate. The Monthly meeting may consist of a single congregation, or be composed of several Preparative meetings contiguous to each other. This is considered the executive organ of the Society, being entrusted with the power of receiving or disowning members, granting or accepting certificates of removal, directing and recording the solemnization of marriages, keeping a register of births and deaths, providing for the support of the poor and the education of their children, inquiring at stated periods into the condition of the Society within its limits, and forwarding an account of the same to

the Quarterly meeting. The Quarterly meeting is usually composed of several Monthly meetings contiguous to each other, and in some cases it is held alternately at different places. Its purpose is to receive the reports from the Monthly meetings, which are subordinate to it, and embody them in a general report to the Yearly meeting. It has a general supervision of the Monthly meetings composing it.

The Yearly meeting is composed of all the Quarterly meetings within certain limits, which send representatives to attend it and lay before it a written report. The representatives have no more power than other members in attendance, except that they are required to meet together and nominate a clerk, and to examine and report upon any other business that may be referred to them. Any member, who may feel himself aggrieved by the judgment of a Monthly meeting, may, after a copy of his testimony of disownment is delivered to him, give due notice of his intention to appeal to the Quarterly meeting; and if the Quarterly meeting shall decide against him, he may in like manner appeal to the Yearly meeting, whose judgment in the case is final. The Yearly meeting exercises a general supervision over all the meetings within its limits, and issues advices in relation to the state of the Society and the support of its testimonies. It is the highest tribunal in the Society, and has power to enact, modify, or abrogate the rules of discipline; but this authority is usually exercised with great caution and deliberation, and only with the general concurrence of its attendance. When an alternation in the rules of discipline is thought desirable, the usual course is, for a member, "feeling the concern" to propose it in his Monthly Meeting, and if there approved, the proposal is forwarded to the Quarterly Meeting, where it is considered, and if united with, forwarded in the report to the Yearly meeting.

The several Yearly meetings throughout the world are independent of each other, being established based on limitations in travel time for attendance. In 1800, there were Yearly meetings in Dublin, London, New England, Philadelphia, Baltimore, North Carolina, Virginia, Indiana, and Ohio. They maintained a letter correspondence, and, in all essential points, their codes of discipline were nearly the same. In all the meetings for discipline, every member not under dealings for a breach of discipline, is at liberty to sit and participate in the proceedings. The men and women meet in separate apartments, and are co-ordinate branches of the same meeting, each having a clerk of its own, but in some cases they appoint joint committees to prepare business in which both branches are interested. The clerks are nominated by committees, and after consideration appointed by the meeting. It is the duty of the clerk to gather the sense or judgment of the members present, and to record their decisions on such questions as may come before them.

It is obvious that a church thus constituted cannot act upon the principle of political bodies where a majority governs; and it is still more objectionable for a minority to assume the right to govern. The only way to preserve "the unity of the Spirit in the bond of peace" is for every member who participates in such meetings to draw nigh to the Fountain of light and life, in order to ask wisdom of God, "who gives to all men liberally and upbraids not." While waiting upon Him in this frame of mind, each member is at liberty, under a sense of duty, to express his views with meekness, and if they proceed from the pure teachings of the Spirit of Truth, they will meet the witness for truth in other minds, and being responded to, will generally prevail over the meeting. It sometimes occurs that one of the younger members, being unbiased and wholly resigned to follow his impressions of duty, becomes the instrument to point out the right course, which being acceded to by others, is adopted by the meeting; but in most cases the older and more experienced members are expected to take the lead in all matters of importance. Although there may, at first, be some diversity of sentiment, it seldom happens that a meeting where Divine love prevails, is long in doubt concerning any matter that is necessary to be decided. A meeting may be thrown into by entering into the discussion of questions for which it has no proper concern, in which case, stepping out of its province, it has no right to expect divine guidance. If a considerable degree of unanimity cannot be attained, it is best not to insist upon a decision, but rather to wait and adjourn from time to time, or dismiss the question. When discipline cannot be exercised with good feelings and tolerable unanimity, it is better to stand still; for if unity and love do not prevail, it is an evidence the Spirit of Christ does not sanction our proceedings, and, like of the Israelites of old, we should be careful not to move forward so long as *the cloud rests upon the tabernacle, whether it be two days, or a month, or a year.*

from Letter 256

And be diligent in all your meetings,
and see to the setting forth of apprentices, all fatherless and poor Friends' children;
and that all the poor widows be carefully looked after,
that nothing may be lacking among you; then all will be well.

There are extensive advisories regarding Gospel Order in George Fox's letters 263 and 264 . Click on the letter number to read.

from letter 260

All you that believe in the light, as Christ has commanded,
that are become children of the light, and of the day,
and of the promise, and do minister therein,
do not judge one another in public meetings, you that do minister,
as you have received the grace, and have the word of the Lord God committed to you,
that minister abroad, or go abroad in cities, towns, countries, or nations,
do not judge one another, nor reflect one upon another in public meetings;
for that hurts the hearers, and you do more hurt than you do good,
and that makes confusion.
If you have anything to say, have patience,
let that gift be exercised, and speak to one another by yourselves alone;
for that was the way before anything was spoken against any of the church,
and that will show the spirit of order and government,

from Letter 284

So that in all your men and women's meetings, see that virtue flows,
and see that all your words are gracious,
and see that love flows, which bears all things,
that kindness, tenderness, and gentleness may be among you,
and that the fruits of the good spirit may abound;
for nothing that is unclean must enter into God's kingdom,
which stands in righteousness, and in holiness,
and in the power of God, and in the joy of the holy ghost;
for all joy that is out of the holy ghost, will have an end.

from Letter 313

So Friends are not to meet like a company of people about town or parish business,
neither in their men's nor women's meetings, but to wait upon the Lord;
and feeling his power and spirit to lead them, and order them to his glory;
that so whatsoever they may do, they may do it to the praise and glory of God,
and in unity in the faith, and in the spirit, and in fellowship in the order of the gospel;
and the devil and his instruments cannot get into this gospel, which is the power of God;
and that makes him rage;

from the Journal

My Dear Friends,

Let every Quarterly Meeting make inquiry through all the Monthly and other meetings, to know all Friends that are poor, widows or others, that have children fit to put out to apprenticeships; so that once a quarter you may set forth an apprentice from your Quarterly Meeting; so you may set forth four in a year, in each county, or more, if there be occasion. This apprentice, when out of his time, may help his father or mother, and support the family that is decayed; and, in so doing, all may come to live comfortably. This being done in your Quarterly Meetings, you will have knowledge through the county, in the Monthly and particular meetings, of masters fit for them; and of such trades as their parents or you desire, or the children are most inclinable to. Thus being placed out to Friends, they may be trained up in truth; and by this means in the wisdom of God, you may preserve Friends' children in the truth, and enable them to be a strength and help to their families, and nurturers and preservers of their relatives in their old age. Thus also, things being ordered in the wisdom of God, you will take off a continual maintenance, and free yourselves from much burden. For in the country, you know, you may place an apprentice for a little to several trades, as bricklayers, masons, carpenters, wheelwrights, plough wrights, tailors, tanners, leather-dyer, blacksmiths, shoemakers, nail-maker, butchers, weavers of linen and woolen stuffs and other woolen trades, etc. And you may do well to have funds reserved in your Quarterly Meetings for that purpose. All that is given by any Friends at their decease (except it be given to some particular use, person, or meeting) may be brought to the public fund for that purpose. This will be a way for the preserving of many that are poor among you; and it will be a way of financially helping poor families. In several counties it is practiced already. Some Quarterly Meetings sponsor two apprentices; and sometimes the children of others that are placed on the parish. You may bind them for fewer or more years, according to their capacities. In all which things the wisdom of God will teach you; by which you may help the children of poor Friends, that they may come to rear up their families, and preserve them in the fear of God. So no more, but my love in the everlasting seed, by which you will have wisdom to order all things to the glory of God.

George Fox

4 London, the first of the 11th month, 1669.

from Letter 317

Now, friends, whosoever shall come, under whatever pretence,
to alter these meetings, or to deny or speak against the men and women's meetings,
it is the spirit of confusion and opposition,
which would be seeming to do something,
yet its work is to disquiet the simple minds;
and it is the very same spirit with John Perrot's;
and mark his end, and their end, and such as join with it.

And that is a creeping spirit, that would alter the usual and constant meeting days,
under pretence to prevent people from the corruptions of observing a constant day,
or under a pretence of keeping people out of a form,
and so would father their deceit upon God.

from Letter 116

Do not judge one another in meetings, you that minister in the meetings;
for your so doing has hurt the people, both within and without,
and you have brought yourselves under their judgment.
And your judging one another in the meetings has emboldened others to quarrel,
and judge you also in the meetings.
And this has been all out of order, and the church order also.
Now, if you have anything to say to any, stay till the meeting is over,
and then speak to them in private between yourselves,
and do not lay open one another's weakness;
for that is weakness and not wisdom to do so.
For your judging one another in meetings has almost destroyed some Friends,
and distracted them.
And this is for want of love that bears all things;
and therefore let it be amended.
No more, but my love.

From Letter 162

Keep your meetings in the power of God,
and in his wisdom, (by which all things were made),
and in the love of God, that by that you may order all to his glory.
And when Friends have finished their business,
sit down and continue awhile quietly, and wait upon the Lord to feel him;
and go not beyond the power,
but keep in the power, by which God Almighty may be felt among you.

from Letter 220

If, among Friends, any reports or surmises be about any, or any backbitings,
or whisperings, all such things must be stopped and searched out;
for thus said the Lord, "You shall not raise a false report among my people."
And that some of the faithful Friends of every meeting,
whose sincerity is for the glory of God, his honor, and his holy name,
into which they are all called, may be chosen to search out such things,
and follow it till they find out the author or authors of it,
that it may not lie upon any, or in any;
but that all may be cleared and taken out of every mind, and all the reports stopped;
and the things that are for judgment, let them be judged and condemned.

And furthermore, that Friends take notice of all such Friends as go to sea,
seamen, merchants, masters of ships and passengers, abroad and at home, that profess the truth,
that if they have any ways dishonored the Lord God,
and brought an evil report, either in their trading, lives or conversations,
upon the truth and the good land,
and dishonored the Lord God and his name, truth, and people;
that they may search into the bottom of it;
that so, if they have done any thing worthy of condemnation and judgment,
it may be past upon them without any respect of persons.
And, if the report be false, let their innocence be manifest, and the reporter reproved.
And so, that all that profess truth, may walk in the truth and the light of the Lord, who are "children of light,"

who have their name after the living God.

And all to be circumspect, diligent, and careful in all these things,
that in nowise God may be dishonored;
but in all things your lives, and words may preach; that profess the truth.
And all of them that have gone from England and dishonored God beyond sea,
to write over sea, to search out and know the ground of the matter,
that all obstructions that have hindered the glory of God,
and the spreading of his truth, may be taken away;
that the Lord's name may not be dishonored, nor his way and truth evil spoken of.
And so, all reports being searched into, in all the plantations, concerning Friends there,
that if anyone has done any thing to dishonor truth beyond sea,
let them come to judgment and condemnation, and give forth papers of the same,
that the papers may be sent abroad to take off the reproach from the innocent,
and so answer the witness of God in them through their repentance.
And, if they will not write their own condemnations,
then Friends must write and deny them, and take it out of the mouths of the world.

And all Friends that have dishonored God, and his truth, and people,
and Friends have been to admonish them in a gospel way
and they still go on in their wickedness and do not repent;
Friends may draw up a paper at their meeting,
against them and their disorderly walking, and unruly spirits, and looseness,
in general words, not mentioning the particulars, except they be notoriously known.
And Friends to do this with speed, and to bring it to the meetings;
and if anyone be known to be an open offender,
that then there may be an open testimony against him in the particular;
showing that we have no unity nor fellowship with such workers of darkness,
and how that they cast out themselves from among us,
being gone from the life and power of God; in which our fellowship is.
And that copies of the paper may be read in meetings,
and the copies of the papers to be sent to the men's meetings
in the countries where they live.

from Letter 316

And therefore, I say, in him live and walk, and keep his gospel-fellowship and order;
so that men and women may be help mates, in the distinct men and women's meetings,
one unto another in the gospel, the power of God,
in the restoration, as man and woman was in before they fell.
So if the men have anything to communicate unto the women,
or the women anything to the men,
in the righteousness, and wisdom, and power of God,
in the gospel order, in which the heavenly fellowship, unity, and order are kept,
they may, as brethren and sisters.
So here is the foundation of our meetings;
and our men and women's meetings are testified to by the spirit of the everlasting God,
that the foundation of them is Christ,
of the increase of his righteous, glorious, and spiritual government and peace
there is no end;
nor of the glorious, everlasting, heavenly unity and order of his heavenly gospel,
which the spiritual and heavenly minds keep and walk in accordingly,
which is not of man, nor by man;
so man has no glory, but God and Christ alone,
who is almighty, omnipotent, immortal, everlasting, and eternal, and dwells in the light,
blessed forever, the inexpressible God.

from Letter 350

And now, my friends, if there happen any difference among Friends,
either with Friends or the world, let it be put to reference,
if it cannot be ended between themselves,
and all that are concerned to end any difference,
let them have but one ear to one party,
and let them reserve the other ear to hear the other party;
so that they may judge impartially of matters,
without affection or favor, or respect of persons.
For you may see how the Jews in the old covenant did judge things among themselves,
as long as they kept the law of God, and did not go to other nations, or to the heathens,
for them to judge of their matters;

and therefore the apostle reproves the Corinthians for that fault,
'for going to law one with another before unbelievers,'
and told them that 'the saints should judge the world,' yes, angels;
and then how much more might they judge of things pertaining to this life?
And therefore the apostle exhorted,
"If then you have judgment of things pertaining to this life,
let them to judge that are least esteemed in the church:"
and Christ said,

"If your brother trespass against you,
go and tell him his fault between him and you alone;
if he should hear you, your have gained your brother:
but if he will not hear you, then take with you one or two more,
that in the mouth of two or three witnesses every word may be established:
and if he neglect to hear them, tell it to the church;
and if he neglects to hear the church, let him be unto you as a heathen and a publican.
Verily I say unto you, whatsoever is bound on earth shall be bound in heaven;
and whatsoever you shall loose on earth shall be loosed in heaven."

And further Christ said,

"If two of you shall agree on earth, as touching anything that they shall ask,
it shall be done for them of my Father which is in heaven:
for where two or three are, gathered together in my name,
there am I in the midst of them." Matt. 18, v20.
And Christ said, "If your brother trespass against you, rebuke him;
and if he repent, forgive him;
and if he trespass against you seven times in a day, and seven times;
if he turns again, saying, I repent, you shall forgive him." Luke 17, v4.

from Letter 373

Now, dear friends, let there be no strife in all your meetings,
nor vain doctrinal arguments nor disputings;
but let all that tends to strife be ended out of your meetings,
that they may be kept peaceable;
so that you may be at peace among yourselves,
and the God of peace and love may fill all your hearts,
which love edifies his church.
And condescend one to another in the fear of the Lord,
to that which is honest, just, virtuous, and of good report;
and where any weakness has been in any thing,
let it be covered and buried in the spirit and love of God, that his spirit
and love may be uppermost in you all, to unite all your hearts together:
and that you may all show forth that you are the children
which the heavenly wisdom is justified of,
which is pure, (mark), pure, peaceable, gentle, and easy to be entreated,
which is above the wisdom that is below,
that is neither pure, peaceable, nor easy to be entreated.
And in all matters of business, or difference, or controversies,
treat one another in such things kindly and gently,
and be not fierce, or heady, and high minded;
for that spirit will bring men and women to be lovers of themselves,
and to be despisers of others, and that which is good,
which leads nature out of its course, and so loses natural affections,
and at last comes to be without natural affections;

from Letter 374

And therefore consider,
the holy men and women of God must not strive, but be gentle to all;
and in that alone keep their dominion;
for truly, friends, love gathers into love, and edifies the body of Christ.
And let nothing be done with strife, but in love, to the glory of God,
in the name of Christ, and in his power;
so that you may all see and feel Christ among you,
ordering you all to his glory with his wisdom,
which is pure, peaceable, and easy to be entreated;

so that none may be burdened nor oppressed in your meetings,
but that the life and seed may reign in you all;
and so the Lord may have the glory of all,
and you may all have comfort in him your head.
And do not much strive with unruly talkers,
but keep your peace in the spirit and power of Christ,

And be careful in all your meetings,
that they may be kept peaceable in the wisdom of God,
that is pure and peaceable, and easy to be entreated;
so that 'wisdom may be justified of her children.'
That there be no harshness or fierceness,
but meekness and mildness, and gracious language,
which will edify and season the hearers, and be of a good savor.
And this will honor the seed Christ, from where grace and truth comes,
and will be to your comfort, and show forth whose children you are;
for, as Christ said, 'Blessed are the peacemakers, they are children of God.'
And therefore all do this work, that you may have this blessing.

from Letter 408 (regarding the Six Weeks Meeting)

And that all may be careful to speak short and pertinent to matters in a Christian spirit,
and dispatch business quickly, and keep out of long debates and heats;
and with the spirit of God keep that down,
which is doting about questions and strife of words,
that tend to parties and contention:
which in the church of God there is no such custom to be allowed.
And likewise not to speak more than one at a time;
nor any in a fierce way;
for that is not to be allowed in any society,
neither natural nor spiritual;
but as the apostle said, 'Be swift to hear, and slow to speak;'
and let it be in the grace, which seasons all words.
And if there be any differences, that cannot be quickly ended in the meeting,
let the Six Weeks Meeting order some Friends to hear the matter out of the meeting,
without respect of persons,
and bring in the report to the same meeting the same day, (if possible),
and the meeting may give judgment;
that no business be delayed from time to time.

This web site's purpose is to show how to become
free from sin
by benefiting from the changing power of God through the cross,
which leads to union with God in his Kingdom.



A MESSAGE OF COMFORT TO THE TROUBLED SOUL

To those of you who are troubled, depressed, or generally beaten down.

This letter was written by George Fox to such a soul and was copied and read to many such souls who recieved comfort and hope.

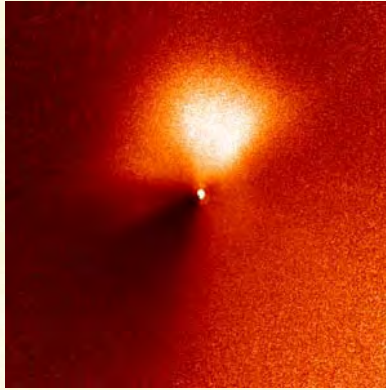
Have a friend read this out loud to you. Perhaps it will be helpful to you also.

Friend,

Be still and cool in your own mind and spirit from your own thoughts, and then you will feel the principle of God to turn your mind to the Lord God, from whom life comes; whereby you may receive his strength and power to allay all blusterings, storms, and tempests. That is it which works up into patience, into innoceny, into soberness, into stillness, into staidness, into quietness, up to God, with his power. Therefore mind, that is the word of the Lord to you, that the authority of God you may feel, and your faith in it, to work down that which troubles you. For that is it which keeps peace and brings up the witness in you, which has been transgressed, to feel after God with his power and life, who is a God of order and peace. When you are in the transgression of the life of God in your own particular, the mind flies up in the air, the creature is led into the night, nature goes out of its course, an old garment goes on, and an uppermost clothing; and your nature being led out of its course, it comes to be all on fire in the transgression, and that defaces the glory of the first body. Therefore be still awhile from your own thoughts, searching, seeking, desires, and imaginations, and be stayed in the principle of God in you, that it may raise your mind up to God, and stay it upon God, and you will find strength from him, and find him to be a God at hand, a present help in the time of trouble and of need. And you being come to the principle of God, which has been transgressed, it will keep you humble; and the humble God will teach his way, which is peace, and such he does exalt. Now as the principle of God in you has been transgressed, come to it, that it may keep your mind down low to the Lord God; to deny yourself, and from your own will, that is the earthly, from which you must be kept. Then you will feel the power of God, which will bring nature into its course, and let you see the glory of the first body. There the wisdom of God will be received, (which is Christ, by which all things were made and created), and you thereby preserved and ordered to God's glory. There you will come to receive and feel the physician of value, who clothes people in their right mind, whereby they may serve God and do his

will. For all distractions, unruliness, and confusion are in the transgression; which transgression must be brought down, before the principle of God, which has been transgressed against, be lifted up; whereby the mind may be seasoned and stilled, and a right understanding of the Lord may be received; whereby his blessings enter, and are felt over all that is contrary in the power of the Lord God, which raises up the principle of God within, gives a feeling after God, and in time gives dominion. Keep in the fear of the Lord God; that is the word of the Lord to you. For all these things happen to you for your good, and for the good of those concerned for you, to make you know yourselves and your own weakness, and that you may know the Lord's strength and power, and may trust in him. Let the time past be sufficient to everyone, who in any thing has been lifted up in transgression out of the power of the Lord; for he can bring down and abase the mighty, and lay them in the dust of the earth. Therefore, all keep low in his fear, that thereby you may receive the secrets of God and his wisdom, may know the shadow of the Almighty, and sit under it in all tempests, storms, and heats. For God is a God at hand, and the Most High rules in the children of men. This is the word of the Lord God to you all; what the light does make manifest and discover, as temptations, distractions, confusions; do not look at the temptations, confusions, corruptions; but at the light which discovers them and makes them manifest; and with the same light you may feel over them, to receive power to stand against them. The same light which lets you see sin and transgression, will let you see the covenant of God, which blots out your sin and transgression, which gives victory and dominion over it, and brings into covenant with God. For looking down at sin, corruption, and distraction, you are swallowed up in it; but looking at the light, which discovers them, you will see over them. That will give victory, and you will find grace and strength; there is the first step to peace. That will bring salvation; and by it you may see to the beginning, and the "Glory that was with the Father before the world began;" and come to know the seed of God; which is the heir of the promise of God, and of the world which has no end; and which bruises the head of the serpent, who stops people from coming to God. That you may feel the power of an endless life, the power of God which is immortal, which brings the immortal soul up to the immortal God, in whom it does rejoice. So in the name and power of the Lord Jesus Christ, God Almighty strengthen you.

Written in 1658 by: *George Fox*



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 17th 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.

A SMALL TREATISE CONCERNING SWEARING IN THE OLD TIME OF THE LAW, WITH ITS USE:

From Vol. 5, *The Works of George Fox, Doctrinal Books II*

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, 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 you, and so do you.' 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 swear falsely.

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 discover 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 discover 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 discover 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 be that a man shall pronounce with an oath, and it be hid 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 trespass against his neighbor, and he require an oath of him to cause him to swear, and the oath come 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 be to his own hurt, 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 no tat 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 Phil 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 command snot 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 he it is that brings men up to God, and to a farther righteousness than that of the law; and as Jeremiah said, Jer 5, 'though they say the Lord lives, yet surely they swear falsely;' those were they that 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 shall 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, that call yourselves christians, that swear so vainly, when your master Christ, forbids all swearing.

And in Jer 7 and 9, there 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' sways and swearing by Baal, 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, 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; 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 them that swear by any thing but by the Lord, to whom they were to perform their oath, which oath Christ ends by his command; therefore, what think you will become of all you that swear by so many things in all Christendom and in the world; for if 'they shall fall and not rise up again, that 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, 'them that worship the host of heaven, upon the house-tops, and them that 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 reproved 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 not you pretend to be the professors and followers of Christ, that said 'swear not at all,' and yet are you not found swearing not by the Lord, but by a book, 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 this curse of the Lord, how it will consume you that swear, and forswear? Seeing 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 forswear 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 forswear 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 forswear 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 forswear 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 cometh 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 hath forbidden the true oath, and all those other oaths; then he teaches them what they shall say instead of an oath, to wit, yes, yes, no, no, and whatever is more than these cometh 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 cometh 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? whoso, therefore, shall swear by the altar, swears by it, and by all things thereon; and whoso 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 him that sits thereon.'

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 farther 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, Porto 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 aforesaid; but the oath which was to be performed unto the Lord, (and men were not to forswear 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 thereof.

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 xiii. 'but God hath raised him from the dead,' (to wit, Christ), and 'he was seen many days of them which 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), whom they slew and hanged 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 hast 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 dare not swear, because Christ and the apostle hath 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 hath sent, and believe that he is he that God hath sent, and obey his commands, for God hath 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,' 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 every thing 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 and evil, and condemnation.

And therefore we do declare to all the magistrates upon the face of the earth, that if we be 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.



Statement of Beliefs

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

This is a statement of beliefs that the early Quakers held in response to many slanderous accusation of Baptists on the island of Barbados in 1671. I place it in prominent view because of similar accusations against or suspicions of what this web site purports; i.e. that we deny the blood of Christ, or that we deny Christ's role in salvation, or that we or the early Quakers deny the Bible - ALL OF WHICH ARE FALSE.

And to bring up Fox's statement to date: we denounce the Da Vinci Code as just the latest round of speculative trash in the countless, derogatory, slanderous fictional variations of Christ's birth and life. People who believe such ridiculous re-writes of history are ready to believe anything but the truth, from which they run, taking refuge in the darkness of such blatant, reprehensible lies.

And 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

We now plainly and sincerely declare that we own and believe in God, the only wise, omnipotent, and everlasting God, who is the creator of all things both in heaven and in the earth, and the preserver of all that he has made; who is God over all, blessed for ever; to whom be all honor, glory, dominion, praise and thanksgiving, both now and for evermore! and we own and believe in Jesus Christ, his beloved and only begotten Son, in whom he is well pleased; who was conceived by the holy ghost, and born of the virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers; all things were created by him. And we own and believe that he was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth; and that he was crucified for us in the flesh, without the gates of Jerusalem; and that he was buried, and rose again the third day by the power of his Father, for our justification; and we believe that he ascended up into heaven, and now sits at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is

our foundation; and we believe there is no other foundation to be laid but that which is laid, even Christ Jesus; who we believe tasted death for every man, and shed his blood for all men, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world; according as John the Baptist testified of him, when he said, "Behold the Lamb of God, that takes away the sins of the world." John 1:29. We believe that he alone is our Redeemer and Savior, even the captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works; who is the seed of the woman that bruises the serpent's head, to wit, Christ Jesus, the Alpha and Omega, the first and the last. That he is (as the scriptures of truth say of him) our wisdom and righteousness, justification and redemption; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved. He alone is the shepherd and bishop of our souls: he is our prophet, whom Moses long since testified of, saying, "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." Acts 3:22-23. He it is that is now come "and has given us an understanding, that we may know him that is true." And he rules in our hearts by his law of love and life, and makes us free from the law of sin and death. We have no life, but by him; for he is the quickening spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works, to serve the living God. He is our Mediator, that makes peace and reconciliation between God offended and us offending; he being the oath of God, the new covenant of light, life, grace, and peace, the author and finisher of our faith. Now this Lord Jesus Christ, the heavenly man, the Emanuel, God with us, we all own and believe in; he whom the high priest raged against, and said, he had spoken blasphemy; whom the priests and elders of the Jews took counsel together against, and put to death; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason; who also gave large money to the soldiers to broach a horrible lie, namely, "That his disciples came and stole him away by night while they slept." And after he was risen from the dead, the history of the Acts of the apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and his resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.

And as concerning the holy scriptures, we believe they were given forth by the holy spirit of God, through the holy men of God, who (as the scripture itself declares, 2 Pet 1:21.) "spoke as they were moved by the holy ghost." We believe they are to be read, believed, and fulfilled, (he that fulfils them is Christ); and they are "profitable for doctrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works, (2 Tim 3:16-17), and are able to make wise unto salvation, through faith in Christ Jesus." We believe the holy scriptures are the words of God; for it is said in Exod 20:1, "God spoke all these words, saying..." meaning the ten commandments given forth upon mount Sinai. And in Rev 22:18-19, John said: "I testify to every man that hears the *words* of the prophecy of this book, if any man adds unto these, and if any man shall take away from the *words* of the book of this, prophecy," [not the *Bible* which had not even been printed at the time of the Revelation's writing; the *words* of that book of prophecy, Revelations]. So in Luke 1:20, "Because you believed not my *words*." And so in John 5:47, 12:47, 14:23, 15:7. So that we call the holy scriptures, as Christ, the apostles, and holy men of God called them, namely the *words* of God.

[But the Bible is not the Word of God, which the name of Jesus, John 1:1, Rev. 19:3, and the indwelling Word in your mouth and heart, Rom 10:8. So the Bible is not the Word of God, it is the recorded words of the saints as spoken to them by the Spirit of God: the words of God recorded in the letter without the Spirit that gave forth the words. But words spoken by the Spirit of God today will be compatible with the recorded words of the Bible, made more precise, personal, applicable, detailed by the Spirit's personal communication to an individual.]

From George Fox's **Letter #172**

We are of the seed that has been slain from the foundation of the world,
which the princes of the world, and counsels,
and the great and wise of the earth crucified;
who lived in the form of godliness of the saints' words,
but quenched the spirit in themselves,
and being that birth born of the flesh, persecuted that which is born of the spirit.

We are of the seed, the anointed,
which the powers of the earth combine and take counsel together against,
whom God (we see) sitting in heaven laughing them to scorn.
We are the royal priesthood, who offer daily to the Lord the spiritual sacrifice;
the holy generation, and the peculiar people, zealous of good works,
clothed with the zeal of Christ against the bad works, and the workers thereof.
Therefore of all nations, peoples, sects, ways, professions, and talkers of religion are we hated,
by them that are out of the way and power of God,
though they profess scriptures, church, worship, and ministry;
yet such have crucified Christ, and the Lord of glory.

We are they that witness the promise of God fulfilled, and that do witness,
that the age is come wherein God would show forth his exceeding riches and kindness,
which was wrought among the apostles.

We are the anointed of God, and his prophets,
that he said, 'touch not;' who are as the apple of his eye;
who for our sakes has reprov'd powers, and thrones, and dominions, and rebuked them.
We are the preachers of righteousness in the great city Sodom,
wherein Christ was crucified,
where the life of the prophets, and the apostles, and holy men of God lies slain,
and cursers, swearers, drunkards, eaters, and drinkers, that rise up to play,
in all fullness, wantonness, and profaneness,

profess their words, and make merry over their lives.

And the witnesses since the apostles' days have been slain;
the woman in the wilderness,
the lamb and his wife shall be known which is come up out of the wilderness.

So in this great city of Sodom and Gomorrah,
the false church and the whore are, where all the abominations are,
that made all the nations drunk of the wine of the wrath of her fornication;
whereby the world is all on heaps about religion, and church worship,
and the several ways in Sodom's nature, professing the saints' words,
imitating forms, killing and slaying one another about professing the saints' words,
but out of their life which shows, that they are not of the royal seed,
which said, love enemies;

that is the royal seed, and they that follow him, are of the royal priesthood,
and holy people and generation, among whom is the royal law of love;
whereby we cannot respect men's persons,

for he who does, is convinced of the royal law, to be a transgressor.

So every one of us, that is come to the seed of God, that bruises the serpent's head,
that led man from God, who is the prince of the world, the prince of darkness,
and the prince of the air, the father of lies, a murderer from the beginning,
the corrupter of mankind, the author of the separation from God, and the original of sin,
the beginning of it, which led man from his dominion over the handiworks of God;
which the royal seed Christ, destroys, and renews man again in the image of God,
and brings him again to his dominion over the handiworks of God.

And this hundreds of thousands are now witnessing;

by which they come to be kings, and redeemed from the earth
and come to be made kings upon the earth,
in the image of God, over the handiworks of God,
in the wisdom by which they were created.

So all powers whatever that are a terror to evil doers, that bear not the sword in vain,
to us are praise that do well.

And all kings upon the earth, that were anointed by God,
a figure of our Christ, the king anointed,
he ends them all, and makes kings to reign upon the earth.

Among these Christ is king, which thousands witness. Among these he is king.

All other kings made by man by putting on man earthly crowns,
earthly man will put them off again - and unking them, if they cross them.
This is the state among them in whom Christ reigns not,
nor the true magistrate obeyed, which is to the evil doers a terror.
But since the Apostles' days all has been in confusion
about religion, church, and worship, among them that have killed the witnesses,
and since the true church went into the wilderness,
and the witnesses have been slain, and the man child caught up to God.
So they that have slain the witnesses, and killed the saints,
have been in all this confusion;
and the witnesses are rising, and the everlasting gospel shall be preached again
(among them that have had the words,
but have slain the life of the prophets and the apostles)
unto all nations, kindreds, and tongues of them that dwell upon the earth.
So the great professors of the world, (which were the Jews),
could not abide Jesus, the king, that he should reign;
and where he is now in the male and in the female,
he is king whom makes kings, among whom he is king.
All is to be done in the name of the mighty King of kings,
and then His name (Jesus) is he power.

George Fox

and from another section of the Journal

God was the first teacher of man and woman in paradise; and as long as they kept to and under his teaching, they kept in the image of God, in his likeness, in righteousness and holiness, and in dominion over all that God had made; in the blessed state, in the paradise of God. But when they hearkened to the serpent's false teaching, (who was out of truth), disobeyed God, and obeyed the serpent, in feeding upon that which God did forbid; they lost the image of God, the righteousness and holiness, came under the power of satan, and were turned out of paradise; out of the blessed into the cursed state. Then the promise of God was, "That the seed of the woman should bruise the serpent's head," break his power that man and woman were under, and destroy his works. So here were three states and three teachers. God was the first teacher in paradise; and while man kept under his teaching, he was happy. The serpent was the second teacher; and when man followed his teaching he fell into misery, into the fall from the image of God, righteousness, and holiness, and from the power that he had over all that God had made; and came under the serpent whom he had power over before. Christ Jesus was the third teacher; of whom God said, "This is my beloved Son, in whom I am well pleased, hear you him;" and who himself said, "Learn of me." This is the true gospel-teacher, who bruises the head of the serpent the false teacher, and the head of all false teachers and false religions, false ways, false worships, and false churches. Christ, who said, "Learn of me," and of whom the Father said, "Hear you him," said, "I am the way to God, I am the truth, I am the life, and the true light." So as man and woman come to God, and are renewed up into his image, righteousness, and holiness by Christ, they come into the paradise of God, the state which man was in before he fell; and into a higher state than that, to sit down in Christ who never fell. Therefore, the Son of God is to be heard in all things, who is the Savior and the Redeemer; who has laid down his life, and bought his sheep with his precious blood. We can challenge the entire world. Who has any thing to say against our way? Our Savior? Our Redeemer? Our prophet, whom God has raised up that we may hear, and whom we must hear in all things? Who has any thing against our shepherd Christ Jesus, who leads and feeds us, and we know his heavenly voice? Who has any thing against our bishop, in whose mouth was never guile found, who watches over us in his pasture of life, that we do not go astray out of his fold? Who has any thing against our priest, Christ Jesus, made higher than the heavens, who gives us freely, and commands us to give freely? Who has any thing to say against our leader and counselor, Christ Jesus, who never sinned, but is holy, harmless, and separate from sinners? God has commanded us to hear him, and he said, "Learn of me;" and if we should disobey God's and Christ's command, we should be like our father Adam and mother Eve, who disobeyed God's command, and hearkened to the serpent's

teaching. Man commands, and would force us to hear the hirelings, who plead for sin and the body of death to the grave; which doctrine savors of the devil's teaching, not of Christ's. But we resolve to hear the Son, as both the Father and he command; and in hearing the Son, we hear the Father also, as the scripture testifies. For the letter to the Hebrews says, "God, who at sundry times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by his Son:" mark that, God has spoken to us (his apostles, disciples, and church), by his Son. And where, some have objected, "That although Christ did speak both to his disciples and to the Jews in the days of his flesh, yet since his resurrection and ascension he does not speak now;" the answer is, as God did then speak by his Son in the days of his flesh, so the Son, Christ Jesus, does now speak by his spirit. For which reason, John said in the Revelations, "He that has an ear, let him hear what the spirit said to the churches." *Rev 2:7*. "And Christ is said to speak from heaven" *Heb 12:25*. "See that you do not refuse him who speaks; for if they did not escape who refused him that spoke on earth, much more shall we not escape if we turn away from him that speaks from heaven." Whoever resisted Moses' law (who spoke on earth), died for it without mercy, which was a natural death; but whoever refuses him who speaks from heaven, neglects and slights their own salvation, and so die a spiritual death through unbelief and hardness of heart. Therefore was the exhortation given of old, "Today, if you will hear his voice, harden not your hearts, as in the provocation," *Heb 3:15*. They, who neglect or refuse to hear the voice of Christ now speaking from heaven in this his gospel-day, harden their hearts. Therefore let all mark well these three states and teachers: the God of truth was the first teacher, while man was in paradise and in innocence; the serpent was the second teacher, the false teacher, who by his false teaching came to be the god of the world which lies in wickedness; Christ Jesus, that bruises the serpent's head, is the third teacher, who said, "Learn of me;" of whom God said, "This is my beloved Son, in whom I am well pleased, hear you him;" and of whom the testimony of the saints of old was, "That God has in these last days spoken unto us by his Son." Thus they, that come to be renewed up again into the divine heavenly image in which man was at first made, will know the same God "that was the first teacher of Adam and Eve in paradise, to speak to them now by his Son, who changes not; glory be to his name for ever!"

and a letter to the early Quakers Annual Meeting in 1679 held in London.

MY DEAR FRIENDS AND BRETHREN,-Who are assembled together in the name and power of the Lord Jesus Christ, grace, mercy and peace from God the Father, and from the Lord Jesus Christ, fill all your hearts, and establish you in his grace, mercy, and peace upon Christ, the holy living rock and foundation, who is the first and last, and over all the foundations and rocks in the whole world; a rock and foundation of life for all the living to build upon, which stands sure in his heavenly divine light, which is the life in him; by whom all things were made, who is the precious stone laid in Zion, (and not in the world), which all the wise master-builders rejected, who pretended to build people up to heaven with the words of the prophets, and the law from mount Sinai, but out of the life of both: therefore such builders could not receive the law of life from Christ, the precious stone laid in Zion, nor the word from heavenly Jerusalem. But you, my dear friends, that have received this law from heavenly Zion, and the word from heavenly Jerusalem, in the new covenant, where the life and substance is enjoyed, you see the end and abolishing of the Jews' law and ceremonies from mount Sinai. And therefore, my desire is, that you may all keep in the law of life and love, which you have in Christ Jesus, by which love the body is edified, knit, and united together to Christ Jesus, the head. Which love bears all things, fulfils the law, will preserve all in humility, and in it to be of one mind, heart, and soul. So all may come to drink into that one spirit, that does baptize them and circumcise them, plunging down and cutting off the body of the sins of the flesh, that is got up in man and woman by their transgressing of God's commands. So that in this holy pure spirit all may serve and worship the pure God in spirit and in truth, which is over all the worships that are out of God's spirit and his truth. In this spirit you will all have a spiritual unity and fellowship over all the fellowships of the unclean spirits, which are out of truth in the world. By this Holy Spirit all your hearts, minds, and souls may be knit together to Christ, from where it comes; and by the grace and truth, which is come by Jesus Christ, which all should be under the teachings of in the new covenant, and not under the law, as the outward Jews were in the old covenant. By this grace and truth in the new covenant, all may be made God's free men and women, to serve God in the new life, the new and living way: showing forth the fruits of the new heart and new spirit, in the new covenant, over death and darkness. Glory to the Lord forever! In this

grace and truth is heavenly, gracious, and true liberty to every spiritual mind, which makes you free from him that is out of truth, where your bondage was. Also your liberty in the holy, divine, and precious faith, which gives you victory over that which once separated you from God and Christ by which faith you have access to God again through Jesus Christ. So in this divine and holy faith, you have divine, holy, and precious liberty, yes and victory over him that separated you from God; and this faith is held in a pure conscience. So the liberty in the spirit of God is in that which baptizes and plunges down sin and iniquity, and puts off the body of death and sins of the flesh, that are got up by transgressing God's command. And also the liberty of the gospel, which is sent from heaven by the holy ghost, which is the power of God, which was and is again to be preached to all nations; in this gospel is the true liberty, and the gospel fellowship and order. So that the evil spirit or conscience, or false dead faith, that which is ungracious, out of truth, and not in the spirit of God, nor in his gospel, nor in the divine faith, its liberty is in the darkness; for all true liberty is in the gospel, and in the truth that makes free; in the faith, in the grace, and in Christ Jesus, who destroys the devil and his works, that has brought all mankind into bondage. So in this heavenly, peaceable spirit, truth, and faith, which works by love, and in the gospel of peace, and in Christ Jesus is all the saints' peace and pure, true, and holy liberty; in which they have salt, sense, feeling, discerning, and savor, yes and unity and fellowship one with another, and with the Son and the Father, that heavenly, eternal fellowship. So all being subject to the grace and truth, and to the faith and gospel (the power of God), and to his good spirit, in this they distinguish all true, pure, and holy liberty from that which is false. This will bring all to sit low; for patience runs the race, and the Lamb must have the victory; and not the rough, unruly, and vain talkers, un baptized, uncircumcised, and unsanctified. Such travel not in the way of regeneration, but in the way of un regeneration: neither do they go down into the death with Christ by baptism. **Such are not like to reign with him in his resurrection, if are not buried with him in his baptism. Therefore, all must go downward into the death of Christ, and be crucified with him, if they will arise and follow him in the regeneration before they come to reign with him.** And, friends, many may have precious openings; but I desire all may be comprehended in that which does open to them, and that they may all keep in the daily cross; then they keep in the power that kills and crucifies that which would lead them among the beast and goats, to leaven them into their rough unruly spirit; that, through the cross, the power of God, that may be crucified, and they in the power might follow the Lamb. For the power of God keeps all in order, subjection, and humility, in that which is lovely, virtuous, decent, comely, temperate, and moderate; so that their moderation comes to appear to all men. My desire is, that all your lights may shine as from a city set upon a hill, that cannot be hid; and that you may be the salt of the earth, to salt, season, and make it savory to God, and you all seasoned with it. Then all your sacrifices will be a sweet savor to the Lord, and you will be as the lilies and roses, and garden of God, which gives a sweet smell unto him: whose garden is preserved by his power, the hedge that hedges out all the unruly and unsavory, the destroyers and hurters of the vines, buds, and plants, and God's tender blade, which springs up from his seed of life, who waters it with his heavenly water and word of life every moment, that they may grow and be fruitful; that so he may have a pleasant and fruitful garden. Here all are kept fresh and green, being watered every moment with the everlasting holy water of life from the Lord, the fountain. My dear friends, my desire is, that this heavenly seed, that bruises down the head of the serpent both within and without, may be your crown and life, and you in him one another's crown and joy, to the praise of the Lord God over all, blessed for evermore. This holy seed will outlast and wear out all that which the evil seed since the fall of man has brought forth and set up. As every one has received Christ Jesus the Lord, so walk in him in the humility which he teaches; and shun the occasions of strife, vain arguments, and disputes with men of corrupt minds, who are destitute of the truth; for the truth is peaceable, the gospel is a peaceable habitation in the power of God; his wisdom is peaceable and gentle, and his kingdom stands in peace. Oh, his glory shines over all his works! In Christ Jesus you will have peace, which is not of the world; yes a peace that the world cannot take away; for the peace that you have from him was before the world was, and will be when it is gone. This keeps all in that which is weighty and substantial over all chaff. Glory to the Lord God over all, forever and ever! Amen.

And now, my dear friends, the Lord does require more of you than he does of other people, because he has committed more to you. He requires the fruits of his spirit, of the light, of the gospel, of the grace, and of the truth; for by your fruits is he glorified, (as Christ said), in your bringing forth much fruit, fruits of righteousness, holiness, godliness, virtue, truth, and purity; so that you may answer that which is of God in all people. Be valiant for his everlasting, glorious gospel in God's Holy Spirit and

truth, keeping in the unity, and in the Holy Spirit, light, and life, which is over death and darkness, and was before death and darkness were. In this spirit we have the bond of peace, which cannot be broken except you go from the spirit, and then you lose this unity and bond of peace, which you have from the Prince of peace.

The world also expects more from Friends than from other people; because you profess more. Therefore, you should be more just than others in your words and dealings, more righteous, holy, and pure in your lives and conversations, so that your lives and conversations may preach. For the world's tongues and mouths have preached long enough; but their lives and conversations deny what their tongues have professed and declared.

And, dear friends, strive to excel one another in virtue that you may grow in love, that excellent way which unites all to Christ and God. Stand up for God's glory, and mind that which concerns the Lord's honor, that in no way may his power be abused, nor his name evil spoken of by any evil talkers or walkers; but that in all things God may be honored, and you may glorify him in your bodies, souls, and spirits, the little time you have to live. My love to you all in the holy seed of life, that reigns over all, and is the first and last, in whom you all have life and salvation, and your election and peace with God, through Jesus Christ, who destroys him that has been between you and God; so that nothing may be between you and the Lord but, Christ Jesus. Amen.

My life and love is to you all, and among you all. The Lord God Almighty by his mighty power, by which he has preserved his people unto this day, preserve and keep you all in his power, and peaceable holy truth, in unity and fellowship one with another, and with the Son and the Father. Amen.

George Fox

The 24th of the 3d month, 1679

So, in that love that bears all things,
and keeps your hearts, minds, and souls up to God, which comes from God,
through which you come to love God, and Christ, and one another;
in that live and dwell.

George Fox

This web site's purpose is to show how to become
free from sin
by benefiting from the changing power of God through the cross,
which leads to union with God in his Kingdom.



**PRINCIPLES
OF THE
Elect People of God**

**Who in Scorn are called
QUAKERS,**

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

For all *people* throughout all *Christendom* to Read over, and thereby their own States to Consider

By *GEORGE FOX*

LONDON,

Printed for *Robert Wilson*, 1661.

[Copy from W.H. Jenks Collection, Magill Library, Haverford College. Catalog no. BX 7733 S6 1661; accession no. 53279]

with additions (38. - 43.) from the Digital Quaker Collection of Earlham School of Religion.

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PRINCIPLES of the Elect people of God, who in Scorn are Called QUAKERS

A *salutation of the salvation* to all people in that which is called *Christendom*, for them to come in at the door, which is *Christ the light*, by which *every one is enlightened that comes into the world*, John 1:9 by *Christ the light* which is the *way to God*, John 14:6, and the door out of the world through which they must enter in unto the Father from the world, and from darkness, and death, and the dower of it, into covenant with God, through the door Christ; and **this is the light, in which light you see all your evil actions, you have evilly acted; and all your ungodly deeds you have ungodly committed; and all your ungodly thoughts you have ungodly thought, and all your hard ungodly speeches you have spoken. The light with which Christ has enlightened you is that which makes manifest all that is contrary to it.** The same *light* makes manifest the Savior from whom it comes, and makes manifest Christ to be the covenant of light and life through which you may come to have peace with God.

I say the same *light* makes manifest to you (if you love it) that Christ is the *mediator between you and God*, 1Tim 2:5; the same *light* makes manifest *Christ the offering for your sins*, and the *sins of the whole world*, Heb 1:3. The same *light* makes manifest that Christ is the *Way, the Truth, the life*, John 14:6, and the *Word of God*, by whom all things were made and created, John 1:1-3; and the same *light* makes manifest Christ to be the *wisdom of God*, and the *power of God*, 1 Cor 1:24, and the *sanctification*, and the *justification*; and the *redemption*, to *sanctify*, and to *justify*, and to *redeem* from that which the *light* makes manifest to be evil, which lets and holds in the separation from God.

And this *light* is within, by which all these things are seen; and you that love this light, you will see all these things above mentioned: Christ the *mediator*, Christ the *Way, the life, the wisdom, the sanctifier, the redeemer, the offering for your sins*, and the *sins of the whole world*; in that light you will have the testimony of it; and so he that believes will have the testimony and witness in himself.

And so you all being enlightened with the *light*, receiving it, you receive Christ; you receive not darkness nor the prince of darkness; and as *many of you as do receive Christ, to them he will give power to become the Sons of God*; (mark) you shall have power through which you shall know sonship, and not only to stand against sin and evil, but become Sons of God.

And now, if you do hate this light, and go on in sin, and in evil thoughts, words, deeds, and actions, and will not come to the *light*, because it will reprove you; and *love the darkness* rather than the *light*, it will be your *condemnation*, *John 3:19*. That is the light which makes manifest to everyone of you, what you have *done, said, thought, and acted*, and which reproveth you; and if you love the light, you love Christ, and love your salvation, and redeemer, and sanctifier, and the offering for sin, and see him which makes an end of sin, and **destroys the devil which brought it in, and his works, he that destroys brings in everlasting righteousness in you**. But, as was said before, if you hate this light, and go on in sin and evil, that will be your condemnation; for this light is with you at your labors, and in your beds, and in your occasions, and tradings, showing all your words and all your thoughts, deeds and actions; which **if you love it, it will lead you into the new life**, from the old, out of the separation, and degeneration from God his life, and image; and with the light you will see *Christ a King to rule you, who has all power in heaven and earth given to him*. And with the light you will see him a *prophet*, to open to you, and a *priest* to offer for you to the Father; **and in the light you will see more light**; it shining in your hearts **it will give you the Knowledge of the glory of God in the face of Jesus Christ your Savior, 2 Cor 4:6**. And **with the light you will see the kingdom of heaven within**, that never consented to sin and evil; like unto a grain of mustard-seed, the leaven that leavens into the new lump. And with this light you will see the field, which is the world, set in your hearts, where the pearl is hid, and with what you may dig to find the pearl, the power of God; and what you must sell for its sake to purchase the field.

And in this light waiting, you will receive the *Spirit of Truth*, the *Comforter* to lead you into all Truth, and to bring to your remembrance the words which Christ spoke; and it will *show you things to come*, and take of Christ's, and give unto you. So loving the light, you love Christ. Receiving it, you receive Christ, the first and the last; **for in the light, Christ is seen and felt, his Voice heard, and he followed**. So in the *light* you will **see Christ to be your Teacher**, who said, *learn of me, I am the Way, the Truth, and the life*, through whom Eternal life is given; and you are brought again to the shepherd, Christ, who plucks you out of the fall, up to God in his image, where the fresh pastures of life are known and fed upon. *And no man comes to the Father* (said Christ) *but by me, who enlightens every man and woman that comes into the world, that through the light they might believe*. And further, said, **believe in the light, while you have the light, that you may be children of it, John 12:36**. So you are enlightened, through which, if you believe, you may become *children of the light*, and heirs of the *promise and mercy*, and of the *power* of an endless life; and believing in the *light*, you pass from death to life, and from darkness to *light*, and so come to know a **translation from darkness to light**, and from the power of Satan to God, *Acts 26:18*; and know the begetting of God **up into his image through his power**, as you have been begotten from God, and lost his image by the prince of darkness; and so translated from the image of God into the image of Satan; from Christ's power, into the power of darkness.

So you must come to the *light*, that you may have another turn from the power of Satan to God, from darkness to *light*, to be renewed into God's image; and this is felt within. And as you come to feel this within, you shall know the Word of God within your hearts, which is the Word of faith that the apostles preached to the *Romans*, which they were to hear, obey, and do; and that is the Word of God which divides asunder the precious from the vile; your precious thoughts, affections, and motions, your precious words from the vile. So the Word is said to be in your *hearts and mouths*, that you may *obey it, and do it*; and it is *quick and powerful, sharper than any two-edged sword*. And you need not say, *who shall fetch this from above?* Or who shall fetch it from *beneath* except it is in your *hearts and mouths?* And this is the Word of faith the apostles preached. The same Word is called a *hammer, a sword, a fire*, to hammer, and cut down, and to burn up that which is contrary to it.

So it is the same Word that sanctifies and makes clean, and reconciles to God; that hammers and cuts down that which is contrary to God, and that separates between you and God; so hear, and obey and do the Word; for it is with you in all places, and on all occasions dividing good thoughts, good words and motions from bad. For if all *Christendom* did hear and obey the Word in their hearts, which is pure, and lives, and abides and endures forever, by which they might come to be born again of the immortal seed, by the Word, it would keep them from the bad actions and words which are said and done within them;

and so by the Word every one would be taught to know the *ingrafted Word* which is able to save their souls, which hammers and cuts down, and burns up that which wars against, and keeps the soul from enjoying good; and so in this Word they would know the anointing in them to teach them, by which they would not need any man to teach them, but as the same anointing teaches them, which teaches Truth in all things. 1John 2:27.

And in this *light* and Word which is in the heart, they would know the new covenant of God, the law in the heart written, and put in their minds, by which they would not need to say to one another, 'Know the Lord,' for all should know him from the least to the greatest; and these are the true *Christians* which do come to witness this, which thousands do now in this Day in *England*; among whom the precious pearl is found, and the Field purchased; among whom the law of the Spirit of life makes free from the law of Sin and death, **who witness the age has come which the Apostle spoke of, in which are the kindness and exceeding riches, which the Lord showed among the apostles in the primitive times, who sat in heavenly places in Christ Jesus, in which places many thousands have come to sit; glory to him for ever and evermore.**

I. Concerning Worship

Our *Worship* is in the *spirit* and in the *truth*, which the devil abode not in, but is out of; who is the author of strife and unrighteousness among people; which *truth* makes the devil to worship and to bow, and also destroys him; and it is the spirit which mortifies sin, which makes a separation from God.

Now we say, if all *Christendom* had worshipped God in the spirit and truth, they would have been in that which the devil is out of, and had been in the holy hill, and had felt the spirit in their own particulars ruling them, and had felt the spirit of truth in their own hearts, guiding and teaching of them.

II. Concerning Church

The promise of redemption from the state in which *Adam* and *Eve*, and their sons and daughters were in the fall, driven from God, into the state in which they were before they were driven from God, to the church in God; so abiding in the state driven from God, people are far off from the church which is in God. But our *church* is in God the Father of our Lord Jesus Christ, which he has *purchased* with his own *blood*, without *spot* or *wrinkle* or *blemish*, or any such thing, which *blood* we have felt in our hearts *cleansing from all sin*; which *blood* we have felt our *consciences sprinkled with from dead works to serve the living God*. So this *blood* has been felt within us, the preciousness of it, whereby the price of *redemption* we come to know.

III. Concerning the Way

Further we say, *Christ* is our *Way*, who is the *light* that *enlightens you* and *everyone that comes into the world*, that with it you might see him, the *Way*, and come to walk in the way of peace and life, which is the *Way* of God, and which is the new and living *Way*, which the apostles were in; which *Christendom* has gone out of, going from the *light* in their own particulars, into their own inventions and imaginations, which is the cause there are so many ways among them; *changeable ways*, and *changeable worships*; I say, among them that are gone out of the *new and living way*. So everyone that comes to the *light* in their own particulars, they come to *Christ*, they come to the new and living way, and from and out of the old and dead ways, which are in the fall from God, out of his image and power. So who come into his image and power, they must come to the *light*, which *Christ* the *way* has *enlightened* them within in their own particulars. For there is no other way to the Father, but *Christ* the *light*, which *enlightens every one that comes into the world*, who is the *way*, even the *new and living way*, and hear his voice and teaching; so they shall love the *light*, love the *way*, and love *Christ*; but they that hate the *light*, hate *Christ* the *way*.

IV. Concerning the Cross

The *cross of Christ* is the *power of God*, which crosses the world; which *cross of Christ* (the power of God) was among the Apostles, which crucified them from outward things, *figures, types, shadows, and inventions* of men. So those that have gone from the power of God since the apostles days, have set up many other crosses, who have lost the true cross, which is the *power of God*. For I say the *cross of Christ*, which is the *power of God*, crucifies the state which *Adam and Eve*, and all their children were in in the fall; in which *cross* is the *power*; by which *cross* they come to the state in which they were before their fall; and in that *power of God* the *Cross* is the *fellowship*, which is a mystery, which goes through to the beginning, in which stands the everlasting glory, and so in that stands the very mystery it self.

V. Concerning the Fellowship

The *true fellowship* is in the Gospel which is among us; which was among the apostles, in the Spirit and in the *light*; through which we have *Fellowship* with the *Father* and with the *Son*.

VI. Concerning the Gospel

The *Gospel* is the *power of God to Salvation*, for he that believes receives the power, receives the *Gospel*, by which life and immortality is come to light; and the power of God expels away that which darkens life, and immortality from people; and captivates their souls, spirits and minds, and keeps them in bondage, which power of God expels that away, and sets them at liberty, and gives them dominion over that which burdened them, and to feel and see before that was, which darkens life and immortality from them. And through this power of God, life and immortality shines over that, in which the saints fellowship, the church fellowship, wherein they come to be heirs of the power of God, heirs of the Gospel, heirs of the fellowship, church members, members one of another in the power of God (the Gospel) that was before the power of darkness was.

And now the everlasting *Gospel* must be *preached* again to all *nations, kindreds, tongues, and peoples* which dwell upon the earth, that through that, life and immortality might come to light in them; and that which has darkened it from them might be expelled by the same power [*the Gospel*] which is the salvation which makes their souls, spirits, and consciences free from that which burdens them; and to them this is glad tidings.

VII. Concerning Faith

There is *one faith*, which *purifies* the heart; which gives the victory, which brings to have access to God, which gives the victory over that which separates from God; in which *faith* was the unity of the saints in the primitive times, in which stands ours, which *faith* is the gift of God.

VIII. Concerning Baptism

There is *one baptism*, with *one Spirit*, into *one body*, which plunges down all the corruption that has gotten up since transgression, sin, and iniquity made a *separation* between man and God; which Spirit brings into *one body* out of the many bodies; and to *one head* from the many heads, of the many bodies, which are in the fall from God. So being *baptized* with *one Spirit* into *one body*, which plunges down that which makes a *separation* from the Lord; into this *one Spirit* are we made all to drink, and this Spirit is within, plunging down the corruptions which are within. And the Cross of Christ, the power of God is within, crucifying the mind that would walk in those things which hides from God, and that keeps in the world, in the *lust of the eyes, pride of life, and lusts of the flesh*, which are *not of the Father*.

Now, who mind earthly things, those go from the power of God within, and so become enemies to his Cross, which is the power of God; as *Paul* said, 1 *Cor* 1. And so the many *heads*, the many *bodies*, the many *baptisms*, are among those that are out of the power of God, the Cross of Christ, and out of the *one baptism* with the *Spirit* into *one body*, into *one head*, Christ Jesus the first and the last, the beginning and the ending. And he is the head of his church which is his body; and of it he is the Savior, of which church we are.

IX. Concerning Persecution

And the many *faiths*, and the many *worships* which are in the world, and the *persecuting* about them; such believers and worshippers are out of the *one faith* which gives victory and they have lost their spiritual weapons and run into the carnal; and so are also out of the true worship which is in the Spirit and Truth, which as I said before, the devil is out of. And here are all the carnal weaponed men, fighting for worship and for trifles; which the spiritual weaponed men that have the *Word of God*, and the *sword of the Spirit*, wrestle not with flesh and blood; they do not go about to destroy creatures, and cry to the powers of the earth to help them, as they of the world do, which are out of the church which was in the begriming, using not the weapons of the spirit; who deface creatures, kill, and mangle creatures about inventions of *worships, faiths, baptisms, churches, crosses*, and such like things, which were not the fruits, nor works of the Apostles, nor the spiritual weaponed men.

Therefore all that have *persecuted* and killed about religion, church, and worship, have not been the *worshippers of God in Spirit and Truth*, have not been in the *fellowship of the gospel* the power of God, which was before the power of Satan was; and have not been in the true *faith*, which gives victory over that which separates from God; and have not been in the Cross of Christ the power of God (which was before Satan was) that crucifies flesh, the world, and its carnal weapons.

Therefore all you that have persecuted and killed about *religion*, you are out of the *new and living way* of Christ Jesus, who said *love enemies*, and commands to give *cheek, back, and hair* to the *smiters*; you are in *Cain's* way, persecuting and killing your brother christian as *Cain* did; and so in this you have not done well; neither has God had Respect to your sacrifices, for if you and *Cain* had done well, you or *Cain* had not killed your brethren about *worship, church, sacrifice and religion*; then God would have respected you; but you not doing well, sin lying at your door, as it did at *Cain's*, it has gotten into your house, so that now neither his, nor your sacrifice does God accept or regard, neither do you stand in the acceptable state where you are, and in which way you walk; and *Cain* walked not in the *new and living Way*: for *Adam* neglected the voice of God; and *Cain* neglected the voice of God; and the *Jews* neglected the voice of God; and you neglect the voice of God; and the devil, which went out of Truth, lies at the door of such as neglects the voice of God. So sin comes into their house, and defiles them, and thereby their hearts are hardened, by reason of which they turn against their brethren, so they do not well, neither does God accept their sacrifice; for they go out of the path, and out of that Way wherein God respects and accepts people; and so become *vagabonds and wanderers* in the earth, and have not in God a habitation; and in this *vagabond* state those christened heathens have been worse then the unchristened heathens; and many of them are made much more the children of the devil then before, like the *Jews Proselytes, Murdering and Persecuting*, doing the devil's work, who is out of Truth; for Christ his ministers and apostles came to *save men's lives*, but the devils bait is, to clothe his ministers, apostles, and messengers with sheep's clothing; and to keep people always under teaching, that they may be always paying of them, destroying and *persecuting* such as will not pay them; and this is not according to Christ the Way, who destroys the devil and his works that leads man from God, and makes man unclean; and Christ who destroys that, makes man clean again, and brings man to God, who is the justifier, sanctifier, and redeemer, and the captain of their salvation.

So all *religion, church worship, ministry, and maintenance* that is help up by carnal weapons, clubs and swords, is of *Cain, Judas, and the Jews*, and of the antichristian *antichrists*, and not of Christ, nor in that way which is the way to life; for *he is the life that saves men's lives*; but he is of the prince of death that destroys men's lives, and of the prince of darkness, out of the *light*, and out of Christ the Way; which was before he and his works were, and lives and remains when he is gone, the devil gone, and all his instruments and works: glory to God forever.

And all the *quarrels, strivings, and disputings* about the *scriptures of Truth*, with the several meanings and interpretations of them, are because they are not in the *power and Spirit* which they were in that gave them forth; so they are not in *fellowship with God* of whom they were learned, nor with the just men's Spirits that gave them forth; nor one with another, being out of the Spirit; in which Spirit we are,

by which Spirit we know God, know the just men's spirits and know *scriptures*. In which we have unity one with another. And the spirits of the prophets are subject to the prophets; and that is witnessed among us, which God said, *that he would pour out his Spirit upon all flesh; and sons and daughters should prophesy*. And sons and daughters *do prophesy* now in our age as they did among the Apostles. And there are women helpers, laborers in the *Gospel*, such as will lay down their necks for his sake.

X. Concerning the Scriptures

And the scriptures we say were not given forth for men to make a trade of, and to keep people always learning, that they may be always reaching to get money of them; this is by the earthly wisdom, knowledge and understanding, which must perish and be confounded and come to nothing, and is not in the wisdom which comes from above, (which is pure and peaceable) but in the wisdom which is below (which is earthly, sensual and devilish, which will destroy those which are contrary minded to them) nor the understanding by the Spirit, which gives dominion over sin, which gives to distinguish the one from the other, and out of that knowledge whereby God is known, which is life eternal.

So such make a trade of the scriptures, being out of the life themselves, and are not able to bring others into it, but keep people learning all their life time; and this is the state of *Babylon's merchants*, building up and throwing down.

But this is the state and right use of the scriptures, for all people to believe them, and to read them, and to walk in the *light*, and to feel the power and Spirit which was in them that gave them forth, by which they may know them and have them revealed to them, and so feel Christ which is the top and cornerstone, which fulfills them; and so to receive and live in him that fulfills them, who is the end of the *prophets*, and all *types, figures and shadows*.

So the *scriptures of truth*, I say, were given forth to be believed, read, fulfilled and practiced, and the things enjoyed they speak of, that is, Christ Jesus the substance.

The *scriptures of truth*, are the words of God, which were learned of God the Father of truth, and they cannot be broken, but must be fulfilled; and he that does fulfill, is Christ, by whom all things were made and created, who is called *The Word of God*.

XI. Concerning Tithes

Tithes have been set up among the (called) *Christians* by force and command, since the apostles days, and Christ in the flesh, from whom there is no example for *tithes*; among them all things were to be done free, in bounty and Love: *tithes* before the law, from *Abraham*; and *tithes* in the law for *priests, widows, fatherless, and poor*; and *heave-offerings*. Which law of God commanded the *tithes* of the increase to be offered up for his service, which Christ in the time of the *Gospel* redeems out of the *ninths* of the earth, and ends that law that gave the *tenths*; and the *priesthood* that took them, and the command that gave *them*, and ends the offering.

And though *Abraham* paid *tithes* in the war, to *Melchizedeck*; they were of the spoil and not of command, and Christ was after the order of *Melchizedeck*, who ends the war, destroys the devil who is the author of it, and brings out of the earth; and so, though we are thousands, there is not a beggar among us; neither do we read there was among the church in the primitive times, which denied *tithes*, and said the *Priesthood* was changed that took *tithes*, and the law by which they were made; and the command that gave them. So they that take *tithes*, and they that give *tithes*, are antichristian, and do deny Christ come in the Flesh.

XII. Concerning the Higher Power

Moses who had the law of God, saw over all *transgression*; and before *transgression* was, he saw the state where man was before the fall in the garden, he saw the state in the fall, and how death reigned from *Adam* until *Moses*; who received the law which went over all transgressors, which answered the

witness of God in all, which commands that people should *not sin*, and keeps them from it, and so from death which reigned from *Adam* until *Moses*; which law went over both sin and death, and this was the *higher power*, over transgression, which answers the witness of God which was transgressed in all, which is *truth, holiness, justice and equity*; which law is *true, just, holy, and good*, true measures, Just weight, this is called the *higher power*. This served until the Seed came which is Christ; and this law they were to hear; and *Moses* unto whom was given wisdom to make the *pattern, figures, and shadows*, and hold them up in the law until Christ came, of whom *Moses* said, *like unto me will God raise up a prophet, him shall you hear in all things*; and when Christ came he ended those things, *i.e. types, figures, and shadows*, and variable things; and in him is no shadow, who is called the *righteousness of God*. So the law served until the seed came, and *Moses* who had said it, *God would raise up a prophet like unto him*, now he is come whom we hear; that is to say, the seed, who is the end of all the prophets that prophesied of him. And so he is the *end of the law for righteousness sake to every one that believes*. So the believers are the members of the true church of which Christ is the *head*, to whom Christ is the *end of the law for righteousness sake to every one that believes*, who purges the floor, burns up the chaff; comes with his fan, baptizes with the Holy Ghost and with fire, brings his wheat into his garner.

And further, Christ is the end of all *oaths* which were in the law, and which were before the law, the *oaths* that ended the strife among men.

XIII. Concerning Christs kingdom, how it is set up, and how it is not

Christs kingdom is not set up by *carnal weapons*, for Christ said, *my kingdom is not of this world*; and therefore his servants do not fight. Now all you who profess yourselves to be Christians and gossellers, and are fighters with clubs and swords about your Religion, you are not Christs servants, but are contending for earthly kingdoms, for Christs kingdom is fought for with *spiritual weapons* in patience and sufferings; and Christ said to his disciples, which would have had *fire come down from heaven to consume them that were contrary minded to them*, (as the prophet did) he turns him about, and rebukes them and told them, *they did not know what spirit they were of, He came not to destroy men's lives, but to save them*; and so they that destroy men's lives, and do not save them, are not in Christs mind, or way, but are under the rebuke of him, and *do not know what spirit they are of themselves*; and therefore they that are wise will not trust their souls, bodies, or spirits in the hands of such.

XIV. Concerning Teachers, prophets, shepherds, Bishops, Elders

Teachers, prophets, shepherds, elders and bishops, they must not be such as are given to *filthy lucre, nor covetous, nor given to wine*; they must not be *strikers, nor brawlers, nor seekers of earthly things*; they must not teach for *filthy lucre, or be covetous, or strive about words, or use fables, or philosophy, or the worlds rudiments, or traditions, or doctrines of men, or their ordinances*; they must not compel their people to *observe days, meats, drinks, and such like things*; they must not bear rule by their means, or such as *seek for their gain from their Quarter*, for such are forbidden; and such as *teach for money and pieces of bread, and such as taught for gain were forbidden, and witnessed against by the true prophets and teachers, and apostles*.

And such as *wear long robes, and are called of men master, and love salutations in markets, uppermost rooms at feasts*; such as *follow and love those things are out of Christ's doctrine*, against such he poured forth *woes*, who said, *you have one Master even Christ, and you are all brethren, and that it should not be among them, as it was among the gentiles*.

And so all they that have the *scriptures of Christ, the apostles, and prophets*, and are not in the power and Spirit which gave them forth; and hearken not to that which reproves them, by which they should come into it, but stop their ears and close their eyes to it, these are like the *Pharisees*, these cannot worship God in Spirit, these cannot pray in Spirit, nor sing in the Spirit, but quench it, and grieve it, and vex it; these are out of the *fellowship* in the Spirit, and without God the Father of spirits. These *err not knowing the scriptures nor the power of God*, such go abroad to change their way, go from the Spirit and light in their own hearts, which should lead them to Christ the *living Way*, and the *Truth*; so all such as have the *form of godliness, and are not in the power and Spirit* which they were in which

gave forth the words; such must be turned away from. The true praying must be in the Spirit, and the true worshipping, true praising, and the true singing must be in the Spirit, so they that *grieve* and *quench* the Spirit cannot pray, cannot sing, cannot worship God in the Spirit.

XV. An Exhortation to whole Christendom, to Mind the Grace of God, the Light

So all people (in that which is called the whole *Christendom*) come to the light that Christ Jesus has enlightened you with, that with it you may see your salvation, and know Christ your Teacher, your captain of your salvation, and the grace that comes by him, that brings your salvation, which grace teaches us, which is sufficient in weakness and temptation that brings salvation, and by it are we saved; and it teaches to *deny ungodliness and worldly lusts, and to live soberly and righteously*; and this is our Teacher which brings salvation. Therefore have all the loins of your minds girded up to wait for the grace to be brought unto you at the Revelation of Jesus Christ; mind *Peter's* exhortation.

Now they that turn from the *grace* into *wantonness*, [unrestraint], and walk despitefully against the Spirit of God, set up teachers according to their own hearts lusts, and such are always learning under them, being unable to come to the *knowledge* of the *truth*, and so go into and remain in the earthly lusts, ungodliness, and into temptations, and weaknesses where there is mourning and complaining, and where the mourners are many; therefore come to the grace of God, and that is it which will let you see your ungodliness, unrighteousness, lust of the world, and unsoberness; that is your Teacher at all times; which will bring salvation if you mind it, and regard it, and take heed unto it; but if you turn it into wantonness, [unrestraint], the swift judgments of God will come upon you.

Therefore mind the grace of God, the Teacher at all times which brings salvation; by which you may see your salvation; by which you may see your salvation brought; for the mighty say of the Lord is coming upon all the unrighteousness of men, the Lord God his Son is appearing towards you; who has all *power* in *heaven* and *earth* given to him, who is the *King of kings*, the *Lord of lords*. Therefore mind and receive the light with which he has enlightened you, that you may receive him. **Set open your gates that the King of Glory may come in**, who *stands at the door and knocks*; turn to the light, and you open the gate, where the entering of the *King of Glory* is seen. And come off all the *barren* mountains that are in the fall out from God's image, life, and power, come from all the wells without water, and tempests and clouds without rain which wander about. Come to the light, and receive the light, that in the light you may receive Christ, and become his sons; that through that you may see the morning star appear where the Sons of God Sing together. For woe is to the world which lies in wickedness, for the Lord is come to judge it; and to give all Men the *reward according to their works, whether they are good, or whether they are evil*: And with the light you may every one know whether your works are good, or whether they are evil, for that which may be known of God is made manifest in you, which God has showed to you, when you do the thing that is unrighteous or worthy of death; by that of God in you, you can tell.

And when you go from that of God within you, you do not glorify God, as God, but you are strangers from his life; and strangers from the covenant of life; and peace which is in Christ; and so come your foolish hearts to be dark fed and filled with unrighteousness, and upon such come God's judgments and wrath.

Now they who are made free from the wrath which is to come, they are come to that of God in them; to the light, and so see Christ the covenant of peace, who destroys the devil, and takes away the enmity which is between them and the Lord, through which comes the wrath, woe and misery; by which light, (Christ, God's covenant), man is brought into Peace with God, and saved from the wrath to come, from all the *false ways, teachings, false worship false churches, commands, traditions, rudiments, will-worships, inventions, handy works, worship, lip service*, to the light and Spirit of God in your own particulars, that by it you may turn to God, and worship him in Spirit; and walk in the Spirit, Christ Jesus, who was before sin was. For since the beginning that man fell from God, from his power and image, have all *false ways, false worships, false churches*, been set up; even by that Spirit and power, and wisdom that is out of the *Truth*, below, which has killed about them. So there is a way in which is the life, and he is the light which enlightens you. Therefore come to the light, and you come to the way,

which was before the power of death was, whose name is Christ, and such as are out of the light, are out of him in the ways of death and darkness and captivity; for as the outward *Jews* were in captivity under *Pharaoh* so the inward *Jews* in the Spirit, are in captivity in spiritual *Sodom* and *Egypt*, which do not mind the leadings of the Spirit and do not hearken to what it says; for every one must hearken and hear what the Spirit said to the churches, and not to hearken and hear a visible thing; and in that they would edify, build, join, unite, and come into Fellowship.

XVI. Concerning Perfection

He that has brought man into *imperfection* is the devil, and his work who led from God; for man was perfect before he fell, for all God's works are perfect. So Christ that destroys the devil and his works, makes man perfect again, destroying him that made him imperfect, which the law could not do; so by his blood he cleanses from all sin; and by *one offering*, has he *perfected for ever them that are sanctified*; and they that do not believe in the light which comes from Christ, by which they might see the offering, and receive the blood, are in the unbelief concerning this.

And the apostles that were in the light, Christ Jesus, (which destroys the devil and his works) spoke Wisdom among them that were *perfect*, though they could not among those that were *carnal*; and their Work was for the *perfecting of the saints*, for that cause had they their ministry given to them until they all came to the knowledge of the Son of God, which destroys the devil and his works, and which ends the *prophets, first covenant, types, figures, shadows*; and until they all came to the unity of the faith which purified their hearts, which gave them victory over that which separated from God. In which they had access to God, by which faith they pleased him, by which they were justified; and so until they came unto a perfect man, unto the measure of the stature of the fullness of Christ; and so the apostle said, *we preach Christ in you the hope of glory, warning every man, that we might present every man perfect in Christ Jesus.*

XVII. Concerning the Resurrection

We say Christ is the resurrection and the life, to raise up that which Adam lost, (who has all power in heaven and earth given to him) and to destroy him that tempted him out; so He is the resurrection into life, of body, soul and spirit, and so renews man in the image of God, and brings man into a higher condition than man was in before he fell, to Himself, which never changed nor never fell; and so they that forget God and do wickedly, must be turned down into Hell, for by forgetting God and doing wickedly, they go from the life and power of God, in the separation from Him, and out of His favor, for in the life is His favor; and so the power, light and life goes over them, who go on in wickedness, that leads out from God, which was before it was.

XVIII. Concerning Election and Reprobation

Concerning God *loving* one and *hating* the other before he had done *good* or *evil*, that stands in the birth that is first brought forth, which despises the birthright which God *foresaw*, which was not the Seed, with which is God's Love to the end.

Reprobation is going from the *life*, and that of God within, and from his *voice* and *command*, as *Adam* did, as the *Jews* did, and such as despised that of God within, their birthright, and such as are out of the true understanding, out of true knowledge, closed under, and the witness grieved within, and they dead in their senses from the *life* and *covenant of peace with God*; and the *Seed*, which is called the *elect*, in which the *elect* is known, and the *election* is known, the *Seed Christ*, before the foundation of the world was that *slew* him, and they that *slew* him, and *slays* him, were and are *reprobated* from the *life*, who go from the *command* of God, and so have lost his *image*, lost his *power*, which keeps above, and over, and out of *reprobation*; and so who come into the *election*, the *Seed*, they come out of that state that *Adam* is in in the *fall* up into that state which *Adam* was in before the *fall*, and into a state beyond that, into *Christ*, the *Seed*, the *elect*; and so these in the *Seed*, the *elect*, *Christ*, the *wisdom of God*, comprehend and see the state of *election* before the world began, and the state of *Adam* before he fell, and the state of *Adam* in the *fall* in the *reprobation*, and the state of *Adam* up again out of the *fall*, and so to a state which is above *Adam*, before he fell, in the *election*, (but there is more in this) and the state

of the beloved of God is seen in the Seed, the wisdom of God.

Cain was the first birth, *Esau* was first birth, *Ishmael* first birth; *Cain* killed his Brother about Religion, *Ishmael* was a Scoffer, *Esau* bore the sword, despised his Birthright, turned against *Jacob* his Brother.

So *Christendom* read your reprobation, your first birth that is born of the flesh; first birth will persecute him that is born of the Spirit; so most of *Christendom* is seen to be of the first birth, and to lie in the reprobation from God. For *Cain* went from the good voice of God, and *Esau* from the birthright, and *Ishmael* into the despising nature, went from the good, and so from faithful *Abraham* who was of the election.

And so, who are in *Cain*, *Ishmael* and *Esau's* nature, are in the first birth, which is not the elect. Read *Christendom*, and your birth; That which hates God's principle and his voice, becomes reprobate, who disobeys his command and voice such God goes against, and he hears not such who hate the election, and are in that reprobation from the Seed, and from the law-birth, for the law keeps man from sin, but it does not say it destroys the devil, but the Seed Christ does, who is greater than the law, who is the election; so who know the election, they must know the Seed, they must know the birth born of the Spirit.

So if *Christendom* will know the election, it must know the birth born of the Spirit, which will not persecute; for *Cain*, *Ishmael* and *Esau's* nature is but one, which the apostle spoke of to the saints in the primitive times, which the same, we say is one now, and the election is one, which stands in the Seed which was before the foundation of the unrighteous world was; and the reprobation is one, which stands in the unrighteous world, out of the Truth, and the life, in the disobedience of Gods command; so know the reprobation one, and the election one, then will you know the Seed, in which is the wisdom of God, and that you will know which goes from his voice, power and command, out of the wisdom of God; so whom God loves he loves to the end, so know *Jacob*, and know *Esau*: *Esau*, *Cain*, and *Ishmael*, were the first birth; and is not *Christendom* of the first birth which persecutes, which goes from the hood, and despise the pure, and persecutes the birth that is born of the Spirit, which thing God hates, such work out of his life in the reprobation out of his power and wisdom, and out of the election, Christ the Seed the second birth, which was before this birth of the flesh was, and stands when it is gone, with whom God's love is to the end, with whom is his promise, which goes over this other birth and destroys the devil, and his works, which went out of Truth, and led out mankind from God, whereby the curse, wrath, and woe came upon mankind, which Christ the Seed brings the blessing, who destroys the author of these evil works, who brings the blessing, and man to see the blessed state of all things as they were in the beginning, and how they were blessed in the beginning; and through Christ he comes up into his power which is his throne, where is the blessing and no curse.

XIX. Concerning Trembling and Quaking

The strong man has long kept the house, his goods have been kept in Peace; but now a stronger then he is come *Christ Jesus*, the stronger, who dispossesses him, and cast him out, and spoils his goods, and makes man the temple of God for himself to dwell in, a holy temple, an habitation for himself to dwell in, which makes the keepers of the house to tremble; through which power of Christ, the salvation is wrought out with Fear and Trembling; and so we can say, that it is God that works in us to will and to do, according to his good will, and pleasure.

In the days of the prophets, the prophet trembled and reeled like a drunken man, because of the iniquity of the people; and because of the holiness of the Word of the Lord he trembled when he heard his voice; and when the Lord spoke to him he feared exceedingly. This is the man that the Lord will regard, said *Isaiah* the prophet, which is of a broken and contrite Spirit, and trembles at his Word; which were cast out by their brethren, and said, let the Lord be glorified; who would appear to those tremblers at his Word and broken-hearted ones, which were for signs and wonders to both houses of *Israel*, when they should be confounded, amazed, and astonished. And before you know the sin rooted and consumed out of your flesh, and the earth shaken, and removed out of its place, and the power of darkness, the devil, the author of it, he and the earth removed out of its place, and you brought into the

state which man was in before he fell, you must know *trembling and shaking* of that which is to be *shaken*, and removing that which is to be removed, before Christ the Seed does appear, which is the *foundation of many generations*, and the *Rock of ages* which is the *first and last*, which is not shaken nor does it change.

So all the unrighteous world has much to go through before they come to this, they must know the *devils trembling*, the *heaven shaken*, and the *earth shaken*, before that which *cannot be shaken* does appear, by whom the worlds were made.

XX. Concerning the Body of death

The *Body of death and sin*, which the world so much talks of, and pleads for, while they dwell upon earth, which of necessity they must plead for the author of it the devil. So this is not pleading for *Christ*, which destroys him who is the author of sin and the body of it; but if you say that *John* said, "*If we say we have no Sin we deceive ourselves, and the Truth is not in us; and if we say we have not sinned, we make him a Liar:*" (Mark) "*But if you confess your sin and forsake your sin; the blood of Jesus Christ, the Son of God, will cleanse you from all sin.*" Now, "*he that is born of God does not commit sin, neither can he, because the Seed of God remains in him, because of which he cannot sin;*" for it keeps the *Holy One* that the *evil one* touches him not. In this the children of God, and the children of the devil are manifest, and each children plead for their own. So there is a time for men to say, they *have sinned*, and *have Sin*, and a time to *confess it and forsake it*; and then there is a time to know the *blood* which *cleanses from it all*, and then the *birth born* which does *not commit sin*, and the *Seed* which *remains in him* because of which he cannot sin, because (as I said before) it keeps the *Holy One* that the *evil one* touches him not.

And though *Paul* cried out of the *body of death*, and of the *warfare*, yet he thanks God through *Jesus Christ afterwards* that he had the *victory over the body of death*, and the law of the Spirit of life had made him *free from the law of Sin and death*: and never did the apostle afterwards complain of the body of death; but thanks God he had victory *through Christ*, which destroyed the *devil* the author of sin, which *destroys death* and the *Body* of it, and said he was *made free*; and said there was *no condemnation to them which were in Christ Jesus*; and that the life which he did live he *lived by the faith of the Son of God*; which faith gives the *victory over sin, death*, and the *devil* which separates from God, by which man displeases him, through which faith he being *purified*, and having the *victory*, he *pleases God*, and has *access unto him*, and is *justified and saved*; Amen.

XXI. Concerning Thou to a single Person

Thou to a single Person, and *You* to many, is our practice, and was the saints, according to scripture, and the principle of God placed in every man, which does distinguish many from one, and has a word to the plural, and to the singular; singular to the singular, and plural to the plural. According to the true understanding and Spirit of God in every man, and witnessed to by all the prophets. But these that have degenerated from the Spirit of God, have degenerated from the scriptures and from their own teaching books, and call the practice of them nonsense, and they are gone from the true understanding, which they that are in it, look over them.

(In the 17th Century, grammar books called for the use of "thee" and "thou" for singular address of people. People of the upper class wanted to be addressed as "you" instead because it was looked on as an honor from others. Since "you" is commonly used in the singular today for all classes of people, it is no longer an issue. H.W.)

XXII. Concerning Hats, Scraping, Curtsies, and Compliments.

Hats, *scraping*, *curtsies*, and *compliments*, they are things below, customs and fashions of the world, which will pass away, and not that which comes from God; nor the esteem it is not, which all men are to have one another in, for if they had *honored all men*, and had had *all men in esteem*, then had they been of a higher Spirit than the Spirit of the world, and more noble and generous. Then had never a Man or Woman been hurt in Christendom, if they had esteemed and honored them; for he that honors and esteems men will not hurt in any case, in that lies the decency and civility; and *every knee shall bow unto me*, said the Lord and *worship him*, in that is the cry, *worship God*, and *fear him*, and *reverence him*.

And if you do allege, *some bowed in old time to the angel*: yet in the gospel time, which is the power of God, which was before the fall, in the state of *reformation and restoration*, *John was rebuked for bowing to the angel*; and the apostles rebuked those that bowed to them; and *Jacob*, though he bowed one time to his brother *Esau*, yet it is not said he bowed *all his life time*. For it is written the *elder shall serve the younger*, so the elder shall bow. So the *bowers and scrapers* one to the other, that will kill and envy one another, to them this is a mystery.

XXIII. Concerning good Manners

Evil words and evil communications corrupts the good manners; and if Christendom will learn the good, they must come every one to the light of *Christ Jesus the Spirit of God in themselves*, and the Word of God in their hearts and mouths, which will teach them to *forsake the evil Words*, and lead them from them, and to deny them; and this is the way to get the *good manners*.

But who live in *high expressions and compliments*, and full of *evil words and flatteries*, and *dissimulations*, and call it *good manners*; their works and words testify, and manifest they are evil and corrupt; and such whose *manners are evil and corrupt*, quench, grieve, and vex the Spirit of God in themselves, and hate the light, and will not come to it because it reproves them for their evil words, and such love *wrath, envy, fury, vanity, high-mindedness, rashness, and headiness*: and yet in plausible expressions, *scrapings*, and *bowings* one to the other, and call that *good manners*, and honor, which is quite out of that which comes down from above, and is that which the witness of God in themselves witnesses against for God, that he will lay it down in the dust, and to be that which he will condemn and judge.

The apostle said, *it is not for women to wear gold, silver, pearl, costly apparel, nor plated hair*; but to be clothed with a meek and quiet spirit, which is with the Lord of great price; the hidden man of the heart, etc. And if Christendom had minded this, there had been more virtue, more sobriety, and less envy at one another about their fashions.

XXIV. Concerning the World's Objection about the Preaching of Christ

The world objects, saying, *some preach Christ of envy, some of good will, and some of strife*; and contention, and that Christ bid hear the Pharisees: therefore say they we may hear our teachers though they are never so bad.

Answer: He that has the form of godliness, and denies the power; from such turn away; an envious man, a man of strife, a contentious man, the apostle bids turn away from such; though there was a time when the name of Christ was spreading abroad, he suffered envious men to spread his name abroad, but when it was spread abroad, he stopped such *envious contentious*; and exhorted Timothy to *shun and avoid such*, for they would not bring people to the power; for envious men and contentious men may preach the form, and have it, but not bring people into the power. The time did come before the apostles were deceased, to turn away from such, who have a form of godliness, but deny the power; and therefore from such turn away.

And as for hearing the Pharisees, that was before Christ was offered up, and before the law was fulfilled; for they ministered the law, and so people were to do as they said, and not as they did: but when Christ was offered up, he bid them, *Go, Preach the Gospel*, and not hear Pharisees, and the apostles were to bring people to the end of the law, the seed, into *gospel fellowship, the power of God*, which was before the power of darkness was.

XXV. Concerning Bread, Water and Wine

Bread, water and wine are things below, and decreasing things; for the bread and wine which Christ gave at supper in the night; which the world takes in their day time, this Christ and the apostles gave in a show and remembrance of him, of his death, until he came, which some of the disciples questioned

after they had taken that, whether he was Christ or not? And after the Apostle had given it to the Corinthians, in his first Epistle, he bids them *examine and eat in the remembrance of Christ*, but in the second epistle he bids them *examine themselves, and prove their own selves whether or not Christ was in them, except they were reprobates*.

Now they were to take it *in remembrance of his death*; that was a state, and then they must come to die with him that was a nearer state then the taking bread and wine in remembrance of his death; and then they were to rise with him, that is another state; and if they were *dead and risen with him, then to seek those things which were above, where Christ sits at the right hand of God; but bread, water and wine, these are below, and are not Christ, and they that have him are not reprobates, neither do they need to have outward things to put them in remembrance of his death, where they are dead with him, and risen with him, and live with him. But them that will not die and suffer with him, such live in the old nature, and would have outward things to put them always in remembrance of his death; and such live in strife and arguing about outward things, and shadows, and come not to the substance Christ, which was before the world was made, in whom there is no strife but life and peace.*

Now these might be reprobates which had taken the bread and wine, and had the water, these were reprobates, if Christ was not in them; for bread and wine is not the flesh and blood of Christ which came down from above, which who eats of it lives forever; for people may eat of the bread made of corn, and drink of the sine made of grapes, and yet die reprobates.

XXVI. Concerning the Sabbath Day

The *Jews* kept the *Sabbath day*, a type, a sign of *rest*, that the *man-servant, maid-servant, and strangers, and cattle*, in which all might *rest within their gates*. A sign of Christ, that destroys the devil, the author of oppression, who gives *rest* to man and beast, and the whole creation, and brings it up into the blessed state which was in the beginning before man fell.

And now the saints meeting together on the *first day of the week*, that practice is not denied, but owned by us; for they that come to Christ, come to the first day before all things were made, and meet in the first as the *Jews* did in the last; but there is more in this.

XXVII. Concerning Godfathers, and Godmothers, and Sprinkling of Infants

Godfathers, and Godmothers, and sprinkling of infants, the scriptures are silent of such things, but say *repent, teach and baptize*.

XVIII. Of the word Trinity

Of the Word *Trinity* the scripture is silent; but the *Father, Son, and Holy Ghost, the Water, Blood, and Spirit*, which are one, that is owned by us, as was by the apostle, which did not give them other Names, as the world does.

XXIX. Concerning the Ministry

They that *receive of Christ, receive freely, and they are to give freely, pray freely, and preach freely*; and the *ministry* is the *gift* of God, and is to be *ministered freely, and a free people, and that which they do administer of their earthly things, is to be done freely of their own substance; for they that are ministers of the Spirit, of the life, and of the treasure of heaven, and of the gospel of the kingdom of heaven, of which they are heirs, that is to the eternal state of people, and the greater love in the life.*

XXX. Concerning Days, and Times, and Meats, and Drinks

Days, times, meats, drinks and such like things, the kingdom of heaven stands not in, but in power,

righteousness, faith, and joy in the Holy Ghost; and people are not to strive and persecute one another about these things, for the apostles gave no such command or example, that any should do so from them; but on the contrary, checks those that would do so, or keep people in such things.

XXXI. Concerning Marriages

*Those who God joins together, let no man put asunder; and whom he does join together, it is with his power, an Immortal powerful Bond, above and beyond that state which is in the fall, where men may put together and put asunder, about earthly and outward things, and strive and fight about them. But this is in the defiled bed, out of the honorable state, which was in the beginning, where there was no hardness of heart; and *Marriage* in itself is not judged but owned, and all that are in the power, I say, it is Honorable.*

So all the vain words, all the vain customs, and all the needless idle words, which you are judged and accused for with the light, the witness in your own consciences, which does reprove you, forsake them, come out of them, into the new life, in which God is served; let your words be seasoned with grace, that by it your hearts may be established, that no corrupt communication come out of your mouths; for that which is corrupt, is contrary to the witness of God in your consciences, the light of Christ, that which reproves you. Therefore all the customs and fashions of the world, which grieve and quench the Spirit of God, forsake, and repent while you have time, and spend not your time as a tale. Come to the light, sleep not in sin, in darkness, in the separation from God, but prize your time while you have it, so man not come to say, you had time but now it is past; but mind the power of God, the light of Jesus, in which you may redeem it.

XXXII. Concerning False Prophets and Antichrists

False prophets and antichrists are much talked of in this part of the world called Christendom, and they bring the 7th Chapter and 24th Chapter of Matthew, and say, they are come but now.

*To which I answer, Christ said they should come, that antichrist and false prophets should come; to the disciples He said they shall come **to you**, meaning His disciples; and he gave them the marks how they should know them: *A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit; but yet if it were possible, they should deceive the very elect.* For they should have the sheep's clothing; but He told them that they should not go after them, for they were inwardly ravening wolves, having the sheep's clothing. And these were the antichrists, and false prophets, false Christs, and deceivers that ravened inwardly from the light, and so from the Seed, the true Christ. And as Christ said **they should come to his disciples, before his disciples decease** they did come; as may be read in John's first Epistle, Chap. 4:1. and Chap. 2:18. Who saith, *Little children I write unto you, it is the last time whereof you have heard say that antichrist should come, even now are there many antichrists and false prophets already gone out into the world.* So Christ had said before they should come, and his disciples said they were come, who went from them, being inwardly ravened from the spirit, which is sixteen hundred years since; and John which saw they were come, kept the saints to the anointing in them, and told them that they needed no man to teach them, but as that did teach them, they should continue in the Father and in the Son.*

And so these antichrists, false prophets, wolves, false Christs, inward raveners, should bear briars, thorns, thistles, which Christ said should come his disciples said had come, which went forth from them into the world. And in the Revelations it is said, all the world went after them. So they went from the church-fellowship, the gospel; they went from the fellowship of the Spirit, being inwardly ravened from it; they went from the anointing within to teach; they went from the law in the heart the new covenant; they went from the kingdom within; they went from the Word in the heart to obey and do; they went from the light in the heart, which gives the knowledge of God in the face of Jesus.

And so they lost the pearl hid in the field, the Word in their hearts, and so the false prophets, going from the Apostles; in the Revelations, the world is going after them; so John wrote to the seven churches which were going astray suffering Jezebel to teach: and setting up idols, and such as said they

were Jews and were not, but the synagogues of Satan. He goes on in his Revelations, until he comes to the 11th Chapter, where the Witnesses are slain, the two Olive Trees that bear the oil to anoint the nations; the two candlesticks that bears the light: And in the 12th of the Revelations, the woman, the true church, fled into the wilderness prepared for her by God, and to be fed there for a time, and times, and half a time: And in the 11th of the Revelations, The Dragon gave his power to the beast, and the beast with the dragons power made war with the saints, and killed those that were of the remnant of her seed, which kept the testimony of Jesus, the spirit of prophecy, which were in that the inwardly ravener were gone from. That all that dwelled on the earth worshipped the beast, and worshipped the dragon, and caused and compelled both small and great; and here came up the compelling to worship, then the false church the whore, got up upon the beast in the dragons power, and caused all nations to drink her cup; here came up the whore that went from the Apostles, out of their life, power and Spirit.

And fornication was before the nations could be married to Christ, they took this whores cup of fornication, and the saints and martyrs which were not the inward ravener, which could not drink her cup; she drank their blood, even of the saints and prophets which kept the testimony of Jesus, which did not inwardly raven; and so such work as this has been set up these fifteen hundred years, killing and slaying: for these spread over all nations, as the apostles were to go over all nations, and this work have the wolves in sheep's clothing made the inwardly ravener from the Spirit of God whose fruits are briars, and thorns, and this work have they made since the apostles days, who have ravener from the life and power; having the sheep's word's, the scriptures, but not in the power which gave them forth; therefore are they so thorny and briary, who have worried and killed the Lambs, and compelled to worship, and forced about religion, and maintenance, which was not the work of the Apostles.

And so John said again, the beast should be taken, and the dragon, and the false prophet which deceived the nations, that Christ said should come, and John said was come, which went forth from them; and since the world has gone after them about this fifteen hundred years; which beast and false prophet shall be taken and cast into the lake of fire, and must deceive the nations no more.

And the whore, the Great Whore, which has compelled all nations to drink her cup of fornication, which has drunk the blood of the saints, should be taken even in her drunkenness, in whom the blood of the prophets and martyrs is; whose flesh must be burnt with fire; and Babylon shall be confounded, and all the merchants that trade with her shall howl and cry, alas, how is the great city fallen! for in this great city has been the trading, which must be cast down, and all the merchants of this great city have been the inwardly ravener from the Spirit of God, who have built up and thrown down. So to that which they ravener from, must all come, before the sheep's life can be known; and so the Witnesses are risen, and rising, which hold the light, and bear the oil to give light to the nations, and anoint them with the Spirit and power that the apostles were in, and fellowship and worship; and the cry begins, fear God, give glory to him; come out of her, my people, lest you be partakers of her plagues; and the reapers are going forth; and the prophets prophesy, witnessing the Lords Spirit poured forth upon them, as it was among the apostles, and the everlasting Gospel preached again to all nations, kindreds, tongues, and people.

XXXIII. The Peoples Objection

But several people speak one this manner, *Have we not had a gospel all this while?*

Answer: We say, No, you have had the sheep's clothing, being ravener from the Spirit, so not like to have the power to live in.

And the bride, the Lambs wife, is coming up out of the wilderness, where she has been fed of God a time, and times, and half a time, preparing for her husband; and the man child is brought forth to rule all nations with a rod of iron; and the Lamb and the saints, shall have the victory, glory in the highest; and the fellowship of the gospel, people are coming into, and gathering to the church of God, and into church-fellowship in the gospel, the power of God which was before the power of Satan was, which gospel was among the apostles in which was their fellowship; and this is church fellowship, and in the

power of God they are over false prophets, over will-worshippers, over the dragon, over the false church and her worship, and have gotten them between us and the Apostles, which have gotten on the other side of them, and sees their coming up inwardly raveners from the Spirit, so went from the Truth as the devil did; and as the whore did, who is turned against them that are in the Truth. But here is the faith and patience of the saints, who sees the destruction of them: *whore, beast, dragon, false prophets*, by the hand and power of God; who knows the seed of God to reign over all, who is *the first and the last*.

XXXIV. Concerning Original Sin

The Original of Sin is the Devil, which Christ destroys. The original of righteousness is *God*, and *Christ the righteousness of God*, which last forever; and the worlds original, which is *the tongues*, the beginning of which is *Babel*, which makes *divines*, as they say; which *Pilate* set over Christ; and the whore sits upon the waters, as in the *Revelations*, and *John* saith, the waters are *nations, multitudes, peoples, and tongues*; which tongues the world calls *original*, to whom the Gospel must be preached before they are established.

And you must be redeemed from tongues, and *tongues shall cease* said the Apostle, and so from the worlds original, (which *Babel* is the beginning of, which keeps in *Babylon*,) are the saints redeemed.

And this has been set up for the original among them which are inwardly ravened from the Spirit of God in *Babylon*, which the beginning of tongues were at *Babel*, in *Nimrod* that heretic's time, who did begin to build *Babel*.

So tongues make no divines, nor no ministers of Christ; for that which makes a divine is the *Word*, which redeems out of tongues which was before *Babel* was, in the beginning before the fall, which hammers down that which has corrupted man's nature, and brings up again into the divine nature.

And who are ministers of the *Word* and preachers of the *Gospel*, are in the power and Word which was before tongues were; and thus brings into church-fellowship that is in God, which them with their original, called *tongues*, do not; which must cease and be redeemed from; such bring not into the fellowship of God, nor worship of God, nor beyond *Babel*; for there ends the tongues.

But who come to the Word of God[Christ], and the gospel, come before they were, the many tongues were, and stand when they are gone. This is the Word of the Lord God to you all.

XXXV. Concerning Plots

Plots, insurrections, tumultuous meetings we are utterly against, whose lives are peace, and seeking the peace and good of all people upon the earth. And there was about thirty men made a tumult in *England*, who were called *monarch* people; which plot was wickedly charged against the people of God called *Quakers*, of which the *monarch* people cleared us at their death, and said there was none but themselves. And although we were innocent, the news-mongers put us in their news as raisers of sedition with the *monarch* people, and published us as plotters to the nations; but we are innocent, and the Lord forgive them, we do say.

XXXVI. Concerning the Jew outward, and the heathen that does the law; the Christian in the power, and the Christian out of the power

The circumcised *Jews* in the flesh which had the law; the uncircumcised heathen, which had not the law, did the things contained in the law, and this was better than the *Jews*, and more sober and moderate; and so the *Jew* inward in the spirit is better than the *Jew* outward in the flesh; and also the Christian in the power, light, and seed of God, is better then the Christian in the form of godliness without the power, and is more moderate and patient.

XXXVII. Concerning Christ the Covenant of God

Christ the covenant of God who was prophesied of, in which prophesy it is said, *I will give him for a light*, a covenant to the Gentiles, and he shall be my salvation to the ends of the earth, and a new covenant to the house of Israel, and to the house of Judah. So this is to all people, them that were called the people of God and the heathen; and this is the covenant of light that *John* came for a witness, to bear witness of, *which enlightens every man that comes into the world*, which, as many as receive him, who has all power in heaven and earth committed to him, to them he gives power to become the sons of God. And this is the light which people are to believe in, through which they may become the children of God; and this is the light that shines in the darkness, and out of the darkness in the heart, which gives the *knowledge of the glory of God in the face of Christ*, from where it comes; and this is the light which they that love darkness hate, and will not come unto it, because it reproves them. And by this covenant of light to the *gentiles*, which is the salvation to the ends of the earth, we gentiles are made Christians, and have salvation, and by believing in it have become children of light, and by receiving it, we have the power to become the Sons of God; and they that have it, and love the darkness rather than the light, and will not come to it because it reproves them, it is their condemnation. And the lying priests and professors say, we deny the scriptures, we deny the resurrection, and Christ and his body; and that we foam at the mouth, and that we bewitch people, and tie ribbons about their arms; which things are all utterly false and lies, from their father the devil the author of them, who is out of the Truth; in which Truth we are, though slandered by them who are of the father of lies, and have all manner of evil cast upon us; but we are in the Truth, we can rejoice, praised be the Lord that lives forever.

XXXVIII. Concerning Swearing and OATHS.

The Spirit of Christ, the Spirit of the Apostles, of the martyrs is risen again, which gives testimony against *Swearing and Oaths*.

There were no oaths at all imposed upon man before the *fall*, but only since the *fall*, for under the law after the *fall*; and among the *Jews*; *oaths* and *commandments* were given. To which Christ (by whom the world was made, which was before the *fall*, which is the Oath of God, which oaths in the *fall* were *types*) who put an end to strife, and brings into quietness and peace, and binds to God without *oaths*, which Christ put an end to.

And, Christ himself, *the Oath of God*, puts an end to all *oaths*, and brings into the land of quietness and rest, the spiritual *Canaan*, and puts an end to strife, and destroys the devil the author of strife, he who is the rest, the Way, Truth and the life, who brings again to God, and is the covenant of God in man, has peace with God, which destroys that which led from God and from Christ; and he himself said, *Swear not at all, neither by heaven, nor by the earth, nor by any other oath*. He who restores man into that state in which he was in the beginning before the *fall*, who restores into the image of God. And so in the restoration there are no *oaths* to be used, nor *swearing*, according to his own doctrine; But *yes, yes, and no, no*, was to be used among men in all their Communications, and what is more then this, is evil. Mat 5:34-37; So that *swearing* now is evil. And this is the doctrine of him who restores people into that state in which man was in in the beginning; who is the Substance, who put an end to *Figures*. And his Disciple *James* in the 5th chapter of his *epistle*, who followed his counsel (who is an everlasting counselor) faith, and this was the manner among them who followed the *Doctrine* and *command* of Christ in the above. *But in all things, my brethren, swear not, neither by heaven, nor by earth, nor by any other oath, lest you fall into condemnation: but let your yea, be yea, and your nay, be nay*. Restoration, who were built upon the true *Foundation*, which was first laid in the Primitive times among the true Brethren; and was publicly held forth which Manner and Custom, Doctrine and command of Christ Jesus and the Apostles in the Primitive times, many of the Martyrs followed, held forth, and practiced among those who were Degenerated and Apostatized from the life and power of Christ and the Apostles, although they profess the Words. And now the Spirit of Christ is risen again, and of the Apostles, and saints as in the Primitive times, and the Spirit of the Martyrs, who bear witness against all *Oaths*. and all sort of *Swearing* whatsoever, that were used among the *heathens*, *Jews*, and *Apostatized Christians*, both privately and publicly, and binds to *yea*, and *nay*, in all manner of Communication, as Christ and the Apostles taught, and and the saints and Martyrs practiced, knowing, that *whatsoever is more than yea, and nay, is evil*; and such who *Swear*, are condemned according to Christ and the Apostles *Doctrine*.

So we say again, *That the Spirit of Christ, the Apostles, and Martyrs is risen again, who has been dead, and is dead, in and among the Apostates, who have the Form, but deny the power, from whom we have turned away. But now its risen again, and lives among us: glory and Honor be given to God through Jesus Christ, who has restored to the b-ginning, into the image of God in which Man was in before he fell, before Oaths. were.*

For Example. Read the Book of Genesis, and there you may see that there was no command given to Adam and Eve before the fall, concerning Swearing, neither from Christ, who Restores Man again, and who puts an END to OATHES, before the law, and under the law, and prophets both, whom the Angels (which swear) worship, for Christ said, Swear not at all, who is Lord and Master, so it is better to obey him than man, and in all your Communication let your yea, be yea, and your nay, be nay; for whatsoever is more than this comes of Evil, said he who restores, even Christ.

And in the second *Example*, consider the Apostles, who did according to the command and Doctrine of Christ, who said, *Above all things, my Brethren, Swear not at all, lest you fall into condemnation, Jam 5. But let your yea, be yea, and your nay, nay, in all your Communication.*

And although there was *Swearing among the Jews*, and other nations and heathens, before the Apostatized Christians used to Swear, nevertheless the Apostles and the Brethren obeyed, and they must obey the *Doctrine and the command of Christ*, for if *Christ command one thing, and Man another, It is better to obey the Lord Jesus Christ, the life, who is the Restorer, Savior, and Redeemer, than men.*

This is the WORD of the LORD GOD to you all.

XXXIX. Concerning the WORD of GOD, and the Original, what it is.

Blessed are all those whose minds are staid upon the Lord, for they shall be kept in perfect peace; so where the mind is staid upon the Lord, there is perfect peace, for it is a whole peace which cannot be broken. So here is not only a perfect peace, but a blessing; a perfect peace which comes from the God of all peace, that bruises the serpent's head under your feet, (the troubler) and the blessings which comes from the blessed God. So all imperfect peace may be broken, that is when the mind is staid upon any creature, or in any creature (and not upon the Creator) or in any outward things. Goods, houses, lands or inventions of the vanities, in the foolish vain fashions, which the lust of the eye, and the pride of life go into, which will defile it and corrupt it, when any of these things fail, and are not according to your mind, it being in them, then your peace is broken, and you are cross, and brittle, and envy gets up; so this is not a perfect peace, but is a broken peace, and then you have the trouble and not the blessing; and the reason is, because your minds are in the creatures, and the outward things, and are not staid upon the creator, where the perfect peace is, and the blessing, where nothing can get between you and the Lord. And this is below *Job* to have the mind in the creatures, and visible things, for when you are tried, and creatures fail you, you are crossed, and troubled, that shows an imperfect state; for God said, *that Job was a perfect man*: and when that the Lord suffered him to be tried, and when that his goods and houses were thrown down, and driven away, and servants killed, he said, *Blessed be the name of the Lord, for the Lord gave and the Lord takes*; here his mind was stayed upon the Lord, and he retained his peace. And when that his children were destroyed, and his wife said to him, *what, do you continue in your integrity still? Curse God and die*; he rebukes her, and calls her, *A foolish woman*: and said unto her, *Shall I receive good of the Lord and not evil? Naked came I out of my Mothers womb, and naked I must return again*. Here *Job* kept his integrity still, and did not all this while offend with his lips. Now many of you who think highly of yourselves, and above *Job*; but if your Goods and children should be after the same manner taken away, (whose mind is in them), you would be found in a troubled brittle state, far below *Job*. And when that *Job's* friends came to reason with him, who kept his integrity, and would no way yield to them, they called him an *hypocrite*, and said, he denied prayer, and filled his belly with *east-wind*, and said, *What shall mortal man be more pure than his Maker? Shall man that is born of a woman be just? God charges his Angels with folly, and the heavens are not clear in his sight*. And these are the scriptures the priests use to bring against friends (who keep their integrity) as *Job's* friends did against him; but at the last the Lord commanded *Job* to offer a sacrifice

for his friends, because they had sinned, and spoken not right, as *Job* had, who was perfect and kept his integrity. And the Apostle said to the saints, *That he had learned in all conditions to be content*. Mark, *in all conditions*, but this was when he was *Paul*, not when he was *Saul*, running up and down with his packet of letters, haling the saints before the rulers like a *Praetor*; then he was not content, neither with his own condition, nor others: But when he came to learn of Christ, which destroys the devil and his works, which teaches to know all things, then in all things he learned to be content; so that you know that there is *learning, learns, and learned*; as a child when he is learning, has learned, and become learned is three states; so *Paul had learned in all conditions to be content*; and who was his *schoolmaster* but Christ, by whom all things were made, *not of man, nor by man* (out of the truth;) so while he learned of men, and by men, he was not content; neither are any others.

Therefore all are to learn of Christ the light, the life, and the truth, that you may come to that condition, *to have learned in all conditions to be content, and not to trust in uncertain riches, for they have wings and will flee away*; and so he is never counted a wise man that will put any confidence in that which will flee away from him: for those are the heirs of the earth and the world that load themselves with thick clay, that they may set their nests on high; but they that be heirs of Christ, and of the power of an endless life, trust in the living God, and come to possess an everlasting inheritance of the power of an endless life, and come to increase in the riches of the everlasting inheritance, and there lay up riches that are everlasting, which will abide for ever. And so therefore mind every one God's word in *your hearts, and in your mouths, and obey it and do it*; and be not of them that are saying in their hearts, *who shall ascend or descend to fetch him from above?* Keep down that sayer under reproof, and then your ears will be open to that which the righteousness of faith said, *The Word is near you, in your heart, and in your mouth, so thou need not to say, who shall ascend or descend*, and that was the Word which the messengers of God preached, and do preach, and rebuke the gainsayer.

And so all people seeing the devil has made the world like a wilderness, and there is so many ways in it, that they do not know which way to come out, nor which to follow: Therefore this is my answer to you all, take *David's* lantern and candle; you may say, What is that, and where is it? I say it is within you, **the Word of God**: you may say, people do not use to carry lanterns and candles in the day time, but in the night.

I say, you are in the night of darkness, and therefore the Word is called a lantern and candle to you, by which you may see the way of the Lord which is perfect, from all men's ways which are imperfect; by which you may see the path of the just to be a shining light, from all the unjust paths that be in the darkness; for by this Word did *David* come to outstrip his teachers, who was made wiser than them all, so it will you, if you obey it; for by this Word he saw Christ, and called him Lord: therefore he loved the Word and hid it in his heart; for by it he spoke so many glorious expressions, which the world since has turned into meter, and made Songs or Ballads of them; and this was the Word that came to *Abraham*, which made him forsake his national religion and worship, and obey the Lord; and this was the Word that came to *Jacob* the shepherd; by which he saw Christ, and prophesied of him to his sons on his death-bed, when he said to *Judah*, *The law should not depart from between his feet until Shiloh came*, (meaning Christ) *and the gathering of all nations should be to him*, as it is at this day, the gathering is to Christ, and this was the Word that came to *Moses* the shepherd, when he was keeping sheep, which he obeyed, and went to *Egypt*, and brought the children of *Israel* out of *Egypt*; by which Word he was made a minister; and when the children of *Israel* were come out of *Egypt* into the wilderness, told them, *They need not go for the Word beyond the seas, etc. for it was near them, in their hearts and mouths, to obey it and do it*. And this was, the Word that made *Moses* a prophet, who prophesied of Christ, and said, *Like unto him God would raise up a prophet, him should they hear in all things*: mark, (in all things) we are to be ordered both inward and outward, for hearing Christ, by whom all things were made; *And every one that would not hear this prophet (Christ) should be cut off*; for how should they continue or reign?

And this was the Word that came to *Samuel*, and made him a prophet, who spoke to *Ely* the priest, and reproved his Sons, and the children of *Israel*: and this was the Word that made *Saul* to prophesy, and *Balaam*, though they erred from it: And this was the Word that made all the prophets to prophesy, and to reprove the kings of *Israel*, and their priests, of their superstition and idolatrous ways, in setting up

groves, and images in high places; and reprov'd all their monthly prognostications, who spoke and acted from them, and not from the Lord.

And this was the Word that came to *Isaiah*, by which he prophesied of Christ, and of his preaching, and of his sufferings and by which Word he reprov'd the shepherds, which were *as greedy dumb Dogs, could never have enough, seeking their gain from their Quarter*: and by this Word he saw, *that all the children of God should be taught of God, and established in Righteousness and Peace*; and though many tongues should rise up in judgment against them, yet those that were taught of God should condemn them all, this power should be given to his children. And many weapons formed against them should not prosper, God would restrain them: And also he saw them that were cast out, *that trembled at Gods Word, to whom God would appear to their glory, and to the shame and to the confounding of them that cast them out for his Names sake, as it is at this day.*

And this was the Word of God that made *Jeremiah* a prophet, by which he saw the new covenant, by which Word he was said to reprove the people and princes, *of the filthy and horrible thing committed in the Land, that the priests preached for hire, and the prophets prophesied falsely*: and for reprov'ing them for their superstition and idolatry, *they struck him, and put him in the Stocks, and Prison, and persecuted him in the Dungeon, till his Persecutors were carried into Captivity*. And by the Word *Jeremiah* saw the number of seventy years of his persecutors being in *Babylon's* captivity.

Elijah by the Word was made a prophet, and by the Word reprov'd *Ahab* and *Jezebel* for their idolatry, and worshiping of images. For which Words sake they persecuted him, and the rest of the prophets; and was not he fed of the ravens by the river; And did not they seek to take away his life; and did not he think all the Lords prophets had been killed, and he left alone? yet did not the Lord say to him, *he had reserved so many Thousands that had not bowed the knee to Baal*? And *Elisha* the plowman by the Word was made a prophet, and forsook his plough; and by the Word reprov'd the idolatry in his age of priests and people.

And by the Word was *Ezekiel* made a prophet, by which Word he reprov'd the shepherds of *Israel*, that made a prey upon the people, and taught them for the Fleece; and by the Word he saw that God would bring the people from them, that they should be made a pray upon no longer; and would gather them from their mouths, and set one shepherd over them, Christ, which is witnessed; and by the Word he reprov'd false prophets, that taught for handfuls of barely, and pieces of bread, and daubed with untemper'd mortar, and sewed pillows under the armholes; and by the Word he saw the pattern of the temple, and the return of the Jews.

And by the Word *Daniel* was made a prophet, and saw Christ and his kingdom, and how the saints should take his kingdom; and by the Word he saw such that should rise up against the people of God; and by the Word he numbered the years of Christ to his time 499 years, and of his, death and how he should end the sacrifices; and how that Christ should bring up everlasting righteousness, and put an end to sin and end the prophets, and seal up their visions.

And by the Word *Micah* was made a prophet, by which he cried against the priests *that preached for hire, and the prophets that prophesied for money, and the judges that judged for rewards, and such as preached peace to the people, that put in their mouths, (like the priests in these times) and when they did not, they prepared war against them, and chopped their flesh and, gnawed their bones, (as the priests in this day and time have done)* but *Micah* saw by the Word that the sun was gone down upon such prophets and priests, and they should have no vision nor answer from God; therefore such are against revelations and visions, on whom the sun is set, and gone down upon, and then the night comes upon them.

And by the Word was *Amos* the herdsman made a prophet, who was a gatherer of fruits, and likewise all the rest of the prophets, who spoke forth divine things and reprov'd the superstition and idolatry in their time and day. And by the Word did all the prophets speak forth divine things, which Word brought them into the divine nature and mind, which Word hammered and cut down that which corrupted their

natures; and this was the Word that made so many fisher-men preachers of the Gospel, which is the power of God.

And this was the Word which made *Matthew* the toll gatherer, *Luke* the physician, and *Paul* the tentmaker, ministers and preachers of the gospel and power of God. And this was the Word which made *Peter* to see *Joel's* prophesy, how that God would power out his spirit upon all flesh, and sons and daughters should prophesy, and young men should see visions, and old men Dream Dreams, and the powering forth of the spirit upon servants and hand-maids, that everyone should have something to speak to the glory of God. And now the priests and proud prelates, and bishops, and popes, though you have made a trade of the saints words, and the apostles and prophets words, and gotten a deal of money by them, (which were fishermen and shepherds words, from the Word); yet nevertheless if a company of shepherds, herdsmen, fishermen, tent-makers, and toll-gatherers should come among you to preach, you would say: *Away with these mechanic fellows, they have not served seven years apprenticing at the colleges, which we have set up to make ministers; therefore they are not to set up, because they have not served their apprenticing.*

What say the shepherds, tentmakers, physicians and toll gatherers? Do you make a trade of our friends words, who were of our occupation, that never served apprenticing in colleges, before they spoke forth the words you make a trade of? what, will you make a trade of our friends words, who were of our occupation! Away with you to work, and away with your colleges: for our brother *Paul* the tent-maker said, *If you will not work, you must not eat.* For, would you own Christ if he had come in your day? who was called, *A carpenters son.* You popes with your triple crowns, and you lord bishops with your coaches and fat horses, and gorgeous apparel, with your black Coats, and white coats, and girdles. Are you like to entertain him who is called, *a carpenters son?* or to cast him and his mother into the manger in your stables?

This was the Word by which *John* the evangelist saw Christ, which did enlighten every man that came into the world, and saw how he became flesh, and came to his own, and his own did not receive him: but to as many as received Christ the light, to them he gave power to become the Sons of God; which all they that are ministers of the letter, made by the seven years Colleges, and not the Word, hate the light.

And by this Word, the minister of the Word preaches Christ's Word, life, death and resurrection: And therefore as *John* faith in his epistle, *That which our eyes have seen, our hands have handled, and our ears have heard of the Word of life, do we preach unto you; that which was from the beginning, in the beginning was the Word,* though since the beginning were the words and letters: for the scriptures of truth are the words of God, and the words of Christ; and he that adds to words (said *John* the regarding the book of *Revelations*, [for the Bible hadn't even been printed yet]) *God shall add unto him the plagues, that are written in this book [Revelations].*

So the Word was in the beginning, and Christ's name is called, *The Word of God*, but Christ is neither called scriptures nor writings, for scriptures signify writings. So, *In the beginning was the Word*, since the in beginning were not writings and scriptures. *In the beginning was the Word*; after the beginning have been all false ways, false churches, false teachers; and in the Word you comprehend them all. The priest said, That *Hebrew*, *Greek* and *Latin* were the Original, the many languages, and the many languages began at *Babel*, which *Nimrod the Hunter before the Lord*, (began to build) after God had destroyed the old world with water: then he would build a tower which should reach to heaven; then God came down and confounded them into many languages. So he hunted before the Lord, but the Lord followed him, and confounded him in all his work, as he will do all the builders that run before him; and so all the priests that have gotten the many languages, which began at *Babel*, they tell simple ignorant people, that they have the original, and are the orthodox men, and get in a different habit [dress] from them, and say the *Quakers* are a simple people, and despise the learned orthodox men who have the original.

Give ear O people, if these languages which came up at the confounding of *Babel* are the priests original

that makes them orthodox and divine, then Pilate that crucified Christ was as good an orthodox divine as they: for when he crucified Christ he wrote a paper in *Hebrew, Greek and Latin*, and set a top of him, he was as ignorant of scripture and of orthodox and divine matters as you, and you as he; and the Apostle said, *That tongues must cease*, then that which makes orthodox men and divine, as you say, must cease, according to the apostle's doctrine; and so then tongues neither are the original, nor make orthodox nor divine: and *John* that gave forth the *Revelations* said, *That the whore and the beast are set upon tongues, and the everlasting gospel must be preached again to all kindreds and tongues;* which were before *Babel* was, who was the first beginner of tongues.

Now it is clear that the Gospel must be preached to all nations and tongues, and that tongues are not the original, neither do they make divines or orthodox men; but it is clear that it is *the Word* which was in the beginning which makes divines; yes, tradesmen, which are base and contemptible in the eyes of the proud, and them that have gotten *Babel's* tongues, who are confounded by the ministers of the Word, which was in the beginning before *Babel* was; for all the earth was of one language and speech before *Babel*. And you that call yourselves orthodox men made by tongues, and say that is your original, who are so blind and cannot see that there was an original before *Babel* was; for did not *Enoch* the prophet, the seventh from *Adam*, who prophesied in the old world before it was destroyed, and long before *Babel* was, concerning the coming of Christ in ten thousand of his saints, as in *Jude*; and *Lamech* prophesied in the Old world concerning *Noah*, and *Adam* and others might be instanced, before your tongues which you call your original were: and so we say that the Word of God is the original, which does fulfill the scriptures, and the Word is it which makes divines, which is called a *hammer*, but it is a living hammer; and a *sword* and *fire*, but a living sword and a fire, to hammer, cut, and burn up that which separated and kept man from God, by which Word man is reconciled again to God, which is called *The word of reconciliation*; by this Word are men and women sanctified and made clean, and this is the Word that makes both men and woman divines, and brings them into the divine nature, which hammers and cuts down that which corrupted their nature; and by this Word are they brought into a divine wisdom, understanding, knowledge, spirit and power. And this is the Word that lives, and abides, and endures for ever, by which the saints are born again of the immortal seed and Word of God, who feed upon the milk of the Word, up into a divine life, wisdom and understanding, and divine nature; and by this Word they do see all flesh to be as grass, and as the flower of the field that fades; and the Word of God that lives, and abides, and endures for ever, which is Christ, whose name is called, *the Word of God*.

And so to keep the Word of patience, which is over all the impatient spirits, and then you will know the Word of life, the Word of patience and Word of wisdom is everlasting, and abides and endures for ever; which all they that be in the letter, out of the life and Word, have neither patience to themselves, nor others; for the Word of patience, and the Word of life, which is to be kept in all tribulations was before death and impatient spirits were.

XL. Concerning the Heathen Idolaters Naming their Days and Months.

THE old Pagan- *Saxons* in their idolatry, were the first that brought in the names of the days, which those called Christians, have retained to this day; for they adored idols, and unto them offered sacrifices, and worshipped the planets. See *Vestigians Antiq.* and *Cambdens Brit.*

As touching the idols which these *Saxons* adored they were many; and though they had many, yet seven among the rest, they especially appropriated unto the seven days of the week.

That day which is the first day of the week, they worshiped the idol of the sun, which was placed in a temple, and there sacrificed unto, and to the special adoration of which idol they gave the name of Sunday.

The second day of the week, they dedicated to the idol of the moon, and from what source, these called Christians retain the name of Monday instead of Moonday.

The next was the idol of the planets, was the idol of *Tuisco*, who was the first and highest man of name among the *Germans*, unto whom the name of Tuesday was especially dedicated.

The next was the idol *Woden*, whom the *Saxons* honored for their God of battle; and after this idol, these called *Christians* do yet call the fourth day of the week Wednesday, instead of *Woddensday*,

The next was the idol *Thor*, from where the name Thursday, is retained, instead of the fifth day of the week.

The next idol was the goddess *Friga*, to which idol they dedicated the sixth day of the week, and called it Friday; which is retained to this day.

The last was the idol *Seater*, from where is called the seventh day, Saturday.

And as these called *Christians*, have followed the heathens examples in naming their days, so they follow them in naming their months; for the heathen they called *Mars* the god of battle, and from there they called the first [March was the first month in the Julian calendar] month *March*. And *Venus* they called the goddess of love and beauty, and from that they called the second month *April*. And *Maja* a heathen goddess called *Flora* and *Cloris*, were called the goddesses of flowers, unto *Maja* the heathen idolaters used to sacrifice; from that was the third month called *May*: And upon the first day of the same month, they used to keep *Floralia*, Feasts to the two Goddesses of flowers (viz.) *Flora* and *Cloris*; and *Flora* was a strumpet 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* and *May -Day* to be since observed, by these called *Christians*.

And *Juno* whom the heathen called the goddess of kingdoms and wealth, from this *Juno*, the forth month was called *June*.

And *Julius Cesar* a *Roman* emperor, in honor to him, was the fifth month called *July*.

And in honor to *Augustus Cesar*, an emperor, was the sixth month called *August*. And four of the other months are called after the latin names, as *September* for the seventh month, *October* for the eighth, *November* for the ninth, *December* for the tenth.

And one *Janus* a King of *Italy*, was for his wisdom pictured with two faces, whom they honored as God; and from this name *Janus*, was the eleventh month called *January*.

And *Saturnus*, *Pluto*, *Februs*, were called the gods of hell, who the heathen said, had the rule of evil spirits there; and from *Pluto* *Februs*, was the twelfth month called *February*. And by all these idolatrous names, do these called *Christians*, call their days and months, to this day, which is contrary to the scriptures, the prophets and the apostles.

The *Saxons* also had a goddess, (whom they sacrificed to in the month of *April*) called *Eoster*; hence they called *April*, *Eoster* month, and hence in process of time came *Easter*. Page 135. *Camb. Brit.*

XLI. Concerning Singing of Psalms

Psalms began to be sung about three hundred eighty three years after Christ, brought in by *Damasins* Bishop, though not turned into meter.

Benedistus an *Abbot* of the Monastery of *Peter* and *Paul* at *Wirr*, brought with him from *Rome* one *John* the Arch-Chanter, who first taught in *England* how to sing in the *Quire*, after the manner of

Laws made by the Saxon Kings in England, concerning singing Psalms.

In the year seven hundred forty seven, at the beginning of King *Edgberts* reign, the Synod of Bishops disputed the profit of singing of Psalms in the church, and made a decree, that with a modest voice, they should sing in the church so called. In the year nine hundred twenty four, King *Ethelston*, alias, *Atelston*, made a law that fifty Psalms should be daily sung in the church, as he called it, for the King.

Beza being much diverted with poetry, made his pastime to become a part of the vulgar devotion; hence they have been stilled by some *geneva-Jigs*. These are the express words of the Injunction, given to the clergy and laity by Queen *Elizabeth*.

Item, Because in several collegiate, and also some parish-churches heretofore, there has been livings appointed for the maintenance of men and children, to use singing in the church, by means whereof, the laudable science of music has been had in estimation, and preserved in knowledge; the Queen wills & commands, that first no alteration be made of such assignments of living, a heretofore has been appointed to the use of singing or music in the church, but that the same so remain, and that there be a modest and distinct song so used in all parts of the common prayer in the church, that the same may be as plainly understood, as if it were read without singing. And yet nevertheless, for the comforting of such as delight in music, it may be permitted that in the beginning or end of common prayers, either at morning or evening, there may be sung an hymn, or such like song, to the praise of Almighty God, in the best sort of melody or music, that may be conveniently devised.

XLII. A Warning to all to keep out of the fashions of the world, which lead them below the serious life; and not to fashion themselves according to the world.

(This is also in the Letters as #250)

Friends keep out of the fashions of the world, let not your eyes, and minds, and spirits run after every fashion (in apparel of the nations) for that will lead you from the solid life, into a full stomach, with that spirit that leads to follow the fashions of the nations, every fashions of apparel that gets up; but mind that which is sober and modest, and keep your fashions; therein you may judge the world, whose minds and eyes are in that, *what they shall put on, and what they shall eat*; and friends that see the world so often alter their fashions, and follow them, and run into them, in that they cannot judge the world, but the world, will rather judge them: Therefore keep all in the modesty, and plainness, and fervency, and sincerity, and be circumspect; for they that follow those things the world's spirit invents daily, cannot be solid; and many fashions might be instanced, both of hats and clothes of men and women, that daily are invented, which they that run into them, are near unto the world's spirit, and their eyes are gazing after them, when they should be upon the Lord, from whom they should receive judgment: Therefore all keep down that spirit of the world that runs into so many fashions to please *the lust of the eye, the lust of the flesh, and the pride of life*: And *fashion not your selves according to your former lust of ignorance; and let the time past be sufficient, which you have lived according to the lusts of men and the course of the world, that the rest of your time you may live to the will of God, taking no though what you shall eat, what you shall drink or what you shall put on; therein your lives may judge the heathens and that you may be as the lilies; for nothing you brought into the world, neither any thing shall you take out*: and therefore, while the eye is gazing after every new fashion, and the mind and desire is thirsting to get it, when it has it, it lifts up its mind, and so brings himself under the judgment of them that be in the sober life, and of the world also, and to be like one of them: Therefore take heed of the world's fashions, lest you be molded up into their Spirit, and that will bring you to slight truth, and lift up the wrong eye, and wrong Mind, and wrong Spirit, and hurt and blind the pure eye, and pure mind, and quench the Holy Spirit; and through such foolish toys, and fashions, and fading things, you may lose your conditions: And therefore take heed of the world, and trust not in uncertain riches, neither covet the riches of this world, but *seek the kingdom of God, and the righteousness thereof* and all outward things will follow; and let your minds be above the costly and vain fashions of attire, but mind *the hidden man of the heart, which is a meek and quiet spirit, which is of great price with the Lord, and keep to justice and truth in all your dealings, and tradings; at a word, and the form of sound words, in the power of the*

Lord, and equity in *yes* and *no* in all your dealings, that your lives and conversations may be in heaven, and above the earth, that they may preach to all that you have to deal with; so that you may be *as a city set on a hill that cannot be hid*, and as *Lights of the world*, answering the equal principle in all, that God in all things may be glorified; So that *you may pass your time here with fear*, as *pilgrims and strangers, and sojourners*, as having an eye over all things that be uncertain, as cities, houses, lands, goods, so, as things below, they that possess, as if they did not; and they that marry, as if they did not; yet as having a *city whose maker and builder is God*, and a possession on of an *inheritance that will never fade away*, in which you have riches that will abide with you eternally.

XLIII. Some QUERIES given forth to the ministers or people to Answer if they can.

1. Have any of you the same Spirit and power as the prophets and apostles had?

2. Or have you the same revelation and inspiration, and Spirit of prophesy, and pouring forth of the Holy Spirit; or do you own the pouring forth of the Spirit upon sons and daughters, and is not this the last time in which it should be poured out, and the sons and daughters should prophesy, and old men dream dreams, and young men see visions?

3. Or have you heard God's voice, and Christ's voice immediately from heaven, or are you some of them the Lord never sent, nor spoke unto? Answer me these *Queries*.

4. Do you own that Christ that died at *Jerusalem* to be the light that enlightens every man that comes into the world; and that they are all enlightened by him either to their salvation or condemnation?

5. What and where is that which must give the knowledge of God; is it *within* people, or *without* them? Answer me according to plain scripture.

6. Do you teach or preach that while a man is upon the earth, he may be freed from sin, and the body of death, and imperfection, and shall be perfect while he be upon earth; or do you keep people in the state of your father *Adam* and mother *Eve* in the fall, or do you bring them to the state before they fell, and so to Christ that shall never fall? Which of these states do you bring them to, and keep your flock in, in *Adam* and *Eve* in the fall, or *Adam* and *Eve* before they fell, or in Christ that shall never fall; you must keep your flock in one of these three states, and which of them is it? Have you brought any of your flock whom you have driven to that condition and state, they need no man to teach them, that is to the anointing in them, the law in their hearts, whereby they need not say one to another, know the Lord, that is to the light of Christ that shines in their hearts to give them the light of the knowledge of the glory of God in the face of Christ Jesus, and how many have you brought there?

7. What is the mother of harlots, and what is the beast she rides upon, and what are the people, nations, and multitudes, and tongues the whore sits upon, and what is *Mystery Babylon*, and what is the woman that went into the wilderness, what was her time she was to be there, and what is the beast and dragons worship, and what is a will-worship, and what is it to worship angels, and what is that which leads nature into its course, and so to the glory of the first body, and what is the glory of the second body, and what is that which leads nature out of its course, and so sets the whole course of nature on fire?

8. What is the ground of that which keeps in good manners, and what is that which corrupts them, and what is the righteousness the world is reprov'd of, and what are the judgments, and what is that which leads the saints into all truth, and does everyone have the Spirit of God; and whether bowing, bending, doffing hats, scraping, cringing, saying *you* to one, be the honor that comes from above, or what is it, and where comes it, and whether this before mentioned does not stand in that nature, part and principle, which is on fire, if it has not these things, and therefore whether or not these things do proceed from that which leads nature into its Course, or out of its Course, and what is it that defaces the glory of the first body?

9. Whether or not you own trembling and quaking at the Word of God?

10. Seeing you look upon yourselves to different from many, and to be above them, let us see the basis of your self-esteem, and in what it is manifest?

11. What is self-righteousness, and what is man's righteousness, and the righteousness that is as filthy rags? Distinguish these one from another, or whether they be all one; for our righteousness is that which was before *Adam* was, whom you in scorn calls Quakers?

12. Whether ever any of you came to see so far as did *Balaam's Ass*, who saw the Angel of the Lord?

13. What are the graves, and the tombs, and the sepulchers, and the fowls of the air, and the nests they sit in, which Christ spoke of? Answer.

14. Whether or not to pay tithes or receive tithes, is not to deny Christ Jesus to have come in the flesh; and to deny Christ to be offered up, the offering once for all; and was not theirs of the tithes a heave-offering; and was not that offering to be ended by Christ offering up himself; and had not the priests a commandment to take tithes of the people, of their brethren; and do not you transgress the law of God, which take them from those you do not call brethren [in 17th Century England tithes were assessed like taxes in a geographic area to all who lived there]; and was not the widows, fatherless, and strangers to have a part of the tithes; and was every priest and Levite, and them that was to have a part of them, to have a particular tithe barn; and were tithes to be sold; and was there any who owned the right to a tithe revenue; and whether they do not hold up the priests of the Jews, and their law and Commandments, that take tithes and give tithes, and so denies Christ the priest, in holding up the Jew's priests.

15. And whether or not *MELCHISEDECK* did take tithes of all other nations that were under him, or any other spoil, but once of *ABRAHAM*; and whether he had a command for doing it, or whether it was an example?

16. And whether the Jews did take tithes of the *Canaanites*, or any of those nations that lived among them, or of any people where ever they came, that they had the power over, that was not of them?

17. You that speak so much of Christ's reigning, whether or not *your swords are beaten into plowshares, and your spears into pruning-hooks, that you do not learn war any more; that nation shall not lift up a sword against nation*; and whether or not this ministration should be among Christians, seeing that it was Christ's doctrine, *that they should love one another, and love Enemies*; and he told *Peter to put up his sword*: and the apostle said, *their weapons were spiritual*.

Secondly, does not *Peter* say, *That the heavens must receive Christ Jesus until the time of restitution of all things, which God has spoken by the mouth of his prophets since the world began*, Act. 3. Now do you look at restoring of things; then by what does Christ restore, whether by his light and power within people or without them, seeing the sin is within them, and whether or not Christ does not remain in the heavens until all things be restored; and whether or not Christ does now reign; and whether or not he is restoring; and then by what (as I said before) does he restore, seeing he is in the heavens, and must remain in the heavens until all things be restored, and whether or not some were not restored, when they sat in the heavenly places in Christ Jesus, *Eph 2:6*. And whether or not he that remains in the heavens, is not also manifest in men, who are restored and lives, and walks, and reigns in him?

Answer this, you that talk of a personal reign.

18. What is that voice of Christ which his sheep hears and knows from all false voices, and all that hear cannot endure any more to hear the voice of a stranger, hireling or thief?

19. What or where is the Word that people shall hear behind them, saying, *This is the way, walk in it*, when they turn to the right hand or the left; or what the *word of faith* that none needs to say, *Who shall ascend to heaven, or into the depth to seek, Christ from above or below, but was near in their hearts; and is not the same now?*

Answer in Writing the things Queried.

George Fox

XLIV. Concerning the MINISTRY

The true ministry of Christ we own and witness, and the ministers and messengers of Christ we own and witness, but those who have gotten the letter and form to trade with, which was spoken forth freely, and denies the life and power, those we deny, their ministry, and all those who go to get human learning, and are certain years as it were serving a apprenticeship, pretending to study divinity, and when their time is expired, they go among ignorant blind people, and gets a certain place, and certain wages, and so sells that which they studied and got into the brain, and those which receive it, gets it into the brain, and so they live upon dust which is the serpents meat, feeding upon the tree of knowledge both priest and people, *Mic. 3:10*, death feeding death, and with the notion begets into the notion, and feeding the carnal mind with the carnal letter; and this is the cause why drunkards, swearers, liars, proud, covetous, envious, wrathful and contentious ones, and all unrighteous persons, hath gotten the letter to talk of, or discourse of, though in the ale-house, or tipping-house; but this ministry works no reformation, only hath the form, and leads into the form, and denies the life and power, which is neither to be bought nor sold for money; so from such we turn away, who come by the will of man, are approved by the will of man, and are upheld by the will of man, and not by the will of God: And their call and ministry we deny, which is mediate, and formal imitation, and the invention of man, and so mere delusion, and this is the cause why the Land so overflows with iniquity, and all manner of ungodliness, and no better reformation wrought amongst them, their ministry is so dark, and dead, and cold, and yet the land full of teachers, and yet the people lost for want of teaching, *Jer 23:29-32*, and so they spend their money for that which is not bread, and their labor for that which profits not, *Isa. 35:2*. But who can witness an immediate call by God, from their outward callings and countries, lands, livings and possessions, into several sountries, to preach the free Gospel as they had received it, by the immediate inspiration of the Spirit, and speaks it forth as they are moved by the Holy Ghost, and as the Spirit gives them utterance freely, as they have received it freely, by which ministry many are convinced, and as they abide in it are converted, as many in the nation can witness to the honor and glory of God, who are now new creatures; and this Call we own and witness, and this ministry we own and witness, which is immediate, and stands in the will of God, and such covets no mans silver nor gold, neither could be hired to a certain place, but travels from place to place, and hath no certain dwelling place; and such are the true ministers of Jesus Christ, who make the Gospel free and without charge; and this we own and witness, and for the testimony of this true ministry, some of us are imprisoned, some stoned, some stocked, whipped and shamefully entreated, as vagabonds, and deluders, and wanderers, and raisers of sedition, and pestilent fellows, and esteemed not worthy to live in the nation, both by priest, and people, and rulers, who are out of the commands of God, and are vagabonds and fugitives from God, who go in the way of *Cain*, to envy and murder the innocent; and because we declare against all who come not in by the door, but seeks to climb up another way, by their study, inventions, and serpentine wisdom and knowledge, and so are *thieves* and *robbers*; and those are they which are now so set up and extolled in *England*, with great *augmentations* and *benefices*, by the arm and will of flesh, now heads of *England*, and such ministers and their ministry we deny, for the hand of the Lord is against such, *John 10:1*. But this which we own is no new call, nor new ministry, but the same which was with the prophets and spostles: And all who God sent witnessed, and here is the difference of the ministers of the world and the ministers of Christ, the one comes by the will of man, the other by the will of God; and he one is upheld by the will of man, the other by the will of God, contrary to the will of man; and the one of the letter, the other of the Spirit; the one has the form and shadow, and the other the life and substance; and the effects and fruits of their ministry makes them manifest; but *from such turn away*, *2 Tim 3:5*, who have the form, but not the life and power, for they are mere deceivers, and witches, bewitch people from the Truth, holding forth the shadow instead of the

substance; and what is the shadow to the substance? or what is the chaff to the wheat? *He that hath an ear to hear, let him hear and understand.*



The kingdom of God does
not come with signs to be observed or with visible display,
Nor will people say, Look! Here! or, See, there! For behold,
the kingdom of God is within you and among you.

Luke 17:20-21

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

Jesus is recorded six times saying (click here to see) that before death **some then** with him would see his return or that all the end times prophesies would be fulfilled before that generation, 2000 years ago, would pass away.

He returned 2000 years ago, 350 years ago, and any other time his true believers prepare the way for him in their hearts. He will return many more times. For the Kingdom of God is within and around us - **it is a different dimension to be lived in, a spiritual dimension** to be entered while still physically on the earth; George Fox called it paradise, as he describes below.

The Apostle Paul helps us understand the Kingdom of God within and among us, writing in the Bible's book of Acts: **God .. is not far from each one of us. For in him we live and move and have our being,** (Acts 17:27-28), but we are not aware of this, because we are in a lower physical dimension. To enter the Kingdom of God within and around us, is to be dramatically translated to the spiritual dimension of consciousness and sight, in union with Christ and God, but walking on earth by the light of God.

The prophesies were fulfilled 2000 years ago, and have been and will be fulfilled many more times, because his return with his Kingdom is to individual believers who have taken up their cross and crucified their lusts and affection, Gal 5:24, **purifying themselves,** 1 John 3:2-3; destroying their sinful natures through the aid of the Spirit of God. Rom 8:13. **This is done with great tribulation** to those individuals.

Christ's return, the Kingdom, and the completion of salvation are simultaneous.

The completion of salvation, the Kingdom, and Christ's Return are an individual experience.

We have the Apostles testimony, who said they were already in the Kingdom, with Jesus's return, then:

Paul said : Who has delivered us from the power of darkness, and **has** translated us **into the kingdom** of his dear Son. Col 1:13
(so Paul and others, to whom he wrote, were already translated, by the rapture, into the Kingdom of Christ)

John said: I John, who also am your brother, and companion in tribulation, and **in the kingdom** and patience of Jesus Christ. Rev 1:9
(John had been in tribulation, and was in the Kingdom)

Fox and his Quakers testified that *his return occurred in thousands of them 350 years ago*, as recorded below.

And Jesus said prostitutes, tax collectors, and forceful men were entering the Kingdom **then, 2000 years ago.**

So we have Jesus' statements, **Paul and John's testimony of being in the kingdom**, and George Fox's testimony below:

The following are selections from George Fox's writings describing and testifying to the Kingdom of Heaven being received while on earth.

Below are some excerpts from George Fox's Journal describing his personal experience of the end of

Now I came up in spirit, through the flaming sword, **into the paradise of God**. All things were new, and all the creation gave another smell unto me than before, beyond what words can utter. I knew nothing but pureness, innocence, and righteousness, being renewed up into the image of God by Christ Jesus; so that **I came up to the state of Adam**, which he was in before he fell. The creation was open to me; and it was showed me how all things had their names given them, according to their nature and virtue. ... But I was immediately taken up in spirit, to see into another or more steadfast state than Adam's in innocence, even **into a state in Christ Jesus, that should never fall**. And the Lord showed me, that **such as were faithful to him, in the power and light of Christ, should come up into that state in which Adam was before he fell**; in which the admirable works of the creation, and the virtues of that may be known, through the openings of that divine word of wisdom and power by which they were made.

I saw that none could read John's words correctly, and with a true understanding of them, but in and with the same divine spirit by which John spoke them; and by his burning, shining light which is sent from God. For by that spirit their crooked natures might be made straight, their rough natures smooth, and **the man of greed and man of violence in them might be cast out**; and those that had been hypocrites might come to bring forth fruits suitable for repentance, **and their mountain of sin and earthliness might be leveled, and their valley filled in them, that there might be a smooth, level way prepared for the Lord in them; and then the least in the kingdom is greater than John**. But all must first know the voice crying in the wilderness in their hearts, which through transgression has become as a wilderness.

I saw also the mountains burning up, and the rubbish, and the rough, and crooked ways and places made smooth and plain, that the Lord might come into his tabernacle. These things are to be found in man's heart; but to speak of these things being within, seemed strange to the rough, crooked, and mountainous ones. Yet the Lord said, **'Oh earth, hear the word of the Lord!'**

Do not yield to the lust of the eye or lust of the flesh; for the pride of life stands in the lust which keeps out the love of the Father; and upon pride his judgments and wrath remain, where the **love of the world is sought after**, and a crown that is mortal is sought. In this ground the evil enters, which is cursed; which brings forth briars and thorns, where death reigns, and **tribulation and anguish are upon every soul**, and the Egyptian tongue is heard; all which by the light is condemned. **There is the world, which must be removed. By the light the world is seen, and by the power the world is removed, and out of its place the world is shaken**; to which the thunders utter their voices, before the mysteries of God are opened, and **Jesus revealed**. Therefore all of you, whose minds are turned to this light, wait upon the Lord Jesus for the crown that is immortal, and that fades not away.

From George Fox's Letter 300.

And all you that have received the power of Christ in your hearts, have you not seen what wars, and what rumors, and nation against nation, as it was in the two births in the womb, that came forth, two nations, two births, nation against nation; and much may be seen, what wars outwardly there have been, and bringing down, before the appearance and receiving the Lord; and so here he being received, here is people against people, and nation against nation, and earthquakes, and shakings within and without. They that receive the Lord's power must feel this, and know this, and see the fulfilling of it, and not look out, for his kingdom without, like a company of Pharisees, lo here, lo there, but as Christ, the power of God, is known within, (as Christ said the kingdom of heaven is within), and as they come to feel it there, they shall know the shakings and earthquakes, and wars, and rumors, and that part that pertains to nations, that must be shaken before they come to be of the holy nation, which is against the other; and this is to be known, and seen, felt, and fulfilled with the power of Christ Jesus, and by his spirit; as they that live in it may take a prospect of these wonderful things and workings of the Lord God and his power in this age.

George Fox

From the Journal of George Fox

The kingdom of God, which most people talk of as something far in the future and refer to it only as happening after death, **is in measure to be known and entered into in this life**; but that none can know an entrance into it, other than those who are regenerated and born again.

Christ said, "Except a man be born again he cannot see the kingdom of God." John 3:3. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit" v6. So "except a man be born of water and of the spirit he cannot enter into the kingdom of God." v5. And John, writing to the seven churches of Asia, calls himself their "brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ." Rev.1:9. Here you may see that **John was in the kingdom**, so he was born again; for he

did not only see the kingdom but was in it.

And John said, "Behold what manner of love the Father has bestowed upon us, that we should be called the sons of God; therefore the world does not know us, because it did not know him." 1 John 3:1 "Beloved, now are we the sons of God." v2. "If you know that he is righteous, you know that everyone that does righteousness is born of him." 1 John 2:29. "Whoever is born of God does not commit sin, for his seed remains in him, and he cannot sin because he is born of God." 1 John 3:9. "Let us love one another, for love is of God; and every one that loves is born of God, and knows God. He who does not love, does not know God; for God is love." 1 John 4:7-8. "Whoever believes that Jesus is the Christ is born of God." 1 John 5:1. "Whoever is born of God overcomes the world; and this is the victory that overcomes the world, even our faith." 1 John 5:4. **Are not these, who were born of God, in the kingdom of God, (having overcome the world)? And seeing John says, "Everyone that does righteousness is born of God," do not those who practice righteousness and stand firm in righteousness see the kingdom of God and enter into it?**

Peter, in his first general epistle to the church of Christ, said, "As newborn babes desire the sincere milk of the word, so you may grow by it." 1 Pet 2:2. And he tells them they were "a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should show forth the praises of him who had called them out of darkness into his marvelous light." v9. "And that as lively stones they were built up into a spiritual house, a holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ." v5. Did not these newborn babes, these lively stones, spiritual household, royal priesthood, holy nation, and chosen generation, who were called out of darkness into Christ's marvelous light, *see and enter into his holy kingdom*; being heirs of the same? Those were "born again, not of corruptible seed but of incorruptible, by the word of God which lives and abides forever." 1 Pet.1:23. And did not such have an entrance ministered to them into the everlasting kingdom of our Lord and Savior Jesus Christ?

James, in his general epistle to the church of Christ, said, "Has not God chosen the poor of this world to be rich in faith, and heirs of the kingdom which he has promised to them that love him?" James 2:5. The apostle Paul said, "God sent forth his son made of a woman to redeem them that were under the law, that we may receive the adoption of sons; and because you are sons, God has sent forth the spirit of his Son into your hearts, crying, Abba, Father. For which reason you are no more a servant but a son, and if a son then an heir of God through Christ." Gal. 4:4-7. The same apostle said, "As many as are led by the spirit of God they are the sons of God;" and tells the saints at Rome, "You have received the spirit of adoption, whereby we cry Abba, Father. The spirit itself bears witness with our spirit, that we are the children of God; and if children, then heirs, heirs of God, and joint-heirs with Christ; if we suffer with him, that we may also be glorified together," (namely with Christ). Rom. 8:14-17. **Now since they are the sons of God that are led by the spirit of God, and the spirit bears witness to their spirit that they are the children of God, heirs of God, and joint heirs with Christ, are not all these children of God heirs of the righteous, glorious kingdom of God? And do they not see it and enter into it?**

The Lord said in Hosea 1:10. "Where it was said to them, you are not my people, there it shall be said to them, you are the sons of the living God." Did not this relate to the gospel days of the new covenant? Rom 9:26. And what the Lord said by the prophet Jer 31:1 the apostle applies to the gospel days, and says, "Be you separate, said the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and you shall be my sons and daughters, said the Lord Almighty." 2Cor. 6:16. **Are not these the children that see and enter into the righteous kingdom of God, that separate from that which is unclean and touch it not?**

The Lord said also by Isaiah, "I will say to the north, give up and to the south, keep not back; bring my sons from far, and my daughters from the ends of the earth." Isa. 43:6. **Then does not he bring them to his kingdom of glory that stands in righteousness and peace and joy in the Holy Ghost?**

The Lord said to Job, "When the morning stars sang together, and all the sons of God shouted for joy." Job 38:7. Where did these sons of God shout for joy? **Was it not in his kingdom of glory?**

Christ said, "The least in the kingdom of God is greater than John." Luke 7:28. And in Luke 16:16: he says, "The law and the prophets were until John; since that time (namely since the law, and the prophets, and John), the kingdom of God is preached, and every man presses into it."

The good seed are the children of the kingdom. Mat 13:38. And "the righteous shall shine forth as the sun in the kingdom of their Father." Mat 13:43. Christ said to his disciples, "Unto you it is given to know the mysteries of the kingdom of God." Mark 4:11. Christ lifted up his eyes upon his disciples, and said, "Blessed be you poor, for yours is the kingdom of God." Luke 6:20. The apostles preached the kingdom of God. **These were born again, that saw and knew the kingdom of God and preached it.**

Christ said to his disciples, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Luke 12:32. "I appoint to you a kingdom," said Christ, "as my Father has appointed to me." Luke 22:29. The Lord said, "He that overcomes shall inherit all things, and I will be his God and he shall be my son." Rev. 21:7. 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." 1 John 2:14. "And Christ, by whom are all things, is said to bring many sons to glory." Heb. 2:10

He said, "Woe to 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 them that are entering to go in." Mat 23:13. "Woe to you, religious lawyers, for you have taken away the key

of knowledge; you entered not in yourselves, and them that were entering in you hindered." Luke 11:52. Christ gives to his children the keys of the kingdom, his spirit; but the scribes, pharisees, and lawyers, (great professors) were erred from the spirit, like the great professors in our age. They scoff at the spirit, and draw people from the spirit of God within; these shut up the kingdom from men, and draw people from the key of knowledge, and the key of the kingdom. "For no man knows the things of God but by the spirit of God;" for the things of God are spiritually discerned. **The spirit is the key, by which the kingdom of God and the things of God are revealed, discerned, and known, according to 1 Cor. 2:10-14.** The apostle names some in his epistle to the Colossians, and says, **"These are my fellow workers unto the kingdom of God."** Col 4:11. And he tells that church, that "God has delivered us from the power of darkness, and has translated us into the kingdom of his dear Son." Col 1:13. So you may see these were born again who were translated into the kingdom of Christ, and were fellow workers unto the kingdom of God.

Christ exhorts his disciples to love and to do good, that they might be the children of their Father which is in heaven. Mat 5:45. He bids them to be perfect, even as their Father which is in heaven is perfect. Mat 5:48. The apostle said to the church at Philippi, "That you may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation;" among whom you shine as lights in the world, holding forth the word of life, etc. Phil. 2:15-16. And writing to the church of the Thessalonians, he puts them in mind how he had exhorted them that they would "walk worthy of God, who had called them into his kingdom and glory." 1 Thess. 2:12.

The Lord had promised by the prophet Joel, that he would "pour out of his spirit upon all flesh," and that "sons and daughters should prophesy; old men should dream dreams, and young men see visions," Joel 2:28. The reason that sons and daughters, handmaids, servants, young men, and old men have not these heavenly visions, dreams, and prophecies, is because they are "erred from the spirit of God," which he pours upon them; but as many as are led by the spirit of God are the sons of God.

John said Christ was the true Light, "which lights every man that comes into the world." John 1:9. And that "as many as received him, to them gave he power to become the sons of God; John 1:12, which were born not of blood, nor of the will of man, but of God." v13. **The reason why people do not become the sons of God, is because they do not receive Christ.** The Jews, the great professors, who had the promises, prophecies, figures, and shadows of him, would not receive him when he came. And now the priests and high professors of Christ are so far from receiving the light of Christ, and believing in it, that they hate the light and scoff at it, calling it a natural conscience, and some, "Jack O lantern." **Such are not likely to become the sons of God, nor to see the glorious kingdom of Christ, which stands in righteousness, peace, and joy in the Holy Ghost.** For the light that shines in the heart gives the "light of the knowledge of the glory of God in the face of Christ Jesus." Those who do not receive Christ Jesus, but hate his light (which is the life in him) and yet profess him in words neither know the children of the light, nor true fellowship in the light, nor the kingdom of God, that stands in righteousness, peace, and joy in the holy ghost; but by the light they are condemned. "And 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 hates the light, neither come to the light, for fear his deeds will be disapproved." John 3:19-20. **But the children of the light, that walk in the light, come to heavenly Jerusalem, to the city of the living God, to the innumerable company of angels, and to the general assembly and church of the first born, that are written in heaven, and can sing Hallelujah.**

George Fox

While I was in prison here, the Baptists and fifth-monarchy-men prophesied, that this year Christ would come, and reign upon earth a thousand years. And they looked upon this reign to be outward: **when he had come inwardly in the hearts of his people, to reign and rule;** these "believers" would not receive him in their hearts. So they failed in their prophecy and expectation, and did not have the possession of him. But **Christ has come, and does dwell and reign in the hearts of his people. Thousands, at the door of whose hearts he has been knocking, have opened to him; and he has come in, and does sup with them, and they with him; the heavenly supper with the heavenly and spiritual man.** So many of these Baptists and monarchy-people became the greatest enemies to the followers of Christ, but he reigns in the hearts of his saints over all their envy.

and: As for the Fifth-monarchy-men I was moved to give forth a paper, to manifest their error to them; for they looked for Christ's personal coming in an outward form and manner, and fixed the time to the year 1666; at which time some of them prepared themselves when it thundered and rained, thinking Christ had then come to set up his kingdom, and they imagined they were to kill the whore without them. But I told them the whore was alive in them, and was not burned with God's fire, nor judged in them with the same power and spirit the apostles were in. And their looking for Christ's coming outwardly to set up his kingdom was like the Pharisees', 'Lo here,' and 'Lo there.' But Christ was come and had set up his kingdom above sixteen hundred years ago, (according to Nebuchadnezzar's dream and Daniel's prophecy), and he had dashed to pieces the four monarchies, the great image, with its head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part of iron, part of clay; and they were all blown away with God's wind, as the chaff in the summer threshing floor. And when Christ was on earth, he said, his kingdom was not of this world.

While I was under this spiritual travail and suffering, the state of the city New Jerusalem, which comes down out of heaven, was opened to me; which some carnal-minded people had looked upon to be like an outward city that had dropped out of the elements. But I saw the beauty and glory of it, the length, the breadth, and the height of that, all in complete proportion. I saw that all, who are within the

light of Christ, in his faith, which is the author of, in the spirit, the holy ghost, which Christ, the holy prophets, and apostles were in, and within the grace, truth, and power of God, which are the walls of the city; such are within the city, are members of this city, and have the right to eat of the tree of life, which yields her fruit every month, and whose leaves are for the healing of the nations. But they who are out of the grace, truth, light, spirit, and power of God, are those who resist the Holy Ghost, quench and grieve the spirit of God, who hate the light, turn from the grace of God into wantonness, and contemptuously disregard the spirit of grace. Such as have erred from the faith, made shipwreck of it and of a good conscience, who abuse the power of God, and despise prophesying, revelation, and inspiration, these are the dogs and unbelievers that are without the city. These make up the great city Babylon, confusion, and her cage, the power of darkness; and the evil spirit of error surrounds and covers them over. In this great city Babylon are the false prophets; in the false power and false spirit; the beast in the dragon's power, and the whore that is gone a whoring from the spirit of God, and from Christ her husband. But the Lord's power is over all this power of darkness, cage, whore, beast, dragon, false prophets and their worshippers, who are for the lake which burns with fire. Many things more did I see concerning the heavenly city, the New Jerusalem, which are hard to be uttered, and would be hard to be received. But, in short, this holy city is within the light; and all that are within the light, are within the city; the gates whereof stand open all the day (for there is no night there), that all may come in. Christ's blood being shed for every man, he tasted death for every man, and enlightens every man that comes into the world; and his grace, that brings salvation, having appeared to all men, there is no place or language where his voice may not be heard. The Christians in the primitive times were called by Christ 'a city set upon a hill;' they were also called 'the light of the world,' and 'the salt of the earth;' but when Christians lost the light, salt, and power of God, they came to be trodden under foot, like unsavory salt. Just as the Jews were preserved above all nations while they kept the law of God, but when they turned their backs on God and his law, they were trodden under foot of other nation. Likewise Adam and Eve, while they obeyed God, were kept in his image and in the paradise of God, in dominion over all the works of his hands; but when they disobeyed God, they lost the image of God, the righteousness and holiness in which they were made; they lost their dominion, were driven out of paradise, and so fell under the dark power of satan, and came under the chains of darkness. But the promise of God was, 'that the seed of the woman, Christ Jesus, should bruise the serpent's head,' should break his power and authority, which had led into captivity, and kept him in prison. So Christ, who is the first and last, sets man free, and is the resurrection of the just and unjust, the judge of the quick and dead; and they that are in him are invested with everlasting rest and peace, out of all the labors, travails, and miseries of Adam in the fall. **So he is sufficient and fully able to restore man up into the state that he was in before he fell; and not into that state only, but up into that state also that never fell, and beyond that state even to himself.**

from Statement of Principles *Concerning false Prophets and Antichrists* by George Fox

False prophets and antichrists are much talked of in this part of the World called *christendom*, and they bring the 7th Chapter and 24th Chapter of *Matthew*, and say, they are come but now.

To which I answer, Christ said *they should come*, that *antichrist and false prophets should come*; to the disciples He said they *shall come to you*, meaning His disciples; and he gave them the marks how they should know them: *A corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit; but yet if it were possible, they should deceive the very elect.* For they should have the *sheep's clothing*; but He told them that they should not *go after them*, for they were *inwardly ravening wolves, having the sheep's clothing.* And these were the *antichrists, and false prophets, false Christs, and deceivers* that ravened *inwardly* from the *Light*, and so from the *Seed*, the true *Christ*. And as Christ said they *should come* to his disciples, before his disciples decrease they did *come*; as may be read in *John's* first Epistle, *Chap. 4.* and *Chap. 2.* Who saith, *Little children I write unto you, it is the last time whereof you have heard say that antichrist should come, even now are there many antichrists and false prophets already gone out into the world.* So Christ had said before they should come, and his disciples said they *were come*, who went from them, being inwardly ravened from the spirit, which is sixteen hundred years since; and *John* which saw they *were come*, kept the saints to the anointing in them, and told them that they needed no man to teach them, but as that did teach them, they should continue in the Father and in the Son. 1 John 2:27.

And so these *antichrists, false prophets, wolves, false Christs, inward ravengers*, should bear *briars, thorns, thistles*, which Christ said *should come* his disciples said *had come*, which went forth from them into the world. And in the *Revelations* it is said, *all the world went after them.* So they went from the church-fellowship, the gospel; they went from the fellowship of the Spirit, being inwardly ravened from it; they went from the anointing within to teach; they went from the Law in the heart the new covenant; they went from the Kingdom within; they went from the Word in the heart to obey and do; they went from the Light in the heart, which gives the knowledge of God in the face of Jesus.

And so they lost the pearl hid in the field, the Word in their hearts, and so the false prophets, going from the Apostles; in the *Revelations, the world is going after them*; so *John* wrote to the seven Churches which were going astray suffering *Jezebel* to teach: and setting up idols, and such as said they were *Jews and were not, but the synagogues of Satan.* He goes on in his Revelations, until he comes to the 11th Chapter, where the Witnesses are slain, the two Olive Trees that bear the oil to anoint the nations; the two candlesticks that bears the Light: And in the 12th of the *Revelations, the woman, the true Church, fled into the wilderness prepared for her by God, and to be fed there for a time, and times, and half a time:* And in the 11th of the *Revelations, The Dragon gave his power to the beast, and the beast with the dragons power made war with the saints, and killed those that were of the remnant of her seed, which kept the testimony of Jesus, the spirit of prophecy, which were in that the inwardly ravengers were gone from. That all that dwelled on the Earth worshipped the beast, and worshipped the dragon,* and caused and compelled both small and great; and here came up the compelling to

worship, then the false church the whore, got up upon the beast in the dragons power, and caused all nations to drink her cup; here came up the whore that went from the Apostles, out of their Life, power and Spirit.

And fornication was before the nations could be married to Christ, they took this whores cup of fornication, and the saints and martyrs which were not the inward raveners, which could not drink her cup; she drank their blood, even of the saints and prophets which *kept the testimony of Jesus*, which did not inwardly ravens; and so such work as this has been set up these fifteen hundred years, killing and slaying; for these spread over all nations, as the apostles were to go over all nations, and this work have the *wolves in sheep's clothing* made the inwardly raveners from the Spirit of God whose fruits are *briars*, and *thorns*, and this work have they made since the apostles days, who have ravened from the *Life and Power*; having the sheep's word's, the *scriptures*, but not in the *Power* which gave them forth; therefore are they so thorny and briary, who have worried and killed the Lambs, and compelled to worship, and forced about religion, and maintenance, which was not the work of the Apostles.

And so *John* said again, the beast should be taken, and the dragon, and the false prophet which deceived the nations, that Christ said *should come*, and *John* said *was come*, which went forth from them; and since the world has gone after them about this fifteen hundred years; which beast and false prophet shall be taken and cast into the lake of fire, and must deceive the nations no more.

And the whore, the *Great Whore*, which has compelled all nations to drink her *cup of fornication*, which has drunk the blood of the saints, should be taken even in her drunkenness, in whom the blood of the prophets and martyrs is; whose flesh must be burnt with fire; and *Babylon* shall be confounded, and all the merchants that trade with her shall howl and cry, *alas, how is the great city fallen!* for in this great city has been the trading, which must be cast down, and all the merchants of this great city have been the inwardly raveners from the Spirit of God, who have built up and thrown down. So to that which they ravened from, must all come, before the sheep's Life can be known; and so the Witnesses are risen, and rising, which hold the *Light*, and bear the oil to *give Light* to the *nations*, and anoint them with the Spirit and Power that the apostles were in, *and fellowship and worship*; and the cry begins, *fear God, give glory to him; come out of her, my people, for feat that you be partakers of her plagues*; and the reapers are going forth; and the prophets prophesy, witnessing the Lords Spirit poured forth upon them, as it was among the apostles, and the everlasting Gospel preached again *to all nations, kindreds, tongues, and people*.

The camp of God was to be kept clean and holy. That which was unclean, or defiled, was to be kept out of God's camp in the Old Testament. And in the New Testament, all that is defiled and unclean must be kept out of God's kingdom, the new and heavenly Jerusalem that is from above. All was to pass through the fire (all those things that would bear the fire) and to be purified by fire and water, before the people might come into God's camp. Numb. 31:23 So all must be circumcised, and baptized with the Holy Ghost and fire, cleansed with the blood of Christ, and washed with the water of the word, before they come into the kingdom of God, into heavenly Jerusalem.

George Fox



To the Muslim

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

From Vol. 4, *The Works of George Fox, Doctrinal Books I*

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 cometh 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, 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 believeth 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 cometh 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, ye 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 believeth 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 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.

***An answer to the speech or declaration of the great Turk, and others By
George Fox
A Modern Answer to the Muslims' Belief That They Serve God By
Killing Christians and Jews***

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.'

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 do 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, &c. 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 Revelations 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 hast 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 here 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.

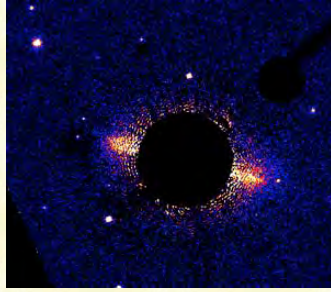
And there are three which bear witness or record in heaven, the Father, the word, and the holy ghost; and these are one: and there are three which bear record in earth, the spirit, the water, and the blood, (namely) the blood of Christ which cleanses from all sin, and the water which washes from all 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

This web site's purpose is to show how to become
free from sin
by benefiting from the changing power of God through the cross,
which leads to union with God in his Kingdom.



We Forgot 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

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. When clicked to the on-line Bible, you can change and update to see any Bible version or language that you prefer.ritings.

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.

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

—By George Fox

From Vol. 5, *The Works of George Fox, Doctrinal Books II*

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 be 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, that profess the new covenant?

And 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.

And 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.

And 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.

And yet, these priests and prophets, from the greatest to the least of them, could make a profession of the old covenant.

And let the priests, and prophets, and people, that profess the new covenant, see if they be not given to this idolatry of covetousness, which was hated and forbidden of God and Christ, and his people, prophets, and apostles.

And 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.

And now, let all who profess themselves christians, in whom Christ does not reign, which are not guided by the spirit of God, as the prophets and apostles were, search and try themselves, 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?

And 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.

And 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 do 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, that profess the new covenant in words, done as they that 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?

And 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

And 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.'

And 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?

And 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. And 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 that 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 does consist in; then they would take heed and beware of covetousness, which is idolatry.

And 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, 1 Cor 5:11: for such as 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, etc. 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, etc. shall inherit the kingdom of God.'

And the apostle told the Corinthians, that 'such were some of them, but they were washed, sanctified, and justified from these things, 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, which were without; for God judges such. But the saints, the apostles, and the true church were to judge them that 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, etc. 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. 'And he that 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.

And therefore, all this old leaven of fornication, adultery, theft, covetousness, idolatry, drunkenness,

revealing, 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 I Cor 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.

And 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, they that 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.

And 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 labour, 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 be an idolater,' as the apostle said, then all 'covetous men are idolaters, and shall not inherit the kingdom of God.'

And now, let all those that 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.'

And 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? And 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.' And 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.

And now, all you that will not preach Christ's and the apostles' words, nor pray amongst 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? And instead of inquiring where the worthy people are, are not your priests inquiring, where is the greatest benefices, and most tithes and incomes? And then, when you are settled, do not you spoil the goods, and cast into prison, such as never hired you nor hear you? And is not this 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 be not the men.

And 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, that 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.'

And 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, 1 Tim 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.

And do not the men of the world, with the covetous priests and teachers, and others, fly after riches and money, instead of flying from it? And after gain supposing it to be godliness? And 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 successors 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.' And 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 that that were with him.' Now here was a clear free minister of Christ. And now 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 labour 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.

Therefore **do not worry and be anxious**, saying, What are we going to **have** to eat? or, What are we going to **have to drink**? or, What are we going to **have to wear**? For the Gentiles (heathen) wish for and crave and diligently seek all these things, and **your heavenly Father knows well that you need them all. But seek (aim at and strive after) first of all His kingdom and His righteousness** (His way of doing and being right), and then **all these things taken together will be given you besides**. So do not worry or be anxious about tomorrow, for tomorrow will have worries and anxieties of its own. Sufficient for each day is its own trouble. Matt 6:31-35

Let your character or moral disposition be free from love of money [including greed, avarice, lust, and craving for earthly possessions] and **be satisfied with your present** [circumstances and with what you have]; **for He Himself has said, I will not in any way fail you nor give you up nor leave you without support. Not, not, not in any degree leave you helpless nor forsake nor let [you] down (relax My hold on you)!** [Assuredly not!]
Heb 13:5, *Amplified Bible*

This web site's purpose is to show how to become
free from sin
by benefiting from the changing power of God through the cross,
which leads to union with God in his Kingdom.



TO ALL THAT WOULD KNOW THE WAY TO THE KINGDOM:

Whether they be in forms, without forms, or got 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***

From Vol. 4, *The Works of George Fox, Doctrinal Books I*

Christ said, except a man be born again of water and of the spirit, 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 they that 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 said, God has translated us into the kingdom of his dear son: so then these 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.

I am the light of the world, said Christ, who enlightens every one that comes into the world: Christ has enlightened every one that's 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 worshipps 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 enviousness 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. And so all who dwell in this wisdom, put the letter for the word, 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, who lived in power. But the Pharisees and the Priests, getting their words, knew not 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, 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, hid 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. And 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 are 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. And the word of the Lord is a fire, which burns up all the corruptions and burns up all that is hewn down. And 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, they that 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 furnished, 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 form, 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

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 they that 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 spitefully 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 amongst 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, 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], 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: and 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 they that 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 they that 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 they that 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 cried out ever against such, and so they do now: and you that seek for gain from your quarter, are they that 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

This web site's purpose is to show how to become
free from sin
by benefiting from the changing power of God through the cross,
which leads to union with God in his Kingdom.



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.
When clicked to the on-line Bible, you can change and update to see any Bible version or language that you prefer.

"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 for ever. 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

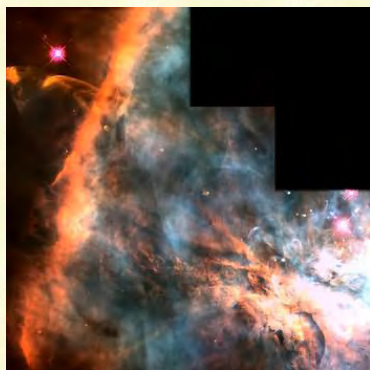
And From George Fox's Journal:

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.

** Site Editor's Note: 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. 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.

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TITHING

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

Summary: Tithes, a tenth of the land's crops production, were property of the Lord, to be used for the widows, the fatherless, and the stranger in the land - not just for the priests' sole usage. Tithes were supposed to be stored in a place commanded by God, to relieve those in need as well as to rejoice, when the families and servants of the contributors were to eat in celebration from the tithed foods, together with the priests. The priesthood of Aaron and the sons of Levi, which had commandments to take tithes from the people, died with Christ's sacrifice of himself, establishing Christ as the everlasting priest of an everlasting priesthood. So tithing died when the old priesthood died, when the Law died. Anyone who takes tithes is a false prophet, antichrist, and a deceiver; and anyone who continues to pay tithes is denying Christ's priesthood; both are subject to God's condemnation. **Tithing died with the Levitical priesthood;** the only places tithing is referenced in the New Testament is the claim of the self-righteous Pharisee, and the explanation of its death in Hebrews. The Apostle Paul instructed people to set aside funds from their excess, but that was to relieve the poor, particularly the large numbers of poor brethren in Jerusalem. Relieving the **poor does not** include supporting *self-appointed pastors* or to maintain an *uncommanded temple* or building. **Jesus, Paul, and Peter** all denied those who solicited money for preaching; and as Christ instructed his disciples: Freely (without pay) you have received, freely (without charge) "give. Mat 10:8. Here are the many fallacies of tithes:

1. The Levitical priesthood is the only priesthood to be commanded by God to collect a tenth of the product of the **land**.
Priesthoods before or after had no such command. To be a priest to collect tithes, you had to be a descendant of Levi.
(Note a related subject: 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. See Temple for More.)
2. **Land limits tithing to grain, cattle, oil, fruit,** etc. - the product of the land. God had distributed the land to all Jewish tribes except the Levites; so a portion of the land's production was commanded for the Levites, and to provide for the poor.
3. Tithes were collected by Levites priests only in a named place selected and specified by the Lord.
4. Since the produce was food, the people were supposed to **eat the food** with their children, servants, and *any Levites living within the boundaries of their lands, with thanksgiving and rejoicing to the Lord;* and this celebratory thanksgiving meal was supposed to be eaten in a place specifically chosen by the Lord.
5. After eating in celebration to the Lord, any excess was to be placed in a storehouse, location chosen by the Lord,
to be distributed by the Levite to the stranger, the widow, and the fatherless - **the provision for the relief of the poor.**
6. **Money was not part of tithing** - with one exception. If the distance to the location chosen by the Lord was too far to travel with the tithes of food, the food to be tithed was to be sold for money. Then

the person was to travel to the location, with the money buy whatever food he particularly enjoyed, and then eat the food in celebration as in #4 above.

7. **MOST IMPORTANT:** Christ eliminated and abolished the Levitical priesthood. He became the new priesthood. So the command given to the Levital priesthood was eliminated also.

Christ eliminated tithing, just as he ended the ordinances and old covenant. Below is the scripture backup to this elimination of tithing:

Hebrews 7: Begin Verse 1

This Melchizedek was king of Salem and priest of God Most High. He met Abraham returning from the defeat of the kings and blessed him, and Abraham gave him a tenth of everything. First, the name Melchizedek means "king of righteousness"; then also, "king of Salem" means "king of peace." Without father or mother, without genealogy, without beginning of days or end of life, resembling the Son of God, he remains a priest forever.

Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder! Now the law requires the descendants of Levi who become priests to collect a tenth from the people—that is, from their kindred—even though their kindred are descended from Abraham. This man, [Melchizedek] however, did not trace his descent from Levi, yet he collected a tenth from Abraham and blessed him who had the promises. And without doubt the lesser [Abraham] is blessed by the greater [Melchizedek]. In the one case, [Levites] the tenth is collected by those who die; but in the other case, by him who is declared to be living [Melchizedek was forever alive, without natural mother of father, a similarity to Christ to come]. One might even say that Levi, who collects the tenth, paid the tenth through Abraham, because when Melchizedek met Abraham, Levi was still in the body of his ancestor.

Jesus Like Melchizedek

If perfection could have been attained through the Levitical priesthood—and indeed the law given to the people established that priesthood—why was there still need for another priest to come, one in the order of Melchizedek, [Christ] not in the order of Aaron? **For when the priesthood is changed, the law must be changed also.** He of whom these things are said belonged to a different tribe, [Christ did not come from Levi, rather Judah] and no one from that tribe has ever served at the altar. For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests. And what we have said is even more clear if another priest like Melchizedek appears, one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life. For it is declared: "You are a priest forever, in the order of Melchizedek."

The former regulation [including tithes ordered to be collected by the Levites, who as priests were abolished] is set aside because it was weak and useless (for it made nothing perfect), and a better hope is introduced, by which we draw near to God. And it was not without an oath! Others became priests without any oath, but he became a priest with an oath when God said to him: "The Lord has sworn and will not change his mind: 'You are a priest forever.'" Because of this oath, Jesus has become the guarantor of a better covenant. [which replaces the old covenant and is everlasting]

Now there have been many of those priests, since death prevented them from continuing in office; but because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

Such a high priest truly meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself. For the law appoints as high priests men in all their weakness; [the former high priests, the Levites, with their tithes] but the oath, which came after the law, appointed the Son, [the new high priest who abolishes the Levite priesthood] who has been made perfect forever.

Hebrews 7: End

Tithing died with Christ's resurrection. Christ is the new priest. Replacing the Levitical priesthood - for which tithes were commanded. To tithes is to deny Christ's priesthood.

Any minister who asks for money, even other than tithing, is a false prophet and violating the commands of Jesus and Peter as echoed by Paul. But as Christians, we are called to be generous without a limitation of ten per cent to those in need, particularly the poor. This does not include a poor pastor who is asking for tithes; for to pretend he has such authority, either shows him to be an unqualified, ignorant, blind teacher - or worse, dishonest. In either case, you should disassociate yourself immediately with anyone trying to hold up tithing. And recognize that **you will be condemned for supporting any such false ministry. Give to the poor not to religion;** (ten percent is good, but give as much as you can to the poor), for more on this see Jesus Wants to Teach You Himself.

Note: Thousands of 17th Century Quakers were fined and sent to jail for failure to pay tithes to the state-approved sects, assigned in geographic parishes. When a parish became available due to death of a priest, the state approved priests bid in auction for the ministry; considering the guaranteed revenue from the population of the parish.

The punctuation, language, and grammar of the below writings have been updated to be more current to modern usage. The below writings are shown with several sections deleted because of repetition, complexity, and specific reference to severe persecutions suffered at the hand of the demanders of tithes.

**That all might see WHO THEY WERE That had a command, and *did pay tithes;*
and who They were that had a Law to receive them.**

**And also, THEM THAT WITNESSED in Spirit and Life the Law fulfilled,
the substance and end of the Law, and that priesthood that took tithes**

**And likewise, These are here manifest that do take tithes,
and have no command from GOD but contrary to the Law of GOD.**

***That all people may see whom they were that did receive tithes,
and who they were that paid them- George Fox***

Now all people, the priests of the world are shut from the first priesthood, which was called of God as Aaron was, they that were of the sons of Levi, that had the office of the priesthood, that had the Commandment to take tithes of their brethren, of the people according to the Law, Heb. 7. And said the Lord, 'all the tithes of the Land, whether of the seed of the Land, or the fruits of the trees, is the Lord's, it is holy unto the Lord.' Lev. 27:30. And said the Lord, the tithes of the Children of Israel, (mark) which they have offered for an heave-offering unto the Lord, I have given to the Levites to inherit it; therefore I have said unto him, among the children of Israel they shall have no inheritance; therefore they were to have the tithes of the children of Israel; this the Lord gave them. And said the Lord, speak unto the Levites, and say unto them: When you take of the children of Israel the tithes, that which I have given you from them for an inheritance; (mark, this was the priests' inheritance, the Levites' inheritance) then he shall offer up an Heave-offering of it for the Lord, even of the tenth of the tithes.

Now mark, the Levites' portion was the tithe which which they had from the Lord, and they were to offer out of their portion of tithes the tenth part of their tithes unto the Lord, and this also shall you offer, an heave-offering unto the Lord of all your tithes which you receive of the children of Israel. (Mark) The Levites and you shall give thereof the Lord's heave-offering to Aaron the priest, Numb. 18, which was to be a statute forever; and all the **tithes of the land, whether of the seeds of the land, or the fruits of the trees,** [because the land was God's who had distributed it; no money mentioned here. H.W.], it is holy unto the Lord, and the Lord did give it to be the priests portion, with a commandment according to the law to take tithes, and if any man will redeem anything of his tithes, be shall add thereto a fifth part thereof, a heave-offering of the tithes, or of the flock, even of whatever passes under the rod, the tenth shall be holy unto the Lord, and this he gives to the priests for their inheritance, who were to pay the tenth part of it unto the Lord, Lev 27. They were to throw down their altars, break down their pillars, burn up their groves, hew down their graven images of their gods, and destroy their names out of the place; but unto the place which the Lord shall choose out of all your tribes, (mark) and put his name there, even unto his habitation shall you seek, and there shall you come, and there shall you bring your burnt-offerings and your sacrifices, and your tithes, and your heave-offerings in your hands, and your free-will-offerings, and the firstling of your herds, and of your flocks. Mark, where the **place was that the Lord chose; not where men chose, and not to every priest's barn;** for these places should be thrown down and rooted out, then there shall be a place which the Lord your God shall choose to have his Name to dwell there, there shall you bring all that I command you, your burnt-offerings, sacrifices, your tithes, and you shall rejoice before the Lord your God, you and your sons, and your daughters, and the man-servants and your maid-servants, and the Levite that within your gate, since he has no part of inheritance among you; but the place which the Lord shall choose, out of one of your tribes, (mark) one of the tribes, there shall you bring your burnt-offering, and there all that I command you; you may not eat within your gates the tithe of your corn, or of your wine, or of your oil, the first-born of your herd, or of your flock, or any of your vows that you have vowed, or of your free-will-offerings that you have offered, but you must eat them before the Lord your God in the place which the Lord your God should choose, you and your son and your daughter, and the Levite that is within your gate, that you may rejoice in the Lord your God before the Lord your God in all that you puts your hands to, Deut. 12. Take heed to yourself that you forsake not the Levites as long as you live upon the earth, you shall truly **tithe all the increase of your seed that your field brings forth,** year by year, and you shall eat before the Lord your God, where he has chosen to place his name, there the tithe of the corn, and of the wine, and of the oil, and the firstling of your herd, and of your flock, that you may learn to fear the Lord your God always. And if the way be too far, so that you are not able to carry it to the place that the Lord your God should choose, and **if the place be too far** for you, which the Lord your God has chosen to set his Name there, when the Lord your God shall bless you, **then you may turn it to money,** and bind it in a bundle, and you shall change that in money into whatever [food] **your soul desires after, and shall eat it before the Lord your God, and you shall rejoice** it in your hand, and go to the place which the Lord your God has chosen to set his Name there. This includes you and your household, and the **Levite that is within your gate,** you shall not forsake him; for he has

no part nor inheritance with you; at the end of three years you shall bring **all the tithes of your increase** the same year, and lay it up within your gates, and **the Levite, because he has no part nor inheritance with you, and the stranger, and the fatherless, and the widow that are within your gates**, shall come, eat, and be satisfied, that the Lord your God may bless you in all the works of your hands that you do.

Now mark, **the Levite and the stranger, the widow, the fatherless, these were to eat of the tithes; not only the Levite, but the fatherless, widow and the stranger, and the tithes were to be eaten within the gates, but the place which the Lord did choose; now the sons might eat with the Levites of the tithes, your sons and your daughters, and your man-servant and your maid-servant, and thus they were to rejoice before the Lord their God; and the widow, and the stranger, and the fatherless, these were to eat as well as the Levite, and were to be filled, and to be satisfied, and to rejoice before the Lord God; for the tithes of the land is the Lord Gods:** so he gives it to *Levi*; so *Levi* had a command to receive tithes of the people, of the children of Israel, as you may read in *Deut.*, *you shall rejoice in every good thing which the Lord your God has given you, and unto your house*, mark, you and the Levite, and the stranger that is among you, when you have made an end of tithing all the tithes of your increase the third year, that is the year of tithing, (mark) the third year of tithing the tithes, and have given it to the Levite, and the stranger and the fatherless, and the widow, that they may eat within your gates, and be satisfied: Mark, **here the stranger was to be satisfied, and the fatherless to be filled, and the widow to be filled, as well as the Levite;** and then you shall say before the Lord your God, I have brought away the hallowed things out of my house, and I have given it to the Levite, and to the fatherless, and to the stranger, and to the widow, according to all your commandments, which you have commanded me; and I have not transgressed your commandment, *Deu* 26; neither have I forgotten them. **Now you may see in Hebrews 7 how this commandment was annulled which they had to take tithes,** and *2 Chr* 31, see how *Hezekiah* and the people, who dwelled in Jerusalem, were to give the portion to the priests and Levites, that they might be encouraged in the law of God; and as soon as the commandment had gone abroad, the children of Israel brought in abundance of the first fruits of the corn, and of the wine, and of the oil; and they brought in abundantly of all the increase of the field. And concerning the children of Israel, and Judah, they brought also of the tithes, of the oxen and sheep; the tithes of all the holy things, which was consecrated to the Lord their God, and laid them on heaps; and *Hezekiah* questioned with the priests and Levites concerning the heaps, and *Azariah* the chief priest of the house of *Sadoc* said: since the people began to bring the offerings into the house of the Lord, we have had enough to eat, (mark) and left plenty, for the Lord has blessed the people, that they have left great store. And *Hezekiah* commanded to prepare chambers in the house of the Lord, and they prepared them and brought in the offerings and the tithes, and the dedicated things faithfully, over which was *Cononiah* ruler, and *Shimei* was next.

Mark, and take notice, here was a Levite that was ruler over the tithes, and here was a chamber to put the tithes and the offerings in, which was left, [any food, not eaten in the celebration] which was not eaten, and *Core* the son of *Innah* the porter, was over the free-will-offering to distribute the oblations of the Lord, of the Holy things; here *Levi* the Levite who was the ruler over the chamber of the tithes, and the Levite, his portion was the tithes. And again, you may read *Nehemiah*, how they were to bring the first fruits of the ground, of all fruits, and of all trees year by year, into the house of God; also the first born of the sons and of the cattle, as it is written in the Law and the firstlings of the flock, and of our herd, to bring into the house of our God, unto the priests that ministers in the house of our God. And that we should bring the first fruits of our house, and of our offering of all manner of fruits of the trees, of wine, and of oil, unto the priest of the chamber of the house of our God, and the tithes of our ground unto the Levite, that the same Levites might have all the tithes of our cities, and the Levites and the priests, the sons of Aaron, should be with the Levites when the Levites took tithes, and the Levites should bring up the tithes of tithes; mark, here the Levite whose portion was the tithes, which all the Land was the Lord's, the Levite, the priest was here to bring the tithes of tithes unto the house of God, into the chamber, into the treasury-house. Mark, the tithes were to be brought chamber and treasury, and the Levites were to bring, and put their tithes of tithes for the children of Israel; and of *Levi* shall bring the corn and the wine into the Chamber, where are the vessels of the sanctuary, where are the porters and the singers *Nehemiah*, 12. Some were appointed over the chambers for the treasures, for the offerings, for the first fruits, and tithes, to bring them in, out of the fields of the cities, the portion for the priests and Levites that waited; and before this *Eliashib* the priest had the oversight of the chamber, of the house of our God, and he had prepared for him a great chamber, *Neh* 13, where they laid the meat-offerings, the frankincense, the corn, and the wine, and the oil. Which was commanded to be given to the Levite and the singer, and the porter, and the offering of the priest. Here again you may see, *Eliashib* had the oversight over the chamber of the children of God, where the tithes to be distributed were ministered forth; and when *Nehemiah* perceived, that the portion of the Levites had not been given them, then *Nehemiah* contended with the rulers, in the place where they gathered them, as to why the house of God was forsaken. All Judah then brought the tithes of the corn, and the new wine, and the oil into the treasures and *Shelamihah* the priest was made-surers over the treasury. Mark, here was a priest made treasurer that ministered forth; and *Zadok* the scribe of the Levites, and others that were faithful, distributed to their brethren. Mark, here was a priest to distribute to others. **And bring your sacrifices, every morning, and your tithes after three years.** *Amos* 4 in this priesthood and covenant; they were to bring offerings and sacrifices, as well as tithes. He that pleads for the one,

may plead for the other, you have robbed God; but you may say how have we robbed him, in tithes or offerings? Mark, all the tithes of the land were the Lord's, as you may read; and they were to bring the tithes into the storehouse, and Levi was to have the tithes, and pay the tithe of the tithes, out of the tithes. Those who did not bring the tithes of the land, which were the Lord's, but kept them back, these robbed God; they kept their offerings back, and their tithes; these robbed God of them back and offerings. Therefore the Lord said, take notice, bring in all your tithes into the storehouse, that there may be meat in my house, and prove me now herewith, said the Lord of Hosts, if I will not open the windows of Heaven, and pour you forth a blessing, that there shall not be room enough to receive it. Now you may see, here was a store-house which the tithes were to be brought into, that there might be meat in the Lord's houses, and they were to trust the Lord, and he would rebuke the devourer. Mark, meat in his house; there were the tithes to be brought; and out of that were they to be ministered, as you may read in *Nehemiah*. A priest was set over them, and the widows, strangers and fatherless were to eat and rejoice with the priest and the Levite, as you may read. Now while God was robbed of his tithes and his offerings, they transgressed his ordinance; the ordinance, which the second priesthood blotted out; the ordinance of the first priesthood. Now they oppressed the hireling in his wages, and oppressed the widow and the fatherless, and turned the stranger from his right. For the stranger wanted his right; and the fatherless, and the widow wanted their right, while God was robbed of his tithes; for all the tithes of the land were the Lord's. The widow, and the fatherless, the stranger, and the servants, the man-servant and the maid-servant, and sons and daughters; these might all eat, and be filled, and satisfied, and rejoice before the Lord. For tithes were the Lord's, but these had not their right while God was robbed. Mark, and read Mal. 3. throughout. You may see in **Mat 23, when Christ the second priesthood had come; how the first priesthood that took tithes, and the Scribes and the Pharisees, the hypocrites that paid tithes of mint and cumin, and had omitted the weightier matters of the law, judgment, mercy and faith; 'these ought you to have done, and not have left the other undone, '[mark] 'these things ought you to have done,' said Christ, they ought to have done judgment, and mercy, and faith, and not to have left their paying of tithes undone.** Though they did them, and left the weightier matters undone; therefore said Christ, woe unto you blind guides, that strain at a gnat, and swallow a camel. Now take notice, those that held up the first covenant, and the first priesthood, and tithes, are out of the judgment, and mercy, and faith; these did not discern Christ the second priesthood, and the second covenant, the second priesthood, the everlasting priesthood, the second covenant, the everlasting covenant; to this they were only blind. He said, these things you ought to have done, mark, the word *have*, you ought to *have* done. There he showed the new covenant and priesthood in place; but being blind, they did not see him to be the end of the first priesthood, Mat 23. And he that said he fasted twice in the week, and gave tithes of all that he did possess, he was of the first priesthood, Christ told him, *That the Publican was more justified than the other, which would not so much as lift up his eyes to heaven, but said, Lord be merciful to me a sinner, Luke 18.* Now you may see, and take notice, and consider them, that priesthood that took tithes and paid tithes and offerings did not recognize Christ, the second priesthood, the everlasting offering. They knew Him not, who is the everlasting covenant. For had they seen him, they would have seen the end of the first covenant and priesthood that took tithes. In which first covenant there were ordinances and statutes to be taught the people; those ordinances and commandments did Christ blot out, triumphing over them. Mark, when a thing is blotted out, how can they read it? And was not *tithes an ordinance of GOD to be paid? And were not tithes the Lord's, tithes of the LAND? And were not these Ordinances in the first COVENANT? And are not these ORDINANCES blotted out by the second covenant and priesthood?*

I challenge all the priests in the world to answer.

And whether or not that priesthood has been changed that took tithes; and if the Law has been changed by which it was made, and if the ordinances are not blotted out which they taught, and their command to the people?

And whether or not, that in the change of the priesthood the ordinance have not been changed?

For, it was an ordinance, Mal. 3. and the maintenance given to the priesthood, and this witnessed with them that witnessed the second priesthood.

And so whether or not all the hand-writing of the ordinances have been blotted out and triumphed over and blotted out; and if so, who can read them?

And whether or not as I have said before, whether tithes were not ordinances of the first covenant;

and whether or not that has been blotted out, and the commandment annulled?

Answer all you that take tithes, or hold them up, or plead for them. And whether the Aaronical priesthood has not been changed, which was called and ordained of God, and whether the Levitical priesthood has not been changed and no man takes this honor upon himself to offer gifts and sacrifices but he that is called of God as Aaron. And whether or not Christ was made

a priest after the order of Aaron. Mark. Is not (as I said before) this priesthood changed, these offerings, these gifts, these sacrifices? Are not these ordinances, as said before, the hand-writing blotted out, and trampled over by Christ? And is not the Levitical priesthood changed, that took their tithes and their ordinances and commandments, by which they took their tithes. Now when the Apostle had spoken of this Call of Aaron, and no priests took upon them that honor to offer gifts and sacrifices but he that was called of God, as Aaron was the priest; and when the Apostle had spoken this, so he said of Aaron's call of God, and the rest, who was to do his services, his sacrifices, his commands, his ordinances, and was called of God to do them, and his statutes, which was to have their time; so said the Apostle also of Christ, glorified not himself to be made a high-priest, but he that said unto him, you are my Son, this day have I begotten you. [Mark] Here is the everlasting priest, the begotten of the Father who offered up himself by the eternal Spirit. Now none took the honor to himself to offer in the first covenant (the priesthood) but such priests as was called of God, as Aaron was. Now Jesus Christ, the second priesthood, was not made a priest after the Order of Aaron, but of the Order of Melchizedek, the begotten of the Father; has he not blotted out all these ordinances and offices of the priests, of Levi, or Aaron, which was commanded of God to do them? Are not the ordinances blotted out? Yes or No? Or has not Christ blotted them out, and not triumphed over them? Yes or no? Answer whether tithes were not a hand-writing of these ordinances. And after that Abraham had returned from the slaughter of Chedorlaomer, which had taken away Lot, his Brothers son, which he brought back, and brought again his Brother, and all his goods, and the women, and also the people; Melchizedek brought him bread and wine, and he was the priest of the most high God; and he blessed Abraham, and said: Blessed be the most High God, who has delivered you out of your enemies hand; and he gave him tithes of all. [Mark] this was when he returned from the slaughter, and the King of Sodom would have had the persons, and Abraham should have had the goods himself; Abraham denied, he would not take so much as a shred of a shoestring, lest they should say, I have made Abraham rich. So Abraham that paid tithes.

Several paragraphs in the original letter have been deleted because of repetition, subject matter peculiar to the time of the priests seizing spoils from arrested Quakers, and complexity. H.W. Easier to understand scripture from Hebrews 7:4-26, is substituted as follows:

Just think how great he was: Even the patriarch Abraham gave him a tenth of the plunder! Now the law requires the descendants of Levi who become priests to collect a tenth from the people—that is, from their kindred—even though their kindred are descended from Abraham. This man, [Melchizedek] however, did not trace his descent from Levi, yet he collected a tenth from Abraham and blessed him who had the promises. And without doubt the lesser [Abraham] is blessed by the greater [Melchizedek]. In the one case, [Levites] the tenth is collected by those who die; but in the other case, by him who is declared to be living [Melchizedek was forever alive, without natural mother of father, a similarity to Christ to come]. One might even say that Levi, who collects the tenth, paid the tenth through Abraham, because when Melchizedek met Abraham, Levi was still in the body of his ancestor.

Jesus Like Melchizedek

If perfection could have been attained through the Levitical priesthood—and indeed the law given to the people established that priesthood—why was there still need for another priest to come, one in the order of Melchizedek, [Christ] not in the order of Aaron? **For when the priesthood is changed, the law must be changed also.** He of whom these things are said belonged to a different tribe, [Christ did not come from Levi, rather Judah] and no one from that tribe has ever served at the altar. For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests. And what we have said is even more clear if another priest like Melchizedek appears, one who has become a priest not on the basis of a regulation as to his ancestry but on the basis of the power of an indestructible life. For it is declared: "You are a priest forever, in the order of Melchizedek."

The former regulation [including tithes commanded to be collected by the Levites who were abolished] is set aside because it was weak and useless (for the law made nothing perfect), and a better hope is introduced, by which we draw near to God. And it was not without an oath! Others became priests without any oath, but he became a priest with an oath when God said to him: "The Lord has sworn and will not change his mind: 'You are a priest forever.' " Because of this oath, Jesus has become the guarantor of a better covenant. [which replaces the old covenant and is everlasting]

Now there have been many of those priests, since death prevented them from continuing in office; but because Jesus lives forever, he has a permanent priesthood. Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

Such a high priest truly meets our need—one who is holy, blameless, pure, set apart from sinners, exalted above the heavens. Unlike the other high priests, he does not need to offer sacrifices day after day, first for his own sins, and then for the sins of the people. He sacrificed for their sins once for all when he offered himself. For the law appoints as high priests men in all their weakness; [the former high priests, the Levites, with their tithes] but the oath, which came after the law, appointed the Son, [the new high priest who obsoletes the Levite priesthood] who has been made perfect forever.

Come priests, let us measure your practice by the scripture, **if you will take tithes according to**

the first priesthood, and so deny that Christ has come in the flesh; and so let all the widows, fatherless, and strangers sons and daughters, and servants have part, and eat with you, and bring it to a house the Lord appoints, and not your own. Is this not according to Scripture? And is this not an ordinance? And is this ordinance not blotted out by Christ, and not the ordinance for you to take them? Come let us see your practice; such as are come into the light, and walk in the light, which are of the second priesthood, those being to measure you by the second priesthood, whether you receive your tithes of that out of which *Abraham* paid them; and whether you receive your tithes, which is the Lord's, as *Levi* did, and out of them you pay a tenth, and have a house appointed of God to put them in, and **widows, and strangers, sons, and daughters, and fatherless are satisfied?** Or whether you are acting, as I said before, neither according to the Law, nor *Melchizedeck*, taking tithes of *Abraham*, the similarity, like unto the Son of God; nor according to the Apostles but only as heathen, who follow the custom of nations. And so who was the first that has given them you, seeing the Apostle said, that the priesthood was changed that took them, (who preached Christ) and that ordinance was blotted out, for they was an ordinance. Come let's see all your strength, and see if it will not bring you all home to the Pope, who is out of the Truth, and out of the Light, who takes tithes, and receives tithes.

George Fox

Before Abraham was I am; which *Abraham* paid tithes to *Melchizedeck*, the similarity, the likeness of the Son of God, who (before *Abraham*) was the end of all similarities and likenesses, the priesthood under the Law, under which stood the shadows, types, and figures, in which the priesthood could not continue by reason of death, had a command according to the LAW to take tithes of the people; and the widows, and the stranger, and fatherless was to be relieved out of it as well as they; and they were to have chambers and storehouses: and those were so distant, if that they could not drive their cattle, or other things which they were to pay, they might turn it into money, and bring it to the place appointed, and there what they would they might bestow upon, or buy; that there might be meat in the house, for the widows, and strangers, and the fatherless, *Levi* and the priesthood. Now this priesthood being changed, which could not continue by reason of death, and the everlasting priesthood has come, Christ Jesus the end of the first. They who: preach him, and are witnesses of him, who remains a priest forever; that are ministers of the gospel; ambassadors of Christ; teachers of him; declarers of him; deny the first priesthood with and tithes, and have showed the end of that. They preach Christ the substance, the end of the Law, the end of all the outward shadows, figures, types and the everlasting covenant; and the one offering, that has perfected forever them that are sanctified.

Now these were the ministers of Christ, and his disciples, and ambassadors, who witnessed the end of similarities and likenesses, and the first priesthood that took tithes and the Law; and they preach up Christ Jesus as the everlasting priesthood, that remains forever after the order of *Melchizedeck*, without beginning or ending. **So all these (since the days of the Apostles) that cry up tithes, and sets up tithes, are the antichrists, and the false prophets, and the false apostles, and the ministers of unrighteousness, and the devils messengers, who comes from him, that deceives this ignorant world, who gets into them; for the true ministers and messengers of the Lord Jesus Christ cry against have cried and do against those who takes tithes, and such deceivers are not to be held up;** for they do not have command from God, but from men, their own command. For when Christ was manifested, the old commands of God that gave tithes to the first priesthood before Christ came in the flesh, were denied. So since the days of the Apostles another priesthood has gotten up **without the command of God**, which takes tithes, which are **the ministers of unrighteousness**, and the devils messengers and false apostles, which the true Apostles saw coming in before their decease.

So absolutely this is the Word of the Lord God to you all, this priesthood that takes tithes, and those who pays tithes now since the days of the Apostles, are to be denied with the power of the Lord God, and never are to be held up nor countenanced, but their mouths are to be stopped, and no agreement is to be made with them, not with the Beast, and the false prophets, and antichrists, for it is absolutely against Christ; for those who held up the first priesthood, which took tithes after the second was come, and did not come to the second priesthood, they were against Christ. Now they that have gotten up a priesthood that takes tithes since Christ and the Apostles, are the very antichrists, and false prophets, and false teachers, and deceivers of the world themselves, and a heap of confusion and it is like this priesthood now that take tithes, and this Ministry which has got up the Temple, as they call it, and Synagogues, and tithes, is like unto the Heathens priests and Temples, who acted these things without a command from God, but their own inventions; which Heathens differed from the Jews, for they acted from a command from God, which these do not so the Jews was to be commended in their place and time which when the Substance was come, that was denied which was commanded, and had a command to take tithes:

Therefore Christ saw and said, false prophets should come, and told them

not go after them, by their fruits they should be known; thorns and thistles, and inwardly ravening, yet the sheep's clothing; and he spoke this to his Disciples; before the Disciples decease they saw the Antichrists had come, and were already in the world, *And they went forth from us*, said *John*: Now they that were the Antichrists and the false prophets were them that had gone forth from the Apostles doctrine, so out of the Power of Christ, though they came out with them; now Christ said, *Go not after them when they shall say, Lo here; or lo there; which Christ enlightens every man that comes into the world, that all through him might believe; so none need go forth, for everyone that comes into the world be enlightened. And further, John in his Revelations saw all the world had gone after the beast and the false prophets; first, he saw that they had gone forth from them, from the true Apostles, therefore the true Apostles bring the saints to the Light within them, that shined in their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, and to the anointing within them, that abided within them, and said, they needed not any to teach them, but the same anointing did teach them;* and as it did teach them, they should continue in the Son and the Father; mark, then they should not go forth. Now they who had gone forth from them, and stayed not with them, were the false prophets, and such continued not in the Son and the Father, and such the world went after, (all the world), and these are them: here is the beast and the false prophets, and here are the antichrists, and here is the mother of harlots; and here is *Babylon* building up and throwing down; and here is the dragon that is gone forth of the truth, which gives his power to the beast, which makes war against the saints; and here are all the harlots, and here are those who takes tithes; and here is the Cage of unclean Birds, and a habitation for devils; and here people are drunk with the cup of fornication, they lost their virginity before they came to the marriage; this is before they are married (to Christ) - fornication (spiritual adultery) - read and understand; and this is now since the days of Christ, and since the days of the Apostles, ruling and reigning; and here are tithes; and here is oppression; and this is what *John* saw that had come, and was to come; which times many are in, and you are in, which all must be denied with the same power of God that the Apostles were in, who saw it, and saw over *Babylon*, over the mother of harlots, to her downfall; over the false prophets, and the beast, who alive must go into the lake of fire, and saw the vials of the wrath of the Almighty poured upon the beast, and those who worshiped him, who must drink the cup from the Lord without mixture, and saw the vials that were to be poured upon the air, and upon the beast and the earth, and the seat of the beast; and over this saw, and its end, and before it was; which power of the Lord God is now manifested, which comprehends the ages, which is the fulfilling of the prophecies in the Light; (this is the Word of the Lord God to you all), and saw where there was the throne of God; and saw how all the world had worshipped the Beast, and gone after the false prophets, so from the true prophet, Christ Jesus the Light of the world, which enlightens everyone that comes into the world, the everlasting priesthood, except those who had their names written in the Lamb's Book of life before the foundation of the world was, who kept the testimony of Jesus, which is the spirit of prophecy. So the state now that people are in, and their Teachers and Professors, they are those who have gone forth from the anointing within them, and gone forth from the Light that enlightens every man that comes into the world; so having gone forth, are those who Christ said would come, and *John* saw had come, and now the world goes after them; so the state that people are in now, they are only now coming in from the false prophets who take tithes and coming in from the antichrists, to the light that enlightens every man that comes into the world, and so to the anointing within them to teach them; and as the light teaches them, they shall continue in the Son and in the Father. So as people come into the Light, come to the Light by which they are enlightened, and feel the anointing within them, to teach them; they come from all them that have gone forth (departed from the true faith); and with the light, and life, and power of God, see that they are those whom Christ said were to come, from whom men cannot gather grapes, nor figs, who are the inwardly ravengers, from the light which Christ has enlightened them withal - these are inwardly ravening. For those who are in the light which Christ has enlightened them withal, are kept from their minds from ravening; their minds are up to Christ from where the light comes; and there are both the grapes and figs to be gathered; and they are them that *John* saw had come, whereby they knew it already was the last time, and which was then already entered into the world before *John's* decease; and in his *Revelations* he saw how the world was gone after them, who had the antichrists and false prophets who had gone out from them, from *John*, and the saints, and the disciples. And so you may see how they went forth from the power of God, the power the saints were in. So with the Light they are all judged; and with it they are all comprehended, for their fruits and deeds and actions manifests it, how that they stand against the Light, which every man that comes into the world is enlightened withal. Such are the inwardly ravengers who are from the light that enlightens every man that comes into the world, and they are in the dark. And such are those who say, *Lo here, lo there*, and do not know where Christ is because they are from the Light in their own particulars, which Christ has enlightened them withal, which comes from him. And now with the Light all is seen which is separate from it; which light reaches to the Light in every man that comes into the world, though he hates it; which is the condemnation of him that hates it. So all those who hold

up tithes, are those that are out of the light, in their own particulars; they are antichrists; being against Christ. Antichrists have appeared since the days of the Apostles, and the days of the true Christ's disciples, and his true Apostles and true ministers, who eat no mans bread for doing nothing. But these out-of-the-Light antichrists will eat men's bread for doing nothing, and take from those for work that they haven't done; all of which is judged and condemned with the light. God's plagues come on such; his vials upon the beast, and the seat of the beast, and earth, which makes men gnaw their tongues, and gnash their teeth, because of the plague, and the pain, and their anguish. Fornication is from the light, and that which receives the plagues; and the vials are from the light, out of the life and the power of God, of the true Christ, of the apostles, and disciples, and messengers of Christ were in. This is all for the fire; this is to go alive into the lake of fire. Therefore blessed is he that reads and understands, and is come to: the eye that sees; and the ear that hears; the feet that walk; the hand that handles the word of Life; the heart that is pure, by which he does understand; and the tongue that speaks right things that are right; and the nose that smells. He who comes into this, comes into the wisdom of God, that was before the world was; and he sees before ages and generations, and sees the time, in the Fathers hand. So before a man comes to the true Christ, he must come to the light with which every man that comes into the world is enlightened. That which deviates from the Light is antichrist, who speaks false things, and is of the false prophets. Such men, not in the Light, draw from that spirit of antiChrist; and this is that which stood in the world, and deceived the world, and wears the sheep's clothing, which is from the light which is forth, which the Apostles speaks of, which the world has gone after, which are inwardly ravennings, of whom grapes are not to be gathered, nor figs, but thorns instead. So these have reigned in the world, and have had great authority; those who takes tithes, with a mouth like a dragon, and feet like bear's; who tear and rend to pieces and wear the sheep's clothing. But the Son is risen, the Glory of the Lord is revealed, that by it everything is manifested.

This web site's purpose is to show how to become
free from sin
by benefiting from the changing power of God through the cross,
which leads to union with God in his Kingdom.