

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***

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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 believes shall not come into condemnation; but he comes into the light that condemns all that is contrary, he comes into the light, into the truth, into the light that is the truth, where the Father of light is worshipped, and the devil and sin are out of; which truth will out-last all false worships, and worships that be out of truth. Now is the mighty supreme judge risen, and the mighty supreme authority set up, and the mighty King of glory, the Lord of hosts (risen) is his name, before whose presence shall all nations tremble, and before whose presence shall all nations and kings shake, for the mighty God of power, of

heaven and earth is come to rule, and his mighty power is gone forth to the gathering of all nations to himself, to the subduing all powers to himself, who will rule and reign, whose right it is, the Lord God of hosts, whose the earth is, and the heavens, and the sea, and all things that be therein, and people upon the earth, and gives them breath, and life, and strength, and all things that is good, that they might serve, glorify, and worship him that is the Creator. Therefore, give attention to your Maker, to your Creator, and dread before Him; for before Him, the Lord God of might and power, shall all nations tremble in this his day, in this day of his power, for his mighty power has gone forth to gather all nations, which does compass them, and all nations before Him is but as the drop of the bucket: and now is his day of gathering of all nations and kings to the battle of the great King of heaven and earth, and nothing shall reign and rule but righteousness itself, and that over all kingdoms and dominions, and thrones, and principalities is set up, and the standard of the most high God is pitched over the whole world, and his call is to the bar of righteousness, all kings, and dominions, and powers whatsoever; therefore, dread his name, for his name is dreadful, the Lord God, the mighty God, the Most High, who is in his glory, and rules in his dignity, and power, and majesty; who is a spirit, and will be worshipped in spirit and in truth, by whose breath of life man came to live, who is a spirit, and will be worshipped in spirit, and that is the spirit that mortifies the sin, and that is it in which people must have fellowship with God, and with one another, and with his prophets', and apostles', and Son's words: therefore, fear the Lord, let him be your fear and dread, and turn to the light, which Christ the Son has enlightened you withal, and believe in Christ, the saviour of the world, the offering for the sin of the whole world, that you might have life in him, and through him, and come to the dominion, (which Adam has lost), over all the creatures, to Christ, the light and life, the power and righteousness over all, and wisdom of God itself, that renews man into the dominion which man has lost; Christ, by whom the world was made, was before it was made, who is the brightness of his glory, the express image of the substance of God: in him was life, and the life was the light of men, which does enlighten every man that comes into the world; through the light that enlightens them they have life, light, justification, sanctification, redemption, they have salvation, they have truth, they have peace with God; for the light is the covenant, "I will give him for a covenant of light to the Gentiles," said God, "and a leader to the people:" So that light should be the leader of every man that comes into the world, the light with which every man is enlightened that comes into the world, that is the leader; which light was with the Father, glorified before the world began; which light lets men see all their evil ways and sins, and transgressions they have done in the world, and the first transgression that was upon the earth, with which light, (the covenant of God,) sin and transgression is finished and blotted out, (to them that believe in it,) 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 with the Father before the world began, by whom all was created, who is the soul's bishop, and the author of man's salvation, and redemption, and justification, (who has been driven from him by sin and transgression,) Christ who blots it out, and is the offering that offered himself for the sins of the whole world, who is the light of the world, that enlightens every man that comes into the world, that all through this light might believe in the Son of God, Christ Jesus, the one offering, who is the way to God, and the covenant between God and man, in him is God well pleased, and does accept man; and they which believe in him have life, have power, have wisdom, and receive him that gives them power; and no one upon earth has life, peace, or justification, but such as come into the light of Christ the justification, the life of all that come to God, who was glorified with him before the world began, who lets all men see their way again to God, who is the life, the truth, and the leader of the people; which light is the condemnation to them that do not believe in it, and such have not unity with God, nor one with another; they be not in the one offering, the great sacrifice, the Prince of life, Christ Jesus, the Immanuel, and know not the interpretation thereof, that is, God with us. Therefore, every one of you that would have salvation, receive the light, and so you receive Christ your salvation, and neglect it not; for this is the day of your salvation and visitation; and the mighty power of God is gone forth among you, and his everlasting gospel, which is his power, is going forth to all nations, kindreds, tongues, and people, that dwell upon the earth, by which gospel shall kindreds and nations be gathered unto him, and into the mystery of the fellowship of the gospel, which fellowship is everlasting, the gospel everlasting, the power of God everlasting, in which is

the fellowship, so that is everlasting; in this, people have fellowship with God, and one with another.

From England.

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

In the name of the Great God, and Lord, creator and king of all things, in heaven and earth, do I write unto you. And I do take Enoch, Noah, Abraham, and Lot, and Isaac, and Jacob, and Joseph, and Moses, and David, and all the prophets of the great and most high, dreadful and terrible God, who is a consuming fire to the wicked, and John, as you say in your Koran, page 30, chapter xxxiii.—I say, John the son of Zachariah, that did affirm Christ to be the Messiah, and to be the word of God, that great and chaste just prophet, and Mary, the mother of Jesus Christ, with all his holy apostles, and your own Mahomet and your Koran, to be witness against you, and some of your practices that are practised among you, at the dreadful day of judgment of the great God, when you shall all give an account of your words, deeds, and actions, and be rewarded; who will reward every man according to his works, whether they are good or evil. For I say of a truth, that the great God and Lord of heaven and earth, and all things therein, is no respecter of persons, but in every nation, he that fears God, and works righteousness, is accepted of him.

And now, O great Turk, and the king of Algiers, I have something here to present before you, and my desires are, that you may read, hear, and fear the great and terrible, righteous, holy, and pure God.

And here as followeth, you may see the impiety and unchasteness, and the cruelties of some of your people at Algiers, against honest, chaste people, that serve and fear and worship the most high God, which you have taken captive; I say you have taken their ships, their goods, and some you keep slaves, some until they have died, and others you have sold for slaves; many people of the most high God, in scorn called Quakers, besides great numbers of other English people, and people of other nations cruelly oppressed, and inhumanly used by you.

Did ever Mahomet give you authority to rob, spoil, and take the goods of those who do you no harm, and keep captives the bodies of them, and sell them; or to beat upon the feet, belly, or back, them which are so taken, to make them promise more money for their ransoms than they are able; or to beat upon the feet with one, or two, or three hundred blows, and hang up by the heels, and beat them which you have taken captives, because they refuse to lie with your

men, as a man lieth with a woman. And is it not contrary to your very wild bulls, horses, rams, and he-goats, and other wild creatures and brute beasts?

And is it not declared against, by the mighty and eternal God, by Moses and all his holy prophets; who said it is an abomination to lie with mankind as with woman-kind: and such men as commit these abominations have defiled the land, and God will spew them out. And such emperors, kings, and magistrates as wink at, and suffer such wicked abominations and impieties, the great God will bring his judgments and vengeance upon them.

For the eternal holy Lord God Almighty said, who is of purer eyes than to behold iniquity: 'If any man lieth with mankind, as he lieth with women, both of these men has committed abomination, they shall surely be both put to death; their blood shall be upon them, for all such defile God's land and earth; and for such iniquities will the mighty God visit your land.' For he is the mighty God, to see all your actions, ways, and doings, and hears all your words, and sees all your thoughts; and you can turn yourselves no way from the eye and face of God, nor from his hearing your words, nor seeing your thoughts. Now, would you (namely, the great Turk, and the king of Algiers, or any of your subjects) be so served yourselves, if you should be so taken captive, to be hanged up by the heels, and beaten with two or three hundred stripes, because you esteem virtue, piety, and chastity, and not be forced to lie with other men, as you lie with women, could you undergo such punishment as you inflict upon some of our chaste people, because they will not submit to such abominable impieties as some of your subjects would force upon them, that you have in captivity.

And would you think it were just, according to the law of the great God, and your own Koran, if you were taken captive and your goods spoiled, and to be beaten upon the belly, back, or feet, to get more money than you are able to give, for the redemption out of your captivity? Is this not contrary to the just law of the great and holy God, and contrary to his prophets, yes, and contrary to Mahomet, that gave forth the Koran? Or did those which took Lot, Abraham's friend, and his company captive, beat them, because they would not lie with men, as before said? Or where did ever David, or any of the prophets of God, force any that they had taken captive to lie with men, as you have done.

And do not you remember, that when some of your men-of-war took George Pattison captive, who was a Quaker, and his ship, and his men; that afterward they conquered them again, without hurting of them, and took them captive, and when they had done, set them on the Turkish shore without hurting of them, as may be seen in the postscript?

And where did any of the Turkish men-of-war do so to the English or to the Quakers; but, on the contrary, you beat them, to get more money than they are

able to give you, because they will not lie with your men. And this practice of yours is neither moral nor humane, but worse than beasts; and so do contrary to the law of the great God, in that you do that to others, which you would not have others do unto you. Now Mahomet said in your Koran, chap. xv. p. 161: **'When the messengers of the great eternal God were sent to destroy the infidels of Sodom, which came to Lot's house; and the inhabitants of the city came to Lot's house to see the messengers: and Lot said unto them, I beseech you, defile not yourselves with my guests: fear God, and dishonor not yourselves; and how that Lot said, behold my two daughters, take them; and the inhabitants said, we do not hinder you to lodge your guests. And how that the inhabitants remained confounded in their drunkenness, and that God overthrew the city, and turned it upside down, and caused it to rain with stones and fire, which utterly destroyed it, who were so impious. This shall serve for an example to passengers that shall see those ruins; and for a mark of the omnipotency of God, to them that believe in his divine majesty, that God avenged on them, they may serve for examples to posterity.'** Now, how can you look up to the great God of truth, and in your own Koran and scriptures concerning Lot, and suffer such impious, abominable actions to be committed at Algiers, for your men to whip young men, and force them, because they will not lie with men? Is not this as bad or worse than the Sodomites, that would have lain with the messengers that came to Lot's house, to commit sodomy; who called to Lot, and said, bring them out that we may know them; and Lot offered them his two daughters to save the messengers. And is not the eternal God, that changes not, the same, to judge and destroy those who act such things among you, as them in Sodom did, and that suffer such impieties and abominations to be acted, and love their sins more than piety?

And **Mahomet said in your Koran, chap. xv. 'God guideth not the unjust.'** And therefore the great and eternal God does not guide your people in these impieties. And you say the greatest part of the world are impious, because of the enormities of their crimes: but now look among your own subjects, and see if they are not the same for crimes, impieties, and enormities. And if Jesus the son of Mary, who confirms the ancient scriptures, be full of light, and of the gospel, to conduct the people the right way, with a confirmation of the old testament, and to guide and instruct the righteous, then certain your actions before mentioned at Algiers, and that way, does declare you not to be in this right way of light, and gospel of Jesus.

And again **Mahomet said in your Koran, 'Such as shall not judge conformable to the laws of God, are unjust:'** and these abominable impieties of yours are not conformable to the law of God, but lead you into the way of destruction, from the way of salvation, and, therefore, unjust.

And you say in your Koran, chap. v. '**God loves the just:**' but he hates such unjust actions of yours. And in your Koran you write, 'that God punished the children of Israel that polluted the earth, and opposed the will of God,' &c. and further you say, '**He that slayeth an innocent person shall be punished as if he had slain the whole world; and he that shall give his life, shall be recompensed as if he had given life to the whole world.**' Now, has not your practice herein been contrary to your Koran, as in chap. v. p. 64, 65.

And do not you say 'you gave them your curse, that altered the words of the scripture;' and also said, 'that God loves those who do good.' chap. v. p. 65.

Now these bad actions of yours are contrary to the scriptures, and contrary to your Koran, and therefore how can God love you. And again you say, '**Such as have the knowledge of the scriptures, ought to believe in Jesus before their death; for he shall be a witness against them of their actions in the day of judgment.** Now, you Turks, consider how you do acknowledge the scriptures, and believe in Jesus, and in God, who show forth such abominable actions: and do not you think that Jesus the Messiah will be a witness against you at the day of judgment, for your impieties and your infidelity? and must not all such be cast into the lowest hell, and find no relief except they repent in their lifetime, and do good works meet for repentance, and resign yourselves to God, and obey his commandments; as to this effect you say in your Koran, chap. iv. p. 61.

And you confess '**that every man shall taste death, and have reward at the day of judgment.**' And do you think of the day of judgment, and fear God, that do such evils and impieties?

And again, **you say in the Koran, that 'you would have the fear of God before your eyes, and if you be converted, your principle remains unto you, Do injustice to no man, then it shall not be done unto you. If your debtors be not able to pay, and in want, you do well to stay their convenience.'** Chap. 2. page 28.

Now, do not you Turks show, that you are degenerated from your principle, and are not converted, that do these unjust, abominable things to others, that you would not have them do unto you, and beat your slaves and captives, because they will not give you more money than they have to redeem themselves withal, and because they will not lie with your men as aforesaid; and therefore, as you say in the same chapter, '**the wicked shall be deprived of protection at the day of judgment.**' And again, **in your Koran, you say, 'you shall all one day appear before his Divine Majesty to be judged.'** Therefore, dread and fear this day, you that commit such abominations, and act such cruelties. Again, Mahomet **said, in chap. ii. page 19, 'There be men whose speeches may**

be pleasant to you in this world, they will call God to witness what is in their hearts, nevertheless they are very pernicious.' Now, is not this your condition at Algiers? And you say, God knows, he is with those who fear him, chap. ii. page 18. But truly you do show that you are not in this fear, chap. ii. and page 11. Again, you say, **'Wherever men do turn themselves, there the face of God will meet them, his divinity extends through the whole earth.'** Therefore, how dare you, in the face and sight of God, act such things and not repent, and fear his Divine Majesty? And therefore, take heed that you do not purchase to yourselves the life and lusts of the world, and quit paradise, and go into misery, as you say in your 8th page.

And again, **Mahomet said, 'If slaves have recourse to you, you shall redeem them,'** ... page 8. Now, you are far from redeeming slaves, when you beat them for not giving you money according to your wills, and more than they can give, and also beat them because they will not commit horrid uncleanness, to defile and abuse their bodies with mankind. And you say that Adam begged pardon for his fault, who departed from his grace; and have not you need of this, and repent and turn to the Lord, you who defile the earth? For else is not hell prepared for such that pollute the earth? For you are not observers of God's law, nor of your own Koran, as you may see, chap. ii. page 2.

And the great God, the creator of all, does know all in heaven and in earth, both what is done in secret and openly, and all is naked before him, who will reward every man according to his works; he is a consuming fire.

And **Mahomet said, that 'God guides not the wicked,'** chap. xix. page 115. And again, **he said, 'Alms are appointed for the poor, for those who recommend themselves to God, to redeem slaves, and such as are in debt;'** in the same chap. page 11. I say, then, according to your own Koran, God has not been your guide, to be so wicked against the slaves you take. And as for your alms and charity to them, it is manifest they are but cold. But where did any called christians, after they had taken any of you Turks, beat you because you would not give them more money than you had, and because you would not lie with men, as aforesaid. And if God be full of goodness for the people, as Mahomet said, chap. x. page 130, then you are degenerated from his goodness.

And again, **in chap. xi. page 134, Mahomet said, 'that God shall reward every one according to his works.'** And therefore, why do not you dread and fear this great God of heaven and earth? And, chap. xi. page 140, **Mahomet said, 'Detain nothing from your neighbors, defile not the earth,'** ... Then how can you detain men's children, and servants, and goods from them, and beat them, because they will not give you more money than they have, to redeem them; and hang them up by the heels, and beat them, because they will

not lie with men. Oh, horrible impieties! And did not God destroy such, both in the day of Noah, Abraham, Lot, and Moses, that did corrupt and defile the earth?

And, **chap. xii. page 144, 'How Joseph's mistress would have had him to have been unchaste, and how amorous she was of Joseph, her husband's slave, and how that Joseph said, O God, I had rather be a prisoner than do what she desires.'** Now here, do not you act contrary to Joseph and your own Koran, who would force your captives to lie with you, like Sodomites? Is not this worse than Joseph's mistress, who would not only force, but beat them with some hundred stripes, because they will not submit to your inhuman impieties, and Sodomites' wicked lusts? For our friends that are your captives, are of Joseph's spirit, that obey the law of the most high God. And you say, that 'Joseph's mistress did confess he was a just man, but Joseph would not be a traitor to his master.' No more can the people of God called Quakers, your slaves in Algiers, be traitors to God, and disobey his just laws, that condemn such unchaste, inhuman impieties, that you Turks would force in Algiers, to lie with men; they had rather be prisoners a the days of their lives.

And therefore, as **Mahomet said, chap. xix. page 188, 'That all such infidels, for their impieties, must burn in hell, except they repent of their wicked actions.'** For as you confess, 'you must all appear before the Lord, at the day of judgment, and give an account of our actions.' And could the old world, and Sodom, be more vicious than you, that do such wicked actions? And Mahomet said, chap. xxi. page 200. 'That David and Solomon, rendered such justice in the field, that the flocks of the village entered by night without shepherds.' Now, are not you fallen and degenerated from this justice both of David and Solomon? That the flocks cannot enter the villages without shepherds and guides, let the great God of truth judge. And therefore, what will you say in the day of judgment, when the prophets and your own Koran will be against you? For will not you that act such things, be found fire brands of hell? And how can such expect the Lord's protection? And therefore, the great God will call you to an account for all your actions; and all men upon the earth, who transgress his good and holy just law. And if the God of truth be king of the whole earth, as you confess **in your Koran, chap. xxiii. page 212, 'and the creator of all, and king of all things, both in heaven and earth,'** then how dare you act such unchaste, unjust things, and be such wicked rebels against his commandment and just law? And therefore, the balance of the cursed, as you confess, shall be light, or empty of good works, that obeys not the commandments of God.

And **Mahomet said, chap. xxix. page 245, 'how God delivered Abraham from the people that would have killed him.'** But if you were in the steps and faith of Abraham or Lot, you would not defile yourselves with filthiness. And do not you confess, that Lot said to them of Sodom, '**You defile yourselves**

with filthiness, unknown to any before you; and told them they inclined to the love of men. You rob in the highways, and defile one another? Now, have not you Turks forgotten Lot's preaching, and degenerated from your own Koran, and are become robbers, and to follow that unknown filthiness, with which you defile yourselves, (namely), the lust of men? That you beat those which you have robbed and spoiled, and taken captive, because they will not lie with your men as aforesaid. And therefore, how can you expect but that God's wrath and indignation will fall upon you for your impieties, and you to be set forth for examples to posterity; whom the devil has seduced from the right way of the Lord, and of his righteous law; who neither follow your own Mahomet, what he has declared, but the vanities of infidelity; and fear not God, his divine majesty, nor regard his law, but have contemned his commandments. And therefore, **Mahomet said, chap. li. page 326, 'Such as fear not God, and do not believe, shall be punished in hell fire.'** And again, **Mahomet said, chap. lix. page 344, 'In the name of God, gracious and merciful, whatsoever is in heaven and earth, exalts the glory of God. He is omnipotent and wise; it is he that exiles the wicked from among those who knows his law.'** Then here, are not you the wicked that are exiled, that disobey his law, and commit such abominable things? And therefore, you cannot exalt God's glory, neither are you gracious nor merciful, that do thus beat and abuse your captives, because they will not lie with men, as aforesaid; yes, two or three hundred stripes, and to give more money for their redemption than they are able to give. And therefore, such wickedness as yours does dishonor the great God, and **you will be made the examples of his wrath, and suffer the pains of hell fire, except you repent, as Mahomet said, chap. lxxvii. page 356.**

And therefore do not strengthen yourselves in impiety, nor put your fingers in your ears and stop them, and cover your heads with your garments, that you will neither hear nor see God's law, as Mahomet tells you, which reproves you for your impieties, who are erred from the right way of the Lord, that do commit such things. And **chap. xciii. p. 385, Mahomet tells you how the Lord enriches you, and that you should do no injury to the orphans, and that you should not devour the poor, but that you should recount the graces that God has conferred upon you.** Now, are not you Turks degenerated, not only from the law of God, but from Mahomet's teaching in his Koran? Do not you devour the poor orphans, whom you take captive, and injure them when you beat them, because they will not give you more money than they have, and because they will not lie with your men, which is abominable?

Again, **Mahomet said, chap. cii. p. 319, 'He that persecutes his neighbor, misery is upon him, and persecution shall come upon him, and conquer him.'** And therefore, if you believe his Koran, this will be fulfilled unto you, that do such things. And again, **Mahomet said, 'He that heaps up treasures, and is busy to count them, thinks they will make him immortal:'** he tells

such what shall be their misery, **'that their hearts shall be burnt in the fire of hell.'** And therefore, what will become of you, who get your treasure by theft and robbery, and taking captives, and beat them, to give more money for their redemption than they have, persons that neither do nor think you any harm, who are the subjects of the great God, and keep his commandments; surely such that do so, will be overwhelmed with the flames of hell, and bound to great pillars of the same. And again, **Mahomet said, chap. cv. p. 391, 'He that devours the substance of orphans, and the bread of the poor, blasphemes against the law of God, and misery is upon him.'** Now are not you men of Algiers, those who devour the substance of orphans, that hinder men to do well, and follow their lawful business? And so are not only under the judgment of the law of God, but under the judgment of your Mahomet, who live there by spoiling and robbing your neighbors, that think you no hurt.

And Jesus, the son of Mary, which you confess in your Koran was sent to guide and instruct people in the right way, who you confess was a great prophet, and do find fault with the Jews because they did not obey him, he commands people that they should love their enemies, and do good unto enemies, and pray for enemies, and do good unto those who despitefully use them. And you say **in your Koran, 'that Jesus shall be a witness in the day of judgment, against such as obey not his law;'** then do not you believe he will be a witness against you, for disobeying his command and law, who hate not only them you think your enemies, but those that neither think nor do you harm, and take them captive, and rob and spoil them of their goods; and beat them, because they will not be defiled with your men, and give you more money for their ransom than they are able to give.

And again **Mahomet said, chap. iii. p. 34, that Jesus said, 'Who shall sustain the law of God in my absence? And the apostles answered him, We will sustain the law of God in your absence,'** &c. And therefore why do not you believe in the law of God, according to Jesus and the prophets; for Jesus' apostles declared against such men as burned in their lusts one towards another, men with men; and who knew the judgment of God was upon those who committed such things, and that they were worthy of death, and yet did not only do such things, but had pleasure in those who did them: and, therefore, you Turks that do such things, are judged by the great God, and all his holy prophets, and Jesus Christ, and his apostles, to act contrary to God's pure, just, holy, righteous law, and they are witnesses against you, as is also your own Koran.

And now consider, O you Turks! the great and holy eternal God, who made the world and all things therein, he is Lord of heaven and earth, and the great King over all, and dwells not in temples made with hands, but in temples of his people's hearts; neither is he worshipped with men's hands; he gives to all

breath, life, and all things, that they might serve and worship him. And he has made of one blood all nations of men, for to dwell on the face of the earth; and has determined the times before appointed, and the bounds of their habitations. And all should seek after the Lord, who fills heaven and earth, who is not far from any people, and now commands all men every where to repent; because he has appointed a day in which he will judge the world in righteousness. And, therefore, how can you do any violence against your own flesh and blood, seeing that God has made of one blood all nations of men, and commands you to do unto all men, as you would have them do unto you, yes, and to love another, and to love enemies? And therefore, it is the devil that seduces you, and makes you hate both your friends and enemies, and your own flesh and blood. And also the eternal God of truth commands, that prayers and supplications be made for all men, who would have all men to be saved, and come to the knowledge of the truth; and therefore you ought not to destroy them, nor to hurt them, which you cannot hurt, if you truly pray for them. For the Lord has commanded his prophet Ezekiel to say unto the people, 'As I live, said the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his wicked ways and live. Therefore turn you, turn you from your evil ways, for why will you die? for I have no pleasure in the death of him that dies, said the Lord God of truth.' Therefore turn yourselves to the Lord, and you shall live; for the Lord God that created the heavens and the earth, and stretched them out; he that spread forth the earth, and that which comes out of it; he that gives breath to the people upon it, and spirit to those who walk therein, his law and covenant, and light is to be minded and kept that he has given to the nations, so that every one that has breath, may praise the Lord in his covenant of light; for in the hand of the Lord is the soul of every living thing, and the breath of all mankind. And the Lord opens unto those who obey him, his good treasure; that they have the blessings from above and also from below. And he is the Lord God of the spirits of all flesh, and therefore all are to worship and serve him in the spirit and truth, who is the Lord God of their spirits. And he was the teacher of Adam and Eve, and as long as they kept under his teachings they were happy; but when they forsook God's teaching, and followed the devil's and Satan's teaching, who led them from God into corruptions, filthiness, uncleanness, and into divisions, and to destroy one another. But according to God's promises and prophets, the seed of the woman is come to bruise the serpent's head: and is the speaker and teacher again to his people by it, as he was to Adam and Eve in paradise. Glory and praise to the great and eternal God forever.

And God by his prophets said, 'that he would pour out of his spirit upon all flesh.' And Jesus Christ said, 'that God was a spirit, and those who worship him, must worship him in spirit and truth.' And now all men and women in the whole world, they must come to the spirit and the truth in their own hearts, which they have from the God of truth, if they do serve and worship the holy and eternal God of truth, in his spirit and truth. And these are the true worshippers that worship the

eternal God of truth in his spirit and truth, which the devil, which is the foul corrupt spirit, is out of, who abode not in the truth, and there is no truth in him; therefore he is not to be followed, nor worshipped, but the God of truth. And the grace of God which brings salvation, has appeared to all men, which teacheth us, his people, to deny ungodliness, and worldly lusts, we living soberly, righteously, and godly in this present world. Now all men must come to this grace of God in their hearts, which appears to them in their hearts, which shows them their ungodliness and worldly lusts, and their unrighteousness; and it will teach them to forsake it, and bring their salvation. But if that you do turn this grace of God into wantonness, and walk despitefully against the spirit of grace, you walk in despite of that which should bring your salvation; then you bring the wrath and indignation of the great God against you, who abuse his grace and favour. And the Messiah, and you, and Mahomet do confess that John declares Christ the Messiah to be the word; then you are to obey him. Moreover John said, that he was not that light, but sent to bear witness of that light, 'and that was the true light, which enlightens every man that comes into the world.'

Now you all being enlightened with this true light, which light lets you see all your evil deeds and actions that you do, and all your evil words and thoughts that you speak and think. And every one of you that does truth comes to the light, that your deeds may be manifest they are worked in God, from whom they have this light, in whom there is no darkness; but every one of you that doeth evil, hates the light; then you hate Jesus Christ, and the eternal God; neither will you come to the light, lest your deeds should be reprov'd by the light; and 'this is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds be evil.' Now if you would do the truth, and come to the light, and love it, it shines in your hearts, and would give you the light of the knowledge of the glory of God, in the face of Jesus Christ, and then you would know this heavenly treasure in your earthen vessels, and the excellence of this power to be of God, and not of yourselves. And you do confess, that Jesus Christ was not begotten by the will of man, who was conceived of Mary, and that she should conceive and bring forth without the touching of man; and he being conceived by the holy spirit, then whose son can he be but God's? Who taught him the scriptures, and the mysteries of the laws of the old testament, and the gospel; who was a prophet to the children of Israel, as you confess in your Koran, chap. iii. page 34. So he 'was declared to be God's son in the power, according to the spirit of holiness, by the resurrection from the dead;' for all died in Adam, and he tasted death for every man, and is risen for the justification of all that believe in him, the true light of the eternal God.

And now all you Turks, and all people upon the earth; God, who is immortal, eternal, and invisible, he has poured out of his spirit upon you all; but if you do grieve it, and vex, and rebel, and err from and against his good spirit, then you

go from God's law, and that which does witness for him, which is his spirit in your hearts, which is a witness for the King of kings, yes, the great King of heaven and earth. I say, this witness does witness for the great God, who will judge the world in righteousness, according to this witness, and the secrets of every man's heart; he by his spirit does show unto man his thoughts and the imaginations of his heart, and searches the heart, and tries the reins, and all things are naked and open to him, who is a consuming fire to the wicked. Now this spirit of the God of truth, which he has poured upon all flesh of men and women, it is a witness against you for the pure God, for all your unrighteous, and ungodly impious actions, and your bad thoughts and words, and whatever you do or act that is unjust and unholy, and for what you do to others, you would not have done to you; the holy spirit of the great God of truth is a witness against you. It was a witness against Adam and the old world that disobeyed him; it was a witness against the Jews, and it is a witness against all christians that walk not in it; and Turks, and all people upon the earth. And those who are led by the good spirit of God, are his children, sons and daughters; and therefore prize your time while you have it, you Turks and others, and mind God's good spirit, and his light and grace, which will bring your salvation, that you may come into favour with the God of truth.

From him whose love is to God and Jesus Christ, the just and holy One, and all his holy prophets and apostles, and all people upon the earth, for their salvation, and desires their eternal good and happiness, and not any man's destruction.

George Fox

Kingston upon Thames, the 16th of the fifth Month, 1680.

***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.' Mat 5:44-45

Now if the christians were the Turks' enemies, according to the command and law of Jesus, the Muslims are to love and bless them that curse them, and do good to them that hate them, and pray for them that despitefully use them and persecute them; so then the Muslims are not to be persecutors, if they do obey the command of the

Lord Jesus Christ, and if they be the children of God the Father which is in heaven.

But the emperor of the Muslims said, he is a great persecutor of the christians; and **you say in your Qur'an, that 'Jesus shall be a witness in the day of judgment against such that obey not his law?' Are not your own words in your Qur'an, (and the Lord Jesus, and the apostles of Jesus, who should sustain the law of God in Jesus' absence), witness against you, who are haters and persecutors, instead of loving enemies, according to the command or law of Jesus? And therefore as Muhammad said, 'Jesus shall be a witness in the day of judgment against such as obey not his law.'** So according to your own Qur'an, you Muslims, and all others that are persecutors, who disobey the law of Jesus, he will be a witness against you in the day of judgment; yes, I say, against you Muslims, and all other persecutors upon the earth.

Secondly. Sultan Muhammad, emperor of the Muslims, said, he is lord of all the emperors of the world, from the rising of the sun to the going down thereof, king of all kings, and lord of the tree of life. But are there not many kingdoms and kings in this northern part of the world, and many emperors and heathen kings in America, and also in the East Indies? Has not the Great Mogul many kingdoms under him? Besides Prestor John, (commonly so called,) has not he many kingdoms under him? And does not the emperor of the Muslims know, that these kingdoms and empires he is neither king nor emperor over? Yet he said, he is emperor over all the earth, from the rising of the sun, to the going down thereof! Which world he knows is but his own country, and from the rising of the sun in it, to the setting of the sun in it; for the sun rises and sets in America, and the East Indies, and all other parts of the world where he has no rule nor power; and how long he may have rule and power, and be emperor in his own country God knows. And therefore it is best for the emperor of the Muslims to be humble, and not conceit himself with an high and ambitious mind, that he is king of kings, and emperor of the world where he is not, and where God has given him no power, lest the Almighty God abase him, and take away his power which he has given him. For Daniel said to Nebuchadnezzar the emperor, that he should 'eat grass like an ox, etc. till he knew that the Most High God rules in the kingdoms of men, and gives them to whomsoever he will; and his kingdom should be sure to him after that he knew that the Most High did rule.' **And therefore the unchangeable God, man must fear; for heaven is his throne, and the earth is his footstool, that earth that the Muslims and all men stand and walk upon, And so from the face of the eternal God and his footstool, cannot the Muslim, nor any other man or woman turn themselves, but there the face of God will meet them, for God's divinity extends throughout all the earth; who inhabits eternity, and dwells**

with an humble heart; who beholds the proud and lofty afar off, and brings down the high looks, and abases the pride of men.

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

Thirdly. And again, Sultan Muhammad, emperor of the Muslims, you say, you are lord of the tree of life. But the Turkish emperor must know he is not lord of the tree of life, which bears twelve manner of fruits, and yields her fruits every month; and the leaves of the tree were for the healing of the nations. We do not believe that the emperor of the Muslims has any such natural tree in all his land or garden, that yields twelve manner of fruits every month, the leaves of which are for the healing of nations. This tree of life the Muslims have no power over; and John the apostle of Christ, that kept the law or command of Jesus, Jesus spoke to him and said, 'Blessed are they that do his commandments, that they may have right to the tree of life, that they may enter through the gates of the city,' namely, heavenly and holy Jerusalem, which descends out of heaven from God, which is not outward Jerusalem in the land of Canaan; as in the [Revelation of John the 21st, and 22d chap.](#) And Christ said to John his apostle, '**He that overcomes I will give him to eat of the tree of life;**' namely, he that overcomes the devil, sin, and unrighteousness, whose name is written in the book of life, has right to eat of the tree of life. But if the emperor of the Muslims does not overcome, with the spirit of God and his power, the devil and his works, sin and unrighteousness, &c. he cannot eat of the tree of life; therefore he is not like to lord, and to have power over this tree of life, which he cannot eat of, except with the power and spirit of God he overcome the devil and his works.

And concerning the pure religion and the false, James who was one of the apostles of Christ Jesus said, '[If any man seems to be religious, and bridles not his tongue, but deceives his own heart, that man's religion is in vain.](#)' Therefore, what religion so ever the emperor of the Muslims set up or profess, or any man or woman else in the whole world, and bridle not their tongues with God's power and spirit, according to the law or command of Jesus which he gave to the apostles, their religion is vain, and they do but deceive their own hearts with their vain religion, from their unbridled tongues; 'For pure religion and undefiled before God and the Father, is this: to visit the fatherless and the widows in their affliction, and to keep themselves unspotted from the world.' And this is the pure religion that God and Christ Jesus set up, and his apostles preached and declared to men, and all the believers and converted to God and Christ, and that keep their command, did and do walk in this pure religion.

Fourthly. Sultan Muhammad, emperor of the Muslims, you say, you are commander of the christians crucified God; and say, you will 'pursue their crucified God, whose wrath you fear not, nor his coming to defend or deliver them out of thy hand.'

Answer. These high words are not spoken in the fear of God; for if you know God you would know his son Jesus Christ, who was made of the seed of Abraham according to the flesh, and declared to be the son of God, according to the spirit of holiness, by the resurrection from the dead; so that you have neither power over his godhead, nor his flesh. **And Muhammad confesses in his Qur'an, 'that Jesus, son of Mary, is full of light,' (which is according to the ancient scriptures,) 'and of the gospel, to conduct people the right way; with a confirmation of the old testament, and to guide and instruct the righteous.'** Now Muhammad and the Muslims, who make this confession in your Qur'an, then you must believe the old testament, and the gospel of the new, concerning Christ Jesus, the son of Mary, and of the seed of David, according to the flesh; and that Jesus Christ came according to the promise of God to his prophets, who was born of the virgin Mary.

And Muhammad in his Qur'an confesses 'that Jesus Christ was not begotten by the will of man, who was conceived of Mary, and that she should conceive, and bring forth without the touching of man.' I say, the angel of God said to Mary, he was 'conceived by the holy ghost,' and so called the son of God. **And Muhammad said in his Qur'an, page 30. chap. xxxiii. 'That John did affirm Christ to be the Messiah, and to be the word of God.'**

Now if the Muslims do believe this which Muhammad said in his Qur'an, then you must believe what Christ said of himself, and the angel of God, and what the apostle said of him. John said of him, 'In the beginning was the word, and the word was with God, and God was the word; and all things were made by the word, and without him was not any thing made that was made. And in the word was life, and the life was the light of men, and that was the true light which enlightens every man that comes into the world.' Now here is the divine light which is the life in Christ, the word, by which all things were made, which enlightens every man that comes into the world, to their salvation, if they believe in the light, and to their condemnation if they hate the light. And John said, 'This word was made flesh, and dwelt amongst us, and his apostles beheld his glory, as the glory of the only begotten of the Father, full of grace and truth, and of his fullness they did receive grace for grace;' and said, 'The law came by Moses, but grace and truth by Jesus Christ.'

Now whereas the emperor of the Muslims said, 'that he is commander and guardian of the christians' crucified God.' Now in this he is mistaken; for the eternal, incomprehensible, invisible, everlasting God, whose divinity extends throughout the whole earth, who is God in heaven above, and in the earth beneath, to whom all nations are but as the drop of a bucket; this is the true christian's God, whom they serve and worship in his spirit and truth, which the

Jews did not crucify, nor could they crucify. And it is blasphemy for the Jews, or any to say, that they did crucify the true christians' eternal invisible God; and great ignorance for any to say, that the true christians' God was crucified, or that the eternal, incomprehensible, immortal God, the creator of all, who is the God of the spirits of all flesh, and the breath of all mankind is in his power; so that poor mortals, or externals, should say, think, or imagine that the eternal, invisible, everlasting, immortal, incomprehensible God was, or can be crucified, which they cannot comprehend, which is the true christians' God.

But Christ, which was made of the seed of David, according to the flesh, who took not upon him the nature of angels, but the seed of Abraham, he suffered for us in the flesh. And so as Christ also has once suffered for sins in the flesh, he the just for the unjust, that Christ might bring us to God. So God was not crucified, but Christ being put to death, or crucified in the flesh, but quickened again in the spirit and rose again, and sits at the right hand of God. This Peter, one of the apostles of Jesus, testifies, and the true christians now believe it; and though Christ was crucified through weakness, that is, through the flesh, yet he is alive, and lives by the power of God. 2 Cor. 13:3-4.

So it is clear that the eternal, and invisible, incomprehensible God, was not, nor cannot be crucified; but Christ, the son of God, suffered according to the flesh, not in his godhead. So Christ died for our sins, according to the scripture of the old and new testament. 'For as in Adam all died, so even in Christ shall all be made alive, and that Christ by the grace of God should taste death for every man.' **So it was not the invisible, eternal, incomprehensible God that was crucified and died, and did taste death for every man, but Christ according to the flesh, who was manifest to take away our sin, and in him there was no sin. So Christ was manifest to destroy the works of the devil, and Christ through his death, destroys death that sin brought, and the devil the power of death.** 'And about the ninth hour,' (when Jesus Christ hanged upon the cross,) 'he cried with a loud voice, saying, My God, my God, why hast thou forsaken me.' So it is clear, the eternal God did not die, nor was crucified, but Christ was put to death in the flesh; this testifies Matthew, one of Christ's apostles. So he was the one offering, who made an end of all the offerings among the Jews, through the offering up of the body of Jesus once for all. So the man Christ Jesus offered up himself one sacrifice for sins; so by that one offering he has perfected for ever them that are sanctified; so he is the propitiation, offering, and sacrifice for the sins of the whole world, yes, Jesus Christ which was of the seed of David; and so, according to the scripture, Christ died for our sins, and he was buried, and rose again the third day, according to the scriptures; and after he was risen from the dead he was seen of the apostles; and again he was seen of above five hundred brethren at once, that were believers in him; and this was after he was dead, buried, and risen. But none of the princes of the world knew him; for had they known Christ, they

would not have crucified him. But we know now, that Christ being raised from the dead, dies no more, and death has no more dominion over Christ, in that he died unto sin, and for the sins of the whole world; but now he being raised from the dead, he is set at the right hand of God. And therefore, Jesus of Nazareth, a man approved of God by miracles, wonders, and signs, which God did by him, this Jesus, the son of Mary, the Jews with their wicked hands did take, crucify, and slay. But it was God who loosed the pangs of death, because it was not possible that he should be held of it; and though the Jews did crucify Jesus and slew him, and hanged him on a tree, **yet God has raised him up the third day, and God has exalted him at his right hand, to be a prince and a saviour, to give repentance and forgiveness of sins. So Christ's apostles were witnesses, how God raised him from the dead. So you may see here, it was not God that was crucified and died, for he raised Christ from the dead on the third day, and showed him openly to his apostles; and they did eat and drink with Jesus Christ after that God had raised him up from the dead.** And he commanded his apostles to preach to the people, and testify, that it was he that was ordained of God to be judge of the quick and dead, and to him gave all the prophets (and apostles) of God witness, that through the name of Jesus, whosoever believed in him should receive remission of sins, neither is there salvation in any other; for there is no other name under heaven given amongst men whereby we must be saved, but by Jesus of Nazareth, whom the Jews crucified, whom God has raised from the dead. **For God said to David, 'That of the fruit of his loins, (according to the flesh,) God would raise up Christ to sit on his throne. And David, he seeing this before, spoke of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption.'** So, though the Jews crucified him, and a soldier thrust a spear into his side; and though he was crucified and hanged on a tree, and slain, dead, and buried, him did God raise up the third day, and he appeared to his apostles and disciples, and did eat and drink with them after he was risen; who were the faithful witnesses, that God raised him up from the dead, who is ascended up into heaven at the right hand of God, who being the brightness of God's glory, and the express image of his substance, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high, whom the heavens must receive until the time of the restitution of all things, which God has spoken by the mouth of all his holy prophets since the world began; and he that descended, is the same also that ascended far above all heavens, that he might fill all things, who led captivity captive, and gave gifts unto men, etc. And we have redemption through Christ's blood, even forgiveness of our sins, who has delivered us from the devil, (the power of darkness,) who is the seed of the woman, which bruises the old serpent's head, which deceived Adam and Eve; which God promised to Adam, 'that the seed of the woman should bruise the serpent's head;' in which seed, namely Christ, all nations are blest, 'who is the image of the invisible God, the first born of every creature; for

by him were all things created that are in heaven, and that are in the earth, visible and invisible, whether they be thrones, or dominions, principalities, or powers; all things were created by him, and for him, and he was before all things, and by him all things consist.' And Christ said in his prayer to his Father, 'This is eternal life, that they might know you the only true God, and Jesus Christ whom you hast sent.' And Jesus desired of God his Father, saying, 'That those whom God had given him, might be with him where he was, that they might behold his glory which God has given him;' for he loved him before the foundation of the world; therefore, said Christ, 'Now, O Father, glorify you me, with thy own self, with the glory which I had with you before the world was.' And Christ said to his disciples after he was risen from the dead, 'All power in heaven and in earth is given unto me;' and he bid his disciples, go into all the world, and preach the gospel to every creature.... And then after the Lord Jesus Christ had spoken to his disciples, he was received up into heaven, and sat down at the right hand of God. And now, we who are the believers in Christ Jesus, and true christians, we do live unto him; and if we die, we die unto the Lord, whether we live or die, we are the Lord's. 'For this end Christ both died, revived, and rose, that he might be the Lord both of the dead and of the living.' And he is judge both of quick and dead, who is the only one mediator between God and man, even the man Christ Jesus, who makes intercession to God for his people, and is able to save to the utmost all that come to God by him; who ever lives to make intercession for them, who is sat down at the right hand of God in heaven; who is the prince of the kings of the earth, who said to John, 'I am the first and the last, I am he that lives, and was dead, and behold, I am alive for evermore.'

And therefore Sultan Muhammad, emperor of the Muslims, who said, I will pursue your crucified God: wherein he is mistaken, it was not the eternal incomprehensible God, but Christ that was crucified, and died for his, and all men's sins, if the emperor of the Muslims will believe it; if not he will die in his sins. And if he thinks to pursue Christ that was crucified, he is like unto the Jews that did crucify him. But Christ is risen from the dead, and is alive, and dies no more, death has no more dominion over him, nor has Muhammad neither; and so is alive again, and lives for evermore, and is sat down in heaven at the right hand of God, out of the Jews' and Turks' reach to pursue, so is far above their vain imagination and reach. And he that has all power in heaven and earth given to him, who is the prince of the kings of the earth, and King of kings, and Lord of lords, and rules all nations with a rod of iron, he is able to dash them to pieces, like a potter's vessel, and to abate the pride of haughty men, and to save and deliver his people out of the hands of the destroyers; for he gives unto his believers and followers eternal life. And Christ who laid down his life for his sheep, said to the Jews, 'He had power to lay down his life, and he had power to take it up again: this commandment I have received of my Father,' said he; so it was not God his Father that died. And Jesus said, 'his sheep heard his voice, and followed him;' and said he, 'I give unto them eternal life, and they shall never

perish, neither shall any man pluck them out of my hand;' and said Christ, 'My Father that gave them me is greater than all, and no man is able to pluck them out of my Father's hand.'

Here the emperor of the Muslims may see, that neither he nor the Jews, nor any man upon the earth, is able to pluck Christ's sheep out of his hands, Jesus Christ said so, who has all power in heaven and earth given to him, and is the prince of the kings of the earth, and King of kings, and Lord of lords. And your own Qur'an said, **'that Jesus will be a witness in the day of judgment against them that obey not his law, and do not believe in him;'** and here the emperor may see, that Christ is able to defend his sheep and save them; and none is able to pluck them out of his hands; who said, 'All power in heaven and earth is given unto me;' who is sat down in heaven at the right hand of God, and is revealed by his spirit in his people, who know his heavenly voice, distinct from the voice of the devil and all his angels, and all the natural men's voices upon the earth; Christ Jesus' heavenly voice is known, distinct from them all, who is above them all. **And God and Christ may suffer or permit you to destroy hypocrites, but Jesus Christ said, you, nor any man is able to pluck his sheep out of his hands; yes, out of his hand that was crucified, and is risen, and ascended into heaven, and sits at the right hand of God; you have no power to pluck his sheep out of his hand, and therefore you are not able, nor any man. And therefore take heed of striving against him that is too mighty for you.**

And Sultan Muhammad, emperor of the Muslims, you say, 'you do not fear the wrath of their crucified God, namely, the Christians. As is said before, God cannot be crucified, but Christ Jesus was crucified according to the flesh, who is risen and ascended, and sits at the right hand of God. But hear, O Muslim! what his apostle said of him, **'When the Lord Jesus Christ shall be revealed from heaven, with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall be glorified in his saints, and be admired by all them that believe; who shall consume the wicked with the spirit of his mouth, and destroy them with the brightness of his coming.'** Hallelujah. And therefore let every one that names the name of Jesus, depart from iniquity, for he has borne the iniquities of us all, and makes an end of sin, and redeems us from iniquity, and finishes transgression; who through his death destroys death that sin brought, and the devil the power of death; and so there is no other name amongst men, given under the whole heaven, whereby we must be saved, but by the name of Jesus, which signifies a saviour. And according to the prophet, 'A virgin shall be with child conceived by the holy ghost, and shall bring forth a son, and they shall call his name Emmanuel, which by interpretation is God with us;' so by his son

Jesus Christ, God is with us, that God who was speaker unto, and teacher of Adam and Eve in paradise: and as long as they kept under his teaching, they were happy; but when they forsook God's teaching and speaking, and hearkened unto the serpent's speaking and teaching, and followed it, they came into misery, and his posterity. But according to the promise of God to Adam, 'the seed of the woman is come, to bruise the serpent's head,' the destroyer; and he, namely, Christ the son of God, is the saviour; and now in these last days, God teaches us, and speaks to us by his son Christ Jesus, whom God has appointed to be heir of all things, by whom he made the world, the heavens, and the earth, and the seas, and all things therein; and so all the children of the Lord are taught of the Lord, and in righteousness are they established.

And there are three which bear witness or record in heaven, the Father, the word, and the holy ghost; and these are one: and there are three which bear record in earth, the spirit, the water, and the blood, (namely) the blood of Christ which cleanses from all sin, and the water which washes from all filthiness, and the spirit to lead into all truth, and baptizes and plunges down sin and evil, and to circumcise, to put off the body of death, and sins of the flesh, which are come into man and woman by transgression. And you must feel this spirit in your hearts, which is a witness for God who gives it you, which will be a witness for you, or a witness against you. And you must feel the blood of Christ sprinkle your consciences from your dead works, that you may serve the living God; which blood will be a witness for you, or a witness against you. And you must feel the water of the word to wash you and cleanse you, which will be a witness for you, or a witness against you. So the spirit of God, the blood of Jesus, the water of the word, are three that agree in one, that bear witness or record in the earth; and there are three which bear witness or record in heaven, the Father, the word, and the holy ghost, and these three are one. He that has an ear to hear, let him hear.

'By the offence of one, (namely, Adam,) judgment came upon all men to condemnation; even so by the righteousness of one, (namely, Christ Jesus,) the free gift of God came upon all men unto justification of life.'

For God so loved the world, that he gave his only begotten son Jesus Christ, that whosoever believeth in him should not perish, but have everlasting life. And they that do believe in him have everlasting life. John 3:16, Rom5:18. Now concerning God's son, Jesus Christ our Lord, he was made of the seed of David according to the flesh, and declared to be the son of God with power, according to the spirit of holiness, by the resurrection from the dead. Romans 1:3-4.

George Fox

