

A word of admonition to those who wander from the anointing and teaching within, and from the Father and the son.

As also concerning the supper of the Lord, before he was crucified; and his marriage supper after he had risen and ascended. And who are those who declare the generation of Christ, distinct from the generation of natural Adam; and the reason why all do not become the sons and daughters of God who are called Christians; with many other precious instructions.

Showing also how the Jews and Christians wander from the commands of God, and communion with him.

Likewise God's promise to Cain, that if he did well, he should be accepted.

Lastly, the true Christian's righteousness, which must exceed the righteousness of the Scribes and Pharisees.

By George Fox

The apostle John said in his first General Epistle to the church of Christ, 'The anointing that you have received from the Holy One which is in you, and as this anointing abides in you, and you in it, you shall continue in the Father, and in the son, and you do not need any man to teach you, but as the same anointing teaches you.' And all who have gone from this anointing's teaching, which comes from the Holy One, by which they should continue in the Father and in the son, they have gone and wandered from the Father and the son, who have gone and wandered from the anointing's teachings within. They wander after the world's teachers, and their sects and seducers, and 'so are carried about with every wind of doctrine,' and so are unstable, unsettled, for those who have gone and wandered from the anointing's teachings within, have wandered from Christ the true rock and foundation; and also have wandered from the Father and son, the apostles brought the church of Christ to in their days; for the anointing within, which they have received from the Holy One, by which they need no man to teach them, but as it teaches them, and as it does teach them, they shall continue in the Father and the son, and by it know all things, and be built upon the living rock and foundation. So those are an established people, and abide in the doctrine of Christ and the apostles, and do God's will, and know Christ's doctrine.

And all who abide in Christ the vine, they are the new bottles, and have the new wine, but all who do not abide in Christ, and he in them, are reprobates, though they may profess all the scriptures that speak of Christ. They are the old bottles, and old creatures, that hold the old wine, and cannot drink the new wine of grace and truth, righteousness and holiness, for that breaks the old bottles of old Adam in transgression. And they cannot bring forth righteous and holy fruit, who do not continue in Christ the righteous and Holy One; but all who abide in Christ their vine and fig-tree, they shall not lack heavenly wine and figs, and so they do bring forth righteous holy fruit; yes every branch that abides in Christ the vine. And those who do not abide in Christ the vine, they do not abide in him the head; those wander from the head, and wander from the spirit of Christ, and are none of his.

Now consider, grace and truth came by Jesus Christ, and this grace of God, which brings salvation, has appeared to all men; which grace taught the christians, in the apostles' days, and brought their salvation; by which grace they were saved.

Now all those who have wandered from the teaching of this grace of God, they have wandered from that which should bring their salvation and save them; so they are not likely to be under grace, nor under the election of grace, as the church was in the apostles' days. And all those who have wandered, or erred from the spirit of God within, and truth in their inward parts, they are not likely to worship God in spirit and truth; and though they may make a profession of all the scriptures, yet they are not likely to know them, which were given forth from the spirit of God, nor likely to know the things of God, or the scriptures of truth, without the spirit of God, who was in the holy men of God, who moved them to speak them forth.

And all those who have wandered and gone from the law that God writes in their hearts, and puts in their minds, (by which they all should know the Lord, from the greatest to the least), they are teaching their neighbors, saying, 'Know you the Lord,' and get tithes and maintenance for teaching people, and have a law to force it from them, yes, even from those they do not teach; though Christ said, 'Freely you have received, freely give,' and 'No man knows the Father but the son,' and the son and the Father are known by the revelation of his spirit. But those who deny the law of the spirit of life written in their hearts, and put in their minds, deny the revelation of the spirit, and that by which they should know the Lord, and God's teaching his people in the new covenant.

And you who have wandered from the light, which is the life in Christ, who 'enlightens every man who comes into the world;' you have wandered from that which Christ commanded you to believe in, and to become children of the light, in which you should have life everlasting, and come out of condemnation; and

you who wander from the light that shines in your hearts, which should give you the knowledge of the glory of God in the face of Christ Jesus, you perish for lack of knowledge, and call that light (which should give you that knowledge) natural, who wander from that which should give you the knowledge of God and Christ.

They go into spiritual captivity, Babylon, Sodom, and Egypt, who go from the spirit and law of God, that he writes in their hearts, and the gospel the power of God, and the grace and truth that comes by Jesus Christ the light, and anointing that they have from the Holy One; and then they are unfaithful to God and man; and he who is unfaithful in the outward things, who will trust him with the true and everlasting treasure?

And the gospel of salvation being preached to every creature under heaven, which gospel 'is the power of God to salvation, to everyone who believes,' establishes men. But all those who have wandered from the gospel, they have wandered from the power of God, which should save them, and that in which they should be established, and should bring life and immortality to light in them; and they remain in darkness, and do not know where they go or wander. And the Lord pours out his spirit upon all flesh, both men and women, that with his spirit they might all know God and Christ, and the things of God, and to be led by the spirit of God, that they may be his sons and daughters; but all you who err and rebel and wander from the spirit of God in your hearts, you do not know Christ nor God, nor the things of God; you are not the sons and daughters of God, and you are out of the fellowship and circumcision and baptism in the spirit of God, neither can you worship the God of truth, except in his spirit and truth.

The preaching of Christ in his promises, and in the prophecies of him, and in the figures, and shadows, and types of him who was to come; and in his miracles and sufferings after he did come; and his death, and resurrection, and ascension, at the right hand of God, and after that to preach him in man or woman who believe in him; and Christ to reign in their hearts, unless they are reprobates; and this was the apostles and the saints' doctrine in their days. And the apostle proved that Jesus was Christ, by Moses and the prophets; and when he had proved this to the Jews, who had Moses, and the prophets, and the promises, that prophesied of Christ; and when Christ had come, according to the promises, and according to Moses and the prophets, and proved and manifested himself to be the Christ by signs and miracles, and then after the Jews had crucified him, and he died, and was buried, and rose again, and ascended, and sat at the right hand of God, (according to the scripture), and when many believed in Christ Jesus, then the apostles told them 'prove themselves whether they were in the true faith, (namely, that true faith which Jesus Christ was the author and finisher of), and try, and prove, and know themselves how that Jesus Christ was in them, except they were reprobates.' So here the first proof was, to

prove by the scriptures of Moses and the prophets, and the promises, and the figures, types, and shadows, that Jesus was the Christ, and the substance of them, both to the Jews, and the world.

And the second proof was, that when christianity was spread abroad, and many believed in Christ Jesus, the apostle bids the Christians 'try themselves, and prove and know themselves, if that Christ Jesus was not in them, they were reprobates;' and he who did not have the spirit of God, he did not have life, and he who did not have the spirit of Christ, he was none of his, and none can call Jesus Lord but by the holy ghost. So all the true christians must have the same holy ghost and Christ in them who the apostles had, if they truly call Jesus Lord and master, and are his, for the wicked Jews and Judas could call Jesus Lord or master, but it was by the unclean ghost.

And the apostle John, in his General Epistle, bids the Church 'Do not believe every spirit, but try the spirits whether they are of God;' he does not tell them to only try their words but their spirits, because 'many false prophets have gone out into the world. By this you know the spirit of God from the spirit of error, every spirit that confesses that Jesus Christ is come in the flesh, is of God; and every spirit that does not confesses that Jesus Christ is come in the flesh, is not of God. And we know the son of God is come, and has given us an understanding, by which we may know him who is true, and we are in him who is true, even in his son Jesus Christ.' So these confessed Christ come according to the promise, and the prophecies; and his death, and resurrection, and ascension, and his coming in them, and they to be in him who were not reprobates. And these with the unction that they had from the Holy One, which did abide in them, by which they continued in the Father and the son, can know all things, and with this unction they can try spirits, yes, the spirits of seducers and false prophets; and they could try those who had a form of godliness, but denied the power of it, which were to be turned away from; and they could try those who were in a false liberty, such as Paul and Peter spoke of, who were out of Christ Jesus; and also they could try those who with feigned words and fair speeches deceived the hearts of the simple, who did not serve the Lord Jesus Christ, but their own stomachs; and also they can try those who go in Korah's, Cain's and Balaam's way, and are to try those who went in Jannes' and Jambres' way, resisting the truth; and could try the wells, and the clouds, and the trees, whether they had either water, rain, or fruit. So the apostle told the true Christians who have the anointing in them, to try the spirits whether they were of God; and he does not tell the Christians in the apostles' days, to try their words only, for many had gotten the good words and fair speeches to deceive the simple with, and a form of godliness, but denied the power of it, but they were to try their spirits whether they were of God, for the unity and fellowship and true worship is in the spirit of God; for all the true christians are all baptized into one body with one spirit, and are made all to drink into one spirit. And no man knows the things of God,

except by the spirit of God; and the things of God are not to be spoken in the words which man's wisdom teaches; but in the words that the holy ghost teaches, &c. So this unction or anointing within, can try when men speak the things of God, in the words that man's wisdom has taught them, and not in the words that the holy ghost teaches.

And the taking the bread and wine in remembrance of Christ's death until he came, which he gave to his disciples after supper at the passover, which he gave before he was crucified, when Christ promised his disciples, 'I will not leave you comfortless, I will come to you.' John 14:15-18. And John said, 'the son of God is come, and they were in him,.. and he who has the son of God has life, and he who does not have the son of God does not have life.'

And the apostle Paul tells the Corinthians, after he had baptized some of them with water, and had given them the cup and the bread, that if Jesus Christ was not in them they were reprobates; though they had all these outward elementary things; and therefore, as I said before, taking the elementary bread and wine in remembrance of Christ's death until he came; and when he is come, must he stand knocking at the door of your hearts, and call to you, and you not hear his voice, that he might come into your hearts and souls, that he might 'sup with you, and you with him,' at the heavenly marriage supper of the lamb; which is a nearer supper than to take the elements of bread and wine in remembrance of Christ's death. And if Christ is not within you, you are reprobates, for Christ took the bread and wine and gave it to his disciples, when he was with them, before he was crucified; but now he is risen and ascended, and stands at the doors of your hearts and knocks; and if any man will hear his voice and open to him with his grace, and light, and spirit, by joining to it, Christ tells you in Rev. 3:20 that he will come in and sup with you, and you with him; and here Christ sups **in you**, and you with him, which is the last supper spoken of in the Revelation; and this is the spiritual and heavenly marriage supper. And here Christ's words are fulfilled, who said he would come again, and does not leave his followers comfortless. And John, who took the elements of bread and wine in remembrance of Christ's death, at the passover, before he was crucified, he preaches to the christians in the Revelation, and brings them to the marriage supper of the lamb, for it is likely they had taken the bread and the cup in remembrance of Christ's death until he came; but now John tells those to whom Christ is come, and stands at the door of their hearts and knocks, 'If any man will hear his voice and open to him, he will come into him, and sup with him, and he with Christ,' which is a nearer supper, than to take the elements of bread and wine in remembrance of Christ's death until he came, who now is come, and knocks at the doors of your hearts. I say, the marriage supper of the lamb is a nearer supper, to hear Christ's voice after he is risen and ascended, and to let him into their hearts, and he to sup with them, and they with him, who is within them. For the element of bread and wine that they took in remembrance of

Christ's death before he was crucified, risen, and ascended, was outside them, an outward thing; so examine yourselves whether you hear Christ's voice, and let him into you, and he to sup with you, and you with him, a heavenly marriage supper of the lamb; and if Christ is not within you, though you have had elements of bread, and wine, and water, but if he stands at the door and knocks, and you will not hear his voice, and let him in, the apostle tells you, 'You are reprobates.' 2 Cor 13:5 and you who do not have the son of God, do not have not life. 1 John 5:12.

Who shall declare the generation of Christ the second Adam, revealed from heaven, for his life was taken from the earth, Isa 53:8, and he shall see his seed, but who shall declare his heavenly and spiritual generation, who said, 'I am from above, and you are from below; and I am not of this world, you are of this world.' Now who shall declare his generation who is from above, and is not of this world. Thus Christ saw his seed that he had sown in his prophets, and saints, or sanctified ones, and his elected.

Now the generation of Adam, who are of this world, the natural sons of Adam, may declare their generation, which cannot declare the seed and generation of Christ, who is from above, and not of this world. They must be born again, and born of the spirit, and of the immortal and incorruptible seed, by the word of God, and those who have received Christ, and he has given them power to become the sons of God, who know and see Christ's heavenly seed, and declare his generation, and see his seed and generation, who enter into his everlasting kingdom that has no end, and into his heavenly Jerusalem that is from above, where no unclean thing enters, and know his heavenly voice, which is distinct from all the natural voices; who feeds them with his heavenly milk, wine, bread, and water, which nourishes them up unto eternal life in his everlasting kingdom, and heavenly Jerusalem; who are clothed with the fine linen, the righteousness of Christ. Hallelujah.

And 'God, who inhabits eternity, dwells with the humble in heart;' and therefore all your hearts must be humble, if God who inhabits eternity dwells in you; for 'God beholds the proud afar off,' whether they are proud in heart, or in apparel, or in riches, or have a profession like the Jews and Pharisees [hypocrisy]. I say, in a profession of the old testament, without the possession of that holy spirit and holy ghost, that those humble hearts were in that gave them forth. So 'God beholds the proud afar off,' for they are far off from God, Psalm 138:6, though the Lord is near, and has respect to the lowly, and 'God resists the proud, and gives grace to the humble.'

And David said, 'You have trodden down all those who err from your statutes. And salvation is far from the wicked for they do not seek your statutes.' And the Lord said to the Jews in Ezekiel 5:6. 'They have changed my judgments into

wickedness more than any nation, and my statutes more than any countries around her;' namely, the church of the Jews; for they have refused my judgments, and my statutes, they have not walked in them; let the greatest part of Christendom apply this to themselves. And to the wicked God said, 'What right have you to declare my statutes or that you should take my covenant in your mouth; since you hate instruction, and cast my words behind your back? When you see a thief, you consent with him, and have been a partaker with the adulterers. You give your mouth to evil, and your tongue frames deceit. You sit and speak against your brother, you slander your own mother's son;' such are not fit to declare God's statutes, to take his old and new covenant in their mouths, as in Psalm 1.

Therefore all must be reformed in their words, lives, and conducts, if they take God and Christ's commands and statutes, or covenant in their mouths; for the holy scriptures of truth were given forth by the holy ghost, as it moved the holy men to speak them. So not wicked men, that were led by an unclean spirit, or an unholy ghost; for they are not fit to declare God's statutes, or the holy scriptures of truth. For, as it is said, the Lord spoke by the mouth of his holy prophets. And Christ said, it is the spirit of the Father that should speak in the apostles; so they were reformed holy men in word, life, and conduct by the holy spirit, which made them holy who gave forth the holy scriptures of truth. But the unreformed, wicked, unholy, ungodly in their lives, words, and conducts, what right have they to take and declare with their wicked mouth's, God's and Christ's statutes and commandments, and to make a trade of them, or otherwise, since they are forbidden by God in his holy scriptures of truth? And Christ said, 'Depart from me all you workers of iniquity.' Though they may boast, and say, we have preached in your name, and preached in the streets. And these went under the name of christians then, or else they would not have preached Christ; and those had the sheep's clothing, who were inwardly ravened from the spirit of Christ; they looked like christians, and those who went in Korah's, and Cain's, and Balaam's way, and got into a form of godliness, but denied the power of it; these appeared like christians. And were not the Nicolaitans, and Jezebel, who was a teacher, a kind of christians, spoken of in Revelation 2:20? And are not all those who professed a false liberty, spoken against by Paul and Peter, a kind of christians? And therefore Christ said, 'Depart,' to such who said they had prophesied, or preached in his name; or, 'Depart from me all you workers of iniquity, I do not know.' *So Christ does not give workers of iniquity a commission, or license to preach him, or his gospel.* For Christ bids the 'workers of iniquity depart from him,' and said, 'he does not know them.' Mat 7:23.

And Christ said, 'It is not everyone who says Lord, Lord, who shall enter into the kingdom of God, but he who does the will of my Father who is in heaven.' So they must do his will if they enter into the kingdom of God, &c. which will is their sanctification - *not only say they do his will;* for many shall say, 'Lord, Lord, we

have prophesied in your name, .. and in your name have done many miracles; we ate and drank in your presence, and you have taught in our streets;' but Christ said, 'I will say to them, and will tell them, I never knew you or where you come from; depart from me all you workers of iniquity.' Luke 13:27. And were not these teachers, or preachers, a kind of christians, that Christ bids, 'Depart from me all you workers of iniquity.' Mat 7, Luke 13. And therefore what right had these to take the name of Christ in their mouths who were not reformed from iniquity?

And the apostle said, whoever keeps in the same doctrine of Christ, and of the prophet; who said, 'Let everyone who names the name of Jesus Christ depart from iniquity.' 2 Tim 2:19. For iniquity separates from God and Christ, who was bruised for our iniquities. 'And therefore, everyone who names the name of Jesus, (mark, every one), let them depart from iniquity,' for it is the command of the apostles; therefore he would have them to be reformed from iniquity who name the name of Christ, and preach him. And those who are wicked are likewise reprov'd by the prophets, for taking God's laws, or statutes, or commands in their mouths; and Christ said, 'Depart from me you workers of iniquity, I do not know you.' So it was not like Christ to give the wicked, and ungodly, and the unrighteous, and workers of iniquity license, or a commission to preach him who is holy, and his glorious gospel. And the apostle said, 'Everyone who names the name of Christ, let him depart from iniquity.' Here the prophet, Christ, and the apostle are against the wicked preachers, or namers of the name of God and Christ. And the apostle again said, 'No one can call Jesus Lord, but by the holy ghost;' for all who call Jesus Lord or master, without the holy ghost that the apostles were in, are like the Jews, who resisted the holy ghost; and Judas's kiss, who said 'Hail, master,' and betrayed him to the Jews, tithe-mongers, and priests, who made a profession of the scriptures of the old testament, and resisted the holy ghost, who led the holy men of God to speak forth the scriptures, by which they should have called Jesus Lord, as David did in spirit.

Now to read all the saints and the holy men of God's words, and their travels, and experiences, and sufferings, and to walk out of the saints holy spirit, way, path, and life, such do not have the comfort of Christ and the holy men of God's word, the holy scriptures of truth, being led by the unclean ghost into confusion, out of all truth. But those who are led by the holy ghost, who proceeds from the Father and the son, have the comfort of the holy ghost, and the comfort of the scriptures, that were given forth by the holy ghost, and this comforter, this spirit of truth, who proceeds from the Father and the son. Christ said, 'He shall testify of me.' And again, Christ said, 'He shall glorify me,' namely, the spirit of truth, the comforter, 'he shall receive of mine, and show it to you; he shall lead and guide you into all truth, when he is come. And did not Christ speak these words to his followers before he was crucified? And were not Christ's words fulfilled, when the holy ghost fell upon the believers, in Acts 2? Which led and guided the

believers then, and now, into all truth. And is not this holy ghost now reprov- ing the world of sin and unbelief, because they did not believe in the light, the life in Christ, as he commands? And is not this holy ghost now reprov- ing the world of their righteousness, who will not be guided by the holy ghost to Christ and his righteousness? And is not this holy ghost reprov- ing the world for their judgment, which is not from the holy ghost, but from the unclean ghost, and by the judgment of that unclean ghost, it is said, that the prophets were fools, and the spiritual men were mad? And that John had a devil, and that Christ cast out devils by the prince of devils, and that Christ was a deceiver, and a blasphemer, and that the apostles were deceivers, and that Paul was a bab- bler, and a pestilent fellow [a plague]. This was, and is the judgment of many great professors of the scriptures, with their unclean ghost, who neither have the comfort of the scriptures, nor the holy ghost, but are reprov- ed by it.

But as many as received Christ in his light, life, grace, and truth, that comes from him, to them he gives power to become the sons of God, and then God is your Father, and you are led by his spirit; and this is the noblest birth in all the world, above all the natural, or mortal births in the world; for this birth is heir of heaven, and heavenly Jerusalem, its mother; and it is heir of an everlasting kingdom, that will never have an end, which will stand when all the kingdoms in the world will have an end; for God's kingdom stands in his power, righteousness, and peace, and joy in the holy ghost. And the apostle said, 'He who believes, is born of God, and he who is born of God, overcomes the world.' And again, 'What manner of love is this, that we should be called the sons of God?' And Peter said, 'Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides and endures for ever.' And the apostle said, 'those who are led by the spirit of God, are the sons of God;' then God is their Father, who is greater and mightier, and more powerful than all, and richer than all; for all that is in the earth, and all that is in heaven is the Lord God's, your heavenly Father's; who is God in heaven, and God in the earth, who can enrich you with riches and blessings above, and riches and blessings below; who dwells with all his sons and daughters who have received Christ, and are led by the spirit of God their Father; so they can say, he who inhabits eternity, dwells with the humble, meek, and lowly-hearted children.

Now what is the matter that all people in the world, who profess God, are not the sons of God? The reason Christ and the apostle tells you, because they do not receive Christ, and are not led by the spirit of God, but rebel against it, and are led by the devil, the spirit of that wicked one; and so become his children, and they do his works and commands, and not the living God's, who made them, to serve and worship him in spirit. And God is angry with them every day; and therefore the judgments of God's spirit stands over the head of such, who will not believe in Christ, and follow him, who bruises the serpent's head, that you might have life and salvation in Christ.

