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THE

SECOND BOOK of VISIONS.

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**T**HE Continuation of Joseph Prescott's Visions, and the Explanation of them, given by the Spirit to Joanna Southcott; to shew you all that the night is far spent, and the day is at hand, that all the Prophet Joel's words shall be fulfilled.

"For I now warn the whole world, by thee, and by him, that my Bible is near to the end, and all shall be as the Prophet Joel tells you :—the end will come by visions seen by young men, and prophecies given by my handmaids. Now they are both before you ; and all I said in my Gospel is now like the green leaves in the spring ; then know that your redemption is, like your summer, nigh at hand : and like your husbandmen are my disciples, preparing for the summer fruit, to bring forth the increase, and to try the ground of every heart.

"For every heart I know :  
 In him that's little in his own eyes  
 The seed will surely grow ;  
 But he that's great will find deceit  
 From his own heart appear ;  
 And as 'tis drawing to the night,  
 That night will foil him here.

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I've shewn you plain, from every sign,  
 That all my Bible's clear ;  
 I've shewn the branches and the vine,  
 And told you I AM here :  
 The shadow first on you did burst,  
 To prove my prophet true ;  
 'But now the substance is the last,  
 That every soul shall know."

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*April 4th, 1803.*

The following was given to Joanna, in answer to people's saying that Joseph Prescott's visions, and her explanations of them, were "*witty inventions*;" and Joanna was answered by the Spirit from the 8th chapter of Proverbs.

" Now I'll appear to answer here,  
 My mind I will unfold :  
 As dead to knowledge man appears,  
 The truth from all is told ;  
 And dead in sin do all begin  
 To moulder into dust ;  
 Their understanding all is gone,  
 In every age t'was cast.  
 Then Satan here cannot appear,  
 To prove man was not dead ;  
 And so the liar I'll condemn,  
 Men's senses all are fled.  
 So I'll begin from Solomon,  
 Who wisdom had of me ;  
 The charmer's voice to all is come,  
 Yet there's but few do see,  
 His wisdom must in all appear  
 Unto the sons of men ;  
 And from the Proverbs I shall clear,  
 And will mankind condemn.  
 Wisdom in me, they all shall see,  
 It doth with prudence dwell ;  
 And "*wit's invention*" all is here,  
 'To shake the powers of hell.

For there's no man on earth can come  
 To prove no wit is here:  
 The wise and learned I'll condemn,  
 If they do now appear,  
 To say from man this wit did come;  
 And all together weigh,  
 Then wit's invention, it must be known,  
 Is in that youth and thee.  
 So here's the she, let all men see,  
 Hath wit's invention found;  
 And 'tis not your divinity  
 Can all her wit confound.  
 Wiser than man the woman's come,  
 If you give her this praise,  
 That her invention this hath done;  
 Then now discern her ways:  
 She thought a thing, and made it plain,  
 Like Sheba's queen came here,  
 And then she found a Solomon,  
 To make her wisdom clear.  
 For so you see that youth must be,  
 If he invent the whole,  
 And in onelike~~ness~~ all agree;  
 You must confess no fool  
 Could thus invent, as all is sent;  
 So wisdom must be here.  
 Before the earth's foundation laid  
 My wisdom bright appear'd;  
 But you complain, ye sons of men,  
 That wisdom speaks too low,  
 To be from God, as you have said;  
 Then now your wisdom shew.  
 My Bible's high, you all do cry,  
 As none do understand;  
 And so you give it all the lie,  
 As it is plac'd by man:  
 For every way 'tis plac'd by you,  
 Ye simple sons of men;  
 In judgment you do not agree,  
 Then how can you contend  
 That you are right, when to your sight  
 You one the other blame,  
 And like the sand your wisdom stands,  
 That you can never join?  
 But here are two, before your view,  
 That now have join'd the whole:  
 And will you say in them't did lie,  
 And make yourselves such fools,

That you can't be as wise as they,  
 To make your Bibles join,  
 As these have done from prophecies,  
 And made the whole to bind ?  
 Together stand : behold the sand,  
 How it ran every hour,  
 Until the whole they both command,  
 And bound beyond your power,  
 That none can break, for great's the weight,  
 As great the end they'll see,  
 For to confound in every sound,  
 And own it came from ME,  
 Whose wisdom high did ever lie  
 Out of the reach of man ;  
 And when the WOMAN I did create,  
 This was my every plan,  
 For to bring in my ways to MAN,  
 My wisdom and my power ;  
 But if to MAN I so should come,  
 He would the whole devour.  
 As MAN alone a god becomes  
 Above the human race ;  
 If I had so exalted MAN,  
 His Lord he'd soon disgrace :  
 Above my SON MAN soon would come,  
 If he had wisdom all :  
 Because you see a Solomon  
 From grace did quickly fall.  
 So wisdom here, in man t'appear,  
 I say 'twill never do,  
 Till Satan is destroyed here ;  
 And bring all to your view.  
 The WOMAN, see, was made by ME,  
 And MAN did ME condemn ;  
 So now I'll tell the mystery :  
 All shall come back again ;  
 And first on MAN it back must come,  
 For man to answer here,  
 Why he condemn'd the WOMAN's hand,  
 And never did appear  
 To tell her plain, her thoughts are vain,  
 To think a worm like she  
 Should ever know what I would do,  
 And prove the mind of ME  
 A different way than I did say,  
 If they would this prevent ;  
 But as they did not so agree,  
 I say my mind is bent

For to condemn the sons of men—  
 Like Adam I'll appear:  
 The woman, I have given to you,  
 Hath offer'd good fruit here;  
 Which you refuse, and will not chuse,  
 Then I'll refuse you all.  
 The woman, see, is given by ME,  
 And now behold your call;  
 Or else, I say like him, that day,  
 You're out of Eden cast:  
 If men with Satan now agree,  
 Then both alike shall burst.  
 For I'll speak plain, ye sons of men,  
 Your Maker now is come  
 To call you to a strict account;  
 Look back at what you've done;  
 The woman's hand against you stands,  
 If you her Lord deny.  
 The shepherds I will never clear—  
 The letters all must see,  
 That in my name to them were sent,  
 If silent they appear'd,  
 To tell them 'twas thy full intent  
 To publish for the Lord,  
 That in my name the writings came,  
 Their silence gave consent;  
 And they shall know my every name—  
 And now my mind is bent  
 For to condemn the sons of men,  
 If they do now agree  
 To say thy writings came from hell—  
 Then where's their love for ME?  
 Against the king had this been done,  
 Your fury would appear,  
 And seek to know if it was so—  
 No poverty would clear,  
 I say, a thing against the king,  
 If she had forg'd his name;  
 For all to justice men would bring,  
 And put them all to shame.  
 But for your God no love you've shew'd,  
 If you judg'd this from hell;  
 And so you let it fly abroad;  
 By silence he compell'd  
 My shepherds their not to appear;  
 Then he their hearts must gain,  
 Never to see the mystery,  
 Till it was all in vain

To stop her hand, or to condemn—  
 Vain men, I tell you here,  
 Her guilt I'll cast on every man,  
 If wrong she doth appear;  
 Because to all, both great and small,  
 She warning sent to all;  
 And there's no man that stay'd her hand,  
 Or told her wrong's the call;  
 Or came to know if it was so,  
 To have the truth be tried,  
 What prophecies she'd written true;  
 But all was thrown aside,  
 As though my name she might blaspheme;  
 And so I'll come to man:  
 For as my eye the youth did see,  
 'Tis hovering o'er your land,  
 And all I see—I now tell thee,  
 My eye is every where;  
 But, like the dove, they'll find my love  
 For those who do appear,  
 The truth to know, and prove it so;  
 They'll find the dove appear  
 To bring them peace, that shall increase—  
 No man can foil them here;  
 Because my eye so close shall fly;  
 What man doth not discern,  
 They soon will see a mystery,  
 To keep my friends from harm.  
 The dove is peace, your fears may cease;  
 If floods in man do swell,  
 I'll so appear, my doves I'll clear,  
 To triumph over hell,  
 And over men, if they contend—  
 The harmless dove they'll see  
 How much she condescends to men,  
 That they her judge should be.  
 But they would not; now see their lot;  
 To speak is all in vain;  
 For if they now do cast a blot,  
 I will her cause maintain  
 Against all men who do contend;  
 And so the doves I'll clear;  
 And all my doves shall see my love;  
 For I am hovering here."

## FIFTH VISION.

On Friday, *April 15th*, 1803, Joseph Prescott saw this vision as he was going to bed.

He saw a hand which held a box with the lid open, wherein was a quantity of pieces of gold, as large as half crowns, with reading on some of them, which he could not distinguish; and a voice uttered these words—“*This is a cabinet of graces, which I, the Lord, have to bestow on my people: and let the sinner take care that he sinneth not against me, lest I lock it up from him. It is the representation of the Bible, and its contents.*”

The following was given to Joanna in answer to the vision shewn to Joseph Prescott, of the box of gold and grapes, &c. &c.

“The box which is opened before you, shews what is in store for my friends, that are longing for my coming, and are workers with me to bring in my kingdom. There is your reward, spiritual and temporal: there are the grapes hanging in clusters, without any interruption; and so is the vision; so that nothing appears to ~~blast~~ your happiness: neither will there be any interruption to your happiness when my kingdom comes down below; all will be handed down to you, as that vision appeareth. But as the two disputed about the box; so will men dispute about the coming of my kingdom: some will say one way, and some will say another way; and so men will place it to their own judgment which way it will come.

“But now to reason I’ll begin.  
The box and till do now appear;  
For so the parting it is there,  
Wherein at first thou putt’st the seal;  
And every mystery I’ll reveal.  
For in the box is seal’d my word:  
Man shall be happy with his Lord,  
And my delight shall be with man;  
For so at first I laid my plan;

*Some will say one way*

And now that plan I will complete,  
 And all shall find there's no deceit.  
 For as the box to you appears,  
 It is thy sealed writings there,  
 That men did open to their view ;  
 And all did judge their God was true :  
 That he his word would now fulfil,  
 And I shall bruise the serpent's heel,  
 Or by my heel shall bruise his head ;  
 For so the promises are laid.  
 And so the box does now appear :  
 Thou know'st the circle it is there,  
 Wherein the four stars are found—  
 If ye have wisdom, judge the sound ;  
 For in the middle stands the seal,  
 That unto man I shall reveal.  
 It is the seal, and 'tis my word,  
 For to avenge my dying blood  
 Upon the serpent, as 'tis plac'd ;  
 When I redeem the fallen race ;  
 And now this race I will redeem,  
 As I have said, without a seam.  
 For as the box does now appear,  
 So full of splendor you see there,  
 Just so the box is now seal'd up ;  
 And so the end to men will drop,  
 That now in faith do strong appear ;  
 They'll find the key for all is there.  
 But as thou say'st 'tis up and down,  
 Just so the end will now be found.  
 For I have open'd it to man,  
 To shew you how the box doth stand :  
 You see the top it now is red,  
 And so the seals thereon are laid ;  
 But when the inside doth appear,  
 You all will find that vision's near ;  
 Because my word shall ever stand.  
 When men thy writings all command,  
 They'll own the box doth so appear ;  
 And perfect like this vision here,  
 I told thee I had gold in store,  
 To build Jerusalem's ruins here :  
 I said my kingdom should come down,  
 With every splendor man to crown ;  
 I said my vines should clusters bring,

And bring them all to see my death;  
 And let them see their living faith,  
 Which way they judge my blood will fall:  
 The day of vengeance, known to all,  
 Was in my heart for to appear:  
 The law and gospel you see clear.  
 So now appear, ye righteous men,  
 If you like ~~me~~ have laid your plan,  
 The sinners you must wish to free—  
 Think on my words at Calvary:  
 “*Father, they know not what they do.*”  
 I crav’d their pardon; so must you:  
 If that my spirit you have got,  
 The sins of men you’d wish to blot,  
 And cast all on the Tempter’s head;  
 And so like ~~me~~ would be your plead;  
 Which every soul will find is near.  
 But man knows not what he doth do—  
 The visions, open’d to their view,  
 Do with my Bible all agree;  
 And every word I’ve spoke to thee  
 Doth in these visions all appear;  
 And yet I see that man doth err.  
 So let the other vision come,  
 And then I’ll answer thee again.”

#### SIXTH VISION.

On St. George’s Day, *April 23d*, 1803, Joseph Prescott saw the following vision, at four o’clock in the afternoon; of a crown composed of diamonds, of a rich and curious form; the bottom part of which was four square, on which were four short pillars, four large arches, and several small ones adjoining, in a serpentine form. At the top of them was a ball formed with diamonds, branches of diamonds spreading from the ball, top and bottom, different ways, in the form of six cornucopias, encircled in a circle of glory.

Being at a loss how to describe the vision, and pausing over it, he heard these words: “*Joseph, tell my servant to stile it a crown: for it is a representation of the complete fulness of the Godhead bodily.*”

## SEVENTH VISION.

Sunday, *May* 8th, 1803, Joseph Prescott saw the following vision. At the further end of the room where he sat, he beheld seven angels as large as middling sized men, dressed in white robes. They stood very close together. At the right of them was placed a small angel, with a piece of green plant in his hand. At the left of them stood a garden-pot full of mould or earth. The last angel of the seven, on the left hand side, beckoned to the small angel, to come to him. The small angel went and took the garden-pot, and placed it on the table before Mr. Carpenter, on which his books, visions, &c. lay, and planted the green plant he held in his hand in the pot, and then went to the place he was before in. It immediately began to grow, and although only a small branch in the hand of the angel, soon grew up until it nearly reached the ceiling, in a spiral form; on the top of which shot forth a red flower of a large size, or a great cluster of small ones, from one and the same stalk. This vision continued upwards of two hours.

An explanation, given by the Spirit to Joanna, in answer to the vision of Joseph, of the Crown representing "*The fulness of the Godhead bodily*;" and also of the vision of the *seven Angels, and the little Angel, green plant, &c. &c.*

" Weigh deep the vision now and see  
 What judgment can be form'd by thee.  
 But in thy heart thou answerest, none;  
 Just like the rest, to all 'tis known.  
 And so alike you all do see;  
 'Then give the wisdom unto me,  
 This wondrous vision to explain.  
 You say the tomb therein is found,  
 As on the tomb the crown doth stand;  
 And so I'll give it out to man:  
 I'll place the bottom to my tomb,  
 And so I'll shew you all my doom,

And what the prophets did foretel.  
 The guilt of all men on *me* fell,  
 Until they brought *me* to the tomb,  
 To suffer in the sinner's room :  
 But how their sins did I then free ?  
 Appear vain men, and answer me,  
 From any judgment you can draw ;  
 Now bring the Gospel and the Law ;  
 And then you'll see the Gospel's pole —  
 Go from the tomb — ascend to all,  
 With the six thousand falling down ;  
 But on the top behold the crown,  
 With the six thousand rising up,  
 Much like the horns you see at top ;  
 And like the horns it doth appear,  
 A mystery deep no man can clear ;  
 But yet the mystery I'll make plain :  
 When Abraham offer'd up his son,  
 The youth was freed, the ram was there,  
 And on the altar offer'd was ;  
 And on the altar, all shall see,  
 The horns are plac'd, and man I'll free,  
 That now in Abraham's faith appears ;  
 And all shall find the horns are near,  
 To make the tow'ring walls to fall,  
 Which Satan strong hath built for all.

" The tempter, he hath had his time ;  
 And now you'll see, *I will have mine* ;  
 And all these horns I'll give to man,  
 And in the thicket catch the ram,  
 That now must perish in man's stead.  
 If they like Abraham will proceed,  
 They'll find that Abraham's seed is near,  
 And all the earth I will bless here ;  
 Because that *Isaacs* you must come —  
 Unbind your sons, and cast the ram,  
 That I have said defiles my sheep ;  
 For in that form he often creeps,  
 I tell you plain, amongst my flock ;  
 Therefore I told thee men know not  
 What they are doing, to condemn ;  
 For Satan in disguise is come  
 To lead my wandering flock astray,  
 And so they perish in the way,  
 If that no Abrahams could be found,  
 With faith like his, their sons to bind  
 Upon the altar of my word,  
 And judge *me* as a faithful God,

That I shall raise you from the dust,  
 And so like Abraham is your trust,  
 And so like him your sons I'll free;  
 And then the horns, you all shall see,  
 Shall gain the victory in the end.  
 Mark the two rams by thee were penn'd,  
 A type of Satan and of me:  
 And so the brazen serpent see,  
 How I the likeness did compare;  
 A mystery deep to man I'll clear,  
 What they could never understand.  
 But mark the crown; and then command  
 How in and out it doth appear,  
 And so my Bible's placed here;  
 For in and out it must go on,  
 Before the straight paths they can come;  
 And then you'll see, a perfect line  
 From every crooked path you'll find.  
 For so my Bible now I'll clear:  
 'Tis perfect like the vision here,  
 And in and out it all went through;  
 As none can prove my prophet's true,  
 To bring it all in a straight line;  
 For like that vision, all will find,  
 My Bible's in and out to man,  
 I tell thee, crooked like thy chain,  
 That in one link cannot appear  
 To prove it straight—the truth I'll clear.

" In crooked paths I came to men;  
 My footsteps they did not discern,  
 Now could they see my footsteps clear:  
 They judg'd Isaiah he must err,  
 If I the Saviour then could be,  
 Despis'd by man, in poverty,  
 The Prince and Saviour to assume,  
 The mighty Counsellor to become,  
 And the desire of nations be,  
 And all the earth possess'd by me,  
 When all the earth did me despise:  
 My followers then were judg'd unwise:  
 Then how could I to man appear,  
 As by Isaiah spoken there,  
 The wondrous Counsellor to be?  
 No; here the crooked paths, you see,  
 Did not appear in a straight line;  
 The mysteries out they could not find,  
 A man of sorrows to appear,  
 Wounded and griev'd, their guilt to bear,

Whom they esteemed not at all ;  
 And so my death appear'd to all,  
 I tell you, crooked from the tomb ;  
 The bye-paths were unknown to man :  
 Yet in that path did FAITH appear,  
 And all my disciples follow'd there,  
 To join the path close to the tomb,  
 Affirm the crooked paths were known,  
 That in *such path* I must appear ;  
 And they went on, like ME before,  
 To let them know that no straight line  
 Could prove my Bible all divine.

“ It is in bye-paths you must see  
 The wondrous working all of ME ;  
 And so in bye-paths they did come,  
 In crooked paths, unknown to man :  
 They made my death for to appear  
 A straight path, as you see it there :  
 Because the stem goes through the whole,  
 And so they plac'd the Gospel's pole ;  
 And so the Gospel doth appear  
 To every true believer here :  
 For they in crooked paths go on,  
 Until the ending near is come ;  
 But they can point out no straight line  
 How that my kingdom you may find.  
 The OUTWARD COURT doth all appear  
 In crooked paths, as heretofore ;  
 Then sure the INWARD COURT must come,  
 To make the Law and Gospel join,  
 How in one chain they do agree ;  
 And, from this vision, all shall see  
 How it is like the sons of men ;  
 You'll find the INNER COURT must come.  
 So let the INNER COURT appear ;  
 And now I'll tell thee who they are—  
 But, from thy heart, I well do know,  
 The INNER COURT thou judg'st them so,  
 'Tis these that wait my voice to hear,  
 That I will answer all their prayers,  
 And they do wait to hear within ;  
 The inner court they must be seen ;  
 And so the inner court they be.  
 But here's a mystery none do see :  
 The inner court is now without ;  
 Because the Spirit they do doubt,  
 What to another may be given ;  
 And so they judg'd the God of Heaven.

That all his creatures he'll deceive;  
None but themselves will they believe.

" Then they no inner court can be ;  
They draw their judgment not from ME ;  
Because I bid them judge no man ;  
For different gifts I said would come,  
As different as your members are ;  
Then sure the OUTWARD COURT is there ;  
That is, I mean the *outward man* :  
They place my gospel by their plan ;  
And by their plan they all appear,  
And so the outward court is here,  
I tell you, in a crooked line.  
From such professors can you find  
A path that's straight, wherein to go ?  
And from within thou answerest, no :  
Their paths are crooked all to thee ;  
And so I say, they are to ME.  
Then they are but the outward man,  
That from their judgment form their plan,  
Which in my gospel I forbid ;  
For different gifts to man is said  
That in the end there must appear,  
To make my church ONE BODY here.  
The gift of wisdom it must come,  
And different spirits to discern,  
And divers gifts I said would be,  
And prophecies I said you'd see  
Amongst the different gifts appear ;  
Then sure the inner court is here,  
Which hangs together in this chain.  
The INNER COURT I'll now explain :  
Like my disciples it must appear,  
And judge of ME as they judge there,  
Such miracles could never come  
From none but GOD'S ANOINTED SON ;  
Because the power must come from heaven,  
That unto ME that time was given.  
And as I said I was his SON,  
They saw the wonders I had done,  
And so within they did appear,  
To judge from faith the truth was clear ;  
From miracles that they did see,  
They judg'd the truth did come from ME ;  
And so the standard did appear ;  
It was by faith they walked there ;  
And so by faith they all went through,  
And brought the Gospel to your view.

" So this by faith, I say, was done,  
 And charity in them did come,  
 That as a God I'd not deceive  
 Those that by faith so right believ'd ;  
 A thing was never done before ;  
 Without a God it could not appear :  
 And though they saw a crooked line,  
 They judg'd my wisdom laid behind,  
 That all my words I would fulfil.  
 Faith was their anchor ; wisdom still  
 Was fixed in them at the time ;  
 They judged the miracles divine  
 Could never come from any hand,  
 Without a God for to command  
 The wind and weather to obey ;  
 They pondered all before them lay,  
 And then they judg'd the whole divine.  
 And now their offspring bright shall shine ;  
 For 'tis by faith you walk the same—  
 You've seen the truth how fast it came ;  
 You've seen how all did hasten on ;  
 Then to my Bible you did come,  
 Like my disciples then of old ;  
 You've seen the truth, how all was told ;  
 You see my Bible, how it doth stand,  
 And so, like them, you all command,  
 That there's on power but a God  
 Could in such wondrous manner lead,  
 To have the mysteries so come round,  
 The wise and learned to confound :  
 Because *the truth confounds them all*,  
 If they reject the heavenly call,  
 They can't reject the truth is here,  
 Unless from Satan they appear  
 For to affirm it all a lie—  
 In Satan's words they must deny,  
 And so in Satan's words appear  
 For to deny a prophet here.

" So this is now the OUTWARD MAN ;  
 For to the truth they never came ;  
 Then how can they be plac'd within ?  
 And now to reason I'll begin :  
 The INWARD MEN did so appear,  
 To look within, and see it clear ;  
 And then my Bible they did see,  
 These promises were made by ME,  
 To bring it all in a straight line,  
 And prove my Bible all divine,

That every word therein is true :  
 My Bible's open to their view,  
 And I am bringing round the chain,  
 As I have said, for to redeem  
 My sons and daughters from the fall,  
 That now in ME you may live all.  
 Because the fulness now is come—  
 The GODHEAD BODILY with MAN,  
 It must in union now agree :  
 The inner court, if men do see  
 That Joel's prophecies are here ;  
 The vision to the youth appear'd,  
 The woman gave the prophecy,  
 And mark the manner how they lie,  
 That both together near did come,  
 And to each other were unknown,  
 Until I brought the mystery round,  
 That both together should be found,  
 To prove my prophet Joel true.  
 And now my Spirit, all shall know,  
 I'll pour upon the sons of men,  
 And Satan hath not long to reign ;  
 Though he in power will now appear,  
 Because he knows his end is near—  
 And the Philistines he will shake ;  
 Like Sampson's strength will Satan's break,  
 I tell you now, on every man,  
 That in their strength and wisdom stand.  
 So in their strength let men appear ;  
 They'll find a Sampson's strength is near :  
 Because that Satan's strength will come,  
 And pull their fatal ruin on.

“ But here I see thy heart within ;  
 To ponder deep thou dost begin,  
 Because to Sampson it cannot be :  
 A type of hell, is judg'd by thee,  
 I cannot make the mystery clear ;  
 For Sampson's foes destroyed were ;  
 Then 'tis the devil's foes must fall,  
 And bring the ruin on them all.  
 And so I say the end will burst ;  
 For Satan's friends like foes are plac'd ;  
 Because they all despised thee,  
 And said that Satan fills thee up ;  
 Therefore they say that they do hate  
 The writings, for the devil's sake :  
 Because to him they all do place,  
 And so the devil they disgrace,

And in their malice prove his foe;  
 For there they place thy writings so;  
 And so I say they make the sound,  
 And the Philistines they are found;  
 And Satan's malice will abound,  
 I say, to fall upon their heads:  
 Because they say their anger's spread,  
 Against the writings which came from hell.  
 Then Satan's malice there will fall,  
 I say, with fury on their heads:  
 And they no promise have to plead,  
 To say I died to set them free,  
 And bring my vengeance all on he;  
 That is, the devil I do mean.  
 And FAITH the promises must gain;  
 But they have got no faith at all:  
 They place my vengeance for to fall,  
 I tell thee, on the sinner's head;  
 And so for hell is all their plead.  
 For there the Tempter they do free,  
 And Satan's words, like mine, will be—  
 "What hypocrites do you appear!  
 "You say you hate the woman there;  
 "Because her words came all from hell;  
 "You said from me her heart did swell,  
 "To tell you all what must appear,  
 "And so you hate the woman there;  
 "Because you said she wrote from me,  
 "And so your malice, now I see,  
 "Was all against the power of hell;  
 "And now my power you shall feel,  
 "Because your love was not for me;  
 "You hated the woman, I did see,  
 "Not for her virtue, as 'twas there,  
 "But her with me you did compare,  
 "And so your malice you did show."—  
 Like the Philistines, such will know  
 Like Sampson's fury 'twill appear,  
 In Satan's anger, they'll see clear;  
 Because their building is not strong;  
 They have no church to build upon,  
 That I shall make their building sure,  
 Where Satan's malice can't appear,  
 I say, to pull their buildings down—  
 It is my word the walls are found,  
 That Satan's power cannot shake;  
 But on the other he will break,  
 And all the building he'll pull down;  
 These churches must fall to the ground,

Who judge his strength I did cut off,  
 When I expired upon the cross.  
 But now they'll find, like Sampson's hair,  
 His strength, in fury will appear,  
 To pull down vengeance now on men,  
 Though he must perish now with them :  
 For all together they must fall.  
*The Six* foretel's the end of all,  
 How the six thousand they must drop ;  
 But I shall build the others up,  
 That like the inner court appear,—  
 The chain is fasten'd, you see clear ;  
 And so I'll fasten every word,  
 And bring my Bible as I said :  
 The Law and Gospel now shall join,  
 As Joel's words are to mankind,  
 That all the inner court may see,  
 I mean of men that judges be  
 In what a manner this came round,  
 To have the chain so perfect found,  
 That like my Bible does appear ;  
 And all my prophets now I'll clear,  
 And bring Isaiah to their view—  
 The Mighty Counsellor, they shall know,  
 Doth in this counsel now appear,  
 To shew the visions as they are,  
 And in the spirit doth explain  
 The every vision, what they mean.

“ For by these visions all may see  
 One link of chain without to be,  
 Without another to come round ;  
 And so my Bible all is found,  
 That in one link it doth appear ;  
 Then who can make my Bible clear,  
 Before the other link doth come,  
 That God and man they both must join,  
 So perfect in the TRINITY ?  
 The GODHEAD must with MAN agree,  
 To make your happiness complete,  
 As I at first did him create ;  
 In my own image, and my form,  
 I said I first created man,  
 To be in favour then with me ;  
 I ask what *fidels* there can be,  
 If I do not fulfil the whole,  
 And so the chain bring round to all ?  
 That God and man alike must join,  
 To bring my glorious kingdom down,

As in that chain it doth appear;  
 The *fulneas* of the whole is there;  
 Because it is the Gospel's chain;  
 The standard unto man is plain,  
 As from the tomb I did appear;  
 I did not die to *perish* there,  
 But left my coffin then behind;  
 The linen cloth they there did find,  
 Which I have shewn you all in red;  
 And so I'll purchase with my blood  
 The nations that do join with me.  
 Behold the branches on the tree;  
 The tree is now the Tree of Life;  
 As I arose to end the strife,  
 So all the strife I now shall end,  
 And every land shall bow or bend  
 Unto the circle of the tomb;  
 As some are short, I'll tell their doom;  
 The crooked paths, that are for man,  
 They must be shorten'd by my hand,  
 As to my tomb they do appear.  
 But mark the top, the chain is there;  
 I tell you they are circled round,  
 And so they both shall now be found:  
 For near the top I say you're come;  
 And mark the centre from the tomb;  
 Then from the tomb the mystery see;  
 It is the Spirit judg'd by you,  
 That comes to visit from the tomb;  
 And so as you I say I'm come,  
 To make my Law and Gospel join.  
 The MIGHTY COUNSELLOR is here,  
 The PRINCE of PEACE you'll find is near;  
 Whom all the prophets did foretel;  
 And now the whole I will fulfil.

" For as the box does now appear,  
 You see my eye is fasten'd there;  
 And so 'tis fasten'd to my word,  
 And all mankind shall find their Lord  
 Will now fulfil the promise all;  
 For like the inner chain 't shall fall;  
 For so the whole I will bring round,  
 And, like a *heart*, two chains are found,  
 With every victory on the top,  
 And so the end for man shall drop,  
 That doth in heart unite with me,  
 And longs my kingdom for to see,  
 And prays that Satan now may fall.  
 This vision shews the crown's for all,

That so my Bible will come round ;  
 For in *one chain* must both be found,  
 I now do tell you, GOD and MAN ;  
 For so I've laid my every plan,  
 For men and angels to unite :  
 The angels bring the heavenly sight ;  
 And men must join with them below ;  
 And so the Tree of Life shall grow,  
 That on my servant's table stood ;\*  
 A little branch ascends to God ;  
 That meant, it upward then did spring,  
 And at the top the flowers came,  
 And so the branches they will grow ;  
 They now are planted, all shall know ;  
 Though small in body 't now appears,  
 I say, my friends have nought to fear,  
 Though few *believers* are at first,  
 And they seem levell'd with the dust ;  
 Because the dust doth so appear  
 To judge they all must perish here,  
 Because the branches do not grow :  
 To man at present it is low ;  
 But fast I say the root will spring,  
 And soon the flowers will be seen,  
 Upon the top for to appear ;  
 The seven angels I shall clear,  
 My *seven spirits* now are come.  
 The spirit of prophecy is one ;  
 The spiritual eye is open'd here,  
 In Webster's son doth now appear,  
 That he the spirits can discern,  
 As in the room to him are seen,  
 To shew my Spirit it is here,  
 The Law and Gospel both to clear.  
 For Moses's wonders fast will come  
 Upon the fallen sons of men ;  
 And their deliverance they will see,  
 That now in truth do trust in ME.

" The promis'd Land is now before,  
 And they shall see the Canaan's shore,  
 That do rely upon my word,  
 Believe the promises are made  
 Throughout my Bible now for man :  
 For there my words shall ever stand ;  
 And so the Law shall now appear ;  
 The **SEALED PEOPLE** that are here,

\* This alludes to the Vision seen by Joseph, on the 6th of May, at the Neckinger.

Are like the words to Moses given,  
 How he the people then should leaven,  
 By all the blood upon the door—  
 Look deep, I need now say no more.  
 For so the Law to all will end,  
 As it to Israel then did bend :  
 The promis'd land they all will see,  
 That now in faith rely on me,  
 To judge my Spirit now is come,  
 To make the Law and Gospel join.

“ So now from Moses see the end ;  
 And now to Paul is my intent,  
 To make the mysteries out more clear ;  
 It was the visions warn'd him there,  
 From persecution for to turn,  
 And so the end will be to man.  
 For many Pauls will now appear  
 To see the visions marvel here,  
 And true believers will become—  
 You'll see the branches like the stem,  
 Which when 'twas planted fast did grow :  
 The bud and blossom men will know,  
 From many persecuting Pauls ;  
 The visions will waken all  
 That I have planted by my hand :  
 But the self-righteous still will stand  
 Like the self-righteous Jews before.  
 Another vision will appear,  
 To make the mystery more plain.  
 So now I've shew'd thee what it means,  
 From the “ *three spirits he saw here,* ”  
 That in the room with thee appear'd :<sup>a</sup>  
 You'll find my Spirit it is come,  
 And Moses's wonders hastening on ;  
 And so you now will see from Paul,  
 These visions will awaken all,  
 That in his spirit now are found ;  
 Because the root I'll plant it so,  
 And all shall find the branches grow,  
 Until the flowers do appear ;  
 And so of spirits I'll end here,  
 That of discernment I did name :  
 And now to Joel I shall come,

<sup>a</sup> Joseph Webster, when at the High House, Paddington, at the proving of the writings, in January, 1803, saw our Lord, St. Paul, and Moses, walking to and fro in the room, which was confirmed by a vision given to Mr. G. Tarnes, of Leeds, and communicated to the company.

And the third spirit shew from M.E.  
 I sent the visions all shall see,  
 And gave him sight for to discern  
 These heavenly visions coming down,  
 To shew you what is hastening on;  
 And my delight's begun with men,  
 That now delights to work with M.E.;  
 You'll find, throughout eternity,  
 That in my kingdom bright they'll shine,  
 Who now are joined to the vine:  
 For I THE VINE must sure appear,  
 To make the Law and Gospel clear;  
 Then ye the branches must become,  
 In spirit with your Lord to join;  
 And so you're made joint heirs with M.E.:  
 This is my kingdom, all shall see,  
 That I did die for to redeem,  
 From every power of hell and sin.  
 And so my kingdom I'll make free;  
 And then my heirs, you all shall see,  
 That they joint heirs shall so become,  
 To claim my kingdom as their own;  
 Because 'tis promis'd you before.  
 Look in my Bible, and be clear:  
 I said, *Fear not, my little flock,*  
      *It was my Father's will*  
*To give his kingdom unto you.*  
 And now my friends stand still—  
 To judge above, can man now love  
      And wish M.E. to resign,  
 And give my glorious kingdom up?  
 No; all the heavens are mine;  
 And mansions there I shall prepare,  
      My friends for to receive;  
 But Lord of all, you know, I'm there;  
      That kingdom ne'er I'll give  
 To any man that there doth come;  
      Yet *there* they shall abide;  
 And angels they will join with them;  
      The heavens for all are wide.  
 So enter there, you may appear  
      In my eternal rest;  
 But can you judge I'll give it up,  
      Though you in heaven are bless'd?  
 No; 'tis not there, let men see clear,  
      The kingdom I did mean:  
 It is the earthly kingdom here,  
      When I do it redeem  
 From hell and sin, the victory win,

And triumph over all.  
 Then sure this kingdom I shall claim,  
 And then my friends I'll call  
 For to possess the promis'd rest,  
 That I did create you for.  
 But here are the spirits that must burst  
 This kingdom for to share :  
 The spirit of wisdom to discern  
 My Bible how it stands,  
 And how these mysteries all come round,  
 That you do now command.  
 Behold the line, and judge the time ;  
 Then wisdom must appear ;  
 And 'tis a spirit come from ME,  
 The fourth spirit here.  
 But I'll go on ; for faith must come  
 To be your anchor sure,  
 And see what rock you'll build upon,  
 To judge your God is near.  
 Your Bible see, the chain to be,  
 And see the chain comes round,  
 How with my Bible all agree ;  
 Then faith must judge the sound.  
 It could not come be't known to man,  
 By any curious art :  
 Because THEY THREE,\* you all do see,  
 Were visited apart,  
 Till I brought on the anchor strong,  
 To make your building sure ;  
 Then you may hope I shall not stop,  
 Till every path is clear,  
 That I am come to visit man,  
 From heaven's high courts above,  
 And man I'll free from misery,  
 And shew my perfect love,  
 That I did come for to redeem  
 From all the sorrows here,  
 That now you feel from hell and sin,  
 By every pain you bear.  
 But pain shall drop, and man shall hope,  
 But shall not hope in vain ;  
 For charity, the end you'll see,  
 Will every promise gain.  
 For charity men have for ME,  
 Who judge ME as a God,  
 That would not let all this agree,  
 Had Satan laid the road.

\* Joanna, Joseph Prescott, and Joseph Webster.

Out of the way you soon would stray,  
 And be benighted here;  
 These spirits never could agree,  
 Led on by Satan's care.  
 No; they'd confound in every sound;  
 For I'd confound them all:  
 In likeness they could not agree,  
 To prove from heaven's the call.  
 In such a line no man could find  
 To be without a God,  
 To make his witnesses so clear,  
 THEY IN ONE PATH have trod;  
 And all alike to every sight,  
 And *all alike unknown*,  
 Before I brought the truth to light,  
 And bid thee hither come: \*  
 These witnesses before thy view  
 I surely here did bring.

"Now I will answer thee, and all mankind, that dispute by what spirit thou art led. Let them tell how these things came to pass, that I ordered thee to bring thy writings and have them proved in London; where I have visited two boyst—one by opening his spiritual eyes, and I gave him the gift of discerning spirits; to the other I have sent my angel, to shew him the visions of what is coming on the earth. The one hath told you, that three spirits attend you; which he is informed are the spirits of CHRIST, of MOSES, and of PAUL, You will allow these three to be heavenly messengers, to affirm I am come in the spirit; and the truth of the prophecies is the testimony that I am come. Every vision that is shewn to the other youth, tells you all, that as ye say, apparitions, or appearances of things, shew you *some death* is near, either of yourselves, or of some near friend; so now, be assured, these heavenly visions are a sign to you all, that my kingdom is nigh at hand; and *these two* are thy witnesses,

\* This alludes to the three before spoken of.

† Joseph Prescott and Joseph Webster.

from the discernment of the spirit in the one, and from the visions shewn to the other, who prove thy calling to be of God, and my kingdom to be nigh at hand. For, as the angels warned the shepherds of my birth; so have they now warned you in the visions given to the youth. Yet, they err in judgment, and stumble in visions; then to whom shall I teach knowledge? Or whom shall I make to learn instructions? For line hath been upon line, and precept hath been upon precept; here a little, and there a little; yet all have gone backwards, and made themselves crooked paths; and they shall fall therein. For if I have condescended so much, to visit this lower world, by prophecies, and by visions, and have worked on my servants, whom I have chosen, to be obedient to the heavenly calling, to make it known and manifest unto all men—now, if all these things are slighted; and ye refuse to walk in the light, while ye have the light, darkness shall come upon you, and pain as upon a woman in labour. For judgment shall follow the line, and righteousness shall be laid to the plummet: for the line is straight before you all; and all men, who have eyes to see, or ears to hear, or hearts to understand, they must know and understand, that it was by my order thou camest hither; and it was I who brought *these three together*: and there is none who shall put them asunder; that is, they shall not be able to separate the words from coming to pass, as I have spoken.

#### EIGHTH VISION.

##### The VISION of the CAR and SEALED LETTERS

“ My chariot wheels shall fast appear,  
As in the vision are seen there;  
Just so my chariot wheels shall fly;  
And every name must come on high,

That now are sealed by my word ;  
 They all must come before the Lord,  
 And every list must now appear  
 Before the throne, as in thy prayer ;  
 And every name that here do sign,  
 And join with thee in heart and mind,  
 They so will come before the throne,  
 And every name shall then be known,  
 That I have seal'd them with my blood ;  
 And they shall all ascend to God ;  
 And like the corn they shall appear ;  
 For them I'll pluck from every tare,  
 And like the wheat I'll gather in.  
 And now to reason I'll begin :  
 For every vision shewn you here,  
 Shows how my kingdom shall appear.  
 When I my kingdom do bring down,  
 Like all these visions 'twill be found ;  
 The names before my throne must stand,  
 That wish my kingdom now at hand,  
 And wish for Satan to be cast ;  
 I tell you there the end must burst.

"You know they clamour'd for my blood ;  
 So I for man the victim stood ;  
 And to their words I did submit,  
 And so they nail'd my hands and feet ;  
 Because I gave it up to man ;  
 And now *the same* I've laid my plan,  
 That I shall give it up the same ;  
 And man shall know my every name ;  
 I say, throughout eternity,  
 That now in heart do wish for ME :  
 They shall not wish for ME in vain—  
 The holy war I will maintain,  
 Until the deluge down shall fall  
 On them that now reject the call.  
 I'll trifle now with man no more ;  
 I'll send my sword from shore to shore,  
 Till every nation do comply,  
 And wish my kingdom to be nigh.  
 For now I'll make them sick of sin ;  
 I'll shew the evil it doth bring ;  
 And then, I know, they'll wish for ME,  
 When Satan's fury they do see,  
 That he is pouring out on man—  
 They soon will feel his heavy hand ;  
 Because my offers they refuse :  
 And now, I say, worse than the Jews,

Their ruin they are bringing on—  
 My offers are despis'd by men;  
 And so their sufferings I despise.  
 You all must judge your God unwise,  
 To let such wondrous sights appear,  
 As in my Bible spoken are,  
 And all together now to bring,  
 To shew you plain, from every sign,  
 The end of all things now is come;  
 The heavenly visions here are shown;  
 Then sure my kingdom it is near,  
 As in these visions doth appear.  
 For so my Prophat did foretel,  
 It in the latter days should fall;  
 And now the latter days are come—  
 The woman clothed with the sun  
 Doth in that manner now appear,  
 As in my Bible's spoken there;  
 And floods against her men do cast;  
 Because the rage of hell doth burst  
 With fury on her, as 'tis spoke;  
 And so my Bible they do mock,  
 And add it all another way;  
 For like the Jews the Gentiles be.  
 For though the truth is now made plain,  
 The Bible they do not discern,  
 That as 'tis spoke it doth appear;  
 And so they help the woman here,  
 As in my Bible it is penn'd;  
 And so I tell you all the end.  
 For now the end to all is come:  
 The Revelations they are plain;  
 And like the Jews do men appear:  
 Isaiah's words were spoken there,  
 Wherein the Jews did it fulfil;  
 And so they stand THE PROVERBS still,  
 A scatter'd people for to be;  
 And now the Gentiles all shall flee,  
 If like the Jews they now go on,  
 When I have made my Bible plain,  
 That as 'tis spoke doth all appear:  
 The Law and Gospel now are clear—  
 The day of vengeance now is come:  
 And will you bring that day on man?  
 Then sure on man it shall appear:  
 I will no longer trifle here:  
 For he that digs that pit shall fall.  
 So now I tell you one and all,

That as the letters do appear  
 Before **THE THRONE**, they all are there;  
 And so I say they all must come,  
 And every name, before my throne,  
 That in thy list doth now appear,  
 If they do sign with thee in prayer,  
 Then they may all receive the crowns,  
 That to stand before their names are found,  
 I say, to gather in like wheat,  
 And all will find the mysteries great.  
 For as the circle doth appear,  
 With faces—none discern them there;  
 So will the **SEALED NUMBER** come;  
 And every promise is for them,  
 Whose hands and hearts do now appear,  
 And wish my kingdom to be here;  
 That is, on earth for to come down,  
 And Satan perish in the sound.

“ But as the hearts of men I know,  
 Thousands will say they wish it so,  
 But will not let their names appear :  
 To such I now do answer here,  
 Their names must come before the throne,  
 If by their names they will be known,  
 When I the Bridegroom do appear,  
 It is the **NAMES** the whole must clear,  
 To prove they are the **WOMAN'S SEED**,  
 That sign'd to bruise the Serpent's head ;  
 And they the **WHEAT** must then become,  
 That shall possess the Holy Land,  
 When I have brought it down below,  
 Where the green pasture then shall grow ;  
 And all my kingdom shall appear  
 So perfect like these visions here :  
 For every vision here is found,  
 For **ME** to bless this earthly ground ;  
 And here's a vision shews you plain,  
 The **SEALED PEOPLE** must it gain :  
 Though I know **NUMBERS** will appear—  
 From different lands these things they'll hear,  
 And with **THIS NATION** wish to sign,  
 And from their hearts I'll make them mine,  
 When the last trumpet doth appear.  
 The seven angels you see there,  
 The seventh thousand shall bring in :  
 Because to shorten now I'm come—  
 To shorten the two hundred years ;  
 As I the sixth day did appear

For to be nailed to the cross,  
 And then the seventh laid compos'd,  
 Until the first day did appear;  
 Then my disciples met me there,  
 I now do tell you, in the way;  
 But I was quite unknown to them;  
 And so to man I'm now unknown,  
 The manner I to you am come,  
 In such a strange disguise appear;  
 The eye of faith discerns me near,  
 But now, I say, no other eye  
 Discerns my footsteps how they lie:  
 Because I come to all unknown,  
 And all the scriptures to you have shewn,  
 And all together bid you weigh:  
 Then judge the dawning of the day,  
 And mark what date I so appear—  
 I've said I'd shorten the sixth year;  
 And the sixth thousand 'tis I mean:  
 Then from my death behold the sign;  
 And mark the day they took me first,  
 And mark the ~~sixth~~ how it did burst.  
 Before the day was ended there,  
 They nail'd my hands and pierc'd the spear;  
 Then ALL WAS FINISH'D I did cry.  
 And now look back to Calvary,  
 And every day call you to mind,  
 And then the mysteries out you'll find.  
 For the last century must appear,  
 When thou alone didst ask in prayer,  
 That I would shorten Satan's reign,  
 But the new century now begins,  
 I say, for man to do the same;  
 And well I know, from every name,  
 What hearts within they all have got,  
 Whether they wish my reign or not:  
 And as I judge all from the heart,  
 A secret now I will impart:  
 The names that are not given FREE,  
 In heart and hand, I say, to ME,  
 Their jealousy will soon alarm,  
 Satan will every one unarm;  
 With unbelief they will appear,  
 And all their seals destroy them here:  
 Then all their signing is in vain;  
 For no admittance they can gain,  
 To have my kingdom here below;  
 Or how to heaven can any go

That do destroy my perfect word ?  
 I've said **THE SEALED OF THE LORD**  
 Are the **ELECT**, who now must stand,  
 And they my kingdom must command,  
 For them to gain the Tree of Life ;  
 Because for them I'll end the strife,  
 As I did end in grief for man :  
 For so the tempter laid his plan ;  
 And Satan now shall fall *the same* :  
 It is from **MAN** *his end* must come.

" So now if **FIFTY** do appear,  
 That join with thee in heart and prayer,  
 To have the tempter to be cast,  
 And wish my kingdom for to burst ;  
 Then they my kingdom shall obtain.  
 I said I'd save for fifty men  
 The utter ruin of the place,  
 Another way destroy the rest.  
 So now that way to man I'll come ;  
 I've sent my angels, it shall be known,  
 To warn you all that I am near :  
 From dreams and visions you see clear,  
 And from the spirit of prophecy—  
 The Law and Gospel do not lie :  
 But all together now they're come ;  
 From the eight hundred you discern  
 How the first date must now appear,  
 To make my Law and Gospel clear ;  
 Because the seven you go through,  
 And then the first, before your view,  
 It is a *day of rest* for **MAN**.  
 Then now I'll tell you all my plan :  
 No respite man did give to **ME** ;  
 Remember, in Gethsemane,  
 With swords and staves they met **ME** there,  
 And then my trial soon brought near ;  
 For then they nail'd **ME** to the tree—  
 No other week allowed for **ME**,  
 That I a respite then could gain.  
 And now I'll tell you all the end :  
 As I *that week* did not go through,  
 I say, like man I now will do,  
 And cut the century short *the same*.  
 The swords and staves are found by man,  
 To meet the tempter in the way ;  
 With swords and staves, I now do say ;  
 Because the **SWORD** it is my **WORD**—  
 The promise first was made by **GOD**,

That you should bruise the Serpent's head.  
 These are the promises were made;  
 Then sure it is a STAFF to man;  
 My WORD you all must rest upon;  
 And then my promise you can see;  
 The Serpent bruise'd, as well as ME.  
 But when that blow comes on his head,  
 Then all his power I will strike dead,  
 That he hath now got over man.  
 As I've begun I'll now go on;  
 And no more respite will I give  
 Than man did then for ME to live.

“ So if the depth you can discern,  
 You all may judge how I do warn;  
 Because the swords do all appear;  
 From every name that's given here,  
 That they do give in heart and mind,  
 Wishing the Serpent for to bind,  
 As on the cross they then bound ME.  
 One day “ *a thousand years shall be,*”  
 That I in rest laid in the tomb,  
 Ere I by man again was seen;  
 And then the first I did appear,  
 And my disciples saw ME there;  
 And so the Devil will arise  
 Again to man in *strange disguise,*  
 That hath by wonders been brought in;  
 I know what power he'll gain o'er them;  
 But then my saints will strong appear,  
 And know the judgment day is near,  
 That now are workers here with ME:  
 My SEALED NUMBER all will see,  
 How they in faith will boldly stand,  
 And say, “ the whole we now command:  
 “ For every prophecy is clear;  
 “ Our enemies we need not fear;  
 “ Because the truth we saw at first,  
 “ And now we see the end to burst,  
 “ As all the Bible did foretel,  
 “ And as explain'd it so did fall;  
 “ And now we all do see the end;  
 “ We know our God will be our friend;  
 “ And we in triumph shall appear,  
 “ With saints and angels in the air.  
 “ Therefore our death we don't regard;  
 “ We know our God will us reward.”—  
 And so they'll stand unto the end,  
 And with their God they will descend;

When the last trumpet doth appear,  
They'll come with joy then in the air.

“ But now this subject I shall end ;  
For at the present I intend  
To make the mystery out more plain ;  
The sword and staves are drawn by men :  
The STAVE is now the power of God,  
Whose strength will now fulfil his word,  
For so the SPIRIT'S SWORD is come :  
Because my Spirit doth appear  
In every soul that now sees clear ;  
For they have drawn the spirit's sword ;  
And all mankind shall find my word  
That I am come for to fulfil,  
And tread with my avenging heel  
All that against me draw the sword ;  
And all mankind shall find the Lord  
Did make these visions to appear,  
And in the Spirit answers here  
The every vision what it means :  
The sword is drawn, I tell you plain ;  
And they that draw it 'gainst my word,  
They all shall perish in the flood,  
I say, of sorrow and of sin.  
For now to reason I'll begin :  
I suffer'd for the fall of man,  
As he his Maker did condemn ;  
But if the tempter now you free,  
You all must perish now with he ;  
That is, your lives must end with grief.  
I ask you, who can give relief,  
If you the murderer now will free ?  
The woman's guilt must fall on he ;  
That is the Devil I do mean ;  
And then the earth I shall redeem.  
But you can point no other way,  
That in my Bible I did say,  
That e'er the earth I should redeem,  
But by the promise made to them,  
I now do tell you, in the fall :  
For there the promise stands for all ;  
And there the enmity is plac'd.  
I tell you all, ye fallen race,  
Conscience condemns you every one,  
Against the woman you are come ;  
With enmity you do appear

And let such visions to appear,  
I say, my Bible for to clear.

“ But well your answers I do know—  
These visions I did never shew ;  
That is the language of their heart :  
Then now these words I will impart—  
You must my Bible all deny,  
If you do say, unknown to me,  
That all these things would so appear ;  
And now, vain mortals, answer here,  
Why I ne’er stopt the woman’s hand ?  
Not four men could I command,  
To join together and appear,  
For to prevent her coming here,  
To make these visions out so plain,  
When all had been despis’d by men ?  
And so, by men, they’d still appear  
To be despis’d, as heretofore,  
Had not the woman hither come,  
To shew the visions what they mean ;  
And so both hands are strengthened here.  
Unknown to me can nought appear ;  
Because your thoughts I do espy,  
And tell you, my discerning eye  
To every place doth go before ;  
And well I know what will appear ;  
And so all this is known to me,  
Before my throne, you all may see  
That every thing is placed there ;  
And as these visions do appear,  
So all is brought before the throne,  
And every name to me is known ;  
And every hand and heart the same.  
And now, I say, from every name,  
The books must all be brought to me ;  
And now my jewels, all shall see,  
How from the books I’ll make them up,  
And how the Tempter there shall drop.

“ For I the judge shall now appear,  
And man’s petition I will hear,  
When all is brought before my throne,  
Like the hand-writing, it shall be known,  
That Pilate wrote upon the cross ;  
Then sure your names cannot be lost.  
When I the King of kings appear,  
My soldiers must my kingdom share,  
That draw the sword and win the field ;  
For there the foe he now must yield,

When I the King do but appear,  
 And men's petition I do hear,  
 And all is laid before my throne,  
 And their petitions must be known  
 In their hand-writing to appear,  
 Or by their wish be enter'd there ;  
 And then I will sum up the whole,  
 And be the Pilate for you all,  
 To give consent, I say, like him ;  
 And so the Tempter falls, like *me* ;  
 I tell you, by the power of men ;  
 By their desire I've laid my plan ;  
 Then sure the Tempter can't complain,  
 If I resign'd my life to men ;  
 Then now to them he shall resign—  
 And so I've told you all my mind.  
 The swords are drawn, the staves appear ;  
 'Tis time for Satan to take care ;  
 And you may judge how near the end,  
 As from my death 'twas my intent  
 To shew you all how this must burst ;  
 And mark, Gethsemane was first,  
 Before I came to Calvary ;  
 And so my foe shall fall like *me* ;  
 Because no respite I did gain ;  
 For in *one week* the whole did end.  
 The seventh they'd not let me see—  
 They shorten'd then that week for *me* ;  
 And so I'll shorten now *the whole* ;  
 And you may judge how near's the fall,  
 If you can judge from what is past.  
 I said the swords and staves were first,  
 And now I say they do appear ;  
 Against the Tempter they are here ;  
 Then surely all will hasten on ;  
 Two out of seven, then 'twas known,  
 Were nearly shorten'd then for *me* ;  
 And so the end of all you'll see ;  
 For these two centuries, that are here,  
 With the two days I will compare.

“ So if you've wisdom to discern,  
 You all may judge how I do warn,  
 And how the tumult must come on,  
 To make a final end for man ;  
 Because for man I will appear ;  
 And all shall find me Pilate here ;  
 As he did give it up to man,  
 I tell you, now I'll do the same.  
 So here this vision I shall end ;  
 For deep are all the lines thou'st penn'd.”

## NINTH VISION.

FRIDAY, *June 3d.* 1803, about eight o'clock, Joseph Prescott being engaged pounding allum, with other workmen, who were preparing size for paper, he saw the following vision ; the whole of which was then in motion. He saw a Celestial Being in human form, with rays of glory issuing from his body, attended by a number of angels, the faces only visible. They were clustering together, and advancing towards the Celestial Being. Two angels were placed close to the Celestial Being, one on the right hand and the other on the left ; each of which had one hand to a book, which they held open right before the Celestial Being. Underneath those, lay another angel, in a reclined posture, with a long roll in his hand, opened, with some reading apparently on it. They were surrounded by a great number of angels. Underneath this scene, at a distance, was a very confused appearance of the earth, on which he saw a number of tomb-stones ; and out of the earth a great number of persons were arising. Some were walking, who apparently had risen. They looked like ghosts, as he had heard them described. There were two descriptions of persons thus rising, and they moved different ways—some, in a kind of light mantle, were going towards a hill, which was light and shining ; made so from the rays of light, which issued from the Celestial Being, passing under or behind the clouds. Several of these persons in the mantles had ascended the hill, and mixed with a number who were gathered together in a body, upon the hill so illumined, which was on the right hand of the Celestial Being. The other description of persons looked like moving bodies formed of clay, ascending from amongst the tombs. Some had arisen and were walking, others in the act of rising : they gathered together on the left hand

of the Celestial Being. The place where they were assembled was dark and gloomy. By their side was a large body of fire, ascending from, or bursting out of the earth; by which was a very ugly figure, which Joseph supposed to be the Devil. Behind him was a pile of arrows, and in his hand a bow with an arrow applied to it; which he seemed to stretch against the string with great force, as if to shoot, pointing at the people in white. At a very great distance was a number of rough hills, with gloomy black clouds, from which issued flashes of lightning in different places. Some of the hills were on fire, apparently kindled by the lightning; some on fire, in other parts, where he saw no lightning. Another infernal figure was standing on a cloud, at a considerable distance from the one which had the bow in his hand. He was holding up a paper, with great earnestness, to one of the angels on the left hand side of the Celestial Being: which angel had his eye fixed on him with great composure. On the other side stood a wretched being in human form, in appearance miserable, ragged, and dirty. He also was holding a paper in his hand, with much apparent trouble in his countenance, to another angel on the right hand side of the Celestial Being; who looked at him, as the other did, with composure. The Celestial Being, whom Joseph supposed to be the Lord, had his hands and eyes uplifted, as if going to declare something. Near to the infernal figure on the cloud, was a person in human form, with an angelic countenance, clothed in a garment apparently of steel, having a chain with long links in his hand, one end of which was fastened round the body of the infernal person. A voice then uttered,

“ Behold yonder, in a heavenly croud,  
 “ With glory and splendor our God is ador'd.”

If desired to be drawn, it shall appear again.

## TENTH VISION.

FRIDAY, *June 10th*, 1803. About half past four this afternoon, Joseph being engaged in parting paper, after sizing, had the following vision. There were presented to his view fields and trees, &c. in different parts. About the centre was a tent or marquee, with fringe, or some kind of ornament about it. The entrance of the tent was facing him; on each side of which was an angel holding back the curtain with one hand, and in the other each had a sword, composed of diamonds, with the point touching the ground. Behind them, without the tent, were two other angels with trumpets, which they blew in loud and shrill sounds. Behind one of those which had the trumpets, on the right hand side, stood a person with a spear in his hand, which he held straight up. Within the tent, which was very dark, was a very brilliant crown, raised some distance from the ground. On all parts that surrounded the tent, the sun shone with uncommon splendor. A voice said, "If desired to be drawn, it shall appear again;" and further added, "I the Lord will be a light in a dark place."

"Now you shall see the Son of God,

"With millions of his sons, blood bought.

*July 5th*, 1803.

A communication concerning the visions, given to Joanna, in answer to her friends, who wished her not to spend so much time in shewing the visions, during her stay in Devonshire, to such numbers of people. She was answered by the Spirit, in the following manner.

"I ordered the visions to be drawn for thee, to be made public, and shewn to all who wished to see them; for I now tell thee and all mankind, the visions are the shadow of what is hastening on. And now call to thy remembrance, I said, when

the ten years were ended, that after I had shewn my visitation to thee, in the world, greater mysteries must appear to their view ; and remember, I told thee in 1792, I would shew thee in dreams, and in visions, how it should come on. The first ten years were passed in dreams : but now, when those ten years were gone, that my visitation had appeared to the world ; from wars, from dearth, from scarcity, and discord in the hearts of the people, I began to shew thee, from visions appearing to the youth, whom I visited in an early age, and permitted Satan to work on the minds of men to despise his visions, that all men might know he was visited by God, and not set up by man : but when my appointed time was come, that they had gone through thy writings, the visions were made known. But now I will make it plain to thee, and all mankind, there was no appearance in the world, that I the Lord had visited thee, till the wars broke out in 1793, and that it went on every year, to make it appear to the world, more and more, till the ten years were up. So, if men look deep, they will see the truth of thy writings has appeared visibly to the world, for ten years before the youth was made known, whom I had visited, but had concealed from thy knowledge ; and at my appointed time, revealed it to thee, and them ; and ordered it to be made public, that thy visitation appeared to the world in the beginning of 1793 : and the visions were made known, and published in the beginning of 1803. Now weigh deeply the whole together : then in seeing ye may see, and in hearing ye may understand, that it is I the Lord who have brought all these strange things to pass : and remember the dream I shewed thee in 1792, that I arose from a bed, as one awoke out of sleep ; and now he hath sent thee a vision of a bed with white furniture, and the curtains drawn back ; and thou knowest I told thee —

" Thrice happy was the man,  
 That did begin, and would go on,  
 Till every curtain was drawn back,  
 To know, and prove if I did speak;  
 And now the curtains do appear;  
 And mark, this came in the tenth year,  
 Or else, I say, when it was up;  
 The curtains, they are now drawn back.  
 And as this vision doth appear,  
 You all shall find your God is near:  
 The light in darkness it doth shine—  
 I see the dark bewighted minds:  
 For though the truth is now so clear,  
 And perfect like this vision here,  
 That I shall pitch my tent with men,  
 And bring my kingdom down to them,  
 And make my angels to appear,  
 To shew my kingdom it is near,  
 For all to come in robes of white—  
 I brought that vision to his sight,  
 To shew the end how it will fall,  
 When I appear to conquer all;  
 That is to conquer hell, and sin,  
 As you may see it by the chain:  
 The man in armour first appear'd,  
 And Satan's chain is fasten'd there:  
 And so his power I shall chain down,  
 So perfect as the vision came;  
 For as the sight appear'd to he,  
 So perfect now the end shall be.  
 And mark that vision was seen first,  
 Where Satan's ruin so is plac'd;  
 As by the chain he can't get free,  
 And so he chained down shall be.  
 The graves are open'd of the just;  
 And so the end it now will burst;  
 Because the just will now appear,  
 To see my promises are clear,  
 That Satan must his doom receive,  
 Ere men with me in peace shall live,  
 And own my sentence to be just;  
 And for my kingdom they will thirst,  
 And they my kingdom shall obtain,  
 In heaven and earth with me shall reign;  
 For in the end they'll all unite,  
 And I will make them sons of light,  
 As in the vision doth appear;  
 The angel of the Lord is there,

I tell you all, in robes of white,  
 And so on earth I'll make the sight ;  
 For every beauty shall appear ;  
 And from the tent I tell you here,  
 That I shall pitch my tent with MAN ;  
 And then you may behold your Land  
 With every beauty to appear ;  
 The trees of Lebanon are fair,  
 And fair, I say, I'll make the whole,  
 And from these visions shew you all,  
 That Satan must be conquer'd first ;  
 And as these visions both are plac'd,  
 I tell you that the end will fall,  
 And the five angels warn you all.  
 The trumpets they have in their hands,  
 To warn you of the promis'd land ;  
 As in the grove they do appear,  
 And so the trumpets they have there,  
 To sound the coming of the Lord,  
 That he with MAN will now abide ;  
 That is in spirit dwell with he,  
 And MAN in peace shall dwell with ME.  
 That is, by MAN, I mean the whole  
 Who now do wish for Satan's fall,  
 To have my kingdom to appear ;  
 I tell you, like these visions here,  
 My glorious kingdom will come in ;  
 The robes of white with blue are seen ;  
 And robes of white shall now appear  
 To every true believer here ;  
 And as the mixture is with blue,  
 So all shall find my words are true.  
 Mark every angel how they're plac'd,  
 A likeness of the human race ;  
 The one hath got the spear in hand ;  
 But mark the others how they stand ;  
 With the two swords they do appear,  
 And to the earth they're pointed there,  
 As though the swords were drawn to fall ;  
 And perfect so I tell you all,  
 That every sword will fall from men,  
 When they my kingdom do discern,  
 That they on earth shall it obtain ;  
 And there behold, there stands the crown ;  
 The curtains they have in one hand,  
 And so the crown they do command ;  
 And there you see the sword to fall.  
 So here's a warning to you all ;

The curtains you must all draw back,  
 To prove and know that I do speak,  
 And then the darkness all will see,  
 Wherein is fixed the crown of ME.  
 I said in darkness it would come,  
 Gross darkness in the sons of men;  
 And so gross darkness doth appear;  
 But all shall know my crown is near  
 Unto this dark benighted land.  
 And now the wise may it command;  
 For back the curtain they will draw,  
 And then my crown they'll see and know,  
 How it is fix'd in this dark place,  
 So perfect like the human race:  
 For dark indeed there minds must be,  
 If they my kingdom cannot see,  
 That it is hastening on to man,  
 And in the dark my crown doth stand.  
 But if the truth you wish to see,  
 The curtain now drawn back must be,  
 And then the crown you may behold,  
 And see the TRUTH from all is told,  
 As in my bible it doth appear:  
 There's not a thing hath happen'd here,  
 But in my bible all is penn'd;  
 And mark, I told you, in the end,  
 None but the *eye of faith* would see  
 The visitation here of ME.  
 Therefore your hearts would fail you all,  
 To see the end when I do call,  
 To make a final end for man;  
 Now but the just in faith would stand.

" And now I'll tell you of the just:  
 All those who for my kingdom thirst,  
 And see my justice to appear,  
 For to confine the Tempter there  
 Down to his den, as he is plac'd,  
 Because my side by him was pierc'd;  
 And 'twas by him I was betray'd—  
 I said, that Satan Judas led:  
 But he repented as a man,  
 When Satan's power from him was gone:  
 Then sure the rage must come from hell,  
 And so again his rage doth swell,  
 In every dark benighted mind,  
 That they my kingdom cannot find,  
 How I shall place my crown below,  
 Nor how my angels I let go,

To draw the curtain back for n  
 That in the dark they may disc  
 My crown of glory it is near ;  
 And the two trumpets do appe  
 The one I liken'd to my word,  
 That's given to thee now from  
 The other trumpet, all shall see  
 It is the vision shewn to he :  
 And so the trumpets do appear,  
 To shew you all the end is nea  
 For dark must be the minds of  
 If they the truth cannot discern  
 When all the curtains are draw  
 They all must know the Lord h  
 By signs and visions that are he  
 And from the words that do app  
 Now all is come in a straight li  
 They must confess the work is  
 And mine I'll make it to appea  
 Thou know'st I told thee, here  
 These visions would be in your  
 And now the whole you may c  
 And so my Friends may cast o  
 These visions plain do shew yo  
 That I shall draw the curtains  
 And then you'll see my crown  
 With every lustre bright to shi  
 The other hand foretels my mi  
 That it is fasten'd to the earth :  
 I tell you all to judge your birt  
 That to the earth you must retu  
 If you do judge you stand in r  
 That is, in man, as he was ma  
 I say, of dust, and so betray'd  
 And so to dust he must return.  
 But know, the woman never c  
 Out of the dust, nor made tha  
 She came from man, where lif  
 That way her body did appear  
 And now, vain man, I answer  
 Her spirit it must come the san  
 Where life doth spring ; the ei  
 But this you do not understand  
 The body first was form'd from  
 But when my Spirit doth appe  
 For to bring in my spiritual hei  
 The Spirit then must come fro  
 That man and I alike may be ;

Because her life came first from man,  
 And so return'd to dust again,  
 As did the man return at first.  
 Then here the mysteries now must burst :  
 If my delight should be with men,  
 And to myself I've liken'd them ;  
 Then sure my Spirit must appear ;  
 + The woman must be taken here  
 To have a spirit like my own,  
 The powers of darkness to unthrone ;  
 And so you're made joint heirs with me,  
 That heirs of God you all might be.

" The flesh and blood came first from man ;  
 And so the earthly kingdom came :  
 But when my kingdom doth appear,  
 It is my Spirit must be here ;  
 And so her spirit came from me :  
 Then now, ye blind, begin to see  
 A mystery deep, but it is plain—  
 I've said her life was took from man ;  
 And know, as man I did appear :  
 Then now like man I'll end it here,  
 And prove her spirit came from me ;  
 And now my kingdom all shall see,  
 That of her spirit will be born,  
 And pray the Serpent to unthrone ;  
 That is, the Tempter to be cast ;  
 And so her children all must burst ;  
 And great peace on the earth they'll see,  
 And own her spirit came from me,  
 As did her body first from man.  
 Mark the creation how it stands,  
 A likeness of Divinity :  
 So I created man to be,  
 In my own likeness to appear ;  
 And perfect so I've liken'd him here ;  
 And so I've liken'd myself to man,  
 To say from me her spirit came,  
 So different from the human race ;  
 And yet my Spirit men disgrace ;  
 Because my ways are hid from all,  
 In the dark mysteries of the fall :  
 But there, I say, I fix'd my crown,  
 When I the man and woman found  
 For to lament their fatal fall :  
 I drew the curtains then for all,  
 That they the crown could never see,  
 How I should bring it round that way,

To have my glittering sword to fall,  
 And for the woman conquer all,  
 As for the woman he was cast ;  
 And now's the time THAT TRUTH shall burst.  
 I asked him what then he had done ;  
 And said the curse should fall on him,  
 Much greater than the human race :  
 I fix'd on him the woman' curse,  
 Or else, I say, the woman's fall ;  
 And now's the time, I tell you all,  
 That as the visions do appear,  
 You all will find the end is near.

"Now mark these visions, how they're plac'd,  
 And then awake, ye fallen race ;  
 You see the chain is in one hand ;  
 I died to conquer hell for man ;  
 And now you see the MAN appear,  
 With all the ARMOUR man must wear,  
 If he will conquer hell with ME.  
 And now, ye blind, begin to see :  
 The dart is in the woman' hand,  
 That o'er his head you may command ;  
 And unto heaven she's looking there,  
 As though oppress'd with grief and fear.  
 As Satan's dart is fix'd behind ;  
 The twisted serpent then you'll find,  
 How much like it her clothing's plac'd ;  
 You cannot say 'tis like the rest :  
 Indifferent robes she doth appear ;  
 Because her clothing is drawn there  
 Much like a serpent for to be,  
 As in and out the stripes you see ;  
 And so in grief she's compass'd round.  
 The dart in Satan's hand is found,  
 How he in rage would keep her back  
 From every blessing I did create,  
 I tell you all, when at the first :  
 And so the end it now is plac'd,  
 As the creation did appear,  
 When Eve from him receiv'd the spear :  
 But know, the dart is in her hand,  
 That o'er his head you may command ;  
 And so the chain is fasten'd there :  
 I said, I'd die her guilt to clear :  
 And so the guilt was cast on ME,  
 As Satan's dart you all may see,  
 How it is pointed at the man,  
 That hath the chain now in his hand,

Which now is stamp'd beneath his foot ;  
 And so, I say, I'll make him mute :  
 For all the graves shall open here,  
 And all the martyrs shall appear,  
 To join in spirit with the just,  
 That pray for Satan to be cast.

“ For now the books I'll open all,  
 And so begin from Adam's fall,  
 And to all ages I'll go on,  
 To prove that death was pass'd on MAN :  
 As to perfection he was dead,  
 And so from him is knowledge hid,  
 As one that's buried in the grave,  
 And in the earth no knowledge hath.  
 So man no knowledge hath of ME ;  
 Bring forth the age that right did see ;  
 And then I'll give it up to men,  
 If knowledge you can prove in them,  
 In any age that now is past.  
 The books are open'd in the last,  
 And every age doth shew you plain,  
 That man no knowledge did obtain,  
 But when the spirit came from ME :  
 And now my Spirit, all shall see,  
 Is come to draw the curtains back,  
 And shew my crown how it must break  
 From the dark mysteries of the fall.  
 It is the woman (judge your call)  
 Must claim the promise there was made,  
 Who cast the guilt on Satan's head :  
 And now upon his head it shall fall :  
 For those three figures, I tell you all,  
 To saints and angels you may place.  
 But now awake, ye fallen race :  
 The *first* to EVE I shall compare—  
 Her combat with the Devil there :  
 As he the dart hath in his hand ;  
 And so her clothing you command,  
 Is like a twisted serpent round ;  
 And so by him her fall was found :  
 But then with grief she did appear,  
 And unto Heaven did lift her prayers,  
 And great her sorrow it did burst ;  
 But on the Serpent it was cast,  
 Whose subtle arts had her betray'd :  
 But mark, the promise there was made,  
 I tell you, of her seed to come,  
 As she the Serpent did condemn,

That it should bruise the serpent's head ;  
 And so the dart by her was laid ;  
 And so the dart shall now appear.  
 The woman is supported there,  
 With other guardians still behind,  
 To comfort her distressed mind.  
 Now, from the *second*, all shall see,  
 It was the MOTHER then of ME,  
 Who did so closely after come,  
 To have him chained by her SON,  
 The second Abel to appear,  
 To 'venge the blood so murder'd there,  
 I say, by Satan's artful hand ;  
 And now the chain you may command,  
 To see it stamp'd beneath his foot :  
 You know I said I'd bind the root  
 Of every evil, that did spring—  
 I said I'd conquer hell and sin ;  
 And so to conquer I'll appear :  
 The second woman you see there,  
 With all her clothing drawn in red,  
 And so I'll conquer by my blood.  
 Now mark the angel that's behind ;  
 Then the new covenant you'll find,  
 That I am making now with man ;  
 You see THESE THREE are join'd as one :  
 Then sure my angel must appear,  
 I say, to join the women here ;  
 And now I tell you, from the last,  
 It is the woman that is first,  
 To place them all another way ;  
 And from the angel, now I say,  
 Of the NEW COVENANT who appears,  
 To shew the fall how it was there,  
 That I have told you first was Eve ;  
 And mark the promise I did give,  
 Which I did never yet fulfil.  
 The first is last, I tell you still :  
 Thou seest the angel he is first ;  
 What I call Eve, she is the last,  
 And so the last she doth appear.  
 And now the mysteries I'll make clear :  
 Because the last, you all shall see,  
 Is chang'd from Eve and come to thee.  
 For all her sorrows thou'st gone through :  
 Think of the past, the truth thou'lt know.  
 How Satan's darts have wounded thee,  
 And, in thy prayers, thy grief's to ME,

With uplifted eyes, were fix'd to heaven,  
 In deep despair thy heart was driven,  
 When every voice was compass'd round,  
 From heaven, said they, was not the sound;  
 And perfect like the figure there,  
 I've often seen thee drown'd in tears;  
 Which all thy writings plain will prove,  
 When Satan's arts thy heart did move,  
 So full of jealousy to grow:  
 Thy bleeding heart, I well did know,  
 And oft I've seen thee in such grief,  
 When thou'dst no friend to give relief:  
 But in such sorrow didst complain,  
 And thy dispute doth it maintain,  
 How Satan strove to keep thee back,  
 And so thy heart was on the rack.

" But, from the vision all shall see  
 The chain is fasten'd there that way;  
 And so the dart is o'er his head.  
 And now remember what I said,  
 When I the chain did bid thee draw;  
 And here's the chain, they all shall know,  
 Shall chain the tempter to his den;  
 And now the cuts you may see plain,  
 That on the Tempter's back appear;  
 And from the *eight* I'll answer here:

- 1st. Because in EDEN was the first;  
 A cut on Satan then was cast;
- 2d. But when the DELUGE did appear,  
 The cut went deep for Satan there;  
 Because I then went through the whole;  
 And so the cut on him shall fall,  
 As by his arts he cut off men,  
 And strongly then he work'd on them,  
 Till he had work'd their final doom;  
 But now I'll place him in man's room:  
 For he shall now be swept away,  
 As was the deluge in that day;
- 3d. Because these cuts he brought on man.  
 The fire from heaven on SODOM came,  
 As Satan's arts had swell'd them up,  
 And now the flames on him shall drop.  
 Another cut that did appear,
- 4th. It is the WILDERNESS I'll clear,  
 How Satan's arts work'd then in man,  
 Not to enjoy the promis'd land;  
 And now that cut shall so appear,  
 Satan my kingdom shall not share;

- That is, my peace he shall not see,  
 How man and I in peace shall be ;  
 For now I'll cut him off the same.  
 Another cut I now shall name :
- 5th. My *PROPHETS* he did cut them off :  
 And now he'll find I've said enough ;  
 Because the cuts shall fall on he ;
- 6th. And so again they cut off *ME*,  
 By Satan's arts that strong were laid ;  
 And so I'll now cut-off his head,  
 From all the power he hath here.  
 For all these cuts shall now appear,  
 I say, to fall on his own back ;  
 And man shall find I am not slack  
 To any promise I have made.
- 7th. The *Jews* by Satan were betray'd ;  
 And so that way I cut them off,  
 My chosen flock : I've said enough.  
 Then Satan must receive the same ;  
 These cuts on him they back must come.
- 8th. And now *the eighth* it must appear,  
 From my *DISCIPLES* ; they were here  
 Cut off, I say, from off the earth.  
 Then now let Satan judge his death :  
 For so the cuts on him shall fall ;  
 Therefore the grave, I tell you all,  
 They all are open'd of the just ;  
 And mark above, the books are plac'd ;  
 You see them open'd to your view,  
 And all shall find my words are true :  
 For every book I'll now unfold,  
 And every book must now be told,  
 That I shall open to your view ;  
 It is my friends, what they went through,  
 For to obey my perfect will :  
 And now the tyrant's heart I'll chill ;  
 For he shall now receive the same :  
 You see these cuts they double came :  
 And know at first they fell on *MAN* ;  
 Then sure the Tempter now must stand  
 Fast bounded, by his iron chain ;  
 He hath not long on earth to reign ;  
 Because it must all fall back on he ;  
 And, like that chain, he chain'd shall be,  
 I tell you all, unto his den ;  
 The flames ascending, shew you plain  
 What smoke and fury shall appear,  
 With all the forked lightning there.

But as the flames are seen above,  
 So some will burn in flames of love,  
 When they that sight begin to see,  
 And praise their God, that died to free  
 Them from the smoking pit below;  
 For then my love they'll taste and know,  
 And like the regions then above,  
 They'll all unite in heavenly love.  
 For as the streams of light appear,  
 So will the light to all come here,  
 When every book I do unfold,  
 And every truth is known and told,  
 And every mystery doth come down,  
 Much like a heaven will earth be found,  
 I tell you, like the just you see,  
 Who seem enthron'd in light to be;  
 And so the light will come to MAN,  
 When I my kingdom do bring down,  
 With streams of light, and streams of love—  
 Your Saviour's merit then you'll prove,  
 That I did die to set you free;  
 And then look back to Calvary,  
 And there behold, your bleeding Lord  
 The rage of men and devils bore,  
 I say, to set the nations free;  
 That MAN and I in peace might be.  
 But sure my blood was shed in vain,  
 If I for man do not contend,  
 To have the Tempter to be cast;  
 And on them let my Spirit burst,  
 That the good fruit they all may know.  
 The tree of knowledge it was so;  
 And as she ate it at the first,  
 When Satan's malice it did burst,  
 And by his arts she was betray'd,  
 And so on us the guilt was laid;  
 Because I gave the woman there;  
 So now let men and devils fear;  
 For I shall cast it back on all,  
 That now refuse this heavenly call;  
 Because the evil fruit they taste,  
 And on their Maker it was cast,  
 For giving of the woman there:  
 The travail of my soul is here,  
 That I am satisfied to see,  
 In all the words she pleads for me,  
 And with the Devil did contend;  
 I tell you now I'll make an end;

For now before ME all is plac  
 Awake, ye dark benighted ra  
 You took the evil from her ha  
 And now the good you may c  
 To take THE SEALS from her  
 If you do wish to know my n  
 And have the good fruit for t  
 For I shall make the woman  
 I tell you now, go through the  
 And so you men may stand o  
 For Satan shall his dart receiv  
 From the same hand that he d  
 Or I like man must now appe  
 And be to blame to make her  
 For to bring in the fall of man  
 If Satan now should miss her  
 Not to bring in his final fall.  
 High as the heavens, I tell yo  
 Are all my ways beyond your  
 The end will prove my Bible  
 I made the WOMAN, at the fir  
 To be your helpmate at the la  
 And so the SECOND ADAM he  
 Will by her hand your loss rej  
 Or how like ADAM can I be?  
 Appear, vain men, and answ  
 Why I the WOMAN did creat  
 I said, to make your bliss con  
 And will you answer, this is  
 No, no; I know the hearts o  
 It never was completed here,  
 Since Adam's fall: for grief  
 Have run throughout in ever  
 But now's the time, I will ei  
 The SECOND ADAM shall app  
 And so destroy the Tempter  
 And all I'll make alive in ME  
 That now in faith begin to se  
 That I have got the woman's  
 And all is done by my comma  
 And my command is given he  
 That she shall seal you sons a  
 If you do wish for Satan's fall  
 That I may come and reign i

" This is the knowledge o  
 That must by MAN be under  
 She pluck'd the first, and gav  
 And he receiv'd it from her h

But now she's come to pluck again,  
 As I command, to pluck off sin ;  
 That all the evil fruit may fall,  
 And so preserve the good for all,  
 To put the seal in every hand,  
 That all may gain the promis'd land,  
 Which I have now for man in store :  
 The woman's hand the whole shall clear.

" So those who will turn back and live,  
*Receive the seal* the WOMAN gives :  
 For I have made the mystery clear,  
 To prove that I have spoken here ;  
 But if the truth you cannot see,  
 From every truth spoken by she ;  
 Then I will make the truth more clear,  
 By every judgment mentioned here,  
 That in her writings I do name,  
 And then the blind will see more plain,  
 That they have brought my judgments on,  
 By unbelief, I say, to man,  
 As Adam brought it at the first :  
 For unbelief in them did burst,  
 And unbelief is now the same ;  
 My voice is not believ'd by men,  
 Until you see your final fall :  
 But know I've warn'd you one and all,  
 That every nation I'll go through,  
 Till men do own my Bible true ;  
 Which men at present don't believe ;  
 They judge, that Satan *ME* deceiv'd,  
 To make the WOMAN at the first ;  
 Then I'll deceive him at the last :  
 For by her hand he'll surely fall ;  
 She'll pluck the evil fruit for all,  
 Until, I say, 'twill all fall down,  
 And then the good fruit will be found :  
 As they have taken it from her hand,  
 The knowledge they will all command,  
 That the good fruit doth now appear,  
 Wherein I've seal'd my sons and heirs,  
 That now in heart do wish for *ME*.  
 The woman's hand, they all will see,  
 Hath pluck'd the evil down for all :  
 The SEALED NUMBER judge their call,  
 That they are seal'd the good to taste ;  
 And by their hands the evil's cast ;  
 Because they sign'd to have him fall :  
 Let every book be known to all,

In every date how't did come on ;  
 Then thy accusers let them come,  
 And tell me who brought round this chain,  
 And now you see the vision plain ;  
 But as the hearts of men I know,  
 They'll say invention brought it so ;  
 Then from invention let them see  
 If e'er a woman act like thee."

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JULY 28, 1803.

Joanna dreamt she was in a place where there were two furnaces. When she opened the cover of the second furnace there appeared a man seated in the water therein ; at which she was alarmed ; and the man said he was to sit there for a time, to recover his health. At last the furnace was drawn away by horses. Joanna was ordered to pen this dream ; and she was answered, that simple as it might appear, the meaning of it alluded to the whole race of mankind.—“ The furnace is the furnace of affliction, that ye are now put in, until you receive the health of your senses, and are recovered from the disorder of your unbelieving minds. For I told you plainly in my Gospel, that wars and rumours of wars would appear, with distresses and perplexities of nations. Now put down the chapters that I shall mention, and I will explain them unto thee.”

LUKE, xviii. 8. “ I tell you, that he will avenge them speedily. Nevertheless, when the Son of Man cometh, shall he find faith on the earth?”

Chapter xxi. 25. “ There shall be signs in the sun, moon, and stars ; upon the earth distresses of nations with perplexities.”

28. “ When these things begin to come to pass, then look up, and lift up your heads : for your redemption draweth nigh.”

29. 30. "When the fig-tree and all the trees shoot forth, ye see and know of your own selves, that summer is nigh at hand."

31. "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

35. "For as a snare shall it come on all them that dwell on the face of the whole earth."

36. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

"For these are the days of vengeance, that all things which are written may come to pass."

ISAIAH, lxiii. 4. "For the day of vengeance is in mine heart, and the year of my redeemed is come."

Chapter lxv. 17, "For behold, I create a new heaven and a new earth: and the former shall not be remembered; nor come into mind."

18. "But be glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy."

19. "And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."

Chapter lxvi. 25. "And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come and worship before me, saith the Lord."

JEREMIAH, xxx. 22. "And ye shall be my people, and I will be your God."

23. "Behold the whirlwind of the Lord goeth forth with fury, a cutting whirlwind; it shall fall with pain on the head of the wicked."

24. "The fierce anger of the Lord shall not return until he have done it, until he have per-

formed the intent of his heart : in the latter days ye shall consider it perfectly."

ROMANS, xi. 25. " For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part hath happened to Israel, until the fulness of the Gentiles be come in,"

26. " And so all Israel shall be saved : as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

27. " For this is my covenant with them, when I take away their sins."

*The ANSWER of the SPIRIT to the foregoing.*

" Now I shall answer these passages of Scripture. The Lord will avenge them that cry unto him. Now believers are crying unto ME by their petitions, and names, signed for Satan's destruction. They are crying to be avenged of the injuries that Satan hath done them, by causing their fall, and by bringing sin, sorrow, and misery into the world, upon the whole race of mankind. Thus they are daily coming unto ME, by their daily signing for Satan's destruction, and for the coming of my kingdom. But nevertheless, is there faith on the earth ? Is there faith to believe that I shall avenge you of your adversary the devil ? Is there faith to believe I shall redeem you from the fall of Adam, according to my promise made in Holy Writ ? Is there faith to believe I shall reconcile the whole world unto God ? Is there faith to believe that the Bible is written by inspiration from God, and that my words stand as firm as the pillars of heaven, which cannot be shaken by man ? Neither can my word be changed by the judgment of man. Is there faith to believe there shall be a new heaven and a new earth, wherein dwelleth righteousness ? Is there faith to believe I am al-

do believe it all. I answer, those who *thus believe*, I shall avenge them of their adversary the devil. Therefore the words stand so closely joined together, that I will avenge them that *thus believe*: for this is the *faith* required to be believed when I come in the spirit to redeem you from the fall; or what redemption do you suppose I told you would draw near? Or what kingdom of God do you suppose I meant was at hand, that should come as a snare upon all who dwelt upon the earth? Here is a mystery beyond the learned; why it should come as a snare upon the earth. The true meaning of a snare is a trap; to ensnare the minds of mankind, to draw them into a snare, which proves to their hurt, when they are ensnared by any arts to fall therein; or the minds of men may be a snare unto themselves to draw them into dangers: for a snare is a delusion, or being deceived. Here thou art at a loss how this can be made good, that a snare, explained in this manner, can come upon the whole earth, *if one part believe unto righteousness for their redemption*. To this I answer—They who thus believe in their redemption, are already judged to be drawn into a snare *for their hurt*. And they that do not believe in their redemption, nor judge it is nigh at hand, will be drawn into a snare by the arts of the devil, *through unbelief*. Therefore watch ye, that ye may be counted worthy to escape all these things that shall come upon the earth. Watch the times; watch the seasons; watch the spirit whether it be true, or not; watch the scriptures; weigh the whole together; draw the link, lengthen the chain; see if one link will join with another; compare the whole together; see if it adds link to link, chain to chain, like the dawning morning, higher and higher, brighter and brighter, to the perfect day: or like a flower in the bud, opening more and more until the full blown flower appears. In

this manner ye must weigh the works of God; like the husbandman's seed, first thrown into the earth and buried down without any appearance of the seed, till you see the blade appear; then cometh the stalk, next the ear, then the blossom, then the grain is fit for harvest. Just so you must mark the rising of all things which come from God. So it was with Moses in Egypt—with Joseph in the Land of Pharaoh. Just so are my ways throughout my Bible. Then so ye must watch, if ye will escape all those things that shall come upon the earth. And now I will tell thee why they will come upon the earth. Because of the hardness of men's hearts, through unbelief: for these are the days of vengeance on men and devils. The spirits that persecuted ME, and my disciples, and my prophets, will now persecute ME in the spirit, and bring vengeance on their own heads. But those who watch the moving of the spirit, the truth of the words, and believe that I died for their redemption, will escape all these evils, and they will not bring it on themselves: for they will be the people that I shall redeem. For a new heaven, and a new earth, mean that old things shall be done away, and all things shall become new. For new it will appear, to all men, when the church militant joins the church triumphant, when sorrow and sin are done away, and joy and gladness are in every heart: it will be a new heaven to the saints, when they have free liberty to come down and converse with saints below: it will be a new earth to man, when sin and sorrow, pain and misery, are all done away; when joy and gladness are in every heart, love and peace in every breast. Now ye are surrounded with enemies, spiritual and temporal; but then ye will be surrounded with saints and angels, and brotherly love in every heart one towards another. This will be a new earth to man; and heaven will be new to saints and

angels, when ye have a free intercourse one with another, without the infernal host that is now hovering in the way. But when they are chained down, it will be a new heaven to saints above, and a new earth to saints below ; and so they will praise the name of the Lord from one new moon to another, from one sabbath to another ; and they shall be my people, and I will be their God ; for now the whirlwind is gone out with fury, and it shall fall with pain on the head of the wicked. The root of wickedness is the Devil ; and they that are led by him will be pained with him. But when it comes to the end they will consider it perfectly, that it is neither Jews nor Gentiles can boast of wisdom or knowledge ; for, if the natural branches fell through unbelief, let not them which are grafted in boast, seeing they err in judgment and stumble in visions, as they (the Jews) did. Ye turn the Scriptures, and wrest them to your own condemnation, as they did : ye wrest the Gospel of your Lord and Saviour, as they wrested the words of the prophets ; ye are as full of unbelief of your redemption, as they were of their salvation through my blood. But was this to continue, how then shall the "fulness of the Gentiles come?" The fulness of the Gentiles is the redemption of man : for then ye come to the fulness of my merit—to the fulness of what I died to purchase for you — the fulness of what I created you for—the fulness of all happiness, when your Deliverer shall come out of Sion, and turn away ungodliness from Jacob. Your Deliverer is the Lord of Hosts—the Mighty One of Israel is his Name, who shall now perform the intent of his heart in the redemption of mankind—according to the intent of my heart, when I made man at first—according to the intent of my mind, when I said my delight should be with the sons of men. But where is the age that my delight could be with them? Could my delight be with men

when they slew the prophets, killed my disciples, and put the martyrs to death? Trace back all ages, and see when my delight could be with men. Could I delight to see their sufferings? Or could my delight be with them that put them to death for my sake? Tell ME where was a perfect race of mankind, that my delight should be with them? But now is the time approaching that my delight shall be with MAN, from the SEALED NUMBER. For now is coming the fulness of the Gentiles. They first believed in ME for *salvation*, and now they believe in ME for *redemption*: they are clamouring for Satan's destruction, as the Jews clamoured for my destruction. Therefore my delight shall be with them, as their delight is to see my kingdom come, my will be done, and all the evil fruit to fall: and it shall fall from you; and they shall tread down the wicked, as ashes under their feet.

“ And now I will answer those that say the desire of the heart is like the signing of their names. I answer, no. It is like Daniel's prayers being in public and private. He might have come to ME in private prayer, with the same words and the same heart; but then he could not have brought any honour to my name: neither could he have convinced an heathen nation, king, or country: neither could my wondrous works have stood on record for mankind. The three Jews (Shadrach, Meshach, and Abednego) were the same. And now the end will prove the same, by the public sealed people, whose names will hereafter appear to an astonished and affrighted world. They will bring glory to God, and a convincing proof to mankind: children unborn will praise their doings, and their names will be had in everlasting remembrance till time is no more; then will it be had in remembrance throughout the countless ages of eternity: for their names must stand for ever in the Lamb's Book of Life: as they will bring glory to

children  
unborn  
will praise  
in remembrance

God, and a convincing proof to men, that they believe in their redemption; that I was able to cleanse the blood that I had not cleansed; and save to the uttermost all who look to ME for redemption, trusting in my mercy, merits, and power; that I am able and willing to conquer death, hell, and sin; and make a final atonement for man to reconcile the whole world unto God. This reconciliation cannot be made known unto mankind, and convince an unbelieving world, by any but *The sealed Number*, whose names will appear, like Daniel's prayers, public unto all men; and like Shadrach, Meshach, and Abednego, who publicly shewed their worship to God; and public miracles were wrought for them; but had their prayers been the same in private, and their hearts and minds had been the same to ME, without shewing it in public, these wondrous works could not have been wrought. And now it is the same by signing of their names. However great may be the desire of the hearts and minds of believers in ME, and my Gospel, they cannot bring any honour to my name, nor any convincing proof to mankind, that I have destroyed the enemy for their sakes; and that I have avenged them who cried day and night unto ME, on their adversary, the Devil.

“ As prayer hath been through every age,  
 And from my prayer I'll now engage  
 To prove it hath been us'd by man,  
 To have my kingdom for to come :  
 But how could I that prayer fulfil,  
 To prove I gave them up their will,  
 And so avenge them of their foe,  
 And bring my kingdom down below ?  
 To prove I'll answer now your prayers,  
 Should not my Spirit first appear,  
 To prove the sealed of the Lord  
 Have now relied upon my word ?  
 And so my word I'll now fulfil;  
 And 'tis their names their foe shall chill;

Because I'll now give up to men :  
 And s' their names must ever stand,  
 As those have stood who signed my blood :  
 At Pilate's bar you know I stood,  
 Condemned by the sons of men ;  
 And so I gave it up to them,  
 For to be nailed to the tree ;  
 And so the names of men you see,  
 Who sign'd my death, and so it came :  
 By their desire I laid it down :  
 Then now by man's desire the same,  
 I say the earth shall know by name,  
 Until the knowledge of the Lord  
 In every land shall fly abroad,  
 The distant nations to call in ;  
 The ~~SKALED~~ NUMBERS now shall win  
 The every word that's in my prayer ;  
 My kingdom they shall find is near.

" As they began my will on earth,  
 Like the wise Shepherds, at my birth,  
 Who first were guided by the star,  
 And so they then came from afar :  
 And now from far they came the same,  
 And shew their love by every name,  
 That wish my kingdom for to see,  
 Confess the power is now in ME,  
 For to avenge them of the foe ;  
 And, in the end, their names they'll know  
 Are all enroll'd in heaven above ;  
 And they shall know my perfect love,  
 And see the power I have got,  
 When Satan doth receive his lot,  
 That first in BONAPARTE you'll see,  
 How I'll destroy that enemy,  
 And so avenge you of that foe.  
 From types and shadows all must go ;  
 As John the Baptist was the first,  
 And after him my death did burst ;  
 So BONAPARTE must fall the same,  
 Ere Satan doth receive his doom ;  
 And then together all compare ;  
 You'll see the nations then to fear ;  
 For then thy writings men will see,  
 And own the SPIRIT came from ME.

" The signs and visions do appear ;  
 But all will find the substance near,  
 That in the heavens these signs you'll see,  
 So perfect as they're shewn to him :

Perplexities are hastening on ;  
 You'll find distress in every land  
 Will in a short time to all appear ;  
 For on this earth 'tis hastening near ;  
 Tumults and wars that will abound.  
 I said you soon would hear the sound ;  
 That there would be a dreadful war,  
 And now the shadow doth appear.  
 For all is coming on the earth,  
 So perfect as the Scripture saith ;  
 And yet these things would no one see,  
 Had I not come to visit thee,  
 And brought my Bible to their view,  
 To let them know my words were true,  
 That all I said I'll now fulfil ;  
 So men may judge it as they will.

" If worthy you will now appear  
 For to escape the dangers here,  
 Then you the whole must now discern,  
 And weigh the manner I did warn ;  
 And weigh the words I here do speak,  
 And in what manner all doth break.  
 I said I'd face the foe once more,  
 Though for a time defer it here ;  
 And for a time, you know 'twas done ;  
 One single year, 'tis known to man,  
 That you in peace did so appear ;  
 And mark the time ; I said the war  
 Would be but shipwreck in your land,  
 When that the peace you did command,  
 And out of danger seem'd to be,  
 That (nearer to it) all would see  
 That dangers then were hastening on ;  
 And now the truth to you is come.  
 I said the year began in grief,  
 But in the end they'd judge relief ;  
 Because that joy would so abound,  
 You judg'd that peace was in the sound ;  
 And know that plenty did appear ;  
 Then judge what change did happen here,  
 To make thy writings all come true.  
 Let all be brought before their view ;  
 And then their Bibles let them see,  
 If any faith in man can be,  
 To judge a knowledge of a God  
 Can be with man in all that's said ;  
 And know what will hereafter spring,  
 And the event of every thing

Is known to ME before it comes.  
 If men do know my every name,  
 Or have a lively faith in ME,  
 They must confess my eye doth see  
 From the beginning to the end ;  
 And, from the truths that thou hast penn'd,  
 I knew the progress thou would'st make  
 The SEALED NUMBER for to take ;  
 Before I hurt the earth or sea,  
 I knew that all would come thisway.

“ Now if in this mankind should err,  
 Before their judge they may appear,  
 And say that I have man misled,  
 For to fulfil the words were said ;  
 For if the past had not come true,  
 I know the present, in my view,  
 Would ne'er been carried on by thee :  
 Because thy heart was known to ME.  
 When I let Satan to appear,  
 And tell thee lies, to foil you here,  
 Then to the flames thou'dst all commit ;  
 As in thy heart the words thou'dst speak,  
 And in thy heart condemn the whole,  
 And so thy writings they would fall,  
 If I had not fulfill'd my word,  
 By sending harvests as I said.  
 I ne'er let Satan to appear,  
 But when I'd many truths were near,  
 That Satan might not make thee fall ;  
 For now I tell you one and all,  
 It was thy faithfulness to see,  
 That I let Satan come to thee,  
 With any arts for to deceive,  
 To prove that right thou didst believe ;  
 And from the truth thou judg'dst the whole,  
 It was of God if truth did fall ;  
 But if that lies to thee appear'd,  
 Thou judg'dst from Satan what thou'dst heard,  
 And in thy heart condemn'd the whole,  
 Resolv'd, his lies should never call  
 A fallen nation for to turn—  
 Thou judg'dst it mocking God, and man,  
 To publish lies which came from hell ;  
 Thy bleeding heart I knew did swell ;  
 Thou didst grow jealous of the sound ;  
 And in the flames would all be found,  
 If I had not kept back thy hand,  
 And made an unbelieving land

Taste of the sorrows thou didst feel;  
 And so thy wounded heart did heal,  
 By making of thy words come true—  
 Bring both the harvests to thy view;  
 The one by sun, and one by rain,  
 And so thou strength of faith didst gain,  
 To make it public fly abroad,  
 And prove thy writings came from God.  
 And now, I say, I'll prove the whole:  
 Like these two harvests all shall fall,  
 That do in mockery now appear.  
 I ask how man can judge me here,  
 If I have never spoke by thee;  
 I ask them how these things can be,  
 That all the truths have so come round?  
 If from thyself they judge the sound;  
 Then from thyself must all appear,  
 The power to send these harvests here,  
 Or I must be as much to blame,  
 To make them come and mock my name,  
 If I had never spoke the word,  
 And so fulfill'd it as I said.  
 And now the whole I shall fulfil;  
 Judge of this calling as you will,  
 You all shall find it came from heaven;  
 The Spirit from the Lord is given,  
 To tell you all that he is near,  
 And as a BRIDEGROOM will appear;  
 But like a BRIDEGROOM cannot be  
 Without a WOMAN, all shall see;  
 And all as BRIDES I'll make the same,  
 When all like her believe my name."

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### JOANNA'S ANSWER to the FALSE REPORTS concerning the SEALING of the PEOPLE.

As some say I have one guinea for a seal, and others say that I have five guineas for it, and the same report they have spread about my friends, that they have taken money also; and several have declared, that they wished to have signed for the destruction of Satan, and for the coming of Christ's

glorious and peaceable kingdom to be established ; but could not afford so much money ; I now answer to all. I never took one penny for sealing the people in my life ; neither have any of my friends. Such an idea never entered my thoughts, heart, or mind, or the thoughts, heart, or mind of any who are joined with me. All I desire of any is to shew their love and desire for Christ's kingdom to appear, and Satan's power to be destroyed, by putting their hands to what they say in their hearts they wish for : but those who do not wish it, are not to sign it ; *for the Lord judgeth from the heart* ; and the hand and the heart must go together. Were I not assured it was *the command* of the Lord, that all those who wished for Christ's kingdom to come, and the Powers of Darkness to be destroyed, should join their hands with their hearts, *by signing their names*, I would not suffer it myself, for the world—to *seal the people in the name of the Lord*, as knowing it to be a sin of the deepest die, if he had not *commanded* it. But all who sign for Christ's kingdom to be established, and Satan's to be destroyed, shall be sealed to the day of redemption, to inherit *the TREE OF LIFE* ; and this seal is given "*without money, and without price.*" All that is desired is men's love to God, and a desire for his kingdom ; and there must be a willing mind, and desire in the heart, that God may be all in all, and the powers of darkness utterly destroyed. Here I have publicly made known to mankind what malicious, false reports are made, to say that I received money for my trouble ; which I positively deny ; and I can say the same of my friends. Now I shall give the answer of the Spirit, that is given to me, in answer to men's being stumbled that *this command* should have been given to a woman ; and then judge for yourselves. I believe the Bible as it is revealed to ME by the Spirit ; but I

cannot rely on the judgment of any man; as the best of men differ so much in opinions and judgment. On whom then shall I rely? The judgment of men contradicts one another; therefore, I rely on the revelation given unto me from the Spirit of the Lord: which you will see in the following words, given to me in answer to the controversies of men.

“ Let reason take possession of every heart: then in seeing they must see, and in hearing they must understand, that a plan fixed for man's redemption, in so clear a manner, would no more have entered thy head and heart, than it did in all the ages that have passed before you, from true prophets or false prophets, from my disciples, or the vagabond Jews, or from all the impostors that have arisen since, or from any true prophet, or from any learned divine, who have ever pointed out any way or manner that man's redemption should take place, till it was plainly shewn to thee *in what manner it must take place*, from the promise made in the fall between the woman and the serpent; and from every promise through the Bible, where it speaks of man's redemption, it is spoken to the woman. In Isaiah, chap. liv. it is written, the Lord of Hosts is her husband, and all her children shall be taught of the Lord. In the Revelations, chap. xix. v. 7. is mentioned the Lamb's Wife; where the Marriage of the Lamb is set forth as uniting all nations together. In my Gospel she is called *blessed that never bore*; and the kingdom of heaven is compared to a woman having a little leaven, till she leavens the whole. In the Revelations, chap. xii. she is said to have the moon under her feet, treading down the

light that shineth in darkness, and being clothed with the sun, which shineth bright to the perfect day. Now, all these scriptures were never applied to a woman, nor ever understood till now, that they are established by a cloud of witnesses of the true prophecies that have followed them. Then now answer ME, O vain men, how this came to pass in the latter days, which never entered the heart or mind of any one before, and applied *by one* who would not believe them, had not the Spirit supported her faith and belief, by telling her future events, which none but God knew; and none but God could fulfil? He hath given her knowledge above the learned: for no man living could foretell the events that have taken place, but she only. If you point out in *one thing* that she has stumbled; it is *the Lord* that have ordained it, to convince mankind she was faithful to pen what was revealed unto her, and leave the event unto time, to prove the truth. If deceived she was as jealous for herself as any man was for her: but had she never been foiled the sincerity of her heart could never be proved, that she wished not to *prophecy* by any but the Lord alone. Now let her enemies point out wherein she hath acted with art or deceit, or wherein she hath lied unto God or man. Hath she professed a belief contrary to my Gospel, hearing a voice as you hear the rustling of the wind? But hath she not affirmed unto you all, she knoweth not from whence it comes, nor whither it goeth; but judges of the Spirit by the truth that followeth, and the fruit which it bears? It must be good; as all tends to the glory of God, and the good of mankind, to the pulling down of all the strong holds of sin; “for

every good and perfect gift cometh down from the Father of lights." Now, answer ME, ye men of the world, who despise her prophecies and mock the coming of the Lord, from whence came all your lies? Came they not from your father, the devil, who was a liar from the beginning? Is there a word in your mouths, or a thought in your hearts, unknown to ME? By whose spirit is your malice kindled? Will you answer, by the Spirit of God? Then speak the truth every one by his neighbour: but the truth is not in her enemies. Therefore, out of your own mouths will I condemn you, and will be a swift witness against you, that your lies prove your malice is kindled from hell, who is casting out floods against the woman, — floods of malice, floods of oaths, and floods of lies: making lies their refuge; and under falsehood they are hiding themselves; but their refuge of lies shall be done away, and their falsehood shall not hide them in the day of my wrath, when I come to shew my just displeasure against mankind, for refusing to shew their love to ME, by signing for the coming of their Lord, to shew their wish for Satan's kingdom to be destroyed, and for MINE to be established amongst them. But those who judge the sealing is from the heart, and the heart only, let them live to God, and God only, and flee from every appearance of evil, and follow all the commandments in my Gospel, and keep my commandments, — ye shall not bear false witness against your neighbour. But where is the man upon earth who can say, all this have I observed to do? I answer, not a man upon earth can appeal to God and his own con-

science, and say he hath observed to keep the whole. Is it not written, judge no man but by his fruit? For I said, by their fruits ye shall know them. Let them that judge thee, tell what fruits in thy writings they condemn. But I know the thoughts of thy heart. Thou sayest they condemn thee for saying thou art "THE BRIDE" mentioned in the Revelations; then they must condemn ME for styling myself as coming as a Bridegroom, if I do not come to make the church the bride. To act like David, I must begin with one and end with many: therefore I said unto thee in years past,

No more in thee they all will see  
 Than in thy friends abound;  
 And all that are thy helpers here  
 Will in the end be crown'd,  
 In glory bright, in robes of white,  
 For BRIDES I'll make you all:  
 One star can never give the light,  
 If all the rest should fail.  
 So as to pride, throw all aside;  
 'Tis time for all to shine;  
 Nor can you say if she's "THE BRIDE,"  
 She's higher than mankind.  
 'Tis but a mark 'tis growing dark;  
 She's not above the rest:  
 Observe the glittering of the stars,  
 And see how all is plac'd,  
 What stars in glory will appear,  
 In splendor bright to shine,  
 Before that midnight doth come near;  
 And so the end you'll find,  
 That stars of light will sparkle bright,  
 Ere midnight doth come on;  
 And they will give a heavenly light;  
 For so my BRIDES will come.  
 Then BRIDES to all alike I call,  
 (For every star is mine)  
 To point the BRIDEGROOM out to all,  
 That you his words may find.

His kingdom here it must appear,  
 And be in every heart;  
 For your redemption now draws near :  
 Satan must feel his dart.  
 As you do pray, I now do say,  
 I shall deliver all,  
 And bring my kingdom down this way ;  
 The sealed so will fall.  
 For your redemption you are seal'd,  
 If right you now believe  
 (A mystery never was reveal'd)  
 That from the fall of Eve  
 The promise there doth strong appear,  
 If you discern the first;  
 The Revelations shew you clear  
 The promise at the last.  
 The SPIRIT and the BRIDE say, come,  
 And do you all invite ;  
 I do not mean to cast out one—  
 The love of none I'll slight,  
 Who wish my kingdom for to come,  
 And Satan for to fall ;  
 And every name that's enter'd here,  
 I now do tell you all,  
 In heaven they'll be inroll'd by ME,  
 Where hand and heart do join,  
 To wish from Satan to be free ;  
 So now I've told my mind.

" And now in print let this appear,  
 Beginning from the first,  
 And shew the lies that now are told,  
 Which from thy foes do burst ;  
 For, like a man, I now am come  
 To take thy every part ;  
 I know how Satan leads men on,  
 To bring on them the dart,  
 To have my vengeance fall on man,  
 Thinking himself to free ;  
 But for the sake of fifty men  
 I'll bring the guilt on him.  
 Though I have more, it will appear,  
 Whose hands and hearts do join ;  
 And Satan shall not triumph here,  
 His number's more than mine.  
 When I appear to chain him here,  
 And shew his final doom,  
 The woman's hand must then appear—  
 He perish'd in her room.

So for the first he sure was cast,  
 And now the end you see ;  
 'Tis for the woman, in the last,  
 He chained down must be.  
 She pluck'd the fruit, and gave to man,  
 And he did eat the same :  
 That way, you say, the evil came,  
 And man knows not my name.  
 So now at last the good is burst,  
 And so she pluck'd it here,  
 And offer'd it for man to taste,  
 That he with her might share,  
 I say, the knowledge of the Lord,  
 And as they all shall know.

" So let these words to fly abroad,  
 And see what man will do.  
 If they go on as man began,  
 I tell you, at the first ;  
 It is of Adam I do mean ;  
 Then the good fruit shall burst  
 Upon you all (for so's the call)  
 Then take it from her hand,  
 And shew you wish for Satan's fall,  
 My kingdom to command.  
 No other way, to you I say,  
 I ever shall redeem ;  
 It is the changing of the tide,  
 That always brings the stream.  
 For when the tide keeps back the waves,  
 They cannot hasty flow ;  
 But soon they overflow the banks  
 When I the tide let go.  
 So 'tis the same, the woman's hand,  
 You say, kept back the tide,  
 That man in all true happiness  
 He did not long abide ;  
 But now you see a mystery,  
 How I the tide let go,  
 To overflow your every bank  
 And living waters flow.  
 They now will run like Jordan's streams,  
 And all your lepers cure ;  
 No other way, to you I say,  
 Will heal your lepers here.  
 All other waters are in vain—  
 I say they will not do ;

The first and last, the die is cast,  
 I tell you now, for all ;  
 The woman's hand shall ever stand,  
 For to bring back the fall.

" So 'tis the sealed number here  
 Will seek his overthrow ;  
 When I begin to smite the tide,  
 And all the waves let go,  
 Upon the Serpent it shall fall,  
 To drown him in the deep ;  
 But I will be a wall to all .  
 That now this law do keep—  
 The law of reason and love ;  
 The reasonings here are just ;  
 For I shall soon know every name  
 That is upon the list ;  
 But now this calling is the last ;  
 For I shall call no more ;  
 But let these words be put in print,  
 That all may now see clear.  
 The woman brought me to the cross,  
 As 'twas suppos'd by man ;  
 The Serpent so must lick the dust,  
 And all come from her hand."

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