

1798

A Warning to Men

THE SPIRIT OF TRUTH.

“I said that Peter’s Bell should toll
If thou dost not return,
I said I’d make the naked soul
Just like the Ox become,
I said my fury, men would heat
If they do now draw back;
If they call Blessings but deceit
They now shall feel the rack.
But if they say another way,
“Let us the truth behold;
“Our Judgment doth us all betray
“We know not dross from Gold.
“But yet no hazard we will run,
“We’ll err the safest side,
“It must be right to stop her hand
“Or own her for the Bride.”
Then sure that way, to you I say
If you your God do know,
In it you cannot go astray.
Did Solomon do so?
Another thing I shall explain;
That year I said to thee
The tongues of men thou sure mayest fear,
To Bristol thou must flee.
Didst thou go then, I ask of men?
They all must answer no;
But ’98 they see is come
And now they see ’tis so.
Then mark the Land, see how it doth stand,
In ’98 now see,
The threatenings put in Woolland’s hands
In ’99 will be,
Wherein the grain I’ll make like men;
And let the grain appear
Like the full corn, if faith is shewn,
Or else like the deaf ear.”

[Printed from a MS. copy.]

In Answer to the Jews

A Communication given to Joanna Southcott in 1798, on the 53rd Chap. *Isaiah*.

THE SPIRIT OF TRUTH.

“These Beasts (*Isaiah* 11th Ch.) denotes men of all Nations, that shall be united together, and the Lion that shall eat straw like the ox, denotes the furious Nations. But here I shall explain, how all shall be led by a Child; and how all men will be led by thee. As thy hand writing none can read, none shall command till they will be led by thee; I have put it out of their power. But I will go no further with that Chapter, till I have tried the Wisdom of Men. But come to the next chapter spoken of (40th Ch.) “Speak ye comfortably to my people for their warfare is accomplished.” Now I will explain it: their lives have been a warfare; a war denotes tumults and bloodshed. This was their beginning till the Sword departed from them, to be a people, and no people; that meaneth to have no kingdom. Then their lives were far from tumults, as they were not engaged in Battle; yet it is still a warfare, that denotes no solid rest, but like warriors always going from place to place; but now it is accomplished, for as I punished them for the Sins of their fathers, so I will now bless them for the sake of their Mother—The Virgin Mary. I will not forget the Oath that I sware unto Abraham, Isaac and Jacob. I have now tried all men, and I find they are but men in Judgment and in understanding, and know not on what foundation they build their faith; and this makes them stumble at thee. Did they know the Lord, they must know thou wast led by his Spirit. And trace their footsteps deep; did they not try to prevent thee seeing Ezekiel? ¹ Did I not disappoint their designs? The very way they went to prevent it that very way I brought it to pass. Just so will all the other things come round. No Man can disappoint my purposes; when I work, no man shall let. But I will leave that Chapter for the learned to Explain, as thy writings hath explained it all in another place. He that hath ears to hear let him hear; he that hath a heart to understand, let him understand; for an Horse that runneth a race and stoppeth not till he gaineth the Prize, so I will not stop, till I accomplish all these things. Jerusalem shall be new built; Righteousness and truth shall meet together; Love and peace shall kiss each other. As Ezekiel took thy hand, so will I join both Jews and Gentiles. The Shadow of this calling is in the Letter, which thou hast sent them, and now I shall see which has the warmest Spirit to search out the truth, Jews or Gentiles; he that is most zealous to find out the truth, is most zealous to know his God. But who hath believed the report? And to whom is the Arm of the Lord revealed? Now remember the former things are come to pass, and New things do I declare unto you. But who hath believed the report? And who believed it then? To whom was the arm of the Lord then revealed? And to whom is it now made known? I made them a people that was not a people, and called them beloved which was not beloved, and now I will do the same, if the Jews awake as men out of sleep. Then shalt thou rejoice O Zion; Put on thy beautiful Garments O

¹ A Jew.

Jerusalem: the former things are come to pass and new things do I declare; before they spring forth I tell you of them. I am the good Shepherd and my Sheep shall know my Voice. I will lead them by a way they know not, and crooked paths will I make straight before them. Sing unto the Lord a New Song. But now I will come to the Jews, and tell thee why they were my chosen people above all the Families of the earth. Not because they were a stiff necked people (as Ezekiel a Jew of Exeter whom Joanna disputed with upon the Scriptures) I said that because they were a zealous people above all others. Mark the Man how zealous he was to support his faith; how ready he was to answer every question thou putttest to him; how wisely he put marks for thee to stop, till he had answered what he could remember. This was wisdom as a man; in all his conduct, he shewed both wisdom and zeal to support his own faith. Now were the Gentiles to copy after him, the Jews would soon say with Wilcock,² almost thou persuadest me to be a Christian, and to say that your religion is divine. But like thy friends you are dead and lukewarm, waiting for me to work miracles, but will not be workers with your God, for this they are scattered abroad. Your faith never brought the Glory to God the Jews did, and now if thou wast to hearken to thy friends, the children would die in the womb—that is in the womb of Providence. But I have begun and will go on: if thou drawest back unto perdition my soul shall have no pleasure in thee, and thy last end will be worse than the first, when the powers of darkness so strongly assaulted thee. Spira's case who drew back to perdition, after an Angel appeared to warn him, not to put his hand with the Legate of the Pope, and Judas' case would not be so fatal as thine. Hath men begun to dispute my wisdom, and shall I not appear to confound them? I have begun and I will go on, till men shall know I am God, and there is none besides me; I and my Son am one in Spirit, and one in wisdom; one in power; one in truth; taking man's Nature upon me, to judge for Man; taking Poverty to Judge for the poor; suffered myself to be tempted to Judge of temptations; making allowance for the infirmities of Man, and judging they are but men, do not expect them to be Gods. And now I will tell thee why the promises were made so great to those who assist thee, because in the end you will see they will bring more honour and Glory to My Name, than all the great professors of Religion. Am I glorified by Man's prayers, or is my wisdom made known thereby? Would their prayers save the Nation or convince the Jews? Would Moses' prayers have saved the children of Israel, or have brought Pharaoh to the red Sea? Were not my words made known more by faith than by Prayer? Here thou seemeth stumbled, but I will answer thee: when Daniel Prayed, he opened his window to shew the King he feared not his threatenings. Here was his faith of More Effect than his prayers: he might have done it in private, but then he would have brought no honour to me. Shadrach's, Meshach's and Abednego's conduct were the same; it was their faith not their Prayers, that convinced a Heathen King. And now it is the same, by the faith of those who believe in thy writings as coming from me, will in the end bring more honour to My name than all the Prophets in the City of Exeter; and therefore in blessing I will bless thee. And now

² A woman present.

I will answer Ezekiel saying the serpent was a fictitious thing creeping on four Legs. Here was truth and error blended together. Satan turned himself to the form of a serpent, so it appeared a fictitious thing to Eve. But here was his error to say there was no devil; then there could be no Sin; Man was made perfect, and so he would have abided. The Brazen Serpent he said was a fictitious thing; yet from his own words, he allowed it cured those who were stung by the living Serpent. Now I will ask him, how looking to a piece of Brass that had no life in it, should cure their wounds? Yet this they affirm they believe. And can man be so void of reason to believe a mere beast or serpent could cure their fall, any more than a mere piece of Brass could cure their wounds? All this to man appeared fictitious, yet as the devil transformed himself to a serpent, to cause the sting for man, so did I form Virtue in the Brazen serpent. For as the load Stone draweth steel, and the Glass draweth heat, so did the looking at the Brazen Serpent, draw away the wound from man, and here was Satan cut down. And now I will ask him what he makes of the Book of Job? Will he say his forefathers were false writers? Then let him say no more they were God's chosen people, for they have no more foundation to build upon the truth of their Prophets, than the Gentiles have to build upon theirs. All the Bible was penned before any of you had an existence, and therefore I see darkness hath covered the earth, and gross darkness the eyes of the People; and should I let things go on as they now are, Atheism would soon cover the face of the Earth. Satan would soon deceive Man, as they went to deceive thee, that all things came by chance, as they both³ affirmed Ezekiel came by chance. Thus with lies they foiled thee. And now thou seemeth stumbled in thy writings, as I said I appointed him to be there, and put it into the heart of Hicks to invite him there. But as they told thee things forward and backward, it makes thee at a loss what to believe; and so men Preaching different kind of Doctrine makes men at a loss what to believe. Therefore I have begun and will make an end, for as the Candle which came from Taylor's house lighted thee home, and so far to write, so shall the light come from their house, to be a Light to Lighten the Gentiles, and the Glory of My People Israel—that is, to fulfil their light, and call the Jews out of darkness into my marvellous light.

“Let Hicks go on and persevere,
 You'll find redemption draweth near,
 And then you'll see the Man divine
 To be a Christian⁴ soon inclined.”

[Printed from a MS. copy. See also *Express Leaflet*, No. 16, and *Southcott Express*, No. 14.]

³ Hicks, a silversmith, and Worthy, a Dyer, of Exeter, who invited Ezekiel.

⁴ Ezekiel, who was zealous for the Law in 1798, turned Christian in 1802.

The Curse on Satan

Ms. 1798.

THE SPIRIT OF TRUTH.

“Then now the perfect truth embrace,
 And Abba Father cry,
 Then the first-born shall soon be known,
 It is my only Son,
 Who died the serpent to unthroned,
 And bring you back again;
 For as you see the woes to be,
 The first woe now is come,
 The sorrows I do daily see
 Is the first woe for man.
 Then, as 'tis so, let all men know,
 The other must appear,
 And mark what curse I placed below,
 When he did Eve ensnare.
 Above the rest I fixed the curse,
 And now I fix it deep,
 For as the paper thou didst miss⁵
 I'll surely make my sheep,
 No spot I'll see in them to be,
 When all do own their king.
 The victory shall be brought by me,
 I know you are but men;
 But as thy hand on record stands
 To own my words are true,
 I tell you now that every land
 Shall surely find it so.”

[Extracted from *Had They Had Knowledge*, p. 125.]

Pride Must Fall

Feb. 17th, 1798.

I was ordered to go to Mr. Pomeroy's and reason with him on the truth of my writings put into his hands in 1797, and tell him the threatenings that were given to me, if the Ministers did not awaken to search out the truths of my writings, after seeing so many things come to pass, as I had foretold them. Mr. Pomeroy said he was a Prophet as good as me, and knew before what would happen in Italy; and all I had said

⁵ After I had written so far I found I had turned over two leaves instead of one.

he knew would come on, but did not pretend to the Spirit of Prophecy, but he could explain the Bible every day, as deep as I, if he choose it. He said the Lord would not choose men who would not obey. I said that I must leave Exeter and go to Bristol. He said I should heat myself by my going there. I answered, if the Lord was with me, he would take care of me in Bristol as well as in Exeter; if not I cared not what became of me. Mrs. Symons went with me to Mr. Pomeroy's, and there had been some difference between them.⁶ Mr. Pomeroy told Mrs. Symons to go out of the house, as Mr. Symons had offended Mrs. Pomeroy; and he said he would sooner forgive an offence done to himself, than one given to his Wife, as he could put harm from himself but she could not. It is needless to pen particulars. Mrs. Symons' heart and mind was greatly wounded, but Mrs. Taylor sent for me, as soon as I returned home, and when there did every thing to comfort me. I was ordered to write out this simple adventure, and was answered in the following Manner.

THE ANSWER OF THE SPIRIT.

“Now stop thy hand for I shall all explain:—

“Just like the weather⁷ all do stand

To be condemned by Man,

Then now as Man I'll surely come

For to condemn the whole.

And as the Skeleton was seen

I'll make the Naked Soul,

Unless that men with fear begin

To tremble at My Word.

Like Pomeroy I will surely end,

Then let him fear his God.

Did he condemn the Woman there

For what she'd never done?

Did she stand trembling at the door?

To reason I'll begin:

Was she a Dog by Pomeroy thought,

And did he bid her go?

He little knows what faith she'th got

To save her Husband too.

What's done to thee is done to me,

And that they all shall find.

Did Symons stoop where thou couldst not?

The mysteries lie behind;

For friendly and to thee was penned,

As she did judge her God

Had spoken there; let Pomeroy fear

Or he will feel my rod.

⁶ Mrs. Pomeroy had quarrelled with Mr. Symons.

⁷ Very dark and cloudy, and rainy weather.

Did he dispute? I'll make him mute;
 The shadows were too small,
 The substance great without deceit
 You'll find the end will fall.
 Is he a Prophet does he say,
 A Greater one than thee?
 His wisdom he must then betray
 Or own it came from me.
 For where's the Man will dare to come
 And say he knows my mind,
 Unless I have revealèd it?
 He in the end shall find
 He knoweth no more, than Pomeroy here
 Could read thy written hand.
 My Bible soon will make him fear
 And trembling he may stand;
 If ever he does meet with thee
 I will him sure confound.
 But if he never sees thee more
 He is but an empty sound.
 I told thee he⁸ should first begin
 And I would make an end;
 But him I'll leave, and now I'll cleave
 Close to thy other friend.⁹
 Do thou appear and comfort there
 Amongst the Middle race?
 I tell thee now the time draws near
 These people I shall bless
 Whose hearts don't swell with pride from hell
 To scorn those are below;
 Nor boast of greater things themselves,
 No Vaunted Wisdom shew.
 Now I'll explain what I do mean;
 'Tis Vaunted wisdom here,
 For men to boast where wisdom's lost;
 Canst thou not see it clear?
 Then I'll begin to speak more plain;
 You must want wisdom here,
 If you will say you Prophets be
 Without my Spirit clear.
 Shouldst thou begin to boast like man
 And say that thou couldst pen

⁸ Pomeroy ordered Joanna to cut her writings open, and invited the Ministers to come and see them, which they refused to do.

⁹ Mr. Taylor, High Street, Exeter.

Thy writings here that do appear
From thy wise foolish brain?
For wise 't must be if men could see;
The Shepherds stand and gaze,
But know not how to answer thee,
They're lost in this amaze.
Thy foolish brain I'll now explain
Could no more this perform,
Than thou couldst turn the raging sea
When I bring on the storm.
But deeper here I shall appear,
To Taylor's House I'll come,
Thy Drooping heart they then did cheer
And laughed at what was done.
Their laughter there I'll now commend,
For I like them do smile
To see the [] where Satan bait'd
My Priest for to beguile;
His pride did swell to hear thee tell
He could not go so deep,
But let him judge thy writings well
Like Peter he will weep,
And know that thou don't boast like he
To say thou canst explain,
The Bible is a Mystery
Beyond thy foolish brain.
But as thy heart was so oppressed,
Thy friends I did incline
To meet together and to jest
To cheer the heart of thine.
Then let men see who thy friends be;
They must come from the Lord;
So don't despair, for I'll appear
If thou dost go abroad;
For perfect as that day did come
And perfect as 't did end,
So perfect shall it be to thee
If none do stand thy friend.
Thy hearts oppressed shall soon find rest
If they do grieve thee more;
I know the pains will fill thy breast
If thou must leave all here,
But I intend to get a friend
That surely shall thee greet,

More love thou wilt find in the end
 Than here thou e'er will meet.
 For friends unknown to thee will come,
 I shall appoint them so,
 And they shall judge a different form
 As Hicks¹⁰ began to do.
 The Pictures see was brought by he,
 He said he'd introduce
 Amongst the Jews, he told thee so,
 Now I'd not have him miss,
 Then he will see the mystery
 What Pictures will appear
 In splendour bright before his sight
 As he ne'er thought to hear.
 The type is deep, the Book¹¹ is great,
 And leaf by leaf unfold;
 If he goeth on as he'th begun
 He'll find the Pearl is Gold.
 Happy's the Man that now begins
 For to awake the Jews,
 And deeper mysteries I'll explain
 Than ever Man did know.
 For as the cuts did all appear
 You'll find the type goes deep,
 The Pictures did the likeness bear;
 Let Hicks grow wise and keep
 The words he spoke, he'll see his lot
 In Numbers with the rest;
 If he goes on as he'th begun
 His house I'll surely bless.
 The shadow see, the substance see,
 You know it must be near;
 Now mark the Sun behind the tree
 And see what will appear.
 Dost thou not know? then let it go
 Till it thou dost discern,
 For simple as the shadows be
 The Substance stands behind.
 The hearts of men are in my hands
 And I their hearts did draw
 To comfort thee when I did see
 That Pomeroy gave the blow.

¹⁰ Hicks brought to Joanna some wonderful pictures of the Bible.

¹¹ A Book of Prints, a History of the Bible.

But Pomeroy's heart shall feel the dart
 If he does not repent;
 Now mark his word is on record,
 Offence he said she gave
 Against his wife that brought the strife;
 His Pardon didst thou crave,
 Then crave no more he told thee there,
 That he could bear offence
 Against himself thou knowest it well
 With better temperance,
 To brave the storm or put from harm
 Much better than his wife.
 Then sure as Man I now will come
 For to bring on the strife;
 Offences here must first appear,
 Offences are begun;
 Though thou dost act like Pomeroy's wife
 To screen the sons of men,
 Because thy Prayers I always hear
 It is in their behalf.
 But this like Pomeroy I'll not bear
 If men do longer laugh;
 Therefore the thing I did ordain
 That she should go with thee.
 Now mark before the words were penned
 And see the Mystery,
 For with the Brokers¹² 't first began,
 I said with them I'd end;
 I tell you plain ye sons of Men
 'Tis deep all thou hast penned."

[Printed from a MS. copy.]

The Devils and the Great Herd of Swine

*A Communication given to Joanna Southcott,
 Ash Wednesday, 1798.*

In answer to a Jew, who said: 'If Christ was the Son of God, why did he send the devils¹³ into the herd of swine to rob a man of his property?'

¹² Mr. Symons, the Broker of Exeter, gave offence to Mrs. Pomeroy, because she would not stand to the bargains she made with him.

¹³ *St. Matt.* viii. 28; *St. Mark* v. 1.

THE SPIRIT OF TRUTH.

“Now I will answer why I sent the devils into the herd of swine, and they ran violently down the steep place and were choked in the sea. In the *first* place I will answer why I took another man’s property: Is not the whole earth Mine? and have I not a right to do what I will with Mine own? But to come to the purpose—I ask *them*, what right had Satan to enter into the man? In the *second* place I ask, what right had Satan to enter into the swine? You will say I gave him leave; as he asked it, I granted it. And now I will compare him to a swine that is always wallowing in the mire and dirt—and was he not tamed by Me, no beast would be more furious—I compare him to a serpent, for his sting—I compare him to a swine for wallowing in the mire! But it was his entreaty to enter into the herd of swine—then who robbed man of his property? Was it not Satan? Just so he is your enemy—first to rob you of the comfort of your life; and next to seize on the promises you have got, and if I were to let loose his reins, this would be the case with all men. But I will reason with you on the morrow why I permitted this to be.”

[Extracted from *Two Witnesses*, No. 29. See 1807, Oct 26, for a further Communication]

On the Echo in an Empty House

A Communication given March 3rd, 1798, upon the circumstance that, when a person speaks in a large empty house the echo is generally very strong, and echoes back the voice again.

THE SPIRIT OF TRUTH.

“In words more plain I’ll now explain
 In letters thou hast wrote.
 The verse does stumble all mankind,
 The Bible they’ve forgot,
 In Psalms and spiritual songs
 My Bible doth forewarn
 What melody is in the heart
 There’s no one does discern.
 The words that I have spoke in verse
 On record will appear
 To be as true as all the rest,
 And spoke in words more clear.
 For now to reason I’ll begin
 You’ll surely hear the sound,
 When to the empty house you come
 Your echoes will rebound—

The things are true we well do know.
Did not your voices turn
When with thy brother thou didst go
Where empty walls were seen?
Then if the echo does return
It must be spoke in verse,
As empty now I see My house
As e'er that lady's¹⁴ was,
The walls are bare and naked here
No furniture I see;
The words have sounded in men's ears
But echo back to Me,
As there an empty house appears
The furniture is gone.
And now to reason I will come.
Six years ago, thou well dost know,
I surely visited here
The sound to man hath often come
Still empty walls appear:
And back to thee, the mystery see
Like walls they turn the sound
That loudly echo in thy ear,
No furniture is found.
Canst thou not see the mystery?
The furniture is gone;
An empty sound in man is found,
My Bible none discern:
That as the heavenly pillars stand,
So firm must stand My word
Not to deceive those that believe
And judge Me as a God;
Faith cannot come, be 't known to man
Unless 'tis from above;
Faith is an anchor sure and strong
That must be drawn by love.
Then I'll go on where thou dost end,
And will the whole explain,
And from the words that thou hast penned
I will the truth maintain:
I said the furniture was gone,
And now I'll make it good;
For to the purpose I shall come,
How do men judge My word?

¹⁴ Lady Drake's house, near Bristol.

Can I foretell what will befall
If all things I do know;
To prove to man that I did warn,
I came in ninety-two.
Then let them see the mystery,
Should I thy hand support
To write such letters in My name,
And will they say thou'st erred?
Then I must be as bad as thee
To let thee to go on,
My Bible now I'd have you see,
If e'er such thing was done.
And judgment then did not appear,
Mark the deceiving Jews,
In miracles they soon did err,
For Satan heard the news.
So Satan here would soon appear
If I did not prevent:
To write or act as thou hast done
He'd soon make thee repent.
'Tis I that keep thee from all harm,
And every rein do hold;
But when I make thee brave the storm
Thy heart will soon grow cold:
For then the reins I will let go,
And every man I'll try;
Satan may prove a friend or foe
To make them all comply,
That is to see the mystery,
Whether 'tis right or wrong;
The naked walls must all appear,
The furniture is gone:
And then the sound will back rebound
And line on line appear
My voice as sovereign from above
And echoing in thy ear.
And why 'twas so, they all shall know
An empty house I see
My house is now made but a form,
For who believes in Me?
Thy father here doth now appear
To be a type of man,
That hath no faith to persevere,
But changeth with the wind;

Backward and forward he doth go,
 Your nation doth the same;
 Thou knowest I told thee so before
 The shadow is begun.
 But mark and see the mystery
 They'll like thy father turn,
 And say *deluded* they have been,
 When *poverty* is come.
 Call all thy writings to thy mind
 Then thou mayest clearly see
 That up and down the crown¹⁵ was found
 And so My people be.”

Joanna Southcott.

[Extracted from *Southcott Despatch*, No. 4.]

The Marriage of the Lamb

Rev. 19th Chap. 7th ver.

What Joanna wrote in 1792 was Sealed up by a Man, with Seven Seals, and brought to her, and put in Mr. Taylor's possession, unthinkingly for years ago, in 1797. It was Explained to her in the following manner.

“Now Joanna look and see,
 Deep and plain's the Mystery,
 For the Marriage of the Lamb
 In the seventh Verse did come.
 Now by Man these Seals were made
 And in Taylor's house they're laid
 Where the mysteries all may see
 Never were they made by thee;
 Now together both compare
 True obedience hath been here;
 If the Learned can command
 They may judge thy written hand
 How the Bride is ready here
 Every mystery for to clear.
 Then now I bid you all rejoice
 And *wait* ye for the Bridegroom's Voice,
 For thrice happy is the Man
 That's Invited for to come,
 When My Supper doth appear

¹⁵ The crown was the watermark on the paper which was turned upside down.

All My Guests are Welcome here.
Now the Mystery I'll explain
Far beyond the Sons of Men;
Every argument must fail
When they see the Seven Seals,
Then you may behold the Man
With his Brethren all to come.
Let none worship at his feet
For his Brethren he will meet
Servants all alike to be;
Worship God but do not me.
For the Mystery he'll see clear
That My Testament is here
And 'tis given unto him
For to prove that I shall come;
Every truth he shall behold,
Every Book I will unfold,
Every mystery then explain
And My Bible then maintain
In what shadows doth appear
And by Man I'll make it clear.
But these shadows can they come
If that Prophecies are gone?
Then My Spirit can't appear
Nor My shadow e'er be here
For to prove My Bible true;
Now I'll bring it to your View.
I ask, these Visions how could be
What Testament they had of me
At that time revealed by John?
Every truth to them seemed come;
Did they want the Visions more
For to see the Mystery clear?
Then by John it could not be.
Were the truths fulfilled that way?
Did My Spirit then appear
To Prophecy that I was near;
Or My testimony bring
What time I meant to do these things?
Did My Spirit then come down
For to Prove the time was come
That these wonders I should do?
Will you prove it then was true?
No, No, I tell you 'twas not then;
Judge ye learned Sons of Men,

Mark the Chapter how 't began;
 Mark the time the Bride did come
 And the mystery then see clear
 Every thing is coming here
 As in Heaven 'twas seen by John,
 Then judge the Testimony's come
 That of Jesus Man must bear.
 And my Spirit must appear
 For to make My Bible true
 You must own 'tis something new
 In the Manner 't doth appear.
 But in heaven 'twas seen before
 And to earth it is come down.
 Strong your reasons must be found
 If this thing you can confute;
 I shall make the learned Mute.
 Judge the Chapters how they're placed,
 Judge the time 'twas brought to pass,
 Judge it by the learned men;
 Now the Mystery I'll explain.
 Have not Six men¹⁶ here been warned
 With double Letters from thy hand,
 Wherein silence all consent
 Not to uphold nor to prevent
 For to stay thy written hand?
 None but my Shepherd, like a man
 That did unto thee appear
 For to see the Mystery clear.
 See the champion, see the child,
 See how oft he hath been foiled;
 Yet in wisdom perseveres
 For to know if I Am here.
 Now I'll place him like a King,
 From Solomon's wisdom now begin
 Wisely seek for to find out
 Things he both believed and doubt'd;
 Now I'd have him persevere,
 And the mysteries he'll see clear.
 Next like Thomas, did he come
 Doubting the truths were told to him,
 Fearful that thou didst deceive;
 With faith and fear did he believe
 Thou didst go to foil him there
 Till he saw the Mystery clear.

¹⁶ Moore, Nutcombe, Pomeroy, Leach, Tucker and Giles.

Here thou led'st him as a child,
In thy hand he's often foiled
Yet thou still dost lead him on
Till to manhood he shall come.
For My Gospel I'll maintain,
Humility shall honour gain.
With Solomon it doth agree,
If honour comes, humility
You all will find must go before;
See my Bible and be clear
Altogether this doth come.
Judge ye learned Sons of Men,
If the Pearl he now can find
Must be in his heart and Mind.
Then who shall rob him of his store?
Did he dig deep and you give o'er?
Then sure the Pearl he must gain
He ran the race and did obtain
And now I'll prove you did run all
But unto him the Prize did fall.
But now the Mystery I'll explain
How every Man the race did run
And shew that *One* did gain the Prize;
With Solomon he acted wise.
Now in your Wisdom all did run,
And Judge the Power of God was gone
That used to work in Men before,
But now at rest My Labour's o'er.
In this you ran, but ran in Vain,
The Prize that way you'll never gain,
'Tis in the Spirit you must run
If Victories great you wish to gain;
So now I'll end this subject here
Mark thou the words I said before."

March 20th, 1798.

[Printed from a MS. copy.]

Sons of Light to Shine Bright

Ms. March 20, 1798.

THE SPIRIT OF TRUTH.

“So, Sons of light, ’tis time to fight,
 And stars begin to shine.
 Have I my shadow placed in man,
 Then man is surely mine.
 But unto all it could not fall,
 To make my Bible true;
 Yet every one alike I call,
 My goodness they shall know.
 My spirit there it shall appear,
 The Holy Ghost shall come,
 And as the days of Pentecost,
 I say it shall be to man,
 That will appear, for I’ll be there,
 And every heart inflame;
 The Holy Ghost alike shall come,
 Though Pomeroy I did name,
 To be the man when I should come,
 But shall I leave the rest?
 Mark deep the vision now of John,
 Then every man is blessed,
 So now begin to wear your crown,
 Like stars begin to shine,
 If I my shadow placed in one,
 Then everyone is mine.”

[Extracted from *Had They Had Knowledge*, p. 218.]

Concerning the Jews and Noah Cursing his Son

A Communication Given to Joanna Southcott in April, 1798.

THE SPIRIT OF TRUTH.

“Now I will come to the Jews, why they became an outcast people, and the Gentiles called in. The Jews were a Proud people, at being my chosen People, and had they continued so to this day, they would have judged themselves above all mankind; but let them consider all souls are mine. The curse came first on the Gentiles for Noah cursing his Son, who laughed at his Father’s Nakedness, but that curse was done away by Christ; and now I will come closer to the Jews, and then I shall answer the

Gentiles. Noah's two sons were ashamed at their Father's Nakedness, and went backward to cover it, but saw it not. Ham saw it and told his two Brothers of it. Now I will come to the purpose; the Father had drank of the Grapes, and became drunk therewith; Ham saw that his Father was Naked. No sooner had the Deluge ceased, but man became over-powered with Wine, and was as Naked as by the fall. Thus Noah being first drunk with wine, soon became drunk with anger to curse his Son for so trifling a thing, and blessed the others for concealing it. As man he blessed them, and that blessing rested upon them to the third and fourth generation, which denotes Father, Son and Grandson; thus did the blessing rest on Noah's two Sons, but the iniquities of Ham, were laid upon his posterity the same. Now the Jews went on in error as before; as Noah forgot I had swept away the world full of sin, and soon became drunk with wine and Anger, so did his Sons forget what was done. The Father had eaten the Sour Grapes, and the Children's teeth were set on edge. They made no intercession for their fallen Brethren, but was pleased to enjoy the blessings themselves without their Brother being a partaker with them. Thus did I see was the state of Man, while the powers of darkness worked in the heart. Like Noah were his Sons drunk with passion, and had drowned their reason, and destroyed the prophets who saw and told them their errors. They still went backward and saw not the Nakedness of their fathers, nor forefathers, and so they are going backward to this day; they cover over the faults of their Parents, and see them not. Now the Gentiles are the Seed of Ham, who being accursed by his father, were led into errors, but when the light came they saw their fathers were Naked, and I became a curse for them, to remove the curse from them. Now as the elder did serve the younger, so hath the younger served the elder, for the elder saw their father was Naked. This I will explain more fully, when I have heard the wisdom of men; for as thou hast begun this day to pluck up the wide and set thy flowers together, misery hath sat, so will I mix mankind together, and these things were types and shadows of the last. Now I will come to the Law: no man can be justified by the Law, the Law requires perfect obedience to all the ten Commandments, and where is the man can say he keeps the Sabbath day holy, or never took the Name of the Lord in Vain? The Commandments are as a link of Chain, if one is broken all is forfeited, and the Chain is broken, then by the Law you are condemned. But now I will answer as thou art puzzled, from the 11th Ch. of *Genesis*: "And the whole earth was one language, and of one speech." Now I will reason with thee, as thou understoodst that the Gentiles were a people when Noah cursed Ham. There was thy mind puzzled at what thou hadst written, but I will answer as before: at the time Noah cursed his Son, there was none but his posterity living, they were of one Family, and of one tongue; but when their language was confounded, their understanding was confounded also, they began to speak in different tongues. Thus they went on from one age to another, differing in religion as in tongues, and soon brought in strange Idolatry. For as the weather hath been this day to thee, warm in the Sun, cold in the shade, so was it with mankind; those that were warm with the love of God, continued to abide in his favour, and continued as true children, the true

heirs. But many of them ran into blind errors, which spread over the whole earth; they went a-whoring from their God, and soon brought in a bastard race, that is of all tongues and languages. So they became bastards and not Sons; but the true Heirs still relied on Jehovah, and continue so to this day. Now let them consider the three different Names the Jews gave me, Jehovah, Lord and God, which they call one God. Now I will answer; the Father, Son and Holy Ghost have three different Names, but they are one in Substance. These things have I begun to explain to try the wisdom of men.”

[Printed from a MS. copy.]

Ezekiel's Vision of the Holy Waters

The following Communication was given to Joanna Southcott on the 12th day of May 1798, and now copied off from the Sealed Writings opened January 12th 1803.

While I was putting them together, the weather was cloudy with some rain, but the afternoon was sunshine. When I had put them into My Box I was ordered to open my Bible; it was at the 47th of Ezekiel of the Vision of the Holy Waters.

THE ANSWER OF THE SPIRIT.

“Now thou hast ended I'll begin.
 Hast thou a head like Solomon?
 Then all thy fears thou wouldst dismiss
 And in thy Saviour put thy trust;
 Whatever others do believe
 Their knowledge cannot be deceived,
 That as 'tis written all is done,
 And now to reason I'll begin.
 Mark thou this day the first of May
 Or else the twelfth appears,
 In order every thing does lie
 And all may now see clear
 What days are come and hastening on
 If they the Seals behold;
 Remember now the Box is come
 Last year to thee 'twas told.
 I'll jest no more the time is o'er
 For it must be Nailed up,
 Unless that Man to thee appears
 Before that May is out
 And tell thee plain that they do mean
 To stay My heavy hand;

For as the clouds are like the rain
 I'll bring all in your Land.
 The clouds shall come so fast on man
 And like the rain shall burst,
 If men mock me they all shall see,
 To say they'll see it first
 Ere they will come to Judge thy hand
 That I was come their Prince and King
 The Saviour of Mankind.
 Did I stoop then to Ignorant men
 That they the truth might find?
 If things before did not appear
 Enough for them to see;
 The Temple's Vail being rended there;
 And Wonders followed me
 To shew them plain I was the Man;
 But as they still did doubt
 I blind their eyes for to chastise
 And scatter them about
 That every Land may now see plain
 What unbelief hath done.
 Thou marvelled that I have chose such men
 That act so much like them,
 This is to thee a Mystery
 But it I shall explain;
 It was to try what in man lies
 That I chose these two men,¹⁷
 Who now stand out so full of doubt,
 The rest would all comply;
 And if they longer do contend
 My arrows they shall fly.
 For just like thee they all shall flee
 If thou art forced thereto,
 It is by men where [Ignorance's] come
 If thou art forced to go
 Before that here the truths are clear¹⁸
 But thee I will protect.
 Thy Brother I did send before
 His footsteps there direct,
 So do not fear what danger's there,
 A Joseph will be kind.
 But I'll end here and say no more
 But to the purpose come;

¹⁷ Moore and Nutcombe.

¹⁸ Exeter.

The healing Waters will appear
 That now shall heal your land
 For as the Vision did appear
 By chance it so did come
 To bring the Mysteries to their View,
 I'll spread it o'er the land.
 Now every Seal I shall reveal
 For thou hast Sealed My Word,
 Such treasures there no man did hear
 The Coming of their Lord;
 To Man 'twill be they all will see
 A Heaven begun below;
 Could they see clear what's coming here
 One hour would now seem two,
 Or else they'd say like Hicks¹⁹ that day
 They'd wish to go to sleep
 Before the time, and to resign
 The pains they now do take,
 Because that then they will take none
 To care for earthly food,
 An easy burden all will bear,
 I'll send them all that's good.
 Because that Man I've punished long
 But made his life no stay
 How short you see the life of some
 And quickly pass away;
 Though Virtue here it oft did bear
 I say a heavy load
 But all your offspring will appear
 And Judge a faithful God.
 Then the last day to all I say
 Your kindred all you'll meet
 For to rebound your Saviour's sound
 And own "*He finished it.*"
 So I'll end here and say no more;
 The Night is hastening on;
 Could you but see the Canaan's shore
 That's now in store for man,
 Eager you'd be the truth to see
 And make the Seals to fly,
 You'd wait no more but trace the shore
 To see if it was nigh.
 When learnèd men do but begin
 To trace thy writings through,

¹⁹ A Builder near Exeter.

You'll find your harvest hastening on,
A Glorious harvest too."

[Printed from a MS. copy.]

Blindness Must in all Appear

Romans 11th Chap. 25th and 26th Verses.

May 1798

"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob."

THE ANSWER OF THE SPIRIT.

"Then now the Chapter I'll explain,
And tell the Mystery what it means;
That blindness must in all appear,
In Jews and Gentiles both a share,
Until your full Redemption comes;
And by the Gentiles 't must be done:
For now let learned men look deep;
And Paul's Epistle this did speak,
From Zion your deliverance comes.
I ask them, If I was not gone;
And do men think I'll come again
To make My Law and Gospel plain?
No; if I cannot find a man
Your full Redemption cannot come,
That all My office will go through
And prove My Law and Gospel's true;
And every Mystery to explain
To shew the Jews their Saviour's reign
How He appeased the wrath of God.
By Man 'twas never understood;
Or how he broke the bars of hell,
Or how the Powers of darkness fell:
The wrath of God was not with Man;
He knew the arts from whence they came,
That it was by the Powers of hell,
And by My death must Satan fall.
But here the lines would go too deep
If I should all explain,

They knowledge cannot Judge aright,
 It must be learned men.
 Now as thy pen thou hast put down
 And listened for the Voice,
 I tell thee in a different sound
 Why Zion was My choice;
 For out of *him* deliverance comes;
 I ask what Zion's here?
 The Jews were first the Corner Stone,
 But left their building there,
 The Gentiles then did first begin
 To build upon that Stone:
 The Rock is me you all shall see
 For men to build upon;
 Then Zion here it doth appear,
 Then Zion must awake,
 And out of me you all shall see
 Deliverance fast shall break.
 Behold the Man, for I am in him,
 And in him will appear,
 For he to see the Mystery,
 My armour bearer's near;
 A Jonah's love let Man to prove,
 A David let him stand,
 Then all shall see the Mystery
 How I am God and Man.
 For like their love you all shall prove
 Mine shall with Man Unite,
 And fast My Spirit from above
 Shall make you sons of light;
 My Father's wrath will be appeased
 To see the rebel fall."

Saturday Night, May 19th, 1798.

Sunday, May 20th, 1798.

"And Man to see the glorious days
 That he designed you all.
 Now I'll go on where thou dost end,
 The Chapter more explain,
 But leave the rest for learned men
 To tell thee what it means.
 An outcast land the Jews did come
 To make the Gentiles free,
 For unbelief brought on their grief,
 But here's the Mystery;

The Natural branches I've not spared;
The Natural Branch is Man;
But when I come to graft them in,
Can the Wild Olive stand?
No, they must fall, be it known to all,
When Zion does appear,
To turn away ungodly men
And make you Jacobs here;
That is from Sin your Minds will turn
When all the truth behold,
I spared not Man, then justice comes
The tempter's fate is told.
But as 'tis there 't doth now appear,
Your unbelief I see,
And like the Jews the Gentiles are,
And deep's the Mystery,
Because the end you'll find in men
Will surely make them Mourn;
Then I will stand the sinner's friend
When they to me do turn,
Because their grief through unbelief
You'll find is hastening on.
But Satan there cannot appear;
The Holy Ghost Must come,
'Tis there the Sin by Satan's done;
He Sins with open Eyes
Against the Father and the Son,
The Holy Ghost despise."

[Printed from a MS. copy.]
