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**CONTINUATION**  
**OF THE**  
**CONTROVERSY**  
**WITH THE**  
**WORLDLY WISE.**

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**THE** world by wisdom know not God, neither do they know his ways, or his decrees; for his footsteps have been hid in the great deep, and his paths past man's finding out. And, as the professors of religion have brought forward the Scriptures, affirming that they are already fulfilled, which strengthens the Atheists in their unbelief, who clearly discern they are not fulfilled; by these errors thousands are stumbled, as some do not believe there is a God to reveal his will to man; others believe there is a God, and that the Scriptures contain his written word, and yet they deny the fulfilment thereof; others say they are already fulfilled, that all was finished when our Saviour expired on the cross, and deny any further revelation to be given; and it is to convince mankind of these errors, *that* the controversy of the Spirit is held out to man.

But, as a professor of religion hath advised me to contend *only for that faith, which was once delivered to the saints*, I answer, that is the

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faith I was brought up in, and relied upon. The love of God, which was in Christ Jesus, was deeply impressed upon my mind and heart, to trust in him for my Salvation; but when visited by the Spirit of Truth, according to our Saviour's words in his Gospel, that ~~we~~ said should come to guide us into all truths, and to teach us things to come, which is the Comforter spoken of, to come in the end to call all things to our remembrance, that was delivered to the saints, and to warn of the fulfilment of the Scriptures, that the time was drawing near when the Lord would fulfil his Gospel, and what was delivered by the holy men of old, both from the prophets and the apostles; and being warned that the time was hastening on for the Lord to fulfil their words, this opened a greater light to me, to contend for the faith delivered to the saints, than I had before; because, at first, I saw no further than my own salvation, before the revelation of the Spirit of the Lord came to reveal his will concerning our redemption, to fulfil the promises delivered to the saints. Now I shall come to the Scriptures, that shew what we are to contend for.

2 Epistle of *Peter* iii. 2.—“That ye be mindful of the words, which were spoken before by the holy prophets, and the commandment of us the apostles of the Lord and Saviour.” The same exhortation is given by *Jude*—“Beloved, when I gave all diligence to write unto you, of the common salvation, it was needful for me to write unto you and exhort you, that ye should earnestly contend for the faith, which was once delivered unto the saints.” Now I shall come to what was delivered to the saints, spoken by the holy prophets—that our Saviour was prophesied of as the MESSIAH, that was to come first to suffer for the transgression of man; and, if we trace the prophets through, and the Psalms, we shall find they agree together,

concerning our Saviour's *first coming*, to be despised and rejected of men; and likewise of his *second coming*, in power and great glory, to be the prince of peace, to have the heathens for his inheritance, and the uttermost parts of the earth for his possession, when HE cometh according to the words of the prophets.

*Daniel* vii.—*Zechariah* xii.—“They shall look upon ME whom they have pierced.”—xiv. “And the Lord my God shall come and all the saints with thee.” These scriptures, and what was pointed out in my last Book, shew us what is the faith, that we are now earnestly to contend for, that was delivered to the saints by the holy prophets, and what our Saviour in his gospel taught us to be looking for—that *he should come again*. Therefore HE warned them to watch for his coming,—“For in such an hour as ye think not the Son of Man cometh. Blessed is that servant whom his Lord when he cometh shall find so doing.”

*Luke* xii. “Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return.” xxi. *Chapter*.—“They shall see the Son of Man coming in a cloud with power and great glory.” In this chapter we are warned what his coming is for—to bring in the redemption of man, and what are the signs prior to his coming, of the distresses and perplexities of nations; and, that men might know when the end was near, our Saviour said the Spirit of Truth should come to guide us into all truths, and shew us things to come. Now, as our Saviour commanded us to be like men waiting for the Lord, and said they were blessed whom the Lord, when he cometh, shall find watching for him; this sheweth us, in the end, what we are earnestly to contend for, when the Lord hath warned by his Spirit, that his coming draweth near.

The apostle *Paul*, in his exhortation to the Hebrews, warned them to be looking for the coming of the Lord Jesus Christ; and saith—  
 “Unto them that look for him shall he appear the second time, without sin unto salvation.”  
 2. *Thessalonians* i.—“The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, when he shall come to be glorified in his saints, and to be admired in all them that believe.”

The same exhortation is given by *St. Peter*—“To be looking for and hastening to the coming of the day of God.” This we may find through the apostles; then if we compare together the words of the Prophets and our Saviour’s sayings in his Gospel; then we may see how the three agree together in one likeness, what we are exhorted earnestly to contend for in the end, to awaken mankind to the fulfilment of the scriptures.

Now the time is drawing near, that the *Revelation* will be fulfilled, that the old serpent, which is the devil and satan, shall be bound for a thousand years, and cast into the bottomless pit, and shut up, and a seal set upon him, that he shall deceive the nations no more, till the thousand years are fulfilled.

But, from the different opinions of men, that are now writing concerning the Fall, the following inquiry was made of me:—Did the Lord give Satan a permitted power to enter into the serpent, when he tempted Eve with the forbidden fruit?

#### THE ANSWER OF THE SPIRIT.

“I shall answer thee concerning the *Serpent*, and my permission to the *Devil* to use his arts to tempt and try the *MAN*. Had I given him no permission to try, but kept him by a restraining

power, that he could never tempt mankind, what of his reign could I shew upon the earth? or how could I prove his guilt and cruelty, what his having power would do? Therefore a *permitted power* was given to him, and to his own inventions he was left; and therefore I have told thee, it was in the serpent that he worked by arts to betray; and as that was his beginning, when I sent Moses unto Pharaoh to free the children of Israel from his power, I shewed Moses, by turning his rod into a serpent, what likeness was in Pharaoh of a hardened heart and cruelty, at enmity against God; in the likeness of the devil, was the man I sent Moses unto; and, when he saw the likeness, he feared and fled from before the serpent. But then I took his fears from him, and ordered him to take it up by the tail, when it became a rod in his hand: and so the head was destroyed; and that head I destroyed in Pharaoh. But now let men discern, when Moses shewed the likeness before him, to turn the rod into a serpent, Pharaoh's magicians used arts by their enchantment, and their rods became serpents in like manner. But this power was not done by man; for, I now tell thee, of their own selves, as men, they had no more power to turn their rod into a serpent, or the form and likeness thereof, than Moses, as a man, had power to turn his; but know, it was I as a God shewed their enchantment to Moses, what were their arts, and what was their working, through the subtlety and art of the devil, who worked with them in all these enchantments, till I by power destroyed the whole; for their enchantment was worked by the devil; and by him I have told thee all witchcrafts are worked. Now, from this, let men discern how Satan had power, by his arts, to make a rod become a serpent; therefore let no man marvel at his arts in the beginning, that he

had power to make use of the *Serpent*, and *become as a life in him, of mouth and voice, to betray the WOMAN*. Thus let men discern from the rod, there was no life in that, nor any form of a serpent in it, before it was worked by Satan's power to turn it into that form; now perfectly so I tell thee of the beginning, there was no knowledge given to the serpent, of any command that was given to man; neither was there any understanding in the serpent what man was created for above him; he was as ignorant of knowledge, and as void of understanding, as the rod was void of life, before the subtlety of Satan's working was in him, *to be life, knowledge, and understanding*, and by him he used the arts to betray, as he used the arts by Pharaoh's magicians, to harden Pharaoh's heart, and make him believe there was no power superior to the power that Pharaoh worshipped before, from his wise men and soothsayers. Know, their arts I shewed to Moses, before I sent him to Pharaoh, and then I shewed him my power, how I should destroy them; and so I have told thee, in the end, I shall destroy the whole. Now, if men have wisdom to discern what I have explained to thee concerning the *Serpent*, and how Satan went on by arts, and what power he had to form the likeness of a serpent, where there was none, then the eyes of men's understanding would be clearly opened to discern, that in the form of a serpent he had power to betray; and from the power that was shewn by the magicians, to turn the waters into blood, it sheweth what power the devil hath had, in all ages, to work in the hearts of mankind, to cause war and bloodshed in every nation; for, though by my power I have often gained the victories in the war, for my people to overcome their enemies in the end, yet great power hath been in their enemies to go on and conquer for a while. So that

as the water, that was clear at first, became as blood, by my power, and the same power was shewn by the enemy, so have the nations went on by wars and tumults in all ages; and in like manner they had power to raise the evil creatures, by their enchantments. These things are to shew mankind, that Satan *hath a power to work many miracles in evil*; and this was shewn unto Moses, when I gave him a Law to go and deliver my people; but when I began to restrain the powers of evil, they could go no further; for all their power I destroyed.—And now come further to the Law given to Moses.”

*St. John*, Chapter i. 17. “The Law was given to Moses, but Grace and Truth came by Jesus Christ.”

#### THE ANSWER OF THE SPIRIT.

“From the Type and Shadow of Moses being sent to deliver my people, and bring them into the promised land, *it was a Type and Shadow of the End*. For now I shall shew thee what were the laws given to Moses, that I shall fulfil in the end, and that I came to fulfil. Know my command of the *Lamb's being slain*, and I came to be the LAMB *that was slain*; but this let men discern, when the Lamb was slain, and the blood was sprinkled on the door-posts, *Pharaoh's destruction came on*, and the deliverance of the Israelites from his power took place. This was a shadow to them, which I came to fulfil; *but that fulfilment hath not yet taken place; neither is the grace and truth come to mankind*, that I died to establish in the end. Is my Gospel fulfilled, *for grace and truth to be established on the earth*, by my coming to die as the PASCHAL LAMB, when they see there are but few, when compared with the whole world at large, that do believe, or rely upon ME or my Gospel? Do not the nations

go on as hardened in sin, and still to provoke and distress my people, that believe in ME and my Gospel, as the enemies went on to afflict the Jews, after they were delivered from the hands of Pharaoh? Did they not meet with many enemies afterwards, to war with, to war against? And did they not murmur in their own hearts, and bring evil upon their own heads, after they were delivered from the land of Egypt? They went on in the wilderness to provoke ME to anger to cut them off, never to possess the land I had promised them, though I gave it to their children. Here is a shadow of the end, and here is the likeness of my Gospel, which ye may now discern. Do the professors of my Gospel act according to my commands? Do they not act like the Jews of old, that disagreed in the wilderness, at a discord with one the other, and condemning the prophet by whose hands I wrought their deliverance? This likeness of the Jews ye may all discern, *how the likeness now appears in this nation*, where my Gospel is made known unto all: some thousands are become Arians, and like the Jews of old, who condemned Moses, saying they knew not what was become of him; when he staid in the mount from them, they made gods like calves, to go before them, and put no trust that they should be delivered by him. Now perfectly so are thousands turned away from believing in ME, that I shall work their deliverance in the end, as the Jews were turned from believing in Moses; and as the contention was amongst the people concerning Moses, so is the contention amongst mankind concerning my Gospel, which thou mayest see from the different sects and parties. By some my death is made of no effect, nor of any use to mankind, who say, *it was only to save them that were saved from the foundation of the world.* From such



judgment I have already told thee *I died in vain*. Now if men look to the contention of the people of old, after I delivered them by the hand of Moses, and gave laws to him concerning them, to bring them into the land of Canaan, which was the promised land to them, let them discern what was their contention and disputes, through the wilderness, and how they departed from the laws; then let them look to my Gospel, in what manner is the contention of mankind now, in those that profess to believe my Gospel; and how many, like the Jews of old, are departed from it; then they may see the likeness to stand together. Then now I ask mankind how they will prove the fulfilment of my words, *if I do not establish that grace and truth in the earth, that is said must come by ME*? Let them discern, Moses, *as the shadow*, brought the children of Israel to the promised land, to fulfil the words I had spoken by him; then know, *to be the substance, I must fulfil the promise made by the prophets, and the words I spoke in my gospel, to bring in the promised rest for man*; and, as Moses freed them, by my power, from the hands of their temporal enemies, and redeemed them from the hands of Pharaoh, so must I free men from their spiritual enemy, and redeem them according to my promise, to give them the kingdom, as designed for man at first, and establish the truth of the words upon the earth, *to prove to mankind, that grace and truth came by ME*, which is righteousness to be established with peace on the earth, and my spirit poured out upon all, to free them from evil, and establish good. Then will the truth of my words be fulfilled, because I have promised to fulfil them; and thus let men discern from my Gospel, what deliverance I have promised shall be in the end, of a promised rest to man; for, *as the shadow was fulfilled by Moses, so shall*

*the substance be established by ME.* But these things men do not discern, what judgment they draw of the Gospel, nor what are my promises, to make the truth appear, that I came to seek and to save that which was lost; that I came to be the Saviour of the world; that I came to cast out the prince of this world; that I shewed them the shadows in the days of the Flesh, when I cast out the devils, that were in men, which I promised to cast out in the end from all; that I gave sight to the blind, and ears to the deaf; that I healed men of the leprosy, and so in the end I have promised to heal men of the leprosy of sin. Here let men discern how different was my wonderous working, when I became flesh, and dwelt amongst men, than the power that was given to Moses; and so, they will all find in the end, is my power and working, to give a promise first to man, different from the promised land, that was given by Moses, which was not established in righteousness nor truth; because they kept not my commands, nor the laws that were given to them; therefore their enemies had power to afflict them; and by their wars and tumults, and the power of their enemies, *their waters became as blood to them at last, as I had made them at first*, when I cast out their enemies before them. This let men discern followed the Jews—the likeness of the miracles I wrought by the hands of Moses, and the same likeness was shewn by their enemies; and this went on by the power their enemies gained over them, when they broke all the laws that were given them. But now let men come to my Gospel. When I worked miracles at the marriage of Cana, *know I turned the water into wine*. Here let men discern the difference, what was my working to shew the end, *that the best wine was reserved for the last*, which no enemy could accomplish. There was no pow-

er, that could make the water wine, to work with ME, as they worked with Moses; neither was there any evil power that could turn the wine to become water when I turned it into wine. Thus let men discern the difference between the miracles that were wrought by Moses and the miracles I wrought in my Gospel; then they may discern the difference that will take place in the end, when I establish my kingdom in every heart, of truth, righteousness and peace; *then it will not be like the law that was given by Moses, but a law written in every heart.* For this is the *best wine*, that is reserved to the last, which was not established when I became flesh and dwelt amongst men.

But now come to types and shadows from the beginning, as the unbelieving world mock my ways and my decrees concerning the SEALING, because they judge it is not a command given from the Lord, without discerning, that, in all ages of the world, when in a powerful manner I visited mankind, for any particular change, that should take place, *some command or other was given to man*: Noah had a command to build the *Ark*; Abraham had a command of *Circumcision*; Moses had a command of *Burnt Offerings*. But know from my Gospel what was the command given by ME, when I became an offering for all—to *take the Bread and Wine*, in remembrance of my Body and Blood that was shed for the transgression of man, which I commanded them to do in remembrance of ME, till I came again, in power and great glory, to bring in the Redemption of Man. But this let men discern, what was done by my enemies,—they put a *Seal* upon my *Tomb*, that I might not rise again. Now, when this was done at my death, for men to put a Seal upon my Tomb, let them not marvel that this command is given in the end, after the man-

net of men, *to put a Seal upon my adversary, and the adversary of mankind.* Thus, if men had wisdom to discern in what manner types and shadows have stood through the scriptures, and what was the malice of my enemies, by setting a watch, and putting a seal upon my tomb, they would not marvel, *that a Seal should be made for Satan's doom;* for, as the creation began by types and shadows, and the command being given in the beginning, so, in like manner, *from types and shadows, and a command, will the ending be.* And let men discern, from my Gospel, what was done by man, worked on by the malice of hell; then let men discern from the Revelation, what was shewn to John in the Visions, *how Satan was bound, and the Seal set upon him,* as man before had placed it to ME. Thus, if the eyes of men's understanding were opened, to discern what men did at my death, they would clearly discern *the Sealing must take place against the adversary of mankind, before I come to cast him out.* Now, if men discerned, from the Scriptures, all that is spoken of things that are *spiritual*, there is first a *shadow* in things that are *temporal*; and what is spoken of things that are *heavenly*, there is first a *shadow* in things that are *earthly*; then they would discern from being said: *The LAMB slain from the foundation of the world, and my being called the LAMB of GOD, to take away the sin of the world, these are heavenly and spiritual.* But the shadow began first with what was *temporal and earthly*, of the *Lamb* being slain and offered up, *before I came to be an OFFERING for all.* If men clearly understood these things, and what is said of the SEALS in heaven, and how it was seen by John, whose revelation was to shew him the end; if men had wisdom thus to discern, they would clearly discern, that the SEALING must take place, before the ending can come to mankind. For

the Apostles themselves did not understand the meaning of their words or visions ; neither is the meaning of Paul's words understood by mankind —“ Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of **Redemption**.” This, thou knowest, all men have judged to have no other meaning than a *spiritual sealing* ; neither were the words understood by the Apostle, that any *temporal sealing* would be commanded by the Spirit of God to be done, *before the day of redemption took place* ; neither did the Apostle discern or understand the meaning of his words any more than thou understoodest the sense and meaning of the *Sealing*, when I warned thee of it in the beginning, which thou understoodest no further than my promises being sealed up, what I should do in the end for them that believed.

But thou hadst no knowledge of the Sealing going out, for man's redemption, or Satan's destruction, for men to be redeemed from his power, before I made it clear unto thee how I should go on in the manner Satan had begun, to say *he would gain the kingdom, or lose it, after the manner of men, by election* ; and so, after the manner of men, I ordered the Sealing to go out, to try and prove the hearts of men, and to confound the enemy in his own wisdom.

But now I shall come to the **SPIRITUAL SEALING**. This meaneth the heart being given up to God, to be saved with an everlasting salvation, and having a witness within, as Abraham had, that they are heirs of the promise, which is *faith unto salvation*, to be saved in the hour of death ; and this spiritual sealing is to those that are saved in the end, who rely upon ME for salvation. But however men may judge this is the meaning of the Apostle's words, to go no further than a *spiritual sense*, I now tell thee, they go to both *temporal and spiritual* ; for now is the time the

command is given by the Spirit of God, *for men to be sealed with a temporal sealing unto the day of redemption.* But know, all that believe are redeemed from the power of death, hell, and sin, when they die and go to glory; *but that is the redemption of the spirit, and not of the body;* but it is the *redemption of the body* that the Apostle told them to be looking for. These things I have shewn to thee, in what likeness the things that are spoken of in heaven must have a resemblance here upon earth, before the end cometh, to fulfil the Scriptures and my Gospel. Know what I told thee of the *Roman Powers*, how they would be shaken, when the Revelation began to break; which meaneth, the truth of the words to be fulfilled; and so I tell thee and all mankind, the visions John saw in heaven must take place upon earth, which never can be accomplished, or fulfilled, *before the sealing hath taken place upon the earth.* Therefore marvel not in thy heart that blasphemy is spoken by man against it; because Satan's working is strong in man to condemn it. But now let him that reproves answer, how all these things, that I have mentioned to thee, of things that are heavenly and spiritual, should have a resemblance upon earth in things that are temporal—that all these types and shadows should first take place, and the sealing, that was seen in heaven, spoken of in the Scriptures, never designed to take place upon earth? Let them answer, for what ends, or for what use, it was shewn to John?

Now come to my Birth: *Luke ii.*—"And the angel said unto them, Fear not: Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day a Saviour which is Christ the Lord. And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men."

Now from these words, spoken by the angels, men must discern what I was born for; but let them discern further, what was said by Simeon, when I was carried into the temple.—"This Child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against: (yea a sword shall pierce through thy own soul also) that the thoughts of many hearts may be revealed."—Here let men discern in what manner my Gospel stands mixed together. No sword could have went through my mother's soul, if the words of the angels had then been fulfilled, for peace then to be established on the earth, and all to give glory to God in the highest; but from the words spoken by the angels, it sheweth what I was born for in the end; and from the words spoken by Simeon, it shewed what I had first to go through; and how men would fall by my gospel, before they would rise in the end. Now, to shew men in what manner the scriptures stand, I have placed thy writings together in the like manner. Now come to the communication, that I gave thee, after thy writings had been out in the world one year to try men, and my commands had been obeyed by them, but a persecution began to arise in some; therefore I shewed thee, from these different men, what would go on amongst mankind."

The following communication was given to me in February, 1802.

"Now the mystery I'll explain:

Lift up your heads, you sons of men:

For your redemption now draws near—

Convulsions in your land appear;

And fast convulsions will come on,

As on thy father they did come;

And so in man they will appear;  
 For Satan's arts will some ensnare,  
 To be convuls'd in words from hell;  
 By Satan's arts will men rebel,  
 Until I do convulse the whole,  
 And sudden shake the hearts of all.  
 For I shall shake the earthly ground—  
 The hearts of men convuls'd are found,  
 Tempted by malice and by word,  
 And mock the coming of the Lord;  
 And like thy brother do appear—  
 "We cannot judge that it is near,"—  
 But they are all mistook like he;  
 The hand of death, you all might see,  
 That day did to thy father come;  
 The five days he did linger on,  
 In strong convulsions to appear,  
 And then his death thou didst see clear.  
 So now these days I'll turn to years:  
 The hand of death doth now appear,  
 And strong convulsions here are found;  
 From heaven and hell I hear the sound;  
 For some are strong convuls'd for ME,  
 And wish my kingdom for to see;  
 And so my kingdom shall appear,  
 In glorious triumph, in five years;  
 That is to say, I'll make this land  
 To judge my coming nigh at hand;  
 For in the hearts of men I'll reign,  
 And they my kingdom shall obtain;  
 A perfect peace within five years,  
 A happy nation shall appear,  
 To such as are convuls'd for ME,  
 My happy kingdom wish to see.  
 For I shall now convulse the whole,  
 And death shall make the mockers fall,  
 And I'll bring in a glorious peace,  
 And make your jarring discord cease;  
 For of one heart and mind you'll be;  
 A happy nation you shall see,  
 That I shall give unto my friends;  
 The heavenly music shall descend;  
 For here must come the first redeem'd,  
 The living water and the stream."

"The meaning of these words I shall answer,  
 from what was said by the angels at my birth,  
 that they told the shepherds I was born for to



bring peace and good will to mankind ; and, without my being born for man, the promises that stand on record could never be fulfilled. But now let men discern, from my gospel, what shadow of the words was fulfilled by my disciples, who gave glory to God in the highest, when they saw the miracles wrought by ME, and the faith they had in believing, from what they had seen and heard through my Gospel. Thus let men discern what shadow was in a few, of giving glory to God, and what was their faith, that I should establish peace in the end. Here the shadow began in them, of what the substance will be in the end, when all will give glory to God in the highest ; when I come to establish peace and righteousness on the earth, and fulfil the promises made in my gospel. But let men discern from the other, that I ordered thee to bring forward, of Simeon's words, that my Gospel would be the fall to many in Israel, as they would be cut off in unbelief ; and now in the perfect likeness of the chapter stands the communication, that I ordered thee at this time to put in print. Let men discern the promises made to true believers, and the faith they are established in ; but how different are the words spoken of the unbelieving world !

These things were but shadows placed in the five years, of what the end should be ; but when the end cometh, for me to fulfil my promises, and establish my kingdom according to my promises, and what I was born for to do in the end ; then will come the substance to the believers ; and those that mock will then be cut off ; and these divisions in men will cease. But did I tell thee they would cease, and the end would be established, in the five years ? Did I not tell thee that unbelief would abound, and men would judge no second coming was near ? This I plainly

told thee would be in the hearts of men, in the five years, where these shadows would begin, of the different minds and hearts of men; but when I come to fulfil the will I made in the time, and put in execution my just decrees; then the shadows will be past, and the substance will come, and unbelief will be done away; for then the ends that I was born for will be fulfilled unto all that trust in ME for their salvation and redemption, according to the promises made in my Gospel. But as I have told thee, as a will, that is made unalterable, that is fixed, perfectly so was my will made, in the five years, to true believers, what the end shall be for them, to enjoy a happy peace with ME, either in time here upon earth, to see my kingdom established, or those that die before the time, they shall then come with ME in triumph and glory, as my disciples will, in the end. Now come to the decrees that were made in the five years, and what was the faith in believers; and then discern what Samuel said unto Saul—"This day is the kingdom rended from thee, and given to a neighbour of thine, that is better than thou." But this did not take place till many years after, though my will was made that day. Now come to my will, that was made in the five years; my will was made known to believers, concerning the Sealing, and in what manner I fixed the bounds. Know how the petitions were made by true believers, how they were signed and sealed up; and what was my firm decree, that was fixed, to cast out the author of evil; how the believers were called together; and how all were united in one voice, for my kingdom to come, and Satan's power to be cut off. These were promises made in the five years, that were unknown to men, and concealed from their knowledge, before it was revealed to them, that those were but shadows; but all will

find I shall come to bring in the substance; then they will find my will to be accomplished in power and great glory, to the comfort and consolation of all true believers, that are longing for my coming. But now I ask thee and all mankind, to what purpose would my revealing my coming be to man, if I meant to come and bring in my kingdom of righteousness and peace, to ~~out of~~ all those that would not that I should come and rule over them, in five years after the warning was given? How could the hearts of men be tried and proved? How could it come to the knowledge of men in so short a time as five years? How could the nations be warned for me to be the desire of nations? Or how could men prove the visitation was from me, in so short a period after I sent out to warn this nation? This could not be done at home; then what knowledge could there be given to the nations abroad? So that my warning could have been of no use to mankind, if I meant to come in power to destroy your adversary, and bring in my kingdom, within five years after the warning was given. This was never my design: but what should happen in a five years to come was all made known and revealed; and my will signed and sealed in the five years, that I mentioned at that time; but, *when the time will come, that I shall go on after the manner of thy going on, in the five years, and bring in the glory of my kingdom at the end; this, I tell thee, will never be made known before I come suddenly and unaware.* But this let all men discern and keep in remembrance, *thy dispute* with the powers of darkness, that I ordered thee to pen; then the Sealing, that went out with thy petition for men to sign, and the manner it was sealed; then let them discern what thou went through at Bristol, and the fury I worked in thee, of breaking the earthen ware; then let

them discern how strong was Satan's temptations to thee, and how strong was my powerful working in thee, and the answers I gave thee—all were types and shadows of the end. My powerful working in thee, and the words I spoke within thee, are what I told thee I should come to fulfil; and all the parables I ordered thee to bring forward are for the end, which ye will see the likeness of in all nations. All these signs were set for the end, as types and shadows, placed in the five years. So, from these shadows, when men begin to see the substance, that I begin to break the nations in pieces, as thou didst break the potter's clay, and see signs appear, like thy powerful walking in the room, to shake the fabrick of the earth, as thou didst shake the house of clay; when they see these things begin to go on powerfully and strongly; then they may judge that a five years will bring a glorious change to man. But then the time, day, or hour, will not be known, till my coming suddenly and unawares. Now come to the end of the Communication of the five years—

My kingdom they have publish'd here,  
 That hastily it will appear;  
 And some will say then, "It is soon;"  
 And so their sun will cloud ere noon.  
 For like thy father it will be,  
 Out run the time was judg'd by thee;  
 And so they'll say, "It does not appear:  
 What truths and errors we see here!  
 As other things we find are true:  
 His kingdom lies before our view;  
 And we may see it unawares:"  
 And so the wise will stand and fear;  
 But for the fools they soon will fly—  
 "No second coming we see nigh"—  
 And like thy brother give it up;  
 Then unawares I sure shall drop.  
 So here's the type, and it goes deep,  
 A glorious type for some  
 That wish for me, my Kingdom see,  
 And wish to have it come;

But those that mock my every stroke  
 May tremble at the sound.  
 Deep are the words that thou hast penn'd,  
 And so will all rebound.  
 So thou hast penn'd the final end,  
 That will be in five years;  
 And joy will be my friends to see  
 What will to them appear.

This communication I ordered thee to make public among the believers, to try and prove their own hearts, who had faith to believe the glorious promise I had made, that I should fulfil in the end; who were the wise virgins, that thought I tarried for a while, yet their faith still continued, knowing I shall fulfil my words in the end; or who are like the foolish virgins, whose faith is gone out, believing that no second coming will appear, to bring in a glorious harvest to mankind. Thus I shall leave every man to judge for himself, concerning the communication that I gave thee; but the world at large, that had no knowledge of what went on, what promises I made, what types and shadows were placed to let them know what the end would be; those, that have no knowledge of what happened, can draw no clear judgment from the communication; because they would expect some extraordinary events must have happened, of joy unto the believers, without discerning I spoke of no fulfilment of my kingdom being established in the time, but of the joy they would have in believing, seeing the things go on as I had warned thee before, and the strong promise that I had made to them of what the end should be to believers. This filled them with joy in believing, to have a perfect peace of mind, relying upon my words and promises, that what I had said I should fulfil, and make this a happy nation in the end.

And now come to the Scriptures I ordered thee to send to Hann. *Isaiah ix. chapter.* Now let

men discern from the words I have spoken to thee, and the words spoken by the prophet, in what manner they stand together, at the time the child is said to be born; let them discern what he is to be born for; but had that been fulfilled then, for ME to be the Prince of Peace, how could the following words have been fulfilled?—"The people turned not unto him that smote them, neither do they seek the Lord of Hosts; therefore the Lord will cut off from Israel head and tail, branch and rush, in one day." Now had my kingdom been established in righteousness and peace at my birth, and I had then taken the government of the people, they must then have sought unto the Lord, and the leaders of the people could not have made them to err. Therefore let men discern in what manner the words are spoken together, that destruction, instead of peace, would follow the Jews at my birth: and what hypocrisy was used by them, and what folly was seen in them, to judge that my miracles were wrought by the devil. Thus men must discern of the first, what would happen when I became flesh and dwelt among men; but from the other chapters I ordered thee to point out, and what was spoken by the prophet *Daniel*, that my coming must be in the clouds of heaven, in power and great glory, to have all people, nations, and languages, to serve ME; then the judgment will be set, and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High. This is to shew what I was born for in the end; now perfectly so stands the communication I gave thee, my promise that was made, in the five years, I shall fulfil, to establish a happy kingdom for my faithful friends and followers, and there is joy in believing; but how could the words be fulfilled, for the foolish to fly and to say, they saw no kingdom so established, nor my coming

did not appear? These things could not be fulfilled, if all had been finished, and righteousness and peace established on the earth. Then none could have given it up; neither could any have fallen back, if all had been established in so short a time. But in that manner I spoke to thee, to bring men to the scriptures: and know I said the five years was a type that goes deep, and a glorious type for them that wish my kingdom near; but a type is a shadow of a substance that is to come; but when the substance is come, types and shadows are done away. So if the substance had come in the time, it could not be placed as a type of what should be hereafter. But know I told thee, what should happen in the five years was a sign of the glorious end, that should be to true believers, when I have cut off all that mock the warning and my invitation. Then will be fulfilled the words of the prophet. *Isaiah, xi—* In righteousness shall I judge the poor, and slay the wicked, that despise my warning. *There will the wolf lie down with the lamb, and the leopard lie down with the kid.* These are types of men that are now as wolves to devour; but when they are convinced and brought into my fold, then they will dwell as lambs together; and those that are as leopards, by sin, when they are cleansed from all unrighteousness, and turn unto me, I shall turn unto them; then they will lie down with the kid and the calf, and the young lion and fatling together. From these beasts being spoken of to unite together, that are so furious one against another to become so tame and united, that a little child may lead them, is to shew mankind, from types and shadows, what the fury of man is compared to, and how the nations are compared to beasts that would destroy one the other; yet in the end they will become as one sheep under one shepherd, and all lie down

as lambs together: so that they will not hurt nor destroy in all my holy mountain; because the earth will be holiness unto the Lord, and be full of the knowledge of the Lord as the waters cover the sea. And this will be established upon the earth, when I fulfil all the promises that were made to thee and the faithful believers, in the five years that I have mentioned. Now let them discern from this chapter, it was not fulfilled when I was born for man, to become flesh, and dwell amongst them; for then the Jews were all scattered; but, when I come to fulfil the end, I shall recover the remnant of my people, which shall be left and turn unto me. And let men discern the following words: "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth." Now, from these words of the prophet, let them see how the Jews are scattered and how they stand; and let them discern my promises to gather them together in the end, when they begin to look unto me whom they have pierced. But now I ask the worldly wise men, what ensign was then set up for the nations, to gather them together, and bring all the earth to that happy period here spoken of by the prophet, when I became flesh and dwelt amongst men? Was I then an ensign to gather them together at that time, when ye know they were scattered asunder? But I now tell thee, it is from the visitation of my Spirit, the warning I have given of my coming, and the signs I have set before thee, that must be signs to the nations in the end; and signs to the Jews, to convince them of their folly in expecting, that, if I had been the MESSIAH, whom they looked for, these words of the prophet would have been fulfilled when I became flesh and dwelt amongst them; like Hann's judgment, from the com-



munication given to thee, that if it was of the Lord, my kingdom must be established in righteousness and peace in five years, without discerning the other words that were spoken, to prove it was not so; because I said many would fly through unbelief, and it would not be established at the time; but, like the death of thy Father, be unaware; but this he hath not discerned: and perfectly so stand the Jews; they discerned *one part*, and *not the other*; and therefore, without the visitation of my Spirit, to set signs for them of the end, what shall follow on from nation to nation, and the signs that I have set, and the truth of my words that must follow, to convince them of the end, or the days would come upon them unaware. For it is impossible, by the wisdom of man, to convince the Jews, the Atheists, or the Arians; because they discern the scriptures, as Hann discerned the communication, that if it was of the Lord all must have been finished in the five years: and yet, my promise made in the time shall be fulfilled; and then will the words of the prophet be fulfilled, that I ordered thee to send to Hann, for him to explain: *Isaiah xxv.*—"And he will destroy in his mountain the face of the covering cast over all people, and the veil that is spread over all nations; HE will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it."

These are the words of the prophet, that thou knowest I have revealed unto thee I am coming to fulfil; and these are my promises that were made and sealed by thee and the believers; which meaneth, revealed to thee, and sealed up by them, with faith, like the following words: "This is our God; we have waited for him, and he will save us; we will be glad and rejoice in his salva-

tion." This was a rejoicing through faith, believing the promise will be fulfilled; but this faith is but like the faith of Abraham, to believe before they see the thing accomplished: Abraham believed in my promise, that he should have a son, and my promise I fulfilled; and, it was by faith the promise was made to Abraham, which I have told thee shall be fulfilled to the children of faith, as Abraham was. And now according to the words of the prophet was my sign set, and the standard fixed, to swallow up death in victory, to wipe away tears from off all faces, and to take away the rebuke of my people from off all the earth. This, I have told thee is the devil, that I shall cast out, and come and save my people, that trust in me for their salvation; and then will be fulfilled the words of the prophet, in the xxxv chapter—"The wilderness and the solitary places shall be glad for them, and the desert shall rejoice and blossom as the rose; they shall see the glory of the Lord, and the excellency of our God: behold, your God will come with vengeance, even God with a recompence; he will come and save you."—With vengeance to those who despise my name, but a recompence of reward to save those that trust in me and my salvation, to believe and rely upon all my promises, that they shall obtain joy and gladness, and sorrow and sighing shall flee away. This chapter sheweth you the end, how the redeemed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads. xli Chapter—"Keep silence before me, O islands, and let the people renew their strength; let them come near; then let them speak: let us come near together to judgment." The nations must keep silence, and renew their strength in the Lord, when I come near to judge the earth. Then they will know, "it is I the Lord have done it, calling the generations from the beginning."

I the Lord the first, and with the last, I am HE.<sup>2</sup> From the beginning I have called the generations, for what ends I created man at first, and what is my will to accomplish at the last. Then will the isles see it and fear, the ends of the earth will be afraid when I come near to judgment with man. But then discern my promises to all them that look for my coming: "Fear not, for I am with thee; be not dismayed, for I am thy God, and I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Here are my promises to support all them that trust in ME: but they that are incensed against them shall be ashamed and confounded. These are promises that stand for the end, when I come to destroy all my enemies: "And the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord and shalt glory in the Holy One of Israel. I will open rivers in high places, and fountains in the midst of the vallies; I will make the wilderness a pool of water, and the dry land springs of water." These are words spoken by the prophet, that I am coming to fulfil: for though the good tidings were brought to Jerusalem of my Birth, yet those tidings were not believed; therefore no fulfilment of my promises came to the Jews, to see the MESSIAH as they expected; because the fulfilment of scattering their enemies, and bringing salvation and deliverance unto Israel and Jacob, the seed of Abraham my friend, was expected by the Jews to take place *at my coming as the MESSIAH*. Thus they expected at first without discerning the *other* chapter. liii—"He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed; all we like sheep have gone astray." Thus the Jews did not discern what I had to go through, when I became

flesh and dwelt amongst them ; and therefore like sheep they went astray, looking to the ending, but not the beginning ; expecting to see my power to destroy their enemies, and establish the blessings that I had promised, without discerning, when I fulfil the words spoken by the prophets, it is not only to the Jews and Gentiles, but to all nations, kindred and people. xlii chapter—  
 “Behold the former things are come to pass, and new things do I declare ; before they spring forth I tell you of them. Sing unto the Lord a new song, and his praises from the ends of the earth.” From these words of the prophet, let men discern, it is from the ends of the earth, that all nations, kindred, and people shall be brought to praise the Lord. These are the new things I have declared unto thee that I am coming in power to fulfil :—it is the former things, spoken from the beginning and by the mouth of all my prophets, that I have said shall now come to pass to be fulfilled ; and yet it is a new thing to mankind, the manner I have warned, and the way I have revealed unto thee, that I shall fulfil the words of the prophets, as I said in my Gospel I came to fulfil them. This is a new thing to man, that the former things should come to pass to be fulfilled, in a way no man ever expected, nor a way they ever understood : but know I said, “I will bring the blind by a way that they know not ; I will lead them in paths that they have not known ; I will make darkness light before them, and crooked things straight.” These things will I do unto them, and not forsake them.

Now I shall answer thee from these words, as men boast of their knowledge of the scriptures, that there is enough already revealed to man, that no further revelation will be given of the Lord ; let such answer how they can fulfil them ; or what way they will lead the blind to see ; or lead them

into paths that they have not known. Do not the scriptures stand open for all in this nation? And yet, thou knowest, it is out of the power of man to make the blind to see; which meaneth, those that are spiritually blind, as I have told thee concerning the Jews, and those that are like them, the way they understand the words of the prophets, that way they go on in blindness; but when I come to bring them out of darkness into my marvellous light, to make that darkness light before them, it is by a way they never knew, nor understood; and this is a way which was never known by man, the way I am bringing round prophecies that are new in the likeness of the old, to make the crooked things straight before them, that they may discern hereafter, when I begin to work with power, to fulfil the words I have spoken to thee, and then call them to the scriptures to open the eyes of their understanding, that they may discern, that in the like manner was my speaking by the prophets of old. But without thus dealing with mankind, those that are blinded in unbelief would so remain till the day came upon them unaware; and then my promises made to the Jews could never be fulfilled; but they are not the only blind; for there are thousands, besides the Jews, who stumble at the Gospel and the words of the prophets; because they compare together what was spoken by the mouth of the prophets concerning my coming to be their Deliverer; and therefore my sayings concerning the Jews, which thou hast pondered in thy heart, ought to be a convincing proof to them of the truth of my words in my Gospel. Yet this they compare with the words of the prophets, judging, if I was the MESSIAH, I must have come to redeem them at *that time*; and from this discernment thousands depart from the Gospel; because they do not weigh the whole together;

but they will find in the end, I shall fulfil the words of the prophets, according to my Gospel; and then they will find the truth of the prophet's words, that I shall magnify the Law, and make it honourable to all men, and fulfil the Law and the Gospel together. The Law meaneth the WILL of GOD *revealed to the prophets*, which I said in my Gospel I came to fulfil.

Now come to the lii. Chapter—"How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, 'Thy God reigneth.'" Now let men come to my Gospel, and discern what tidings I brought to man—that I came to seek and to save that which was lost; that I came to bring in the redemption of man, and to cast out the prince of this world; that I died to overcome the world in the end; that in ME they might have peace. Let men trace my Gospel through, and discern what were the tidings I brought to man, and what was my promise of coming again to fulfil them; then they may see, I brought good tidings of salvation to them that believed; that where I was my faithful followers should be also; and I brought them good tidings of their redemption in the end; ~~that I died to triumph over death, hell, and the grave, to conquer all for man that~~ relied on ME and my promises. These were the good tidings I brought at first, and these I shall accomplish at the last—"Then will the watchmen lift up their voices together and sing for joy; for they shall see, eye to eye, when the Lord shall bring again Zion," Now I shall explain the meaning of the words; seeing eye to eye, is one light against another, one sight against another, that ye may see both together in one likeness; and perfectly so will the end be, when I come to fulfil my Gospel, and the words I have revealed to

thee. Then, as ye may see eye to eye, when fixed to look at one the other, so will the light appear, that ye may see the whole together. But then discern what followeth: when these two lights come to man—"Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people; he hath redeemed Jerusalem; the Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God." But men must discern from this chapter, I must first come to suffer; as it is said by the prophet—"His visage was so marred more than any man, and his form more than the sons of men." Let men discern, from these words and the following chapter, what I had first to go through; then they must know, according to my Gospel, I must come again to fulfil the good tidings I brought to man, and redeem Jerusalem, and my people that trust in me. But, *Jerusalem doth not mean barely the spot where it once stood.* These were by types and shadows of Jerusalem's being called a blessing to the people, and holiness to the Lord; but when the arm of the Lord is made bare in the eyes of all nations, and the salvation of the Lord is made known to the ends of the earth, that the nations are sprinkled, which meaneth to be redeemed through my blood that was shed for man; then will the waste places become as a Jerusalem unto man. But the place of Jerusalem was not a blessing in their days: the meaning of the word is, the NEW JERUSALEM that comes down to men, which signifieth *the paradise they were created in at first*; and so will these blessings come to man at the last. But let men discern in what manner the threatenings and promises stand together in these chapters, that I have told thee stand for the end. In this they must see how my visage was marred by man, and more cruelly treated than

the sons of men ; but as I suffered the first, I shall come to fulfil the last.”—

Thus far is the explanation given to me, by the Spirit, of the Scriptures that are pointed out at the end of my last Book ; but as the worldly wise mock the explanations that are given to me, I am ordered to require their explanation of the following chapters, that remain to be explained, that believers may see whose wisdom, and whose judgment, is the greatest, for men to rely upon, to prove the truth of the Scriptures, how they will be fulfilled.

*Isaiah liv*—“Sing, O barren, thou that didst not bear ; break forth into singing, and cry aloud, thou that didst not travail with child ; for more are the children of the desolate, than the children of the married wife, saith the Lord. For thy Maker is thine Husband, the Lord of Hosts is his Name, and thy Redeemer the Holy One of Israel, the God of the whole earth shall he be called. And all thy children shall be taught of the Lord, and great shall be the peace of thy children.”

*lv. Chapter*—“For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts : for as the rain cometh down from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater ; so shall my word be that goeth forth out of my mouth ; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it.”

*lx. Chapter*—“Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people : but the



**Lord shall arise upon thee, and his glory shall be seen upon thee. Thy people also shall be all righteous: they shall inherit the land for ever, the Branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in his time."**

**lxv. Chapter—**"For behold, I create new heavens, and a new earth: and the former shall not be remembered nor come into mind. But be you glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying."

**lxvi. Chapter—**"Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all these things hath mine hand made, and all these things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.—For I know their works, and their thoughts: it shall come that I will gather all nations and tongues, and they shall come and see my glory."

**Daniel vii—**"I saw in the night vision, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him: and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him."—**ix Chapter—**"Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteous-

ness, and to seal up the vision and prophecy, and to anoint the most holy."

xii. *Chapter*—"They that be wise, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever. But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall increase: many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand, but the wise shall understand."

*Obadiah*, 21 verse—"And saviours shall come upon mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's."

*Joel*, ii chapter, 28 verse, to the end. iii *Chapter*, 16 verse, to the end.

*Haggai* ii—"I will shake all nations, and the desire of all nations shall come, and I will fill his house with glory, saith the Lord of Hosts."—

*Micah* iv chapter, 4. 5. 6. 7. verses. *Malachi*, iv—"Unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall: and ye shall tread down the wicked; for they shall be as ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts."

*Matthew* v—"Think not that I come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfil."

*St. John* xvi—"When HE is come, HE will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on ME; of righteousness, because I go to my Father, and ye see ME no more; of judgment, because the prince of this world is judged."

xx *Chapter*—"Jesus saith unto him, Thomas, because thou hast seen ME, thou hast believed:

blessed are they that have not seen, and yet have believed."—

The above are the Chapters, that were pointed out in my last Book, for Hann to explain; but as he hath acknowledged he cannot explain them himself, yet others may; and as the explanations given by the Spirit are condemned by others, as well as him, and say they cannot understand the prophecies given to me, it is required of them that reprove to explain the scripture prophecies, that I have pointed out, which I am warned the Lord is hastening on to fulfil. But as I have brought the promises together, and left out the threatenings, on what conditions they stand, no man can draw any judgment from what I have brought forward, without applying to the scriptures, where the words are taken from; perfectly so stand my writings; no man can draw any judgment of them from the pamphlets that are brought forward by men, without having my books to refer to, to know on what conditions they are placed.—

And now I shall answer the enquiries that are made of me.

First, I am desired to point out where the prophecies stand in my books, that have received their fulfilment. I refer such enquirers to the First Book of Strange Effects of Faith, printed in 1801; they will find at the end of the Seventh Book, printed in March 1802, the pages marked from the first Books, what was hastening on to be fulfilled concerning the war that hath taken place.—Warning to the World, page 25 to the 36, the readers may see what was fulfilled; and confirmed by the witnesses, which may be seen in the Book of the Trial. These books I have pointed out: but those who have a desire to search into the truth will find the fulfilment of many other things have taken place in others. And I am

also desired to prove the dates when they were printed; in answer to this I must refer them to Stationers Hall, as all my books are entered there when printed, and the date is put upon the book.

Secondly, how I know the Spirit of Truth from the Spirit of Error. To this I answer—from the power and wisdom of God, which I could not have known from the wisdom of man, had not the Lord by his wisdom permitted me to have a knowledge of the two different spirits, and their working, that I might be a judge of them both.

Thirdly, to know in what manner my communications are given, whether in an audible voice, or an impulse on the mind. I answer, neither; for though I have often heard my name called in an audible voice, yet my communications are not given in that manner; but the words come to me as distinct to my hearing, as though they were spoken in an audible voice. But no man can understand in what manner the visitation of the Lord is, by his Spirit, to speak within and to be distinctly heard by the outward ear, but those that have experienced it; none could understand how the Spirit of the Lord came to the Disciples, but themselves; neither could they understand how the Word of the Lord came to the Prophets, in what manner it came: and when it is said the Spirit of the Lord came upon the prophet, to answer the enquiry made by Jehosaphat, no one saw the Spirit or heard his voice, but the prophet himself. Therefore the things of the Spirit are spiritual, which no man can know or understand, but those to whom it is sent; because it is past man's finding out. As to an impulse on the mind, that is not a Visitation from the Lord; for every one hath impulses on the mind, either good or evil; and there is an influence on the mind, both good and evil, to work upon the hearts of men, one way or the other; if it be good, to influence

them to do good; but if evil, to work upon their hearts to do evil: but this is not the visitation of the Spirit of the Lord, whereby his will is made known or revealed. No one can prophesy from that; yet men may be under the influence of the Spirit of the Lord, to believe and rely on his words; on the other hand, they may be under the influence of the devil, to be filled with unbelief and all manner of evil; and it is by this influence the world is filled with Atheism, and the fear of the Lord is rejected by men. This I have explained for the sake of the Public, that they may know the difference between the impulse, or influence on the mind, and a visitation from the Spirit of the Lord.

There is also another enquiry made—how it is I seal those that do not continue stedfast and immoveable in the cause, but destroy their seals, and become opposers. This I shall answer as our Saviour answered the scribes of old, when they spake unto him, saying, Tell us by what authority doest thou these things? or who is he that gave thee this authority? And he answered and said unto them, I will also ask you one thing, and answer me: The baptism of John was it from heaven, or of man? And in like manner I answer such enquirers; and let them answer me, how Moses came to be sent to deliver the children of Israel, that afterwards rebelled in the wilderness, and were there destroyed? how our Saviour came to suffer one amongst his disciples to come in, but afterwards betrayed him? Were these things done for want of knowledge in the Lord? Let this be answered, and then I will answer the question put to me, how I came to seal those that did not all abide in the faith they professed.—In like manner I shall answer another enquiry: How I pretend to possess a power of sealing persons as heirs of God and joint heirs with Jesus Christ. This I

swer like the former : tell me, from the prophets and the apostles, by what authority they did the things which were commanded them, without disputing the wisdom of him that gave the commands, or made an enquiry, why it should be done. Let this be answered by them that reprove, why all these things were permitted and commanded to be done. I am answered by the Spirit, but shall leave them to explain it by their wisdom, who say there is no occasion for any further revelation, or knowledge of God, to explain the Scriptures; or how they will be fulfilled.

Now I shall give the answer of the Spirit to those who profess they are writing against the visitation, pretending that they are doing it in zeal for the honour and glory of God, and the good of mankind.

“I have ordered thee to bring forward the Scriptures in this book, to demand of those who despise Prophecies, and judge there is no occasion for a further revelation, or knowledge of God, to explain them. The demand is made of such, for them to explain, what is the meaning, and how they will be fulfilled; and let them know, that no man can have a right faith of his Creator, or a right faith of the prophets, that the word of God came to them, or a right faith of my Gospel, that I came to fulfil them in the end; no man can have a right faith in the Scriptures, without believing in the fulfilment, that they are spoken by the God of truth, whose words are Yea and Amen. What I have said I will fulfil; and these are the promises men must now look to, that I ordered thee to bring forward. And let them know my answer to their hypocrisy, that if it was out of zeal to God, or for the good of mankind, their endeavours would be to convince men of the infidelity that is so fast increasing: for these are the dangers that men are in; but this

is not regarded by those who profess to come forward out of love to God and condemn the visitation of my Spirit. Therefore I tell thee of such, they are like the Scribes and Pharisees of old, who strain at a gnat and swallow a camel: *because they can easily pass by the mockers of the Scriptures and swallow the Blasphemy that comes from them*, without being wounded and grieved, or try to pluck them as brands from the burning, when they see them go on in infidelity; but this destruction in men does not awaken their conscience, or feeling, to warn *such men* of the dangers they are in; but, *when I come to warn by my Spirit*, that the Scriptures are true, that I shall fulfil them, and prove from the truth of prophecies, that there is a God of knowledge and power, to convince such men of their infidelity, who judge all things came by chance; but to shew them there is no chance, as they vainly suppose, that could have given knowledge to thee of what was hastening on, when no appearance was before thee; therefore, it is to convince men of the error of their ways, that I hold out this controversy with mankind: for like fuel added to the fire is every pamphlet that hath been printed against thee, to strengthen the fire of unbelief and infidelity among mankind; and there is not one, that hath published against thee, if I bring them to the Scriptures, and demand their answer, how men can be brought to the knowledge of the Lord, without the visitation of my Spirit, to bring men to that knowledge and understanding; there is not one who can answer his assertions, or prove how it can be done. And, from Hann, I shall condemn such men; because, like the Atheists, he hath brought forward his arguments against thy writings.—Come to his remark on thy Trial.” Hann says, “A promise was claimed of the Judge of all the earth, who, it is said, gave a

promise to the human race, at the fall; but we find was never faithful enough to fulfil it."

"Now I ask thee where is the man who can bring forward an observation stronger, to condemn the Scriptures, or to condemn the unfaithfulness of God, than what he hath done in this remark. Doth not the promise stand from the beginning? Was the serpent's head ever bruised, which is the old serpent called the devil, that he hath had no power over man? Doth he not go on deceiving the nations to this day? But was not the promise for the end? Was it made to be then fulfilled? Did I not set the Sabbath for a sign, as a day of rest for man? Do not the six days stand as I have told thee of the six thousand years? Did I not say in my Gospel the days should be shortened? That my faithfulness and truth should be made manifest? And now I have warned by my Spirit, that I have begun and will make an end, that I shall go on till my faithfulness and truth be fulfilled; and is not my warning now mocked by him, saying, I shall never be faithful enough to fulfil the promises I have made? And now, from all the Scriptures that I have ordered thee to bring forward, the same unfaithfulness of their fulfilment will be pleaded by men like him; for like him will their reasoning be; if God was never faithful enough to fulfil the promises when they were made, he never will be faithful enough to fulfil them in the end. This will be the reasoning of such men, without considering, if the promises had never been made, then men had none to expect; but as it was my decrees to fulfil them in the end, that mankind might know my reign, when I take the great power to myself, that they may know the Lord, and that I might judge of man alone, what he is without a tempter. These were my decrees for the end; and therefore, from one age to another,



my promises were made to the prophets; I confirmed them in my gospel; and the fulfilment I inspired my Apostles with, that I should fulfil them in the end; and that I should visit by my Spirit, to have men be looking for me, according to my Gospel, which I have told thee could not take place, according to the parables I spoke of the end, without a warning to be looking for my coming. But marvel not that a man like Hann would give no answer concerning the Scriptures; because, in so doing, he would have condemned himself; for he must so clearly have discerned these promises were not fulfilled, as he hath discerned the words I have spoken to thee of the end, and my promises to them that are faithful servants to enter into the joy of their Lord, with the promised blessing I have in store for man. This he hath discerned is not yet fulfilled, so that in one likeness both stand together: therefore in discerning the one he must have condemned himself in the other; but these promises, that stand on record, they stand as witnesses against mankind, who profess to believe the Scriptures, and deny the visitation of my Spirit, to warn of their fulfilment; and he that says they will not be fulfilled must condemn the Scriptures. Hann hath condemned thee, and say the prophets were never visited by the Lord; and so in like manner must my Gospel be condemned, as not being true, without its fulfilment. Now come to another of his remarks."

Hann says, "I recollect indeed, that something was said of Satan; viz. that he knew he was cast, and therefore would come down in great wrath, and stir up the people to come against her. The natural purport of which words is, that a very heavy persecution would immediately take place; but it is very certain, that this prophecy, like most of the others, hath fallen to the ground, and

the poor devil was never more belied than in this one thing."—

"I shall answer thee. Whether the devil be the author of the evil, working in the hearts of men, or whether the evil be in their own hearts, to be at enmity against God, to reject the warning of my coming; from whence the persecution proceeds, I now appeal to men's consciences, whether the persecution did not begin, and whether it hath not went on? Let them look to the books of controversy; let them look to the newspapers, that have been filled with malicious lies and envy, as they could not justify themselves with truth to come against thee; let them look to the false inventions, that have been made through malice in men; were the whole brought together, what hath been the persecution by words, what ridicule the believers have met with, and what abuse they have received, through believing in my visitation to thee; if all that have been published; and all that have been spoken in malicious words and persecution, that have not been published; were the whole brought together, they would see, that that prophecy hath not failed. So, whether it springs from men or devils, the persecution hath went on, as I warned thee before that some would be strongly convulsed for hell, and some for me; which meaneth, the hearts of men being strongly influenced by the devil, to set their hearts against my coming: and this hath been publicly shewn by mankind; their malice and envy, like the Jews of old; for in like manner they said I cast out devils through Beelzebub, the chief of devils; so hath been men's saying in this present age, that it is through the devil I have warned of the fulfilment, This thou knowest is said by Hann, that Satan would plead his own destruction if he could deceive mankind that way; and this is his working in the minds of men; therefore it is

known to thee and the believers, that great enmity and persecution have went on against thee, while true believers, that are longing for my coming, have went on in love to ME: and this I warned thee of before. Let the words appear, from the communication given in 1802, of the five years:—

For those will fight that know my name,  
And those that do not know, nor fear,  
To fight for Satan they'll appear;  
And so you'll find it is begun,  
And fast I say 'tis hastening on.

When these words were given to thee, how trifling was the shadow of any persecution! But let men discern how great it hath risen since; for it is known unto thee and to all, it was then begun by believers to search into the truth of what they had heard, to know if thy visitation was from the Lord; but let men discern, what spiritual fight, contending with men, who were filled with fury against my visitation, hath increased and went on, as I warned thee: but the end is not yet, of the perfect fulfilment of what I told thee the end would be. But a strong likeness hath went on, on both sides; and this is impossible for any man to prove, that it hath not been true; for out of his own mouth will I condemn him and all thy accusers, that deny the truth of the words; and all the shadows went on in the years I set for signs of what the end should be, to my enemies, and my friends; and so they will find the end to be. And let men discern what were the signs set to your nation, what were the signs to believers, what were the promises, and what were the threatenings, that were placed in five years; then they may know what the end will be, *when I begin to make an end in five years: but that is a time which will not be known to man; because I have told thee, that suddenly and unaware will the sub-*

*stance of all things come.* Yet believers may discern, from the signs I placed in thee, in the five years; this the wise will see and understand, to draw some judgment, when the end draweth near; but the wicked, that are hardened against my kingdom of righteousness and peace, will not see, nor understand, but be like Hann: for though he hath heard of the persecution of others, and hath joined in the persecution himself, yet he hath affirmed there is no truth of the words, of any fulfilment in this persecution. Then now I ask thee, how a man like him can draw any judgment from prophecies, or discern the progress thereof, before sudden destruction cometh upon him? This sheweth you all what the end will be to those who are hardened through unbelief, in this thy enemies are thy judges, and his own conduct is witness against himself. And now come to another of his sayings."

Hann saith, "A zeal for God and truth is a duty enjoined all men, even by nature; and can no more be neglected with impunity, than the duties of justice and mercy."

"From his words I shall answer thee. A zeal for God is neglected by him. What truth doth he support? or what zeal for the honour and glory of God hath he come forward to maintain? what scriptures hath he brought forward, to speak to the honour and glory of God? or what truths hath he supported, from them, or from my gospel? Is not all as a dead letter to him, that he owns he never professed to understand? Then if he doth not understand the scriptures, to prove the truth of my words from them, how shall a man like him come forth for the zeal of God, and the truth of my words? When I demanded of him, thou knowest he could not answer me one word of a thousand, the meaning of my words delivered to the prophets; or what I required from my gospel for him to answer.

Now, as he cannot understand the one, how can a man like him profess to have any understanding in the other? Both alike are past his finding out; and therefore it is through hypocrisy, like the Scribes and Pharisees of old, that he is come forward with a pretended zeal for the honour of God, or truth, whose name he hath despised from the beginning, to dishonour God in the fall, and free the author of evil, and cast the blame on his Creator; therefore out of his own mouth will I condemn him, as every duty that he says is incumbent on man is neglected and despised by him. And discern through his pamphlets, the false assertions he hath made, and the manner he hath wrested words, that the truth may not be seen. This sheweth the world in its true colours, what art and subtlety the devil works round in men, to pretend a zeal for God, through hypocrisy, when in their hearts they have none."

And now I shall answer for myself, concerning the signs put in Mr. Pomeroy's hands, which Hann says were concerning my Father's death, and were not fulfilled; and therefore he says I broke the vow that I made.

To this I answer, the Sign concerning my Father was on conditions, and had nothing to do with the promise I made. A communication was given to me, at the beginning of the year 1801, that if no one regarded the warning, or searched out to know whether the Lord had spoken or not, the Lord would begin his judgments, by three years famine in this land, and then he would take my father by death before the 22d of September; and then my sister, seeing the judgments begin, would meet me at my father's grave, and be convinced that it was of God. This was a sign if the Lord began by judgments, to bring a famine in the land, which I put in Mr. Jones's hands, the 10th of April, 1801. Thus was the sign set upon conditions, if no one

searched into the truth. The latter end of May I received a letter from the Rev. Stanhope Bruce, likewise from the Rev. Thomas Webster, and the Rev. T. P. Foley, and from other gentlemen, to enquire into the truth. At that time I was distressed for want of money to carry on my printing; then the following signs were set before me, that I should proceed, and not fear of assistance; those friends, that had written to me, would assist me to carry on the work; and they were the feathered fowls, that had been shewn to me before in a dream, that, as the birds were changed, so the men were changed from them I had been writing to before; and they were the men I had been warned of before, that would come to Mr. Taylor's, to enquire into the truth; and for their sakes the Lord would stop the rain in the time of harvest, and bring in the promised blessings of three years plenty. These were the signs given to me without any conditions, but were to be fulfilled that year; and these were the signs I called heaven and earth to witness for me or against me; to witness for me, if the signs came true, that it was of God; but if they did not come true, to witness against me, if I persevered any further.

Now these signs were all fulfilled; and these were the given signs I put in Mr. Pomeroy's hands, with this promise, the beginning of August, and at that time there was an appearance of its being a bad harvest, from the continued wet weather; and I knew none but the Lord could change the weather, and work in the hearts of people to fulfil his words.

Two days after I had put these signs in Mr. Pomeroy's hand, the rain ceased; the latter end of August the other sign was fulfilled, of the Lord's working in the hearts of those friends that wrote, to assist me; and at the end of the year they came

to Mr. Taylor's to enquire into every truth. So all these signs were fulfilled, according to the words that were spoken to me, which I called heaven and earth to witness it was of God, if they were fulfilled; and to which I was answered, "If the signs set before thee come true, heaven and earth are witness for thee."

To the above I am now answered—"It was a weakness of thy own judgment to expect thy father would die that year, without discerning the words I had said to thee—If I began with a famine in the land. Here the conditions were fixed to him. But now come to the other signs, that I told thee without any conditions; and to them thy promises were made, to persevere, as I directed thee, if I fulfilled the signs according to my promise; therefore I told thee, heaven and earth were witness for thee, if it came true. And now discern what was the sign: it was for the heaven to stop its rain in the time of harvest, which was a power belonging to God only. This was a sign fulfilled by heaven; and my working in the hearts of friends, that were upon earth, fulfilled the other signs: so that the signs went deep of heaven and earth to thee that year; and so in like manner have the signs went on to thee. Know the signs I placed abroad without conditions, and how they have went on; know the signs I placed at home, of faithful friends to assist thee. Therefore my signs, both in heaven and earth, have went on as witnesses for thee; and to thy own solemn promise and vow, that thou calledst heaven and earth to be witness for, thou hast faithfully kept and obeyed, in the midst of all the persecutions thou hast went through. So all men shall find I am thy God, and thy guide, thy counsellor, and thy keeper, and the judge of the truth of thy words; and thou art a judge of the truth of mine; therefore reflect no more on thy own folly, in the simple

manner thou wrote thy letters, without explaining clearly how the signs stood; because I tell thee, in thy foolishness was my wisdom; to shew mankind in what manner my Bible stands, that men by my wisdom cannot find out; and, like thee, it must be explained by ME. Therefore it is I the Lord must explain these mysteries, as thou hast explained concerning thy father, and the other signs; and therefore I ordered thee to bring forward the communication of the five years. And let men answer, what they would judge of believers, if they should say the whole was fulfilled in them, of the promise I had made for the end? If men would condemn the one, in like manner I condemn the other, who say my Gospel is already fulfilled; which is as much impossible for men to prove, as it is impossible to prove my kingdom was established in righteousness and peace, to fulfil the joy of believers, in the five years when the signs were set: and, they may as well prove this faith *was given to all*, that was in a *few*, as prove my Spirit was poured out *upon all*, in the day of Pentecost; for in one likeness both stand together. And let men look to my Disciples; what was their faith and joy in believing, to go through all the persecution they met with, and to suffer death for my sake? Was it not for the joy set before them, of everlasting happiness, that they should be rewarded with ME in glory? What made the martyrs go through all the fiery trials they met with, and give up their lives, to be burnt for my sake? All this was done through faith, strengthened and supported by my Spirit; and their eye was to the end, that, like my Disciples and all my faithful followers, they should meet their reward in glory; therefore they loved not their lives unto death, but gave them up to the malice of men, knowing the body must die, but that their spirit should enjoy a glorious reward.



with ME and all my followers. In this they had joy in believing; and so in like manner there was joy in believing, that, as the others were redeemed from the power of death, hell, and sin, that death could have no more dominion over them, when they had killed the body they could go no further; so in like manner was the faith in believers, who relied upon my promises, that I am coming to fulfil my gospel, and bring in the redemption of man; and then the power of death, hell, and sin, will be swallowed up in victory to them. Here, if men discerned aright, they would see in one likeness how the faith of both stand together; the one believing in my promises given to my disciples at that time, that where I was they should be also, to have their reward in glory; the other believing in the fulfilment of my gospel, that my coming drew near to bring in the redemption of man: and this was the faith that enabled them to run the hazard of all persecution they might meet with. But no more than men can prove my kingdom was established in the five years when my promises were made, of what the end should be to all faithful believers, that were longing for my coming, no more can men prove my gospel was fulfilled when I expired on the cross, because I said *it was finished*. The meaning of my words men do not understand—that *I gave up my life according to the promise, to finish transgression, and make an end of sin: but sin was not made an end of at that time*; but I died to fulfil the one, that I might come again in power to fulfil the last. This men do not discern; neither do they understand my sayings, any more than they understand the sense and meaning of the communication I gave to thee, and have ordered it now to be brought forward, to confound such who boast of their knowledge, saying, the scriptures are fulfilled, and want no further revelation from the Lord; yet

men can no more prove the fulfilment of my gospel, than they can prove the fulfilment of that promise; for both in one likeness stand together; and it is the greatest folly men can be guilty of, to pretend to plead, that the scriptures are fulfilled. It only strengthens men in unbelief, as it would strengthen the unbelieving world now, if believers were to plead, that my kingdom of righteousness and peace was established in them, that evil had no more power over them, and that their redemption had already taken place; that all was fulfilled in them, that they were delivered from all the effects of sin and sorrow. Was this pleaded by believers, what would the unbelieving world say, to see them surrounded like other men with trials, and temptations, and various distresses, still having the storm to go through? Would not their pleading, that they were freed from all, strengthen unbelief among mankind? In thy heart thou answerest, yes: now perfectly so I tell thee of men who plead my gospel is already fulfilled, and the words of the prophets, that I said I should fulfil. This pleading amongst men strengthens infidelity and unbelief amongst mankind; and, to shew their folly, I have brought round thy writings in this manner, which men will find in the end, that from one Spirit came both, however low and simple my words may appear to men; as the meanness and plainness of the language is despised by them, without considering my gospel, that it is to confound the wisdom of men, and their boasting of learning, that I chused weak and foolish instruments to confound the wisdom of the world. But was my visitation to the learned, then after the wisdom of the world, and their boasting of learning, must all appear; because my visitation to men, in every age of the world, is according to the wisdom and language that is in themselves; and according to the simpleness of thy language is my visitation to thee."

From the above communication I answer, that it is not all the wisdom of the wise and learned men, that could have brought round a communication in this manner; given in 1802, and now explained, to shew in what manner the scriptures stand, and the folly of men to judge they are fulfilled.

And now I shall come to Hann's assertions, that there is no such thing as conditional prophecies. In this he denies the scriptures throughout; for when the Lord sent his prophets to warn the people of threatened judgments, because of their sins, there were always conditions placed, if they repented; for the Lord always dealt as a tender father, that threatens because he is loath to punish; and beareth for a while to try men if they will repent. This we may find throughout the prophets: and so in like manner conditions were fixed for this nation. What use would it be of to warn men to repent, if no offers of mercy were held out on condition of their repentance? But to speak of the tender mercies and long-suffering of the Lord, not to enter hastily into strict judgment with men, before he gives them space for repentance, as Hann hath done, by placing this as mutability in the Lord, is speaking blasphemy against his mercy and goodness. But from the false assertions, which Hann hath made in his pamphlets, and the manner he hath placed things together, no man can draw any judgment from my writings.

Yet he hath been the means of bringing in many true believers, who saw his pamphlets were written in malice; they, like the Bereans of old, applied for my Prophecies to judge for themselves, knowing that no truth could come from an enemy who acted like the Jews of old; when our Saviour arose from the dead, they bribed the keepers to tell lies, because the truth should not be known; and they wanted to put Lazarus to death, that

our Saviour's miracle might, not be made known that he had raised him from the dead; and in like manner was their malice concerning the man that was born blind; they would not suffer him to say he received his sight by the power of God, but cast him out of the synagogue for his belief; and other miracles that our Saviour wrought which they could not deny, the Jews said they were wrought by the Devil. So that where malice and envy are strongly rooted in the hearts of men, no truth can be known from them. This I can prove from the pamphlets printed against me.

I shall here give Hann's answer to the demand made of him, where he collected from my writings what he said was to take place in 1810 and 1811. His answer was—"I appeal to your own conscience, whether it was not the judgment of the believers." Now as Hann hath imposed upon the public; so in like manner another man hath imposed upon the public, concerning the Sealed Letters, saying, "Providence has conferred upon me the honour of breaking the Seals, in order that the contents may be made known;" which he says was concealed, even to the person that had it. To this I answer, the contents of the Sealed Letters were put in print in 1803, which were never concealed from the knowledge of any; and likewise what they signed to is put in public print. So no honour could be conferred upon him, to make known in 1810, what was published in 1803.

The contents of this Book taken from Joanna Southcott's mouth by me,

ANN UNDERWOOD,

Witness, JANE TOWNLEY,

April 30. 1811.

Entered at Stationer's Hall.

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