

THE
CONTROVERSY

OF THE
SPIRIT

WITH
The Worldly Wise,

AS GIVEN THROUGH
JOANNA SOUTHCOTT.

“ Here is Wisdom : let him who hath greater answer it ; but
let it not be answered by a Fool : for, in so doing, he will expose
his Folly.”

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ENTERED AT STATIONERS' HALL.

1811.

G. Pamph 2725

THE
CONTROVERSY,

&c. &c.

HANN'S remarks on the history of my life. He begins with saying, "Joanna Southcott was born at Getsham, a small town in Devonshire, in the year 1753. According to Joanna's own account, at a very early period her mind was susceptible of religious impressions, and was much influenced by the truths of the Gospel. This is her own account: "From my early age, the fear of the Lord was deeply placed on my mind and heart; reading the Gospel of Christ, and all the persecution he went through, made me love him, and fear to offend him; and I felt my heart burn with indignation against his accusers; and that as I grew in years I grew in grace, and in the fear of the Lord."

"Under these impressions, we may naturally suppose, that Joanna exercised herself very much in reading the Bible; and the more so as her mind was not diverted from it by other pursuits; for it is evident that she received but a very illiberal education. Thus given up to the reading and study of the Scripture, she of course became very conversant with the Bible, and retained a great deal of it in her memory. This was a good beginning; and, when I compare such a beginning with the present

“ state of her religious pursuits, and the history
 “ thereof, since her religious phrensy took pos-
 “ session of her mind, it fills me with surprise,
 “ with pity, with indignation, and with horror.
 “ To Joanna may fitly be applied St. Paul’s ad-
 “ dress to the Galatians: “ Ye did run well;
 “ who did hinder you, that ye should not obey
 “ the Truth?” It was in the year 1792 that
 “ Joanna first gave herself up to the spirit of
 “ delusion.”

I answer: as he began without knowledge
 where I was born, or what year I was born in,
 so without knowledge he hath went on in every
 thing concerning me, from his own suppositions.
 I do not understand the meaning of his words,
 saying I had a very illiberal education; without
 he means, that I had not a learned education;
 and this is true, I was not brought up to learn-
 ing; yet I was brought up in the strictest reli-
 gion, to be taught my duty towards God and
 man. But as Hann hath simply supposed, that
 I spent my time in reading the Bible, not having
 other pursuits, he is greatly mistaken; for I was
 brought up to industry, from my early age; and
 had so much employment, that I had but little
 time for reading; neither did I give my mind to
 study the Scriptures. But the love of God in
 Christ Jesus, set forth in the Gospel, made a
 deep impression on my mind and heart, in my
 early age; and which was deeply explained to
 me from my mother; so that what I did not un-
 derstand myself, I was instructed by her, as to
 what belonged to my own salvation; and that
 was all my knowledge, or thoughts concerning
 the Scriptures, and what I set my mind and
 heart upon as to what I should do to be saved.
 For the thoughts of death were always before
 me: when I saw the young die, I thought I
 might be cut off, as well as them; and when I

saw the aged die, though they had lived to a great age, yet their sands ran out at last; so that whether I was cut off a flower in its bud, or whether I lived to old age, I well knew death must put a stop, sooner or later, to my life in this world. As this is no continuing city, therefore my heart was fixed on a better world, where joys will never end, and where sorrow can never come. If I had a building with God, eternal in the heavens; these were my pondering thoughts, without having much time to read the Scriptures, which I meditated upon in my employment, and made me earnest in prayer to the Lord for some assurance, that I had found favour with the Lord. My petition and answer may be seen in the 205th page of the Strange Effects of Faith. This was in the year 1772; and from that time I had always directions for myself, in every time of trouble and difficulty, which is already published. So that the visiting Spirit, which Hann calls a delusion, that came to me in ninety-two, had been my guide and guard from the year 1772 to that time; but then it came with power, to warn me of what was coming upon the whole earth; and from the past, that I have mentioned, never being deceived by the Spirit, and the holy fear that seized me, when the visitation came with power to call all the past to my remembrance, it fully assured me, that the visitation was from the Lord. But as many religious people strove to persuade me, that none of the things I was warned of would take place, and that Satan was come as an angel of light to deceive me, and that I myself was not ignorant of his devices, this filled me with fear mixed with my faith, fearing that Satan might deceive me; therefore my earnest prayer was to the Lord, that he would be my guide, guard, and keeper, and not suffer the devil to deceive, by coming

1772
 visitation

in his name; as I could not be a judge of invisible spirits, if they came in the name of the Lord, as an angel of light, to deceive; but as all knowledge was in the Lord, and all power was in his hands, in him was all my trust, and to know his will, and obey it, was the desire of my soul, earnestly praying, that I might not be deceived by the subtlety of Satan's arts. To my petition I was answered, — the Lord would set signs before me, whereby I should know, that the visitation was from the Lord; and various signs of trifling things, as well as those of greater consequence, what should happen in all nations, were then foretold me; which may be seen in the book of the Trial; and which Mrs. Taylor gave evidence of, 60th page. When she was questioned, if any particular circumstance took place, according to my predictions, she answered, — “ There was scarce any thing hap-
 “ pened to the nation, or to particular fami-
 “ lies, or individuals, with whom she was ac-
 “ quainted, that she, Joanna, did not inform
 “ me would happen before it did; and all were
 “ fulfilled, as Joanna predicted; and this con-
 “ tinued for two or three years.”

But as Hann hath brought forward my being deceived concerning my father's death, as a proof of my being led by the devil, I shall here give the account concerning my father; and at what time I was deceived by the devil; and the reasons assigned to me, why the Lord permitted it, as I have now my writings open by me, that were written at the time. As Hann hath said, that I predicted my father's death would take place in ninety-nine, I shall pen the particulars from my writings. In July, 1799, my father came to my sister's at Plymtree, when I was there; he was taken very ill at that time, and we judged him dying. I was answered — “ In all thy writings, I have compared

thy father to the nation in his life, and so he must end in his death; but the end is not yet." After this my father grew better, and I was shewn, in a dream, a length of chain, that went across a large field, which was compared to my father's life. My sister inquired, if the length of chain lasted a month; as we judged he could not recover; to her inquiry I was answered—

"The type is deep what lies behind,
 Beyond the reach of human eye,
 Or what your wisdom can discern,
 When I from types and shadows warn.
 When I explain this simple thing,
 That I from types and shadows bring,
 Doth she discern how I do warn?
 Or know what's hastening on?
 Thy father's death, thou know'st I've said,
 Must like your nation come.
 The type that's deep would make some weep,
 If they could see it plain:
 One month thy sister doth allow,
 Before she judge the end;
 One month you'll see your destiny,
 What will befall your land,
 From every step thy father takes,
 And how his end doth come;
 For suddenly I say to thee,
 I'll take him unaware; *Died 17 Jan^y 1802*
 And like your land he now doth stand—
 Let sinners all take care!"

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This Communication did not explain at what time my father would die; but I judged, from the words, that he would die at that time. My sister said, if the answer was from the Lord, he would not die then. But the following year, 1800, in July, I was ordered to go to my father's house, and stay with him some time, which I did; and then was the time that the devil was permitted to deceive me concerning him, and told me, that my father would die on St. Swithin's day, and there would be thunder, lightning, and floods of rain. After the time was past, and

I found I had been deceived by the devil, I was in the greatest distress of mind, and said I was punished for my sins. I penned my feelings in the following manner: My only hope and trust is in the Lord, that he will take me out of this world, that I have been so many years weary of; and I hope to go down to the cold chambers of the grave, where the wicked cease from troubling, and where the weary are at rest; and I trust, the Lord will pardon my offences and forgive my sins; for it is against him, and him only, that I have transgressed; as to man, I can wash my hands in innocence; no man can lay any thing to my charge. When I had penned the distress of my mind, on being deceived, and determined to go home and burn my writings, I was answered in the following manner:

“ Now thou hast ended I'll begin
 To justify thy written hand;
 For where's the man that can appear
 To prove that wrong thou'st written here?
 No: earth and hell may now combine,
 I'll justify the heart of thine;
 For I have tried thee to the end.
 The arts of hell must now be penn'd:
 He said, if I did thee disgrace,
 Thou soon would'st curse ME to my face;
 Therefore I tried thee all along,
 To shame the tempter's lying tongue;
 Because thy heart I well did know,
 That with no lies thou home would'st go;
 Nor neither curse me to my face;
 But if from hell thou judg'dst 'twas plac'd,
 Thou then would'st curse the tempter's art,
 That on thee cast such fatal dart;
 If thou didst judge it came from hell,
 Thy written hand the truth will tell.
 But here the tempter thou hast foil'd,
 To say if I have thee beguil'd,
 To break thy heart, that I am just;
 Then here the tempter's arts are cast.
 Another way he did appear,
 And said thou'dst hate thy father here;

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If he should live, and did not die,
 No more would'st thou regard of he ;
 Therefore I tried thee to the end,
 To see how then thy heart would bend ;
 Still for thy father thou'dst provide.
 So here the tempter thee belied,
 As thou hast for thy father done,
 When all thy money here was gone,
 And for thy father still thou'dst feel.
 So here the fiery darts of hell
 Are cast against thee all in vain ;
 For to thy God thou'dst still complain,
 That thou hadst sinned in my sight.
 I'll bring the mysteries all to light :
 He said if I deceived thee here,
 There was no way I could appear
 To make thee to believe my word,
 And judge thy writings came from God.
 But now thou seest another way ;
 Thou knowest, like Job, I first did say,
 That it would prove thy every cost ;
 For so the tempter's arts were plac'd :
 The field is wide, thy heart is tried,
 The tempter must stand mute.
 For now to men I mean to come,
 And with them all dispute ;
 I'll make it clear, I've spoken here—
 Your Harvest now is come
 More fatal than it was last year ;
 The truth will soon be known,
 That men appear like Satan here,
 And all did boast too soon ;
 But when you see your harvest clear,
 Your sun will cloud ere noon.
 Like Satan stands I say your land ;
 The end will make them mute.

But thou sayest thou art deceived in whom thou
 hast believed. Hitherto was my permission, to
 give Satan the advantage over thee, concerning
 thy father's death ; but my words I shall fulfil,
 concerning the harvest, and they will find, that
 this boasted plenty will bring a scarcity ; for ye
 do not discern, that man cannot live by bread
 alone : your pastures are dried up ; your green
 fields are become white ; the heart of the earth is

become as dry and unfruitful as the hearts of men. Last year I sent rain to make the grain as soft as men, to judge thou couldest foretel what was to come of thyself; and now I have sent the scorching sun, to make your land as dry as the hearts of men. Yet, I said I would preserve my wheat; but as I told thee before, that Satan's arts were strong against thee; therefore I tried thee to the utmost, in thy father's house, to see what was in thee, and to see if thou wouldest proceed, if thou judgedst thy writings were not from God; and when I saw the sorrows of thy heart, when thou hadst room to judge thyself deceived, and thy resolution fixed to go home and destroy all thy writings; if thou couldest judge them not of God, thou wouldest not invent any cunningly-devised fable to deceive mankind; nor proceed, to say the Lord saith, if thou hadst room to believe the Lord had not spoken; I then told thee what Satan had said concerning thee, and the reason why thy father's days were prolonged—

In the beginning Satan came,
 Now in the ending 'tis the same;
 And let them judge thy written hand,
 How his temptations there do stand;
 And now the ending doth appear,
 I tell thee plain he did tempt thee here,
 When he did tell thee such a lie,
 To say thy father he would die,
 Before that August did appear,
 On Swithin's day, now thou seest clear;
 But all his arts proved there in vain;
 Thy hand will prove how great thy pain,
 When thou didst fear thou wast misled,
 And by the tempter wast betray'd.
 In the beginning it was so—
 The heart of Eve no man doth know,
 When she saw plain she was betray'd,
 And by the serpent so misled,
 How much her heart within did bleed;
 And in the ending this is said,

The woman's conqueror shall appear,
 To wound the head of Satan here;
 And now the ending it is come,
 My promise great I'll now perform:
 For great my promise was at first,
 And I'll fulfil it at the last."

The above communications I have had copied from my writings, written in 1799 and the 1800, that every one may judge for himself, from the reasons assigned, why the Lord permitted Satan to deceive me concerning my father's death. After this was copied off, I had the following answer given me, February 6th, 1811.

THE ANSWER OF THE SPIRIT.

" Let him that reproveth answer, how Satan, that had no knowledge to speak the truth concerning a man, that appeared dying daily before you, should have a knowledge of all the events that have taken place since 1792. Had one spirit told thee the whole, in one likeness all would have come; but it was to shew thee in what likeness men and devils stand together, where Satan's working is strong in men, that ye may see his arts in them, that I ordered thee to go to thy father, to be tempted of the devil, that thou mayest be a clear judge, that no truth comes from him, and to shew thee, from his arts, what his working is in mankind; but now let all men discern, where I permitted the devil to deceive thee, it was in a thing that was of no consequence to mankind, and wherein they could be no judges, that thy visitation was from the Lord. If thou hadst prophesied of thy father's death, and he had died at the time, know, thy father was old and stricken in years, judged to be on a dying bed; had I told thee that that sickness was unto death, that he would die within a month, I ask thee, what prophecy that would have been, to convince

any? Would not men say, thou judgedst by appearance; but now discern what I told thee—*He was in a chain, like the nation*; and now discern how thy father went on in that chain: did not his weakness increase? his sorrows increase? his burden increase? Call to thy remembrance what he went through; and how the dearth began that year; how it increased the following year. So that like the nation thy father's sorrows increased: he was but raised from a sick bed to go through greater sorrows than he experienced before; so now discern your nation, when they were freed from one sorrow of the war, that brought distresses upon them at first, see how their burdens have increased to rise greater by the last. This ye may discern, from what followed thy father, and what followed the nation; but now I ask thee, what type could I have brought round of thy father, to be deep and weighty to the nation, if I had taken him at that time? But know, I told thee in the beginning, that it would be in a day unknown; and perfectly so it happened to thee. But when I ordered thee to put the Bishop's death in Pomeroy's hand, as a sign to him, that thy visitation was from the Lord, I told thee he would die at the end of the year, though he was then in perfect health, when I ordered thee to put it into his hands; but at the end of the year he died; and so thou knowest, concerning the war, what I ordered thee to put in his hands, that was unknown to all men, what the event of that year would be, yet thou knowest, it followed as I had revealed it to thee; the same thou knowest of the harvests, that I warned thee of (the 1799 and 1800) the one to be hurt by rain, the other by sun, and the greatest injury would be done by the sun. These were perfectly fulfilled

to my words; and let them discern, in the time of peace, what I told thee was hastening on, of the war, and how it hath hastened on, as I told thee. Now let him that reproves answer, how all these things, that appeared so unlikely to men, that they had no knowledge of, what the harvests would be, or how the war would break out, and how Buonaparte would go on to conquer; let them answer, how this knowledge came from the devil, which they see and feel, before their eyes; when they see that the devil had not knowledge enough to tell thee one truth concerning thy father: yet that was a thing they would not have discerned, or felt, if the devil had had knowledge enough to have told thee the time of his death; but this, thou knowest, he could not do; and therefore I permitted him to tempt and try thee, to prove to mankind, that there is no truth nor knowledge in the devil; but if thy visitation had been from him, all would have been like thy father's death, without any truth to follow; for when Satan assured thee he would die, my wisdom was to prolong his life; because I told thee it would be in a day unaware. So let not men boast any more, that knowledge is in Satan, or in thee, as the case of thy father proves the contrary, that Satan could not tell thee one word of truth concerning him. So what happened concerning thy father is to prove the folly in mankind, to place knowledge and wisdom in the devil, who could not foretel what would happen in a thing that appeared likely: let them answer, how he could foretel what appeared so unlikely."

The communications concerning my father, and the answer that is now given me, I was ordered to put in print, and leave every one to judge for himself. As it is the Spirit that visits me

Hann hath condemned, it is the answers given by the Spirit I am ordered to publish: my own thoughts I shall conceal.

Hann hath brought forward these words in mockery, from the 119th page, Second Book of Sealed Prophecies:—

“ In the green tree this was done:
Thou must suffer like thy Master,
For the stubborn sons of men;
Their chastisement is laid on thee,
By thy stripes they heal'd must be,
If they will be heal'd at all:
Now is the time to stand or fall.”

THE ANSWER OF THE SPIRIT.

“ Now I shall explain the meaning of the words, saying, By thy stripes they must be healed, if they will be healed at all—because it is by the persecution, and by the enmity that is worked in man, so strongly kindled by the devil. Those that will be healed at all must now see their Bibles clear, that I am coming to fulfil the promise made to the woman in the fall, that the enmity is kindled between Satan and the woman, between his seed and her seed. This, they must discern, was foretold in the beginning, what enmity would be kindled when I come to bruise his head, and cast out the prince of this world, that the kingdoms of this world might become the kingdom of the living God. This they must discern from the first; and then let them come to the last, which is the Revelation shewn to John: how the enmity would be kindled, and what floods Satan would work in man to cast out in malice against the woman, when I come to bring in the redemption of man. These scriptures men must discern, in what manner they were first spoken, and then they must discern in what manner I warned thee, that men would act, when thy writings went out in the world; how I warned thee, when

the living water gushed out, the dirty water would froth and foam, and thou wouldest see the fury appear; and how I warned thee of the believers, and shewed thee, from the different fruit, what would be the different conduct in them—that would appear in true believers and pretended believers; that some would act like my followers of old, that went back and walked no more with me, while others would be like my faithful disciples, that stood steadfast and unshaken to the end; some I shewed thee would come in like Judas, with a black veil round them, while others would remain on the trees to ripen and be good. These things I shewed thee, before they appeared; and then I brought them to my Gospel, of the net being cast into the sea, gathering in good and bad; and some coming in without faith, which I told thee were thieves and robbers. Now let man discern in what manner my Bible stands, and what visions I shewed thee, to prove that the likeness would appear; then let men discern in what manner every likeness is come together, and how thou hast went through all the persecution, that is spoken of in the fall, where the promise stands of my bruising the head of the adversary, that betrayed the woman. Let them weigh it with my Gospel, and the visions shewn to John; then they may discern the meaning of my words, saying, By thy stripes they must be healed, seeing, according to the Scriptures, as all is foretold, and all the visions I have shewn thee, before thy writings went out in the world, to have the truth tried and proved; and now they see the truth appear according to my Bible, and the visitation of my Spirit, that thou hast went through the whole, it is these stripes that must convince them, that I am coming to fulfil the promise; as all these persecutions were foretold in the Scriptures, what the woman had to go through, when

I come to avenge her of her adversary, and bring in the redemption of man. Therefore I said thou must suffer, like thy MASTER, the temptations of the devil, and the persecutions of men, before they would be convinced, that the fulfilment of my Bible was at hand. Now, from all these things, they must be convinced, if they will be convinced at all, that *I suffered my heel to be bruised, for the transgression of man, to fulfil the promise, that was made to the woman*; therefore it is by men's discerning in what manner I visited thee at first, and what I warned thee would go from nation to nation, and what thou hadst to go through thyself, seeing the truth of all fulfilled, and how it was spoken in the creation of man; these things they must discern, before they will look unto ME to the ends of the earth to be saved. Therefore the persecution thou hast went through must convince them, to turn unto ME, and look for their redemption, to be redeemed from the fall; for though they are not healed by *thy stripes*, but MINE; yet, by thy going through what was spoken in my Bible, and what I warned thee of, it must convince them of the promise being petitioned for, before I shall come to fulfil it; and they must be convinced of the truth of my visitation, that I am come to warn of the end, *and grant men their petition at last, as I gave up my life by man's petition at first*. Thus, by thy stripes, that thou hast suffered, through the persecution of men, they must have the eyes of their understanding opened, to discern the promise, how it stood, how it must be pleaded, and how it will be fulfilled. This is the meaning of my words; and they must discern from my Gospel, that I bid them ask, to receive in MY NAME, that their joys might be full; and now I will tell thee why I bade them ask in *my name*, to have their joys to be full; because I

took man's nature upon ME, to suffer for the transgression of the fall, and have my heel bruised, that I might bruise the Serpent's head; therefore it is *my sufferings must be pleaded, that through them I might destroy your adversary.* And let them discern, I taught them *to pray for my kingdom to come*; all I promised in my Gospel to fulfil *I ordered men to petition for.* I promised your redemption; and the prayer I taught men was *to pray for my kingdom to come, and my will to be done on earth, as it is in heaven*; then it must be a kingdom of righteousness and peace; and I have revealed to thee what they are to ask for — *to have their adversary cast out, that my Gospel may be fulfilled, that your redemption may take place.* Here I have shewn thee the meaning of my words, how by thy stripes they must be healed, seeing the truth before them, that they could not see another way. Hadst thou not went through a life that the Scriptures foretel, and I warned thee of before, to give eyes to the blind, ears to the deaf, and understanding to those that never understood the meaning of my Gospel, any more than Hann understood the meaning of the words he hath brought forward to upbraid thee with, men might be filled with unbelief: yet I do not tell thee, that men like him will ever have the eyes of their understanding opened to discern the promise that was made in the fall, or my Gospel, how men can be healed by my stripes, any more than he understood how they were healed by thine; and yet I tell thee there are thousands, that do not understand the meaning of the words, but they will see it clear hereafter, the way they must be healed of their unbelief, by comparing the whole together. But these things were never thought of by thee, before the visitation of my Spirit came, to order thee to prophesy in my name —

it was never a thought of thy heart *what was coming upon the whole earth*, before I revealed it to thee — it was never a thought of thy heart, *that my kingdom was at hand*, before it was revealed to thee by ME — it was never a thought of thy heart, *that the promise made in the fall should be pleaded, before it was fulfilled, of casting out the serpent, that betrayed the woman* — this was no more in thy thoughts than others, before I revealed it to thee — neither hadst thou a thought in thy heart, *that, as men pleaded for my death, before I gave up my life, for the transgression of man, so in like manner men must plead for Satan's destruction; and his power to be cut off* — but these thoughts never came into thy mind, before my will was revealed unto thee — neither was it a thought in thy heart, *that to fulfil the Scriptures, and prove I was the desire of nations, that that desire should be made manifest by men's petitions and request, that my sayings might be fulfilled — ask and receive, that your joys may be full* — but these were no thoughts of thine, before they were all revealed by ME. Then now I ask men, who they make the impostor, thee or ME? In thy heart thou answerest, it is the Spirit that visits thee is made the impostor by mankind; then now let them discern, that they are doing despite to the Spirit of God, and crucifying the Lord afresh; because it is the Spirit they are condemning — and in thy heart thou answerest, *it is the Spirit they must condemn*, if thou art deceived, in whom thou hast believed; and the thoughts of thy heart thou canst not conceal; for all thy ponderings are known to ME. Thou hast pondered deeply in thy heart of all the truths that have followed my words, and how the signs, that were set before thee to prove it came from the Spirit of Truth, were placed by wisdom beyond the understanding of man, far

beyond any wisdom that could ever be in thee, from the way it was placed and fulfilled; and thou hast discerned from my Gospel how I promised to send the Spirit of Truth in the end; that the Comforter should come to warn you of the end; that I was to come to bring in the redemption of man, to those that believe in ME, that in the end I shall overcome the world that is full of sin and sorrow, and then in ME ye shall find peace; because I shall establish my kingdom in peace; and thou hast discerned, from my Gospel, how strong was the command given by Paul, that ye should not quench the Spirit, nor despise Prophecies; and how often the Apostles spoke of my being revealed in the end; that the testimony of Jesus is the Spirit of Prophecy. These things thou hast been pondering in thy heart, since Hann's books came to thee; therefore thou sayest within, if thou art deceived, the scriptures cannot be true, for the eye of the Lord to be every where present, and for every thing to be open to his view, to be a strong tower and rock of defence unto them that trust wholly in him, and to have all power in his hands; this thou sayest cannot be, if I have permitted Satan to deceive thee, by giving him knowledge to fore-know and power to fulfil, and to come according to my Gospel; this thou sayest thou canst not believe, that he hath power to accomplish, if the scriptures be of God, as thy heart and thoughts were known to him, that to know the will of the Lord and obey it was the earnest desire of thy heart. But if Satan, by arts, had tried to hinder thee from running well, by setting signs before thee to deceive thee, the Lord would never put it in his power to accomplish them, but soon convince thee of the whole, as he convinced thee in the lies, that Satan told thee of thy father's death. This thou wast soon convinced of, by the truth not

following; for which reason thou wast determined in thy heart to destroy thy writings, before I told thee for what reason I permitted Satan to deceive thee; and my truth of the harvest immediately followed, which truth thou judgedst in thy heart would not have followed, if the words had been spoken by the devil; and to convince thee if it was so, the Lord would not have fulfilled his words. Thus thou hast been pondering in thy heart, that all would have come like thy father's death, which did not take place as it was spoken by the father of lies; in like manner thou hast judged of the whole; for which reason thou sayest in thy heart, thou canst not fear death, if there is a possibility for thee to be deceived: for then the Prophets and Apostles must be deceived the same, as their words are not yet fulfilled, but in part, like thy prophecies. Now to thy thoughts I shall answer, and let men answer, what they judge of the Scriptures, what they judge of my Gospel, and what they judge of their Creator, if they judge thou art deceived by my giving knowledge to the devil, that he may come as an angel of light to deceive thee. For I now tell thee, it is perfectly like Hann's judgment, in the creation—that I gave a command to man, and what should befall him if he broke my command; and then gave wisdom and knowledge to the serpent, and gave him a speech, that he might betray. In this judgment what doth he make of his Creator, in the beginning; but in such judgment he is going on to judge his God; because, in reading thy writings through he must have discerned the truths that have followed. And now, out of his own mouth, will I condemn him, as he hath owned, that thou didst run well from fifty-three to ninety-two, before some spirit deceived thee; then let him discern, thou hadst nine years to prove that spirit

before thou publishedst to the world, and what truths followed in that time; then let men answer, what a man like him must judge of his Creator; for was he to be called to my Bible, that he hath mocked thee for saying it is a "Sealed Book," sealed up from the knowledge and wisdom of man, to point out the way that I shall fulfil it; was this demand to be made of him, he would be more at a loss to explain the Scripture, and make it true, how it can be fulfilled, without the visitation of my Spirit, to make the crooked paths straight before them, to bring men to the knowledge of their God, to know my ways and my decrees, that the whole earth may be filled with my goodness, that all may know the Lord, from the greatest to the least. This is impossible for Hann to explain, or the Bishop that he hath sent to; they cannot explain so clearly the truth of the Scriptures, in the part that stands for the end, as thou canst explain the truth of thy writings, that hath been fulfilled since ninety-two.

Now come to the words that Hann hath mocked as my severity, in giving a command to thee: and so have the Atheists mocked the Scriptures, where my threatenings stand; for I now tell thee, there is not any thing that Hann hath brought forward in mockery against thee, or thy Prophecies, but what is brought forward by mankind against the Scriptures, from the beginning to the ending; and as he hath brought forward the prophecies that are not fulfilled, and left those that have been fulfilled, perfectly so have the Atheists brought forward the Scriptures; for which reason they are so fast increasing; and there are many, that have good hearts, that are blinded and deceived by such artful writers, whom Satan's arts stir up at the first. But now I ask the worldly wise men, how they will convince

such men from the Scriptures, before the day comes upon them unaware? Let them see Hann's remarks on thy writings, how he hath mocked my saying, that the end of all things was at hand, that my kingdom of righteousness and peace should be established. This I warned thee of; but as it is not fulfilled already, he hath mocked thy visitation, judging it will never be, without discerning what I said should first take place, to awaken all nations. Now, as he hath mocked, that there is no fulfilment, because righteousness and peace are not established in the earth in so few years, what must men like him judge of the Scriptures, that are not yet fulfilled in so many years? For men like Hann overlook the progress of the Bible, in what manner the prophets prophesied of my coming, *first to suffer for the transgression of man, before I come in power to destroy the power of evil, and to be the Prince of Peace to all men.* This they do not discern from the Scriptures, nor *how the days were placed in the beginning, of the six days labour, before it came to the day of rest; but the days of labour I said should be shortened, as men shortened my life, by the malice of the devil.* But these things men do not discern, who draw their judgment as Hann hath drawn his; and so, from the Scriptures, no man upon earth can convince these men of infidelity, which is fast increasing, because the Scriptures being spoken some thousand years back, what the end should be, from the prophets that have not yet been fulfilled; from the Scriptures they never will be convinced, that they will be fulfilled. So marvel not in thy part, that I have spoken in the same manner to thee, as I spoke to the prophets of old; and that men should have the same room to mock, from dreams and visions, types and shadows, that I have placed in thee, and to thee, as they have from

the prophets of old; because, in the end, when they see thy prophecies come round, to their own shame and confusion, in a way they never discerned, and things go on to be fulfilled perfectly to the words that I have spoken to thee, but not as hasty as men expected; then thousands and tens of thousands will be as brands plucked out of the burning, and know the Scriptures to be the word of God, that what I spoke by the mouth of my prophets was spoken for the end; but if I had never spoken by the mouth of my prophets, that old things should be done away, and all things should become new; that there should be new heavens and a new earth, wherein dwelleth righteousness; and the rebuke of my people should be taken away from off all the earth; and tears be wiped from off all faces; if I had never spoken this by the mouth of the prophets, then there would be room for Satan to plead in men, to prove clearly that this visitation was not from the Lord; because they were promises that never were made before, then they might plead it was not the word of God to say, that the power of evil should ever be done away, and righteousness and peace established on the earth; but as it was foretold by the prophets, before my coming into the world, and I told them I came to fulfil their words, that I should come again in power to destroy their adversary, and bring in the redemption of man; yet, as years have rolled on and the fulfilment hath not yet taken place I now tell thee, from the Scriptures, men will never be convinced, wh^o judge of them as Hann hath judged of the prophecies given to thee; and therefore it is the prophecies, that I have given thee, that will convince thousands in the end, when they see they have been mocked by unbelievers, in the same manner as the unbelievers of the Scriptures have mocked the Bible through; and when they see

from believers, that they have drawn a wrong and hasty judgment, as the believers in the Scriptures have drawn from them; so that in one likeness men will discern hereafter both will appear, the Atheists with the Scriptures like the unbelievers in my visitation to thee; and the wrong judgment in the believers will prove the wrong judgment, hereafter, that the believers in the Scriptures draw from them, from my saying, *it was finished*, without discerning the meaning of my words, that Satan's power was then finished over ME, when I gave up my life a sacrifice for man; for he could have no power over ME, when I come, in might, majesty, and glory, to claim the kingdom I died to redeem. But this men do not discern, and therefore they draw their judgment wrong, as the believers drew theirs, without discerning how I had ordered thee to mark what was hastening on, of wars and tumults, to fulfil the sign of the ten years. This they did not discern; and yet, in the end, they will see it clear; but if I had given all things in a straight line to thee, that believers could not be stumbled thereby, then it could not come round like my Bible, in a way and manner men did not understand; therefore I knew, as the Atheists had mocked the Scriptures, because they were not plain for men to understand them, so the unbelievers in my visitation to thee would mock my words and sayings the same. Therefore I said the mock of fools they first must bear, as I bore the mock of fools, when I became flesh, and dwelt amongst them: for as Satan worked in the Jews to point out a light to them, what I must do, if I was the Messiah, come to be the Prince of Peace, they judged, at that time I must have shewn my power to be as a prince and a king amongst them, and to have redeemed them from the power of all their enemies. This was a light

that shined in darkness amongst the Jews; they discerned the ending, but not the beginning, what was prophesied of ME, that I had first to go through. And know I told thee, that the same light would now shine in darkness; that Satan would work in the minds of men to point out such light as to deny the whole; and now thou seest what light he hath pointed out, to say, if thy visitation was from ME the living Lord, the promise I have made of man's redemption, to be freed from the power of death, hell, and sin, that I have said my visitation was to warn you of my coming to do it at the last, Hann hath drawn his judgment, that it must be done at the first, without discerning all the other prophecies, that I said should be fulfilled, to bring the nations low; that I might be the desire of nations; that men may be looking and waiting for my coming, to free them from all the miseries they are surrounded with; and to cut off those that are hardened, that would not that I should come and reign over them. But this Hann hath no more discerned, what is to go on from nation to nation, before I come to make an end of sin, and establish everlasting righteousness on the earth; this is no more discerned by him, than the Jews discerned at my first coming, that I should be rejected of them, and be wounded for the transgression of man. But had it come to their wisdom, the words of the prophets could not have been true, neither could the words of David have been true; but this the Jews will never discern, *before thy prophecies come round to be fulfilled in a more clear and powerful manner than any thing that hath happened already.* Yet in the end, by the visitation of my Spirit, and the fulfilment of thy prophecies, *I shall convince the Jews and Gentiles of the truth of my Gospel and the Scriptures, that I came to fulfil them as I said. This I shall do*

where the hearts are not hardened in sin, so that they have no desire of the knowledge of my ways, or to be delivered from the power of evil. Such there are amongst mankind, that will stand out to the end, and be cut off, having no desire to be convinced; but where the hearts are good in men, when they see the truth come on brighter and brighter, like the noon-day sun, they will have a desire to know whether I the Lord have spoken by thee.

And now I shall answer thee further of Hann. He hath went on to make the Scriptures appear, as he said of thy writings, low and silly; as he saith, that my dealings with the prophet were according to his capacity, of what men were in his days; but was it now that I was to visit, he judges it would be in language more adapted to the wisdom and understanding of this present age. Here thy thoughts are right, to inquire if I did not know what this present age would be, as my Bible stands for the end: here he hath condemned the Lord for want of knowledge. To thy thoughts I answer: it must be for want of knowledge in the Lord, to speak by the prophets what stood for the end, if it was designed for the succeeding generations to understand it before the end; then knowledge must be wanting in the Lord, of what those generations would be. So he must charge God for want of knowledge, or want of wisdom to know how to adapt the Scriptures to the capacity of men, that should arise in this present age. But now I shall call thee back to the age that was in the time of the prophets; and let men discern how the prophets were persecuted and put to death; and let them discern the prophets that prophesied of my coming: did they understand, in their days, in what manner I should come to fulfil their words? If they had understood this, then the Jews would not have sought

my life; had it been spoken plain for men to understand it, then they must have sinned against light and knowledge, and my coming must have been for man's destruction; for their hurt and not for their good. But what was spoken by the mouth of the prophets was no more adapted to the wisdom of men in their days, for them to understand all the words of the prophets, than it is adapted to this present age. For, if all the bible, and all that was spoken by the mouth of the prophets had been plain and easy to be understood, it would have given Satan greater advantage over them, to fill them with murmuring, and complaining, that they were not fulfilled—all the promises that stand for the end, to remove the evil and establish the good. This, I tell thee, like Satan's working in Hann, of its not being fulfilled, would have been his working in all ages; and so the Scriptures would be despised; therefore it was my wisdom to conceal from the understanding of men the meaning of the Scriptures, that stand for the end; for which reason, various things of blessings and judgments are mixed together, in a manner that men do not understand; and therefore they draw different judgments, according to the different minds of men. But however simple the Scriptures may appear to the weak judgment and understanding of men, and however foolish the types and shadows may be, let them know, as I began I shall go on. If I acted simply with the ages past, I shall act simply with the age that is present, that all men may discern in the end, that in one likeness I have went on. But I ask thee and all mankind, how I could be a God, the same to-day as yesterday and for ever, in whom is no variableness, nor a shadow of turning, if I turn from the types and shadows that I began with man at first? This wisdom in man, that Hann hath brought forward, is from

the devil, who worked in the hearts of men to have my ways appear foolishness to them; but had my visitation been to thee in a different way, and different language, in the highest learning that could be, without placing any types or shadows, any signs or landmarks, for men to walk by, in more eloquent language than ever was spoken by man, or ever spoken by the mouth of the prophets; then Satan would have worked another way in man, and brought forward the very scriptures I have mentioned to thee, to say, if it was of God, it would be in the likeness of the prophets of old, as I spoke to them from types and shadows; and the gospel would be discerned, that I spoke by parables, and the likeness of parables I compared the kingdom of heaven to; but what likeness of the scriptures, would be men's reasoning, was there now in all my visitation to thee? If it was to his judgment adapted to this present age, and in words and wisdom like the learned, then the judgment which men would draw would be, that from the learned all proceeded; for I now tell thee, that Satan will work every way to deceive mankind; and when the arts of Satan are joined with the wisdom of men, that their working is together, there is more subtlety and art; and, according to the wisdom of men, it shines brighter to deceive than Satan's wisdom when it shines alone. Look to thy Disputes with the powers of darkness, and Hann's Books, and then discern which of the two is most adapted to deceive the human race: and yet, from the folly of Hann, I shall shew plainly to mankind in what manner they wrest the scriptures, and how Satan blinds the eyes and darkens the understanding of men, that give themselves up to be led by his will. This I shall prove by the judgment he hath drawn of the creation, and the fall. Let his words appear."

Hann's remark. He says, "The claiming the

promise claims our first attention. This promise is found, Gen. iii. 15. 'I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.' This is the promise that Joanna pretends to claim, and the court with uplifted hands joins her in so doing. A few thoughts on the subject will evince, that only a literal meaning can be drawn from the text. First, the Lord was addressing himself to the serpent, and not to the woman; therefore what was said or intended was directed immediately to the serpent, and not to the woman; and to say otherwise would be to charge the Lord with that disorder that man would blush to be thought guilty of, I mean directing his discourse to one person, and intending what he said for another. I would ask the advocates for this promise, if they (on mature deliberation) can suppose that Eve and the serpent thought as they do? That is, whether they understand, that while the Lord was apparently denouncing a curse on Satan, he was in reality giving a most gracious promise to the woman? This is certainly too great an absurdity to be admitted. Secondly, that the serpent, and not the devil, is here intended, is evident, from his being called a beast of the field; from which it is also clear, that prior to his punishment he was a beast of the field and not an angel, as some have supposed. Thou art cursed (not above every angel or devil, but) above every beast of the field; his going on his belly also is applicable to the serpent, but not to the devil; unless it be supposed, that the devil goes on his belly: for the curse is, upon thy belly shalt thou go. His punishment being to eat the dust also corroborates the same sentiment; unless we suppose, that Satan feeds on dust. The term of the sentence also unites in support of the same: all the days of thy life; not

for ever and ever, (which would have been most proper, if it had been Satan) but for the term of life. The remaining part of the sentence also, in the 15th verse, is very applicable to the serpent, but not to the devil: I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. This, between the woman and the serpent, is most literally fulfilled; there is a settled enmity between man and the serpent; the serpent bites the heel, or endeavours so to do, and the man turns and treads upon his head."

In another pamphlet, speaking of the prophecies, he says, "Was I not angry at such blasphemy I believe God would be angry with me."

THE ANSWER OF THE SPIRIT.

"Out of his own mouth hath he condemned himself; because it is the God of this world, that hath blinded his eyes, whose anger he fears and dreads; but the greatest blasphemy, that can be spoken against the Creator of mankind, is spoken from his judgment of the fall, to dishonour God, and free the old serpent, which is the devil. Now come back to the creation, in what likeness man was created at first—In the image of God created he him; male and female created he them; and God blessed them; and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over every living thing that moveth upon the earth. And God saw every thing that he had made, and behold it was good. Then now let men answer, from whence comes the evil? But thou sayest in thy heart, Hann hath placed the evil to be in the serpent, whom I created for man to have dominion over. Then now I answer, from a judgment like his he hath condemned his Creator with lying, with art, and deceit, with unjust dealing, and unjust sen-

tence; first to give a command to man, to pronounce death upon him if he broke my command, next to give wisdom to the serpent, and make him a mouth and voice to betray, and then to pronounce a curse upon him for the very thing that I myself had done in him. So marvel not in thy heart of any thing he hath condemned thee with, or the Spirit that visits thee; because, I tell thee, it is a thing impossible for any being to be made worse, or condemned with more cruelty, more injustice, art, and deceit, than he hath condemned his Creator, in the beginning; for then my curse upon the serpent must be for doing the thing that I myself had done in him; and to man I must act deceitfully with him, and gave him a command with a design to betray. Then I ask thee what salvation any man can depend upon, from such a God as he hath represented? What dependence, or what trust of his justice, mercy, and truth, can he rely upon from such a God, who betrayed man in the beginning, and then cast the blame upon him for being betrayed; who spoke in the serpent to act with deceit, and then pronounced a curse upon him through hypocrisy, to screen that deceit from the man, that he might not know the Lord had done it? I tell thee, he judges God to be another such as himself.

Here thou sayest, my answers are harsh; but I tell thee, it is the perfect judgment he must have drawn of his Creator, in the beginning; then what trust can be put in such a God, to be saved by him? Now I shall answer his own words. It is the old serpent, called the devil, who is the God of this world, that hath blinded his eyes, and hardened his heart against his Creator, whom he must judge will be angry with him, if he casts the blame on the devil, to use the subtlety and art to betray in the beginning. And I shall

answer thee farther, from his saying, if it was meant the devil, he must go on his belly as the serpent does. To this folly I shall answer; the shadow was to the serpent, as it was in that form the devil betrayed; but the substance is in him, that in the end I shall cut off his power, to have no more footing upon the earth, than the serpent had feet to walk upon. But I now tell thee, like his judgment of the creation and the fall, mockers and despisers of the scriptures have drawn theirs, to bring them into contempt; and it is through hypocrisy, with the subtlety of Satan, that he hath made any profession, that it is for the honour and glory of God, that he is now come forward to write against my visitation to thee; therefore let him boast no more, that he is speaking for the glory of God, or the good of mankind, in what he is now coming forward to do; for an atheist, that denieth the scriptures, doth not dishonour God as he hath done; but was I to demand of him what he judges of his Creator, in the beginning, from what he hath asserted concerning the fall, what answer could I receive? Thou answerest thou canst not tell, without he answers, it is to free the devil, that he hath drawn such judgment: and to free the devil such judgment is drawn, to cast the blame on the Creator; for in one likeness as he began to condemn his Creator, just so he hath went on. Let his words appear.”—

Hann, in his letter to the bishop, condemns me for saying, the word of God is as a book that is sealed, so that neither the learned nor the unlearned can read, (that is to say understand it.) These are his words.—

“Whoever believes this doctrine, my Lord, is an infidel; for infidelity is a belief, that the scriptures do not contain the revealed will of God; which they cannot do, if the bible is a

sealed book ; for to be sealed and revealed is a manifest contradiction. But the doctrine, my Lord, is also big with blasphemous reflections on the wisdom of the Deity ; for it must be very absurd for God to have the scriptures written, if none could understand them. The absurdity therefore and blasphemy of this doctrine deserves the severest treatment. This, my Lord, is not destroying the word of God by piece-meal, but is laying the axe at the root of the tree. In a late publication, Joanna complains, with much pretended concern, against a certain society, for expunging from the bible certain parts of it. But, however just and commendable such a complaint may be in christians, it is in infidels notorious hypocrisy ; for, while those are only pruning the tree, these are destroying it root and branch. And this is done by every one who says, or believes the bible is a sealed book. This is not all ; Joanna, in saying the bible is a sealed book, is much worse than an open infidel ; for while he reflects only on the blindness of man, she casts an odium on the Deity, and indirectly charges him with the greatest absurdity."

After the above was brought to me, I was ordered to write to Hann, and to point out different passages of scripture, and demand his explanation of them. A friend of mine carried the letter to Hann ; and, in conversation on the bible, he pointed out a passage therein, and asked him to explain it. Hann said he could not ; he did not understand the meaning himself ; but others might. My friend desired he would tell him of any person likely to explain it. Hann answered, that he did not understand it himself ; neither did he know any one that did. Three weeks after, my friend called upon Hann again, for his answer to my letter. He said, it was not ready ; but he would read to him as far as he had gone.

It contained very little else but a repetition of things he formerly asserted; and my friend told Hann, that that was not what was wanted: his opinions and assertions were nothing; it was his answer to the scriptures that was demanded. He replied, that he did not understand them; neither would he give any answer to them.

THE ANSWER OF THE SPIRIT.

“ Now, from his answer, he hath acknowledged, that he cannot understand the scriptures; and to try and prove, that he went on to condemn ME, I ordered thee to make a demand of him, to know, whether he could explain the scriptures, or whether he condemned God with absurdity. Now, as he hath owned, that he cannot do the one, he must acknowledge he hath condemned God with the other; for after the manner of his words is my speaking to thee. And now out of his own mouth will I condemn him, that it is he and not thee, that is cutting off the scriptures root and branch; because the root of the scriptures is in the beginning, when I laid the foundation of the earth, and created man in it. Know what I said to Cain, after the fall: If thou doest well, shalt thou not be accepted? and, if thou doest not well, sin lieth at the door. Here was the root in the beginning, that I laid for man; but this Hann hath cut off, and laid the axe to the root, that the Creator of man was the root of the evil, and from that root the evil branches sprang, which he is now cutting off, as all to be evil, that proceed from God. Then now I ask thee, where a man like him will fly, to find mercy, justice, or truth? For, in a judgment like his, the evil must come from the Lord. Therefore he hath turned the things upside down: he hath put bitter for sweet, and sweet for bitter: he hath called good evil, and evil good: but

what will such a man do in the end, if he do not repent before it is too late? Can he expect to find mercy or favour with a God he hath so disgraced, so dishonoured, and wrongfully condemned? Therefore marvel not in thy heart at any artful invention, or subtlety of working, that he hath brought round to condemn my visitation to thee; because, from his own words, he hath condemned the Lord throughout the scriptures; calling it absurd in the Lord, from the manner they are revealed; for he owns that he cannot explain them; neither can he point out a man to do it. Therefore his words I shall turn back upon his own head, that he is much worse than an open infidel, to cast an odium on the Deity, and indirectly charge God with the greatest absurdity, from the manner the scriptures are revealed, as he allows they are sealed up from his knowledge to understand them; and thou knowest from the learned, that they have owned they are beyond the understanding of men. But dost thou marvel that a man like him should come forward to condemn thee, when he hath with such blasphemy condemned ME? But this proves the truth of my words to thee, that the rage of hell is bursting in man; and therefore I ordered thee to contend with the powers of darkness, and pen his words against the Lord; for I well knew thou wouldest see his fury break out in that likeness, in men that he could gain to join with him; but all will find, in the end, that that old serpent was the devil, who tempted Eve in that form; and he well knew there was a curse pronounced against him; therefore it is said in the Gospel, when I became flesh and dwelt amongst men, and cast out devils, as a type and shadow of the end, they knew that a time would come, when they should receive their punishment, as well as man; and therefore they answered, Art thou come to torment us before

our time? Know what I said in my Gospel—the devil was a liar from the beginning; because it was with lies he betrayed; and this they will all find in the end, that it was the devil that spoke in the serpent, to betray the woman; and then worked upon Cain to destroy his brother; because he was at enmity against God, and worked enmity in Cain against his brother, that feared the Lord; and so he hath went on to this day. But let men consider, though Satan's reign hath been long, to prove my justice in the end, to cast him out of heaven, and cut off his power in the end; yet men who sought my favour and obeyed my commands had not long in this life to bear with his temptations, nor the persecution that sin hath caused; but those that were hardened, and joined with their master, let them not lament that they must suffer with him. Now come to his other observations.”

Hann says in his book,—“ Joanna and the sealed are to chain down Satan, when the millennium commences.”

He likewise brings forward the words of the Spirit — “ I am in the woman's form.” From this he says, “ Christ has changed his sex, and “ is made a woman.”

I shall here insert the passage he hath drawn this judgment from.

“ But all shall see the mystery :
 The WOMAN here I'm made,
 That Heirs of God you all may be—
 Oh men, be not misled !
 When first I came it was as MAN,
 And of a WOMAN born ;
 But as the sword went through her soul,
 I NOW AM IN HER FORM,
 For to fulfil my Father's will,
 And make your bliss complete ;
 I am the HELPMATE HE did mean—
 The mysteries all are great.”

THE ANSWER OF THE SPIRIT.

“ Now I will shew thee the folly that is in mankind, where they give themselves up to Satan’s will and working; by him they are led away captive and blinded, that, in seeing, they cannot see, and, in hearing, they cannot understand; therefore, as I said by the prophet, they stumble at the noon-day sun; so at the noon-day sun he is stumbling here. For now I ask thee, where is the man, that can explain the words which he hath mentioned? Doth he not say, that thou and the sealed people are to chain down Satan? This is the judgment he hath drawn from thy writings, and the manner that he hath understood them. Now, from his judgment, the whole power must be in thee and the sealed people, to accomplish this great work, which he hath said of man’s redemption; then now, from a judgment like this, what need of my power, or my visitation, or my saying I was made the helpmate to accomplish the whole, if he gives the power to thee and the sealed? A power thou hadst never a thought of; but a power I have told thee that I shall do for them in the end; therefore I said it was my power, not thine, that must be the helpmate in the end, to fulfil the promise made in the fall. But had I not spoken in that manner, then, I tell thee, as weak and as foolish a judgment, as Hann hath drawn, might be drawn by the sons of men; but when I have told them it was ME and not thee, they can ascribe no power to thee; and therefore out of his own mouth is he now condemned. How will he answer, to prove the thing is to be done by thee, when he hath brought forward my words and my saying, that it is to be done by ME? Now, if he cannot understand the meaning of words, that are so plain before him, he can never under-

stand the meaning of the scriptures. — Now come to the scriptures: 1 *Corinthians*, vi chap. “ Know ye, not, that your bodies are the members of Christ? Know ye not, that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s.”

Ezekiel iii. iv. chapters.

“ Where is the man who can answer, in a temporal sense, how my body can be divided, and placed into so many members? Yet, in a spiritual sense, all are members of Christ, that are in Christ; now perfectly so is my saying, *I am made the WOMAN, and come in her form*: not in a temporal sense am I EITHER, but in a spiritual sense I am BOTH. In the Spirit I have visited thee, and in the Spirit I have spoken within thee; and I now tell thee, it was my Spirit speaking so powerfully at Bristol in thee; it was I that gave strength within thee, when thou feltest power and strength beyond thyself: but where was thy strength when my Spirit left thee? In thy heart thou answerest, none. Then now I ask, where is thy accuser, that can prove my sex was altered, by my visiting thee in the Spirit? My Spirit is one, my power is one, whether it be to a man or a woman; but the reasons I have told thee of the end, why all my powerful visitation shall be in the WOMAN, to make known my coming in glory, that no man may be placed as the MESSIAH, for the redemption of man; and, as the promise was made to the WOMAN, in the WOMAN it must be pleaded. But however great is the folly of this man, and however foolish is his discernment, I have brought it to the scriptures, to confound such reasoning in others; for in like manner is the reasoning of the atheists: all that

is spiritual is made temporal by them; for which reason the scriptures are turned to ridicule; therefore I directed thy hand to scriptures where the mockery of man is great, and where no man can understand the meaning, why it should be said to a prophet, "Eat the roll, and go and speak to the house of Israel."—"Of what use," say they, "could eating a roll be to a man? or what knowledge could he derive from that?" Here are reasonings strong in men, to mock the prophets, without having any knowledge of my ways, or my decrees, that, by my commanding him to eat the roll signified, that *my Spirit should be within him, my words should be within him, my directions should be within him*, when I sent him to the rebellious house of Israel, to warn them to repent, or I should destroy them. And all the signs I set by the prophet, were signs to the house of Israel, what should befall them hereafter.—"Son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem, and lay siege against it, and build a fort against it, and cast a mountain against it." Here were types and shadows, that I commanded the prophet to set signs to the Jews, to shew them plainly what should follow them and their city, if they went on hardened and were rebellious: and let men discern, how they went on rebellious, and what followed them: and now let them look to the present time, and discern the standard in the Jews, that however greatly men mock the scriptures, and do not believe, in the days that are past, that things happened as recorded therein,—of the miracles I wrought in Egypt, and all the miracles I wrought by the prophets; yet, now let them look to the Jews, and discern the prophet's words, how the siege *was* laid against them, and what mountains *were* cast against them, *that they have never yet had power to surmount and get over*. Let them discern, how the siege was laid with

trifling things, by the prophet, of an iron pan,—
 “ And set it for a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it: this shall be a sign to the house of Israel.” Now, as men mock my ways and my directions to the prophet, in dealing with men after the manner of men, and setting signs according to the wisdom of men, to place them plain before them; let these despisers and mockers look and wonder, how these signs, that were set by the prophet are now made manifest, and fulfilled in the Jews: and let them answer, what words, or what signs could be set plainer before them, to compare the likeness together,—how they were besieged by their enemies, as strong as the strength of iron, that when made strong no man can break; and a mountain cast so high, that they could never get over. But, as the prophet, for types and shadows, was ordered to bear the iniquity of the house of Israel and of Judah, *so was the iniquity and transgression of men cast upon ME, when I gave up my life for their transgression.* So, what was done as a type and shadow, in the prophet, *was afterwards fulfilled in ME,* when I suffered, the just for the unjust; and died, the innocent for the guilty. Now, perfectly as I was made the PROPHET, to suffer the whole, to bear the iniquity and transgression of man, that by my stripes they may be healed in the end, perfectly so I must be made the WOMAN, to avenge you of the adversary, that betrayed in the beginning. And men may as well say, that I was the PROPHET EZEKIEL, as to say, that I am the WOMAN. All are but types and shadows. And let men answer, where is the woman, that hath strength and power to destroy her adversary? Where is the man, or where is the woman, that had a knowledge of the promise, how it was made, or how it would be fulfilled? Is it not said, I will put enmity between

thee and the woman? Then, if I put it, I must fulfil it: if I spoke it, I must accomplish it; and, as the woman's right, I must come in power and glory to avenge her of her adversary, and bruise his head. Because the power is not in her to fulfil the promise I made; and, therefore, it is I the Lord, that spoke the word at first, must fulfil it at the last. But, *as the promise was made to the woman, in her form, as her right, it must be pleaded and fulfilled*: for, as I have placed all things after the manner of men, that is placed amongst mankind, so, in like manner, I have placed the scriptures. But let no man exercise himself in things that are too high for him; nor think more highly of himself than he ought to think; therefore I told thee of the title of the book—Here is wisdom; let him that hath greater answer it; but what wisdom canst thou see in him, that is thy accuser?

And now I shall answer thee further, from his saying, if I permitted Satan to deceive thee once, he might deceive thee often; and be deceiving thee now. Here is folly in the man, to suppose I should permit Satan to go on to deceive thee, because I permitted it to try thee, and to confound men and devils in the end. Know what I told thee—Satan was the great accuser of the brethren; and so, in like manner, he accused thee; that when I justified thee, Satan condemned thee; and therefore I permitted him to try thee. And so I have told thee of Job; when I justified him, Satan condemned him; and in like manner were his accusations against Abraham; that if he was put to the trial of what was not for his own happiness, he would not obey my commands; therefore I said I would tempt Abraham, to try him if he would obey. Here I have shewn thee concerning the just, why I permitted them to be tried in various manner: Jacob was tried by his bro-

ther, and by his father-in-law, and by various ways; and Joseph was tried: and, I have told thee, that Satan is by-all in accusations, as he was by Job, saying, *Let them be tried, and they would depart from ME, or murmur against ME.* Therefore, to confound the adversary, in all ages the best of men have been tried in various ways.— But now I know the thoughts of thy heart: thou sayest within, a man like Hann will condemn my ways, in suffering the just to be tried, to please the adversary of mankind. To thy thoughts I answer: it is not to please him, but to shame and confound him, when I come to make up my jewels in man; for Satan's pleading would be like the angels that fell; and this hath been his pleading, —*Let men be tried, and they would rebel.* Therefore I have permitted the best of men in all ages to be tried by various ways and temptations; some by afflictions and disappointments in this life, to prove the love of men, that, though they suffer for a while, they do not rebel in heart against ME. And now I tell thee, it is impossible for any man of true wisdom, that hath any belief in the scriptures, to condemn my ways and my wisdom, in trying thee to prove thee, before I ordered thee to publish to the world. And now I ask thee, to what use was my trying and proving Abraham? Was not the heart of the man known to ME, before I tried him? *But could his adversary be confounded, before I had proved him?* Now perfectly: so was Satan's working to condemn thee, when I justified thee; and so is his working in mankind; and this was known to ME before; therefore, to confound thine accusers, I permitted Satan to try thee. But he that condemns my followers, that I have permitted to be tempted and tried, must condemn every just man upon earth. Little do men know in what manner was Satan's working concerning the prophets; or what made Jeremiah

cry out in the bitterness of his soul, that I had deceived him, and he wished for death; little dost thou know what made Peter sink, when he launched into the great deep: he saw ME walking upon the sea; and, had not Satan worked fears in him, his faith would have kept him up, knowing, if I had power to walk on the sea, I had power to keep him from sinking. And now I ask thee, what power tempted Peter to deny ME, after he had said, If I die with thee, I will not forsake thee? And yet, thou knowest, he denied ME, when I suffered Satan to tempt and try him. Therefore let no man say I do not suffer the just to be tried: for the type of Job is deep for all. And let men discern to whom I spoke, when I rebuked Peter, and said, Get thee behind ME, Satan; for thy words are an offence unto ME: thou savourest not the things which are of God, but of men. Did I speak this to Peter, as a man, or to the adversary, that was tempting him? Was not my answer to the devil, that he should tempt him no more, but leave Peter to submit to my will? Could men understand, from my gospel, the manner I rebuked the tempter, when working upon Peter, and how I spoke to him on the seas, and how all the holy men of old were tried, they would not marvel, that I tried thee; neither by wisdom can they condemn my ways; for where is my servant, or where is my chosen, that was never tried, and tempted by the devil?

And now come to the scriptures, that I have answered and explained to thee. Where is the man, by wisdom, that can explain why all these types and shadows were placed, and why the knowledge of the scriptures was concealed from the understanding of men? This by wisdom they cannot do. But was all put in a straight line for men to understand, then Satan's words would have been true in the temptations of the

fall, that men were placed as earthly gods, to have all knowledge given them; but this, I have told thee, will not be, till I come to destroy his power, and reveal the mysteries, that are concealed from man; then will the words of the prophets be fulfilled, for the knowledge of the Lord to cover the earth, as the waters cover the sea; and then will my wisdom and my decrees be made manifest and known unto all men; and what now shineth in darkness will then be made bright as the noon day sun; because darkness will be done away, and the true light will shine to man. And now come to Hann's remarks on my severity."

He says, "If Joanna is to be believed, her visiting Spirit, which is her husband, is a very hard master, and exceedingly severe. — What I wish the reader to notice is the severity of Joanna's husband."

The above remark Hann hath made on the command given to me concerning my trial, in the book called *What manner of Communications are these*, pages 5—10.

THE ANSWER OF THE SPIRIT.

"My inquiry is first to thee, whether thou judgedst any severity in ME, from the command that I gave thee? Didst thou not judge it right in thy heart, if thou disobeyed, for ME to take from thee the promise of blessings, that I had made to thee, and for ever to be lost to the great happiness, that I said I was coming to establish, if perfect obedience was found to do my will? Didst thou judge my commands were harsh, or severe, in what I had commanded? In thy heart thou answerest, no; but thought thou shouldest justly merit my displeasure, and lose the blessings I had promised, if thou wouldest not obey my command in so trifling a thing. This was thy judgment, that stands in print; but thou

never saidst that thou judgedst ME harsh, or a hard master, or severe, in giving a command to thee. Then now let him that reproves answer, whose heart, or whose spirit is most likely to be led by the Lord, to be willing and obedient to his commands, and condemn themselves, if they break it; or who is most like the devil, in his temptations in the beginning, and the hardened manner that men have went on to commit sin, and condemn the Lord for punishing them for the evil of their sin? And from a judgment like his, the scriptures have been marked with contempt by the Atheists and Deists; and in their likeness is his heart; for, it is impossible for any man to mark my giving a command to be hard and severe, as he hath marked it, without condemning his Creator, in the beginning, as Hann hath condemned ME; for, whether a man condemneth by parables, or whether he condemneth in plain terms, the condemnation is the same. Know, in parables I spoke, when I condemned the Jews; and so in parables hath he condemned the scriptures throughout. Now come to his other observation."

Hann says, "If we read the 14th and 15th pages of *What manner of Communications are these*, we shall find the bridegroom charged with leaving his bride; and that without any provocation. and suffering the devil to throw her into the greatest agonies and torments imaginable; and it was a long time before he returned, and then not without vollies of prayers and floods of tears: this is a little repugnant to conjugal affection."

THE ANSWER OF THE SPIRIT.

"Now I shall shew thee plainly, from his own words, as I told thee of parables, that stand by the prophets, to shew the iniquity of the house of

Israel, so by parables they were condemned; as a treacherous woman departing from her husband, so was the house of Israel compared, as departing from their God. And now I tell thee, in that perfect likeness Hann hath brought forward his parables, to condemn the scriptures. Let men discern how I compared myself to a Husband and to a Bridegroom; and what were my promises made to the house of Israel, if they obeyed my command, in the chapters that I directed thee to send to him, where my promises stand great, and my threatenings severe. This, in like manner, is mocked by the Atheists, as he hath mocked my sayings to thee; that I forsook them, as Hann says I had forsaken thee; for in like manner as he hath mocked, so in like manner have the Atheists mocked the scriptures, that I demanded of him to explain.—‘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.’*

“From these words the same observation is made by the Atheists, as Hann hath made by thee, or my visitation to thee. After the promises were made, what love, or what affection did I shew to the Jews? is the inquiry of the Atheists, who see them as an outcast nation; and all the scriptures, that I pointed out to thee, to demand an explanation from him, are in like manner mocked by the Atheists; and so in like manner they are mocked by him. For, I ask thee, how he, or any man, can explain these scriptures, to believe them the word of God, and not discern, that I forsook them, and did not fulfil my promises at that time? Therefore, if he doth not allow, that these scriptures will be fulfilled in the end, he must mock the scriptures, and my sayings to the prophets, much greater

* Isaiah, LIV. 5.

than he can mock my leaving thee for a short time; because thou knowest, it was but as it were for a moment, that I left thee, to be tempted and tried by the devil; but how soon was my loving kindness turned unto thee, to free thee from his power, arts, and temptations! But know what I have told thee before, he that condemneth my ways, in permitting the devil to try my friends, must condemn the Scriptures throughout, as he hath done; therefore I shall turn back his words upon his own head; for his discernment of the scriptures is no better than his discerning of my visitation to thee. For, as he saith, as soon as thy writings are united with the scriptures, they quarrel with one another; perfectly so is his observation of the scriptures, where he condemns ME in my visitation to thee, in giving a command, or in leaving thee for a while; and perfectly so he must quarrel with the scriptures, and condemn my ways and my decrees, because I have told thee, that in one likeness both stand together: and where is the Christian that was never tried and tempted by the devil? But I ask mankind, why it should be said in the scriptures, that he should be cast out? Why did I die to redeem man from the power of death, hell, and sin, if the devil had no power to tempt any, but such as were willingly led by him, and give themselves up to his will? If the followers of the Lord, and those that have the desire in their hearts to be freed from evil, were never tried and tempted by the devil, then my casting him out, to cut off his power, would be unjust; and my sentence must be unjust, to say, that the rebuke of my people should be taken away from off all the earth, which I have told thee is the devil; and not only their rebuke, but the disturber of their peace and happiness; for which reason my sentence is just: therefore I said, hell should tremble, for I should chain the rebel down.* But how

couldst thou be a judge of the different spirits working within thee, and the different feelings of thy own heart, if I had never permitted Satan to try thee, that thou mayest be a clear judge? And know, without ME thou couldst do nothing; and without ME thou hast no knowledge of any events that should take place. But here, I tell thee, in Hann is Satan's working, as an angel of light, to condemn my ways, through hypocrisy; because he hath made a profession of religion, in bringing forward my saying, "What is a man profited, if he gain the whole world, and lose his soul?" This is being a wolf in sheep's clothing, that I ordered men to beware of; for I said, Within they were ravening wolves: and this I shall plainly prove before thee; because the subtlety of the devil, when he worked in the serpent to betray Eve, was not so greatly to my dishonour, or to disgrace your Creator, as the subtle manner this man hath worked round, to make my ways appear contemptible. For there is not an infidel nor an atheist in the world, that ever wrote against the scriptures in so artful a manner, to condemn my ways and my decrees, as the arts of Hann have done; for, in a judgment like his, the whole bible is condemned throughout; and for that end it is designed; for here is Satan's working through hypocrisy, which is worse than an open enemy; because it is a cunningly-devised fable, and doctrine of devils; for it was a cunningly-devised fable, worked on by the devil to cast the blame of the fall upon your Creator; and it is a cunningly-devised fable to condemn the scriptures, from the very thing that he hath condemned in my visitation to thee; for as thou ponderest in thy heart, that, as I gave commands to thee, I had given commands through the scriptures, just so will every one that hath a knowledge of the scriptures discern, that they are condemned by this cunningly-devised fable; because the likeness stands

together; and whoever supports and encourages a man like Hann, must be an enemy to God, and all his ways and decrees, and be another such as himself, however great may be his profession of religion; for here the tree is known by its fruit: and what but thorns and thistles can be proved from his works? Now come to his sayings of the bible, and I shall answer them."

Hann says, "The writings exclaim against the bible, and the bible condemns the writings."

"I answer: where will he find thy writings exclaim against the bible? Have I not told thee the scriptures are the written word of God; that what I have said I shall fulfil; that not one jot or tittle shall fall to the ground, till all be fulfilled, which I told thee I am coming to fulfil? Then where is the man who can prove that assertion, that in any of my visitations to thee, or any judgment thou hast drawn of thyself, that thou hast spoken against the scriptures, when I have asserted them to be true, and that the whole shall be fulfilled? Where is the man who can prove the bible is against thy writings, if I come to fulfil them, as I have told thee? This cannot be done by man. Now come further to his words."

Hann says, "The bible says the writings are a cunningly-devised fable, and the doctrine of devils; the writings say, the bible is full of contradictions."

"I answer: In a judgment like his, full of contradiction the bible must be; because, from the beginning, he hath freed the devil from being the author of any evil; and so his judgment is the doctrine of devils. But now come to my answers, and what I have revealed to thee, that there is no contradiction in the scriptures; because it is the scriptures I shall fulfil, and cast out devils, with all their doctrine, that they have worked in the hearts of men to despise and look upon as cunningly-devised fables; but I shall

make the fables true, and all the crooked paths I shall make straight in the end, and fulfil the scriptures that I have demanded of him to explain; but, without the fulfilment, contradiction must stand in the scriptures; nevertheless, this contradiction is in men, that deny the fulfilment thereof."—

Hann says, "The bible professes to be light, the light of life; the writings declare it to be total darkness, unintelligible, and not to be understood."

"I answer: The bible not only professes to be light, the light of life, but in *reality* it is so. *The prophets were a light to the people of old, to set before them good and evil, and to teach men what they should do to be saved. But the mysteries, that stand for the end, would have been of no use to them; for it would have been of no use to them to see a light, that was not to shine in their days; neither was it designed for their days; but the light, that was required of them, was placed before them, if they would walk in that light. And, so the light of my Gospel, my coming to suffer for man, to bear the transgression of the fall, was given by the prophets; and, to them that believed. I was a true light of salvation, to give them a greater light than they had seen before; for as I came to fulfil the one, I promised to come again in power to fulfil the other, as I have explained it to thee already. So that the scriptures have been a light to all them that walked in the light, and a light that led them to life everlasting. Thus there is no contradiction in the scriptures; but the contradiction is in mankind, who often wrest them to their own condemnation, as Hann hath done: and contradictory men must make them, if they say they will never be fulfilled; because the knowledge of the end, in what way they will be fulfilled, is sealed up from the understanding of men; neither were they designed to be revealed, till the time drew near*

that I should come in power to fulfil them. For as all the mysteries of the Gospel, and the way that the words of the prophets would be fulfilled, concerning my birth and death was concealed, before I came to make it clear before them, perfectly so stands the end, the way the words of the prophets will be all fulfilled; and the meaning of their words, that stand for the end, and the meaning of my saying, the woman had wrought a good work on ME, and what I likened the kingdom of heaven to, from the parables placed in my Gospel; as this was sealed up from the knowledge and understanding of men, before I come to make it clear, and point out a way I shall fulfil the promise made in the fall, when I come to cast out the adversary that betrayed the woman at first: *all these things were sealed up from the knowledge and understanding of men*; but every crooked path shall be made straight before them, and what is darkened to the understanding of men I shall enlighten and make clear to them; so that *the scriptures will be no darkness to men in the end*; for, *what is concealed from their knowledge is for the end*. But, from the judgment and wisdom of mankind, who suppose the scriptures will never be fulfilled, that all was finished when I died on the cross; such judgment makes the scriptures unintelligible to thousands, who read and discern that they have not yet been fulfilled, according to the words spoken by the prophets, or my sayings in my Gospel, and what was spoken by my disciples after ME, have never yet been fulfilled. Therefore those who judge all was finished, and the scriptures were closed, darken council without knowledge, and make the scriptures unintelligible to mankind, that are led away by such errors in men. But let them know this is not done by my visitation to thee; because I have told thee the scriptures are true, they were spoken by the God of truth, who hath power to fulfil, and will ac-

accomplish according to his promise. Therefore it is impossible for all the arts of men and devils to cause unbelief in *every mind*; for then *the scriptures could not be fulfilled, for men to be waiting for the coming of their Lord, or for ME to be the desire of nations*; all my parables must fall to the ground, if unbelief was found in all. But, from the shadow that is begun, they will find the substance to hasten on, till all my sheep are brought into my fold; and then they will find the good Shepherd to appear. But were not the days to be shortened, as I said in my Gospel, no flesh living would be saved, when I come in power at the end; for then the world would be like the antediluvian world of old. Infidelity is fast increasing in *this nation, and all other nations*; for ye know not the minds and hearts of men, nor what has been their minds from this war: the Romans, that put their trust in the pope and priests, seeing their power is cut off, that they have not power to save themselves, this worketh upon the minds of thousands not to believe in their power, as they were taught to believe; and having no other religion taught them, they turn to infidelity, not to believe in any superior power at all. For here Satan hath power to work; and so his working is strong in the nations abroad, and at home; and were things to remain as they are, and all to be settled according to the wisdom of men, *all lands would be filled with infidelity*, and become, as I have told thee, that no flesh would be saved. But, as I said the days should be shortened, they shall be shortened; for I have begun, and will make an end. But what redemption could come to man, from the fall, to be redeemed from the power of death, hell, and sin, if unbelief was placed in all? From Hann's observations I shall confound gainsayers, and condemn thy accusers. For, without the visitation of my Spirit, they cannot prove the scriptures true; because the fulfilment must begin before I come in power to make an

ent; and the things I have revealed to thee, and the meaning of the scriptures, that I have explained to thee, is the beginning of the fulfilment of my words, and the words of the prophets."

As Hann returned no answer to my letter sent him, January 21, I was ordered to send the following letter.

Mr. Hann,

February 28, 1811.

Whether you will hear, or whether you will forbear, whether you will answer, or whether you will not, this is a command of the Lord given to me, to demand of you an explanation of the scriptures I sent you in my last letter; and if you cannot explain them yourself, point out to me any man upon earth that can explain them. And a further demand is made of you, where you will prove it is said in my writings, that the sword, plague, and famine, should go through this land, in 1810? and where it is said, that the millennium would take place in 1811? or where it was fixed to take place in 1807? or where you will prove, from my writings, any time fixed that the millennium would take place? This demand is made of you to prove your assertions, from my writings, or acknowledge yourself the inventor of those falsehoods, wrongfully to accuse whatever spirit you judge me to be led by. If it be of God; then you have invented them to cast an odium on the Deity; but whatever spirit I am led by, you have wrongfully accused and condemned it. An immediate answer is required of you.—

From

JOANNA SOUTHCOTT.

The following passages of scripture were pointed out for him to answer: *Isaiah*, chapters ix, xi, xxv, xxxv, xli, xlii, lii, liii, liv, lv, lx, lxv, lxvi; *Daniel*, vii, ix, xii; *Jeremiah*, iii, 14th verse; *Obadiah*, 21st verse; *Joel*, ii, iii; *Haggai*, ii; *Micah*, iv; *Matteth*, iv; *Matthew*, v; *St. John*, xvi, xx.

A further explanation will be given in another publication.

This taken from Joanna Southcott's mouth by me,
ANN UNDERWOOD.

Witness, JANE TOWNLEY.

March 1, 1811.

Price One Shilling.

CONTINUATION

OF THE

CONTROVERSY

WITH THE

WORLDLY WISE.



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 he 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 Ari-ans, 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-

ner 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

Spiritual Sealing

Now

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 reproveth 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

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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 these 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 cut off 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 unaware. Now come to the end of the Communication of the five years—

*Mark
the Lords
hand
then judge
to the
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 unaware:"
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 unaware 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;

*The Father
a Sign:*

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.

*Grant O'ge
it may come soon*

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. Then 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

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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-

communication 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 Ham, 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 ransomed 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." 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 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*. This 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

*Jerusalem
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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.”

ix. 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 ye 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 books.

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, that 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 an-

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 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, as 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

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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.

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