

# 1797

## Our Cup Runneth Over

Extract of a Communication given to Joanna Southcott in 1797, being one of those opened at the Neckinger, in December, 1804. It was in answer to her father's coming to Mr. Woolland's to have money of her, as he had no employment; but as she had already given him that year many pounds, and knowing he would keep on coming for money, while he knew she had any, she asked Mrs. Woolland, before him, to lend her some money to give him. Mrs. Woolland gave him meat to carry home, and gave him money, so that he said—"His Cup ran over." Joanna's father had become a child by old age, and had lost all prudence in the management of money.

### THE SPIRIT OF TRUTH.

"Now Joanna I'll thee answer,  
Every type that doth appear:  
Doth thy father's Cup run over?  
Now the mystery I shall clear.  
Let every one like her begin  
To feed the hungry poor;  
Then all your Cups shall over run  
My blessings are in store.  
For I have now begun like thee  
To borrow of My friends,  
While *I have hidden Gold in store:*  
'Tis deep what thou hast penned.  
I said before—now this I'll clear,  
I copied after thee;  
And *in the end thou'lt find it so,*  
And deep's the mystery.  
The Gold's concealed that's not revealed,  
And borrowed of thy friend:  
And poverty did plead with he,  
But mark and see the end.  
For here thy father thou hast tried  
And plead'st to him distress—  
Borrowed to have his wants supplied,  
And set his heart at rest.  
But now the mystery I'll explain,  
That I have acted so—  
I ask *to borrow of My friends*  
The work that they may do:  
'Tis *their assistance they must lend*  
To *help in this distress;*

And can't I get a faithful friend  
 To undertake My cause?  
 Then sure my stock it must be low,  
 If friends I can get none;  
 Then on the Cross it's time to go  
 Forbid the Banns to man,<sup>1</sup>  
 And when the words thou here hast penned  
 I'll answer thee again."

## The Church of England and the Church of Rome

Two men went upon the Market Cross in Honiton:—One said, he published the Banns of Marriage between the Church of England and that of Rome. The other said, he forbade the Banns, for they were too near akin already. Simple as this may appear, it was answered to me in the following lines:—

### THE SPIRIT OF TRUTH.

"Simple doth this thing appear,  
 By curious heads 'twas done;  
 But I shall bring the substance near  
 And to the purpose come.  
 The Banns were right, I did indite,  
 It is My just decree;  
 That marriage should you both unite,  
 And both the Cross now see,  
 Let both appear, and tell Me where  
 I pardon placed in man?  
 If such a thing could ever be  
 I surely died in vain.  
 If gold could pardon sinners here  
 From Heaven I'd never come  
 First in the Stable to be born,  
 Then in the Manger lie:  
 And suffer men to spoil My fame,  
 Then on the Cross to die  
 For to redeem the World from sin,  
 And give them pardon free.  
 I said—it was finished, at that time,  
 Now finished it shall be,  
 Because the Banns I will maintain  
 They are put in Pomeroy's<sup>2</sup> hand:

<sup>1</sup> See the following Communication.

<sup>2</sup> Rev. Joseph Pomeroy, Bodmin, Cornwall.

And are these two so near akin  
 This marriage cannot stand?  
 Then now comply and tell Me why  
 Your kinsman is so near,  
 There is no marriage can take place  
 First cousins marry here?  
 So if you are no nearer akin  
 The *marriage may take place*:  
 But if you say you nearer be  
 Yourselves you do disgrace.  
 And this I own that you have done  
 You've made yourselves as one.  
 My Bible is forgot by all,  
 You've made it but a form.  
 For as the man did then condemn,  
 The Banns he did forbid,  
 And England surely acts like him  
 Then there is none to wed.  
 So *akin you be I plainly see*,  
 Your kindred throw aside;  
 For Cain and Abel must appear,  
 Then, to bring down your pride  
 And *lowly to the manger come*  
 As *vengeance doth cry there*—  
 For Cains I see in every land  
 Then who the debt shall clear?

#### THE MARRIAGE OF THE LAMB.

It is not by man it can be done,  
 No blood of lambs below—  
 Then *men must be wedded to Me*  
 And let your kindred go:  
 For if you are so near akin  
 That marriage can't take place,  
 Then see the Lamb for *all* was slain  
 To wed the human race.  
 So now they call you Brethren all,  
 And all be wed to Me;  
 The Marriage of the Lamb must come  
 And give you Unity.  
 And till this Marriage doth take place  
 My sword will surely smoke:  
 Myself I shall no more disgrace,  
 But bring on man the stroke.

For with the Chapter I've begun,  
And with it I will end  
Until the Marriage of the Lamb  
Make every nation bend.  
*So married be and wed with Me,*  
Since kindred is so near,  
Then now as *brethren* let all be,  
My Sons and Daughters here,  
And let your warlike trumpets sound  
The Marriage of the Lamb.  
My Echo then shall back rebound  
My Sons and Daughters come  
From East to West, from North to South  
My glittering Sword shall fly,  
Until the Nations do give up  
And in the valleys lie.  
My sons from far must then appear,  
My daughters gladly come,  
Jerusalem's low walls repair,  
And build them up again.  
So let the Gentiles now begin  
And sound your warlike voice,  
Then fast the Nations they will come,  
And tremble at the noise:  
Because this land I so will bless,  
That every land shall fear,  
One man a thousand sure shall chase  
When they begin this war.  
For by My Friends I then shall stand,  
Because My Kingdom's nigh;  
I'll bring such victories in your land,  
That all men shall comply:  
My Kingdom's coming down below  
Then let My Soldiers fight  
For to maintain My Gospel's true,  
And now be sons of light,  
And your Baptismal Vow maintain  
Like men of courage stand,  
And manful fight as sons of light,  
The Devil's nigh at hand.  
Under My Banner you must fight  
*The world will now ensnare;*  
My Soldiers must be men of light  
And men of valour here,

For Satan's weapons will be strong  
 Your Breastplate must be sure,  
 The Helmet of Salvation come,  
 And stand with courage here.  
 Now gird your swords, and use them well,  
 And valiant fight for Me:  
 I'll quench the raging powers of hell,  
 And give you victory.  
 So here My promises are great  
 If men do Me obey;  
 But if I find them but deceit,  
 I'll turn the other way:  
 For fast My vengeance it shall fall  
 On this enlightened land:  
 Will men refuse My every call,  
 And still in silence stand  
 To see Jerusalem destroyed  
 Before they will believe?  
 Then like the Jews they'll scattered be  
 And too late shall grieve,  
 If they My judgments wait to see  
 They shall not wait in vain:  
 I'll bring about such *mystery*  
 Shall foil them in the end.  
 Darkness hath been in every land;  
 Gross darkness it is here;  
 For here My Gospel it doth stand  
 But none do see it clear:  
 For none discern how I do warn,  
 Now let thy head go deep  
 For as the shadow first did come  
 The substance now did drop:  
 For Nutcombe<sup>3</sup> first did thee deceive  
 And disappoint thy hope,  
 And laughed thee out of countenance  
 So perfect this did drop;  
 For all thy confidence is gone,  
 That thou didst place in he,  
 But when I to the purpose come  
 His head will fall like thee."

[Extracted from *Express Leaflet*, No. 38.]

---

<sup>3</sup> Chancellor Nutcombe, Exeter.

## The Red Sea

1797.

The following was explained to Joanna, in answer to the ponderings of her own heart; as the prophecies given to her that were to come seemed wondrous to believe; but as the past had always come true, it had filled her with faith and fear: she was answered in the following manner.

“Now stop thy hand; for I’ll begin,  
 And all thy reasonings will explain:  
 Art thou perplexed on every side?  
 Then here the Field is opened wide.  
 Did Abraham e’er obtain his bliss  
 Till Isaac was bound to the cross,  
 Or on the Altar did appear?  
 His Son was bound the truth to clear.  
 An untried faith, I call it none;  
 Walk then by faith, let sight alone,  
 Believe thy God will thee protect—  
 And all thy ways I will direct.  
 Did not Moses struggle long  
 Till to the red sea he did come?  
 And then the waves I did divide,  
 On dangers brink I changed the tide  
 And brought My people safe on shore;  
 I left the foes to perish there.  
 Now here of Moses I will end:—  
 To come to Job is My intend,  
 Because his case was most like thine,  
 His House and money did decline:  
 Afflictions fast on him did come,  
 Like Job’s Wife, she, would me condemn:  
 Now therefore, I did bring thee low;  
 Thy steadfast heart they all shall know.  
 Faith is a gift that comes from me,  
 And thy integrity they’ll see;  
 For earth and Hell cannot remove  
 The Soul that walks by faith and love.  
 An untried faith I call it none;  
 Therefore thy sorrows must come on—  
 I said thy friends like Job’s would be,  
 And blame they all would cast on thee.  
 Is thy integrity so strong,  
 When dangers close upon thee come?

For the last shilling thou must share  
Before that I have ended here.”

A true copy

[Signed] R. Goldsmith.

[Printed from a MS. copy.]

---

## On Faith

Communication given to Joanna Southcott in 1797 relative on Faith.

“By faith thou comest to the City; By faith thou warnest the Ministers; By faith thou puttest into their hands what would happen, before the shadows appeared: By faith thou art going to visit thy father when thou art surrounded by so much labour.

“Then let them know the time is near,  
Jerusalem is coming nigh;  
’Tis said the Spirit and the Bride  
That bids you all to come.  
But unto whom is this applied,  
To say the Spirit it is known?  
Let all appear and tell me where  
They’ll prove the Spirit now is come?  
Since to deny is every cry,  
True knowledge there is none.  
For who hath ascended up on high;  
Or how did I come down,  
For to reveal and not conceal  
That these things were hastening on?  
Then how I came it shall be known;  
The Spirit in the Bride  
For to affirm all this will come,  
And to her it is applied.  
But as men’s arguments I know,  
That some will now dispute  
The Church must be the Bride Below,  
I mean to make them mute.  
Unless the Church will all appear  
To prove they this did know,  
Before the Shadow did appear,  
I say in Ninety two;  
And prove the Spirit from on high  
Did visit them so strong,

And told them dangers sure were nigh  
    Before the shadows came;  
That the dreams and Visions did appear,  
    Warned them in Midnight sleep;  
And in the day did sure appear  
    Whilst they did silent weep.  
Now if the Church can this affirm,  
    My Kingdom must appear;  
Then sure the shadow must be gone,  
    The substance must be here.  
For so 'twill be you all will see,  
    I tell you in the end;  
For perfect as it comes to thee,  
    My Spirit I shall send  
To all below, let mortals know,  
    And all may Prophecy;  
And strong my Spirit it shall go;  
    The time is drawing nigh.  
For when the marriage of the Lamb  
    Doth every heart unite,  
Like Doves I say you all will fly  
    And lamps all Burning Bright.  
Now I shall shew the foolish here  
    And tell you who they be,  
Who have no light to guide the night  
    And then too late will see;  
It is those men that now begin  
    To let their lamps grow dry,  
And say that when we see the thing  
    It's time enough to fly.  
But then too late will be their fate:  
    Because the wise will see  
And say they did their Lord expect,  
    And now He's welcome home.  
And welcome they shall be to me,  
    Their faults I will blot out;  
As thou didst blot the written word,  
    Because thou didst forget;  
The words I spoke thou didst forget  
    But soon didst call to mind,  
And perfect like it I shall act  
    Their faults I will not find.  
For those that for my kingdom thirst,  
    They surely shall obtain,

Whose lamps are burning in their breast;  
 They Paradise shall gain.  
 And what to do you all shall know  
 To shun when danger's nigh,  
 My Spirit shall before you go  
 And tell you where to fly.  
 For as the star<sup>4</sup> doth now appear  
 And you may see the mark,  
 Just so 'twill be when danger's near,  
 I'll leave none in the dark  
 That wish to know where they shall go,  
 Believe that I'll direct;  
 Look to the mark and then you'll know  
 For faith shall all protect."

Joanna Southcott.

[Printed from a MS. copy. See also the first Communication in 1800.]

---

## Drawing the Sword

Communication Given in 1797.

"For if Men draw the Sword  
 Let My followers hear My word  
 That they in NO WAYS INTERFERE  
 They shall be warned when danger's near  
 Mistaken will My followers fight  
 If they refuse to see the light  
 The Mystery then I shall explain."

[Printed from a MS. copy.]

---

## A Warning to Mockers

THE SPIRIT OF TRUTH.

"Those that do fear thou mock'st them here,  
 And do thy words despise:  
 In unbelief they'll strong appear,  
 And *too late* will grow wise.  
 For then their fate will be too late,  
 For fast will all come on—

---

<sup>4</sup> See Book 18, p. 18.

To linger here I will no more,  
 I see the hearts of men.  
 For anger here doth now appear  
 So strong before My view;  
 'Tis time to smart, and see the dart,  
 For trifling will not do.  
 Your hearts will ache, and all will break  
 If I should linger on:  
 Then as your common custom is,  
 I'll surely act like man.  
 So now once smart, and see the dart,  
 And aching pains be o'er:  
 I see the anguish in all hearts  
 With different passions torn."

The above is taken from a communication given on the Mutiny on the Seas in 1797, when Parker was hanged, which was foretold three months before it happened. This is a shadow of things to come.

God's love and tenderness to his ancient people, the Jews, is apparent throughout these Writings. The following is from an unpublished Communication given in 1797, which is in the handwriting of Mr. Foley, who copied it from W. B. Jowett's MS. It is on a dream of Joanna, which is set as a type to the Jews—

"For I have called a *Second time*  
 My Bible's near at end:  
 For by the Spirit and the Bride  
 My Kingdom is at hand.  
 Now if the Gentiles this begin,  
 They'll make their calling sure,  
 I've let them know from whence they spring  
 And bless their labours here.  
*And if the Jews do now refuse,*  
*To join them hand and heart,*  
 I will not trifle long with them,  
 For they shall feel the smart.  
 But now thy dream I will explain,  
 For it, I say, was deep—  
 The woman in thy arms to fly  
 Just in a fainting fit.  
 Two lovers she had got below  
 And trembling them to see;  
 For when the footsteps she did hear  
 She closely cleaved to thee—  
 Their sight was more than she could bear,  
 Her face she hid away,

And pale and trembling, thou dost know,  
 She did her lovers see.  
 But mildly on her both did look,  
 And I shall look the same;  
 As God and Man I then shall come,  
 And they shall know My Name.  
 Because this woman was "the Jews,"  
 And trembling they will be,  
 When they believe the perfect news,  
 'Twas they that murdered Me.  
 And that I am their lover still,  
 They'll tremble at the sound;  
 But in My arms I shall them heal,  
 And they shall know My perfect Will.  
 By the Jews I'll prove My honour  
 To this day it is maintained;  
 From the Jews then came My Mother,  
 And for Me the Jews were slain.  
 All is written in My memory  
 I shall now the truth unfold."

[Extracted from *Express* Vol. 1, p. 43.]

---

## The Star of Jacob

Ms. 1797.

### THE SPIRIT OF TRUTH.

"The star of Jacob shall appear,  
 And then begin to shine,  
 The Gentiles shall their light behold,  
 To dazzle all mankind.  
 My sons from far they shall appear,  
 To know if it be true,  
 The glorious tidings far and near  
 Will wake the stubborn Jew.  
 But when thy writings fly abroad,  
 They will begin to come,  
 Because the truth will sure be known,  
 That I do guard thy hand.  
 And when the men together come,  
 And all the seals appear,  
 My spirit shall be known to them,  
 And they shall feel me near;

For as the days of Pentecost  
It will to them appear,  
The power of the Holy Ghost  
Shall fill with joy and fear.  
Strange as the vision thou didst see,  
And wonder with surprise,  
So strange they'll see the mystery  
Appear before their eyes.  
In a dark night they'll see the light  
That will astonish all,  
And some will be, they all will see,  
As lifeless laid as Paul.  
When to Damascus he did go  
I met him by the way,  
And, as a persecuting Paul,  
Will meet thee in a day;  
But then, like Paul, they all will fall,  
And meet with such surprise,  
And own that they before were blind,  
But blindness made them wise,  
For wise they'll be they all will see,  
When all the seals appear.  
'Tis deeper than philosophy,  
Divinity doth err.  
Divinity, they all will see,  
Hath been too deep for man,  
And through a glass they all do see.  
And now the light is come,  
That face to face you may behold  
Without a veil between.  
The mysteries I shall then unfold  
Will make them naked men,  
Naked as from the dust they came  
What clothing can they boast?  
What fig leaves will they patch for man?  
Their garments they have lost,  
What brotherly love will any prove?  
What innocence appear?  
Or can they blame the simple dove,  
Should she return no more?  
The deluge here I mean to clear,  
The branch for peace is come,  
The waters great they will abate  
Should she return again;

But if she fly the dangers nigh,  
 And never to return,  
 Then drunk, like Noah, men will be,  
 And bring the curse on man.  
 He lost his dove, he lost his love,  
 In anger cursed his son,  
 And from that curse again was lost,  
 And anger rose in man.  
 So here again the second scene,  
 When man's invention was so high  
 To build a city there."

[Extracted from *Had They Had Knowledge*, p. 12.]

---

## Seals Must Stand in Every Land

Ms. 1797.

### THE SPIRIT OF TRUTH.

"You little know how things do go,  
 And how you're sealèd up,  
 In every land your seals must stand,  
 For there the foe must stop.  
 The circle there to all appears,  
 Close to the second star,  
 And with the Lion sealèd there,  
 Then what have you to fear?  
 Because your names must all be placed  
 Close by the second star,  
 And where's the foe shall you disgrace  
 When judgments do appear?  
 Names are unknown to thee must come,  
 As half the nation's there,  
 Those that believe thou'd not deceive  
 Shall in that list appear.  
 Then they shall stand like Israel's band,  
 Or Jacob's children here,  
 When Moses sprinkled in the land,  
 The blood upon the door;  
 When this was done the angel came,  
 And did the rebels smite.  
 There's none shall touch my sealèd men,  
 If they'll be sons of light,

That's to believe, I don't deceive,  
 And send their names or come.  
 The mysteries here I'll make so clear,  
 None present shall condemn,  
 Whoe'er is sealed must be revealed,  
 Then ask if they believe,  
 And will agree, and sealed to be,  
 And judge I don't deceive.  
 Then they shall stand as I command,  
 If they believe it true;  
 If they say not, then see their lot,  
 I'll tell thee what to do.  
 Blot out their names, for soon I'll shame,  
 And mark the words were penned,  
 What is bound here shall still appear,  
 In heaven they shall be bound,  
 But what is loosed here must be loosed there,  
 And so the end I'll crown.  
 So 'tis by faith the just you say,  
 And they shall surely shine,  
 But here's the fear that I shall clear,  
 That Satan will deceive,  
 Those that do fear thou mockest them here."

[Extracted from *Had They Had Knowledge*, p. 131.]

---

## Malice in Men

Given in 1797.

"When men find thy prophecies are true, the rage and malice in the rest will grow, like Joseph's brethren, until my thunder loudly will roll on."

This was answered me from a dream of the storms arising, and the thunder roaring—a believer, who was in the greatest danger, was the least alarmed—to which it was said—

"The most in danger, and the least to fear,  
 In true believers thou wilt see most clear."

Joanna Southcott.

[Extracted from *Small Still Voice*, No. 59.]

---

## On Judas

New Year's Day, 1797.

### THE SPIRIT OF TRUTH.

"When I did resign My glory—  
 The cross from man I did remove;  
 All their sufferings I took on Me—  
 All their heavy load I bore.  
 And when that I came to Calvary,  
 Cried aloud, " 'Twas finished there."  
 Now I'll tell thee what was finished,  
 Perfect at that very time,  
 Not a thing did I diminish,  
 But the mystery's still behind.  
 Now the mystery, I'll explain it;  
 Satan did in Judas come—  
 In the Garden he betrayed Me,  
 But the mystery here is plain.  
 Quickly he threw down the money,  
 After Satan, he was gone;  
 When the tempter, he had left him  
 He did soon become a man,  
 That was made of dust and ashes,  
 And had nowhere for to fly—  
 Conscience being then awakened,  
 Soon the halter he did buy.  
 Round his neck, he did prepare it,  
 But did Satan do the same?  
 No, I say, had he repented—  
 To the Cross I'd never come.  
 Now the mystery's deep of Judas  
 I will perfect here unfold—  
 When he did throw down the money,  
 And his heart did then grow cold,  
 Because it was the price of blood,  
 And it, *he* did throw down.  
 On the *tree* his body hung—  
 Let Satan hear the sound.  
 For this *as man* had Judas done,  
 When he was left alone;  
 His conscience pricked him to the heart  
 To think of what he had done.  
 Then if as man he this had done  
 To show his sorrow great—

Some *love* to Me, there sure must be,  
And that without deceit.  
His burden run him to despair—  
Condemned himself—then *I* must clear.  
And therefore Judas *as a man*  
I never will him there condemn;  
By his repentance what he'll gain,  
Is all a mystery unto men.  
But now one mystery I will clear  
Why I pronounced such sentence there  
“’Tis better he had ne'er been born,”  
Or the proud waves confined his tomb.  
For now I tell thee as a man,  
I gave the tempter room to come  
And take possession of his heart—  
And now the truth I will impart.  
For Judas, he did Me obey,  
I told the tempter not delay,  
For he was present at the time—  
I told him as a man to come,  
And in My chosen to appear  
In My disciple that was near—  
To My disciple I did say,  
That Satan he must then obey.  
The devil came in this disguise,  
Now let the sons of men be wise—  
I tried the devil—and the man,  
And they appeared both as one,  
No difference did then appear  
But now the mysteries I shall clear.  
The man he surely did relent—  
Deeper than Peter did repent—  
His grief was more than he could bear—  
And *man* with Me received the spear  
That brought him to the very tree,  
Now where's *the man* condemned to be?  
Repenting sinners I'll forgive,  
My honour is engaged to save:  
And he *repented* AS A MAN.  
Then now the devil let him come  
And see if he repents alone,  
As Judas did when he was gone.  
And if he does not thus repent—  
I say, My mind is fully bent—  
To chain him to his final doom,

If in his heart he finds no room  
 For to repent what he hath done,  
 And now to copy after man:  
 Or else on him the lot is cast,  
 And *he the man* must be at last  
 Where I pronounced that fatal doom  
 To *wish* he never had been born."

[Extracted from *Express* Vol. 1, p. 39. See also *Voice in the Wilderness*, p. 95.]

---

## The Roman Powers

An Extract from a Communication from Joanna Southcott's Writings. 8th March, 1797.

*Revelation*, Chap. vi. 10.

"*And they cried with a loud voice, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth.*"

*Isaiah*, Chap. xxvi. 9.

"*For when Thy judgments are in the earth, the inhabitants of the world will learn righteousness.*"

### THE SPIRIT OF TRUTH.

"For true Believers I see none,  
 And all My Bible is made a form,  
 And as a form you call the Fast,  
 I'll prove the mystery at the last.  
 Ye fast for strife and for debate,  
 That ye may swell your titles great,  
 To have your pride and grandeur high,  
 Ye starve the poor and so they die.  
 To read My Bible now begin,  
 The Roman powers ye must condemn,  
 And to the Gospel all must come.  
 Look back and see what ye have done,  
 The Martyrs do for vengeance cry,  
 Avenge our cause, O, Thou Most High!  
 As in the fire they did burn.  
 Back on the Roman powers it must turn.  
 Bring all the books of martyrs here,  
 Their savage nature must appear,  
 How they My followers did destroy,  
 While they their kings did then enjoy,  
 Their monks and friars they have got,  
 Their priests, too, and then reprove them not,

Their Popes did pardon all their sins  
And now to reason I'll begin;  
Back on their heads 'tis surely come,  
Childless they made the martyrs here,  
And childless now let them appear,  
For all shall know 'tis My decree,  
No ruler in their land shall be,  
Till all their gods they do destroy,  
And wish My Gospel to enjoy,  
And own they were a savage race.  
Bring all the martyrs to their face,  
And bring their sufferings to their view,  
And their religion let them know,  
Hath brought the curse now in the end.  
Will England stand My foe or friend?  
You'll find the battle's drawing nigh.  
Then you will find you are but men,  
And all your power is broken down.  
And this from man do not conceal,  
What I to man do now reveal,  
But let them know it is My word,  
That all the earth must know the Lord."

[Extracted from *Southcott Despatch*, No. 31.]

---