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A

COMMUNICATION

GIVEN TO JOANNA,

*In Answer to MR. BROTHERS'S last Book, published
the End of this Year, 1802.*

MY heart was deeply wounded to hear read the blasphemy of this last book; as he makes God to be the author of the temptations to Eve; speaking through the serpent *with a lie*; and then to pronounce a curse on the serpent for obeying his voice; and also a curse on the man for listening to *what the LORD had said*. This blasphemy filled me with horror. But I was answered in the following manner:—

“As the sun is too strong for thy eyes, so is the truth too strong for thy senses: for, when they brought thee strong proofs of the truth of thy writings, thou couldest not look into it, but withdrew thyself; pondering in thy heart, *if all was not a delusion*. As I said he was the prophet Jonah, for whom I ordered thee to write, that he might be freed: and thou sayest in thy heart, “will the Lord free such a man as he, that hath so condemned his God, and screened the devil, and who is making

the Lord worse than the devil, speaking in the serpent? first to tempt the Woman,—and then, for *obeying his voice*, pronounced the greatest curse upon him, *above* every living creature; and after, pronounce a curse upon man for a sin that the Lord tempted him to commit! Here he hath made his God both the author and finisher of *every evil*, unholy, unjust; both the liar and the murderer! and all my bible made false; and judged his God as a knave and fool, as speaking after the manner of men. First, to draw the serpent into sin, by shewing myself in the serpent, speaking through him; that is full of deadly poison: then *I must be of that nature!* and as soon as I made man, whom I pronounced good, to come in the form of a serpent to make him evil! Then I must act like a man, to present you with a glass of wine, and put poison in it, saying, “I made it good, but put poison to make it bad;” then where must the death be alluded to, but to him who mixed the poison with his wine? In *this manner* he has set forth his God to the world,—what men call a complete knave. In the second place, he hath made ME a complete fool: to pass sentence of *death* on MY SON for the remedy, and all his *followers* to die with him, for crimes *that I tempted* him to! O ye mad men and fools! how do ye judge your God! confess the Woman true, or fatal now will it be for you all that deny her words. “I said I had left the man to shew you Satan, and his every plan:” He came to the Woman, and found nothing in her, he then went to the Man in the same disguise; and as he had tried to turn the scriptures, and deceive the woman, to cast all the blame on the Lord, but *could not*; so now he hath gone to the man, and worked on him to blind his eyes, to cast all on his Maker, making his God, as the fallen angels did, worse than the devil!

Because 'twas I who made man at the first,
 And like the serpent then *you say* I burst,
 With nought but poison in my mouth appear;
 Then now I tell you, you shall feel my spear.
 If like the devils, now, you judge your God,
 Then like the devils you shall feel my rod
 With indignation on your heads to turn;
 For like an oven shall my fury burn,
 If you do not confess the Woman true.
I left the man the devil's words to shew,
 How he by every art doth work in man.
 Had I not gave the Woman to his hand,
 Satan would sought out man, and *found* a way,
 His innocence, like her's, he'd soon betray;
 And *then* upon his God he'd cast the blame,
 And said from *ME* he knew the voice did come
 And so the man could not be good alone.
 And now I ask you how I could atone
 For any crimes so *artfully laid* on *ME*?
 And by *such arts* they nail'd *ME* to the tree.
 Then for such arts I never could atone;
 It is the Woman's innocence alone,
 That cast her guilt upon the serpent's head,
 And so I died, her innocence to plead,
 That from the serpent I would set her free,
 And he should bear his blame as well as *ME*.
 But will men say, that I betray'd at first,
 And like the serpent I to her did burst?
 Then like the serpent I must now become,
 And Satan claim this kingdom all his own;
 And you, like fallen angels, must appear
 Join'd with the devil now, I tell you here:
Because the serpent you have now made ME;
The second time you've nail'd ME to the tree!
 And all my wounds you boldly open here.
 You say I am the serpent and the spear,
 So full of poison that did come to man!
 And like the devil now you've laid your plan;
 To have the kingdom, and call it your own,
 And *ME* and all my heirs for to unthrone!
 Because the serpent now you make of *ME*,
 Where the *great curse* was then pronounc'd to be:
 And so you bring it on my guiltless head!
 For like the devil now is all your plead:
 And so I see man is not good alone.
 I'll save the woman, and I'll save my own,
 That with the woman they do *now* agree,
 To cast the serpent, and their Maker free;
 And say, the poisonous serpent came from hell;

And from the devil every lie then fell ;
 And now the woman's seed do strong appear,
 To prove the serpent was the devil there ;
 And now *I see the enmity is plac'd ;*
 By *Satan's arts* the woman now is cast ;
 And, by my wisdom—man is cast the same,
 To prove that wrong his Maker he does blame ;
 Because I let the devil speak in man,
 To shew you Satan, and his every plan,
 How with *such arts* he does mankind deceive ;
 And therefore madly do mankind believe ;
 Nor of their judgment they do not discern,
 Nor in what manner I to thee do warn.
 But now his mad believers do appear,
 In words of madness they no way can clear ;
 Unless they now will turn the woman's friend,
 Confess their folly,—to my sceptre bend ;
 And with the woman's seed they'll now agree.
No other way preserved man can be ;
 Because high treason they've pronounced here ;
 Made *ME* the serpent for to feel my spear !
 Because the voice by which you were betray'd,
 I tell thee now must fall upon his head :
 Or else your bibles you must give the lie.
 The woman's seed will bruise his head this way ;
 And with the woman's seed I now shall join.
 I see old Adam *now* appear in man,
 Upon your *MAKER* for to cast the blame ;
 And that's the way I'll put you all to shame ;
 And if that way the prophet do appear,
 I tell you, soon he'll feel the furious bear ;
 For that's the way he never shall turn back ;
 The bear shall meet him, and his bones shall break ;
 And he shall never see the promis'd land !
 The woman's seed must every bliss command,
 And 'tis by her that you must all be free :
She cast her blame on SATAN, not on ME :
 And in the end she now hath done the same.
 Here's *EVE* and *ADAM*, as at first they came :
 And now I tell you to weigh deep the fall ;
 For now the woman's seed shall conquer all !
 For now my *HEE* they've surely bruise'd it here,
 To say a serpent I at first appear'd :
 Then now I tell them I shall bruise his head.
 You say my prophet did so wrongly plead ;
 Then sure like Balaam he does now appear ;
 The simple ass reproves his madness here,
 To tell you all, my sword is in the way,
 I'll send my angels, and your prophet slay,

If in this manner you do still go on.
 And now I tell thee why I threaten'd man :
 If that the prophet they no way would free,
 Partakers of his sins they surely be ;
 And on *their heads* I say will fall *his* guilt.
 A *Jonah's* anger is in Brothers' felt ;
 For unto anger he hath provok'd his God ;
 Because *that man hath laid on him* such rod :
 So all together this will fall on man.
 Once more I tell you all, the sword is drawn ;
 Therefore to justice he ought to appear,
 And answer for himself, the whole to clear :
 Whether such writings e'er came from his hand,
 And in what manner he did them command.
 For prophecies can in no way appear,
 But by my gospel, as I've told you here ;
 That as the rustling of the winds do come,
 Ye hear the sound, but never can discern
 From whence it came, nor whither it do go :
 But try the spirits, and the truth you'll know ;
 And here the spirit I do bid men try,
 And then you'll know if it came from GOD on high !
 But thieves and robbers you must all appear,
 If *you another way* will enter here,
 Than by the touchstone of my perfect word ;
 Then try the spirit for to know your God.

" Now I shall come to the purpose with all men.
 Prophecies have ceased, in the manner they were given
 to the prophets of old, *ever since* my coming into
 the world. For then I told them they should be
 warned by the inward moving of my Spirit : and
 by words being given, like the sound of the wind,
 that ye know not from whence it cometh, or whither
 it goeth ; so would the Spirit visit those to whom
 he is sent. But it is written, by my apostle, " be-
 lieve not every spirit, but try the spirits whether they
 are of God or not." Then ye must try them by
 the touchstone of my words ; for he that cometh
 any other way, than is said in my gospel, is a thief
 and a robber : and like a thief and a robber hath he
 put this last 'book in print ; for they have robbed
 ME of my honour, and wrested the scriptures to their
 own condemnation, and all mankind. If they make

ME the serpent, all men are lost for ever; and there can be no redemption for man. The promise was made for man's redemption, when the woman's seed shall bruise the serpent's head; and the curse fall on him *above* every man. The curse pronounced on the serpent, as a beast, is but a type and shadow of the devil: having no feet, meaneth, Satan shall have no footing here on earth, *after* his head is bruised by the Seed of the Woman.

For 'tis the woman's conquering seed
Must break and bruise the serpent's head;
And all his footing take away,
That now so close to man does lay;
For like the dragon now he's found,
And fast his feet to man abound,
I say, to tempt to every ill,
To lie, to murder, men to kill;
To pride, to envy, and debate.
He now hath got the dragon's feet;
But when his head is bruised here,
And I turn back on him his spear;
Then like the serpent he'll become,
And have no foot to stand upon;
Because his feet I'll take away.
And now, O man, hear what I say:
The serpent he does lose his skin,
And here's a shadow deep for him;
For so he now shall lose the whole;
The serpent's skin fortells *his fall*.
To circumcision next I'll come,
A thing I order'd to be done.
For man his wisdom he must lost,
When I begin to pay the cost;
And his foreknowledge take away;
In circumcision all will lay,
And say their knowledge was not good;
They lost their wisdom as it stood;
And then the mysteries you'll see clear.
The type's in nature placed here:
The moon is turned into blood,
And Satan's drowned in the flood;
The serpent's skin is Satan's fall;
He lost his footing, skin, and all:
For all *this* kingdom he will leave;
His skin behind shews he deceiv'd,

When here on earth he did appear ;
 But like the skin, I tell you here,
 You'll see his body to be lost,
 And say the serpent now is cast.
 As from the Woman does appear,
 Men's wisdom hath deceiv'd them here ;
 For circumcised they must become,
 In heart and life, their wisdom gone,
 That they *profess'd* to have before.
 Weigh deep the words, I'll say no more ;
 But with the Woman make an end ;
 Because to nature all must bend :
 And I have told you, by my blood,
 I'll cleanse all nations in the flood :
 That on the serpent all is cast,
 And here's the end, for all must burst.

" For as the serpent has no feet, and loseth his skin ; he is a type of the devil, that shall lose his footing and power here on earth ; and shall run away, leaving nothing behind that can hurt ; only shewing to man, by his works, *that he hath been here* ; as the serpent sheweth you by his empty skin, that he hath been where it is found, but no appearance of his body near it :—this is a clear type of the Devil's destruction. Circumcision is a clear type to man : he must be circumcised in heart and life, leaving all the foreknowledge he had before of his own, and come to the second resurrection from the dead : the first dyeth, but the second quickeneth. Circumcision in man is a sure sign to him that the fall shall be taken away from man, and he shall be quickened by my Spirit. Circumcision is a type of man's redemption ; the serpent is a type of Satan's destruction ; and the WOMAN is a type of ME, whose blood was shed for all men, to bring the fruits of the spirit to man ; for as it is in nature, so it is in grace. The woman's seed must bruise the serpent's head. Now the enmity is placed between the woman's seed and the man, who is under the influence of the devil, to cast *all* on his Maker, as Adam did : but know, that in Adam all

died, and in Christ ye are all made alive; and that that promise was made through the woman's seed. So he that looks for redemption in and through MY BLOOD must look to the woman where the type has stood!

For there's no other way that ye can come,
 But by the sheepfold as 'us plac'd for man;
 And now old Adam does so strong appear,
 I say, in Brothers, and his followers here,
 That do so madly now with him believe.
 With pride and envy Satan them deceiv'd,
 To cast the guilt upon the Woman's head;
 For just like Adam now is all their plead;
 The Woman and their Maker *both* they blame,
 And now, O men, I'll put you all to shame.
 I said that Brothers broke the ground all through;
 The heavy-loaded waggons so did go.*
 I said that Adam brought on it a curse;
 I said that Brothers would the same produce,
 If in the prison you keep *him alone*:
 His heavy load to ME is surely known.
 Loaded with sorrow, and his load is sin:
 He left his God, when man did him condemn;
 And so like Adam he did fly from ME,
 And Satan closely then did follow he;
 And now my judgments he is pulling down.
 His sins and sorrows soon will break the ground,
 I tell you all, to bring on Adam's curse;
 For in the prison doth his anger burst.
 And now I'll tell the mystery of the dream:
 Thou read'st it o'er, but cannot see it plain;
 That on a hill of prophecies you stand.
 A hill is high where you survey the land;
 And different places on a hill you see;
 And different knowledge in you all must be:
 When by my Spirit I do lift you up,
 You see all round you; and you see and hope,
 That all these truths from ME you can command:
 And on the hill the waggons all did stand.
 But well thou know'st thou goest a different way.
 And now, O man, give ear to what I say:
 I said that Brothers' waggon went before,
 And broke the ground, which made thee look and fear.
 And now the *FULNESS* of the time is come;
 If men of learning could the thing discern:

* See Strange Effects of Faith, page 60.

They'd see that Brothers broke the ground all through,
 And the creation's deep before you view.
 For in the prison stands *the man alone*,
 And he like Adam unto *ME* was known ;
 For to that man *MYSELF* I had reveal'd,
 But took a bone that was from him conceal'd ;
 Like Eve and Adam, but I plac'd apart,
 To try them *both*, when Satan fix'd his dart :
 To see their conduct how they'd both appear.
 And the creation I have now brought here,
 That all may plainly see the different road ;
 And different foot-steps by them both are trod ;
 The man hath cast his blame upon his God,
 The author of his guilt and fix'd the rod
 To fall upon his *MAKER* all alone,
Begun by Adam, and went on by man ;
 And now from man this is the end, you see
 A Jonah's anger, and condemning *ME* !
 And all mankind, I say, they do the same ;
ME and my bible they throughout do blame :
 And just like Brothers they *do all* appear !
 And now the mountains, I do tell them here,
 That I will surely bring them to a plain.
 And here's the perfect meaning of thy dream.
 For now the wheel-ruts they shall all go deep,
 As with the waggon all the ground did sink ;
 And now I tell thee, all shall sink before :
 He'th broke the ground, like Adam now appears :
 And now the ground is cursed for his sake ;
 For like his anger I on men shall break,
 If they don't call him to a just account ;
 Shew him his sins, and how they all amount,
 To pull down vengeance from the God of *HEAVEN*,
 Confess his guilt that he may be forgiven :
 Because the ground he now hath broke all through.
 The ways of men throughout are in my view ;
 And just like Brothers they *do all* appear :
 That is the reason thou didst look and fear,
 That all's infusion, or some idle dream :
 Because *MY BIBLE* 'tis so wrongly plac'd
 By men, as wrong as Brothers plac'd the fall ;
 And here's the waggon laden for you all,
 That by my anger I shall crush all through,
 If men so blindly do my bible shew.
 For just like Brothers do mankind appear,
 Make *ME* the liar and the murderer here !
 For all my bible they do give the lie,
 And *wrongly* plac'd my prophet's prophecy,

As wrong as Brothers he did place the fall,
 And said from *me* he had the knowledge all !
 But he shall know in it I never spoke ;
 But as an angel *SATAN* came and mock'd ;
 As unto Eve he did with lies appear,
 So to the man he now hath entered there ;
Confirm'd the lie, to cast it on *HIS GOD*.
 Tremble, O man ! Satan shall feel my rod ;
 Because from *first to last* the lies he told ;
 But now in man the serpent is more bold ;
 Because the blame he'll cast it all on *HIM*,
 And loaded *man* with every infamy.
 To make my fury on mankind appear,
 I'll bring the mountains with the vallies here ;
 And all their lofty wisdom I'll bring down.
 Deep are the wheel-ruts now by Brothers found ;
 Deep are the sorrows he would bring on men,
 Had I not sav'd them by the Woman's hand !
 I say, to help you out of every guilt.
 And well thou knowest the fear by thee was felt ;
 When all *MY HONOUR* he had so pull'd down,
 In blasphemy thou see'st his pen was found,
 And thou didst fear then farther on to go,
 That some delusion soon would bring thee low ;
 As Brothers' folly thou saw'st go before,
 The prophet high in the deep ruts appear'd,
 And all the ground before him it did sink,
 And so thou sawest destruction near the brink ;
 So in confusion thou didst stand amaz'd,
 And on his ruins thou didst stand and gaze ;
 And so to follow thou didst stand and fear,
 Before *MY SPIRIT* strong in thee appear'd,
 And press'd thee on, and shew'd *thee then* the way,
 How all the wheel-ruts did before him lie,
 By *SATAN's* arts so high to load the man.
 He shew'd his rock was placed on the sand,
 That was *not firm* ; a load it cannot bear :
 And now, ye mountains, you must all take care,
 Or else, like Brothers, you will all fall down ;
 Your sandy mountains will too soon be found ;
 Like Brothers' wisdom you do all go through :
 He built upon the *sand*, and so do you ;
 For by his weight of folly, all may see,
 He's pulling down of vengeance now from *me* !
 I said together *all* they would pull down :
 You read my words, but never judge the sound,
 How both together *I that time* had plac'd ;
 Then surely Brothers must join with the rest,

And so the vision you may now see plain,
 How all the mountains they must soon come down.
 But thou go on, and I'll direct the way ;
 I know the waggon's laden now for thee,
 And fast I know that all is hastening on,
 And so the horses will upon thee come ;
 Therefore I tell thee thou canst not draw back ;
I hate sunk the others, and they'll feel the wrack ;
 Unless their folly they'll look back and see,
 'Tis sunk in them as 'twas foretold by me.

“ By the two waggons are meant the wisdom of the world, and the wisdom of Brothers and his followers, whom Satan hath laded with indignation against thee. The high hill is the height of their own wisdom ; for every man's ways are clean in his own eyes ; but I, the LORD, weigheth the spirits. Now these two are gone before thee, both sinking to the ground ; for soon they'll find all their footing gone to the bottom, and every mark of their wisdom washed away. The wisdom of the learned fills thee with fear. They say there is no God, that hath knowledge and power, as it is recorded in holy writ, only a confusion of spirits that are invisible ; so they visited the prophets, and they visited thee ; this is *one* of the waggons that is gone before thee, that will soon sink to the bottom ; and their *high hills* will soon become a low valley, and all be washed away. As this is one of the waggons that is gone before ; now cometh the other, that is so heavy laden, which is Brothers in prison ; he is heavy laden with the burden of his own mind ; being in prison, the powers of darkness work hard upon him, to load him with pride and envy against thee, fearing he shall not be worshipped above all men on earth, if thy prophecies are believed, that I am coming to redeem all men, and make them heirs of God, joint heirs with myself, and reconcile the world unto God, and give great gifts unto men. Then he knows he must fall from that height he has stood in his own wisdom, and fall while others will

rise. For I shall not bring in my kingdom to raise one to be a prince, and the rest to be his subjects. No! ye must come every man in his order. The first fruits must come first, and possess the land that I shall give them; and they must become kings and priests unto God. Then how can one man be the king alone? O ye simple and unwise! Did I die to redeem one man; and exalt one man alone above all mankind? Then where is my love to all men? This height of building must fall to the ground, and sink like the waggons that went to the bottom, and brought the mountains to a valley. Thus he hath lifted himself up as a prophet above all men, that ever were, or ever should be. As I told thee he was, thou sawest his fall by his writings, and *began to fear*, as he was sinking, thou shouldst sink also, to bear any testimony of him, when thou sawest him as a prophet, come to prophecy by the devil; there thou sawest the waggon sink, the high hill broken down, and the man *appeared* no prophet before thee, and fears began to alarm thee; but know, my Spirit is always with thee, to guide and guard thee, to keep and direct thee: thy waggon, thou knowest, went in a different road from the other two; and in a different road they shall all find it. For thy road is not like their road; thy path is not like their path; for *they, like Brothers*, are going on the road of destruction; but thy road is the road to redemption and salvation, to be saved according to the promises made in my bible, with an everlasting salvation! Here is thy road, different from the other roads; and here is MY SPIRIT to direct thee, and my chosen men are the horses *coming close upon thee*; so thou canst not stand still nor go back: for in thy dream thou hadst the reins of the horses in thy hand, and thou couldst not get it out; and now thou hast led them by the reins of MY SPIRIT; thou

as the horses that are joined to the team are close upon thee, to go forward, and thou must go before them, it is MY SPIRIT presseth you all forward, as thou art going a different road from man.

And in a *different* road I've laid my plan :
 And with the waggon thou went safely through.
 The road behind thee thou dost little know,
 Whether the wheels did break the ground or not
 But now I tell thee plain what is the lot
 Of every man that don't believe in thee ;
 I tell them plain, they don't believe in me :
 And like the wheel-ruts they will all fall down,
 From Brothers' book let all men judge the sound ;
 I said that Brothers broke the ground all through :
 And now let all men judge what I shall do
 To every soul, that does reject thy HAND ;
 In *Adam's death* I say they all do stand !
 For just like Brothers do mankind appear,
 Wrest all the scriptures to their ruin here ;
 And like his waggons they will surely sink,
 And find destruction now is near the brink.
 And here's the *perfect* meaning of the dream ;
 Let men of learning wake and see it plain ;
 For all their wisdom I shall wash away.
 Here's Eve and Adam *both* before you lie ;
 And back to the creation now you'll come :
 Join with the Woman, or I'll tell your doom ;
 That you will surely *die* in *ADAM's fall*.
 You know the Woman's seed must conquer all,
 Or else to my bible you must give the lie
 From first to last: and hear what John did say,—
 The SPIRIT and the BRIDE do bid you come.
 Weigh deep my bible, O ye sons of men !
 And *then* a prophet Jonah you may see :
 He blam'd his God, and angry seem'd to be ;
 And perfect so does Brothers now appear ;
 Weigh deep his books, his anger you'll see clear :
 And back to Adam I do bid you come ;
 His nakedness must now be seen by man,
 And nought but fig-leaves do to you appear,
 He'th sew'd together—*SATAN's arts* were there.
 But different clothing he must now put on ;
 The fruit asunder hath been broke by man ;
 And from the evil I'll the woman free,
 Because her blame she did *not* cast on me.

From **FIRST** to **LAST**, then judge the woman's hand :
 But in *old Adam* doth the mad prophet stand ;
 And this thou know'st I told thee of before,
 Though by his friend the word did not appear.*
 But now I tell thee every man's his foe,
 To see his nakedness, and will *not* shew
 What *leaves together* he has *sew'd* up here,
 That every one to pieces I shall tear.
 For different clothing you must all put on :
 He shew'd you plain the patch'd up leaves of man,
 When on **HIS MAKER** he did cast his guilt ;
 And anger in his heart was surely felt ;
 Against the Woman *Satan* made it burn ;
 And perfect so old Adam now doth turn ;
 And now I say I'll turn it back on man,
 If with the woman you'll not valiant stand,—
 Condemn the serpent, and your **MAKER** free,
 Then your redemption you shall gain in **ME**.
 So in one sheet these lines they *must* appear
 In public print, and then I say stop there ;
 No farther than one sheet thou now shalt go,
 And then the meaning you shall surely know.
 As the two thieves with **ME** on Calvary died,
 The one condemn'd, the other humbly cried,
 That mercy on him I should surely take ;
 And now the likeness in mankind doth break :
 The one with boldness *does condemn his God*,
 And there I say they'll surely feel my rod ;
 The other frees **ME**, and for mercy call,
 That in my kingdom I'll remember all :
 And in my kingdom, I do tell you here,
 I do remember, and your guilt I'll clear ;
 And you in Paradise shall surely come,
 And be with **ME** in spirit both as one ;
 That is, in spirit I'll join with mankind,
 Who look to **ME** the serpent now to bind ;
 And then a Paradise I'll make for all,
 That humbly now confess their every fall.

“ Now I shall come to the two thieves on the cross.
 He that condemned **ME** called for miracles to save
MYSELF and *him*, though a thief ; but the other up-

* In the Book of the Dispute with the Powers of Darkness the word was omitted
 by Joanna's friend, who, contrary to the instructions, in this *one instance*, was not
 obedient, as it was his duty to be.

braided *him* for it, and humbly prayed for mercy; and mercy I granted him; and said, he should be with *ME* in Paradise. Now here are the two different men; the one upbraiding, and calling for miracles, to be saved in the midst of their scorn and contempt; the other believed *without miracles*; and I shall save them as I did the thief; and like the thief they shall find *ME* their SAVIOUR and REDEEMER, and they shall have a paradise here on earth. Now I tell thee why I threatened the parliament, if they did not free Brothers from prison; because I knew, by his being *alone*, Satan was working strong within him, and it will be *fatal* for man, if he is not freed, and brought forth, to answer for his last book, by what spirit it was written; and they will see whether he is in his senses or not.

From Adam's fall I tell them now their lot;
 For hasty now he's bringing death on all,
 That don't reprove the madness of his fall;
 Because with lies he's forg'd the name of God;
 He wrote from Satan every word he said.
 So now to men I say they'll tremble all,
 If they from prison don't the prophet call;
 For on their heads he's bringing now the curse,
 Like Sampson's fury, when his eyes were lost.
 Though in the ruins he did perish there,
 He slew his foes, and all alike did share:
 The stately buildings he did then pull down;
 He and his enemies fell to the ground.
 And now I tell thee Brothers is the same;
 He'll shooke the pillars, and despised my name;
 And so my judgments he will now pull down;
 They'll find a Sampson's in the prison bound,
 And pulling vengeance on the heads of all.
 Once more I tell you here is Adam's fall;
 And the *last* error much worse than the first,
 Like Sampson's temple will your ruins burst,
 If that to justice they don't take the man,
 And let him answer for what he hath done.
 By Satan's arts came every word he spoke,
 And Satan strongly in the man did mock,
 To cast the blame upon the LORD ON HIGH;
 Just as he came to Eve and told the lie.

But now I tell thee I will free the man,
 If he'll confess he wrote by SATAN's hand,
 And every word there in he now will blame,
 I'll free the man, and Satan put to shame ;
 But if in confidence he still goes on,
 Then his last errors must to all be known,
 Worse than the first ; I say, in Adam's fall,
 He and his followers they must perish all.
 But offer'd mercy I shall give him free,
 Before my judgments I'll pronounce on he :
 But on the serpent there shall come the curse
 Of Jezebel ; for now HE cannot miss.
 Because the truth to ME is surely known,
 And he shall find my vengeance now shall come ;
 Because the serpent he hath made of ME,
 That came to Eve with murder, and the lie !
 And now like Jezebel he doth appear,
 Who stole the seal to murder Naboth there ;
 And so, like her, he now hath stole MY NAME,*
 And so, like her, he now shall feel my flame
 Of heat and anger ; it shall surely burn,
 Upon his guilty head his lies I'll turn :
 And now like her I tell him he shall fall,
 He'th stole MY NAME, I tell you one and all."

This is the ANSWER of the LORD, to prove that the last book, printed in the name of Richard Brothers, was written under the influence of the devil, who hath cast the blame *always* on the Lord, from first to last.

* I am ordered to add to what has been before written, to prevent an oath being taken, and so will the Lord add to all our knowledge, that *in the end*, all oaths may be done away, and our Saviour's words be verified,—“ Swear not at all !”

And here I shall add the answer of the Lord to Mr. Brothers's saying,—“ The Lord leadeth us into temptations.” “ Am I man, to be threatened ?” Was I to answer such prayers as he made, and such murmuring and complaining, I should teach men to sin, and lead them into temptations ; for this is the perfect meaning of my words—*no man hath changed*

*them.** I said, they should pray not to be led into temptation; and was I to answer prayers of murmuring against ME, when ye are burthened with the cruelties of one another, I should lead you all into temptation; and, instead of humbly praying, that I will deliver you out of all your evils, ye would be full of murmuring and complaining against your God, for every cruelty that was done by man; and ye would charge your God foolishly. Did I not destroy the children of Israel, when they murmured in the wilderness? But had I delivered them by their murmuring, I must lead men into temptation; and all men in affliction, instead of praying, that I would deliver them out of their evils and sorrows, they would be murmuring and complaining, and committing sin, that they might be freed from sorrow; and, by such deliverance, I should lead them as much into temptation as the devil leads men *to sin themselves out of sorrows*, by thieving, stealing, murder, and every other evil. If they want money he places *this evil remedy* before them. So *some sin themselves out of sorrows for a short time*, till a greater evil cometh upon them. And was I to deliver a man, because he murmureth against ME, I should lead all men into temptation *the same*. How then could I justify man, that I had made A BETTER RACE than the fallen angels were? How could I justify man in the day of judgment, and condemn the devil and the fallen angel, to chain him down in the GREAT DAY, with all his hellish host, for ever? How could I give to man a never-fading crown, and fill him with joy unspeakable, and full of glory, seated with ME in my Father's kingdom, with angels and archangels in the very height of happiness, that no time could diminish, nor any enemy ever

* Joanna thought the words—"lead us not into temptation," had been changed from the words—"leave us," &c.

destroy, if they had not shewed their love to ME, and died for ME, as I have died for them? And how could I now bring in my kingdom of peace for man, and destroy all the works of the devil, if he did not stir up men one against another, setting men against those who are looking for ME and my kingdom? This is the very reason SATAN shall be cut off from the face of the earth, because he is working in the hearts of men against my coming. But was every heart and soul upon earth looking for, and hastening to, the coming of the Lord Jesus Christ; then Satan must leave off tempting, and he could never be chained down;—for then he would be like a man of war, when he seeth a strong army coming against him, that he cannot conquer, and lays down his arms to preserve his life—for, if he left off tempting men, they would leave off their persecution, when Satan left off pursuing. How then could he be like Pharaoh pursuing the children of Israel, till he was destroyed in the Red Sea? And so will Satan pursue by temptations till he is destroyed and chained down in the great deep.—For all the waves shall now cover him, in his pursuit, as they covered Pharaoh and his host. So will I now destroy Satan and his host, and make my people *a free people*, and *a willing people*, in the day of my power. Therefore grieve not to see Pharaoh and his host pursuing you *through unbelief*. It is a sure and certain sign your deliverance now draws near. No man would be offended to hear of my kingdom being established, and Satan's destroyed, if he did not pursue men, as Pharaoh pursued the children of Israel."

I shall add a few verses spoken, concerning Mr. Brothers and myself, on the 29th of May, 1802.

" And so like Pharaoh he shall fall,
And here's his end I tell you all.
So now in thee let all men see
Your SAVIOUR to appear,

That I AM in the woman's form,
 And the true prophet here;
 Then how shall man so simply come,
 To swell above his God?
 I never will let down MYSELF,
 Nor give him Moses' rod,
 To work with man, for to perform
 In any wonders here,
 Until his God he'll humbly own—
 The serpent doth appear.
 Now in his rod he judg'd his God
 To be in every sound:
 But all will see the mystery,
 The serpent there is found.
 As he began, the man doth end:
 For strong temptation's there:
 If he could make the woman bend,
 The fall you'd soon see clear.
 For both would fall, I tell you all,
 And ruin soon abound;
 For Satan now knows every call,
 And trembles at the sound.
 In arts from hell he now doth swell
 To overturn the whole:
 And now his doom he doth know well,
 This must bring on his fall.
 For I'll appear your Maker here,
 And reason strong with man:
 From Sodom and Gomorrah here
 I'll shew the devil's plan.
 The man alone he'd soon unthroned,
 By all his hellish lusts;
 But as the woman I did form,
 Man's happiness may burst,
 For to bring in as I've begun
 A whole creation new.—
 So now fear not, my little flock,
 My kingdom I'll give you;—
 And let these words be put in print,
 That all may know their due.
 For by thy hand they all must stand;
 Then let thy hand appear;
 Then all will see the mystery,
 There's no impostor here.
 Because thy hand shall ever stand
 While earth doth now endure;
 And when they gain the promis'd land,
 The sealed shall be sure

"There is none to be compared,
 Whom such as I appear,
 My sacred number as I appear,
 The truth shall come to us
 Scarcely are clear. I tell thee here,
 That every name will stand;
 For all their offspring sealed are,
 That now believe thy hand.
 This I'll explain another time.—
 But how can man so simply come,
 To think that in his form
 I e'er shall be reveal'd to man?
 My gospel all would scorn.
 "The Saviour here doth now appear;"
 The Jews would instant cry,
 That I a traitor was before,
 And justly I did die.
 "Now here's the King," would thousands sing,
 "And here's the Prince of Peace;"
 I never did perform such thing,
 To make your jarring cease.
 • For though my blood the victim stood,
 And I the grief did bear;
 If unto man I now should come,
 Then man my crown must wear.
 Ah, simple men, your thoughts are vain,
 You plac'd me all in man;
 And from the Jew, I tell you true,
 Would soon be every plan:
 Isaiah here they soon would clear,
 The greatest prophet stood;
 And Moses there, they strong would clear,
 And all to man allude.
 But as to me the mystery see,
 No honour I could gain;
 For if I now should come in man,
 You all would this maintain;
 For all my bible you'd go through
 And place it all in man;
 My gospel you did never know,
 The way I said I'd come.
 But now from Paul, I'll answer all—
 The fulness doth appear,
 And perfect in the Woman's form
 You all shall find me here;
 For to redeem from hell and sin
 The fulness now is come;
 Under the law, you all shall know,

The Woman she must stand ;
 A mother here she must appear
 Of all the living race ;
 And how my bible will you clear,
 Your Lord for to disgrace?
 But all shall see the mystery ;
 The Woman here I am made,
 That heirs of God you all may be.
 Oh, men be not misled !
 When first I came it was as man,
 And of a woman born ;
 But as the sword went through her soul,
 I now am in her form,
 For to fulfil my Father's will,
 And make your bliss complete ;
 I am the helpmate he did mean,
 The mysteries all are great.
 The fall of man was known to him ;
 If angels he betray'd,
 My Father knew he'd work in man ;
 And so they'd be misled.
 Then now you see the mystery ;
 I took from man a bone,
 That *in the end*, was my intent,
 His foe she should unthrone.
 So now you see the mystery,
 Why I the man did part ;
 Because the bone I took from man
 Must strike the fatal dart ;
 For broken she shall never be ;
 My word I'll never break !
 I made the helpmate then for he,
 And now I'll make it GREAT.
 For I'll appear in her so clear,
 And all her foes confound,
 And soon you'll see a mystery,
 To ages shall resound.
 For man with man I did contend,
 In every age that's past ;
 But now 'tis drawing to an end,
 I'll in the Woman burst.
 As water here did man appear,
 And man I will redeem ;
 For man with man hath ever been
 Contending to this day ;
 And persecution ever seen,
 And all in grief did lie.
 Then how by man shall I begin

To bring my kingdom near?
 No! it is in the woman's form,
 The mysteries I shall clear;
 And all my bible open wide,
 I'll now give by her hand;
 And all shall know 'tis by the bride
 The bridegroom now shall stand.
 No other way, to you I say,
 Can you your Saviour prove;
 No other way, to you, I say,
 I'll ever shew my love.
 So now see clear, the mystery here,
 The Woman bore the Son;
 But how can he bring in his heirs
 Before the bride is come?
 For just like man I've laid my plan,
 And now let man appear,
 And tell me how without the bride
 He ever gain'd an heir?
 So now see plain, ye learned men,
 The field is open'd wide;
 And with your foes I'll now contend,
 But it shall be in the bride.
 So princes here you may appear,
 As I did say at first;
 And as the door was open'd here,
 So every truth shall burst.
 For now you'll see the mystery,
 My soldiers to appear,
 With every weapon in their hands—
 My glittering sword is near.
 The victory they soon will see
 In triumph to appear;
 Thou'st boldly launch'd, by my command,
 To bring the vision near.
 So let your warlike trumpets sound
 The Marriage of the Lamb;
 My echo it shall back resound—
 My sons and daughters come.
 My sons from far shall now appear—
 My daughters gladly come;
 Jerusalem's low walls repair,
 And build them up again."

As the world have blamed my writings, from using
 of simple types and shadows; I must recommend

them to their bibles, and they will see in many places, particularly in the 13th chapter of Jeremiah, 4th verse, what a simple type is used there; but the meaning was to a great purpose; and all the bible shews the same:—and yet, the Lord says—“*In me there is no variableness, nor shadow of turning.*”

JOANNA SOUTHCOTT.

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