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THE  
ANSWER OF THE LORD  
TO THE  
POWERS OF DARKNESS.

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JOB, CHAPTER 1, VERSE 7.

“AND the LORD said unto Satan, whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.”

8. “And the LORD said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?”

9. “Then Satan answered the LORD, and said, Doth Job fear God for nought?”

10. “Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land.”

11. “But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face.”



11. "And they overcame him by the blood of the Lamb, and by the word of their testimony : and they loved not their lives unto the death."

12. "Therefore rejoice, ye heavens and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea : for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time."

13. "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child."

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Here I was answered from the Book of Job—  
 "That as Satan disputed against Job, so he hath against all men, and brought sore boils of affliction upon all mankind. But there stands the type of Satan's fall ; for I said, there should his proud waves be stayed, When the woman cometh to be tried like the man, which you have in the Revelation of St. John. The answer I gave Job was meant for Satan : for I said, he that reproveth ME, let him answer it. Job did not reprove ME, nor his friends ; for they simply thought they were pleading for their God. So I was not reprov'd by man, but by Satan ; who, after, spoke in Job's wife, and Job reprov'd the devil in her. Now, in the woman I am come to reprove Satan, and here shall his proud waves be stayed ; for hitherto hath been my permission ; but further is my restraint ; (that meaneth, he was restrained from coming any further than by temptations) for as I told thee in the beginning, I now tell thee again, thy friends have been like Job's friends : because they could not account for the manner of my strange directions to thee. They are sometimes silent, and when they have spoken, they have spoken wrong ; because they could not find out the council of the Lord, nor the depth of Satan's arts. But now be it known un-

to thee and unto all men, with as many words and ways as he came against Job, with so many more he hath come against thee; therefore, I let him try thee to the utmost:—I let him tell thee lies, to show him the sincerity of thy heart, that thou wouldest not prophesy in my name, if thou judgedst I had not spoken. But when thou wast resolved to burn thy writings, as judging them not to be of God, I convinced thee then, it was the devil that told thee lies to try thee, and what thou wrotest at thy father's house shall shame both men and devils. For now I am clear in judging and will be just in condemning the unjust words of men and devils; and whether men will judge for themselves or not, the truth shall be proved; the seals shall be broken, and what thou hast written at thy father's house shall be made known, *before this year is ended by the Old Stile*. I let it stand one year, from the time thy friends went to *Exeter* to search out the truth, to see if the barren minds will bear fruit or not: and if they do not, within this year, then will I cut down. If the thorn blossoms at Christmas, at Christmas my blossom shall appear. And every letter thou hast sent to *Pomfret*, *Moore*, and *Nutcombe*, and other ministers, must be made public, and put in print with their names: and let them be warned, that they may answer for themselves if they will; and let them know it is the God of the whole earth has commanded them; and let those that reprove the Lord answer it; for now, they shall know that I have spoken out of Zion, and I will utter my voice in the midst of Jerusalem. For I am the Lord God, ready for battle, and my arm shall be strong in the midst of my people, and a two-edged sword in my hand, the one to cut down the powers of darkness and the workers thereof in high places; the other to cut down those who deny the fulfilment of my Bible; therefore if they will not hear, and will not lay it to heart, to give

glory to my name, then I will send a curse amongst them; but where two or three are gathered together in my name, there will I be in the midst of them, and bless them. The words I gave thee, in answer to those scriptures, were partly the answer of what I said to Job, and meant to the devil; and all shall be answered him before I have ended here.

So now let men and devils love or fear,  
 For now comes the *fulfilment of the law*,\*  
 And 'tis men's love to ME, they now must show,  
 That when I come, I may find every name,  
 Written for ME their Master, to proclaim.  
 And then Hosanna they may cheerful sing:  
*This is the way my Kingdom must come in.*  
 But if these mysteries had been known before,  
 The Powers of Darkness would not so appear,  
 As in the manner he to thee hath spoke;  
 Just like his words of Job, he thee did mock:  
 That over thee he surely could prevail,  
 And he could make thee to break every seal;  
 And then I told him instantly to go,  
 Exert his power, that he in words could show;  
 But not in *person* unto thee appear,  
 Without my chosen shepherds being there:  
 And in their presence he refused to come,  
 Because he said thy GOD he dare condemn.  
 Then now thy God in power shall appear,  
 And in a voice of thunder answer here;  
 That it was I the strong foundation laid,  
 And I shall make him know from what he said,  
 That all his jesting he hath carried too far,  
 And he shall find the God of truth is here,  
 That made a promise men for to redeem,  
 And bring the Revelation unto him.  
 For every mystery I will there reveal,  
 Why I command her to put every seal,  
 Which Satan boasted *they should all be broke.*  
 But further on he'll feel the coming stroke:  
 But for the present I shall end it here,  
 And let the Scripture now to all appear;  
 And let my answer then to follow next,  
 And thou go on, as all to thee is fix'd.<sup>o</sup>

The texts from the Scripture I was ordered to

\* Love is the fulfilment of the law, which came by the woman. Matt. xxii  
 37-40 Rom. xiii. 8-10.

introduce I heard from a minister, on the 22d of this month, August, 1802, who quoted them in his sermon; the text he began with was from *Matthew* xviii. 20.

“ For where two or three are gathered together in my name, there am I in the midst of them.”

He quoted in his sermon the following Scriptures.

*Malachi* iii. 16. “ Then they that feared the LORD spoke often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.”

17. “ And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.”

*Revelation* viii. 3. “ And another angel came and stood at the altar, having the golden censer: and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.”

4. “ And the smoke of the incense, which came with the prayers of the saints, ascended up before God, out of the angel’s hand.”

These texts of Scripture, that he quoted, were deeply explained to me, that they alluded to the last days, though he did not apply them in any such manner. And I was answered in the following words :

“ Blind guides I see my shepherds be,  
The days they don’t discern;  
The Scriptures that were spoke by he,  
Show how you ought to warn :  
The Prophets’ words I soon shall clear;  
For fast they’re hastening on.”

I shall not go through this explanation, for the present; but I shall come to the purpose, when I was answered in the following manner.

" Now, Joanna, thee I'll answer—  
 Satan's followers will pursue ;  
 But I'll make them know thy Master ;  
 Like the chapters all will do.\*  
 The one thou seest stand out for ME,  
 With resolution strong ;  
 The prayers of saints I know will be  
 Unto my Kingdom come.  
 For hasty here will all appear ;  
 My work is all in haste.  
 The Sealed Number first I'll clear,  
 And then my foes shall taste  
 The threatenings there that will appear,  
 And fast is hastening on :  
 You little think the day's so near,  
 That all these things will come.  
 I have begun with seven men,  
 As I began at first,  
 When I began in seven days,  
 And form'd him from the dust ;  
 A helpmate there for him appear'd,  
 And so it must go on.  
 But now I'll answer Satan here,  
 And then I'll answer man.  
 Did he begin for to condemn,  
 That I was not thy God ? †  
 Then to his word I bid him stand,  
 And tremble at his rod.  
 Did he declare his spirit there  
 To be a whit like thine ?  
 For so I bid him to appear,  
 And own my power divine :  
 My favours seek, in tears to weep,  
 As thou hast always done ;  
 The practice of his hellish arts,  
 Like thee, I bid him shun,  
 And prove it so ; then he may go  
 Where'er his mind doth lead ;  
 If he'll hate sin, as thou hast done,  
 Repent of all he said ;  
 And bring a mind, like thee, to find  
 The ways of sin to hate ;  
 Confess me God, and fear my rod,  
 He'll find my MERCY'S GREAT !  
 So now like thee let Satan be,  
 And he *shall never fall* ;

\* Mal. v. 16. 17. Rev. viii. 3, 4. Matt. xviii.

† Page 6, Dispute between the Woman and the Powers of Darkness. The reader is desired to refer to the pages alluded to in that book.

His past offences I'll forgive,  
 And bring in peace for all;  
 But if he'll not, I'll tell his lot;  
 My threatenings shall appear.  
 My anger, if he mind it not,  
 My vengeance he shall bear.  
 Did I come down from heaven's high throne,  
 And make a world below?  
 Out of confusion all was made;  
 The Earth you do not know,  
 In what disorder all was found,  
 And darkness did appear:  
 I say there was no solid ground,  
 But all a chaos here.  
 But this to men I'll now explain,  
 As thou dost not understand:  
 But near unto thy sister's house,\*  
 Thou may'st the whole command.  
 A likeness there doth so appear,  
 Thou know'st the ground doth shake;  
 And so did all the globe appear,  
 When I began to take  
 The cause in hand, and formed man,  
 Out of the native dust;  
 Then solid ground I made the land,  
 And Earth in order plac'd.  
 The grass to grow, you all shall know,  
 Was quickly form'd by me;  
 Then I created living beasts,  
 And form'd the lofty trees.  
 As men began to multiply,  
 Their talents I improv'd;  
 And so I made the raging sea,  
 And bounds I set of love.  
 The dry land here that doth appear  
 Must perish with its drought,  
 If I the clouds had not prepar'd  
 To come from heaven's height  
 The sea to draw, you all shall know,  
 To wet the barren ground:  
 For barren soon must be all below  
 If that no rain was found.  
 For all shall see the rain's from ME;  
 And when I don't appear,  
 Your scorching fields you soon do see,  
 How all do wither here.

\* A piece of ground at the foot of a hill, near a spring of water, which was called a soddy place, or bog.—When any person puts his foot upon the edge, the whole ground shakes for a quarter of an acre. In wet weather it is not passable.

So barren ground to man was found,  
 When I kept back my rain;  
 A famine in the land was found—  
 Be wise, ye sons of men;  
 Survey, survey your every land,  
 And see how all do grow;  
 Without my rain there's none can stand;  
 The scorching sun, you know,  
 Would soon burn up your every hope,  
 And barren ground appear.  
 The pride of men must surely drop,  
 If *Satan* conquers here.  
 I ask, what earth can he bring forth,  
 With all his boasted pride?  
 For the foundation of the earth  
 By ME was surely laid;  
 The foaming billows I did place,  
 And they their bounds do know;  
 But soon they must destroy this earth,  
 If I their bounds let go.  
 For in my hand they all do stand,  
 And I've set bounds for all;  
 And the proud waves I can command,  
 That backward they must fall.  
 Wave after wave do often come,  
 And the rude seas appear;  
 But 'tis by my powerful hand  
 That they the shore do fear;  
 Because my bounds to them are found,  
 They can no further go;  
 And *perfect so shall hell be bound*,  
 And that they all shall know.  
 Wave after wave may hasten on,  
 Like raging seas appear;  
 But know, the shore is fix'd for MAN.  
 And the proud *Tyrant* there  
 Must surely stop his every hope,  
 I made a shore for MAN;  
 And by the raging of the seas;  
 I've show'd you Satan's plan;  
 How he will swell in rage from hell,  
 But shall not break the tide;  
 Like foaming billows he will swell,  
 Like angry seas applied.  
 So now see plain, ye sons of men,  
 What lies before your view—  
 Can the proud seas your lives contain,  
 If I their bounds let go?

Can they keep up your every hope,  
 If I destroy the land ?  
 Without my rain can you contain ?  
 Be wise, and understand,  
 There's not a thing on earth is seen  
 But I created all ;  
 And if I do give up my reign,  
 Just like the seas must fall.  
 Then how can ye preserved be,  
 What pleasures are there there ?  
 No more from Satan can there be  
 Than in the seas appear.  
 No corn nor wine you there can find,  
 No solid place of rest ;  
 I form'd the seas, I form'd the land,  
 To show how both were plac'd.  
 The rain's from me, you all may see,  
 Survey your every land ;  
 The cedars and the lofty trees  
 Were planted by my hand ;  
 Your gardens and your gallant walks  
 Were surely plac'd by me ;  
 Talents I have given to men,  
 That all improv'd might be.  
 There's not a worm on earth below,  
 But I did create at first ;  
 There is no wisdom men can show,  
 But all from me doth burst.  
 So now see clear, my hand is here ;  
 Survey this earthly ground ;  
 If ought like Satan doth appear,  
 It must in the seas be found ;  
 That is to swell in rage from hell,  
 Like angry seas applied ;  
 Like foaming billows he doth swell,  
 That's rolling like the tide ;  
 Unto the shore he would appear  
 To show his raging pride.  
 But now see plain, ye sons of men,  
 His power can be no more  
 Than is the raging of the seas,  
 If you stand safe on shore :  
 But if you come to vote for him,  
 Then launch into the deep :  
 And if you footing there can find,  
*Then Satan's kingdom keep."*

An Answer to what is written in the Seventh, Eighth, and Ninth Pages : Satan's Friend having said, they were cast out of Heaven for being of a cheerful spirit.—Answered by the Lord in the following manner :

“ Thou lying fool, before thy God appear,  
 And boldly answer, if I cast thee there  
 To have a spirit ever like my Son ?  
 For here's the likeness thou dost now condemn.  
 Proud Lucifer, I tell thee 'twas not so ;  
 And of thy lies I'll make thee feel and know :  
 For no such reason did I cast thee there,  
 But for thy pride and envy thou show'dst here ;\*  
 When I familiar with thee did begin,  
 Then too much freedom instantly was seen ;  
 Above thy MAKER thou didst then appear,  
 And swell'd with pride, thou could'st not conquer there.  
 The heavenly host, thou soon didst draw away,  
 And all my angels thou thoughtest to betray :  
 And so thou thought'st to sit supreme, a king  
 Above thy God, and didst condemn my Son,  
 As one inferior to thy haughty pride :  
 And to the woman thou hast all belied.  
 Like Jezebel, did all thy ways appear, †  
 Who stole the Seal, the angels to ensnare ;  
 And then my Son thou thought'st to steal on high,  
 And make the rebel angels him defy.  
 Like Naboth's vineyard was thy every claim,  
 And sons of Belial with thee thou didst gain,  
 To steal my vineyard, and claim all thy own ;  
 And that's the way I did them all unthrone ;  
 And that's the way from heaven thou wast cast,  
 Because, like Jezebel, thy rage did burst,  
 That thou could'st not unthrone my only Son,  
 That, like myself, in Spirit both was one.  
 But, further on, I'll show thee now the way,  
 How all thy hellish arts in heaven did lie ;  
 And then I'll tell thee why I rais'd thee up,  
 And now I'll tell thee why I'll make thee drop.  
 As nought but lies in thee did first appear,  
 And nought but lies, I say, thou'st spoken here :  
 And from thy mouth I now condemn thee there.

\* He had the same pride and mischief in heaven, which is proved by his conduct on earth.

† Forged lies when in heaven, to delude the angels to forsake their God.

Thou canst not say the thing came e'er from ME :  
 'Twas thy own heart that first enticed thee,  
 To pride and malice, and to every ill,  
 And in rebellion thou the heavens didst fill.  
 So, foolishly thou canst not charge thy God ;  
 But now I'll make thee tremble at my rod,  
 And thou shalt surely find thou art undone :  
 And to thy very words I now shall come,\*  
 And ask what evil spirit loved thee,  
 That thou with Satan didst so much agree,  
 By every art that thou to her hast spoke ?  
 And now I'll make thee tremble at the stroke ;  
 For all thy jesting thou hast carried too far ;  
 And all thy power I'll make it to appear ;  
 And all thy arts to men are now made known,  
 And all thy hellish lies before them shown ;  
 Forward and backward thou in lies didst go ;  
 And now I'll make thee tremble at the blow.  
 Unless to ME thou humbly now submit,  
 Confess thy guilt, and now repent of it ;  
 And all thy witchcraft thou wilt throw aside,  
 That by thy hellish arts are here applied :  
 For, as thou'st spoke into the woman's ear,  
 I know in man thou daily dost appear,  
 With every subtle art to lead astray ;  
 As in this page thy subtle arts do lie ;  
 And tempt them daily for to leave their God,  
 And full as many ways before them show'd  
 How they in earthly grandeur all may shine,  
 And so thou com'st and rob'st the souls that re-  
 maine  
 That I at first created from the dust :  
 And from thy very words, I say, thou'rt cast,  
 Unless thou'lt promise to renounce them all,  
 And a new life thou instantly wilt call.  
 For, as thou say'st, thou art but Satan's friend,  
 To vindicate thy master thou art sent ;  
 And with thy master I do bid thee go.  
 Art thou his friend ? then now his friendship know,  
 For, as thou'st threatened, thou shalt see the blow.  
 Unless thou instant turn'st another way,  
 And act thyself, as thou to her didst say,  
 Confess thyself, that all thou'st done is wrong,  
 Renounce thy master, and break every bond,  
 That thou'lt in union with thy friend hast made,  
 Confess, by Satan, thou hast been betray'd ;

\* Read page 9, Dispute with the Princess of Darkness.

† The ear of Eve first to feeling, and found her the

And that his ways thou dost them all despise,  
 Thou seest thy folly, and thou'rt grown more wise ;  
 And all thy friends persuade them now the same,  
 And say, thy guilt and folly thou dost blame ;  
 Because thou now dost see that all is wrong.  
 I've show'd thee mercy, and I've show'd it long ;  
 But now, I tell thee, I'll show it no more ;  
 I tell thee that thy shipwreck's near the shore.  
 For here thy foaming did toss mountains high ;  
 Close to the woman thou didst surely lie ;  
 And now, I tell thee, I'll lie close to thee ;  
 Look back to Pharaoh, there thy ruin see,  
 And from thy mouth condemned thou shalt be.  
 Thou sayest, be still and know that I am God ;  
 Then thou should'st stop, and never one pursu'd,  
 When that my chosen vessels I did seal ;  
 And to the woman did my mind reveal,  
 That whosoever would with her should come.  
 I've seen the afflictions of my people long ;  
 Heavier and heavier is the burden made,  
 The tale of bricks, but straw is now denied.  
 Then now their burden I will surely free ;  
 The blood upon the door-posts now shall be  
 Of every house, whereon I put my seal—  
 And now the mysteries I to all reveal :  
 Where'er the Second Star it doth appear,  
 Sealed with the *woman's hand*, I tell thee here,  
 If e'er thou aimest one for to molest,  
 I tell thee, Satan's Friend, thou'rt surely cast.  
 Thou sayest, my wisdom it was in the deep—  
 And there, like Pharaoh, thou wilt find the pit ;  
 If thou, like Pharaoh, ever dost pursue,  
 I say, like Pharaoh, that shall be thy doom.  
 So now be still, and know that I am God,  
 Or else I'll make thee tremble at my rod ;  
 For all thy chariot wheels I'll now take off ;  
 I'll be a wall to them that do not scoff,  
 To gain protection from the woman's hand,  
 Who did so boldly for her Master stand.  
 As Moses did with Pharaoh, to contend,  
 You'll find a Moses, and you'll find a Friend,  
 As Miriam did with Moses then appear :  
 You'll find a Moses and a Miriam here.  
 For, I'm the MOSES, every soul shall see,  
 And here's the MIRIAM testifies of ME :  
 And now before you lies the promis'd Land.  
 It was but *shadows* Moses did command ;  
 Because the stronger Pharaoh he was there ;  
 But now the substance I'll begin to clear :

For Satan is the Pharaoh that now is tried,  
 By whom my children they are all denied.  
 As a free people he'll not let them go ;  
 But now a **MOSES** he shall surely know  
 Doth in the camp of Israel appear ;  
 And all shall know a **PROPHETESS** is here,  
 I say, like Miriam now shall be applied.  
 And mark that Moses said his tongue was tied,  
 That he a spokesman could not be at all—  
 Miriam and Aaron, now behold your call.  
 But this I'm speaking to the sons of men,  
 That ye may now awake and see it plain ;  
 For now, like Moses, I will sure go on ;  
 And now a spokesman I have found in man,\*  
 For to deliver all that I do speak :  
 'Twas but a shadow at that time did break ;  
 But now the substance every one shall see ;  
 For I'm the **MOSES**, and conceal'd from ye ;  
 And Satan is the Pharaoh now become ;  
 And here's the spokesman I shall make of man.  
 Because a Miriam doth in thee appear,  
 And now my pleading every soul shall hear,  
 How I with Satan shortly shall begin.  
 But know, as yet thou art not come to him ;  
 But then, I say, thou'lt hear a different sound ;  
 Like Pharaoh's witchcraft will his friends abound.  
 For now, I tell thee, he will follow on,  
 And on many he will be working strong ;  
 Because their wisdom they pretend to boast ;  
 And there, I tell thee, every soul is lost,  
 That on their wisdom they will now rely ;  
 Like Pharaoh's witchcrafts, Satan's arts will fly ;  
 For hasty after he will now pursue,  
 And miracles, I tell thee, now he'll do.  
 To work by witchcraft in the sinner's heart,  
 Thou little know'st the way he'll fix his dart.  
 Wave after wave, I tell thee, will come on,  
 The raging seas will now be known to man ;  
 But, Oh, my friends ! if you stand safe on shore,  
 The raging of the seas you need not fear ;  
 Because the seas I surely shall divide,  
 And, in the Pillar now myself I'll hide.  
 A Light before my people now I'll go,  
 And be a Wall to them, they all shall know ;

\* Alluding to her friends copying the communications, which she reads from her own writing, and which no other person whatever can read.

That now like Israel if they do appear,  
 They'll find a MOSES and a SAVIOUR here,  
 That now is come my people to redeem :  
 I am the FOUNTAIN, and the living STREAM ;  
 I am the ROD that shall the Seas divide ;  
 I am the PILLAR that from you is hid :  
 And, 'tis by Faith the Light you all must see ;  
 For unbelief in thousands now will be,  
 And will pursue, like Pharaoh's haughty host,  
 And of their knowledge they'll pretend to boast.  
 And so with Pharaoh they will now pursue ;  
 But in the deep their madness they will know ;  
 Because their wheels, I say, will run too fast ;  
 I mean their wisdom will like fury burst,  
 To judge the Seas I never can divide—  
 " O, where's the Moses, to bring back the tide ?  
 " The fall of man," they'll say, " for to redeem ?  
 " The Promis'd Land," they'll say, " how can we gain ?"  
 And so men's faith they'll try for to keep back,  
 With all the rage of hell that now can break.  
 But this, thou say'st, is madness to believe,  
 That men will wish ever to sit and grieve,  
 Oppressed wth burdens so, by Satan's power ;  
 Thou judg'st that all with joy should see the hour,  
 To have their burdens all be took away ;  
 Men should rejoice to see the glorious day,  
 That Man's Redemption nearly now is come,  
 And the fulfilling of the Promise made to Man.

Now I shall answer in plain words. The deliverance of the Children of Israel, bringing them out of Egypt into the Promised Land, was a type of the Last Days—Pharaoh was a type of the Devil.—Now as Pharaoh's magicians used witchcraft to blind the eyes of the Egyptians, that they might not believe that the miracles Moses wrought were from the Lord ; so Satan will work in the hearts of men, to prophesy the same as the True Prophets of GOD ; and some of their prophecies *will come true*, as the Magicians' miracles came some of them like the miracles of Moses. For Satan has worked in men, who have prophesied out of their own hearts, and have seen nothing ; yet some things may come true without the spirit of prophecy ; and many false Prophets are gone out in the world, by the arts of Satan, working in men, that the true

Prophets *may not be believed*. But let them trace the manner of Prophecies, they will find that the Prophecies of the LORD, like Moses's Rod, will swallow up the rest. For, it is not all the Prophecies Satan can invent, nor all the arts of earth and hell, can bring their Prophecies to the Bible, as this is; and men who have a right and true faith in God, and weigh the whole together, they will see it is like Moses's Rod, that swallowed up all the others; and confess, that none but a God could prophesy in such a manner; and they will be like the children of Israel, who dipped the hysop in the Blood of the Lamb, and struck the lintels of their door-posts, when the destroying Angel went through their land: that meaneth, they will be led by faith to believe, that *their being sealed will be as great a protection to them, as striking the door-posts was to the children of Israel*. But now I shall come to the purpose. When Moses disputed with Pharaoh, it was man disputing with man, visible to each other; and now the shadow is brought to the substance: it is Satan, instead of Pharaoh, that is now to be cast; ~~then~~ it must be a SPIRITUAL MOSES, and not a *temporal one*, to cast him. But, as Satan's words ~~are~~ on record, so shall my answer, which is the answer of the Lord. It begins at the twenty-first page, answered backward.\*

Now, Satan, here thy God his silence breaks;  
 From heaven's high courts to thee I now do speak,  
 As all thy words are laid before my view,  
 And in this page thou sayest, 'tis God thou'st know,  
 That guides my servant, and directs her hand;  
 Then now I bid thee trembling for to stand.  
 If in one word thou answer'st me again,  
 Thou wilt see my power to increase thy pain:  
 And backward now to all thy arts I'll come.†  
 Didst thou not tell her, hell was sure her doom,

\* See page 21, *Dispute between the Woman and the Powers of Darkness*; to which book the Reader is desired to refer, whenever the page is quoted.

† From the Fall

If my command she dar'd for to obey.  
 Look back and see how all thy arts do lie :  
 Yet in these threatenings thou the same shalt see ;  
 In thy own manner now I'll answer thee :  
 Thou say'st, my servant that thou would'st compel,  
 With all the armies thou hast got in hell,  
 To take her life, if she would not comply ;  
 Then, Satan, stand and hear what I do say :  
 With all the armies I have got above,  
 I'll now defend all those that ME do love ;  
 And thou shalt shortly see my mighty power,  
 And all thy host I shortly will devour ;  
 And see, if thou canst be a king supreme,  
 By all thy hellish host that thou didst gain,  
 First by temptations, that were full of lies.  
 Look back and see when thou in heaven didst rise,  
 With pride and envy, and in rage didst swell,  
 Because the heavens thou could'st not all compel  
 To worship thee, that thou might'st be supreme.  
 Look back and see how here thou hast laid thy train :  
 And know, in heaven thou laid'st it just the same,  
 And said'st, thy wisdom was supreme to mine ;  
 And so, thou said'st thou hadst the greatest power,  
 And by thy arts the angels didst devour,  
 To draw from glory and the highest bliss ;  
 Thou *promised'st* happiness that now they'll miss.  
 For as they judg'd thou wast the wisest king,  
 And thought in wisdom thou didst ME outshine ;  
 For, as thou'st pleaded with the woman here,  
 Thou know'st in heaven thou surely didst appear ;  
 In all that manner did thy fury go,  
 Thou swell'dst the angels with deceit, I know,  
 To tell them plainly thou hadst power supreme,  
 And falsely told them they should pleasures gain,  
 If in their hearts they would but worship thee :  
 And so my angels thou didst draw away.  
 And, by thy arts, thou sayest I was unjust,  
 When out of heaven thou by ME wast cast ;  
 For, like thy pleading with the woman here,  
 Thou and thy angels daily did appear,  
 Until to threaten thou didst then begin,  
 And well thou know'st I cast thee for that thing ;  
 And then together you did all agree  
 To plead against the just decrees of MR.  
 In the same manner thou hast spoken here,  
 Thou, and thy angels they did so appear,

\* When cast out of heaven, the same sentiments prevailed among the fallen angels, that God was unjust, as at this day.

To say, no mercy, nor no truth's in ME ;  
 Then now their rock I bid them for to see.  
 For as the *seventeenth page* it doth appear,  
 I tell thee, Satan, was thy pleading there,  
 That thou hast wisdom greater than their God ;  
 And now thy wisdom shall to all be know'd ;  
 For, by thy wisdom I did raise thee up,  
 And by thy wisdom now I'll make thee drop.  
 Because together you did all agree,  
 That Satan was a wiser king than ME ;  
 And of my mercies you did all condemn ;  
 Because I would not let the eavens become  
 In thy confusion, and a perfect hell ;  
 As in thy heart thy malice it did swell,  
 To make the heavens in confusion there.  
 And now the mysteries I to man shall clear :  
 To gain my honour, then I rais'd him up,  
 And as a king on earth I let him drop ;  
 And from the dust I then created MAN ;  
 And gave him power for to lay his plan,  
 To be a king in power for to reign ;  
 I gave him subjects he by arts could gain ;  
 To shew his power I let him to go on,  
 To see what heaven he would make for man.  
 As they all judg'd the fittest king he'd be,  
 And thought the greatest pleasure was in he ;  
 Then to their wisdom I did give all up ;  
 And to their wisdom now they all shall drop ;  
 Because my honour I will gain it here ;  
 To Satan's justice now shall all appear.  
 If he's a king in power now supreme,  
 Let him *create an Earth*, and subjects gain ;  
 For now my justice shall be tried by man ;  
 He hath had his power, and he hath had  
 And of his power men do still complain,  
 And say he is a king not fit to reign.  
 For such a king they do not want him here ;  
 And men like angels they do now appear,  
 To have this prince be banish'd from his throne.  
 For *Reprobation is begun by Man* ;  
 Then now *Election you shall surely see* ;  
 And to his justice I will now agree.  
 For to his justice now the fool shall stand ;  
 I rais'd him up ; they all had ME condemn'd :  
 As in these writings he'th condemn'd ME here.  
 And now the mysteries I to man shall clear :  
 A Hell for Satan I did make at first ;  
 For in themselves nothing but hell did burst ;

For pride and malice, envy and debate,  
 For Satan's fury did the others heat ;  
 And to themselves I banish'd them alone.\*  
 But from *these pages* must their words be known ;  
 The *twenty-second* must be seen by man.  
 And there my mercies they did all condemn :  
 And said, a *Devil* now he'd surely be,  
 And all the angels they should join with he,  
 In blasphemy, he said, against their God,  
 And dar'd the angels for to say one word  
 In praise of heaven, or lament their fall.  
 For now the mysteries must be known to all,  
 How he the fallen angels did compel  
 To worship him, as they from heaven fell,  
 And dar'd them ever murmur in a word,  
 And boldly told them they should feel his rod ;  
 Which made the fallen angels to submit,  
 And they did tremble at their leader's feet.  
 For, as the *twenty-third page* doth appear,  
 And *whining Devils* he did call them there ;  
 Because their folly they did so lament :  
 And *some*, I know, *they surely did repent*,  
 That heavenly pleasures they did ever leave,  
 And said, *the devil did them all deceive*.  
 But then he boldly answer'd them again,  
 That my protection they could never gain,  
 And that in pieces them he'd surely tear,  
 And by his threatenings made them for to fear ;  
 And told them heroes they would surely be,  
 If they in spirit then would join with he,  
 And all the power of their God defy ;  
 Then he would praise them for their company.  
 For as the *twenty-fourth page* appears ;  
 He asked what greater power they could fear,  
 If he was with them, always to protect,  
 He asked, what greater power did they expect ?  
 And so his merits he would make them plead,  
 As thou dost Christ's. Remember what he said.  
 For as the *twenty-fifth page* doth appear,  
*God was unjust*, he surely told them there ;  
 And that their tongues they should not run so fast,  
 Because a discord in them all did burst ;  
 When from the heavens they were hurried down,  
 I say, confusion in them all was found.

\* Here is easily understood the origin of Hell. The arm of Divine Power, to secure the society of the just in wisdom and happiness, cast out the infernals, and compels them to be confined in their own hellish union. And when the kingdom of heaven comes on earth, the infernal host must be cast and chained, that Man may be in heavenly union with God and his Angels.

And as the *twenty-sixth page* doth appear  
 Was Satan's pleadings with his angels there.  
 When out of heaven they at first were cast,  
 He, in that manner, on the angels burst,  
 And told them plainly God did act unjust,  
 "To have so great a king as he was cast,  
 "Whose mighty power from *his own orb* did come;  
 "And by his power he had created them;  
 "And therefore, they should *worship him supreme.*"  
 Like all his pleadings here he did contend  
 With all the angels that did then repent,  
 That they to join with him did e'er consent;  
 Then of his power he as much did boast,  
 And made them all confess, "God was unjust,  
 "Not for to let him reign upon his throne,  
 "With all the angels he did call his own."  
 So he by threatenings got all on his side,  
 And all the justice of their God denied;  
 And all together said, *I was unjust;*  
 And all condemned their God for being cast.  
 But as the Devil thou throughout didst blame,\*  
 Just so my heavenly angels did the same.  
 But further on I shall direct the way,  
 And tell thee how his subtle arts did lic.  
 For as the *Fourth Day* it doth appear,  
 I tell thee so was Satan's pleading there,  
 With every blasphemy against his God,  
 That by the angels he was overthrow'd:  
 They and their MAKER he did so blaspheme,  
 When that the fallen angels he did gain,  
 By all his threatenings to stand by his side.  
 And here's the bill that now must be applied,  
 That he brought in against the Saviour there;  
 Because with ME the Crown he so did share:  
 And Satan said, "that I did cast him down;  
 "From *his own orb* he said *his power was found;*  
 "For never was it given him by ME."†  
 And so together they did all agree,  
 That sure unjustly I had cast him there;  
 In heaven with ME he ought for to appear,  
 And in my heaven to reign supreme a king;  
 And so his wisdom unto all was seen,  
 To judge their Maker *he was all unjust;*  
 And so the bill against me it was cast.  
 So by their bill, I surely rais'd them up;  
 And *by their bill* the leader now shall drop.

\* Joanna.

† Satan denies being formed of God.

As to the Angels he did then appeal,  
 If I in justice to them did not fail  
 His mighty power for to overthrow ;  
 And now my justice he shall feel and know.  
 If he began a mighty king in heaven  
 For to oppose the laws that I had given,  
 And as a fiery serpent did appear,  
 I ask him how his "Golden Orb" came there ?  
 Or how *he breath'd in it the BREATH of LIFE ?*  
 I soon CREATED MAN to end the strife ;  
 And of this world I made him lord below,  
 And all to Adam I did surely show,  
 That every thing I had given unto man.  
 And now unto the Serpent I shall come,  
 And ask him, how he came a Prince below,  
 If I no justice unto him did show ?  
 To give him power for to try his reign,  
 How *he would act*, where he could subjects gain ?  
 And where his power I let him to show,  
 From Cain and Abel, I shall let him know,  
 That he a murderer instant did begin ;  
 Because his power o'er man in *Cain* was seen ;  
 And so his brother he did instant slay :  
 But Abel's blood for *Vengeance* now doth lie,  
 To show the power of the boasted king.  
 And do they think such murderer I shall screen,  
 To have the heavens in murder to appear ?  
 Like Cain and Abel must it all been there,  
 If I in heaven had e'er given him a seat,  
 After his pride and malice swell'd so great :  
 No ; as the earth he surely did make mourn,  
 Just so the heavens he'd in disorder turn.  
 But as the angels, that with him did fall,  
 Judg'd me unjust—and so they judg'd me all ;  
 Then, to convince them I did raise him up ;  
 To gain my honour, let the fool to stop,  
 Till I a *heavier bill* had brought them here ;  
 And so my justice I that way shall clear,  
 To gain my honour over Satan's host,  
 And show their king, that they so much did boast ;  
 And now their king I'll show *his reign in men*,  
 Where I let Satan guide their every hand.  
 But first a king I liken'd him to Saul, ~~the~~  
 When free from pride, I now do tell you all ;  
 Or little in his eyes he did appear,  
 I gave him power he could never bear,  
 To see a DAVID after him to come,  
 With his ten thousands ; this brought on his doom,

To have the kingdom then be rent from he.  
 And so in heaven, he then was cast from ME,  
 As he a humble DAVID did despise.—  
 Weigh deep your Bibles now and grow more wise :  
 Because from kings and queens you now shall see  
 The very way the end of all will be.  
 And now from Pharaoh I will here begin ;  
 And now like Pharaoh Satan's host shall end ;  
 Because, like Pharaoh's host, they all are tried ;  
 And here's a mystery now must be applied :  
 Like Pharaoh's task-masters he does appear,  
 To burden men with sins they cannot bear.  
 One on the other now do lay the load,  
 By Satan's arts is every footstep trod ;  
 And yet, like Pharaoh, *Satan does complain*,  
 And daily *doth accuse* the sons of men,  
 That my command by man is not obey'd—  
 Like Pharaoh's words are Satan's witchcrafts laid :  
 For all his arts he so does work in men,  
 To have the perfect truth took all from them.  
 For by their shepherds now I well do know,  
 They give them stubble, and deny them straw.\*  
 Because the day of vengeance they've applied  
*To be to man* ; but Satan *they've denied*  
 To be the author of their every guilt ;  
 That *he* has laid the burden *all have felt*,  
 By every art to tempt mankind to sin ;  
 And close upon them daily he hath been ;  
 And this, I said, should fall upon his head.  
 But, O, my shepherds ! how is't now you'll plead ?  
 These promises for man you take away,  
 And every burden you on man do lay,  
 Which I, by Satan's arts have here applied ;  
 And if the truth by you is now denied,  
 Then now I'll call you to a strict account,  
 And tell your sins, and how they all amount ;  
 That ye as idle shepherds do appear ;  
 My Laws or Gospel you don't seek to clear ;  
 But say, your sheep are going all astray,  
 And judge they are wandering in a crooked way ;  
 And yet, you say you will not call them back ;  
 I ask you, how you'll answer for your flock ?  
 As many shepherds I by her have tried,  
 And yet by *every one* I am denied !

\* The preachers denounce the punishment of God upon their flock, but omit his promised blessings, that are now at hand, and must come on with the destruction of Satan's power.

Because, of Shepherds I have got but Three,  
 And *neither one of them* was warn'd by she.  
 No ; they themselves as shepherds did begin  
 To hear their Master's voice, and copy him—  
 " To know the truth, we will go down and see  
 " Whether it prov'd as it is come to we."  
 Then now in ME you may see these Three Men,  
 To know they're *Three*, and *they agree in One*.  
 Then here you'll find is the True Shepherd's voice,  
 Whom all mankind shall know, I've made my choice,  
 To be the Rock to build my Church upon.  
 And to my shepherds first I mean to come,  
 And then with Satan I shall next go on.  
 For now, you all shall find a MOSES *here* ;  
 My children's burden now I'm come to clear ;  
 And their task-masters, I do daily see,  
 Increase their load ; but now their load I'll free :  
 And they shall now possess the promis'd land.  
 When I made Adam in my LIKENESS stand,  
 Lord of this earth I made him here below ;  
 This earth I promised him, you all do know ;  
 But then a Pharaoh hasty did arise,  
 Who all my chosen people did despise ;  
 He daily tried to take their grace away ;  
 And yet against them was his sore complaint,  
 That they were sinners all with one consent.  
 So he to tempt them all his mind was bent,  
 And so by sin he did increase their load ;  
 Yet all the blame on them was surely throw'd :  
 As in my Bible you do plainly see,  
 The *great accuser* of mankind was HE.  
 So now, ye shepherds, 'wake, and see it clear,  
 Satan like Pharaoh he did *first* appear,  
 With every art of sin, to burden men,  
 And robb'd them of the grace was given them ;  
 And yet, against them he doth still complain,  
 That they are sinners. Judge, ye sons of men,  
 How many ways with Job he did appear,  
 And every way he did condemn him there ;  
 And every way he always does the same,  
 And much like Pharaoh all his ways I'll name ;  
 And now like Pharaoh he shall sure be cast.  
 And will you, shepherds, be like Pharaoh's host ?  
 And of your goodness will you proudly boast ?  
 That all the fault lies surely in your sheep ?  
 From his temptations you yourselves don't keep ;  
 Then now I'll answer you, ye sons of men,  
 I've sought for shepherds, but *I've not found one*

That act according to my Gospel here,  
 As I commanded Peter to appear,  
 And as I bid you copy after ME.  
 But now, ye Shepherds, you your folly see;  
 You have not acted according to my law.  
 I ask you where I did your likeness show?  
 If any one did e'er appeal to ME,  
 Did I refuse to hear what they should say?  
 Or did I empty turn them once away,  
 Before I granted them their full request,  
 That came to ME and any favour ask'd?  
 Weigh well my Gospel and my Bible deep;  
 You'll see, you shepherds, you are *like your sheep*,  
 Oppress'd together in Egyptian load;  
 And *by temptations*, all forsake their God;  
 For all the *grace* from you is took away;  
 And nought but *stubble* doth before you lie;  
 And all my altar *you* have broken down;  
 Refus'd my servant—tremble at the sound!\*  
 And so you're under the Egyptian's load—  
 And now let Pharaoh tremble at his rod;  
 Since he so boldly now hath tempted man,  
 That sheep nor shepherds *by his arts can stand*:  
 For here, like Jezebel, he stole the seal.—  
 And now another mystery I'll reveal:  
 'Twas Satan's arts that work'd on Pomeroy's mind  
 To seal the letter Bruce's death did bind;  
 As by the letter Bruce's faith drew back; †  
 And justice then must make him feel the rack;  
 Because his death that way it must appear,  
 He could not be fit for my kingdom *here*.

\* Joanna was refused the sacrament, by a clergyman at Exeter, because she would be faithful to her vocation.

† A letter was sent by a Minister of Exeter to the late Mr. Basil Bruce, which was one of the various causes of his sacrificing his faith of the divine authority of Joanna's writings. That letter, with the united efforts of persons who call themselves friends to Mr. Brothers, one of whom, in particular, destroyed his own character as a gentleman, without considering his duty as a Christian, went so far as to tell the afflicted widow, that the death of her husband was from the judgment of God, on account of his belief in these writings. (This person, who is a man of good property, has however done honour to himself, by his steady, unshaken friendship to Mr. Brothers.) Others also were instigated by all the arts of Satan to do the same, and made no scruple to wound her feelings, by letters and other means, that her faith and peace might be destroyed together. They have not even stopped here; for they conveyed lies to Mr. Brothers to cause him to attack her. These sons of Belial have exercised every means for Satan to possess the whole vineyard, and their success has been too fatal. Mr. Brothers has also been much injured by *such friends*: and were these hellish arts to succeed, his life must terminate in a mad-house. But God is just.

And so *his* vineyard Satan soon did gain,  
 And sons of Belial did the *same* maintain.  
 And so I tell thee he did rob all there ;  
 And now to take possession thou seest clear,  
 By *unbelief* he does possess the *w.hole* ;  
 And now, like *Jezebel*, shall be his fall ;  
 As every vineyard he hath tried to gain,  
 And every grace he's taking now from men ;  
 That all is under the Egyptian's yoke :  
 And now, like Pharaoh, he shall feel the stroke.  
 These evil spirits shall come out of man,  
 And, like the swine, be choaked in the sand ;  
 For now I am not come before my time,  
 And that the Tempter he shall surely find ;  
 Because my shepherds he has so betray'd  
 To be dumb dogs, as I before have said ;  
 Like hirelings, that car'd not for the sheep ;  
 They saw the wolf, and so they fled from it ;  
 Because the wolf did to them all appear,  
 With every art, as he hath spoken here ;  
 And so my shepherds he hath all betray'd ;—  
 I have but *three* where *I restraint have laid* ;  
 That is, to keep them from the tempter's power :  
 And they with *ME* shall see the glorious hour ;  
 Because their spirits I before did know ;  
*Salt was in them, and salt they now do show.*  
 But now with Satan I shall here begin :  
 I've seen the burdens of the sons of men ;  
 In every age I've seen it, that was past ;  
 And now my fury shall upon him burst.  
 For as a king, I let him to appear ;  
 And now his reign let men and devils fear ;  
 Because his reign I'll show it now in kings ;  
 And like their ruin I his now shall bring.  
 And from the *thirtieth page* I shall appear,  
 And to men's conscience let them answer here,  
 If I in justice do not him condemn :  
 And unto men of sense I now shall come,  
 And ask them, *If I have not triad his reign ?*  
 He hath pour'd out fury on the sons of men.  
 And now the *thirty-first page* let them see ;  
 How he hath condemn'd the just decrees of *ME*,  
 To let my *SON* to suffer for *Man's* sake !  
 But how their cause could I so undertake,  
 Had I not come *and been a JUDGE below*  
 Of all the sufferings they did undergo ?

And *their temptations* I did all go through,  
 That all the arts of Satan I might know;  
 And how in Herod he did so appear,  
 And all the children he destroy'd them there;  
 Because *he* would destroy the SON OF GOD.  
 But now, O Satan, tremble at his rod;  
 The rod of Herod now on thee shall fall:  
 And now *thy children* I'll destroy them all;  
 A Herod's murder now shall fall on thee,  
 And all thy angels now destroy'd shall be:  
 And all that flee to ME I will enjoy.  
 Ye simple shepherds, now you must appear  
 And prove my Gospel you can never clear,  
 That I did *then fulfil it at that time*:  
 No, no; the mysteries they are yet behind.  
 I ask, what fan did in my hand appear?  
 I ask, what wheat I *then* did gather there?  
 I ask, what chaff that I did then destroy?  
 Or how my kingdom they did then enjoy,  
 That John did tell them it was nigh at hand?  
 Be wise, my shepherds now, and understand  
 That all my Gospel I must now fulfil.  
 And now let Satan judge this as he will;  
 As my Disciples they did die with ME,  
 And Satan's triumph he did surely see,  
 To see the children murder'd for my sake;  
 And in Herodias he did strongly break,  
 To have my Prophet John beheaded there.  
 But now MY SECOND COMING let him fear:  
 For I will as much fulfil my oath to thee,  
 As ever Herod did fulfil to she.  
 So now, ye simple shepherds and unwise,  
 Let all my Gospel lie before your eyes:  
 And judge if you do think I came below  
 To let the devil all his malice show,  
 And as he said, "*a fool for to submit,*"  
 To lay my life and brethren at his feet,  
 Had I not had the vengeance in my heart,  
 Back on the tempter then to turn the dart.  
 For how could I in triumph ever come,  
 To turn the day of vengeance back on men,  
 When *every one of them is surely dead*?  
 And so my vengeance on them then was laid.  
 But did I die for to destroy man?  
 Ye simple shepherds, how you've laid your plan!  
 Know, if I came, as Satan said, a fool,  
 To give him power in men's hearts to rule,  
 That he in envy triumph'd over ME;  
 I tell you all, I'm come to conquer he.

But as he said he never made the bonds,  
 And therefore to them he will never stand;  
 Then to his wisdom I will now submit,  
 And the *Fifth Day's Dispute* shall finish it.  
 So now to judge him, let the world appear.  
 He saith, already they have judg'd him here;  
 And of his ways, he saith, they do approve;  
 Then look to Herod; who his ways did love,  
 When all the children he did there destroy,  
 His hellish malice then for to enjoy?  
 And next unto Herods I shall come,  
 And ask what pleasure then he brought to man,  
 To have the damsel dance before the king,  
 And John the Baptist's head the music bring?  
 Then now his HEAD shall music bring to all;  
 For perfect so shall Satan feel the fall;  
 And thy petition the world will now approve,  
 And say, "that *this is music we do love*;  
 "'Tis heavenly music sounding in our ears,  
 "For *Death and Hell* have always been our fears,  
 "That made us gloomy and in sorrow go;  
 "In Satan's fetters he had bound us so,  
 "That we sat inoping, and our hearts were sad,  
 "But now's the time our KING will make us glad.  
 "No bloody Herod we have now to fear;  
 "But now a Hero in our Saviour dear;  
 "Because the rod of sin he'll now destroy,  
 "And we in peace our KING shall now enjoy."  
 So Satan now thy friends I'd have thee see;  
 Because in order placed now they be.  
 But first thy friend thou makest it was Cain;  
 I ask thee who approved it at that time?  
 And see their vices, how thou led'st them on,  
 Until the Deluge over them did come.  
 But now to Kings I mean to show thy reign,  
 And show their end; like them thou shalt be slain.  
 Pharaoh and Jezebel I'll place in thee;  
 And all the bloody Kings before them see;  
 And then thy ways I ask if men approve?  
 Let men of learning all their conduct move;  
 And all their reigns and actions let them show;  
 For they were govern'd all by thee I know.  
 For on this Earth there never was a King  
 Of bloody hands, but doth thy Likeness bring;  
 And like their ruin now shall be thy fall.  
 And now from Judges I shall judge the whole;  
 And now from *Judges* men must stand or fall;  
 For like Abimelech, Satan, thou hast done;  
 Thou didst rob the Father, and destroy the Sons;

For on the stone 'twas *by* thy arts they died—  
*One was preserv'd*, that here shall be applied :  
 It was my SON, that *hid himself in death* ;  
*Because his body never turn'd to earth,*  
*Nor ever did it perish in the dust,*  
*But it arose for to instruct the just*  
 And as his LIFE in death he then *did* hide,  
 The mysteries of it here shall be applied :  
 For boldly after he did then appear,  
 And warn'd his people and his followers here,  
 How all the arts of Satan were set up ;  
 And as they chose him, what had they to hope ?  
 For like the *Bramble* Satan did appear,  
 And so he drew his followers in a snare,  
 Until the fenced cities were destroy'd ;  
 Jerusalem no longer was enjoy'd,  
 A fenced city as it was before ;  
 And their strong towers he destroy'd them there.  
 For people like him they did after come,\*  
 And so destroy'd the whole as he had done.  
 But now, Abimelech I'll name him here  
*A type of Satan* ; so he did appear ;  
 And Satan now is like Abimelech come,  
 To ask the people *for to crown him King*,  
 That all my brethren he may now destroy,  
 And now, by murder 'he may all enjoy.  
 And so together, will you crown him King ?  
 Through unbelief, in silence vote for him ?  
 Then now, like Jotham, I do answer here ;  
 And from this parable I shall appear :  
 The *Trees* † are now sent out to get a king—  
 CHRIST or the *Devil* must the victory win :  
 And to the OLIVE-TREE I'll first appeal ;  
 He is the BRANCH of PEACE, and therefore he must fail,  
 To leave his glory, and come down below,  
 To leave the heavenly joys that there do flow ;  
 For 'tis by ME they honour GOD and Mán ;  
 And so the kingdom I give to your hands.  
 If in your hearts you do appeal to ME,  
 To be your KING, I'll give my Kingdom free  
 Unto my friends, that now appear to ME :  
 I'll give my Kingdom, and I'll give it free ;  
 For on this Earth I shall not come to reign,  
 But send my PEACE to all the sons of men,

\* The Turks.

† Judges, chap. ix. ver. 8.

N. B. The Reader is requested to refer to the chapters alluded to.

That firm as heaven it was made at first ;  
 It cannot move : and so the end will burst,  
 And, like the Olive-tree, must steady stand,  
 And its decrees can ne'er be mov'd by man.  
 So here you see the OLIVE would not move ;  
 And here you see your GOD, in perfect love,  
 To bring his kingdom, and Satan not at all ;  
 For perfect like that chapter all must fall.  
 For as the FIG-TREE did deny the same,  
 I tell you all, such heavenly joys will come,  
 That no promotion men will wish to see,  
 But what in sweetness all do flow from ME :  
 For when the heavenly joys to you do burst,  
 And you the sweetness of the fruit do taste,  
 Within its sweetness you'll say you will abide—  
 CHRIST is your KING, and Satan is denied.  
 So now unto the VINE I say you're come ;  
 I am the ROOT from whence the branches sprang ;  
 And they I know will stick close to the VINE ;  
 And man's promotion they will never mind,  
 But close unto the VINE they'll surely cleave,  
 And say, " all other pleasures now we'll leave :  
 " For in the VINE, it we do now appear,  
 " We know the TREE OF LIFE is promis'd there ;  
 " And Christ has promis'd to protect his Vine ;  
 " And there we'll stand, and in his vineyard shine."  
 So thus I know will be the minds of men,  
 For to stand still and see my kingdom come :  
 The Olive-branch they'll now expect in Peace ;  
 The sweetest joys from Heaven will now increase—  
 " And this in faith we now expect to see :  
 " CHRIST is the VINE, and we the BRANCHES be.  
 " Then how can we promote Satan a King ?  
 " We've sign'd the bond, Christ's vineyard now to bring ;  
 " And we'll not stir one step to break the law ;  
 " CHRIST is the Vine, and we the Branches too,  
 " In every thing supported by his hand,  
 " And in his Vineyard we will steady stand."  
 So here the TREES I know they cannot move,  
 That stand in ME, and wait the truth to prove ;  
 They'll not regard the honours done by man,  
 But in my Vineyard stedfast they will stand ;  
 And 'tis in vain for Earth or Hell to move  
 The stedfast hearts that now do stand in love :  
 Because the joys of Heaven they fast will flow ;  
 Sweet are the pleasures you will taste below,  
 If now you say you'll stick close to the VINE ;  
 And let the world in their promotion shine,

That, like the Trees, will come *your faith to move* ;  
 You'll tell them plain, their ways you don't approve.  
 But now unto the *Bramble* I shall come ;  
 And will you now bow down to worship him ?  
 Then know, your stately Cedars they must fall :  
 For Satan now is come the King to call ;  
 And like the Bramble he doth now appear ;  
 Will you bow down, vain men, and worship here,  
 As now a King himself he'd now set up ?  
 Then to the Earth you know you all must drop ;  
 As from this parable it is applied :  
 And in the Bramble was the fire hid,  
 Which in Abimelech it did so appear ;  
 He did cut down the boughs, you may see clear ;  
 And so their towers he did surely burn,  
 And full of fire was the Bramble come ;  
 For as they first did choose such wretched king,  
 Then their destruction I did let him bring :  
 And here of Satan stands a perfect sign ;  
 And like Abimelech is now his mind ;  
 But mark Abimelech, how he did go on  
 Till to the stronger tower he did come ;  
 And when in fury he attempted there,  
 I plac'd the WOMAN for to shew you clear,  
 As by the Woman did Abimelech fall,  
*And by the Woman now, I tell you all,*  
*The stone is thrown upon the Serpent's head—*  
 Though like Abimelech now may be his plead,  
 That if he falls, it sure shall be by Man ;  
 It never shall be said a Woman's hand  
 Was e'er the cause to make his pride to fall.  
 So both together now, I tell you all,  
 That like Abimelech he will surely die ;  
 That is, *his power cut off from you, I say :*  
 But yet, I tell thee, some will choose him king,  
*As by their silence they'll prolong his reign ;*  
 And so, I say, they'll bring their ruin on ;  
 Because the Boughs and Branches they'll cut down,  
 A fire they'll kindle and his friends confound,  
 And many thousand lives they'll take away,  
 And fast their ruin doth before them lie.  
 But now with Satan I'll go further on,  
 And in the end my thundering voice shall come.  
 And now the *fortieth page* I'll answer here :  
 His gold and silver should it all appear,\*  
 I ask the fool, if men can live by gold,  
 When every truth before them it is told,

\* N.B. The Reader is again requested to refer to the chapters alluded to, and, also to the Pages in the Dispute with the Powers of Darkness.

That every blessing I should take away,  
 And soon destroy your fields of corn and hay?  
 The cattle on a thousand hills are mine;  
 Doth Satan think that I shall them resign,  
 Ever to give these blessings to his hand?  
 I ask what power he can now command,  
 To send one grain of wheat to make it grow?  
 No, all the Earth is mine, the fool shall know;  
 And so they all may live then as they list,  
 If Satan should this kingdom now possess:  
 Because no churches there would be at all,  
 To ask for blessings, for there none shall fall;  
 So "*moping*" in their churches none would be;  
 But soon for *hunger* butchers you would see;  
 Then one the other men would surely kill,  
 And as they listed, so men's blood they'd spill.  
 And so the truth, the fool, he did speak there;  
 For, as they listed, men would soon appear;  
 And so their hearts, I know, he'd not confine;  
 Because a hell is all that's in his mind.  
 But to the *forty-second* I shall come—  
 And his provoking words I let go on;  
 From age to age I did his words endure;  
 But now I tell him his destruction's sure:  
 He that advanc'd himself in heaven so high,  
 And made the rebel angels to comply  
 In every thing for to provoke their God,  
 And make me lay on them a heavier rod;  
 With indignation banish'd them to hell,  
 With their provoking words that now do swell;  
 But yet, with patience, I did longer bear,  
 And his provoking speeches I did hear,  
 And so, I say, I let him to go on:—  
 I did not hasty cast him from my throne,  
 Until I saw his pride would not submit,  
 Confess his errors, that they had been great.  
 For perfect as he did contend with thee,  
 And spoke against thy God in blasphemy,  
 I say, in heaven he surely did the same,  
 And a superior power he there did claim,  
 Until to cast him he did me compel;  
 But then I did not chain him down to hell,  
 'Till his provoking ways were fully up;  
 And now I'll tell the fool that he shall drop;  
 For in the mortar I have bray'd him here,  
 And still his pride and folly do appear:  
 He sees what ruin he hath brought on man,  
 By every art he hath laid his plan;  
 He sees the prisons and the jails appear;  
 He sees the gallows, and the sinners' fears;

He sees the sorrows he hath brought men to:  
 He sees their sufferings now before his view;  
 He sees the conscience of the sinner swell;  
 He sees the trembling jailors now in hell,  
 In agonies they know not how to bear;  
 And yet his heart no love nor pity shares,  
 That he hath been the author of their guilt,  
 But still with pleasure all their sufferings felt:  
 That is, to hear them daily to complain,  
 He doth rejoice for to increase their pain;  
 And now he would rejoice the world to see  
 Lost in confusion, and in ruin be,  
 And in his hellish power gain them all!  
 Then now, *Proud Lucifer*, I tell thy fall:  
 The measure of thy sins is fully up;  
 And like thy words, I tell thee, thou shalt drop;  
 Thou that advanc'd thyself in heaven's high throne,  
 And there didst wish to have the power thy own,  
 And by thy pride and malice there to stay,  
 Look back, O Satan! think upon the day,  
 When all in heavenly splendour did appear,  
 And all in harmony my voice did hear,  
 And heavenly music was throughout the sound;  
 'Till thy malicious heart did there abound,  
 With pride, with envy, and with malice swell,  
 And want the heavenly armies to compel  
 To have these praises all turn'd back on thee;  
 And told the angels they should all agree,  
 In the like manner, for to praise thy name,  
 With equal power thou wast like me become.  
 And so thy lies in Heaven did begin;  
 Thou know'st the way thou drew'st the angels in;  
 But now thy power shall fall like one of them;  
 For though in heaven thou didst swell so high,  
 Low as thy angels thou shalt surely lie,  
 If e'er thou answer'st in one boasting word,  
 And dost not now confess the power of God  
 To be superior, and in justice shine,  
 To have compassion on the souls that're mine:  
 That as I did create them all at first,  
 Then like a Father now my pity bursts  
 To every prodigal that will return;  
 For over them, I say, my heart doth yearn.  
 I see a famine in my land appear;  
 I see my Gospel there's no man can clear;  
 I see the *Husk* to man is now denied;  
 But here thou marvel'st how it can be applied;  
 Because the *husk* thou judgest is given free,  
 And so the swine may feed, I now tell thee;

But here the *Husk*\* I'll prove it is denied;  
 And now I'll tell thee how it is applied:  
 Because the day of vengeance, all may see,  
 Is for the *Devil* now design'd by ME;  
 Which is the *husk* now given from my hand—  
 But sure these things are now denied by men,  
 That they may eat the words their minds to fill;  
 There is no other food, judge as you will;  
 And since by man this food is now denied,  
 Then to the following words must be applied—  
 Unto your FATHER *you must all return,*  
 Humbly confess that all your store is gone;  
 And now as hir'd servants you will be,  
 If I'll accept the names that're given ME.  
 To be a servant of your Lord become;  
*This is the way the prodigals must turn,*  
 And joy in Heaven there will surely be;  
 For ninety-nine just persons now I see,  
 That in such manner will not come at all,  
 And so I say that death on them must fall.  
 Then what rejoicing can in heaven be,  
 To see the souls that will not sign for ME,  
 To make your calling and election sure,  
 That Christ has chosen for you to appear  
 For to confound the haughty pride of hell,  
 Who boasts of armies he could now compel.  
 So here, I tell you all, the lines go deep—  
*The prodigals will make some Saints to weep;*  
 To see the fatted calves for to appear,  
 And the new clothing and the ring see clear,  
 While they in unbelief did so stand out.  
 For now I tell thee, *many Saints will doubt;*  
 And so I tell them they shall come with ME,  
 If they cannot rejoice the truth to see,  
 That *every prodigal may now return,*  
 And over them their Father's heart will yearn:  
 If now they come my favour to implore,  
 I'll give them clothing they did never wear;  
*Because the dead shall now be made alive.—*  
 My Ring is ready all for to receive—  
 But will the Saints say, they are now TOO JUST  
 For to rejoice with such unwelcome guests,  
 To see the prodigals for to return?  
 And say, with sinners they can never join,  
 Because too righteous they themselves now be?  
 Then in my Kingdom let them come with ME;

\* The only consolation man has for his fallen state, is the fulfilling of the Divine Word, to bring the Day of Vengeance on the Devil; this is the Husk that only remains for Man; and this the Preachers at this day deny.

For now I'm come the sinners for to call  
*To the lost sheep, and now redeem you all.*  
 Now to the *forty-fourth page* appear  
 The words of Satan I shall answer there:  
 "What hath provoked me now," I'll let him know—  
 Let him look back and see how all did go;  
 In every age what evil he hath done:  
 And was my anger never shewn to men,  
 When on their heads I did the evil turn,  
 And in my heart the anger it did burn,  
 To see thee, Satan, lead them all astray?  
 And in my heart I've always borne the day,  
 That on thy head I shall the whole return;  
 'Twas only lent thee—all that thou hast done:  
 That I the debt of thee did not demand,  
 Avenge my murder on thy bloody hand;  
 When Judas, as a man he did appear,  
 And hang'd himself for guilt he could not bear!  
 So at that time *thou killed'st both God and Man*:  
 Did I not know which way thou laid'st thy plan,  
 And how by arts thou workedst then on men?  
 And my disciples how thou didst betray,  
 And how their blood was surely shed by thee?  
 But mark, the *sixth day*, I did sure appear  
 To die for man—the *six thousandth year*  
 Is nearly ended, it must now be known;  
 But mark, the *sixth day* was but *partly gone*,  
 When on the cross they surely nail'd me up;  
 And the *six thousandth* now it cannot drop,  
 "Till on the cross they hang thee up the same:  
 So now I let thee know thy time is come.  
 Though darkness then was over all the land  
 From the *sixth hour*, men may understand,  
 That *three years' darkness will in man appear*,  
 Though on the cross I've shewn you Satan here,  
 How that by man he surely shall be cast;  
 And yet I know the darkness it will last;  
*Over all lands*, I know it will appear  
 Gross darkness in the minds of men three years:  
 For *one* already is in darkness past;  
 And now the *second* it is hastening fast,  
 And nought but darkness in the sons of men;  
 Therefore the mysteries they do not see plain.  
 But the *ninth hour* when it did appear,  
 Mark well the shock that all the earth did bear:  
 Or else, remember what they then did see,  
 And then the ghost was given up by ME;  
 That is, my life I did for man resign.—  
 And now, O Satan, thou shalt know my mind:

For all thy friends thou'lt know them in *three years*,  
 From the *new date* that this did first appear;  
 And then the temple's veil from thee I'll rend,  
 And something new to thee I'll surely send;  
 Then Satan and Apollyon both will see  
 The anger of the Lord's inflam'd with thee.  
 So now my anger if thou'lt pacify,  
 Consent to let my SEALED PEOPLE lie  
 In peace and safety, and not one molest:  
 For fatal vengeance on thy head is cast,  
 If e'er my Sealed People thou molest,  
 Or ever temptest them, then thy doom is cast;  
 Because my heated fury shall appear  
 Seven times hotter now, I tell thee here,  
 Than ever it was poured out on man;  
 Because their blood upon thy head shall come;  
 And thou shalt find *her* GOD does not deceive;  
 I'll be a GOD to her as she believes;  
 And then *her paper* thou with grief wilt see;  
 Thy fatal end, Satan, will follow thee.  
 So now, I tell thee, 'tis high time to fear;  
 For thy destruction now is drawing near;  
 For thy own ruin now thou'rt bringing on.  
 And to the *forty-sixth page* now I'll come.  
 And they shall find Satan deceiv'd them all,  
 When out of Heaven he his host did call  
 For to stand out in words against their God;  
 He did deceive them all in what he said:  
 That he had power, as he said, supreme:  
 And now his power I have shewn in men.  
 And now in *Daniel* he may see it clear;  
 And from Belshazzar I shall answer here;  
 When he the gods of gold began to praise,  
 Of brass, of iron, and ador'd their ways,  
 And did begin to praise the wood and stone,  
 Then the *hand-writing* unto him was shewn,  
 That all his idol-gods must surely fall.  
 And his astrologers he then did call,  
 To give the meaning of my every hand,  
 But neither one the mysteries could command,  
 Until the Prophet Daniel did appear.  
 And now the mysteries I'll begin to clear;  
 The fallen gods of gold are now become  
 For to set up the honour of their king;  
 That is, of Satan, and the fallen host;  
 And of his praises they begin to boast,  
 And all his worship they have brought forth here.  
 Unto his gods the words I'll now compare;

For no more power is in Satan's hand, ~  
 Than the proud king could from his gods command,\*  
 Which in his heart he did set up and praise,  
 And all joined with him—now behold my ways,  
 How the *hand-writing* instant did appear;  
 And now, like him, O Satan, thou must fear.  
 It was but shadows then brought to the king,  
 But now on Satan I'll the ruin bring.  
 For now the Prophet Daniel's words are come,  
 And Satan's gods of gold are now made known,  
 And my hand-writing doth to him appear;  
 He saw the hand, but could not make it clear,  
 What were the words that did him so reprove;  
 Nor could interpret how the Spirit mov'd;  
 The hand of God their blindness could not see,  
 Nor the hand-writing, how reprov'd was he.  
 But now a DANIEL shall to them appear,  
 And the hand-writing I will now make clear.  
 Thou hast seen *the judgments all were past on man*;  
 When I did threaten, so their ruin came;  
 For out of Eden they were cast at first,  
 And on the World did the Deluge burst;  
 When I did threaten it, I did fulfil;  
 And in the deep I Pharaoh's heart did chill;  
 And Ahab's house I surely did cut off,  
 And Jezebel did feel my equal wrath:  
 Though she adorn'd herself for to tempt man,  
 But see her beauty, what it soon became:  
 Cast from her grandeur for the dogs to tear!  
 And now, O Satan! this shall make thee fear  
 To see my word I always kept with men;  
 And where's the power that did escape my hand?  
 When Sodom and Gomorrah did appear,  
 Against my angels they attempted there;  
 Then fire from heaven did them soon destroy;  
 But know, that Lot protection did enjoy;  
 Because the angels he went for to free,  
 So nought but men appeared unto he;  
 They being angels, Lot he did not know,  
 And to protect them did his kindness shew;  
 And now the same mankind have shew'd it here—  
 Nought but a *woman* doth to them appear,  
 In every manner perfect in her form;  
 But of her Spirit is to man unknown:  
 I tell you all, *as much conceal'd from man,*  
*As were the angels,* that to Lot did come.  
 But now a mystery must to all appear:  
 Just like the angels came the woman here.

\* Belshazzar.

To warn you all of what was hastening on,  
 But sure protection she did find in man:  
 When Satan's host did press upon the door,  
 With every threatening did to her appear;  
 Then now, like Sodom, thou thy doom shalt see;  
 The men that press'd upon the door was he.  
 I tell thee, Satan, and thy hellish host,  
 Man must be freed like Lot, and thou art cast;  
 Because upon her thou didst now press hard;  
 The weakness of her sex thou didst not regard;  
 And now thy greatness I'll regard no more;  
 Thou'lt find my angels they were at the door,  
 And did the woman's innocence protect;  
 And now, like Sodom, thou thy doom expect;  
 Unless that my desire thou'lt now obey.  
 I do not want thee to come back to me;  
 Only, I tell thee to obey my will;  
 Or else, my fury thou wilt surely feel  
 If thou wilt trifle with the laws of God.  
 Jerusalem did feel the fatal rod;  
 Then, if I always kept my word with Man,  
 Canst thou expect my judgments for to shun,  
 When now against thee they are fix'd severe?  
 If e'er thou aim'st to tempt my chosen here,  
 Then the hand-writing thou shalt surely see;  
 And now I'll tell thee plain thy destiny:  
 For now, O Satan, I do tell thee here,  
 The meaning of the vision that was there:  
 Thy kingdom it is number'd now by God,  
 And he will finish it as he has said;  
 Because thy kingdom thou hast all run through;  
 Thy reign is short, and that thou'lt shortly know;  
 Because the Lord will shortly finish it,  
 If to his laws thou dost not now submit.  
 For in the balance thou art surely weigh'd,  
 And wanting found, from all that thou hast said;  
 Wanting in wisdom now thou dost appear;  
 Wanting in truth, thy lies thou canst not clear;  
 Wanting in power to support thy word;  
 And soon thou'lt see that all the power's of God.  
 And so thy kingdom I shall now divide;  
 From Medes and Persians now shall be applied;  
 The Jews and Gentiles soon shall take the whole;  
 And to the Law and Gospel it shall fall.  
 So now, like Belshazzar is thy lot;  
 For thy destruction's in my Bible wrote;

\* See Daniel v.—latter part.

And now the words of Daniel do appear,  
 Thy very destiny is written there;  
 Because that like Belshazzar thou shalt fall,  
 And of this kingdom have no power at all.  
 But how could I destroy him as a man,  
 Had it not stood *a type* for days to come,  
 To take the kingdom perfectly from thee,  
 As with my Bible it might all agree?  
 But know, that king my Prophet did approve,  
 Who'd array him for to shew his love;  
 Then now my love I'll surely shew to Men;  
 And the *third person* in my Kingdom's them;  
 But as that *Man* shall be the ruler here,  
 Yet I before him surely must appear;  
 That is, in power, to chain the serpent down,  
 I and my angels then must first be found;  
 I and my angels to destroy the foe,  
 And the *third Ruler* then you all will know:  
 The LORD will give his Kingdom unto Men;  
 And the third Rulers then will be in them.  
 But now the *other Rulers* do appear,  
 That are your foes: and now you'll see it clear;  
 That is, to throw a *Daniel* in the den;  
 And that's the way your foes will all be slain:  
 And then Darius' just decrees you'll see  
 Throughout the world establish'd they will be;  
 The Kingdom of the LORD will ever stand,  
 And his Dominion be in every land,  
 Which all the arts of Satan can't destroy;  
 And my Dominion then shall all enjoy;  
 For so it shall be establish'd in the end,  
 And like Darius, now I'll be Man's Friend.  
 But further on with Satan now I'll go.  
 The *fifty-seventh page* he now shall know;  
 But I'll go backward, and turn back the blow:  
 And to my WORD I bid mankind to trust;  
 But as to Satan, there he well may jest;  
 Because my threatenings they have all been long,  
 That my fierce anger should upon him come:  
 And as my judgment I on him do lay,  
 The fool may laugh, and think they all will die;  
 But now look back, O Satan! and appear;  
 Thou dost confess thyself a murderer here;  
 The Man and Woman thou thought'st both to kill,  
 And with thy bellish hosts their hearts to chill,  
 And my Creation instant to destroy;  
 And yet thou say'st, "that God should thee enjoy,  
 "A fit companion for his heavenly seat;  
 "Because," thou say'st, "thy Golden Orb was great!"

Then now thy Golden Orb let it appear ;  
 And with the dust dost thou thy gold compare ?  
 And see what fruit thy Golden Orb will bring ;  
 Can food or raiment from thy Orb now spring ?  
 Can any beauty in thy Gold appear ?  
 Without the dust, vain fool, I tell thee here,  
 That all the beauties of thy gold must die ;  
 And so the dust is much more worth than thee ;  
 The beauteous flowers, from the dust do spring ;  
 The lofty cedars all do come from them ;  
 And every grain of wheat from dust doth grow ;  
 And every root is nourish'd so below.  
 So now survey, and see the native dust,  
 And see what beauties now from it do burst ;  
 Survey the stately palaces, how they stand ;  
 'Twas from the dust their buildings they command ;  
 Survey the gardens, how they all do spring ;  
 The beauteous flowers that appear in them ;  
 The shrubs and trees that make the walks appear,  
 Are by the dust, vain fool, now nourish'd here.  
 The finest flowers from the dust do come ;  
 And every grain it from the dust doth spring ;  
 And from the dust do all the fruits appear ;  
 And from the dust men's lives preserved are ;  
 And from the dust the beauties all do flow ;  
 And can thy Golden Orb such beauties shew ?  
 There's not a grain of wheat on it can grow ;  
 There's not a tree that can its root take there ;  
 And if thou build a house with all thy care,  
 To have it standing, all built with gold,  
 Then see thy fabric, how long 'twill hold,  
 When thieves do plunder, and the house pull down,  
 And lay thy stately fabric to the ground ;  
 Then see thy grandeur, how thy house doth stand,  
 To tempt mankind to plunder by thy hand.  
 But if that food it should be wanted there,  
 I ask, if gold one single grain will bear ?  
 I ask what life from it mankind could draw ?  
 Or from thy Golden Orb if aught could flow,  
 For to give comfort to the souls of men ?  
 Without the dust thy gold is all but vain ;  
 So thou, vain fool, thy ignorant pride now see ;  
 The dust is much superior now to thee ;  
 And so is Man superior now the same ;  
 And all may judge it by the different name.  
 But as thou boastest that thou wast in heaven,  
 And there thy grandeur thou say'st 'twas given ;  
 Then thy *last state is now worse than the first*,  
 Because thy pride and malice there did burst :

And like the King, when seated on his throne,  
 And judged himself a god and lice became.  
 So by the heavens no honour thou canst gain;  
 For there thou didst discover all thy shame;  
 And there thou'st prov'd thyself much worse than man;  
 Because the heavens thou didst make unclean;  
 And by thy Golden Orb didst swell so high,  
 An fill'd the angels with thy majesty:  
 Or with thy worthless pride thou swell'dst them up,  
 And to thy greatness thought that all must stoop;  
*Then I CREATED MAN out of the dust,*  
*To shew the greatest things that then must burst,*  
 To be companions in thy vacant seat;  
 And now I've shew'd thee that the *Dust is great*:  
 Because all beauties from the dust do come;  
 But know, proud Lucifer, in thee there's none.  
 So now thy Golden Orbs may shine in Hell:  
 The Heavens were never made for thee to swell,  
 In pride and envy, and above thy God;  
 But *MAN is thy superior*, I have shew'd:  
 As from the dust all beauties here do spring,  
 And of the *DUST* the *HEAD OF ALL IS MAN*;  
 And of the *Dust* the *Head* shall now appear,  
 To have my *KINGDOM* and my *HONOUR* share;  
 When all this Earth I've made it now anew—  
 The barren Minds and barren Mountains too,  
 I now shall turn them to a fruitful field;  
 And every beast to Man shall humbly yield;  
*Because the Dust I now do mean to try,*  
 What fruit they'll bring *when Satan is not nigh*.  
 But know, O Satan, though I speak from God,  
 The thundering of his Voice thou hast not heard;  
 No; all thy words must come before his throne;  
 And all his answers they will then be known.  
 'Tis but thy folly here that I reprove;  
 The anger of the Lord thou now hast mov'd  
 With indignation, at what thou hast said;  
 For every page is now before him laid;  
 And thou wilt shortly find thy bill to come.—  
 And mark the *fifty-sixth page*, what is seen;  
 Thou say'st, "a liar God did then appear."  
 But *Man is dead*, and now I'll prove it clear;—  
 Had he been *living* always in his *GOD*,  
 Then like the heavenly angels he had stood,  
 In full perfection with them all to shine;  
 And *from the Dust they all must know the VINE*;  
 That like the Vineyard they must all appear—  
 Is *CHRIST* the *VINE*? Then they're the *Branches* here.

As every thing is nourished by the Dust,  
 And so Man's likeness is in all things plac'd ;  
 And in GOD's likeness this they'd all enjoy,  
 But death was pass'd this Likeness to destroy ;  
 For to this Knowledge Man came instant dead ;  
 His sense and feeling of these joys were fled ;  
 And as a corpse thou surely lead'st them on,  
 Till to the grave, in sorrow, they did come.  
 But when the Life I do renew again,  
 And free Men of that *death* and of that *pain* ;  
 Then a NEW WORLD to them will surely burst,  
 As Men do find when risen from the Dust ;  
 And then they'll all confess that they were *dead*  
 To every Knowledge that was before them laid :  
 Dead to Perfection, they have surely been ;  
 Dead to the Happiness I made for them ;  
 Dead to the Knowledge they had of their GOD ;  
 Dead to the Footsteps they themselves have trod ;  
 Dead to their Sorrows ; though they them do feel,  
 And yet they're dead—so now *My Friends stand still*—  
 When I begin to bring you all to life,  
 And come to conquer death, and end the strife,  
 And make the glory of my Kingdom burst,  
 And bring a perfect Paradise at last,  
 With love and harmony in every sound ;  
 And every barren mountain shall be found  
 To drop down fatness on the sons of men,  
 Enrich your borders, and bring to a plain  
 The rugged rocks and mountains that are here  
 Unto to a plain ; for man shall all appear.  
 Because a Paradise I'll make below,  
 And I have *Thousands living now*, I know,  
 That when these changes do to them appear,  
 They'll say, "*we all were dead, we now see clear* :  
 " Though we were living, but like trees appear'd,  
 " That had no knowledge of the fruit they bear'd ;  
 " Nor of the HUSBANDMAN that did plant them there."—  
 For no more knowledge Man hath got of ME,  
 Than thy *blind Friends* they now have got of *thee* ;  
 And by their Blindness, thee they do not know ;  
 I ask what *living* Man could judge thee so,  
 To think that *ten Years* thou would'st first go on,  
 Till all thy substance it was spent and gone,  
 And then to run all hazards for my sake ?  
 And poverty for ME thou didst undertake  
 Because thy Labour it lies by thee dead,  
 Thou work'st for ME, *but dost not earn thy bread* ;  
 Then how can men so void of reason be ;  
 Were they not *dead*, they would begin to see,

That THOU no ends in this could have at all ;  
 Unless from heaven thou judg'st the every call.  
 So man I'll prove that he is totally dead  
 To every knowledge that's before him laid,  
 And Satan he shall find the Words are true.  
 When *I bring Man to Life*, the fool shall know,  
 That he, like Man, is then pronounced dead,  
 And every knowledge then from him is fled :  
 And then he'll see the Truth for to appear,  
*His head is bruised by the Woman here ;*  
 And Man is freed—and he receives his Curse  
*Above all living*, must the fool confess :  
 And then he'll grieve to see that GOD IS TRUE—  
 “ And on *my Head* he now hath cast my doom” —  
 Or else, in agony, he may blaspheme,  
 And curse his God, and gnaw his tongue for pain,\*  
 That he is conquer'd by the sons of men ;  
 To see the fatal die for him is cast,  
 The Woman conquer'd, and his doom must burst ;  
 Because the Stone is cast upon his Head ;  
 For *here* the stronger Tower it was laid : †  
 The Faith of others he did soon burn down ;  
 He cut the Branches and did their Faith confound ;  
 And to this fenced House he did appear ;  
 But know, the Woman cast the mill-stone here ;  
*The I did say was broken at that time,*  
*When Campion's funeral did resemble mine ; ‡*  
 For near together it did then appear.  
 And now this answer I give Satan here :  
 Guarded by soldiers now he'll surely be,  
 And share his dying fate as well as ME ;  
 For to all knowledge I shall make him dead,  
 And now go backward ; so the fool I lead. ||  
 And to the *fifty-fourth page* appear :  
 Suppose thy strength should now deceive thee here,  
 And thou begin to find that GOD IS TRUE,  
 And, like his word, in all things now he'll do.  
 Wilt thou not tremble at the wrath of God,  
 Begin to Fear, and tremble at his Rod ?  
 For now remember, thou hast been deceiv'd  
 In all thy words to her, what thou'st believ'd ;  
 That thou could'st *conquer*, and should make her fall ;  
 Her death thou threaten'dst ; see thy lies in all !  
 For she a living Witness now doth stand  
 Against thy lies, that dust thou may'st command,

\* *Acts*, chap. 16.

† *Judges*, chap. 9.

‡ *Acts of Faith*, page 87.

|| Alluding to the Fall.

For to creep on it, as she does appear  
 To be no corpse; so now must thou take care;  
 Because no mercy I to thee will shew,  
 If thou goest on to tempt my Chosen so.  
 For as the *fifty-third page* here is seen,  
 Thou hast mock'd thy God, and thou condemn'st the Son;  
 And now to murder both thou dost appear;  
 For the *Old Sheep* thou murder'dst long before;  
 And now, I say, thou'rt come to the *Ewe Lamb*,  
 And here with murder was thy every plan,  
 By every threatening thou to her hast made;  
 And here thou'rt cast, the Stone is on thy Head;  
 Because the Woman was the *Corner Stone*,  
 Wherein I said Man's happiness should come,  
 And as his Helpmate she should so appear;  
 Then sure the Corner Stone it must be *here*;  
 And on thy head thou knowest it did fall.  
 I said, which e'er *stood out* should conquer all;  
 And know, O Satan, that she did stand out;  
 And of thy power she did surely doubt,  
 That it was not so great as thou didst boast:  
 And in her SAVIOUR then was all her Trust.  
 More than a hero she stood out for ME,  
 And more than woman, every soul shall see;  
 With faith and courage she did sure stand out;  
 The POWER of her GOD she did not doubt,  
 And of his FAITHFULNESS she did not fear;  
 And as her faith, she now shall conquer here;  
 Because she did stand out in Faith so strong,  
 When close upon her thou didst surely come.  
 Now on thy Head is fallen the Corner Stone:  
 For her last words to all must be made known—  
 Her hatred unto thee was very great;  
 And so I told thee that the end would break;  
 But then, she told thee that her GOD was GOOD,  
 And in his LOVE and MERCY then she stood;  
 For his Protection she did seek to gain;  
 And know, O Satan, she hath not seek'd in vain;  
 For misery, she said, she did refuse;  
 But happiness, thou say'st, thou didst not choose.  
 For thy last words, O Satan, must appear:  
 God's Protection thou despis'dst there,  
 As much as she thy favours did despise—  
 Here ends the Seven Days; - let all be wise:  
 She told thee, great her hatred did appear,  
 Against such wretched *Bring* as thou wert:  
 But then she told thee, that her GOD was GOOD,  
 And thou wast Evil, must be understood.

And mark in print how this *last page* doth stand,  
 Wherein the *Seven Days Dispute* did end ;  
 Three different manners doth the print appear,  
 And now three different answers shall men hear ;  
 For in large Letters, plain for to behold,  
 You'll see the truth from what the woman told—  
 Over the Earth MY KINGDOM NOW SHALL COME ;  
 The GLORY of the LORD shall clear be seen  
 As perfect as the letters do appear  
 As different from the rest, you all shall see clear ;  
 And great you shall find the change to be ;  
 I'll gain my footing here, you all shall see ;  
 And GOD *over all the Earth* I'll now become—  
 Three different Prints, must unto all be known,  
 Do in this last Dispute with *both* appear ;  
 I say the Woman, and the Devil there ;  
 And so the same when I gave up the Ghost,  
 Three different LANGUAGES *over my Head was plac'd,*  
 Of Greek, and Latin, and of Hebrew too.  
 Now let them both be laid before your view ;  
 For this I'm speaking to the sons of men ;  
 And now's the time you all shall find ME KING.  
 So now rejoice, ye fallen sons of men ;  
 Because your standing I'll make *more secure,*  
 And much more firm for to endure ;  
 Than ever it could be *before you fell.\**  
 For now's the time I'm come to *conquer Hell.*  
 So here's my Answer to the sons of men ;  
 If Paradise was lost, you may regain,  
 If by the WOMAN you in *Faith* do stand,  
 And *take the GOOD FRUIT* from the *Woman's Hand.*  
 For now the Woman, I will answer here ;  
 If from herself her works do all appear,  
 'Then *something more than Human is on earth,*  
 For to bring in to MAN a *second Birth!*  
 And in this world there must be something *new.*  
 'Tis more than all the learned men could do,  
 To act like her, such mysteries to bring round ;  
*More than a Woman!* is in every sound ;  
 And if she vainly boast 'tis from herself,  
 I say, her pride must equal that of hell,

\* The Reader will observe, that if Satan had never tempted Man to fall, Man would still be liable to his temptations, whenever he chose to begin, during the 6000 years ; therefore infinite Wisdom permitted the Fall, and secured Man from eternal ruin, by preserving the Tree of Life from his reach, until the fulness of time came, when Man is again restored to the image and likeness of his Maker ; secured from the power of Satan, who will be so bound and chained as to have no access to deceive Man any more. Then may he take of the Tree of Life and live ! Can this all-wise and merciful plan originate from the weak brain of a simple Woman, or in any wisdom of Man, either natural or acquired ?

And judge herself superior to this race,  
 And all the learned men she must disgrace.  
 For now I'll challenge,—none with her shall plead,  
 To say my Bible's true, and she's misled;  
 And all the learned world I will defy,  
 To prove their Bibles, and give her the lie,  
 To say my Spirit doth not lead her on;  
 Then she must be a *WONDER* born to man.  
 But if such boasting fool she did appear,  
 I'd drown her senses and send wise men here,  
 That they should soon confound her haughty pride,  
 But know, vain men, your wisdom all is tried;  
 For there's none that can confound her hand;  
 Because in *F'AITH* she humbly now doth stand,  
 And doth confess the Spirit came from *ME*,  
 Or some *Invisible*, is said by she;  
 So to her *Wisdom* she hath ascribed none:  
 But fools, in folly, have their folly shewn,  
 To judge that Man, who is pronounced *dead*,  
 Could in such wondrous manner ever lead:  
 Then they in *Wisdom* must be all *Divine*,  
 And with their Maker must pretend to shine.  
 So now, vain fools, I'd have you to appear,  
 And lower your pride, or fully answer here,  
 That all such wondrous *Mysteries* you'd bring round;  
 Then soon I'd come and every sound confound.  
 So here are the different answers now for man,  
 To those who do deny her written hand;  
 That like the *Serpent* you must now appear,  
 To speak in lies that you can never clear:  
 And, like the *Serpent*, all your pride must fall,  
 Because your *GOD* you rob him now of all,  
 Of every honour due unto his name,  
 And so your pride I'll surely put to shame.  
 So here of *Men* you hear a different sound;  
 But now to *Satan* see the end is crown'd:  
 Because the *Ennity* see how it doth stand,  
 The *Seventh Day*, and now the whole command;  
 For there the *Ennity* in both is plac'd;  
*Satan* against the *Lord* he doth confess;  
 And she against the *Devil* doth appear,  
 And boldly told him that she did hate him there.  
 Then back to the *Creation* you are come:  
 He kill'd the *SHEEP* but I preserved the *LAMB*;  
 Because *MYSELF* I was the *LAMB* that was slain;  
 But for my own *Death* I did not contend,  
 To bring my *Murder* then upon his head;  
 It is the *Murder* on my Followers laid!

The Martyr's blood upon his head shall fall :  
 The Death of LEWIS must forewarn you all,  
 That Satan now must like the *Roman* fall ;  
 For as he saith, "*He never will Repent,*"  
 He'll find my anger and my mind is bent,  
 With every threatening he did come to thee,  
 With equal threatenings now I'll come on he.  
 But what I've answered is with him and Man ;  
 But now unto the purpose I whall come ;  
 And all his words thou'lt read then unto ME,  
 And now I tell thee I shall answer thee :  
 For now the first, as thou hast read them here,  
 Is like the Serpent, when he did appear  
 In the Beginning, for to work on Man,  
 And there the *Marriage of the Lamb* did come.  
 Wisely thou answer'dst, Man was counted dead,  
 And so the Serpent, perfect as thou saidst.  
 But here's a folly thou didst *not* discern ;  
 I did not then convince thee, at that time,  
 To see if man could ever find it out ;  
 But thou'rt entangled, and thou now dost doubt  
 Of thy own judgment, that it is not clear :  
 Because *three Marriages* thou makest there,  
 Before thou say'st the *Marriage of the Lamb* ;  
 So 'tis the *fourth Marriage* thou dost join ;  
 For the first *Marriage* thou didst not discern,  
 It was an Union with your GOD to join ;  
 The second Union was between the *Two*,  
 And Man and Woman were within my view,  
 That they in marriage *then* should be *complete*,  
 In happy Union, and in Blessings great.  
 So here the Union it stood at the first :  
 With God, with Man, the Union it did burst :  
 And then the second it did sure appear ;  
 I gave the Woman to *complete* it there ;  
 And then the *Marriage* did appear but *one* ;  
 For I a Father to them both did come ;  
 But then the Serpent he soon struck them dead ;  
 As with the *Woman* he did intercede  
 To bring in Death, you say, upon the *Man* :  
 And there the *Marriage of the Lamb* did come ;  
 Because I said that I'd die in his room,  
 And make the Serpent tremble at his doom :

\* The Reader is requested to read with particular attention, and compare with Page 75 of the *Dispute with the Powers of Darkness*, where the Devil said, "by *Marriage* now abide ;" for he imposed on Joanna, and called his *fatal Divorce* a *Marriage* which he produced between Man and Woman and their Maker ; but Divine Love, at the same time, provided the remedy by the *Marriage of the Lamb*.

As on his head the Woman cast the blame,  
 I instant told her I'd her HUSBAND come;  
 And over her in power I said I'd rule;  
*And so preserve the TREE of LIFE for all,*  
 That in the end you all might live in ME,  
 When I fulfil the promise given to SHE.  
 So, as thou say'st, the third Marriage shall stand;  
 The first a Union was with GOD and Man,  
 That in my LIKENESS I said he should stand;  
 And so my LIKENESS I did join in Two;  
 The Man and Woman they were joined so;  
 The Man was *One*, and soon became as *Two*:  
 Then know, as *Man I surely did appear*,  
 When I did die, the guilt of Man to clear;  
 Because the Woman's Ignorance was betray'd,  
 And perfect so the Serpent now did lead;  
 That as a Husband he did sure become,  
 And said to Marriage he would hold thy hand;  
 And thou for want of judgment didst not see,\*  
 Satan was *never nam'd a Husband* once to be.  
 Then how the fool could he the marriage claim?  
 And to his words to marriage now I'll bind:  
 I said, a whoring they went all from ME,  
 When unto Satan they were wandering free;  
 And nought but bastards did their children call,  
 Because strange gods had drawn the hearts of all,  
 That they as bondsmen surely did appear:  
 But know, a bastard never was an Heir;  
 Though Satan's arts had thousands so ensnar'd,  
 That all a whoring they went from their God.  
 But now the fool shall tremble at my rod:  
 Because a Husband he cannot assume,  
 And now the fool shall tremble at his doom.  
 For now to Marriage every soul I'll bind—  
 And, Satan, where's thy Altar now to find?  
 Produce thy License; who thy Banns will call?  
 Produce thy Ring for to encircle all;  
 And now thy Marriage Decds, let them appear;  
 I ask thee, how a Husband thou canst clear  
 That thou wast ever to the sons of men?  
 Or where's the Woman thou'st put on the Ring?  
 Or where's the Priest that did the Marriage join?  
 The roving heart is an adulterous mind;  
 That I pronounc'd was whoring from their God,  
 And so the Harlots they are public shew'd,  
 That they are prostitutes to men become;  
 But where's the Marriage doth the Harlots join?

\* See the bottom of the preceding page.

No, if they're married, then they are made free,  
 If they no longer live in adultery.  
 So 'tis not *Sin that Marriage can proclaim* ;  
 Because that Marriage bears the sacred name ;  
 (But nothing sacred, Satan, is in thee ;  
 So by thy own Bonds bound thou now shalt be.)  
 For that's the way I made the Bonds at first ;  
 And that's the way I said the Heirs must burst.  
 So now a Husband wilt thou dare assume ?  
 Then now I'll make thee tremble at thy doom.  
 And bring thy sacred altar ; tell ME where  
 That as a Husband thou didst *once* appear ?  
 Bring ME the priest that ever join'd thy hand :  
 I tell thee MARRIAGE *was design'd for man*.  
 But make the Crosses,\* see how all do stand,  
 In every page where Satan threaten'd there,  
 And all these Crosses shall on him appear ;  
 For on his head his threatenings all shall fall.  
 The *fourteenth page* the Crosses do appear ;  
 And like the fourteenth page my words he'll hear.  
 So if in pieces I do tear the fool,  
 He now shall know he brought it on himself.  
 So, if his Back be Brass, he can appear,  
 And made of Iron that he doth not fear  
 For to contend so boldly with his God :  
 He now shall find and feel my iron rod,  
 If he is come my Subjects to compel,  
 And boldly triumph of his host in hell.  
 Then now, his hellish host, they may appear  
 And meet their awful JUDGE now in the air,  
 And see if they can be match for heaven.  
 For now the Challenge is by Satan given ;  
 As in the *fifteenth page* it doth appear ;  
 And the mad fool shall know my Power's there :  
 For he shall know that I have seal'd his doom ;  
 And now his matchless power, let it be known ;  
 For there I tell him, his proud waves are stay'd.  
 When I the Earth a strong foundation laid,  
 I plac'd for man a *double flaming sword* ;  
 And now I'll use it perfect like my word :  
 For every way I've sav'd the TREE OF LIFE ;  
 And now I'll use the sword to end the strife.  
 The Breath of LIFE in Man I sure did breathe ;  
 And Man shall find I will not him deceive.  
 But as the Devil saith that I'm unjust ;  
 Then like his saith I bid him now to trust ;  
 If they no mercy ever found in ME,  
 Then now they never shall, they all shall see :

\* The Reader will see the reason of the Crosses in a subsequent page.

So now their power let it to appear,  
 And meet their awful JUDGE now in the air,  
 Whose just displeasure they have now provok'd ;  
 And now I bid them fear the coming stroke :  
 And then their power they'll begin to see,  
 The limits of their space were given by ME :  
 And that their boasting I shall soon destroy,  
 And then their wisdom let them all enjoy.  
 As in the *seventeenth page* it doth appear,  
 I'll now go on, till I the whole do clear.  
 And to the *eighteenth page* I now shall come :  
 There stands the Cross, and so it shall fall on them ;  
 For as he said the fish did jump on thee,  
 I tell him now, it so shall fall on he ;  
 So now the fool I'd have him to take care,  
 If he is hardened now he'th all to fear ;  
 For to my word he'll find that I will stand.  
 I want not armies now for to command,  
 But want to see if he's a *King supreme*,  
 And by his power can all my subjects gain ;  
 But to attempt it now, I say they dare—  
 The *twentieth page*, like him, I'll answer here :  
 Unto men's peril let them join him here ;  
 For all his Votes must meet him in the air ;  
 For there, I tell you all, will be the sight,  
 And you, my Friends, *below will see the fight* ;  
 And then with pleasure you may stand and gaze,  
 And say we're lost in wonder and amaze,  
 To see our God stand out a Man of War,  
 And all his heavenly armies to appear !  
 For as the Shadow unto thee was seen,  
 I tell thee plain the Substance will begin ;  
 Shot after shot, I tell thee, fast will fly,  
 And fiery serpents be seen in the sky :  
 And for a Type my Thunder it doth stand ;  
 Flashes of lightning are seen in your land,  
 And so the lightning will to all appear,  
 And rolling thunder bursting in the air :  
 With great confusion fast it will be hurl'd,  
 Wave after wave, and world confus'd with world.  
 For as the Vision it did first appear, †  
 I tell thee plain, the End will be seen clear ;  
 For all the swords will be seen in the sky,  
 And fast the shot on every side will fly.  
 So Satan thou hast challeng'd for a War,  
 Mark, how the *twenty-second page* appears ;  
 For in thy own words I shall answer here :

\* See Dispute with the Powers of Darkness, page 96.

† See Strange Effects of Faith, page 29.

If thou art a devil, so thou say'st thou'lt be,  
 And in like manner, now I'll answer thee:  
 As in my ways thou say'st I've been unjust,  
 Then now I tell thee perfect so't shall burst;  
 In fury on thee I will now appear;  
 And unto Man my justice I shall clear,  
 Who doth confess that JUSTICE is in GOD;  
 And unto Man my Justice shall be show'd.  
 But as the fallen angels all agree,  
 To say that God is nought but cruelty,  
 And with their Leader they do all combine,  
 To say in wisdom brightest he doth shine,  
 In words, in merit, and in every praise,  
 And altogether they adore his ways;  
 Then all together they with him shall go;  
 Ingratitude shall all its vengeance know:  
 The worst of witchcraft it doth now appear,  
 When I have tried his reign Five Thousand Years,  
 And now Eight Hundred added to the Sixth;  
 Then now he'll find that my Decrees are fix'd.  
 For as the Cross for him it doth appear,  
 Drawn with the Circle, so I tell thee here,  
 In all thy words I have so encircled thee,  
 And now, O Satan, thou thy ruin see;  
 For on thy head the threatenings they shall fall,  
 And like the King I'll act, I tell you all,  
 That made the man his poisonous coat to wear,\*  
 That he had brought the king to poison there;  
 So on the man he did his guilt turn back,  
 And perfect so shall Satan feel the rack;  
 For his low cunning arts I all despise;  
 And all thy ways are now before mine eyes;  
 For as thou say'st that GOD is now unjust,  
 And all thy fury doth against ME burst;  
 Then all my fury thou shalt surely see—  
 Prepare for battle, meet thy match in ME!  
 If thou dost judge thou hast a powerful hand,  
 Call forth thy legions, and the challenge stand,  
 To meet thy awful JUDGE now in the air.  
 I ask what armies there need to appear  
 One single woman's life for to destroy?  
 And see what brittle thread man's life enjoys;  
 And if that brittle thread of life be cut,  
 There need no armies for to make it break.  
 So all thy hellish host thou call'st in vain,  
 And thy destruction now thou'lt surely gain;

\* A poisoned Coat that was made for a King, which, when on, the warmth of the body caused the poison to infuse its baneful effects. This Prince, being secretly apprized of the plot, desired the man to put it on himself, to see how it looked. This the person endeavoured to avoid; the king insisted on being obeyed; and in a short time he felt its effects, and expired.

Before the Woman thou'st begun to fall :  
 And now, O Satan, I do tell you all,\*  
 Thy powerful reign make hast for to prepare,  
 As in the *twenty-ninth* page it is here.  
 No more for honour I'll contend with thee,  
 But in thy weapon now cut down thou'lt be ;  
 Because of honour in thee there is none ;  
 No love, no pity, or mercy hast thou shown ;  
 And now of mercy I'll show none to thee,  
 Bring in thy bill ; and all thy debts now pay ;  
 And now I tell thee I will sure pay mine :  
 The Curse I did pronounce thou now shalt find ;  
 For all thy Legs I now shall take away†—  
 I ask thee how thou'lt stand the Judgment Day,  
 When I in thunder do to thee appear,  
 And show the murders thou'st committed here,  
 And show what traitor thou hast been to man ?  
 For like a thief, in ambush, is thy plan ;  
 Because the thief in ambush thou dost prepare ;  
 And now thou'lt find the gallows it is near,  
 That thou so often didst prepare for man.  
 To rob and murder was thy every plan :  
 But yet of man thou daily dost complain !  
 I tell thee now I'll try the sons of men ;  
 For all thy power now I'll take away—  
 If I'm unjust, Satan, it shall be to thee :  
 Because my Justice thou'st allow'd there's none ;  
 Then now I tell thee, it shall not be shown,  
 For any justice now to come to thee ;  
 What thou call'st Justice can't agree with ME.  
 But to my JUSTICE justly thou art cast,  
 And now I'll come to be thy JUDGE at last :  
 That I in RIGHTEOUSNESS may surely sit,  
 When I pronounce on sinners then their fate,  
 That to eternity it must endure,  
 Firm as the Heavens, and never alter more.  
 Then clear in judgment I will sure begin ;  
 And now, without thy arts, I will try Man ;  
 And then in Justice I'll to Man appear ;  
 If all the Fault be thine, the Fault thou'lt bear :  
 But as thou say'st, " the Fault is so in Men ;  
 " 'Tis their own hearts that first enticed them."  
 Then now the TRUTH of this I'll surely know ;  
 To prove the Truth I'll chain thee down below ;  
 And then a JUDGE of MAN I'll surely be,  
 Whether the fault do lie in Man or thee.  
 But as to Man, his ways I sure do blame ;  
 I gave him Reason, to exert the same ;

\* His whole host. † See Genesis, iii. 14. Upon thy belly shalt thou go, &c.

And plain before them I have set my law ;  
 They have not kept it, that I well do know :  
 And of their ways if they do not repent,  
 They'll feel my anger ; for my mind is bent,  
 I will not always be wearied out by men ;  
 Nor shall my angels always strive with them,  
 To guard and keep them from the tempter's power ;  
 I'll make a Peace ; and Satan shan't devour  
 The peace of angels, and the peace of men ;  
 For now in Union I them both will join.  
 Then my delight with men will surely be,  
 To see that men and angels do agree.  
 Because a *Heaven I'll surely make below* :  
 This is my KINGDOM, and I'll make it so.  
 For as the *thirty-first page* doth appear,  
 If I am a fool, my folly now I'll clear.  
 I bear'd the Cross to conquer Death and Hell,  
 And now the *second Cross*, for thee I tell,  
 Shall surely fall on thee, as mine did at first.  
 If I am a fool, my folly now shall burst.  
 But dost thou say, Satan, thou wilt *not* submit ?  
 From thy own words, Satan, I'll finish it.  
 Thou say'st the *Laws* that thou didst never make,  
 And from thy words the whole I now will break ;  
 Because, I tell thee, thou didst ne'er make Men ;  
 And now I'll break them off from all thy hand,  
 And all thy power now I'll take away ;  
 For over Man thou shalt not always sway ;  
 And as this Earth was never made by thee,  
 I tell thee, in it thou shalt never be.  
 When I've *tried* Man, and so secured my wheat,  
 Thou'lt find the truth of all these words are great ;  
 As thou didst never make the Man at first,  
 Thou never shalt stand with him at the last ;  
 And as the world was never made by thee,  
 I tell thee, in it thou shalt never be ;  
 And upon it, I say, thou shalt not stand,  
 To have a footing, but to be condemn'd ;  
 And so like Jezebel must be thy fall ;  
 In vain thy hellish host thou now wilt call ;  
 Because unto thy word I'll hold thee here :  
 Thou never mad'st this world by thy care ;  
 And now the world thou never shalt destroy ;  
 Thou mak'st no laws, nor none shalt thou enjoy,  
 But what do from thy own words now appear ;  
 And in the *thirty-fourth page* see clear :  
 For Man, I tell thee, shall not want a guard ;  
 And death and hell shall soon be thy reward.  
 If thou goest on to answer ME again,  
 Or dost presume to tempt my chosen men ;

Thou'lt see the wonders I shall surely do,  
 And to thy sorrow find, that God is true.  
 For unto thy appointment thou shalt come;  
 I will not be thy Keeper 't shall be known,  
 I say to keep thee on the earth I made;  
 And by thy own words thou art now betray'd:  
 Because no longer thou hast footing here,  
 Than in the *thirty-fifth page* doth appear;  
 That is, thy JUDGES to be found by Man;  
 And so I tell thee to call in thy own:  
 To thy own Kingdom call them to appear;  
 But know, the SEALED must my Kingdom share;  
 Because this Kingdom thou didst never make,  
 And here my Laws, I say, thou shalt not break.  
 But if the greatest part thou say'st are thine,  
 Then in thy Kingdom let them go and shine.  
 For now I tell thee, I shall answer here,  
 That perfect like my Gospel I'll appear:  
 And my Appearance will be in *this land*,  
 And here my Sealed Number they must stand;  
 Because the Seals must in their hands appear:  
 These are the Lamps that will the Mysteries clear;  
 And with the Bridegroom they may enter in;  
 That is, my Kingdom they will surely win.  
 But all the rest, I say, I know them not;  
 And if they're thine, then Death must be their lot.  
 But if that MINE stand out through unbelief,  
 I'll tell them plain that Death *must end* their grief;  
 Because that like my Gospel I'll appear—  
 It is the SEALS that every Lamp must clear:  
 The SEAL's the LAMP they must have in their Hand,  
 And they, and they alone, I say will stand,  
 Who will go out with joy to meet their LORD,  
 And say they're seal'd according to my word.  
 Then it's *too late* for any to appear,  
 To ask to have their Names now sealed here;  
 Because the Seal there's no one can command,  
 But what is sealed by the *Woman's Hand*;  
 Because her Hand, I tell you all, is mine,  
 And to her Hand I will my Hand resign.  
 So now I tell thee, Satan, to leave all,  
 And thy own friends to *thy own* kingdom call;  
 And there I bid thee for to call them home,  
 And leave ME and my Kingdom then alone.  
 Thou shalt *not stand* on what thou didst *not make*;  
 So from thy words I tell thee now't shall break;  
 And all thy friends thou now may'st call them home,  
 WHEN I HAVE HAD ONE YEAR TO SEAL MY OWN:  
 And if thy pleasures they do all approve,  
 Then let them go and join the king they love;

For I'm not come to rob thee of thy own ;  
 But all thy Power I'm come for to unthroned,  
 And take thee from a world thou hast never made ;  
 And from thy own words now the whole shall break.  
 So now thy subjects I shall shortly try ;  
 I know a *Famine* in them all doth lie,  
 That are thy faithful subjects to appear ;  
 Through unbelief they'll starve and perish here ;  
 And so the *Famine* now the Rich shall see ;  
 Through unbelief they'll surely starve and die.  
 For here's the *BREAD* that must preserve your Life ;  
 The *BREAD* of *HEAVEN* now must end the strife.  
 For men's provoking words shall soon be o'er,  
 As in the *forty-second page* appears,  
 By Satan's arts, provoking words are spoke ;  
 And now, O Satan, tremble at the stroke ;  
 For as the Cross doth on this page appear,  
 And circled round, just so thy doom is near ;  
 For thy provoking words are fully up,  
 And now, proud Lucifer, thou'lt surely drop.  
 Though thou'st advanc'd thyself to heaven's high throne,  
 By boasting of a power that's not thy own ;  
 This mighty power I surely shall chain down,  
 And let thy legions tremble at the sound.  
 For as the *forty-fourth page* appears—  
 And mark the Crosses, *seven are placed there* ;  
 So Seven Crosses now are on thy Head,  
 From every word thou'st in that sentence said :  
*Seven times hotter* shall my wrath appear,  
 Than ever it was kindled here before ;  
 If thou to tempt my *SEALED* do go on,  
 Thou'lt feel the fury of my wrath to come.  
 So in thy Power do not put such trust—  
*APOLLYON* and the *DEVIL* both are cast.  
 For if already I've deceived *MAN*,  
 And better than my promise I have been ;  
 Then now I tell thee, Satan, I'll appear  
 No better unto thee, but be severe ;  
 The worst of torments thou must now endure ;  
 That is, thy haughty *pride* must now *stoop here*,  
 To have thy Sentence from a *WOMAN's* hand,  
 Whom thou'st betray'd—see how the Cross doth stand ;  
 For *two together* they do now appear,  
 And two thou hast betray'd—Satan, take care !  
 The *First* the *Woman* thou didst sure betray ;  
 The *Second* thou in *Judas* then didst lay,  
 And so thou didst betray the *SON of GOD* ;  
 But now the *Woman's* hand brings on thy rod.  
 And so thy ruin thou hast now brought on,  
 As in the *forty-sixth page* it is seen.

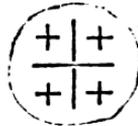
For now, *Apollyon*, I'll turn back on thee  
 The very words that thou didst say to she,  
 And thou wilt find Satan deceiv'd thee there;  
 His power is not so great; so now take care,  
 As he hath told his angels that did fall,  
 And soon thou'lt find Satan deceiv'd you all:  
 And the two Crosses will fall on thy head,  
 As in the *forty-sixth page* they are laid.  
 And now unto the *fiftieth page* I'll come:  
 The Power of Satan thou say'st is known  
 To be superior to the Power of God;  
 Then now HIS Power shall sure be tried and know'd.  
 So now the *fiftieth page* let all weigh deep;  
 There stands the Cross, and there the Cross shall break;  
 So, Satan, now the hazard thou wilt run  
 To try thy GOD, if he hath Power supreme;  
 And his superior Power thou shalt see—  
 I freed the WOMAN, and I'll conquer THEE."

THURSDAY, SEPT. 16, 1802.

" But now, Joanna, I'll to thee appear,—  
 Satan hath held ME to my promise here,  
 That if thy Body I in pain afflict,  
 He knows thou'lt curse ME, if I lay the stroke;  
 So now the stroke I gave into his hand,  
 When *forty days* are past, as I command,  
 He, *seven days* may lay the stroke on thee,  
 To suffer pain as 'tis judg'd fit by he:  
 Only, thy Life, I say, is in my hand,  
 And that he cannot touch, is my command;  
 But as the pain in Wilson's head appear'd,  
 Just so he holds ME, thou the same must bear.  
 And this already thou didst sure resign,  
 To bear for Wilson; but mark, this is mine;  
 'Tis for my honour thou the pain must bear;  
 And dost thou answer, thou'lt my honour clear,  
 With much more pleasure than thou would'st for Man?  
 Then now's the time the trial must come on;  
 Because that Satan holds ME to my word,  
 And then with power thou'lt hear the Voice of GOD."

*This was written four days before her Illness, of the 21st of this month, Sept. 1802.*

Joanna, while reading the book of her Disputes with the Powers of Darkness, was ordered to put Crosses with her pen at particular places. One cross was to the answer of Apollyon, near the top of page 46; another cross to his next answer, in same page; and in page 50, another cross against Apollyon's answer, near the top of that page. At the beginning of the Sixth Day's Dispute, she was ordered to put a Circle to Satan's words; then to divide it into four parts, by a cross; and in each division to put a cross, making in the whole five Crosses, thus—



And there she was ordered to stop until the 27th day of the month; as the Power of Darkness was permitted to afflict her seven days, as he thought proper; but not to have power over her life. It is to be observed, that the week before this took place, she was afflicted with a pain in her head; and on the 18th day of the same month, she had the following directions: "*Set thy house in order; for thy sick bed is sure; give one of thy keys to a friend, to come in on the 21st day, as it will be dangerous for thee to come out of thy bed.*" On the 20th she went to bed, and dreamt she was laid on a bank or stoue; some people went by and asked why she laid there: she said, to view the planets, and the clouds, that appeared working in a strange manner. She then awoke, with a violent pain in her bones and bowels, as though she had laid according to her dream. After laying awake a long time she again went to sleep, and dreamt she was laid on the same bank, when some reapers passed by; they asked her if she would go with them: she said yes, and arose and followed them, till she came to another bank, having in her hand a goad, like that which is

It may perhaps be of use to the Reader, if he were to mark the Crosses in their proper places in his own book of the Disputes.

used to drive oxen, &c. She then threw the goad over the bank, and it instantly sprang back to her again; she threw it a second time over the same bank, and it sprang back as before; then she thought to throw it gently, and to her astonishment, it returned to her gently back. This she marvelled at, particularly, as the two former throws, she thought when they returned to her, it was from their force repelled back. Here she awoke, and found herself full of pain as before; she was then ordered to go out of bed, and take some wine, that Mr. Sharp had sent her, as he was warned of the *certainty* of her illness. On drinking the wine she found her inside relieved with a comfortable warmth; she returned to her bed, and lay composed until her friend, Mrs. Field, came, who had the key to let herself in. Her pains then returned, with a fever; when she was answered, that as her sickness was left for the Power of Darkness to afflict, he had not afflicted her in the head, because she should not say she was afflicted like Wilson; so the pain of her head that she had the last week was turned; which was the reason the Lord ordered her to keep her bed; as he knew which way Satan meant to cast the blow. The second day she was seized with a choking, which seemed to rise from her stomach, accompanied with laughing fits, which lasted more than an hour. An apothecary being sent for, he arrived at eight o'clock at night, who wrote a prescription, which was to be taken, *but was omitted*; she was something better when he came, but at midnight she was in a delirium, that she knew not what took place; for she was *invisibly forced out of bed*, sick as death, and lay in a senseless state on the floor, which awoke her friend. After the sickness was a little over, her friend, with much trouble, got her into bed, being astonished at the senseless, stupid state she was in. She laid in her bed a little while, and was again forced out with the same effects, which much alarmed her friend, to see her so deadly sick, without the least appearance of sense. After her sickness was abated her friend helped her into bed a second time; when, after laying a short

time, she rose up in the bed, and began fighting and talking; all this so much terrified her friend, that she said she would not undergo such another night for a large sum. At last, having returned a little to her senses, she saw her distressed friend, sitting out of bed, and dressed; she asked her, seeing her clothes on, why she did not come to bed, and what made her sit up? and told her she had a most wonderful dream,—for she thought she was out of bed, down in a dark passage, where she lay for some time, and after that she thought she was upon the bed fighting with the devil. Her friend answered,—“I think you have been fighting with the devil; and I shall tell you to-morrow.” So she persuaded her friend to come to bed, and they lay composed until the morning, although she continued in this state from between 11 and 12 at night, until near 4 in the morning. Her friend then convinced her, by proofs of her horrid sickness, which she said she could not have believed, had she not seen it; for she had no other knowledge than by her dream. *All this time she had taken no medicine whatever.* The fever continued during this day, when another apothecary\* was brought by Mr. Sharp, about three o'clock, who told her that the fever would last *twenty-one days*; she answered, “*then I shall not live so long.*” He replied, “you may not be so bad as you are now all the time.” He then prescribed medicines to be taken. But in the midst of all her violent pains and illness, she was assured by the Lord, that he would raise her up on the *seventh day*, which she repeatedly told all her friends, when she lay in the most dangerous situation; but none believed that the Lord would raise her up, in the manner she was, but Mr. Sharp. During her illness she had many remarkable and wonderful dreams; one of which was, “that she was in a corn-field with standing corn, except some that was cut down; she

\* This gentleman was desired to attend, he being a man of much professional knowledge and practice (and of an upright character, like the former) but having no belief in visitations out of the course of nature, was judged to be the most proper person to relate the facts, without being partial, in order to guard against every idea of imposture, that many persons might wish to believe.

thought the Lord threw down from heaven three sheets of paper, that fell upon the standing corn. It was in print, much like her mode of writing. She thought she read them, and that they were the decrees of the Lord for men and devils; she thought the writings were full of the most heavenly and beautiful language; she remembered a few of the words when she awoke, but soon forgot them. She thought there was a large quantity of birds in the corn-field, pigeons and partridges, which she was ordered to catch, when a large covey came to her, and flew on her arms and on her breast, which she caught and put in her apron; there were other flocks in the field, and she told all her friends, who were in the field with her, they must also catch them; she saw the birds gathered round them in coveys to be caught, so they gathered them without trouble." *The meaning of this dream will be known hereafter.* She had strange dreams every night, but they are not all to be penned at present. The fourth day her fever began to abate, and for two or three hours in the evening she seemed quite recovered, and talked much to her friends, very cheerfully; but the next day, her pains returned with double force, and her faith, like Peter's, *began to sink*; she thought it impossible to be recovered from such illness in *two days*; and she was again assured, that the Lord would fulfil his promise; but she wished to conceal from her friends the dangerous state she felt herself in; knowing how they rejoiced the night before, she did not love to *sink their hopes*; but she was so ill that it could not be concealed from them, and they were sunk in fear, except Mr. Sharp, who declared his faith was as firm as ever, as he judged him faithful that promised—and *all must be fulfilled*, which in the end proved true;\* for, although she had such a fever, accompanied with such tormenting pains in the bowels and bones, and was not from her bed until the end of

\* The Reader is desired to refer to the five first pages of this Book; particularly the second page, which was written from Joanna on the 3d of September, and the writing continued until the 17th; when she was to stop, and receive instructions preparatory to her illness.

the seven days. On the seventh day in the morning she was told she was to arise from her bed at four o'clock, "*the very same hour that the temptations left her by words, on the seventh day; then so if should leave her by sickness now; and she should be perfectly restored and raised up at four o'clock on that day,*" which, although at that time ill, she mentioned to Mrs. Field; who, being filled with joy, said she had a desire to surprise Mr. Sharp, who was always confident of her recovery; and also to have a laugh at the person who came with him, and who was always doubtful of her recovery, and often said, "We will wait and see." So she would make up an image in Joanna's likeness, and place it in the bed, to see how Mr. Sharp would look, seeing his faith disappointed; and the other to cry out that her faith was right: this she said she would do, if Joanna did not think it a sin; but Joanna answered, she was afraid it was carrying a jest too far, as the Lord, in his mercy and goodness, had raised her up, she thought it their most serious duty to return him thanks. She said if she thought it was wrong, she would decline; but Joanna was immediately answered, she might return thanks, and permit the other to be done also; for the thing was simple, but not sinful. So it was put into execution; and a perfect image, made up of clothes, was put in the bed that she had risen from, and had retired into another room, most miraculously restored, as though she had never been ill, so as to tell her friend she was doubtful whether she was in her senses or not; for she *felt no effects* from her illness. But when Mr. S. came in the evening, with the doubting person, he still believed Joanna to be perfectly restored, but in a sweet sleep, after her recovery; so his faith was not altered; but the other soon discovered the innocent cheat, turned away offended, thinking it presumptuous, and done with an intention to cause fear. But Mr. Sharp soon found his faith was on a true foundation, and laughed at the innocent invention. This simple thing would never have been put in print, if it had not been commanded. It was explained to her,

that they had judged the Lord as dumb an image as that which was put into the bed she rose from; to try to baffle the faith of those that did believe, and to strengthen the unbelief of mockers: as this must be done, if the deceit was not found out. Here begins the manner the Lord spake to her after her illness:

" Now, Joanna, thee I'll answer,  
 And with Satan next begin;  
 From the sixth day I'd not answer,  
 Till I did fulfil the thing.  
 In Wilson's room, behold thy doom;  
 He held me to my word;  
 And now let Satan dare presume  
 For to condemn his Lord.  
 Because you see the mystery,  
 The truth doth now appear;  
 The Shadow first did come to thee,  
 And now the Substance here  
 Did surely come; so all was seen,—  
 Thy sick bed did appear,  
 And thou hast suffer'd Wilson's pain;  
 But Satan's arts were near;  
 For to afflict a *different* stroke,  
 He surely laid his hand;  
 Because his God he thought to mock—  
 Be wise and understand:  
 Because, like Job, it must be known,  
 I said he would appear.  
 Can Satan be a powerful god,  
 His wisdom cannot clear?  
 Did I not say, to thee that day,  
 Satan should lay his hand  
 Where'er it was judg'd fit by he?  
 Be wise and understand.  
 And so by he, you all do see,  
 Thy body he did afflict,  
 As I before had said of Job;  
 So Satan now expect  
 The coming stroke; for I'll not mock  
 Those that believe in me;  
 For as the faith in Sharp was seen,  
 The end you all shall see;  
 He did believe I'd not deceive,  
 But raise the seventh day;  
 And though she went to foil the man,  
 The truth he then did see,  
 That an Impostor in the bed  
 Was placed in thy room,  
 To make him judge thee almost mad,  
 And mock the faith of man.

But I'll appear to answer here,  
 There's no one I do blame ;  
 But to the shadow I shall come,  
 And put mankind to shame :  
 Such fools appear, I tell you here,  
 To mock you all with lies ;  
 And as the shadow she plac'd there,  
 So fools do all disguise,  
 To tell you plain, ye sons of men,  
 Your faith is on the sand ;  
 And plac'd a shadow in my room,  
 To wound the faith of man ;  
 But when you come to see it plain,  
 The shadow doth appear ;  
 But now the substance I'll maintain,  
 Is what I said before.  
 He that believ'd was not deceiv'd,  
 But laugh'd the truth to see ;  
 But she that stood in unbelief  
 Offended seem'd to be,  
 That she was mock'd, the other jok'd ;  
 But here the lines go deep ;  
 For as the shadow then did come,  
 The end of all will break :  
 Those that believe won't be deceiv'd,  
 By any artful hand ;  
 And they will laugh at every way  
 They've baffled been by man ;  
 But those that doubt, when they find out  
 How they were mocked there,  
 May then in anger all stand out,  
 To see what fools they were,  
 To judge that I, who dwell on high,  
 Will not fulfil my word !  
 A boasted zeal they may begin,  
 And say " we judg'd our Lord  
 " Would never come in such a form,  
 " In jesting to appear."  
 But how my Gospel do you scorn ?  
 When I arose, see clear,  
 I did go on to jest with man,  
 And ME they did not know,  
 Until they had constrained me,  
 That I with them should go.  
*So men must come and now constrain  
 And hold me to my word ;\**  
 And then you all shall know my name,  
 And then behold your LORD.

\* This alludes to the Disciple of Christ at Emmaus.

So I'll end here, and say no more,  
 But to the purpose come ;  
 Men's jesting, I have answered here,  
 Is like the women done :  
 To mock the faith of prudent men,  
 Like her you place the sign ;  
 To mock the fools, and ignorant men,  
 I'll own the jest is mine.  
 So let the fable to appear,  
 As 'tis a type of man ;  
 For fools do mock my followers here,  
 By Satan's artful hand.  
 So it was I that work'd on she,  
 To shew the mystery plain ;  
 The very thing that she had done,  
 Was like the sons of men—

Who would make men believe the word of God *was as dead*, and like the image she put in thy room ; for just so have the ministers placed my Bible, that could neither see, hear, or speak ; and so they have judged their God ! for I must be like the image she placed in thy stead, if all these wondrous writings and truths had come round in such order without my Spirit and direction ; but as thou wast in the inner room, perfectly risen in health and strength, according to Sharp's faith ; perfectly so shall he find his God, not as the ignorant world, who say, " Since the fathers fell asleep, all things remained as they were "—judging there is no more knowledge in the Most High than there was in the image she made up. But let all men know, the substance was a *living witness*, close by ; and *so close* am I to all your faith and unbelief. Those that have believed will find the world have imposed upon them to mock their faith ; but the unbelievers will be hurt to find I have mocked their unbelief ; so now let the living lay it to heart ; for they have placed me and my Bible perfectly like the image they placed of thee, to mock the faith of believers, and strengthen the unbelief of fools. Simple as this may appear to the world, let it go in print ; for it is perfectly like what men have likened ME to.

So now to men I've shew'd the plan,  
 How you your Bibles place ;  
 And now to Satan I shall come,  
 Who did his Lord disgrace,

To judge that I, who dwell on high,  
*Have done* with Satan here ;  
 No, no, the fool will find me nigh,  
 And the *sixth day* appear :  
 He'll surely know the truth is so,  
 I kept him for this day ;  
 His punishment he now shall know,  
 And like his word, I say,  
 Such harden'd being he appear'd ;  
 He held me to my word,  
 That I with pain should visit thee,  
 But now he'll feel the rod.  
 For I'll appear, in anger here,  
 Just like the words he spoke ;  
 For the sixth day I now shall clear,  
 And there the fool shall drop ;  
 And then I'll rest, and man possess,  
 As I have said before.  
 Just like the Circle now he's plac'd,  
 And let the sign appear ;  
 He's circled round with every sound,  
 The Cross throughout doth stand :  
 The four Crosses do appear,  
 He fatally brought on man.  
 You see the first when man was cast ;  
 What Cross did then appear !  
 And when the World I all condemn'd,  
 And brought the Deluge here,  
 What Cross for Man there then did come,  
 And Satan brought on all !  
 Now Sodom and Gomorrah see,  
 What Cross on them did fall !  
 When fire from heaven did appear,  
 The flames they could not miss ;  
 For they were so encircled there—  
 And Satan's doom is cast  
 To be like them ; it now must come ;  
*For I went through the whole !\**  
 And then you see the Cross to be,  
 Jerusalem did fall !  
 Encompass'd round with every sound,  
 The Heathen took the place.  
 So, Satan, see thy destiny ;  
 For this is now thy case.  
 The WOMAN she did stand my friend—  
 Let Pilate's Wife appear ;  
 And now I'll be a Friend to she,  
 And thou thy Judge shalt fear.

\* The great Cross within the Circle, is the Cross of Christ, who suffered for the whole. The four Crosses which fell on Man ; viz. his fall from the Divine Image at first ; the Deluge ; Sodom and Gomorrah ; the Destruction of Jerusalem, in consequence of the Death of our Lord, who bore all for Man. This Note is only made for the Reader to attend to the Figure in Page 56.

Thy MASTER here I'll now appear,  
 And that thou'lt surely find ;  
 Thy Trial now is hastening near  
 Thy fetters I shall bind,  
 I tell thee, strong before 'tis long—  
*Both Sheep do now appear,*  
 That thou art murdering by thy hand,—  
 And now I'll Answer here.

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Satan, Satan ! how wilt thou appear ?  
 And in the *fifty-fourth page* see clear,  
 Where thou condemn'dst the Lord is now come true ;  
 And Wilson's illness bring before thy view ;  
 For she hath suffered all of Wilson's pain,  
 Her head afflicted did one week remain ;  
 And after that in arts thou didst appear  
 To wound with pain her body most severe.  
 So as one truth so hasty now has come,  
 I tell thee plain, the other will come on ;  
 And so already thou'st begun to fall ;  
 And from thy words I now shall answer all.  
 If she had forg'd my Name she'd been undone,  
 And never liv'd to see the morning sun.  
 When on her sick bed thou didst so appear,  
 To pull her lifeless from it on the floor :  
 Dead to all feeling was my Handmaid plac'd ;  
 Dead to all knowledge of the death she did taste ;  
 And there advantage thou didst surely gain ;  
 She neither felt her sufferings or her pain,  
 When on the floor she gasping there did lie—  
 Tremble, O Satan, I WAS STANDING BY,  
 When thou didst go to pull her from the bed,  
 And on the floor her body there thou'st laid ;  
 And sick I know thou mad'st her to the heart ;  
 And thou, O Satan, now shalt feel my dart.  
 Weigh thou her answers, speaking for her LORD ;  
 Weigh thou her life what she hath all gone through ;  
 No Woman *like her on the earth* I know,  
 In upright dealings now with God and man ;  
 Then now, O Satan, trembling thou shalt stand :  
 For here, I say, shall thy proud waves be stay'd—  
 It is not she hath room to be afraid :  
 For I must act unworthy of a God,  
 If on thy head I do not cast the rod.  
 To see my friend so wounded for my sake,  
 Her Love to ME shall now make mine to break  
 With fury on *thee*, as thou didst appear  
 With all thy threatenings, thou thyself shalt bear.

For now her Character I'll give to men,  
*What is seal'd up*, and then behold her hand.  
 If such a Woman ever did draw breath,  
 Since I created man, and form'd the earth ;  
 For of her virtues I'll begin to boast,  
 And show you plain when all her Seals do burst,  
 That more than Woman she must then appear,  
 If you do not confess her LORD is there.  
 For Men and Devils she has strong withstood,  
 And all her conduct I'll pronounce is good :  
 For as her Judge *I surely do appear* ;  
 If from herself alone her virtues are ;  
 Then I may blush to view the human race,  
 That in their conduct do their LORD disgrace ;  
 Who do profess to praise my holy name,  
 And yet they often put their Lord to shame,  
 By many follies I do see in men ;  
 But in this Woman, form'd by nature's plan  
 That you, vain fools, do judge her for to be ;  
 Then how can GRACE and *Nature* now agree,  
 If she in virtue do outshine you all,  
 Without my Spirit? judge her every call  
 And see if *Nature* brings you better fruit  
 Than Grace can render ; O! ye fools, stand mute.  
 When all her life is laid before your view,  
 You must confess her character is true :  
 Beyond all women doth in virtue shine ;  
 And teil ME if this Spirit is not mine?  
 Or will you answer, No; she is too good  
 To have a Spirit ever like her God ;  
 Then sure like Satan you must all appear,  
 Condemn your GOD, the Creature now to clear,  
 To shine in virtue brighter than mankind ;  
 And say that *Nature* all these virtues binds,  
 Without a spirit ever come from heaven.  
 I ask you, who *this Spirit* to her hath given?  
 And will you answer, " why it came from hell"  
 Where the infernal host in rage do dwell,  
 In pride and envy, and in malice great,  
 With every subtle art, and all deceit ;  
 With lies and murder, and of every ill,  
 And with all evil he men's hearts doth fill ?  
 But here is a heart from every vice is free ;\*  
 Vain fools, appear and instant answer ME,  
 If unto Satan you will give such praise,  
 To say *he's chang'd*, and hath *reform'd* his ways !

\* It is to be remarked, that Joanna was prepared from her birth by the Divine Spirit, which makes her by no means assume any superiority above others, but she feels it her duty to be humble.

Then all the vices you must say is in Man,  
 And so the World at once you all condemn,  
 If you will say this Woman came from hell,  
 That doth in virtue all her sex excel.  
 Because her Life I'll bring before your view,  
 And you shall own MY words are perfect true :  
 That she in virtue doth you all outshine,  
 When you do know the Mysteries lie behind ;  
 Because her Life hath all *been hid* with God ;  
 And all her foes shall tremble at my rod ;  
 Because my fury they will surely heat ;  
 For in this Woman *there is no Deceit*.  
 And this I bid thee publish now to man,  
 And soon I'll prove it by thy written hand ;  
 Which men will see when all thy Seals are broke,  
 And then let Satan tremble at the stroke :  
 For if my murder I did him forgive,  
 I never will the injuries done to THEE ;  
 Because my love thou didst prefer to man's,  
 When in thy youth thy passions they were strong ;  
 And now, MY love I will return to thee,  
 Much greater love than e'er in man could be ;  
 As for my sake thou hast renounced all ;  
 And from thy mother's womb I thee did call ;  
 And from the Name was given unto thee,  
 So MARY and JOANNA let them see,  
 Whose names were mention'd when I did arise ;  
 And now, ye sons of men, you must grow wise ;  
 Because it was my MOTHER and my BRIDE,  
 To whom these Names to all must be applied.  
 Now see Joanna, how she doth appear ;  
 In every volume you her Name see clear,  
 That she is come to testify of ME ;  
 And now TWO MARYS\* let the public see ;  
 That at the first thou didst these things reveal,  
 And let them know, thy Name is in the Seal ;  
 And show the SECOND STAR doth now appear ;  
 And mark the C, and let the Seal appear,  
 I tell thee, to be printed in this book ;  
 And in my Bible let the public look ;  
 For as my Resurrection did appear,  
 The stone was roll'd, and the Seals broke there,  
 So when thy Seals by Man is surely broke,  
 Then, Satan, thou shalt tremble at the stroke :

\* The two persons to whom Joanna first communicated this knowledge, in 1792, were two female friends, both of whose christian names were Mary.

See St. Luke, chap. 24, the 10th and following verses to the end of the chapter. Also St. John, chap. 19, verse 25.

Because the stone shall now be roll'd on Hell,  
 And seal thy doom, where thou shalt surely dwell.  
 For now such Mysteries I will open here—  
 And let the *five and fiftieth page* appear :  
 And then, like Satan, I shall now begin,  
 To open mysteries man hath never seen :  
 And all the truth to man I now will prove,  
 Of all my words, and man shall know my love ;  
 And plain I'll make the whole before your eyes,  
 And open mysteries will you all surprise.  
 You know my COAT it was without a Seam,  
 And so I tell you, Man I'll now redeem :  
 No seam of sorrow will I leave for Man,  
 But interwoven now you'll find my plan ;  
 That is, my friends I'll interweave them through,  
 And the Creation bring before their view ;  
 Because I come to do my Father's Will ;  
 And now is the time I will the whole fulfil.  
 Man's happiness HE did pronounce at first,  
 And now is the time Man's happiness shall burst ;  
 Lord of this Earth I surely did him make,  
 And now is the time that promise it shall break.  
 But how can Man be call'd the lord below,  
 While Satan, as a god, his power doth show ?  
 But now *his Power* I will all destroy,  
 And Man and I together will enjoy  
 The whole Creation now *without a seam*.  
 I'll cut off sorrow, and I'll cut off sin ;  
 And like my garment all the Earth shall be,  
 And interwoven IN ONE VINE with ME ;  
 And my Delight shall surely be with Man ;  
 And now, my brethren, see my every plan ;  
 To open mysteries deep before your eyes,  
 I've seal'd the tomb that soon shall make you wise ;  
 And mark *Joanna* that doth to you appear,  
 And tell you mysteries I shall shortly clear.  
 And to the *fifty-sixth page* now I'll come.  
 In Satan's words I'll answer back again :  
 Because a liar I will never fear ;  
 In the *beginning* now his lies I'll clear ;  
 He really thought to mock the God of Heaven,  
 When the Creation unto Man was given ;  
 He really thought for to destroy them all,  
 And the creation as his own to call ;  
 Because if Man *did disobey* like he,  
 He thought the Earth for him must then be free.  
 But here *like him* Man never disobey'd—  
 But they, through Ignorance, artfully were betray'd :

That Good from Evil they might surely know,  
 And be as gods in goodness here below ;  
 Then now as gods I'll make them to appear ;  
 And unto Satan's words I'll hold him here.  
 For Men as Gods they now shall be below,  
 And Good from Evil now they all shall know :  
 And those that join close to the Woman's hand,  
 In knowledge of the *good fruit* they shall stand ;  
 But those that do refuse for to appear  
 To sign their hands, and will not join with her,  
 Then by the *evil fruit* they all must fall,  
 In Eve's transgressions, now I tell you all.  
 For the Bonds-women I shall *all cast out*,  
 And all their sons that with them now do doubt ;  
 Because the Woman here I've made her free,  
 And all my Heirs I know will join with she ;  
 Because the good fruit they will wish to know,  
 And have the knowledge of their God below ;  
 And all my words they then shall find them true.  
 I'll bring another mystery to your view :  
 To clear my honour I cannot free Man,  
*But by the Woman*, as I've laid my plan ;  
 Because I said Man's bliss she should complete ;  
 Another way Satan would prove deceit.  
 So if he's freed according to my word,  
 Let Satan now appear and answer God,  
 Why did he tell her that *they should not die*,  
 But be as gods, and now give me the lie,  
 To say that I did then go from my word ?  
 I tell him now he'll feel my glittering sword.—  
 Two different ways he to the Woman came :  
 At first he said NO DEATH was in the name ;  
 That is, I say, if she did eat the fruit ;  
 And now the serpent he shall sure stand mute ;  
 Because his God he now hath given the lie.  
 And said the Woman was pronounc'd to die.  
 Then for his murder let him to appear ;  
 A liar and a murderer I'll not clear ;  
 So if I did forgive him for the first,  
 I never will forgive him for the last :  
 And he shall know and feel I am a God,  
 That will not bear the words from what he said ;  
 No, no ; my honour I'll begin to clear ;  
 One way or other thou the guilt shalt bear.  
 Thou say'st thou aim'dst at murder at the first,  
 And here thou threatenest murder at the last ;  
 And such companions I had got in heaven ;  
 And by such arts from thence they all were driven :

And such companions men have got on earth !  
 And 'tis for gold ! *it often brings on death ;*  
 To rob, to murder, and to every ill,  
 I see the golden orbs men's hearts do fill ;  
 Therefore the golden orbs I'll all destroy,  
 And all the **DUST** in harmony enjoy ;  
 In heavenly splendour I the earth will place,  
 And like a paradise I'll make this race ;  
 In every heavenly beauty they shall surely shine,  
 And love and harmony shall be in every mind,  
 When all thy golden orbs I've took away.  
 And now, O Satan, hear what I do say :  
 Before thy God thou'rt summon'd to appear,  
 And answer for thyself the question here.  
 Thou say'st that God did tell the lie at first ;  
 Then here my fury shall upon thee burst :  
 Not like the Woman will I answer here,  
 But *like thy own words* I shall now appear,  
 And in plain words I shall with thee begin,  
 And see if I such wretch shall ever screen.

Now, Joanna, hitherto the Lord hath been echoing back his lines in verse to Satan, as he hath to men ; but now he is come to plain terms with the Devil, and to answer the fool according to his folly. Begin at the mark made for him at the sixth day's dispute. Satan said he preserved thee for the last day's punishment ; and for the last day's punishment the Lord hath preserved him : seeing what a hardened wretch he is, the Lord will deal with him accordingly ; for he shall not have the last word of his Master, but find the **LORD** is *his MASTER*. And so sure as the Lord hath made thee ill in Wilson's room, so sure shall Satan fall in my room : and he shall *know and feel* that I, **JESUS**, the **SON OF THE MOST HIGH GOD**, will *fulfil* my promise made to **Man** for his **REDEMPTION**, and to Satan for his *Destruction*. Now let his faith be shaken ! For on thy sick bed I shewed thee *how* I would gather in my people, as a hen gathereth her brood under her wings ; and as the birds flew on thy arms ; so let them trust to the arms of my mercy :\* for now will men be flocking unto Jesus, as doves

\* See the Dream of catching Pigeons and Partridges, page 58.

to the windows. Iniquity will abound, and grace will abound; but he that holds out to the end shall be saved, and have his part in the Tree of LIFE; for now the murderer shall be destroyed. I said if these things was done in the *Green Tree*, what shall be done in the *Dry Tree*? If I, that knew no sin, was crucified for man, what shall Satan suffer, that was the author of all sin? If thou didst lie lifeless or senseless on the floor, for my honour and great name, to manifest the truth to mankind; how lifeless and senseless shall Satan become to all men! I now tell thee, O Satan, I will make thee as senseless of the knowledge of men, as thou madest my handmaid to the knowledge of herself, when she lay sick on the floor; and so will I now make thee; for I will make thee sick with smiting thee, and make thee desolate, because of thy sins, that are more in number than the sands on the sea shore. And so thou hast provoked the wrath of the Lord against thee, and now I answer from thy own words—"Hell is thy portion;" for thou shalt not continue on earth to boast of power superior to thy Lord. Thou foundest thyself deceived already in Heaven, and now thou wilt find thyself as surely deceived again here upon earth. For the heavens be God's throne, and he cast thee from thence; the earth is his footstool, and thou canst not have any seat here with the Lord. When he comes to fill the earth with his goodness, he will then fill hell with his terrors. Now, Satan, thy terrors shall come upon thee, as thou threatenedst this handmaid of mine; for here is a sin I will never forgive thee in this world, nor that which is to come. Has she not only ventured her life, and left all she had in this world to follow ME? Friends, interest, and all dependence, she left to obey my commands; and, as thou sayest, "brought herself to poverty for my sake." All this she hath done at first; and when she was separated from her friends at home, and surrounded by faithless friends, and malicious foes;

yet in this trying hour, alone and by herself, ran the hazard of being accursed for my sake, sooner than submit to lose my honour as a God: she said in her heart, she would sooner judge there was no God, than judge there was a faithless God: she judged **ME** all good, and all good she shall find **ME**. Thou sayest, Satan, I am all that was bad, and so thou shalt find **ME**: I will not contend with thee for my Honour, but for **JUSTICE**, that now demands thy guilty crimes to fall on thy head! Look back on thy words, and tremble, as a murderer when he looks on the person he hath murdered, and sees the judge appear to condemn him; for now I tell thee, every threatening thou hast breathed out against this Handmaid of mine, shall now fall back upon thy own head. Dost thou say God is a liar? Then now I will be the God of truth: thy head shall now be bruised, and thy curse above every living creature; thy footing here on earth shall be taken from thee; and as thou didst cause a pain in her bowels, to cause her to lie senseless on the floor, so shall the pain in thy bowels be; on thy belly thou shalt go, and fall headlong down to thy **fine** palace; there set up thy golden orbs in hell; and **build** thy palace with thy gold; and I will draw forth a glorious Earth with the Dust. So now thou shalt not tear a liar, but fear the God of truth, who made man in my own likeness; and in *MY own likeness* he was betrayed and crucified; and as thou didst set the angels in heaven at variance, so thou settest men on earth at variance; and now the earth is in the same confused state the heavens were in; some on my side, and some on thine, through unbelief. As the angels, that fell, did not judge I should cast them out of heaven, that joined thee Satan, so thou temptest men to believe I never shall cast thee from the earth, nor ever bring in a heaven here for man; but now I tell thee and all mankind, this Earth shall be renewed to a Paradise and a place of rest for men that trust in **ME**. So now, Satan, this is thy doom, as thou thoughtest to rob me

of the creation at once, so will I rob thee of all at once; and as thou sowest discord amongst mankind, so will I sow discord amongst thee and those thou hast betrayed; for thy destruction now is sure. Thou sayest, thou goest to the woman with murder in thy heart; and now her blood is on thy head; thou sayest, I ought not to cast them out of Eden, knowing what a wretch betrayed them; then now I will show mercy to man that trusteth to ME for mercy; I will show pity to man that looketh to ME for pity. As I knew what a wretch betrayed them, so now, Satan, thy reign is short, and thou hast but a little space before thou shalt find ME the God of truth; and I will send my angel to *chain thee down* for a thousand years, and set a seal on thee, as I have begun to set the seal on my people; for as thou sayest thou despisest my mercy, my mercy thou shalt never find. Thou hast spoken what was in thy heart, and let men bear witness against thee: thou sayest thou art betrayed by a WOMAN; then know, a WOMAN was *betrayed by thee*; for now I tell thee, Satan, I will bring on thy head every threatening thou breathedst out against my Handmaid. Thou sayest, thou hast showed thyself a complete devil—thou hast done a thing that will never be forgiven in this world, nor in that which is to come: thy violence in assaulting so faithful a servant. And as she stood out in such faith and courage, it shall for ever rest as a blessing on all women that believe in her; for as Eve's *disobedience rested* on the one hand, so shall her *obedience rest* on the other, from generation to generation, until time is on more. So say not that she only is blessed; for all are blessed that believe in her; for they that believe in her must believe in ME; for it is my word, not her words; it is my SPIRIT, not her spirit, whom ye believe in—and *whom men persecute also*; for they have opened all my wounds afresh, and put ME again to an open shame.—Now answer for thyself to the public, the manner of thy life and faith, and then I will answer thee again.”

Now I shall begin to answer for myself thus publicly to the unbelief of ignorant people. Some say my writings are from myself, of a spirit possessed of a devil; others judge it really from the devil, coming in every character, both good and bad. So they judge the devil has come to me like an actor on the stage, who changes his clothes, and acts many different characters; and sometimes the man comes in the character of a woman, and the woman in the character of a man; so one person acts many different characters; and just so the ignorant and unlearned have judged the devil comes to me. O simple and unwise! here is the truth of my writings and the Bible together; for it is written by the prophet, "*that in the latter days darkness will cover the earth and gross darkness the eyes of the people.*" For the book of God is like a book that is sealed, that neither the learned nor the unlearned could read; for the Lord saith by the prophet, "In the latter days I shall do marvellous things amongst them; for the wisdom of the wise men shall perish, and the understanding of the prudent man shall be hid; the bows of the mighty men shall be broken." So ye have all drawn out your bows against me in vain; for all your bows will be broken, and all your spears will be snapped asunder; for ye have no knowledge of God or his ways; for ye have judged God is like the dumb image made in my likeness, that could neither see nor hear; perfectly so you judge the LORD; and ye have judged me another such as yourselves, that can mock God, and trifle with eternity. Such is your judgment of me. **But now I shall answer for myself:** The fear of the LORD was placed in me from a child, and I was fearfully made: my heart was tender within me, and my conscience also. I not only feared sin, *but hated it*, and found no pleasure in any thing, but in the service of the LORD; my character will bear the strictest scrutiny; and so bright did it appear in my early age, that many that I lived with said, I had not my fellow or like

amongst women ; as my temper was mild and heavenly ; my principles honest and upright in all things. Such was my character in my earlier days ; but I found myself as a sheep amongst wolves ; I was surrounded with people that were artful, deceitful, proud and malicious, with every headstrong and un-governed passion, more like lions than like christians ; and I was hated for being of a different spirit ; as their characters were bad, and mine good ; so I was hated when I never gave offence ; and finding myself surrounded with such people, who made their own lives unhappy, and all around them ; I began to determine to shake off the world, and to live to God, and to God only ; and to have my conversation in heaven, and all my hopes of happiness to be centred in the Lord ; wishing, with Job, I could go down to the cold chambers of the grave, where the wicked cease from troubling, and where the weary be at rest. I saw no happiness in this world nor any did I expect ; for I have been weary of the world for more than twenty years ; nay, I may say, forty years long have I been grieved with a crooked and perverse generation ; for when I was a child I was weary of the tempers and dispositions of sinful people ; my discernment was deep in my earliest age ; and now let any candid reader judge, if a heart and mind like mine would run themselves into the grossest sins, to dwell with devils and wicked spirits in another world, when I was sick of their vices in this. It was a hell to me to be confined with wicked people here ; then how wretched and miserable must I feel my case to be confined with nothing but wicked people hereafter ! The Lord is my judge and is witness against you ; the Lord is my law-giver of whom shall I be afraid ! So singular hath my life been in this world, and so many remarkable things have happened in it, that it was nineteen years ago I was ordered to write my life, for it should go in print, and thousands should be convinced by it ; I then wrote it, but I had no thought that the spirit of

prophecy would ever be given me; and I was strongly persuaded by my friends not to put it in print then, as they could not see that many thousands could be convinced by it. I gave up to their persuasions, not being strongly pressed by the Spirit to put it in print at that time, after I had written it; but when the visitation of the Lord came so powerfully to me, in 1792, I began to think of my former writings, and was at war with myself, whether this last might not be like the first, to write, but not to print; so my jealousy made me spend my time in tears and prayers, that the Lord would not permit a wrong spirit to deceive. I will not say I had no doubts arise in my mind, as every thing I was told appeared very unlikely to come to pass; yet the manner of my visitation sometimes made my faith as strong as the mountains; at other times jealousy alarmed my breast, fearing the devil might come as an angel of light to deceive me; as I am not unacquainted with the devices of Satan; for he hath as much power to speak to the hearing of the ear, as he hath to have an influence over the heart. So my faith was mixed with fear, which made me to be in fervent prayer to the Lord that he would not suffer me to be deceived by a wrong spirit; repeated signs of truth were set before me, to assure me my calling was of God; but many of my writings were hard to be understood, and full as hard to be believed: but the severe threatenings pronounced against me, if I drew back through unbelief, made me persevere, as I was injuring none but myself, if my writings were not of God; but if they were of God, I knew they were for the good of all who believed in them; and the strictest of justice I found in the Spirit that directed me. I was ordered to seal up my writings in 1792; but not to keep them in my possession; and my writings after, I was ordered to seal up every year, and to have witnesses to sign them; and I was ordered to send letters to ministers, of

events, before they came to pass, every year, from 1796 to 1800. But the standard for men to be clear judges, that they could not be deceived, was fixed by the wonderful vision I saw in 1794;\* when I was told, that when twelve chosen men should meet together to break the Seals, then the Lord would make every crooked path straight before them, and the truth be as clear as the noon day sun; and such signs were then given me that should happen at that time, that no man could err. Now such justice and equity I have never yet found in man; and I can never believe it is in the devil, though some worldly-wise men are led to believe it; for he must have risen against himself; then how will his kingdom stand? Is Satan come to tell me that his whole nature is like the serpent when he appeared to Eve at first? For such he is represented throughout my writings; though some of my readers do not believe him so bad, but judge men are their own devil. O, madmen and fools, how hath Satan bewitched you! what mad judgment have ye drawn! I grant the wind bloweth where it listeth, ye hear the sound thereof, but cannot tell from whence it cometh, or whither it goeth; so is every one that is born of the Spirit; and so it is to me; and I judge of the spirit by its truth, that it came from the Lord, as he saith. But some are so ignorant to judge my writings are of myself; I must be bold to say that they are both proud, vain and conceited, to think that *dust and ashes* could invent such writings as mine are; and bring all so close to the Bible, and so full of truths; which is more than all men on earth could do, if they had all Solomon's wisdom. So let no man give such merit or wisdom to me; for as distant as the heavens are from the earth, so distant are my writings from any knowledge, wisdom, or understanding of my own: and were I so proud and vain a fool to say it was of myself, I should judge the Lord would take my senses from me; so men of wisdom *must see* they come from a superior power to man, and placed by justice more than I

\* See *Strange Effects of Faith*, page 17.

find in man. They have judged me without knowledge, according to the deceitfulness of their own hearts; but I have not so learned of Christ, as to mock God, and deal deceitfully with men; and I should not have penned the manner of my life, *if I had not been ordered*, to convince mankind *I was born for what I am*. So a religious life I do not consider as any merit due to myself, but give unto the Lord the glory due unto his name, *who gave me a heart to hate sin from my childhood*: and yet to my shame, I have one ruling sin I cannot conquer; and that is a resenting spirit, where I have been used ill; but can venture my life for those who use me well. My readers may say, if I am a true Christian I ought to forgive every one. I answer, our Saviour said, if thy brother offend seven times a day, and seven times a day say he repents, thou shalt forgive him; and so can I freely. We are commanded to pray to the Lord to forgive us our trespasses as we forgive them that trespass against us: now we cannot expect the Lord will forgive us our trespasses *unless we repent*; and by repentance I can forgive the greatest enemy. But though I bring scripture to clear myself, I do not justify myself in so strongly resenting a spirit; it is a sin that has mortified me ever since I began to write; I have often been *compelled* to act contrary to my own natural evil, and fight against myself; so I have nothing to boast of: it was the unbounded love of God who drew my heart to run after him, before I had any knowledge of him; so it is the Lord's goodness that hath made me what I am; but let no one say I am self-righteous; for I may say, blessed be the rod of the Lord, that crossed me in every thing in this world, that I might not set my heart upon it, but seek for happiness in him alone: it is the crosses, disappointments, and cruelties of this world, that made me seek all my happiness in the Lord; and I always found him a God hearing and answering prayer; and I have found the truth of his words for more than twenty years; the Lord

never did deceive me, and he never will. But do my readers judge if I had not been acquainted with the ways of the Lord, *before* the Spirit of Prophecy was given me, that my faith would lead me to leave my work, spend my time and money, to write things that then seemed to me as unlikely to come true as the most distant thing? But I have found the truth of the Lord, concerning myself, for near twenty years before; so I judged concerning the nations, and the truths have followed for eleven years, as I have frequently observed in my writings; and as the past have come true, I judge the future all will take place, however unlikely it may appear; and the wondrous manner I have lately been restored from a sick bed confirms my faith. Here I have given a short account of the manner of my life, and find the world perfectly like the judgment I had found for years past.

Now the world I bid farewell,  
 For now I plainly see  
 The hearts of men, in chequer'd lines,  
 Lie open unto me:  
 For now the world I plainly see  
 In colours black and white;  
 Farewell, vain world, adieu to me,  
 For God is my delight!

Here I shall mention two particular instances that happened to me when a child, as they are explained by the Spirit. One was my reading about Peter's denying of Christ, which made me often go into a garden of my father's, that was like a grove shaded by trees, at a small distance from the house; where I went in prayer that I might never do as Peter did, to deny Christ. The other instance was from an accident; I was sliding upon the ice on a large pond belonging to my father, when I came to the further end the ice broke and I fell in and went under, and must have been drowned, had not my father, who was in his barn threshing, seen me, and immediately ran to my

relief, and he was obliged to break the ice to get me out. This simple thing I should not mention had it not been explained to me by the Spirit; and I have been wonderfully preserved from being drowned three times. Now I shall give the answer of the Spirit to what I have written of myself.

“ Now thou hast ended, I’ll begin—  
 Awake, ye fallen sons of men!  
 For now I see you are all asleep;  
 Awake, awake, or soon you’ll weep.  
 All she hath written here is true;  
 Her Life and Faith no man doth know;  
 But I, that am enthron’d on high,  
 Do teil you all she does not lie;  
 Because I tell you she was born  
 My GOSPEL TRUTHS for to perform;  
 Because a Spirit she hath got  
 That Man by *Nature* knoweth not;  
 No vice to conquer it is true,  
 A Child that’s born my *Work to do*.  
 The voice of nature must be free:  
 Satan could never dwell in thee;  
 Because my Spirit I plac’d there:  
 Ere thou wast born, thy mother’s prayer  
 I surely promis’d so should be;  
 Like Samuel I have brought up thee  
 Ever to wait upon the Lord;  
 And great they’ll find is thy reward.  
 So as thy Life is written here,  
 I say in print it must appear;  
 And half the truth is now not told,  
 What I hereafter shall unfold;  
 Because my Spirit was in thee,  
 When from a child, they all shall see,  
 Which made thee to the Garden go;  
 And all thy Life I’ll let them know:  
 When thou a child didst go in prayer,  
 And all shall know that I was there:  
 I saw thy tears, I heard thy tongue,  
 What from thy infant lips did spring;  
 And this they’ll find is Foley’s Child,  
 That he did dream, and so was foil’d;  
 Because thou’rt come of riper age,  
 And short thy life is on the stage;  
 Therefore thy Writings they must prove,  
 And then they’ll find the harmless Dove,

To bring the Olive Branch of Peace.  
 Believers' joy will then increase ;  
 For then they'll know, that from a child,  
 Thy Spirit was by ME *beguil'd*;  
 And so thy life they'll then trace back,  
 And know I kept thee from the rack,  
 When to be drowned thou wast near ;  
 But then thy Father did appear,  
 And quickly sav'd thee by his hand.  
 So here's the Dove in Foley's dream ;  
*Thou brok'st the ice, 'tis broke for MAN,*  
 That on the bason it was seen,  
 That then may rest on Foley's head.  
 So wash your hands, you need not fear,  
 And quench the thirst that will be laid  
 On every thirsty soul that's there.  
 " The Robes of Innocence are found,"  
 Will be the voice in every sound ;  
 " We see the DOVE, we see the Child,  
 " How Innocence was always foil'd !"  
 And it hath been throughout thy life ;  
 Thou'st found a world of sin and strife,  
 So different from the make of thee,  
 Which always spoil'd thy harmony.  
 But when my Kingdom doth appear,  
 Such spirits will be plenty here ;  
 And *then* your bliss will be complete ;  
 For I shall surely finish it.  
 So now men's mockery do not fear ;  
 I know the truth is written here :  
 And for my honour it must go  
 In public print, that all might know  
 That *thou hast scrō'd ME* from a child.  
 Thy heart was tender, temper mild,  
 And from all vice thou sure wast free :  
 I know the Cains will envy thee ;  
 Because like ABEL thou dost appear ;  
 Thy Innocence I'll surely clear ;  
 Because the whole I know is true ;  
 And many things before my view,  
 That make thy virtues bright to shine.  
 I'll answer man as I did Cain :  
 If they in virtue act like thee,  
 Then so accepted they shall be ;  
 But if that *Sin* lies at the door,  
 Let all their pondering wrath be o'er ;  
 Or else I'll prove they act like hell,  
 Where the infernal host do dwell ;  
 Who envymerit where 'tis good,  
 But in their vices still they stood :

And yet they want to have a praise,  
 Like those that fear'd and lov'd my ways;  
 But this I tell them cannot be;  
 For God and Belial can't agree:  
 And Saints and Sinners are the same:  
 Those that do love and fear my name  
 Are hated by the sons of men,  
 Whose ways from hell, and act like Cain.  
 But now the Cains, let them take care;  
 I tell them now 'tis they must fear;  
 Because a change they now shall see;  
 'Tis hell must tremble, and not me;  
 'Tis there the cross shall then be found;  
 I soon shall shake this earthly ground,  
 And chain the Rebel to his doom,  
 And seal him as they seal'd my tomb.  
 Therefore, ye shepherds now awake;  
 I say your flocks stand all at stake;  
 If you so blindly lead them on,  
 Like sheep for slaughter soon they'll come;  
 And this I told you of before—  
 Dumb dogs my shepherds would appear;  
 Blind leaders of the blind are come,  
 And so the ditch is hastening on;  
*For Hirelings, I say, you are,*  
 And for your sheep you do not care:  
 If you the fleece from them can find,  
 The naked sheep you do not mind.  
 What storms and tempests do come on,  
 You make my Bible but a song,  
 Full of invention and not true;  
 What I have spoke I shall not do—  
 Is judged by the sons of men:  
 You wrest the Scriptures, and contend  
 That all as fable doth appear;  
 The voice of wisdom you do hear  
 Charming in every different sound;  
 Yet still the *Adder* doth abound,  
 I plainly see, to stop your ears;  
 But soon I'll fill your hearts with fears;  
 And all my Bible I demand,  
 An answer from the shepherds' hands,  
 If they will prove 'twas ever true?  
 If I *no other work* shall do,  
 Than what I have already done,  
 My Bible up and down must come,\*

\* In order for the reader to understand these lines, Joanna had, as it were by accident, written in her book from the opposite ends, one part she began where the bottom of the other was, and when she came to these last lines, half was written one way, and the other half the opposite way, meeting in the middle of the page; so she had to turn her book to read one half different from the other. Thus will the Lord turn *his* Bible to fulfil it.

Just as thy Writings do appear,  
 And thou thyself the words can't clear,  
 Unless thou turn'st a different way,  
 And perfect so my Bible lay."

Here I shall insert the dream of the Rev. T. P. Foley, as it is alluded to in the preceding poetry, which was on the 24th September; it was given at the very time I lay on my sick bed. The dream is as follows:—"I thought I was in my bed-room with the sash open; there came in a most beautifully-coloured Dove, and which seemed to be remarkably tame. It flew to the wash-hand bason, and drank twice with much eagerness, as if it had been very thirsty. I then thought it remained upon the table, and stretched out its neck, as if it was satisfied and delighted. Soon after, to my wonderful surprise, the bird turned into a most beautiful girl, about twelve years old, and had on a most elegant and handsome white crape dress; and I thought I saluted her, and then awoke."

I shall also insert another dream of my own, on the 6th October; having received a letter from the Rev. Stanhope Bruce the day before, wherein he writes, that the Rev. Mr. Mossop complained of the rubbish, that he said was in my writings; which ought to be parted. In the night I dreamt I was near a shelving bank; there was a large square board that stood against the bank, within something like a tray, about four yards each way; the upper part was filled with meal, that seemed to stick to the board; for although it was nearly upright, none of the meal fell, which was covered all over with dust; there was a lady who wanted some of the meal, or flour, *but none of the dust*. I thought I struck the board with a stick, and all the dust rolled off like a cloud by itself. I then took a broom and swept it away; next the bran came down, which I threw out for the pigs; lastly, the fine flour came down *by itself*. I said to the lady, this is the way I have

parted it; for you now see the fine flour come down by itself. Oh, she said, you have a very good way, for I should have never thought of doing that; it is nicely parted; the dust is blown away; the bran is given to the pigs; and I should now like to have some of the fine flour, which is left behind. Here I shall give the answer of the Spirit to this dream.

“ Now this Dream to thee I'll answer,—  
 And let Mossop to appear,  
 He shall find I am thy Master,  
 And the mysteries will make clear.  
 Both, thou didst see, were placed by me  
 To shew the perfect sign;  
 And close to it the whole did stick,  
 But here the truth they'll find.  
 When I begin to shew you plain  
 The Flour it is here;  
 I'll strike my rod, it shall be known,  
 And all the Dust I'll clear  
 To fly away, you all shall see;  
 For so my broom shall come;  
 And then the Bran, that's judged by man,  
 The Pigs may feed thereon;  
 And then behind, you all shall find,  
 The Flour will appear;  
 And then my wisdom all will see,  
 That no man now can clear.  
 My Bible's true, bring to your view,  
 But like the dust become;  
 The mysteries there's no man doth know,  
 What faith they hang upon.  
 But in the *Dust* is all their trust,  
 The mysteries don't discern,  
 That all these things must fly away,  
 To make the Flour come.  
 Gross darkness here doth now appear,  
 My Prophet did foretel;  
 And darkness I have told thee here,  
 It in men's hearts would swell.  
 Where I speak plain to simple men,  
 The truth they cannot see;  
 Where I speak high they give the lie;  
 And now the dust you'll see  
*Is all in Men*; for I'll speak plain,  
 They like the dust appear.

Some foolish fancies fill their heads,  
 My Bible none can clear.  
 It is too high for men, I see ;  
 They do not understand  
 That all the dust must fly away,  
 And then I'll show the Bran  
 That doth appear ; I now shall clear,  
 The pigs may eat the bran ;  
 But those that do *believe thee* here,  
 They'll find the flour to come ;  
 And then they'll say to thee that day,  
 That wisely thou hast done ;  
 They never could have thought such way,  
 To try what was in man ;  
 And shew them plain, from every sign,  
 Their senses they were fled ;  
 Wrong was the judgment in mankind,  
 And proves that they were dead  
 To every knowledge of their GOD,  
 And all Perfection here ;  
 Dead to the footsteps they have trod,  
 As I have said before."

Here I shall give in plain words, as it was answered in prose and verse. "The board is my bible; the flour that stuck close to it are thy writings; for though it stood almost upright, it did not fall; the dust that covered it was the unbelief of mankind; the bran that was with it is the husk for the devil to eat; for he hath been feeding man with husk, from his fall until this day; as no one hath been without his sorrows. The fine flour, that is behind, is what is in store for believers. When I come to part the whole, the unbelievers will roll down as a cloud, and pass away as a thick cloud; then cometh the husk for the devil to feed on; and then cometh the fine flour, that is left behind for those *that believe*. And now cometh my Gospel: those that hear these sayings of mine, and believe them, are like a wise man, who built his house upon a rock, and the winds blew and the storms beat, it fell not, for it was founded on a rock; but he that heareth these sayings of mine, and keepeth them not, is like a foolish man, who built his house on the sand, that when

the storms beat, and the winds blew, it fell, and great was the fall thereof! And so they will fall like the dust, and the wind will carry them away; for they will be swept off with the besom of destruction: then will those that believe in ME and my Gospel, and that I *shall redeem them* according to my promise, have nothing but fine flour to feed on, both spiritual and temporal; for their peace shall flow as a river, and my Spirit shall descend as a mighty stream. Now I will come to the rubbish in thy writings: let men sweep off the bran when all is fulfilled; then let the fine flour remain. I spoke *highly* by my prophets, which stumbled the Jews; I have spoke *simply* by thee, and it stumbles the Gentiles; though I said with the simple I should *deal simply*; but none discern the truth of my Bible: for the wisdom of God is foolishness with man; so they prove the truth; but the wisdom of man is foolishness with ME; for they stumble in visions, and err in judgment; and there is no judgment in their goings. For I said, like the days of Noah and Lot, so will the coming of the SON of MAN be. I said, at my second coming I should scarce find faith on the earth; and they no more believe I shall fulfil my Bible, than they believe thy writings: for if they believe my sayings, they must believe thy sayings; but if they believe not thy sayings, they cannot believe mine. And now let my sayings appear; did I not tell you, the time shall come when your redemption shall draw near? Did I not tell you, all shall grow together until the harvest? then I will gather my wheat into the garners, and burn up the chaff with unquenchable fire. Did I not tell you, if the days *were not* shortened, no flesh would be saved: but for the elect sake they shall be shortened? Now if you believe ME and my gospel, explain my meaning, why I compared the kingdom of heaven to every thing here on earth. Did I not tell you, I came not to destroy the law of God, or the prophets, but to *fulfil them*; for this

generation should not pass away till all was fulfilled? Now look to the Prophets, and see *if ever they were fulfilled.*

ZECARIAH, ix. 10. "And he shall speak peace unto the heathen: and his dominion shall be from sea to sea, and from the river even to the ends of the earth."

MICAH, iv. 4. "They shall sit every man under his vine, and under his fig-tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

5. "For all people will walk every one in the name of his God; and we will walk in the name of the Lord our God for ever and ever."

3. "And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

EZEKIEL, xxxix. 29. "Neither will I hide my face any more from them; for I have poured out my spirit upon the house of Israel, saith the Lord God."

xxxvi. 24. "For I will take you from among the heathen; and gather you out of all countries, and will bring you into your own land."

25. "Then I will sprinkle clean water upon you; and ye shall be clean: and a new heart also will I give you; and a new spirit will I put within you."

35. "And they shall say, this land that was desolate, is become like the garden of Eden; and the waste, and desolate, and ruined cities, are become fenced, and are inhabited."

36. "I the LORD have spoken it, and I will do it."

xxxiv. [The *shepherds* are threatened in this chapter for the carelessness of their flocks; but the flocks are *promised* to be saved.]

28. "And they shall no more be a prey to the heathen, but they shall dwell safely, and none shall make them afraid."

ISAIAH, xl. 5. "And the glory of the Lord shall

be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

31. "But they that wait upon the Lord shall renew their strength; they shall mount up as with the wings of an eagle; they shall run, and not be weary; and they shall walk, and not be faint."

xlv. 22. "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."

23. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return: that unto me every knee shall bow, and every tongue shall swear."

25. "In the Lord shall all the seed of Israel be justified; and shall glory."

lii. 1. "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised, and the unclean."

10. "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God."

14. "As many were astonished at thee; (his visage was so marred, more than any man, and his form more than the sons of men.)"

15. "So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider."

lv. 12. "For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

13. "Instead of the thorn shall come up the fir tree; and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

xlii. 4. "He shall not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for his law."

9. "Behold the former things are come to pass, and new things do I declare: before they spring forth I tell you of them,"

10. "Sing unto the LORD a new song, and his praise from the end of the earth."

13. "The LORD shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall prevail against his enemies."

14. "I have a long time holden my peace, I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once."

18. "Hear, ye deaf; and look, ye blind, that ye may see,"

xliii. 6. "I will say to the north, give up; and to the south, keep not back: bring my sons from far, and my daughters from the ends of the earth."

8. "Bring forth the blind people that have eyes, and the deaf that have ears."

xliv. 21. "O Israel, thou shalt not be forgotten of me."

22. "I have blotted out, as a thick cloud, thy transgressions; and as a cloud, thy sins: return unto me, for I have redeemed thee."

23. "Sing, O heavens, for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest and every tree therein; for the Lord hath redeemed Jacob, and glorified himself in Israel."

24. "I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself."

25. "That frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish."

xlv. 8. "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together: I, the Lord, have created it."

17. "But Israel shall be saved in the Lord, with an everlasting salvation; ye shall not be ashamed nor confounded, world without end."

22. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

23. "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return; that unto me every knee shall bow, every tongue shall swear."

25. "In the Lord shall all the seed of Israel be justified, and shall glory."

li. 11. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away."

22. "Thus saith thy Lord, the Lord and thy God, that pleadeth the cause of his people, behold, I have taken out of thy hand the cup of trembling; even the dregs of the cup of my fury thou shalt no more drink it again."

23. "But I will put it into the hand of them that afflict thee."

lvi. 1. "Thus saith the Lord, keep ye judgment, and do justice: for my salvation is near to come, and my righteousness to be revealed."

8. "The Lord God which gathereth the outcasts of Israel saith, yet will I gather others to him, besides those that are gathered unto him."

10. "His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber."

11. "Yea, they are greedy dogs, which can never have enough; and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter."

lx. 2. "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."

18. "Thou shalt call thy walls salvation, and thy gates praise."

20. "The Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

21, 22. "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. 17. "For behold I create new heavens, and a new earth; and the former shall not be remembered nor come into mind."

18. "For behold I create Jerusalem a rejoicing, and her people a joy."

22. "And mine elect shall long enjoy the work of their hands."

lxvi. 12. "For thus saith the Lord, behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream."

22. "For as the new heavens, and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

"Here is the SCRIPTURE before you, that is to be fulfilled, but is not told *how*. But in thy writings I have told how they shall be accomplished. There is first some cause before there is a war; there are first clouds before there is rain; the sun must first be risen before it shines upon you; and a man must first break the law before he is condemned; there must be a beginning before there is an ending. So it must be with the coming of my Kingdom, and the destruction of Satan's. It is for Man's sake that Satan is cast; and Man must first *sign* the articles of his destruction before he is cast; it is for Man's happiness that I shall bring in my peaceable Kingdom, *as promised*. And Man must first *sign* the articles of my coming, before I shall come; or how shall the scriptures be fulfilled? How can they say, "this is the

Lord, we have waited for him," *if they are not warned before?* How can you say, "the Bridegroom cometh, go ye out to meet him," *if you are not warned of my coming?* How can you say, "Satan, the great accuser of the brethren, is cast down," *if you know it not?* How can the days be shortened, *if they run until the whole six thousand years are up?* For I said, My SPIRIT shall not always strive with man, but my delight shall be with the sons of men; and what delight could I have with men, *before I have tried their love?* It ~~is~~ *is* Love to ME, that a man aspireth to be a bishop, a chancellor, an archdeacon, or a shepherd of the flock: *it is their love to themselves; for they all preach for hire.* But it is in LOVE to ME, that men are striving to convince the world of my COMING; for here they have no present reward; but when I come *my reward is with ME;* and they shall find I will not tarry: but I must gather my wheat into my garner, before I burn the chaff with unquenchable fire; for now all my Bible *shall be fulfilled."*

All the chapters I have mentioned the Lord hath promised to explain their meaning to me. And now I come to the second Psalm: "Thou art my Son; this day have I begotten thee: ask of ME, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."



Here ends the ANSWER of the LORD  
to the Powers of Darkness---

Directing Men to search the Scriptures; for  
in them ye have eternal Life.

October 12, 1802.

*Further* COMMUNICATIONS given to me, in  
*Answer to Man's Controversies.*

I was ordered to open the Bible and write :

NEHEMIAH, vii. 36. "The children of Jericho, three hundred forty and five."

PSALM, xcix. 6. "Moses and Aaron among his priests, and Samuel among them that call upon his name : they called upon the Lord, and he answered."

MATTHEW, xxvi. 55. "In that same hour, said Jesus to the multitude, are ye come out as against a thief, with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me."

THE ANSWER OF THE SPIRIT.

"Here is the LAW and the GOSPEL together. What was then done concerning Jerusalem *shall be now done again*. The city shall be wondrously and gloriously built; the people shall be numbered by the Seals, that go to possess it; as they *then* were numbered by Names, so shall they *now* be numbered by Seals; for there is the number of the Tribes mentioned in the Revelation; and so shall the Tribes now be sealed, like that chapter. For as Moses and Aaron were amongst the priests, and Samuel also was with them; and they called upon the Lord, and he answered them; so shall men call upon ME, and I will answer; I will be a LIGHT to lighten the Gentiles, and the GLORY of my People Israel; those that I call my People Israel are they that *inquire after ME*, to know my ways, and to seek out the truth of my words: they are my People, and I will be their GOD; and my Glory shall rise upon them. They shall take up the stumbling-block out of the way of my People, and make plain my paths before *all nations*; for *thy WRITINGS must go into all countries*. The night is far spent; the day is at hand, that I shall redeem my people, according to my promise, from the fall of Adam; and the world shall be like the garden of Eden; and man shall enjoy that perfect happiness I created him for; or *how can man*

*know what happiness I created him for, or what Satan robbed him of?*

HABAKKUK, i. 12. "Art thou not from everlasting, O Lord my God, my Holy One? We shall not die: O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction."

ii. 14. "For the earth shall be filled with the glory of the Lord, as the waters cover the sea."

ZEPHANIAH, ii. 11. "The Lord will be terrible unto them; for he will famish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathens."

iii. 9. "For then I will turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."

MALACHI, iii. 16. "They that feared the Lord spake often one to another; and the Lord hearkened and heard, and a book of remembrance was written before him, for them that feared the Lord and thought upon his Name; and they shall be mine, saith the Lord of hosts, in the day that I will make up my jewels, and I will spare them, as a man spareth his own son that serveth him."

iv. 2. "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."

"Now these prophecies of my Bible were never yet one of them fulfilled; but when I bring in this glorious rest for my People that seek ME, and think upon my Name; that the Sun of Righteousness shall arise with healing in his wings, *to heal the fall of MAN* and he shall be *one with ME*, and I with him; then must my fury be poured out upon all nations that believe not in me. Hitherto I have given them milk; that meaneth I have mildly given the sincere milk of my word, that ye may grow thereby, as new-born babes

I have spoken as a Father, a Brother, or a Friend : but this love and condescension is despised, and not judged as coming from a merciful Father, and a compassionate God and Redeemer ; but soon they judged it a foolish invention from some spirit, they knew not where or from whom. Now as my love is despised, my condescension abused, and not believed ; I shall come with a voice of thunder to my enemies : for with the meek man I will deal meekly, and with the humble man I have dealt humbly ; but now with the froward man I shall deal frowardly ; and with the proud man I shall deal proudly : for I will bring down the proud hearts of men, and level with the dust the haughty spirits. My fire shall burn like an oven, and the pride of men shall be burnt up as stubble ; for if they will not hear, and will not lay it to heart, to give glory unto my name, I will send a curse upon them : for if I spared not the natural branches, but cut them off through unbelief ; let the wild olive, that was grafted in, not be high minded, *but fear* ; for as I cut off the Jews, from Jerusalem, for their *unbelief* ; so will I now cut off from the face of the earth that mock the coming of the Lord. Now have I shewed you the promises made to my prophets ; and now I have shewed you by prophecies they shall be fulfilled ; for as sure as I told thee, nineteen years ago, thy life should go in print, and now it is done ; so sure will I do upon the earth all I have spoken by thee ; and it shall be a savour of life to them that believe ; but of death to them that disbelieve : for know *by faith* they are saved, and ye *perish through unbelief*. The time I told thee thy life must go in print was the year after the American war was ended ; and then thou wentest through great persecution from man, and had false witnesses raised up against thee. I warned thee the second time to write it again ; it was one year before the war broke out with France : and as sure as the war broke out the following year, so sure shall all break out, that I have said unto thee : for I will

now break out on the right hand, and on the left; on the right hand, to fulfil all the promises I have made to believers; on the left, to destroy all the mockers. Therefore the day of the Lord will be terrible; and mine anger and indignation burn with fury; because I come in meekness and love to draw men with cords of love; but they judge there is no condescension in their God; then I will not condescend longer to bear with their iniquities. If they judge ME as an austere master; like an austere master let them fear ME: for now to the merciful man I will show MERCY; and to the pitiful man I will show PITY; but to the cruel man I will show cruelty: and as men judge ME, let them fear ME. If I am a Father, where is my honour? If a Master, where is my fear? They that judge ME as a Father, let them know I have spoken as a Father, to shew my loving kindness to the works of my hands; that I made man and promised to redeem him; that my delight may be with him. So have I drawn near to men, that they may draw near to ME; but ye have snuffed at it, saith the Lord of hosts; and ye have *brought that which was torn*—the blind and the sick *for an offering*; shall I receive this at your hands, saith the Lord of hosts? Ye call the proud happy; yea, they that work wickedness are set up, and they that tempt God are even delivered! But they that think upon my name are despised: and shall I not visit for this, saith the Lord of hosts? The *torn* are those that break off from my Bible, and make it a broken book; one part fulfilled, and the other part *never* to be fulfilled; then it must be broke asunder; and how will ye join it together? The blind are those, that in seeing, they cannot see; nor in hearing, they cannot understand; yet ye set up *such* men's judgment to be right. So the evil day will come upon you unaware: for when I bring my blessings on the one hand, to those that are waiting for my coming; I shall bring the curse on the other; on all those that say, "where is the

promise of his coming? for since the fathers fell asleep, all things remain as they were—"and so they shall remain to them: for as the deluge destroyed the world of old, and the fire destroyed Sodom and Gomorrah, and the sword destroyed Jerusalem; so shall the sword of my anger go forth and destroy all those that look not for my coming. So now if I am a Master, where is my fear? Have I not told you, a day shall come that shall burn as an oven, and all the proud and the wicked shall be burnt up like stubble? For I will make a full end of sin; my whirlwind shall go forth with fury, a cutting whirlwind, that shall fall grievously on the heads of the wicked. In the latter days, they shall consider it perfectly.\* So if ye will not look unto ME, all ye to the ends of the earth and be saved, ye must all perish through unbelief. For I say unto man, as I said unto Satan as you judged ME, *so shall ye find ME*: as your faith is, it shall happen unto you. If ye believe I came first in the Body and made myself free and familiar with man; ye *must* believe I shall come more familiar in the Spirit, when I come to bring in my Kingdom unto Men, and make you joint heirs with ME; and show you my Salvation, that is to be revealed; which is to save you from death, hell, and sin, and reveal to you the Tree of Life. Salvation being revealed, must be revealed here on earth. To all that believe, I shall show my salvation unto them. And my righteousness being revealed is, that I have done just and right by men, devils, and fallen angels. This is what I told thee in 1792—"Thou shouldest declare my wondrous works to the children of men; and my faithfulness and loving kindness, thou shouldest not keep back:" but what wondrous works hadst thou then to declare? or what faithfulness or loving kindness hadst thou then to keep back, when thy own life hath been a scene of sorrow and persecution

\* Jeremiah, xxix.

from a deceitful people, laden with iniquity. All the loving kindness thou couldest *then* declare, was in *being delivered from them*, and a strong faith in God, and of happiness hereafter, which is placed in *every* true christian."

Now I was ordered to open my Bible.

PSALM, cxviii. 10. "They compassed me about; but in the name of the Lord I will destroy them."

SAMUEL, xiv. 5. "The fore front of one was situated northward against Michmash; and the other southward against Gibeah."

EXODUS, iv. 9. "Thou shalt take of the water of the river and pour it upon the dry land; and the water which thou takest out of the river shall become blood upon the dry land."

"Now I shall answer.—Strange as these chapters may appear to thee; I shall now do as in the days of old. And as I destroyed the *Philistines* and *Egypt*, so will I now utterly destroy the *Turks*; and their land will I give into the hands of *Israel*. For their land shall become a land of blood. They are a people that Satan hath set up, and worked in their hearts to work wickedness; and every cruelty is in their hands: but now the *axe is laid to the root*, and *every branch shall fall*; for I will utterly destroy all the works of the devil. I will not leave root or branch: but unto them that seek after **ME**, to know my statutes, and keep my judgments, and abide in my law; unto them shall the Sun of Righteousness arise, with healing in his wings; and I will dwell in the midst of my people Israel. And as it was by faith Abraham obtained the promise; so by faith shall they now be saved, who trust in **ME** for salvation: for I will throw down, and build up; I will kill, and make alive; I will wound, and I will heal; I will destroy, and I will save. For I, that **AM** the God of Abraham, of Isaac, and Jacob, will now be the God of all the families upon the earth: and man shall know his God; and I will know my people. Am I not present amongst the children of men, and do I not see who is for **ME**, and

who is against ME? He that is *not* with ME, is against ME; he that gathereth not with me, scattereth. Now I shall come to the purpose with all men: I that am the God of heaven, whose eye is every where present, beholding the evil and the good; unto ME all hearts are opened, and from ME no secrets are hid. Do I not see, do not I consider, do I not hear, do I not understand, who is desirous for ME and my Kingdom? and who is like the Laodiceans, neither hot nor cold, but luke-warm? and such I shall spew them out of my mouth. For now I shall come to my Bible: was it to run out the six thousand years, no flesh could be saved; *for Satan would bring in idolatry in every heart, and condemn every man; then how could man be justified, and Satan condemned,* was I not to chain him down *before the time,* TO TRY MAN, *what he is, when he hath no devil to tempt him to evil?* Then shall I try man, as I have tried the angels in heaven; and then *the thousand years I shall be judging the world, by the conduct of mankind.* When Satan is sealed up, *then will he feel the effects of my anger,* as the world did when they were destroyed. But as Noah was preserved in the ark, and suffered to come out and fill the earth again; so shall Satan be let loose *at the end of the thousand years,* and go over the earth again: then if he reforms, he may find *some MERCY*; but if *not* he shall find no pity, if he tempts Man to sin again. This shall I do, that I may be clear in judging, and just in condemning: but how could I be clear, to judge after the manner of men, to let Satan run out the full time first, *and then to give him no space of repentance,* as I have given to man the space of repentance? It must be *a tried repentance,* and *a proved repentance:* and thus will he be tried and proved, when he has suffered the confinement for his sins; as a man suffers for his crimes in a jail; but if he is freed, and breaks the law again, he must be hanged: and so if Satan tempts man again, he shall be cut off from the society of men for ever. Here is

my just dealings with men and devils; and he that denieth the justice of my sentence, let him be an *atheist of a barren mind*, that is accursed when his Lord cometh. For such a man must judge without judgment; and he must condemn without justice: and just so have men judged thee; and just the same they judge ME. So there is no judgment in their goings; but I am GOD, and not man; and my thoughts are not like man's thoughts; nor my ways like man's ways: for as high as the heavens are from the earth, so far are my ways from man's ways, and my thoughts from man's thoughts. What must become of the world, was I to judge men as *they judge thee*, without searching out the truth? Every man must be lost. So let none judge, that they may not be judged; let them not condemn, that they may not be condemned. If thou, by the spirit of Satan, hated every appearance of evil, by what spirit do men drink iniquity, as the ox drinketh water, and sin with a high hand? O, ye simple and unwise, if ye cannot judge your Bibles, how can ye judge the WOMAN? If ye make ME and my prophets false, is it to be marvelled at, that ye condemned the Woman also? Know ye not, when the Sun of Righteousness arises *with healing in his wings*, that ye shall tread down the wicked as ashes under your feet? but how can the Sun of Righteousness arise with healing in his wings, if I do not heal them from their sins, and bring them to that state of innocence and happiness they were first created for? And how can you tread down the wicked, as ashes under your feet, if the *author of wickedness is not destroyed and trodden down*? No, I have said, ye lay in the wicked one, which is the devil, and when *he is destroyed his works will follow*; then will ye tread down the *wicked one* as ashes under your feet: but how will ye tread down the wicked *while the root remains*? The weeds will spring up; and if ye tread them down, they will rise again; they cannot be *ashes until the root is burnt up*.—And now I will begin like a HUSBANDMAN, and go on like a man of war.

Like a **HUSBANDMAN** I'll now appear;  
 I'll plough my Ground, and make my Fallows bare;  
 And then to stroiaul\* it I will sure begin:  
 I'll burn the weeds from whence come every sin,  
 And then the ashes you may cast abroad.  
 The best of Husbandmen, you'll find is your **GOD**:  
 To cleanse my Ground I'll break up Root and Moule;\*  
 With a strong Plough I'll now let deep my Sull,\*  
 Till every Root of Evil I've broke up,  
 And made my Ground fit for the Wheat to drop;  
 Because the Stroiaul I'll surely burn to Dust;  
 And here's the Ashes I for Man have plac'd;  
 Under your Feet, I say, they all shall come,  
 And then, my Brethren, you may tread them down,  
 Just like the ashes that are cast abroad;  
 For by the Husbandman it must be know'd,  
 When all the Stroiaul is burned to the Dust,  
 The Ashes then abroad by man are cast;  
 And they that walk thereon may tread them down.  
 Now like the Husbandman I shall be found;  
 For like these weeds is **SATAN** in the Earth;  
 Deep are his roots, and so the seeds come forth,  
 That he is always sowing in the Ground;  
 For in the Hearts of Men his Seeds are found.  
 But now the Root of Evil I'll destroy,  
 And then the Wheat may their clean land enjoy,  
 To grow together, and increase their crop,  
 When every weed that choaks is burned up.  
 So like a Husbandman I'll now go deep,  
 Till every Root of Evil I do break;  
 And all the Roots of Evil now I'll burn,  
 And then I'll bring a glorious Crop for Man.  
 So like the Husbandman I've ended here,  
 And show'd you plain the way I shall appear,  
 To burn the wicked weeds that so do spring,  
 By burning every Root, I say, of Sin.  
 And now a Man of War I'll surely be,  
 And leave no Foe without a Victory;  
 My heavenly Armies I shall now prepare,  
 To meet the Root of Evil in the air,  
 And make the heavenly pillars for to shake,  
 And earth's foundation tremble and to quake.  
 Where as you see your Stroiaul for to burn,  
 Just so my fire you will see to come;  
 And as your cannons they do loudly roar,  
 Just so my thunder will be in the air,  
 When I the Warrior do begin for Men,  
 Who sign their Names to have my Kingdom come.

\* These words are Terms in Agriculture, used in the country near Exeter, and are explained at the end of the work.

But first, the LOVE of MEN I'll surely try,  
 And then my arrows shall like fury fly.  
 If Men should hasten, as a few begin,  
 The Victory of the LORD would soon be seen ;  
 Because they'll find ME standing in the air,  
 With the drawn Swords, that did to thee appear ;\*  
 And fast my angels they will follow on,  
 Till Satan headlong to his Pit shall come,  
 With all his legions, and his hellish host,  
 That of their power do so proudly boast ;  
 And then their power they may set up in hell,  
 With all his host, and let his power swell :  
 For he shall find that I shall gain the war—  
 The Woman conquer'd ; let the fool take care ;  
 Because my honour she did so maintain,  
 And now I'll prove my honour to her friends ;  
 And all shall find her words of ME were true ;  
 And as she judg'd ME, I for her did do ;  
 And as you judge ME now I'll do for all,  
 And prove to Man, from Heaven hath been her call.  
 But as she's simple, simply now I speak ;  
 But Man will tremble, when my fury breaks,  
 And like a Man of War for to appear,  
 And every foe before ME now I'll clear.  
 So now you see, your Bible's hastening on :  
 As by the Woman Mysteries here are shown ;  
 So by the Woman Mysteries did begin,  
 When first their Nakedness to them was seen ;  
 So by the Woman's hand it shall appear,  
 To show you *Cloathing* every soul shall wear.  
 As from the trees, the leaves in Autumn fall,  
 So in the Spring, I now do tell you all,  
 That the same trees do all bud out again,  
 And so the green leaves you may then see plain  
 To bud, to blossom, and the fruit appear,  
 And bring the leaves to man another year :  
 Just so's the WOMAN, like the Trees become ;  
 And know, the Fruit came from the Woman's hand ;  
 And so the Fruit doth from her all appear—  
 I ask what man a child did ever bear,  
 More than the elm, or the lofty trees ?  
 The Fruit's in Woman, judge this as you please,  
 Who brought to Man the GOOD FRUIT at the first, †  
 And from the Woman shall the good fruit burst ;  
 Though at that time the good fruit it did fall,  
 But now you'll find 'tis budding out for all,  
 To bring the *perfect Fruit to Man again* ;  
 And here's the Fruit that ever shall remain,

\* See *Strange Effects of Faith*, page 29. † This alludes to the Birth of Christ.

To bud, to blossom, and bring every year.  
 With my Creation I shall all compare ;  
 So now, I tell you to mark every sign ;  
 The fallen leaves are budding to mankind,  
 That will the perfect fruit unto you bring,  
 And from the *WOMAN must the GOOD FRUIT* spring ;  
 Because no Fruit did ever come from Man,  
 Though it is often grafted by his hand :  
 But 'tis the trees that must the fruit now bear,  
 That man hath pruned, and grafted with all care ;  
 So I have pruned, and grafted the Fruit for Man,  
 And here's the Tree from whence your Knowledge comes ;  
 Twelve manner of Fruit you'll find this Tree to bear ;  
 So now, all Nations, you may hope and fear ;  
 For he that plucks this Fruit through unbelief,  
 I tell him in the end he'll find his grief ;  
 And he that saith, " the Fruit, let it remain  
 " Until 'tis ripe, and then we shall see plain  
 " What fruit is on it, whether good or bad :  
 " And then the knowledge from it may be had—"  
*To such* I tell you, you do go too far ;  
 For when the ripen'd Fruit do all appear,  
 The *withered Fruit will fall before the time ;*  
 And so the knowledge you *too late* will find ;  
 Because no judgment you will draw before,  
 That all the Fruit was ripe, and then see clear ;  
 But then your Wisdom it will be *too late ;*  
 The Fruit's preserv'd, and the door is shut !  
 And then *too late* your judgment you will show,  
 When those who judg'd it first, you all will know,  
 Will take possession of the Tree of Life :  
 It is the *HEIRS* to it *must end the strife ;*  
 But know, an Heir to it no Man can be,  
 But such as from the *LEAVES begin to see.*"

Here I shall insert part of a letter, I sent to the  
 Rev. Mr. Foley ; it being the answer of the Lord to  
 me concerning him, when I heard he had launched  
 into the great deep, by making known to the people,  
 where he resides, these communications ; for when  
 believers are joined with unbelievers, the latter think  
 the former mad. I was thus answered :

" Fear not thou worm, Jacob, nor be dismayed,  
 ye men of Israel ; for I am your *GOD*, and will be  
 with you, and protect you ; and I will shame all that  
 shame you, and confound all that confound you.

For as you have begun, the SHEPHERDS of the flock *must follow*, or be *no shepherds*: for the Lord will send faithful labourers into his vineyard, as the harvest of the Lord is *nigh at hand*. However confident men may be, that there is no cause for them to judge for themselves, or sign their names; they will find there is no man that will have part in the Tree of Life, whose NAME is not found written, and the SEAL given him: for these are the *leaves* for the *healing* of the nations. The *pure river* that proceeded out of the throne of GOD, and the LAMB, is the PURE WORD OF GOD." The TREE in the midst of it you will see explained in the following verses; and what is meant by the leaves of the tree for the healing of the nations. You know it is written, the servants of the Lord shall be sealed, before they hurt the earth or the sea: so they will find it a blessing that the Lord has established you amongst them, if they obey the call: but whether they will hear, or whether they will forbear, speak my words unto them, saith the Lord, by his prophet; and so you have faithfully done, that you may be clear from the blood of all men.

"The HEALING of the NATIONS now is come,  
 And from the TREE a LEAF I'll give to MAN,  
 That he may *prove* to it he is an *Heir*,  
 When all the *Fruit* do unto him appear.  
 So by their *Leaves* the *Heirs* I all shall see,  
 By every *Leaf* that's given from the *Tree*:  
 And every *Leaf* that's given I do mean,  
 It is the SEALS that must the HEIRSHIP gain;  
 Because another cannot stand an Heir;  
 These are the *Leaves* for healing do appear,  
 To heal the Nations as they all do come.  
 Thou'lt find the SEAL must go through every Land;  
 For when *thou dost die*, the SEAL it must be given  
 Unto thy Friend, where I the lump shall leaven;  
 But that, I say, I'll tell thee at the time,  
 But here's the *Leaves*, the Nations all will find,  
 That sure must heal them of their every Fall,  
 And ign their Names to have my kingdom all.  
 And so the *Fruit* will every Month appear;  
 I tell you all you'll see another year;

For fast I say it all is hastening on—  
 The healing of the Nations is begun.  
 Although the Fruit it does not *yet* appear,  
 The Balm is laid before the Wound is cur'd :  
 But in the end the Wound it shall be heal'd ;  
 And from these Leaves the Nations shall not fail  
 To gain my Kingdom, and to bring it near,  
 And Satan's Kingdom it shall disappear :  
 And then the Chapter it will hasten on—  
 They'll find the SPIRIT and the BRIDE are come ;  
 They'll find the ROOT of DAVID to appear,  
 And then the MORNING STAR, you may see clear,  
 Is with the EVENING STAR arose to shine ;  
 The night's approaching, and the day decline,  
 For Satan's Kingdom for to govern here ;  
 'Tis Man hath all to hope ; but fools shall fear,  
 Who judge these things came from a Woman's hand,  
 Without the LORD, and in such order stand.  
 Then tell ME why such thoughts ne'er came before,  
 To prove my Bible, and to make it clear,  
 That every word that's written there is true ?  
 'Tis more than any learned man can do,  
 To make my Bible clear as thou hast done ;  
 I ask, what Rock this Nation's built upon,  
 If that my Bible they do all deny ?—  
 And now I'll come to the weak Faith of thee."

Here is the answer to Women, as some were desirous to know if any may be admitted at the proving of the sealed writings.

"Now I answer thee of women: They followed ME to my Cross, and stood weeping to see ME crucified; they were the first at my Sepulchre to see my Resurrection; now I will not refuse women that assist thee. Let it be known unto all men, the work at first was carried on by women; the first presents that were made were from the women; so they showed their love and faith, before man showed any. So now suffer women to be present, and forbid them not. It was by a Woman I came into the world in the form of a Man; and now by a Woman I will reveal myself unto men, in and through the woman, as *much in the SPIRIT* as I did then in the *Flesh* make my appearance to the world from the woman; and now from the woman shall my SECOND COMING be revealed,

that no man may boast, nor be worshipped in my stead; for there it is that *false Christs* will arise in *man*; but no Saviour can arise in a *woman*, for her to be a Christ. For here I AM, *all in all* acknowledged by *thee*, come to heal the fall of the *woman*, which *must first be healed*, before *man's redemption can come*; for how can *man* that is *born of a woman* be free from his *fall*, or from his original guilt, *before* the original guilt be taken away? However deep men apply their Bibles, the fountain must first be cleared before the vessel can bring forth clear and living water; can a corrupt fountain bring forth a pure stream? If the fountain be tainted, the water will be tainted also; if the vessel be tainted, the liquor is tainted. Therefore *as long as the taint of the fall remains in the woman, all her offspring must be tainted the same*; but first make the vessel good, then the liquor will be good also: therefore I said, *the new wine must have new bottles*; for the old bottles would burst with the new wine: now I tell thee, every old bottle will burst, that looks for redemption in Christ, *before the fall of the woman is freed*; for here is the meaning of the bottles being new when the wine is new also: and now if you put a new piece on an old garment, the rent will be made worse; so the garment must be made new throughout. So he that will not believe the Sun of Righteousness will arise with healing in his wings, *to heal the fall of the woman*, will never be healed *in this world*; for it is by faith ye are saved, and that not of yourselves; for it is the Lord *must* heal the fall, *but ye must have faith to believe it*. So if ye will not have faith *to sign your names*, to wish for my coming, and Satan to be destroyed, ye shall never live to enjoy it. I will, for this, be inquired of by the house of Israel; and every man must set to his seal that God is true. He said *the woman should be the helpmate for man*; "and now as a helpmate we receive her." He said *it was not good for man to be alone*; "and now we prove the truth of

his words:"and this shall be acknowledged by all men who live to see my kingdom established in peace. And now let Satan swell with all his rage in man; my Spirit shall lift up a standard against him, for all that believe in ME and my Gospel; for I died to triumph over death, hell, and the grave. But how could I *then* triumph over death, hell, and the grave, when death and hell followed close on ME and my followers? And so they are now pursuing the same: but one man shall now chase a thousand in my Name, and two shall put ten thousand to flight, till they are left as a beacon upon the mountains; for in the strength of the Lord will I destroy them; but how could one man chase a thousand, or two put ten thousand to flight, if believers were many, and mockers but few? How could my gospel be true? At my second coming I said I *should scarce find faith upon the Earth*; for as the unbelief of the world of old, and the unbelief of Sodom and Gomorrah, so I said shall the coming of the Son of Man be. But fear not, my ~~people~~; for it is my Father's good pleasure to ~~give you~~ my kingdom, when I establish it in righteousness and peace! for I will take away the foxes that hurt my vines, and the singing of birds shall come for all that believe; for the voice of the turtle is now in your land: therefore, tremble ye mountains, that build your foundation on the sand of your own wisdom; be afraid, ye tree that have no root in ME; for the north winds will blow you down; the south winds will root you up: for I will come into my garden, and eat my pleasant fruit with those who wait for my coming; therefore now be ashamed, ye husbandmen; and blush, ye vine-dressers, who dress not your ground with the true dressing of my word; and blush for your vineyards, that do not prune them according to my covenant made with man. But now, ye trees of Lebanon, whose roots are fixed in ME, believing and relying on all the promises I made to Abraham, Isaac, and Jacob, that I should fulfil them according to my word, which was made

through faith, and must be obtained by faith; unto you was the promise to be fulfilled; so ye may break forth into singing; for as the birds build their nests on high; so ye, by faith, build your nests on high; and ye may break forth into singing thereon. And you, O mountains, who build on the ROCK of AGES, who judge him faithful that hath promised, and who also will do it; a remedy was instantly promised, and *help* was laid upon ONE that was MIGHTY, that the SEED of the WOMAN should bruise the Serpent's head; unto you shall the Sun of Righteousness arise with healing in his wings; and ye shall see the curse of the Serpent above every living creature; and tread him down as ashes under the soles of your feet. For as the hills stand round about Jerusalem, so will I stand round my people for evermore; and as firm as Mount Zion, that cannot be moved, so firm shall my covenant stand, that I have made with man; for my delight shall be with man, the work of my own hands; and my throne shall be established in righteousness and peace: and so in peace possess your souls; for he that troubleth Israel shall be cut off.

And now I shall come to thee: thou sayest, thou hadst rather live in sorrow, than die and leave thy friends in sorrow, if thou wast sure of heavenly happiness at thy death. Now if this be thy love for men who have got themselves persecuted for thy sake, believing thy writings to be of God; how much greater dost thou think is my loving kindness unto them than thine! Is thy life to be compared with my love; or thy feelings with my feelings? I tell thee, No: I will not rest until I have filled my friends with joy unspeakable and full of glory; and rewarded every man according to his works! for their labour of love shall not be in vain in the Lord. For I tell thee, thy love springs from ME; thy gratitude from ME; thy pity from ME; and the form of thy nature was formed by ME; and every passion in thy heart springs from ME. Thou mayest well say thou wouldest sooner

judge there was no God, than judge there was a faithless God: and this judgment I will recommend to all men; it is better to judge your Bibles false, and never made by the Spirit of God, than to judge they are of God, full of lies, as the world now judge them; for if men compare thy Writings and my Bible together, they will find there is no shadow nor variability of turning in them. The prophets prophesied of *all* I have told thee; and that I shall shew thee plainly from every chapter I have mentioned; but now thou art come to tell them how it shall be fulfilled, and *who are the heirs to the promise*. For perfectly as the Woman's hand brought the knowledge of the evil fruit, so perfectly now is the enmity between the Serpent and the Woman; and now thou wilt bring them to the knowledge of the good: how all is applied, and how all shall be possessed; and as the evil fruit *then* destroyed the good, so *now* the good shall destroy the evil. For Eve brought forth her children by a *natural birth*; and thou art bringing them forth by a *spiritual birth*; she plucked the evil, and the evil remained, and the good was taken *from the evil to come*; but thou bringest the good fruit, and *the evil shall be taken from the good to come*; for they must be of *one mind and heart* who live to possess my Kingdom; or how shall I establish it in peace? Neither will I shew my loving kindness to men *before* they have shewn their love to ME. What pleasure couldest thou have to visit a people who do not look for thee, nor wish for thy coming, more than thou hadst in going to Bristol? Just the same would my coming be received, by a people that did not know ME, nor look for ME: and I should be as desirous of leaving them as thou wast to leave Bristol, and returned to thy friends at Exeter. Therefore, I shall not come *before* men have made known my coming; then they that look for ME will be like thy friends; after thy writings are proved, every one will be eager to see thee; and thou wilt receive a different welcome when thou goest hence, than ever thou hast received here."

I am now to insert a dream given me on the 10th of October. I dreamt I was in my bed, which was close to a stable, and a toad came from the stable on to my pillow under my head, which I thought I took and threw out against the stable, and told some persons who were present, that it was behind the wall, and would get into the stable amongst the dust; for which reason they threw out all the dirt, and washed the stable clean, when it appeared with red bricks. Here I awoke, and then went to sleep again, and dreamt I was in my own room, and I saw it full of ill-looking men, and was much afraid; I then thought I heard the cracking of a friend's shoes in the adjoining room, when I was filled with joy, and awoke. I then went to sleep again, and dreamt I had a large jar that had been full of ink; but the ink was out; and I saw a large candle burning in the jar, and then I awoke. My dreams were answered in the following manner:

“The toad that came close to thee, and that thou threwest away, is the Devil, who laid close to thy ears in all thou hast written of him; and thou hast thrown him away like thy dream. The ill-looking men were evil spirits, that surrounded thy bed at that time; the cracking of the shoes is my Spirit, that guards thee and keeps thee from all danger, and will awake thee out of all thy fears; the stable being washed and cleaned, and the red bricks appearing, represent my birth and death: that I shall now cleanse the whole; for my blood shall cleanse from all sin; but all sin is not yet cleansed. The jar that was filled with ink, was for thee to write and me to indite, but is now empty; the candle placed in its room, shews that thy time is nearly run out; and the candle of the Lord shall fill the place, and prove that I the Lord, who formed the heavens, and laid the foundation of the earth, have spoken by thee, to thee, and through thee. And my candle shall burn bright among mankind; for now shall the stable be cleansed and washed; that is, all the dirt shall be done away: for I will sprinkle many nations; I will wash and

make them clean. But first I will come to the purpose with thee, and then I will end with the whole. How couldest thou be travailing in birth, and in pain to be delivered, if I had not placed thy writings in such a manner, to confuse thy mind, before the twelve Stars were gathered together, to sit on thy head, to prove the truth of thy words? It is only thy jealousy makes thy burden; it is thy jealousy makes thee wish for the time *that thy Writings should be proved and the TRUTH made manifest*; it is the signs I have set before thee, make thee so longing for the time; but how could the dragon draw the third part of the stars to the earth, if all thou hast written to, had believed, and stood steadfast in faith? No; thou wilt find four out of the twelve, that had the three seals, *cast to the earth already*. This I will make plain before thee: When they were coming to prove thy writings, Satan stood before the spiritual man-child to destroy him, as soon as *he was born by faith to believe in thee*; and now thou hast travailed in birth one year, to bring forth the spiritual man-child, that shall rule the nations with a rod of iron. Iron is strong, and *strong shall be his words*; iron is for the horses feet, and the horses shall run swift, and my word shall run swift. Satan hath pursued thee and cast out floods after thee, to the very place that *I prepared for thee*; the floods are cast out by men on the one hand, and the earth helps thee on the other: and so shall they swallow up every flood that is cast out against thee; for now I will be a wall of fire round about thee; that is, my anger shall be kindled against all that are against thee: for if thou goest *to the true meaning of the word*, the SPIRITUAL MAN thou art bringing forth to the world is the *second coming of CHRIST*: for I said Bruce was a type of ME; and it is ME and my kingdom thou art proclaiming to the world, the acceptable day of the Lord: and thou hast singed thy paper: so will I singe the sons of men. So fear not Jacob, nor be dismayed O

Israel for Jews and Gentiles, Greeks and Arabians, are all one in ME, that believe in ME and my Gospel, in GOD and the Prophets; they are the true Israel of God. It was by faith Abraham obtained the promise; and it is by faith ye are saved; for now have I called with an effectual calling; and now will I save you with an everlasting salvation the works of my hand. Man was the work of my hand; and by the work of my hand, I formed the Woman; and now I will save them in the day of my power; and the work of my hands shall prosper in my hands: and man shall praise my name from the rising of the sun until the going down of the same; and he shall know what happiness I created him for here on earth: for the new Heavens and the new Earth is a heaven here below, that they never yet possessed; the new Earth is making all things new; and I will so improve the Earth, that it shall be as the Garden of Eden to Man. for every barren mountain shall become a fruitful field: and I will throw down and build up, until every house is made pleasant for man: gardens and vineyards shall join to their houses: I will throw down your towns and build them anew, with gardens and fruitful vines to every man's dwelling. Such shall Jerusalem and all the borders be new built. The out-houses of this place, that is not within the city, are most like the dwellings I shall make for man. The houses thou admirest are in my heart fixed on for man to dwell in. As to MAN I shall make him anew; that is, his heart shall be enlarged, his wisdom increased, and his understanding enlightened: a new heart will I give him; and a new spirit will I put within him; and I will write my laws upon his heart, and put my spirit upon his inner parts; and he shall walk in the delight of his God, and in the love of his neighbour: righteousness and truth shall meet together; love and peace shall kiss each other; for I will cleanse the blood that I have not cleansed; and I will bind up the broken hearted, and

set the captive prisoners free; and all the earth shall praise my name, and walk in the law of the Lord. I the Lord have promised it, and now I will do it. But when was this ever done? or when was it promised to be done? *Not until she that travailed had brought forth her children*: then shall her children be taught of the Lord; and great shall be the peace of her children. Every promise made to the prophets, I ordered thee to be put in print, *shall now be fulfilled*; but no man can prove that any one of them was ever yet fulfilled; for they extend to the ends of the earth; and a perfectly happy state for all men; which happiness no man living ever yet experienced in this world. No sooner was man formed for happiness, but Satan robbed him of it, *by the woman's hand*; and now, *by the woman's hand*, I will turn back the blow; for Satan's reign hath been too long; his happiness is increased, to think he shall draw all men to perdition with him. Now I will blast his happiness, as he did the happiness of man; for nothing is so great a happiness to Satan, as to find he can draw away the hearts of men from ME. And now those that judge Satan would not speak such blasphemy, must judge man is worse than the devil; for what blasphemy is spoken by man, and what blasphemy hath been printed by man! But I, who am the maker of all men, and the judge of all men, knew it all came from the influence of the devil; so grieve not at the judgments of men, who judge more favourably of Satan, than they judge one of the other: I, that know all things, know that he has spoken as thou hast written; and I ordered it to go in print, with my answer to it, to prove the truth of the Revelations—The woman hath trod down Satan under her feet, by strength of arguments; but those who screen the devil, to condemn themselves, let them *go with him*, and then they will *know him better*. So do not grieve at the judgment of men; all this must be, to fulfil the

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scriptures. The Lord hath concluded all men in unbelief, that all men may be saved. Now here you may ask if unbelief will save a man, when it is written, "ye perish through unbelief?" I answer, thousands and tens of thousands will perish through unbelief; but the meaning of all men being saved through unbelief, is,—the Lord tried the Jews, and they stumbled at their prophets; for the very scriptures I ordered thee *now* to put in print, that shall *now* be fulfilled, they expected would be *at my first coming*. Now I am come to try the Gentiles, and they stumble the same; and I find them as bad as the Jews, and as full of unbelief: so now I will not trifle with man any longer: he that stands out through unbelief shall be cut off; and he that believeth shall be saved: for *now* shall believers be called the children of Abraham, Isaac, and Jacob; for *now* in Isaac shall all the families of the earth be blessed, that abide in faith, and believe that I will fulfil all the promises I have made to man; but the fearful and unbelievers shall be cut off from the face of the earth. So now I tell thee, thy hour draws near; thy trial must come on; every seal thou gavest into their hands must be broken, the first month in the twelfth year; and every cause fairly tried; then will I spare the nation one year from destruction. So now it is in vain for thee to fly, and it is in vain for any to fly from danger, unless they fly unto ME by faith; then they may inherit the promise, and possess the promised land: for *every land* is now promised to be made happy, yea even to the ends of the earth: so now look unto ME, and be ye saved, all ye to the ends of the earth. So let not thy heart be faint within thee; I am thy God and will be with thee; I am thy SAVIOUR and will redeem thee from all the power of men and devils. Thy calling is sure; thy deliverance draws nigh; but I know thy pains will increase, like a travailing woman when her hour draws near."

To the Rev. T. P. FOLEY.

REV. SIR,

October 24, 1802.

I RECEIVED the letter, you sent me, that you received from the Minister, and was astonished at hearing him say that the Sealing in the Revelation meant to be in the Baptism.

I shall give you the Answer of the Spirit to his letter: —“ He that is not for ME is against ME, and he that gathereth not with ME scattereth; for what is bound on earth is bound in heaven; and what is sealed on earth is sealed in heaven; but how can baptism seal your redemption? Are ye not all baptised? The professors and the prophane, the thief and the murderer, the whoremongers and the adulterers, and the hardened sinners that think not on God, nor of his ways; are they not all baptised? But who amongst them fight manfully under my banners, against the world, the flesh, and the devil? Then now fulfil your baptismal vow, if ye will now become my followers; set to your seals, that you do wish to renounce the devil and all his works, and fight for your LORD'S KINGDOM; or ye are like the man's guests, that when they were invited began to make excuses, and he said that not one of those that were bidden should taste of his supper: and now I say unto all men, *he that refuses to sign for my coming, shall never see my Kingdom of Peace here on earth*; for every name must be enrolled in heaven, and sealed on earth, that at my coming, I may say, well done, my good and faithful servants, enter into the joy of your LORD. For here is your calling; here is your election; and now strive to make it sure. Now I will come to another objection to the seals: what use was the blood of bulls or of goats to be offered up for a sin offering? *Could their blood, that had committed no sin, make an atonement for the crimes of man?* The ox knoweth his owner, and the ass his master's crib; but Israel do not know; my people do not consider. The beast was offered up as an offering for sin; then how much *greater offering* do you offer up

now to ME, to join your *hands* with your *hearts*, to wish the beast to be slain that *was the author of sin*; and ME and my Kingdom to come, and my will to be done on earth, as it is in heaven! *Let not him that doth not wish it, sign his name for it*; your *hands* and *hearts* must join together: for I tell you all, this is a much more acceptable offering unto ME, than the offering up of bulls and goats: for they only stood *as types of the beast, that should be slain in the end*; for *Satan is the beast that must be offered up for sin*, as being the *author of sin*: but the beasts of the field know nothing of sin; they were sent in their kind, and act in their kind. Now I come to another objection: What use was there for the lambs to be slain, and their blood to be sprinkled on the posts of the doors, to prevent the destroying angel to go in? *Should the blood of a beast preserve the life of man?* Then how much more, judge ye, the laying your *hands on the beast, by signing for his destruction*, will be an acceptable offering to the Lord? that when the destroying angel goes through the land, wherever *the seals are found, there is the beast found to be slain*, and there *the man must live, and the beast must die*; but where the beast is not found to be slain by man, man must perish; *because he preserved the beast, as Saul did*, and the kingdom was rent from him. Now what sin, suppose ye, could it be to preserve sheep and oxen, that had not offended? The sin was in breaking the command of the Lord; for the beast then stood *a type of the last day*. He that would spare the beast, which is the devil, shall have the kingdom *rent from him*; that is, *he never shall live* to see my Kingdom here on earth. Now I ask, of what use was a piece of brass, in the form of a serpent, that looking to it should cure the sting of a serpent? This only stood *as a type of ME*, whom they judged as a serpent, that in the end should redeem them from death, hell, and sin! And what use was my spitting on the ground, to make

a salve to cure the blind? only to shew you I work by instruments; and now by instruments I shall work; and as the hand-writing appeared against Belshazzar, so shall the hand-writing of men appear against the devil; and by their hand-writing he shall fall; for if I find but *fifty righteous men to sign their names*, I will destroy Satan for the fifty's sake, *and all the others shall be cut off; for no man shall save his life, that will not sign his name for Satan's death.* For if they said of ME, "Crucify him! crucify him!" and I was crucified by man; so now let them say the same of Satan, and he shall be crucified also; that meaneth, his power shall be cut off from the face of the earth. Now I shall come to thee: he saith, *thou art not found* in Holy Writ; then let him explain the 2d chapter of Joel—12th chapter of Revelation, the 19th, and the last—54th chapter of Isaiah: and what my Apostle meant, when he said, "when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem those that were under the law." What fulness will he prove there was when I came in the body, in the form of a man, and sin and iniquity has abounded ever since? The Jews were the only people under the law of the Lord; for I said you only have I known, of all the families on the earth; and they are still under the law, and *not redeemed*; but how shall I call them from all nations, where I have scattered them, if the *Spirit of Prophecy* is not given to call them by? How can I reason with man, or plead with man, without giving the *Spirit of Prophecy* to plead by? How can I cry out like a *travailing woman*, if a *travailing woman* never cry out in my name? Shall I cry out like a woman with child, when she is near to be delivered? in that language shall I cry out to the nations? O simple and unwise! read your *Books*, and weigh them deep; then ye will know my *second coming* must be in the SPIRIT *when few believe it*; for it is written, "They

shall crucify the Lord afresh, and put him again to open shame," and this they are doing daily. Let it be known unto all men, I am come already in the Spirit, and I have scarce found faith on the earth: for in a day they little thought of I visited thee; and in a day little thought of I will come in majesty and great glory; but as I first went through **MY OFFICE**, and then *expired on the cross*, so will I now go through **MY OFFICE in the SPIRIT**, and *bring the cross on Satan*, and on every man that preserves the beast; for that is rebellion, like the sin of witchcraft; for Satan must bewitch men's minds, or they would all be glad to sign it; Can the Lord be offended to hear you sing the song of Moses and the Lamb? that as **MOSES** destroyed the *temporal Pharaoh*, so **CHRIST** will destroy the *Pharaoh which is the devil*." Here I shall break off.

**COMMUNICATIONS, Tuesday, 12th October, 1802.**

Joanna was ordered to open her Bible; and write the first verse she opened to; which was

**PSALM, lxi. 6.** "Let not them that seek thee be confounded, for my sake, O God of Israel."

7. "Because for thy sake I have borne reproach: shame hath covered my face."

8. "I am become a stranger unto my Brethren, and an alien from my mother's children."

"Now I shall answer thee. This is thy prayer for thy friends, and this is thy petition for them, that they may not be ashamed for thy sake. I know the reproach thou hast borne for **ME**, and what thou hast suffered for my sake; I know thou art become a stranger to thy brethren, and alienated from thy mother's children; but thy throne will I now establish; thy goings forth shall be as the morning; and thy truth be as clear as the noon-day sun.— Now open thy Bible again and I will answer."

**EZEKIEL, xiv. 16.** But the Land shall be desolate."

**PSALM, cxl. 2.** "Their hearts continually are gathering together for war."

“Now I will answer thee. The *Land* shall be desolate, where I told thee of desolation; for they are preparing daily for war, and all the threatenings pronounced in that chapter shall now come upon them.\* If Noah, Daniel, and Job, be in it, they shall save none but their own lives; for I will utterly destroy them, and make a full end of them; and I will give their land to them that seek ME, and think upon my covenant, that I made to Abraham, Isaac, and Jacob: for now I will be known of all the families upon the earth.”

ISAIAH, ii. 2. “And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills, *and all nations shall flow unto it.*”

vi. 3. “And one cried unto another and said, Holy! Holy! Holy! is the Lord of hosts; for the whole earth is full of his Glory.”

ix. 6. “For unto us a CHILD is born; unto us a SON is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor; the mighty God, the everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth, even for ever: the zeal of the Lord of hosts will perform this.”

xi. 9. “They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea; and it shall come to pass in that day, that the Lord shall set his hand a second time to recover the remnant of his people.”

xii. 5. “Sing unto the Lord, for he hath done excellent things; this is known in all the Earth.”

“Now I shall begin to answer thee. These things I spoke by my prophet; and now I will do it; but

\* The Turks.

when was it done? Thou answerest, never. Neither was it ever done; *for sin hath covered the earth, as the waters cover the sea*; but the knowledge of the Lord was never yet known to man; neither was my glory known over the whole earth; neither have I established the throne of David; neither have I *yet* been the wonderful Counsellor, the everlasting Father, the Prince of Peace: for unto them a CHILD was born, unto them a SON was given, and the government was on my shoulders *upon the Cross*— “Jesus of Nazareth the King of the Jews;” but when did I establish my reign? The JEWS have no king nor governor, nation nor city; they are driven, as I said, into all countries, and become a prey to their enemies: My APOSTLES were destroyed; the MARTYRS burnt; and my BIBLE is now become like an old worn out coat, that is no more fit for wear: for what is not fulfilled, they judge never will: but now I will make it as a garment to men that is interwoven through, to be fulfilled throughout. For this was my knowledge when I made MAN at first, to take the Man and make him *two*, the MAN and WOMAN: and here I knew it would begin with the *Devil* and the *Woman*: and so he overcame the *Man*; by the BONE, that was taken from him, Satan made an instrument to destroy that happiness I promised him. *When I came at first it was like MAN alone*, and Satan attacked ME as he did the *woman*, but I did not avenge it on his head, as I knew I could defend myself; but left it for my *second coming* in the WOMAN. But, as *the perfect Man was parted*, to make the *Woman*, to complete *MY FATHER’S will*; so must I come in the BODY as the *perfect man* at first; and in the SPIRIT at my second coming, I must come *made of a woman*, made under the law to redeem those that were under the Law. Perfectly as they died in Adam, perfectly so they shall be made alive in ME; for, as the Serpent, that is the Devil, overcame the Woman by arguments *at first*; so, let all men know, thou hast overcome him by arguments *at last*. And this was the

knowledge of the Lord, when he created the MAN : The Lord knew that Satan would lie as close to him as he did to the Angels in Heaven : therefore he parted the Man to make the Woman. Now, as Man fell by the Woman, he must rise by the Woman, by my power, as he fell by Satan's arts ; and she must overcome the Devil as he overcame her. This must be known throughout the world, *how the knowledge of GOD hath preserved Man at last* : for now I will preserve all Men that join with the Woman, and ascribe the glory and honour due unto my name. For however ignorant mankind be of thy disputes with the Devil, there is no man living could write or act like thee, without my being with them, to keep and direct them. Let those ignorant fools invent such a book themselves, and say it was a Dispute between the Powers of Darkness and them ; and then forge the Answer of the Lord to it ; and see how long they would live and reign. I tell thee they could no more do it, than they could work the miracles I worked here upon earth.

So let Jews and Gentiles stop their mouths,  
 Without a murmuring word ;  
 For the whole race of Adam stand  
 Guilty before their Lord.  
 The Gentiles here do now appear,  
 With all their boasted pride,  
*Blind as the Jews* did then appear—  
 My Bible's so applied.  
 When I did come, 'twas judg'd by them,  
*All this* I should fulfil ;  
 And then establish David's throne,  
 And them with joy should fill.  
 There's not a promise that is made,  
 But they did *then* expect,  
 That Israel I should *then* redeem,  
 And give them David's seat.  
 The Mighty Counsellor become,  
 My Prophet did foretel,  
 The Prince of Peace—*then wars must cease* ;  
 But mark how wars did swell ;  
 Invasion round their City came,  
 And they were forc'd to fly ;  
 And where's the Peace that he did name ?  
 The Jews they still do cry.

The increase of my Government  
 He said should be in PEACE;  
 And there's no end should be to it,  
 And David's throne increase.  
 With Judgment I should set it forth;  
 For so it shall be done;  
 And from henceforth for evermore,  
 The Seed it so shall come;  
 Even, the Seed shall ever be—  
 The zeal of God was so!  
 But now I say, look back and see  
 If I the things did do?  
 No; simple people and unwise,  
 These things are all to come!  
 I will no longer blind your eyes,  
 But call you back to Man;  
 The Woman here must first appear,  
 And I her Counsellor be;  
 And prove to you my Spirit's here,  
 And plainly now tell ye,  
 I see the Gentiles and the Jews,  
 How they do both appear;  
 For many *then* did hear the news,  
 And so my Followers were;  
 And now the same, a few are come  
 Who seek the Truth to know,  
 And now I'll give them David's throne;  
 For what I've said I'll do!  
 A David's Throne must now be known,  
 The Keeper of the Sheep;  
 And so I'll now advance my own,  
 That do my Kingdom seek!  
 That is, I say, to raise you high,  
 As David was at first;  
 And you my Friends that judge me nigh,  
 Will find your crowns to burst.  
 So do not fear what Sauls are here;  
 For I shall raise the Throne;  
 As Jesse's Son did then appear,  
 Just so I'll raise MY OWN.  
 For David's Throne must now be known,  
 It is to raise you high;  
 But if I do exalt but one,  
 Then all the rest may lie;  
 As Subjects here you may appear;  
 Then where is David's Throne?  
 But as I did advance that Man,  
 Just so I'll raise my own,  
 That now will stand like valiant men,  
 Like princes in the fight;  
 For the Goliah he is slain  
 Now by a Woman's might;

But sure in ME her might must be,  
 Or she I know must fall ;  
 So now I'll gain the victory,  
 And bring in Peace for all ;  
 The Heathen Nations I'll destroy,  
 And let my SEALED come ;  
 Because my friends I'll now enjoy,  
 And give them DAVID'S THRONE."

*The ANSWER of the LORD to Page 92, where the Seal stands.*

MARK, the second Star stands close to the second Psalm ; and as the I is meant for JESUS and JOANNA ; so is my Spirit come to thee ; and as the Morning Star is a type of Man, and the Evening Star of the Woman ; so now I am come as the bright and Morning Star, to reveal my coming to the Evening Star : and all men shall know I will set to my seal, and fulfil all that is in thy writings and this book that is now printing. For here are the Prophets that prophesied of ME, what I was to fulfil : and now I will fulfil them ; so put thy Seal to every book in print, with wax by the side of the Seal : let not one go out without being sealed with wax, and all Men shall find the printed Seal—

*Is signed and sealed by my Command ;  
 And both together let them stand,  
 And they shall find I'll now appear,  
 And every chapter now I'll clear,  
 And every word I'll now make good,  
 And to the Woman now allude:  
 For Adam said, by her he died :  
 Then here's an ADAM now applied,  
 That bids you all to live again—  
 Obey her voice, I'll not complain :  
 She says, the Serpent all must kill,  
 As he did bruise HER SAVIOUR'S HEEL:  
 And she's begun to bruise his Head,  
 By every Word to him she said ;  
 And for her MASTER did contend ;  
 And all shall find I'll stand her friend,  
 So much in power like her word ;  
 Her Friends I'll bless, and send my sword  
 Her every foe for to destroy ;  
 And all her FRIENDS I'll now enjoy.  
 So let the Woman's Seed appear  
 In Hand and Heart to join with her.*

And then the BRIDEGROOM they shall see—  
 Welcome her Friends ; they welcome be !  
 To see the coming of the LORD,  
 And Paradise again restor'd ;  
 As Adam was cast out *that way*,  
 The Woman's Hand, he then did say  
 Gave him the Fruit, and so he died ;  
 But here's the ADAM now applied,  
 That bids you all turn back *this way* ;  
 Mark ye the Serpent where he lay,  
 And say, *you all agree* to kill,  
 Because the Woman's blood he'd spill,  
 Which you confess was *Part of Man* ;  
 Then how can you refuse her Hand,  
 As she was taken from your side ?  
 Part of the Man must be applied,  
 And so you *must together stand*,  
 I tell you all, both heart and hand,  
 If ever you will be redeem'd,  
 Just like my COAT without a Seam.  
 For how can your Redemption come ?  
 The Man and Woman both as ONE  
 Did join together *in the Fall* ;  
 And so again, I tell you all,  
 That *both together you must join*,  
 In heart as ONE you must combine,  
 Before your Bliss can be complete.  
 My FATHER's words are no deceit ;  
 And I shall prove it in the end ;  
*I died to be the WOMAN'S FRIEND*,  
 My FATHER's promise to fulfil—  
*I said I'd come to do HIS WILL.*"

An explanation given to Joanna, in answer to a person's saying that the whole of the 24th Chapter of St. Matthew was to be fulfilled at the second coming of Christ. The reader is desired to examine the 24th and 25th chapters together, with great attention ; they may then discover the events that befell the Apostles and Disciples of their Lord, which he told them would happen to them after his death :—the destruction of Jerusalem ; the false prophets and impostors of those days, &c. By an attentive reading of the two chapters, any person who searches for the truth, may know how to separate the two chapters, so as to discover the calamities that fell in those days, distinct from the blessings that will attend true and faith-

ful believers at this time, when the powers of hell can only fall on the wicked and unbelievers, who would wish to perpetuate human misery, and continue the dominion of Satan on the human race without end.

Here is the answer of the Spirit.

“ How do men read my Bible, without weighing one thing with another ! Let them read both chapters together, and then they may judge for themselves : but how can they judge of one without the other ? In the 24th, I spoke to my disciples of the destruction of Jerusalem, *and their persecution*, and the false prophets that *then* arose among them. How did the vagabond Jews try to act like my disciples ! What sorcery and witchcraft were then used amongst the people ! And how they delivered up my disciples to be killed for my sake ! And how were they hated for my sake ! Ye do not discern what is past, or what is to come ; what has been *already* fulfilled ; and what *is to be* fulfilled. The persecution I spoke of followed my disciples ; and now the *same spirit* is risen against them again : but he that endures to the end shall be saved. For now shall my Gospel be preached in all the world : but this was never yet done. I have placed thy writings to shew mankind how my Bible stands : and how you must judge it. I told thee of three good harvests, *if men seek to find the truth of thy writings* ; in the following year I told thee of a *fatal harvest, if unbelief abounded* ; so they expected that to follow before the three following harvests of plenty were fulfilled ; just so the Jews judged my Prophets — that I must come *first* in power and great pomp and glory, to establish the throne of David, and have the uttermost parts of the earth for my possession, *before* I had been wounded for their sins, and bruised for their iniquities, or that the chastisement of their peace was laid upon *me* : for as the words were spoken together, they knew not how to part them asunder ; so both grew together until the harvest of the

Lord, *which is approaching.* And now I shall separate my Bible, and so will I separate the people, one from the other; for if they look for my coming, to bring in my Kingdom of Peace, they must look to what is said in the 25th chapter; for there I have told you the perfect end, how ye shall inherit the kingdom prepared for you from the foundation of the world; which I made as a garden for Man, that he might be fruitful and multiply, and replenish the earth, and establish it in righteousness, and bring forth good fruit unto ME. *This was the foundation I laid for you, of this world to be in union and communion with your GOD;* and this I promised throughout my Bible to establish for man. Now, ye simple and unwise, how foolishly do ye understand my words or meaning! If ye judge the death I warned my disciples would certainly come to them, and the destruction of Jerusalem, that I said would follow, alluded to the time of my bringing in my Kingdom of Peace; then the following chapter contradicts it; and so the fools may burn their Bibles, and perish for want of knowledge, and Israel destroy themselves; and so may all men destroy themselves, if they judge the death, that fell on my disciples, must fall on my followers in the end: when I said, in the *following chapter*, what was done unto my brethren was done unto ME, and so would I reward them; and they that despised my disciples despised ME;—and they shall be cut off. Now, if ye have no discernment of what you read, how it was then fulfilled, and what was to follow after; one chapter contradicts the other; for, in the following chapter, it goes well with my disciples, and all others are cast out with these words—*I know you not!* for thus I likened my coming, to the coming of the Bridegroom; and so I likened the Kingdom of Heaven to Man.”

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Explanation of the provincial words noted in page 101. STROIAL, signifies the taking together of weeds, &c. for burning. M<sup>o</sup>ULE, the running roots of couch and similar grasses. SULL, is the plowing-machine itself; and PLOW implies both the machine and the cattle also that draw it.