

# Epistle 111

by George Fox

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*The sermon emphasizes the importance of dwelling in the light, using plainness of speech, and living a life of simplicity, honesty, and purity, guided by the will of God.*

**Scripture:** Exodus 22:18, Deuteronomy 18:10, Psalm 1:4, Ecclesiastes 5:2, Isaiah 61:3, Micah 4:4, Luke 3:23, John 1:9-15, Romans 13:3, 1 Corinthians 1:1, 2 Corinthians 2:16, 2 Corinthians 3:12, 2 Corinthians 5:11, Colossians 4:6, 2 Thessalonians 1:8, 2 Thessalonians 2:7-8, 1 Timothy 6:16, Titus 2:12, 2 Peter 1:20, 1 John 1:7, Jude 1:4

**Topics:** "Abiding in Christ", "Plainness of Speech"

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## Description

George Fox warns believers to speak plainly and truthfully, allowing their words to reflect the light of Christ within them. He emphasizes that words should be life-giving and rooted in the grace of God, contrasting this with the consequences of ungodliness and deceit. Fox encourages the faithful to dwell in the light, which leads to purity in speech and unity among believers, ultimately producing righteousness. He reminds them that true ministry and prophecy come not from human will but from God, urging them to abide in Christ as branches of the true vine. The sermon calls for a life of integrity and sincerity, free from hypocrisy and flattery.

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## Transcript

Friends of God and brethren,--This is a warning to you all from the Lord God and Jesus Christ, that all that ye speak, it may be in plainness of speech [2 Cor 3:12], according to that of God in all consciences, and that it may proceed from that of God in you, the light of Christ; that all your words be words of life to the life, and death to the death [2 Cor 2:16], where it reigns above the light. And that all words, which are spoken, be in plainness of speech; that the light of Christ in all consciences, which he hath enlightened every one withal [John 1:9], may witness your words to be the words of life: so that dwelling in the light, to that of God ye may be made manifest in all consciences [2 Cor 5:11]; which shall be their condemnation that hate it [John 3:19].

Ye that dwell in the light [1 Tim 6:16], and walk in the light [1 Jn 1:7], use plainness of speech and plain words, single words in the single life, pure words from the pure life, seasoned words, seasoned with grace [Col 4:6], which teacheth to deny all ungodliness and worldly lusts [Tit 2:12]. They who live in ungodliness and worldly lusts, turn from the grace of God into wantonness [Jude 1:4], who are light and vain, whose words are unsavoury, not seasoned with grace, whose words edify not; upon whom God will render vengeance in flames of fire [2 Th 1:8], who shall be separated from his presence and his angels.

Therefore, friends, in plainness of speech all dwell; for dwelling in the light, it will bring you to plainness and few words [Eccl 5:2], to live in the life, which gave forth the scriptures, which was before the scriptures were given forth; and with it ye will see their conditions that dwelt in the life, and gave forth the scriptures. And with this light ye will see their conditions who were testified against (who were out of the life) by them who dwelt in the light; and with it all that comes to be seen, read, and understood, which was given forth with the life and from the life; and all comes to be known in plainness, and is with plainness spoken forth again.

Which comes not by the will of man: for no prophecy of the scripture came by the will of man; all the prophecies in it were out of the will of man: and they witnessed and prophesied of Christ, who was born not by the will of man [John 1:13]; who was supposed to be the son of Joseph [Luke 3:23], but was the son of God. And all the apostles were made ministers by the will of God [1 Cor 1:1, etc], and not by man, nor of man, but by the will of God; and so they witnessed Christ, who was not born by the will of man, who were made ministers not by the will of man: and they witnessed that no prophecy of the scripture in old time came by the will of man, neither was it of any private interpretation; but holy men of God spake it as they were moved by the holy ghost [2 Pet 1:20f], the holy mover, which is but one. . . .

And ye all walking in this light, it will bring you to all plainness and singleness of speech; which will make the deceit to tremble, and the mystery of iniquity [2 Th 2:7] to shake, which lodgeth in the temple and sits there, where it ought not to sit, and is exalted above all that is called God: now, with the brightness of his coming is he discovered, and with the breath of his mouth he is to be consumed [2 Th 2:8]. So dwell all in the eternal power of God, and in his pure light, that ye may be a terror to all evil doers [Rom 13:3], and to all ungodliness, and to all who act unrighteously, and live in uncleanness.

And so ye will come to use plain words and plainness of speech to them all, and no flattery shall dwell in you, no enchanter nor witch shall live [Deut 18:10, Exo 22:18], no hypocrisy shall stand before the judgment-seat of God; but shall be as the chaff, driven to and fro [Psa 1:4f?]; that the scripture may be fulfilled upon them. . . . And abiding in Christ, who is the vine, every one will come to witness yourselves to be as branches abiding in the vine [John 15:5], and sitting under the vine [Mic 4:4].

. . . .Therefore in the life dwell and walk every one in particular; then ye will have unity one with another, and grow up to be trees of righteousness, the planting of the Lord [Isa 61:3].

G. F.

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