

1802

All to Fear at the Trial

Ms. given in 1802, copied December 22, 1804.

THE SPIRIT OF TRUTH.

“When they see the truth in public print the ministers will be pricked to the heart, and say, as the disciples of old, ‘Men and Brethren, what shall we do?’ For I now tell thee they will be provoked to anger and jealousy, for their hearts will burn within them, so thou wilt have no reason to warn them, for the truth will be demanded, and thou wilt be called to answer for what thou hast done, and the foolish will cry out with the wise, let us in, we all wish to judge for ourselves. So the judge will appear, the jury will be present, and the writings will be demanded, and thou wilt be made to appear; then will every mouth be stopped, and every tongue be silent, for I will put a fear in every heart, and they shall look as dead men, every face shall gather paleness, and every man as a woman in travail, for as soon as thou enterest the room, thou wilt lay as a woman dead at their feet, for I will deal with men as they have dealt with thee, for the letters that were burnt shall burn in every heart till it kindles to a flame. The beginning of miracles did Jesus at the marriage of Cana, and the beginning of miracles

“Will I begin at that time,
And then I’ll turn the water into wine.”

[Extracted from *Had They Had Knowledge*, p. 116.]

Joanna’s Trial of Faith Concerning Pomeroy

Ms. January 2, 1802.

THE SPIRIT OF TRUTH.

“And all generations shall call them blessed, for they are come as soldiers to the fight, and the ministers have cast their crowns before them, and see who draws the sword against them. Pomeroy’s sword was drawn with feeble edge, and that edge they have blunted, and he may sheathe it again. But now I will tell thee the mystery. Invisible spirits are unknown to thee but not to me; the devil is the accuser of my brothers, and so he is of my sisters, and as thou received the sacrament, and would not receive it at any other church than at Mr. Pomeroy’s, Satan said thou goest there more out of love to man than me, therefore I have often withdrawn my spirit from thee, which thou hast complained of, but I did it to shame the devil, to shew him thou

complainest of my absence; but now, to put him to a public shame, I ordered Mr. Pomeroy's name to be put in print, and gave the devil leave to work on him to try thee whose anger thou fearest most, and who thou regardest most—he or me. If thou regardest him most, thou wilt blot out his name to please him; if thou lovest me most, thou wilt not blot out his name out of one book more. Thou answerest thou never wilt for my sake. Then, now I answer, there is no sin in what thou hast done, but here the devil stood before thee to destroy the man-child as soon as he was born; for here is a mystery—the man-child spiritually and temporally. The spiritual child is gone and caught up to God and his throne. The letter thou sendest to Mr. Bruce, accompanied with Mr. Pomeroy's letter after, destroyed his happiness as soon as he was born; but Mr. B. Bruce's letters to thee must all go in print, and every particular of his death be made known to thee, and I will explain the whole, and prove the spiritual child was destroyed as soon as he was born, and that he is caught up to my throne and his God. And now it is the natural man must take the spiritual man's place; so, if Mr. Pomeroy does decline to take Mr. B. Bruce's place, it will be fatal for him and his family. Now see you three are joined together, namely, Mr. Pomeroy, Mr. Bruce and Joanna Southcott."

[Extracted from *Had They Had Knowledge*, p. 99.]

An Advertisement

To the Public.

WHEREAS some wicked, ill disposed person, have been mocking God, and trifling with Eternity, by saying, that fire should descend from heaven on the four corners of the City, to burn it down; and to add still more to their Guilt, have basely asserted, that I, Joanna Southcott, did first publish it.

Now in direct contradiction thereto, I thus publicly declare, that I never said it, thought it, nor did such words ever come from my mouth, as that Fire should descend from heaven on the City; and I shudder to find people can so boldly mock with Judgments as though they wished to bring them on their own heads.

And as a further testimony of my Innocence I hereby offer a Reward of FIVE GUINEAS to any person who will bring forward the authors of such falsehoods, so that they may be punished as the Law directs.

[signed] Joanna Southcott.

Exeter, Feb. 4th, 1802.

[Copy of an advertisement.]

A Letter to Mr. Field

Sir,

Exeter, Feb. 16th, 1802.

I am happy my books are in your possession to sell, and it seems as though the Lord had designed them for you: it was not the unbelief of Mr. Reibeu, that made him decline selling them, fearing they were not from the Lord; for the Letter he sent to me, plainly shewed he had not the fear of the Lord before his eyes; for if the Lord would not bring his Will unto him, he would not bring his will to the Will of the Lord; for he wrote on account of Mr. Bruce's death, in the perfect Language of Job's Wife as good as to say, if the Lord took his friends from him, he would have nothing to do with his works, or ways. I shuddered to hear his Letter read, and am happy to hear my books are out of his hands, and *Heaven* has designed them *for you*; for the Lord hath visited Mrs. Field, by dreams and Visions, as he has me—by the same spirit, though different in gifts: the wondrous dream of Mr. Bruce, did not apply to an earthly Kingdom, and you may see in my Letter to Mrs. Bruce, how he was compared to a *type* of the *Son of God*; and the day after I received the money from his hands, it was said to me in the Morning early, "Now thy great Father's funeral pomp prepare; and thy great Father is Jehovah here." So that it plainly shewed it was his funeral, as he was compared as a type of Christ; for it was said it was mysteries, and these mysteries are often concealed from our knowledge, that sorrow may not fill our Hearts. Had I not then understood what I wrote, as I now do, how could I have sent it to Mr. Bruce; but if you weigh those two Letters, I sent to Mr. Bruce, deep, you will see they both come true as foretold, and if you weigh the mystery of the whole, you will see that come all close to the Bible, and the fine Linen is the righteousness of the Saints, and the Lord inclined Mrs. Bruce's heart to fulfil all righteousness which you will see doubly explained in my next publication; but was I to look no further than things earthly, I should deeply lament the death of Mr. Bruce; but I dare not murmur at the hand of Providence; but must resign to his Will in all things: deep is the mystery of Mr. Bruce's death; though I received a Letter from London that I had written presumptuously on Mr. Bruce's death; but this presumption I shall explain in another Letter, and clear it up from the Bible as it is explained to me and then they will find if I have been presumptuous, I shall be more presumptuous. I have many things to write to you, that I have not time for the present; and you will see the truth of my writings are hastening on fast; so be not out of heart because my books do not sell fast; for you will soon find the eyes of many will be opened, and my writings will be proved. I have sent you a Hundred copies of my sixth book and what you want more please to write, and I shall send them immediately, and then I shall write you more particulars. I must beg you will give my best regards to Mr. Wilson, and return him thanks for the guinea he sent by Mr. Jones; and I shall send him a Letter of many particulars when I send my parcel of next books. Please to give my Love to Mrs. Field, and it is not for want of Love I don't write to her now. The explanation of the dream of the Wagon and Horses, which is deep, and much to the purpose of what is hastening on. When you write, please to inform me how Mrs.

Bruce is. I have a long Letter likewise to write to her when she is able to read it, and I feel much for her. If you give your Letter to Mr. Abbott when you write to me ye will be able to get it franked: please to give the Letter which is directed to him, as soon as possible, and I must beg to write a few lines to another friend on this Letter, which I must beg you will give to her, but I shall send it in your Letter for your perusal. I have sent a Letter to Mr. Charles Taylor, which you may desire him to let you copy off to shew to all friends, so no more at present, from

Your sincere friend,

(signed) Joanna Southcott.

[Printed from a MS. copy.]

Another Letter to Mr. Field

Ms. March 3, 1802.

Sir,

I promised to give you a satisfactory answer to your letter. You wrote as though you wished to have been at Exeter to prove my writings. It is not in my power to choose anyone, but there is a mystery in the seven men that came to bring it perfect with the Bible. The seven stars are the seven spirits of God, which mean in seven men, as the Spirit of God is but one Spirit. Three Shepherds is a deep type of the three one God, with one heart, one mind, and one voice. The other four were joined with them, two of which are united by the Spirit of God—Mr. Turner and Mr. Morrison. Mr. Sharpe and Mr. Wilson were chosen for their calling, as one being a limner, the other a coach maker. I do not say it was that only the Lord knew the men; there are others in London of the same trade, but the Lord knows who are his, and now, to bring the shadow to the substance, the Lord has said his chariot wheels are near, and deep is the mystery of choosing the maker of them, and so he worked in the heart of the limner or engraver. This is a mystery beyond your thoughts, for as he draws the likeness of men and things, so the Lord draws all his ways and works from likenesses throughout the Scriptures, as well as in my writings. So here is something singular in these seven men that is hid from men's understandings; but let none grieve they were not chosen, for you know it is published. Some will gain admittance without the seals, and it is said to me the Spirit of the Lord shall rest upon all those that are present when the seals are broken, for it shall be like the Day of Pentecost to the Disciples. I shall refuse none whose names I know, when I come to London to prove my writings, unless the Lord forbid them.

[Extracted from *Had They Had Knowledge*, p. 205.]

A Letter to Mr. Sharp

Honoured Sir,

March 8th, 1802.

As Mr. Jones informed me you was dissatisfied concerning the Moon, I shall leave that Subject, and come to a mystery you are unacquainted with. Little do you know what is given into your hand. The knowledge that is hid from you, is to bring you out of darkness into the marvellous light of the Lord; therefore I must beg you will be careful the seals are not broken, or the box opened; for there is the mystery of the state of Man: At first knowledge was placed before him, but he was forbid to touch it; but was seduced by the Woman at first; but here the mystery comes at last: this knowledge was given into your hand by the Woman, and if you keep it secure, till the Lord commands the Woman to make it known to you, as great a change will take place for your happiness, as Adam felt unhappiness, if you are as obedient as he was disobedient: Little do you know the mystery. I was ordered to put the Seals in your hand, and commit all to your care, so long before the mystery is made known, which I do not think will be before Easter or May. It is concealed from me for the present. I only think from what happened to me 20 years ago last Christmas, was the beginning; and last Christmas you made the beginning, when the 10 years¹ was up of the shadows but the substance did not follow till Easter and May following; and so I believe it will happen to you and me. I have put another book to the press, and have altered the title page and begun the pages as in the first book. I had no thought of any thing when I prepared it, only to lessen the pages, as Mr. Field wrote me I was to pay two guineas a book, if they did not come under a certain number of pages, so I thought to have printed only a sheet and a half in a book. When I had thus done and put it to the press I was answered in the following manner.

“Now the tenth Year, to thee appear,
 And thou hast put to press:
 Backward the date; now see your fate
 A mystery to this race;
 For *backward* see, your destiny,
 And backward all must go:
 A Mystery, you cannot see
 Why I ordained it so:
 To shew the bone was given to man
 Should now complete his bliss;
 And you like Adam all may stand
 When I have finished this.
 As seven men to her did come
 Like Sheba’s queen appear—
 And all shall find a Solomon
 Is in the Woman here

¹ See *Strange Effects of Faith*, pp. 37, 78, 144, 145, 184.

For when you see, the Mystery
 Like her you'll all begin
 A quarter part was never told
 Though we her face have seen
 Deceivèd there you did appear
 As Adam was at first
 But when you see the mystery clear
 Your Joy I say will burst
 A mystery you all will see
 When *I bid her appear*
 For then like Adam, you may be
 And gaze in Wonder there
 What change is come, so deep for man
 As Adam felt at first
 We took the knowledge from her hand
 And now our joy does burst
 Now she is come to make it known
 Our knowledge to complete
 For satan's lies must him unthroned
 Or prove his truth was great
 That we should be as Gods to see
 And good from Evil know
 And now we find the mystery
 The Woman proves it so."

March 15th. Having not sent my parcel when this was first copied, I shall now add from a singular instance that happened the 11th day of March, as I was ordered the first day of March to observe what bursted before February was out by the Old Style, and then I should better know how it will go with the nation. The 11th day of March I received a Pamphlet that Brice the Printer, had printed against me; with the assurance of Peace, without going to war with the Turks; I was answered as thus:—"Now thou hast seen what has bursted from Brice; as I told thee to mark what bursted by that time; and now Brice hath bursted the whole.

"For now the fool's bolt it is shot,
 And soon they all will find the pit;
 And back their boasting it will turn;
 And fast the Wars will hasten on:
 And all the truth he bursted there,
 Will on Your Nation fast appear,
 And so the heads they soon will blame
 And all their boasting soon I'll shame;
 Because the War is not to an end:
 You little know what soon will bend,
 My Anger shall like Fury smoke;

And let them fear the coming *stroke*;
 Since love nor anger does not do,
 They will find the Prophet's words are true;
 For as a God, I will now arise,
 And all My foes I will now chastise;
 And they shall know, there is a God:
 And they have mocked My every word:
 And deep is the type from Parnell stand,
 And soon they will find it in the land;
 Therefore this thing I did ordain,
 That it should be in print by man.
 For soon your nation they will see
 The words were true, as spoke of he:
 And there the prophecies goes deep:
 Mistaken fools, too soon you'll weep.
 In satan's folly you appear;
 But little know My hand's so near,
 That all these Jestings I shall turn;
 And then you fools, too late you'll mourn.
 So here is what I said would burst,
 To shew your nation, how it is cast;
 For fools like Brice will fast appear,
 My Anger for to kindle here;
 And on them will My fury fall:
 This is the Lent—the Lent for all;
 That if they hasty don't relent,
 I say too late they'll all repent;
 So do not grieve at what is done,
 The *devil's sword must be drawn*,
 Or *how shall I the war begin?*
 I said it first must come to men:
 As the *first woe*,² I said was there;
 And now the mystery, I shall clear.
 For the *first woe* is come to man,
 And yet the fools do mock My hand;
 And I shall surely mock the whole;
 As now the Eleventh day did fall,
 And on the tenth day, this was done;
 But know this year, I claim My own.
 And now in the Second month you see
 What shadows have been brought to thee,
 Before the eleventh day was past:
 Now mark the *third* what then will burst.
 How could My rustling winds appear;

² *Rev. ix. 12.*

The sword so *clashing in* the air,
 That I did tell thee should come on,
 Upon the mocking sons of men,
 If I did not these mockers know,
 How fast they would bring on the blow?
 But down I say they soon shall fall:
 The Eleventh day foretells you all,
 What will bring in a fatal curse:
 And the *first woe*, man will not miss;
 Because they sure will bring it on,
 As *Clive* and *Parnell*, they have done;
 And all together, doth appear.
 So now is the Lent, for man to fear;
 And fast these fears, will fast abound;
 Too soon you judge the pleasing sound,
 That *peace and plenty doth appear*,³
 Mistaken fools, you have all to fear.”

This is part of the answer given to me, in answer to Mr. Brice’s Pamphlet, which you will see. I am etc.

[Signed] Joanna Southcott.

[Printed from a MS. copy.]

The Mystery of Breaking the Seals

Ms. March 23, 1802.

THE SPIRIT OF TRUTH.

“But I shall make the water wine,
 And change of all things all shall find.
 For I shall make your garments new,
 The Spirit and the Bride is true,
 And true you’ll find it in the end,
 Deep are the lines which thou hast penned.
 Another mystery I’ll explain.”

I have given you a mystery of breaking the seals which I never knew before, but I cannot give you half of the explanation. The light which has broken in upon me when every mystery was explained of Mr. Bruce, seemed as clear as the noon day’s sun. He is the Scripture man-child in the Revelations, and the man who is to intercede with God and Christ to have the seals loosed. And when I told you, the second or third day after your arrival at Exeter, the seals were not then to be broken, but you must remember it

³ War broke out the following year, 1803.

was the second or third day after your coming down before Mr. Bruce was buried, and call to your remembrance how we all wept concerning him. All these mysteries together are so clearly explained to me, that I am convinced none but a supreme power could bring round a thing in such a clear manner hereafter, and have given you no beginning only part of the most particular. So now quit yourselves like men, and be strong, for the truth of my writings is hastening on fast, and now, if ye are wrestling Jacobs, and will be prevailing Israels, I have shewn you the mystery of the seals that were written within and without, and no man was found to open them neither in heaven or earth, or under the earth, but when you meet together again you will find they will be broken, as said in the Scriptures, for when the Lord's time is come he will surely work on the hearts of others to join you; but deep is the mystery that intercession must be made to loose the seals, for these are the seals mentioned in the Revelations. So remember, when you came to Exeter there were not twelve, for then the seals could not be broken—men were not found; too much they mocked.

[Extracted from *Had They Had Knowledge*, p. 192.]

The Last Sword

Ms. March 23, 1802.

THE SPIRIT OF TRUTH.

“Cain, in sorrow, did declare
 His grief was more than he could bear,
 What Satan's fury brought on man,
 But now the last sword is to come,
 Two swords shall be enough for man,
 And it was finished—one for me.
 Awake ye blind! now is come,
 So Satan shall receive his doom,
 So now, my soldiers, you may fight,
 Bring every mystery to your sight.
 I said, my kingdom, was not then,
 I gave my kingdom up to men,
 As Satan got the victory then,
 And my Disciples fled for fear,
 And now my kingdom is at hand,
 Fear not my friends, but boldly stand,
 Because my hour draweth near.”

[Extracted from *Had They Had Knowledge*, p. 217.]

The Mother's Seal

Ms. Easter, 1802.

THE SPIRIT OF TRUTH.

"To be cut off, I've said enough,
 But here your King's a child;
 The mother's seal I must reveal,
 The elder son hath foiled;
 So now you see a mystery
 You do not understand,
 Because Rebecca now is here,
 To gain the promised land.
 No; I'll explain what I do mean,
 To say your King's a child,
 Because these men, you see the end,
 Must stand when all are foiled,
 To be as kings in every land,
 Where I shall place them all;
 For in my room they all must stand,
 When I my kingdom call.
 To say 'tis mine they must resign,
 And now my Gospel see,
 That kings and rulers I have made,
 To govern now with me.
 With me to reign they must obtain,
 I say one thousand years,
 And then they all will see
 How I've brought in my heirs."

[Extracted from *Had They Had Knowledge*, p. 214.]

Being Sealed in the Forehead

Ms. April 23, 1802.

This is the peace the Lord hath signed for man, as I am ordered, to the half of the kingdom, if as many believe, to give their names till it comes to the sealed number in the Revelations. These are the mysteries explained very clearly to me, but a letter cannot contain them.

THE SPIRIT OF TRUTH.

“I shall tell you a mystery of them being sealed in their foreheads—it is from their names when baptized. They are signed in their foreheads with the sign of the cross, and when their names are sealed for their redemption, then they are sealed in their foreheads by the names, but those who will not believe when all is made known to them, they have the mark of the beast in their foreheads, for it was the beast that caused me to die on the cross, and brought the cross on man.”

Now those who will not believe in their redemption in the manner it is said to me, must perish under the fall with the sign of the beast in their forehead, for so they are signed when they receive their names, for it was the beast that was the cause of the cross. I have given you a few words as explained by the Spirit.

[Extracted from *Had They Had Knowledge*, p. 8.]

Heaven and Earth Must Agree

The following Communication was given to Joanna Southcott on the first Sunday after Easter, 1802, on the Church Triumphant and the Church Militant.

THE SPIRIT OF TRUTH.

“I said the Marriage of the Lamb,
 In Heaven at first it did begin,
 Before on earth it doth take place,
 I'll answer now the human race:
 In Heaven the union must be found,
 And God and man alike must join
 Before to earth I shall appear.
 The Church triumphant first I'll clear,
 For saints together all must come
 And stand before My heavenly throne,
 And there together all must be,
 The Church triumphant all will see
 Must first together all unite,
 Bring every mystery to your sight
 Of all the sufferings they went through
 By murderous hands and hellish crew,
 Then there the Bill must first be found,
 Let men and devils hear the sound;
 For if I cast their blood on man
 Then soon My vengeance it must come,
 Because the serpent they will clear

If they do not condemn him here.
So it was Satan worked in man
To make him lay such wretched plan;
And so the axe lay to the root.
In heaven's high courts they must dispute,
For there the Bill must first be found:
The Church triumphant must be crowned
As Kings and Priests unto God—
As Kings in power—as Priests to plead—
And there the Bill will first be found
And then to earth it must rebound,
Then they may all unite the same—
The Church Militant then proclaim—
That heaven and earth do both agree.
I'll answer now the heart of thee,
In heaven thou wishest to appear,
And with the martyrs to plead there,
That Satan sought their overthrow,
That is thy heart and mind I know,
And so that is the heart of Me:
The Church militant joins with thee,
And I shall join the Church above,
Then soon mankind will know My love,
Because these churches soon will join
In heaven, there is My heart and mind,
To lay the axe to the root
And make the serpent now stand mute.
The heavenly hosts will join with Me—
Let men on earth now join with thee,
Then both together now I'll join:
The Church triumphant will combine
To bring their blood on Satan's head,
And to the root the axe is laid.
And every man that joins with thee
Will lay the axe unto the tree
That is to cut the serpent down.
The tree of knowledge must be found,
That there the serpent's doom was placed,
I said it was death for man to taste—
And death to man it did appear.
But now the mysteries I shall clear—
As Satan did the murder bring
And tempt the woman to the sin,
And out of Eden she was cast,
In grief she owned the sentence just:

Then now in justice I'll appear—
 I died the woman's guilt to clear,
 And put the weapon in her hand,
 That she the Tree of Life might stand,
 That now is guarded by a SWORD,
 So Satan now shall know My Word,
 And so My Word on Friday seal,⁴
 And deeper mysteries I'll reveal."

[Extracted from *Southcott Despatch*, No. 8.]

The Articles of Peace

When the Ratification of the Articles of Peace arrived in England on April 29th, 1802, from Lord Cornwallis at Amiens; the following Communication was given to Joanna Southcott. The first page, unluckily, was lost amongst her loose writings, but it will probably be found some other time.

THE SPIRIT OF TRUTH.

"When first I told thee what would soon take place,
 And mad they judged the prophet in his place;
 And full as mad will they now judge thee,
 If thou shouldst tell the words now spoke by Me,
 Your bells are ringing but I say they'll toll,
 And turn the Peace to war I say for all,
 Mark well, I said, when you did end the war,
 That all your shipwrecks you'll find near the shore,
 And then your ships⁵ will turn to mountains high.
 I said your danger you'd judge to be o'er,
 Then near to it now, I say you are,
 I tell you plain the shadow of the war
 In all that's past—the shadow did appear,
 But now the substance you will find is near
 Because the prophets now I mean to try,
 To see what knowledge in them all doth lie.
 For full of prophets now I see your land,
 I'll try their wisdom ere they feel my hand;
 But soon you'll find My glittering sword appear—
 Mark well I told thee to mark the tenth year.⁶

⁴ This was put into the Box of Sealed Writings.

⁵ Building of large ships foretold.

⁶ 1904–1914—The Lord would begin in the fourth year of the century by His power in the weather. See *Warning to the World*, p. 6.

For Peace and plenty then were in your land,
And now you say the same you do command.
Then now I say the prophets you may try,
You've seen the shadow of her prophecies,
But now the substance it is hastening on,
And a true Prophet you'll find in your land.
For now the ten years you may all command,
There seemed no shadow then in ninety-two,
To judge the prophecies could e'er be true;
And now the eighteen hundred doth appear,
And mark to make it ten 'tis the two years
Then now the mysteries every one may see,
To prove a Prophet there must no likeness be
Of any thing that they do prophesy,
For by appearance do they public cry,
That they are judges how the thing will go,
And by appearance do their judgment show.
So by appearance let the public speak,
And then the truth of all they'll find to break,
And own a prophet surely must be here,
Then the false prophets public did appear,
The true one told them they were all deceived,
For like Micaiah all the truth she gave,
And like Micaiah every soul shall see,
It is the woman prophesieth by Me.
So when ten years you do see are up,
Like the beginning doth the tenth year drop,
And no appearance is before your view,
That she's a prophet and her words are true:
But soon I tell you I'll make them all,
And half the time⁷ I'll prove her every call.
The time and times are surely past by man,
I ask what victory they can boast is come,
If it by any, it's the French may boast;
I ask, what victories to the English coast?
And this thou knowest I told thee of before,
'Tis perfect like the letter sent to Moore,
And like the letter unto Pomeroy sent:
But mark the letter there I told the end,
And now the end and all the truth shall fall,
My wisdom is to tell you one and all,
What lieth before you when you cannot see,
To prove you're blind, the knowledge is in Me.
And so in Me the knowledge doth appear,

⁷ Five years—half the ten.

And the false prophets all will find are here,
That by their wisdom many will deceive,
Because their prophecies they'll now believe
That all the storms are surely gone and past,
Like ninety-two you'll see the truth to burst,
And mark the shadow came in the tenth year,
And now the likeness doth to you appear;
Then sure the substance must be hastening on,
Because the likeness was ten years ago,
And then the shadow hastily did appear,
And all the substance you'll find in five years.
But how the prophecies could they come true,
Mark well the shadow lies before your view.
And all the shadows first were placed by man,
And so the shadows of the war began,
But now the substance every one will see,
For now comes on the sword that's drawn by Me,
And now the vision must to all appear,
Men brought the shadow but the substance is near,
For now My Heavenly Army shall descend,
If men begin the war I'll make an end:
And all My army turn a different way,
Men's force was fruitless I to thee did say,
But now My Heavenly army shall appear,
As thou didst see them glittering in the air,
I tell thee plain this Vision's not begun,
'Tis but the shadow that is done by man.
But now the substance every soul shall see,
The Sword of vengeance shall be drawn by Me.
Could men suppose that sight to thee appeared
To show the War I never did regard?
And oft I told thee, never did approve,
For in that war there's no one showed their love
To say My honour they did there maintain:
They drew their swords to show the pride of men,
Whom Satan swelled to keep up princely state,
And say the honour of the kings was great,
And so their greatness they thought to maintain—
This was the war that Satan filled their brain,
Which on the earth thou didst look down to see;
But know My sword was never drawn that way.
But now's the time My Sword it shall appear,
That thou didst see so glittering in the air,
And swift My angels all shall find will fly,

And the TWO SWORDS⁸ thou sawest from on high,
 The two together standing in the air—
 'Tis the last Sword to conquer shall appear.
 For now to conquer I shall fast begin,
 And draw My sword as it to thee was seen,
 Till all the heathen nations I've destroyed,
 These are the people Satan's long enjoyed,
 And as a kingdom claims them for his own
 When Me and all My heirs he did unthroned,
 But now My heirs shall all possess that land⁹
 And there My temple shall for ever stand,
 For all their worship I shall now destroy;
 And now My friends that nation shall enjoy
 A change of climate there shall surely be,
 And change of people every soul shall see:
 But first My people I shall seal them up
 Ere I shall let My glittering Sword to drop.
 So now these names I bid them for to bring,
 Who in thy heart thou wishest for to screen
 From future danger when it does appear,
 From Satan's power every man I'll clear
 That thou shalt mention and their names do sign,
 I now do tell thee they shall all be mine.
 So for the present thou hast ended here
 Until My chosen number¹⁰ do appear."

[Extracted from *Southcott Despatch*, No. 8. See also *Had They Had Knowledge*, pp. 84 and 125.]

Concerning Joanna's Doubts and Fears

At the ministers not sending for her.

May, 1802.

THE SPIRIT OF TRUTH.

"Now Joanna, doubts and fears do arise in thy heart at the ministers not sending for thee, but they will send after thou art gone, if not before. Thou knowest not what wheels I am working in. The letter I ordered thee to send to Flood, is like the bags thy Brother made to pond back the water to catch his fish; and they will pond back the water of men from running down upon them—thou hast caught my fish in London,

⁸ (1) The sword to defend the Tree of Life—woman. (2) The sword to cut down evil.

⁹ Jerusalem both temporal and spiritual.

¹⁰ The twenty-four Bishops and the twenty-four Believers to act as a jury to open the Box of Sealed Writings.

and they wait for May and June to be over to see if they can find words to reprove, or arguments to plead that none of thy predictions come true. Now this I ordered thee to do to send to Flood as I knew he would show the letter to them, and so the water is ponded back and the floods of men's words cannot run down upon thee till the other floods are thrown out and the fish are caught. For now thou'lt find I have done perfect like thy brother, and when thy fish is caught, I will let go every bag, as he did, so let nothing fill thy mind with jealousy on their not sending as soon as thou expectest. But call to thy remembrance the shadow of their sending for thee was when thou wast gone to thy father's. And now the substance may follow when thou art gone to London. Then will the clashing tongues of men begin like swords on every side for thee and against thee. So get thyself ready to go, as thou hast appointed. If I do not approve of thy going I shall prevent it, but if I do not, thou must not defer longer than the last journey of Jones¹¹ the following week. So now make thyself easy if I pond back the water till thou art gone. And now I shall come to another shadow, that is of the tree falling by the side of the ditch when Satan so strongly assaulted thee. But now the tree is fallen and thou wentest over safe on the tree. And so shall Satan fall and be as much under thy feet as the tree was. And thou shalt tread him down, as thou treadest down the boughs to go into the field when he assaulted thee."

Joanna went to London on May 20th, 1802, in company with Mr. Morrison, who was ordered to come from Liverpool to escort her safely to London.

Joanna Southcott.

[Extracted from *Southcott Despatch*, No. 8.]

Why David was a Man After God's Own Heart

A Communication given to Joanna Southcott by the Spirit on May 12th, 1802, why David was a man after God's own heart in saving the Woman and destroying the Man, in answer to those who said David was a man after God's own heart for destroying the idols, singing of praises, and his repentance. They were answered in the following manner:—

THE SPIRIT OF TRUTH.

"Now I shall answer from David, why I said he was a man after My own heart. But what they said shows the weakness of the judgment of mankind, for many went through more for My sake than David. He was raised from a Shepherd to a King; and if there was any religion, any gratitude in him, he ought in duty to praise the Lord, that had delivered him out of the hand of the Lion, and out of the paw of the Bear, and delivered him out of the hand of the uncircumcised Philistine, and out of the hand of Saul, and that gave him his Crown. So in all this deliverance from being, as he said,

¹¹ Jones, the driver of the mail coach.

the son of Jesse, the keeper of his father's flock, and being advanced to the keeper of the people—in all his praises, he did but give unto the Lord the honour due unto His name; and in his repentance, as he sinned more than others that feared God, so he ought to repent. For why should a man repent of sins he never committed:—So in all this David did not exceed others: neither should I have said an *adulterer* and a *murderer* was a man after God's own heart, and that I would establish his throne, had there not been a mystery in it unknown to man; neither would I have given wisdom to the son of Bathsheba, that was the son of an adulterous woman, whose husband was murdered for her sake; and in that very line of vice, send a blessing on Bathsheba, David and Solomon. But this should not have been, had it not stood for a type of the last days. I would have taken from David the wife, with the husband and the child; and what his heart lusted after, I would have deprived him of: he never should have enjoyed the pleasure of his sins. But here is the mystery—he began like the Devil seeking the nakedness of the woman and tempted her to evil; but knowing that evil was to the peril of her life, he began to study every way he could invent to save her life; and when he found all his attempts vain and fruitless, he thought in his heart to save the wife by the death of her husband; and so he contrived that the innocent should suffer for the guilty. Now where is the man of sense that will say this was not after My own heart. Did I not send the just to die for the unjust—the innocent to die for the guilty, to free the guilt of the woman, and raise her in favour with Me, and gave her a Son greater than Solomon? So those that have eyes, let them see; and those that have ears to hear, let them hear and understand, and they will clearly see in what he did to free the woman, he was perfect—a man after My own heart: and this is the Throne I now will establish to free the woman, whose nakedness Satan took the advantage over. But had the heart of David been like that of the Devil, he would have first robbed her of her innocence, and next had her murdered; for as a king he could not break his laws, for a married woman was ever in bondage to her husband, and so was Bathsheba. The king's laws could not screen her without breaking the laws for all his subjects. So in this he was a man after My own heart to cause the innocent to die for the guilty to free the fall of the woman. But as to his crimes as a man, his sins would have been of the blackest dye, if I had not permitted it for a type of the last days, and given him a heart of repentance, which seldom happens where sins have hardened the heart, for sin is of a hardening nature.

“But now, as to his punishment as a man, I said the sword should never depart from his House. Now this curse must fall on Satan, who took the advantage of the woman's nakedness to bring the guilt on man: and now the sword shall never depart from him; for as the blood of Uriah followed David, so shall the blood of Christ follow the Devil.—And now I will establish the Throne of David by the Son of the woman whom Satan betrayed:—

“Should Satan here in Him appear
And make My David weep,

Had it not been for ends unknown
To show you all the end?
That with the Serpent I'll unthrone
The sword shall make him bend
Uriah's blood, as it was said,
Upon his head shall fall.
A Solomon he'll find shall come,
And bring in Peace for all.
But I'll end here and say no more
Till learned men dispute;
If they can't see the mystery clear,
I soon shall strike them mute.
But now the end, 'tis My intend
To make all mysteries plain;
As Solomon from David came,
That he by sin did gain;
Then how that sin did I condemn,
To place My promise there;
Had it not been to show you plain,
The woman I should clear.
So David see—a heart like me,
And Mine like his become:
For now the woman I shall free,
And make the battle known,
Uriah there he did appear,
The foremost rank of all;
And there his wife was taken from he
And David's grief did fall;
Within his breast he felt no rest,
But did his death lament.
He was the author as you say
And so he did repent;
But for the Bride the field is wide,
He took her to his Throne;
And from his love I now will prove,
'Tis perfect like My own—
Man I have slayed, be not misled—
Or suffered it to be done,
To save the Bride it is applied,
And raise her to My Throne.
So now you see the mystery,
The woman's guilt is freed;
And soon the Bridegroom all shall see,
That died in her stead.

The battle here did strong appear,
 And in the front I stood,
 Until the soldier brought the spear;
 The warriors died in blood:
 And so in blood the victim stood,
 The woman's guilt to free,
 As Satan there did both ensnare,
 To bring their guilt on ME.
 But now this mystery I shall leave,
 And to the purpose come:
 The shadow here doth now appear,
 As thou didst not return
 As thou didst say to them this day,
 And soon 'twill be the same,
 In London thou wilt be this May;
 But not return again
 As soon as thou to them didst say;
 But thou'lt return no more,
 Till all will see the mystery,
 And own a Prophet clear.
 A Prophet clear, I tell thee here,
 Must prove that all is true;
 And true they'll find it will appear,
 For May is in My view."

These last 12 lines were written on the 12th day of May; and on the same day the whole of King David was given. The same night I dreamt I was on a bank, and saw the flood very high with muddy water. I saw a gentleman riding in the midst, and told him he would be drowned, if he did not come out; as soon as his horse began to sink, he rode out on the bank. Soon after I saw a woman with panniers, and a child in each with a woman behind her. I ran to the bank, and entreated her to come out, but she said there was no danger, but I assured her there was. The woman scornfully answered she knew better than I, and soon after the horse began to sink, the water came over the panniers, and all went to the bottom.—

THE ANSWER.

"The floods are rising, though not of waters; the dangers are approaching, and those that see the dangers will come out of them; but those that despise the warning, as the woman did, will perish, as she did."

Joanna Southcott.

[Extracted from *Express Leaflet*, No. 7. See also the Communication dated Jan. 12, 1810, and *On David* in the Undated section, and Book 23, p. 48.]

The Old and the Young Prophet

1 *Kings*, xiii.

A Communication given to Joanna Southcott, on May 24th, 1802.

THE SPIRIT OF TRUTH.

“Now thou hast spoken, I will answer: thou art weak but I am strong; thou art bowed down, but I will raise thee up. I that am the God of Abraham, Isaac, and Jacob, bade thee to come hither;¹² and as thou sayest that the hearts of all men are in My hands, and that I can turn them as the rivers of water; as the rivers of water I shall turn them. Now I will tell thee why I said that I will reason deeply with you on the morrow, and ordered thee to send to Halhed and gain his answer; and from his answer I answer thee. He waits for My directions, and I will direct him. He said that he was like the prophet who was not to eat bread nor drink water in the place, nor turn back the way he came out. Now I give to him and to thee, and to all mankind this answer to his words.

“Man never shall turn back to Paradise the way he came out, for he came out casting the blame on his Maker and on the woman; but that way he shall never turn back to Paradise, for the bear¹³ will meet him and destroy him. Let not the old prophet deceive the young, for that is the way he will be destroyed. But ye know not how far ye are on your journey Zionward, and let all your faces be Zionward. Man first blamed his Creator for the woman, and sorrow has followed him ever since: but I will never deliver man any other way but by the woman’s hand, that he may bless and praise his Maker for the woman. For I now will gain My honour over Pharaoh and all his host; and here I will explain the mystery: Pharaoh opposed Moses; Satan opposed me in the woman, and worked in man to do the same; and now I will gain My honour over all in the woman. For in the Creation I will prove to man that I made the woman for his preservation, and as thou sayest by Joseph, the very way his brethren worked to prevent My decrees for him, that very way they brought them to pass; and the very way Satan worked in the beginning to prevent the woman being the helpmate to man to complete his happiness, that very way I shall bring it to pass. For now I shall put men to their wit’s end which way to set free the imprisoned prophet,¹⁴ and when they have given up all, confessing that they cannot find any way to deliver him, then I will come to the purpose. This is My strict command to thee, when Bruce comes home, let the seven stars be assembled together, and then shalt thou say unto them: which way shall I get a letter to the Parliament House? When they have given their answer, I shall answer thee again; but let them all know this journey is not in vain, neither shall their labour of love be in vain in the Lord, if they make these words their prayer:

¹² Joanna arrived in London on 22nd May, 1802.

¹³ See *Answer to Brothers*, Book 13, p. 4.

¹⁴ Richard Brothers.

—“Lord thou didst make the woman for our helpmate, and now direct us by her hand, that thy Kingdom may come, and thy will be done here on earth as the angels do it in heaven, for thy kingdom is an everlasting kingdom, and thy dominion an everlasting dominion.”

“Now I answer: if My Kingdom doth come and My will is done upon earth as the angels do it in heaven, then men must say with their Maker,—“It is not good for us men to be alone; the woman must be our helpmate to complete man’s happiness and bring in Thy glorious kingdom at last as promised at first; and that is the way Paradise must be regained, and the kingdoms of the Earth become the Kingdoms of the living God.” Then shall the barren mountains become a fruitful field, and your vats shall run over, as it were with new wine, and God, even your God, shall give you His blessing; for the mountains shall drop down fatness, and the earth shall give her increase, and I will build up the waste places, and will beautify the walls of Jerusalem. I will put a new song in every mouth and will take away the spirit of enmity, and a new heart will I give you, and a new spirit will I put within you. For I will pour out My Spirit upon you, when you begin to praise your God in the Creation and say; the Lord is wise in all his ways, just and righteous in all his works in creation and preservation. Thy light, O Lord, breaks forth as the morning, and Thy Righteousness as clear as the noonday’s sun. For Righteousness and Truth have met together; Love and Peace have kissed each other; for the Bone, which Thou tookest from man, thou restoreth to man to be our helpmate in union and communion, to renew the Covenant which thou didst make with man, and here the Covenant cannot be broken. Thus shall ye praise the Lord in the beauty of holiness, and sing unto the Lord a new song. Thy ways, O Lord, were hid in the great deep, and thy paths past man’s finding out. But now thou art bringing light out of darkness, and crooked paths thou art making straight before us, and the Pearl of great price thou hast revealed unto us. Great was the price thou payest for the woman, *and great is the Redemption thou art making in the woman*; for now our light breaks out of obscurity, and we see the bone that was taken from us, must again be joined unto us, or we are but imperfect men. Then how shall imperfect man enter the gates of Zion? How shall they enter the gates of Jerusalem? Oh, ye fools, and slow of heart to believe all that the prophets have told you; ought not the bone that was taken from man be restored in perfect innocence to man—to renew the covenant I made with man—and prove that his bone is not broken? For the bone which thou hast given to men, thou hast now restored to him, purified as silver, and refined as fine gold. In the furnace of affliction thou hast refined and purified, purged the dross, and now we see the fine gold appear. Oh, how shall man contend with his Maker when wisdom is over all his works? We shall praise Thy name in Creation, for we shall see thy wisdom in our preservation. For as in Adam all died, so in Christ we are now made alive, and see that we are passing from death to life. For thy garments are interwoven without a seam, and interwoven throughout for man. For now the veil shall be rent from your eyes and ye shall become the temples of the living God; for now I will open the Gates of Heaven to all believers. So now hear My words, ye men of

Jacob and ye families of the house of Israel. Thus saith the Lord that formed you and the God that first created you. This is the covenant that I will establish with you, that I am in the beginning; for I said I am the first, and I said I am the last, and then I say the words must be Yea and Amen. Then it is not good for man to be alone, for men alone have explained their Bible from the beginning imperfectly and divided in judgment. And have I not said that a house divided can never stand, neither can the divided wisdom of men stand. So that no wisdom that men have ever drawn from the Scriptures shall ever stand; but here is the Rock of Ages—the foundation that was first laid; and on that Rock I will now build My Church, and the gates of hell shall not prevail against it. For now it is come to the fulness of time that I have sent My Son made of a woman, made under the law that I gave man at first, when I made him in My own likeness, and breathed in him the Breath of Life, and said it was not good for man to be alone, and took his bone from him to be his helpmate, and I said by the prophet, a bone of him shall not be broken. And this is the Covenant that shall not be broken, but stand fast for evermore, and shall be as Mount Zion that cannot be moved; and as firm as the hills stand round about Jerusalem, so will I stand round about those who keep this Covenant that is by faith, believing and joining with the woman as I shall direct. And they shall not eat bread or drink water in this place, neither turn back the way they came out.

“Here thou sayest within thyself,—What are they to do? How are they to live? I answer, it is not that which goeth into a man defileth a man, but that which proceedeth out of his heart. So *let them entertain no other word, nor any other belief than what is delivered to them by Me through thee; for I am the mouth and voice in thee;* and their king is come in the power of his Spirit sitting upon an ass. So now awake, O Zion, put on thy beautiful garments, O Jerusalem! For now shall your light break forth as the morning, and I will make the Truth as clear as the noon day sun. If ye obey the woman’s voice as Jacob did, ye shall gain the promises I made to Jacob; for now if ye be wrestling Jacobs, ye shall be prevailing Israels, for as princes ye shall have power with God, and shall have power over men; but if ye turn back to any *other prophet than what is My strict command to them by thee,* they will soon find as Norris did, the fine gold become dim, and the Bear will meet them, as he met him; for he soon ate bread and drank water in this place—that meaneth, he soon entertained different words and different belief, and the bear met him and destroyed his comfort. And now I shall come to the purpose of the old prophet destroying the faith of the young one, and so he lost his life. The old prophet is the Devil who often comes as an angel of light, and when I send My angels or spirits to be ministering spirits, Satan often comes amongst them, and infuses words in the same manner, so that *in some things they are deceived.*

“But here thou sayest, how then can a prophet rely on anything, seeing Satan has power to deceive him? I answer, Satan hath no power to deceive any man, any further than I permit for wise ends, to keep man in a humble frame of mind; for if Satan was never permitted to stumble a prophet by lying unto him, he would swell their pride to

judge that they were more than men by being honoured with the revelation of the Lord, not considering the same revelation is given unto all who will receive it; for prophecies were given to the world at large: so all may receive the words of the Lord alike, if they believe alike.”

[Extracted from *Express Leaflet*, No. 30.]

The Spirit and the Bride

Ms. June 2, 1802.

I shall come to the Scriptures as they are revealed to me. The Lord saith, I am Alpha and Omega. Now I must come to the last chapter of the Revelations. The Spirit and the Bride say come, for the marriage of the Lamb is come, and the Bride hath made herself ready to declare unto all men the coming of the Lord, who hath placed a crown of twelve stars upon her head, and the moon under her feet; but the Lord of Hosts is her husband, the Holy One of Israel is His name, to enlarge her borders and strengthen her stakes, that she may break out on the right and on the left, and not be dismayed, for the Lord is her husband, her strength and strong tower, and rock of defence, and all her children shall be taught of the Lord, and great shall be the peace of her children. No weapon that is formed against them shall prosper, and every tongue that is against them shall fall for her sake, for she is bright as the sun, clear as the moon, and terrible as an army of banners: for her desire hath been to her husband, and he has ruled over her, and in sorrow she hath brought forth her children, and they shall bruise the serpent's head, and here is the helpmate of man. I have given the Scriptures perfectly as revealed to me, as I was ordered to begin at the last and go back to the first. Now, let men of learning weigh it deep, for here is the sum and substance of all things. If you cast the whole together, it is the golden rule for the learned and the worldly. The Lord made so plain and easy to be understood, that a way-faring man, though a fool, may understand it, that, as very God, he spoke the words, and, as very man, he is now fulfilling them. Then the Bridegroom must speak to the Bride, to be the Mighty Counsellor, the Prince of Peace, the desire of every nation. When He sets forth his Kingdom by his Spirit, speaking in the Bride, then will the truth of his words be verified, blessed is the barren womb that never bore, and I answer, yea, rather blessed are all they that hear and believe his words that are spoken by his Spirit, for ye have not drank of the cup that I have drank of, neither tasted the sorrows which I have tasted, for I have been in travail and pain to be delivered, but ye are delivered before ye feel the pain.

[Extracted from *Had They Had Knowledge*, p. 6.]

On the Letters Returned from Parliament

Ms. June 11, 1802.

1st. Mr. Stanhope Bruce. Mr. Bruce had ten letters returned to him from the Parliament, that fell to his lot; some returned by contempt, some from absence.

THE SPIRIT OF TRUTH.

“I will answer thee, and them, and all mankind. Every man that hath returned his letter back, hath returned their lands to Bruce, as far as the letters fall to his lot, and now they shall go down to Jerusalem in lots. Naked came man from his mother’s womb, and naked shall he return thither.

“For now I’ve given and taken away,
 And here’s the mystery of the day,
 Naked you see mankind to be,
 Took from his mother’s womb.
 The offer she did make was free,
 But them they did return;
 Then naked here they shall appear,
 For I’ll strip them of all,
 And to my chosen seven to give
 That do obey my call.
 So I shall give for them to live,
 The whole creation’s mine,
 And they no longer have to live
 Than my appointed time.
 My angels here shall soon appear,
 And all go through the land,
 Then Stanhope’s letters shall appear,
 And he shall all command
 Their every land, for so it shall stand;
 For I’ll stand up for all,
 And they shall see ’tis done by me,
 For now I’ll prove the call.
 It is of God, it shall be known,
 When I’ve destroyed the heirs.
 Then Stanhope’s letters must be shewn,
 That all their land is clear,
 I gave to him they all shall see,
 Took from the mother’s womb.
 Of providence, I now tell ye,
 The mysteries I’ll make known,
 As I go on from man to man,
 The seven I’ll go through;

For here begins the promised land,
 A mystery to your view,
 But I'll end here and say no more,
 But to the purpose come,
 When every name I've taken here,
 The lands are all his own.

“So every name here sealed up is Bruce's, and his heirs for ever, when I have cut off the bastard race; for the sons of the bondwoman shall not be heirs with the sons of the free.”

[Extracted from *Had They Had Knowledge*, p. 214.]

The Ploughers to Overtake the Reapers

A Communication from Joanna Southcott.

Market Deeping, Lincolnshire, July 1st, 1802.

Mrs. Bruce brought her dog with her, fearing she should lose him at home, but she lost him on the road. I was answered in the following manner:—

THE SPIRIT OF TRUTH.

“The way Bruce went to save her dog, that way she lost it, and the very way the Members of Parliament have tried to prevent My going through My purposes in thy coming to London, that very way I will bring it to pass: and they shall see My eye is inflamed like thine. For I shall come upon My friends and foes as a thief in the night, perfect as Bruce and thee came to Beecraft; for though they expected your coming, yet being late she gave it up, not knowing you were on your journey. Just so I shall surprise you all, this is what I told you many years ago:—

“Unto the purpose I shall come,
 For when they all do give Me up,
 Then unawares I sure shall drop,
 And to My friends I'll enter in
 As thou already hast begun,
 And so My hand I send it here,
 The shadow showeth the substance clear,
 Because the substance now they see,
 The hand that sent My hand to thee.
 Then every substance must appear,
 And let them know that I am near—
 And near for to bring on the storm,
 Or how My love could I perform

To sweep such hateful weeds away
As in the coach with thee did stay?
No, there they'll find Me all asleep,
No guard o'er them I now will keep,
But hasty will bring on the storm,
And fast My wonders will perform.
But here My friends they may rejoice
To hear the Bridegroom's pleasant voice,
And I shall surely enter here,
As thou in person did appear,
And keep them by My powerful hand,
When that the storm goes through the land,
That all will find is rising high.
Think on the fool what he did say,
My Bible he did mock it there,
And now the fool, let him take care;
For mark the storm that soon did come,
And here's a shadow deep for man.
For now I'll raise the storm for all
That do despise this heavenly call:
For as the weather now you see
Fulfil the words were spoken by Me,
So all My storms will now appear,
'Tis time, 'tis time for fools to fear!
And mark I soon brought on the storm
When I had landed safe My own;
And a safe harbour they did gain,
I soon brought on the storm and rain.
And so the storm shall fast appear,
You little know what is so near,
That I shall show another day
What to My friends I now do say,
As safely they shall all go through,
Bring thou this journey to thy view.
As Bruce and thee did safe come here,
But then the storm it did appear.
And so the storm shall fast come on
To wound the mocking sons of men,
When all My wheat is gathered in,
Like Bruce and thee the whole I'll screen.
So here's a pattern deep for man
What hasty will come on your land:
For safe with thee I brought them home,
And hastily brought on the storm;
Which they in sorrow must go through,

Bring every mystery to thy view.
 But there thou sayest the man will mock,
 To show this is the coming stroke:
 Because it often does appear,
 But now the mysteries I shall clear.
It is when I do place a sign,
 That times and seasons you must mind,
 And so from signs I'm speaking here
 And now the weather doth appear,
 I say to follow like My word,
 And men shall find thee and their Lord
 In perfect likeness to appear.
 The man thou know'st thou could'st not bear:
 Thy heart in anger it did burn,
 And I, thou knowest brought on the storm:
 But safe with thee do all appear,
 This storm foretells that fools must fear.
 So now let Mossop to awake,
 My friends, I say, I'll not forsake.
 For now I've brought it to his dream,
 To show the storms will be for man.
 That all shall find are rising high,
 Awake My shepherds or you'll die,
 If you do sink now in the storm
 That like the weather's hastening on."

The second day's Communication from the Rev. Mr. Mossop, in which he said the rubbish should be separated from the good in Joanna's Writings—answered in the following manner:—

THE SPIRIT OF TRUTH.

"Now thou hast ended I'll begin,
 My harvest now is hastening on,
 And let the ploughers to appear,¹⁵
 And overtake the Reapers here.
 For all My corn I'll now cut down,
 And all men's wisdom I'll confound.
 So now let Mossop to appear,
 And all the Rubbish I shall clear;
 And let him point it out to thee,
 It shall be answered soon by *Me*.
 There's not a word that I have spoke,
 However men may laugh or mock,
 But I the word will wisely clear,

¹⁵ See *Amos ix. 13.*

And prove to man 'tis he doth err.
It is men's talents for to try
That I have brought it round this way,
And ordered water to appear,
But now the mysteries I shall clear,
And turn the water into wine,
And show the branches and the vine.
For the good wine shall after come,
But know I'm God and they are men,
Who the best wine set forth at first,
But here of Wisdom can they boast
To say their good wine all is done?
'Our poverty must be made known,
For soon we've wasted all our store,
The good is spent, we have no more.'
Then poverty it must appear,
But now I'll fully answer here:
The best may make you drunk too soon,
And fill your heads with its perfume;
And drunk I say you'd soon become,
Then how could ye contend with men,
To say the good wine doth appear,
We judge some wonders now are here,
That perfect like the rising sun,
We see the daylight how it springs;
Brighter and brighter to the day,
We see the footsteps how they lay.
We see the dawning to come on,
We mark the rising of the sun.
So first in clouds it did appear:
No harvest day we judged was near;
But now these clouds are all dismissed,
We see the sun in glory burst:
We see the brightness to appear.
The husbandman casts off his fear,
And then he goes to cut his corn,
When he's surveyed the cloudy morn,
For to bring in a glorious day;
As oft thy father used to say,
A glorious sunshine doth appear,
I'll cut my corn, there's nought to fear.
So here's the perfect husbandman,
He marks the rising of the sun;
And when the clouds are all dismissed,
A glorious day he saith will burst.

And from your words I'll answer here,
The morning pride doth now appear,
The sun to cover in a cloud,
As from your words you oft allude.
So all shall find My pride is here,
Their cloudy mornings for to clear,
And make My brightest sun to shine,
And prove the writings are Divine.
As I am God and you are men,
I tell you all your thoughts are vain;
To think that I shall differ here
From every day that doth appear;
For first the dawn begins to break,
And like the dawn I words do speak,
Till it comes to the break of day,
And so My words before you lay;
And then the rising sun appears,
And so My words to all I'll clear,
And prove that it is rising high,
The noonday doth before you lie,
To have its splendour to appear.
Just so the mysteries I shall clear
For then My wisdom bright shall shine,
But I shall reason with mankind:
How could I like a God appear,
The dawning day I first must clear
Before you see the noonday sun?
Awake and answer Me, Oh man!
Would you not judge yourselves asleep,
To see the noonday for to break
High in the heavens to appear,
And the sun 'twas sealèd there?
I ask what judgment you could draw,
But say we slept too long we know,
And 'tis too late for to begin
A whole day's work when half is gone.
But here thou'rt puzzled now I see,
But I'll explain the mystery,
For at the dawning of the day,
There many men in bed do lay,
That they the daybreak don't discern.
Then to the husbandmen 't must come,
Who with the morning sun arise,
And so the husbandman surprise;
To see the noonday for to break,

He judged that he had been asleep;
And all his house he judged the same,
And altogether he would blame,
And say the day was too far gone,
Because the noonday sun was come;
And leave it to another day
To cut his corn or house his hay.
Because the day was too far past,
When all was ready, night would burst.
So now the mysteries I'll make plain,
If I at noonday first appear,
And prove to man that I am here,
In all My splendour for to come,
And show you all the noonday sun.
Then like the husbandman you'd be,
The day's far spent we plainly see,
And sure the night will come in haste,
Our time you see too much we waste
For to begin to cut the corn,
These wonders God must all perform;
Because the day, we see, is past
The noonday doth in wonders burst;
And 'tis too late for to begin
To work with God, ourselves we'll screen,
And tarry till another day,
His kingdom he'll bring in that way.
But as thy mind is puzzled here
The mysteries deep I now shall clear,
Could men be workers now with Me,
If they the noonday sun did see?
No, no, I say My frightened sheep,
Just like the husbandman would weep,
And say they all had slept too long,
To plough My ground and reap My corn,
Because the sun too high appears,
And by the noonday men would err.
For when they find the noonday sun,
They judged the day was too far gone
To have the Ploughers to appear,
And overtake the reapers here.
But now the mystery I'll explain—
And show the reapers whom I mean;
Because the reapers do appear,
My chosen members now see clear,
Just like the reapers have begun

To cut the wisdom now of man.
Then let My ploughers to appear,
And overtake the reapers here.
Because the ploughers I shall name
Are those that ploughed but broke My fame.
And so they tried to break the ground,
Not knowing 'twas the heavenly sound,
And like the ploughers did appear,
And so they ploughed long furrows here:
Because their sulls have reached thy heart
Their word like coulter's fix the dart.
For now to Pomeroy I shall come,
Thy heart was ploughed by him 'tis known,¹⁶
For there the sull from him went deep,
He broke the ground and made thee weep;
Because his words went through thy soul,
And now look back and weigh the whole:
When first My altar he broke down,
Thy heart he cut and made a wound
Too deep I say for man to cure—
Thy grief was more than thou could'st bear,
Had I not come to heal the smart.
From fables now I'll show the dart:
To him the ploughers now I'll place,
And bring it to the fallen race.
For first he wisely ploughed with thee,
That a clear judge he sure might be,
Therefore he tried thee every way
But here the mystery now doth lay:
From Bishop now I'll answer here,
He held the sull with prudent care,
And so his plough it did go on,
Till to the hornet's nest he came,
Where then the bullocks they did sting.
Now I'll compare it to that thing:
For then the sull he did let go—
The harmless boy thou well dost know
Was by their fury trampled down.
And now let all men judge the sound;
For when the plough began to break,
The harmless boy stood then at stake,
And so the sull did him destroy,
And took the bowels of the boy.
And so in agonies he died,

¹⁶ Basil Bruce said Mr. Pomeroy's three letters stuck in his throat three inches deep.

Which to his master was applied;
His folly to let go the sull,
The bullocks' madness not to rule.
So this to Pomeroy I'll compare,
He held the sull with prudent care;
And as the plough went on with thee
He held the sull the truth to see,
And so went on to break the ground;
But here the hornet's nest was found,
Where to the purpose all was come;
And fast the truth was brought by man,
The hornet's nest did then appear,
And Satan soon put out his spear,
To make the bullocks all take head,
And Pomeroy's sull from him was fled,
Which he did instantly let go,
And Bruce I say received the blow.
And let his dying words appear,
How Pomeroy's letters did stick there,
And then in silent tears did mourn,
Like Bishop's mother soon became,
The harmless boy for to lament,
The son in tears he did repent.
And now with Pomeroy it's the same,
I know the man, I know his name;
That he like Bishop will repent
Of every letter he hath sent;
And grieve the sull he did let go
Out of his hand to wound thee so,
For if the truth he all should hear,
Like Bishop he would feel despair,
To let the sull out of his hand,
To wound the feelings of the man,
Whose virtues he would highly praise,
And lay his death before his eyes.
In tears of sorrow he would mourn;
Once more I say I know the man,
And how his heart doth now appear,
Think of his words I tell thee here,
When he invited thee to come,
And said with pleasure he'd perform,
To give to thee the bread and wine,
I'll leave the mysteries that are behind,
I tell thee till another day.
And now to Mossop this I say,

Unto thy brother I'll compare,
 When he the likeness did come near;
 He left the spot where it was found,
 And further on did mark the ground,
 Until the night it did appear,
 And then the wasp's nest burnèd there.
 So now let Mossop do the same,
 And he shall know My every name:
 If he so wisely marks the ground,
 Hold fast the sull, he shall be found
 To burn the nests that now are here,
 Destroy their sting, he need not fear.
 If like thy brother he proceed,
 He'll surely make the wasps to bleed.
 Because their nests he then will burn,
 If like the ploughers he goes on:
 The reapers he will overtake
 And lay the fire to burn the snake;
 Or else I say the poisonous sting,
 And so the field in triumph win.
 For like a plougher he appears,
 And like the sull his words became,
 Which thou didst feel to cut thy heart,
 And now the mystery I'll impart,
 If like the ploughers he goes on,
 Then with the reapers soon he'll join,
 And see a glorious harvest day—
 I'll answer all another way:
 The ploughers I did so prepare
 To prove My harvest it is near,
 And as My reapers have begun,
 The ploughers must o'ertake and come,
 To join as in the harvest day,
 The nest you then will burn that way;
 And your rejoicing you shall see
 The joy of harvest for to be.
 Rejoice as in the harvest day,
For so My Gospel now doth lay."

The two parables this was taken from alludes to the Rev. Mr. Pomeroy and the Rev. Mr. Mossop, from the words of the text, "The ploughers must overtake the reapers." The plougher compared to Mr. Pomeroy is a Mr. Bishop, a very worthy young man, who being at plough, came at last to break upon a hornet's nest, which stung the bullocks and horses and they took head. Mr. Bishop let the sull go out of the ground,

and finding the bullocks¹⁷ and horses fractious, let go the sull, the bullocks then being at full liberty threw down the boy that drove the plough, and the bullocks trampled on him, pulling the sull after them, and drove the point of it into the bowels of the boy, and so killed him. Mr. Bishop's mother was struck with such horror at the sight that it was thought she never was happy afterwards; but young Mr. Bishop being a worthy tender-hearted man, was thought to have died of a broken heart, as he did not live a long time after the boy: and the land to which he was heir went to his brother-in-law. The other was of Joanna's brother: As she and her brother John were driving the plough before her elder brother, they came at last to a wasp's nest: he persevering, the wasps came out of the nest and he did not break up all the ground, but pulled back the sull and went to plough in another part of the field. In the night he took straw and wood, and put over the nest, and set it on fire. They pushed the burning coals down into the nest and so burnt them, as they could not come out, the fire being over them. So if Mr. Mossop acts wisely as her brother, he will compass round the spiritual wasp's nest, as her brother did the temporal one. So weigh the parable deep, and judge, for I shall give a further explanation to it.

End of second day's Communication.

And now I shall come to the third day's Communication, in answer to Mr. Mossop saying to Joanna when Mrs. Bruce left the room, that he was stumbled concerning Mr. Bruce being as the Lion of the tribe of Judah, which he could not understand. She was answered in the following manner:—

“I will answer Mossop's doubts of Bruce:

“Then now I ask him why he doubts,
 All mysteries he can ne'er find out,
 But now his Bible let him see,
 And tell thee what he judged of Me—
 Am I a God on heaven's high throne,
 And every heart to Me is known—
 And every tongue before they speak
 I know what words from all will break?
 Then surely did I not know thee—
 Thy heart is not concealed from Me,
 Nor can a spirit to thee come
 Without My knowledge, simple man!
 Then sure in wisdom I must err
 If wrongly thou hast spoken here,
 To have his death be so applied,
 Like man, the harlot I must hide
 And give her wisdom to go on,
 She may not now be foiled by man,

¹⁷ See Book 23, p. 17.

Because all mysteries she makes plain.
 Look deep, ye learned sons of men,
 And see I took him at a time
 That heaven and earth I said must join:
 But how could heaven and earth agree
 Had I not taken the life of he,
 And showed the likeness at that time,
 That heaven and earth alike must join?
 So mark the footsteps how they lay,
 Their journeys both pursued that day:
 For he pursued to heaven's high throne,
 The words of Pomeroy must be known:
 He said in heaven it must take place,
 And now his word, I'll not disgrace,
 For this I told thee of before,
 And now the words let them appear,
 For every word I'll now maintain."

These words were spoken by Mr. Pomeroy in 1797. He said "The marriage of the Lamb must take place in Heaven." In answer I had the following:—

"In heaven it must take place,
 But down to earth 't must surely come,
 To wed the human race.
 Then now see plain ye sons of men
 The marriage is begun;
 For Bruce is wedded now to Me,
 And both are joined as one.
His words below you all shall know
 Make him the judge appear,
 And in the end the truth I'll show
 His judgment did not err.
 For he still stands by My command
 A judge amongst you all,
 His ravished senses drawn by Me
 Foretells his heavenly call;
 That it was I who dwell on high,
 Did fill his soul with love,
 And now with Me the end you'll see
 My goodness he doth prove;
 Because the time, call you to mind
 I took him to My home,
 That prostrate there his soul may lay,
 And plead before My Throne.

So now his letters you weigh deep,
 And see how all do stand,
 And if like him you all do speak,
 You'll gain the promised land.
 My kingdom here shall fast appear,
 And fast shall all come on,
 And then My Gospel I will clear,
 My little flock be known.
 My Kingdom see, I give to ye
 That do My word embrace,
 For with you now I surely be,
 See My disguisèd face
 When I did come, be it known to man,
 My face they did not know,
 And though their hearts they said did burn
 While I with them did go.
 So now be wise, in this disguise
 I'm surely come again,
 Though it be in the woman's form
 To make My Gospel plain.
 For now you see the mystery,
 The woman doth appear
 That in My Gospel I did name,
 And now the truth see clear.
 A little leaven she hath made,
 And all shall find 'tis hid,
 But when My Kingdom it doth come,
 You'll find it perfect bread.
 The likeness here it doth appear,
 As I told you at first,
 And perfect like the leaven here,
 I'll make the truth to burst.
 The mysteries here that do appear,
 That I shall name the three,¹⁸
 At first her writings they are shown,
 Throughout the world they be.
 The second year that doth appear,
 From man is now concealed,
 What from the letters did appear
 That's to My friends revealed.
 And now the third, behold her word,
 The secret chamber see

¹⁸ The three mysteries in 1802. The first, publishing Joanna's Writings. The second, the letter to Parliament. The third, the Secret Chamber.

When I My supper did prepare
Or ordered it by she.
So this you'll find to all mankind,
Three measures are in store,
And from the three the mystery see,
My Kingdom shall appear
In perfect likeness as 'tis placed,
I've sealed all with My blood,
And now My words I'll not disgrace,
But surely make all good.
To Mossop here he may appear,
And all these things deny,
But how My Gospel will he clear
Or answer now to Me?
I'll now speak plain ye sons of men,
If you deny Me here,
I now will prove in perfect love
My Bible makes you err,
Which you deny, I now do say,
For it you don't believe,
And I like you may answer here,
Yourselves you all deceive.
So now begin, you learned men,
Your challenge to appear,
You say that I do mock with men,
And now I'll mock you here.
For I am come to all be it known,
To guide the woman's hand,
And as like children you appear,
Like children you may stand.
But I shall come to answer man
In words that are more plain,
If you deny the woman's hand
My Bible I'll maintain,
You now deny the same I say,
For all is on record,
And if my Bible now you see
You'd know 'twas in your land
That doth appear in spirit here
And speak in every line:
For Jesus' Spirit you'd see clear,
The fulness of the time
It now is come, it must be known,
And now it doth appear

In unbelief are most men grown
As I did say before.”

Joanna Southcott.

[Extracted from *Two Witnesses*, No. 35.]

On the Teaching of Baron Swedenborg

A Communication given to Joanna Southcott, on July 10th, 1802, in reply to the Rev. Mr. Mossop.

On hearing your letter read concerning the Rev. Mr. Mossop, I find you think it strange he should hold out so long in unbelief. It is more strange to me that he should so long give credit to Swedenborg's writings, to judge they are indited by the Spirit of God. I have heard some of them read, and I find your judgment true concerning them, that they ought to be read as you would read an Arabian Night's Entertainment. Then as a bee gathereth honey from every flower, we may gather something from them. But to rely on them all is putting the Bible out of the question, if we suffer our minds to rest on such sandy foundations, and like a reed shaken by the wind, and carried away by every kind of doctrine, resting our faith on the strange inventions of men's minds who vary from the word of truth, and put their own wisdom on what they see and hear, making the word of truth which is in the Bible of no effect. Then how can a man, who begins to waver from the Scriptures know where to fix his faith? I do not marvel at Mr. Mossop, or Mr. Carr, being no judge of me as long as they believe in Swedenborg; for, believe Me, sir, had I read his writings some years back, and given the least credit to them, I should have been like a ship overmasted, whose topsails were too heavy for the bottom, and being in danger of overturning.

My head would have been filled with so many different ideas of spirits, that I should not have known where to fix my anchor but in a steady faith in the Word of God, which made a steady balance in my heart. For had I not believed the Bible in its perfect truth, and relied on all the words and promises of God, I should have fainted many years ago; therefore I see the wisdom in the Spirit that directs me to order me to read no book but the Bible, for that teaches us there are but two masters. Our Saviour said we cannot serve them both, and his servants we are to whom we obey. So if we draw near to God He will draw near to us, and if we resist the devil he will fly from us. So relying on the written Word of God, I found an anchor to fix my faith upon, being assured that by serving the one I must shun the other. But had I judged there were various kinds of spirits to draw our minds and drown our senses, there would be no room left for reason. So I do not marvel at Mr. Mossop asking me if I might not be led

by a jesting spirit¹⁹—so he judged it might be one of them—who entered into the minds of men, and led them as they please, and to speak according to their minds.

Here is all the Bible lost, and the love of God is vanished, and the truth of the Scriptures firmly denied; for instead of the angels of the Lord being ministering spirits, he makes a confusion of spirits. Instead of the Lord standing round about the people as firm as the hills stand round about Jerusalem, this man tells us that a parcel of confused spirits stand round you. Instead of the God of truth leading you into every truth, he says you are led ye know not where. Instead of men and devils, saints and angels, this man tells you all were created men at first upon earth.

Here the Bible is firmly denied, and some new plan formed which no man can trust to; and were I to believe Swedenborg's works, I should be of no religion at all. So I do not marvel at Mr. Mossop whilst he halts between two opinions—the Bible and the new revelations—that I cannot find any Scriptures to prove the truth of such assertions. This appears to me like Satan coming as an angel of light to wrest the true meaning of the Scriptures. But how far my judgment of the book is right I know not. I will still trust in the God of my salvation, whose eye is everywhere present, and who has promised to give wisdom to those who ask it. So I will trust He will open the eyes of my understanding, that in seeing I may see aright, in hearing I may hear aright and in understanding I may understand aright. And I trust that the God of Truth will lead me into every truth, for my eye is up unto Him.

After I had written so far of my letter I was ordered to read back what I had written and it should be answered me.

THE SPIRIT OF TRUTH.

“Right is thy judgment concerning Swedenborg. The writings which came from him are, as thou sayest, Satan coming as an angel of light, or as a cunning crafty invention of some new plan of salvation. But here I have permitted the book to go out. But I tell thee it is the doctrine of devils to say they were all created men upon earth before they were angels in Heaven. I tell thee there were angels in heaven before the earth was formed; for the earth was a whole confusion of darkness and a place of no form before man was created to inherit it. The angels and devil were created beings in heaven. The devil swelled up with pride and envy, and was cast down. Man was formed as it is written of him, and the Lord breathed in man the breath of life. But here are the Scriptures verified—men bringing in false doctrine, even denying the Lord that bought them; for the Bible is totally denied. To whom should I say the day of vengeance was in My heart? To whom should I say they were of their father the devil, for his works they did, for he was a liar from the beginning and so he is to the ending? Had they been created beings on the earth as man was created, why is the devil to have power above man, and throughout My Bible to be so differently spoken of? Thou mightest as well say My Bible is denied, for I tell thee that it is denied by most men. I am come in the spirit of prophecy to make plain My Bible, and prove the truth thereof, and I will not

¹⁹ See the Communication dated July 1, 1802.

leave till I have proved the whole. But I have suffered those things to prove the wisdom of man, and now I will prove they were dead, as I pronounced them, to believe things so contrary to the Scriptures, and to deny every truth of them.

“For now to man I mean to come
 And prove my Bible clear,
 But tell me from my written word
 How should I so appear.
 To reveal and not conceal
 What angels do not know
 And what they cannot look into
 My Bible proves it so.
 Angels desire to know these things
 That were from them concealed,
 Then how to man should they e’er come
 With what was ne’er revealed?
 No angel then did sure appear
 To speak what he had wrote,
 But Satan then to him appeared
 An angel in his thought.
 Now I’ll begin to answer man,
 And make the truth more plain,
 My Bible must be owned by man,
 The truth I must maintain:
 Or to deny must be your cry,
 For now I’ll throw it wide:
 When Satan he did come to me
 My Gospel so applied,
 Then all the earth he did set forth
 The kingdoms as his own,
 And make your Bibles what it saith,
 If I would then fall down
 And worship him—Vain mortals see
 If I would then submit;
 I tell you here’s a mystery,
 And you may judge it great
 To think that man in such a form,
 Created from the dust.
 For if the truth from him you own,
 Then all alike must burst.
 Then tell me plain, ye sons of men,
 How Satan did appear
 To say the kingdoms of the earth
 Were in his power there,
 If all must be alike, you say,
 Created all at first?

I ask what power could be in him
Above them all to burst?
Then sure I'll come and blame my own,
If I create all here,
Then Satan now he must enthrone,
Or how shall he appear
To be a king supreme to men,
And offer them to me,
When he had quite thrown off his reign,
In Heaven or Hell to be?
Vain man! appear, and tell me here
How he such king became,
To show the glories of the earth,
And claim them as his own;
If I'd fall down to share his crown,
And with him to agree,
The kings of the earth are mine
If I would worship him,
Satan did say, you know, to me,
And bring all to your view,
How Satan came a prince to man,
Or did to me appear
To claim the kingdoms all his own,
That he did offer there?
What angels, then, could Satan name,
That should have charge of me,
If I such miracles performed,
And wonders showed to him?
No, simple men, your thoughts are vain,
And I may well jest here,
To see how Satan fills your brain
With what you cannot clear.
Should I come down to die for man
Had he not been betrayed,
And from the Cross bring crowns to man
To bruise the serpent's head?
So tell me plain what you do mean,
That all's created here,
Angels and men alike did reign,
And Satan so appeared!
Then, if it was so, you all shall know,
Satan must now submit,
And from his words I'll strike the blow,
And he shall find it great.

No more than man he said became,
 No more shall he appear,
 And all the earth I'll claim My own,
 What right has Satan here?
 So now let men answer thy hand,
 I'll answer thee again,
 It is to see what in men is,
 I do not this explain
 Till they showed here their judgment clear,
 And then I'll clear the whole,
 If Satan came to be like man,
 Like man he now shall fall."

On Swedenborg's Description of Heaven

Another Communication given to Joanna Southcott on the same date, July 10th, 1802.

THE SPIRIT OF TRUTH.

"For cunning fables here I see are found,
 And men's inventions fast they do abound
 To draw the pictures of the Heavenly Host,
 And of their wisdom to pretend to boast.
 But oh! far short you'll find his every pen,
 The Heavenly glories he cannot explain
 The brightest splendour of the joys are there,
 The glorious music of the joy they'll hear,
 Is all, I say, beyond the human thought,
 No heart could e'er conceive, or pen e'er wrote,
 The glorious music that is above,
 Nor of their harmony or heavenly love,
 When saints and angels do together meet,
 And your companions you alike will greet!
 But when My Kingdom I do bring below,
 He then the likeness unto you did show;
 For so My Kingdom I shall place on earth,
 'Tis like the visions are the words he said,
 That I shall build My Kingdom now below,
 But oh! the heavenly joys he does not show;
 No likely pictures does he draw at all,
 Faint are his colours, and too faint for all,
 'Tis like the daylight that's nearly gone,
 And so that daylight he has shown to man,
 Now the daylight does to thee appear.²⁰

²⁰ This was written on Saturday night, when Joanna could scarcely see to write the last lines. Sunday,

I'll show the vision, and I'll show here
 That some strange things were brought before his view,
 But as to heavenly joys he does not know.
 As different as the daylight does appear
 From the dark night, I now do tell thee here,
 That full as different are the joys above,
 He never knew or felt a heavenly love,
 For no ideas had he of that place,
 But here's a mystery to the fallen race,
 Pretend to wisdom, they do never know
 Their wisdom wrong their judgments show.
 But unto the purpose I shall come,
 It is to try the wisdom high of man,
 That I such wondrous writers do let go,
 That men their faith and wisdom might show.
 But now their wisdom I'll pronounce it dead,
 If men can e'er believe a word he said
 Concerning the Heavenly Host above,
 When My Disciples I did so dearly love,
 And yet to them I never did reveal
 The heavenly mansions I did all conceal;
 Then how should I reveal it to that man,
 I ask? For me, what wonders has he done,
 That he should come so favourite great of Heaven?
 'Tis like the anonymous letter to thee given,
 That I let Satan work on by man,
 You do not know how I have laid My plan."

[Extracted from *Southcott Despatch*, No. 28. See also *Small Still Voice*, Nos. 45 and 46.]

On the Appearance of the Moon

Ms. July 12, 1802.

THE SPIRIT OF TRUTH.

"Bring every mystery to thy sight,
 And see how I do warn,
 For by the first the moon was cast,
 Like Satan's head appeared.
 But from the last the Truth must burst
 And so I have brought it here;

The shadow plain to thee was seen,
 Before the altar stood.
 The Lion joinèd with the Lamb,
 Which I to Bruce allude.
 So now see plain, ye sons of men,
 The sign did so appear.
 The likeness of two moons was seen,
 Which thou didst then see clear,
 In burning lustre for to shine,
 In all its robes of white.
 In heaven I sure did shew the sign,
 To bring all to thy sight,
 But not explained what it did mean,
 Till thou didst all go through.”

[Extracted from *Had They Had Knowledge*, p. 189.]

Joanna Willing to Make the Supreme Sacrifice for Man

An important Communication given to Joanna on July 20th, 1802.

THE SPIRIT OF TRUTH.

“Now thou hast ended I’ll begin,
 Awake, awake, ye sons of men!
 For all My footsteps ye may see,
 For I shall place them all in ye;
 For as a Lamb was newly slain
 I said I should return again.
 And now the mystery I’ll make clear,
 Why Wilson is so wounded here;²¹
 Because thou knowest I said to thee,
 When first the city thou didst see,
 That like the ass thou didst appear—
 And so My coming thou brought’st here.
 And well thou knowest I placed these men
 To the disciples I had then:
 But when from them I went away,
 And told them all that I must die,
 The bitter cup did to Me come—
 I thirst, I thirst, I said to man:
 And then the vinegar did come
 Which they did mingle with the gall;

²¹ This alludes to Wilson’s illness, and the dreadful pain in his head.

Another Gospel tells you all.
 The journal that was kept by man,
 Had many things forgot by some,
 And so you may look to them all,
 If every truth from them you call
 Just as your journals will appear.
 I oft have told you I am here;
 So not in person do you see,
 But in the Spirit, *I am in thee*:
 For some already I am come,
 I tell you in the woman's form,
 I say to bring My Kingdom here
 And to you all I do appear,
 I tell you all in this disguise,
 And soon I'll make the simple wise
 That like a Thomas do appear,
 My hands and side I'll show them here.
 For as thou now art come again,
 There's a mystery deep I shall explain:
 My friend²² had been so long distressed—
 At thy return he then found rest
 From all the pains he did endure.
 But now I'll make a perfect cure
 When every mystery I'll explain,
 Because the journey shows the sign,
 As all thy friends thou goest to see
 Before they came to visit thee.²³
 And so they'll find I'll visit all,
 And strong My Spirit it shall fall.
 But from thy head I'll answer here,
 Let no one fill thee with despair,
 If I should tell thee thine must come
 In equal manner like the man.
 So let thy friends be now in haste,
 I tell thee there's no time to waste,
 For fast, I say, will all come on,
 I tell thee every rising storm
 You soon will see it rising high:
 You little know what is so nigh.
 Thy second journey does appear,
 And all the mysteries now I'll clear,
 As unto Wilson thou didst go,
 And found his comforts for to flow,

²² Wilson.

²³ Joanna on her return to Lincolnshire, visited all her friends before they visited her.

Thinking he then had lost his pain,
 But it did soon return again,
 And so your pains will all return.
 I now do tell you when I come,
 A sudden joy will first appear,
 And 'tis My coming you'll see clear:
 But then your pains will all return,
 In secret grief I say you'll mourn,
 Because you'll find a greater pain—
 Another day I shall explain
 When all of Wilson you have seen,
 And backward here I see you're come.
 So backward here must all appear
 And backward all must come,
 Because the Fall, I tell you all,
 Is now fallen back on man.
 As now his head's in anguish laid,
 In love I've wounded him here,
 And if on thee the same I lay
 Let none sink in despair,
 Because they'll see a mystery
 When I thy health return:
 If I cast down to heal a wound,
 Let not thy friends to mourn,
 Because in thee they all must see
 The wound that sin hath made;
 And if I now bring it on thee,
 Then sure the serpent's head
 Must be the next, as there 'tis fixed,
 If I do all go through.
 And wilt thou willing bear the pain
 If I now cast the blow—
 I say on thee, to bring on he,
 To share the every fall?
 Wilt thou a willing sufferer be
 And Satan pay for all,
 That is to turn and overturn,
 And so turn it again
 Until 'tis come on Satan's head
 For him to feel the pain?
 For violence here must now appear
 And violent pains must be,
 The man and woman both must share
 To bring the pains on he:

The pains of hell on thee must fall
 Ere Satan can be bound—
 And wilt thou bear the pains for all
 To have the end be crowned,
 That is to see the mystery
 Next fall on Satan's head?
 For now I tell you one and all
 My Bible so is laid,
 The pains of Hell you all know well
 Must on the woman come,
 Ere Satan can receive the doom:
 Now answer me again
 If thou wilt come to bear for man
 The pains that I did bear;
 For me to cast them back on hell?
 Now fully answer here
 If thou'lt consent, thy mind is bent
 The sufferings to go through
 The man to free from misery
 And Satan give his due.
 If thou wilt not, I tell thy lot,
The Devil cannot fall—
 And there's no victory can be wrought
 Unless thou'st die for all—
 That is to say, I'll freely die,
 And suffer any pain,
 If on the Serpent it next shall fall
 And Man's Redemption gain.
 So answer me now instantly,
 Wilt thou take off man's pain
 And in his sufferings wilt thou lie
 The life of man to gain?
 That after thee the pain might be
 Cast on the serpent's head—
 A blow must now be struck by thee
 To strike the tempter dead.

“For now I tell thee in plain words, I died once for all, and there is no other name under heaven whereby a sinner can be saved, but in and through Jesus Christ. But there must be the same mind in thee as *there was in Me*. I will not afflict thee against thy will; but if thou answerest, thou art ready to take the pains for man, and have them cast on thy own head, if I will cast them on the Devil, and save thee from his power at last, and cast the serpent, and chain him down—that as thou takest the pains from man, which the woman brought on man, then Satan shall take from the woman the pain and blame that he brought on the woman.”

Joanna's Answer.

What shall I answer, if these words here spoken are from the Lord, that my sufferings will release the sufferings of man, and bring them on the Devil, who first brought them on the woman, and she through ignorance brought them on the man; I am now ready and willing to suffer for man, even unto death; if the Lord will afterwards take my pains from me and cast them on the devil. I am ready if God is willing, to take the pains from man, and bear them myself, so that they may go back from whence they came—that is on the Devil who first betrayed the woman.

Signed, Joanna Southcott.

THE SPIRIT OF TRUTH.

“Now I will answer thee again,
I cannot now keep back thy pain,
It is the free consent of thee
Man's sufferings thou dost say thou'lt bear,
Thy trial now is hastening near
For Satan now shall feel the blow,
I tell thee backward all shall go.

“So now set thy house in order, for ye must work while it is day; the night cometh in which no man can work; but how will ye explain that, when all men work by candle light in the night. But here is the night coming to you all.

“The mysteries deep, for so the end must fall—
The bitter pains for man thou must endure;
And here's the birth will make thy calling sure:
For on a sick bed thou wilt surely be,
And here's the travail of My soul in thee,
And for this reason thou didst here return
To take the bitter pains, I say, for man.
And as the offer thou hast made is free,
On Satan next must come the destiny.
For as the heavens in blackness do appear,
Just so, I tell thee, all is coming near.
For as thou sayest thou'lt suffer for man's sake,
The cause for man thou sayest thou'lt undertake
If it be My will, thy offer it is thine—
Then now to all men I will tell My mind.
They'll find My anger shall like fury smoke
If ever after any man does mock:
Because this is the travail of My Soul,
And I am satisfied, thou'st answered all
To say man's sufferings willing thou wilt bear

If man is freed and Satan conquered there.
 Then man I'll free, and Satan shall be cast,
 I said in sorrow that your joys would burst.
 But first I tell thee comes the bitter pain
 And mark Pomeroy's prophecies thou'st gained.
 'Twas on a sick bed all to thee appeared,
 And on a sick bed wonders I will clear,
 And on a sick bed wonders thou wilt see,
 The words of Wilson²⁴ shadows are to thee.
 For Satan's arts will strong to thee appear,
 And guards of angels thou wilt then see near.
 It was in sickness thou didst first begin,
 And 'tis in sickness now thou'lt make an end:
 So now in sickness every soul shall see
 That I shall wound, and heal, and set thee free.
 And thy disorder hasty will come on,
 I first must wound thee ere I heal the man;
 And for his sake I bid thee to come home."

Joanna's Prayer for Wilson.

O my God and Heavenly Father, in Thy hand are the issues of life and death: grant most merciful God, I pray Thee, that the pain that lieth on the head of Thy servant, Thou in Thy mercy wilt remove, and cast it on that old Serpent, the Devil, who worketh upon Wilson's wife to draw him from obeying Thy command from coming to Thy Supper as Thou commandest. But remember, O Lord, I pray Thee, how he broke through the whole, and left wife and children to follow Thee. Then now, my God, in mercy, I pray Thee, visit him in his sufferings: comfort him in his afflictions, and take from him the pain in his head: cast it on the Serpent, who stirred up the wife through unbelief to afflict him in his head; and Thou cast Thy heavy hand on him as Thou didst on Job.²⁵ Then, I pray Thee, let Job's sufferings come on the Devil, and spare Thy servant to praise Thy most Holy Name in time and through an everlasting eternity. O my God, for Thine own honour and great Name, be pleased to raise him up to praise Thee. Pity his sufferings, remove his afflictions, and be Thou, in mercy, a present help in the time of trouble that he may see the hand that delivered him. In mercy comfort and support him. O my God, my God, leave him not comfortless, but grant that his sufferings may convince his wife of her unbelief; and that the Serpent who lieth by the woman to destroy the man, may now entangle his own feet, and fall upon his own head. For here the man did not obey the woman in disobedience, but obeyed in true obedience to Thy commands as Thou hast spoken by me. Then now my God, if it was

²⁴ Wilson said in his violent illness that he contended with Satan, and he threatened his life; which Wilson said he might take! But he would never submit to serve him. The above copied from Mr. Foley's letter to Mr. Turner of Leeds, dated September 12th, 1802, by P. Harris, 120, Wardour St., London.

²⁵ God permitted Satan to afflict Job for wise ends.

Thy command he obeyed, and that I have found favour in Thy sight, I pray Thee, now raise him up to triumph with Thee, over Death, Hell and the Grave. That he may declare Thy wondrous works among Thy people that Thou hast raised him up from the bitter pains of eternal death; and may those bitter pains be removed from man, and cast all on the Devil. Grant this, O my God I pray Thee, if I have found favour in Thy sight, for Christ's sake, Amen.

THE SPIRIT OF TRUTH.

“I have cast down and I will raise up, I have wounded and I will heal, I have killed and I made alive. But here thou sayest—Is he dead? I answer, he shall die unto sin, and live unto righteousness, and shall shine as the stars for evermore, as thou sayest, through faith, he did not obey the woman in disobedience. And now the bitter pain Satan brought on him by working all he could on the wife, he often worked with Me to afflict in body, which I have done to show you what I shall soon bring on the Devil. For the pit he dug, he shall soon fall into; for I gave Satan liberty to afflict Wilson, as I did Job; yet I will cast it on the head of Satan; for here Satan cannot say, ‘The woman beguiled me and I did eat.’ Fatal must it have been for Wilson if he had hearkened to his wife; but now it shall fall on Satan, for I will bruise his head as Wilson is bruised, and I will bring Wilson's pains upon him. Dost thou answer—‘Then blessed for ever be the Name of the Lord to bring on Satan the pains that he hath brought on man.’

“I answer—Deep is the type of the Fall. Hear thou from Wilson, and I will answer Thee.”

Wilson's Testimony of his Illness.

“The first time Joanna Southcott visited me, she told me she was commanded by the Lord to come from Market Deeping in Lincolnshire, on purpose to restore me to health; and that the Lord was both able and willing to help me in my affliction. And true I found her words to my astonishment and great comfort; for in less than 24 hours after the second visit, I was delivered from a situation the most deplorable, and pain the most excruciating, known only to God and myself. At times, by the intenseness of the pain I was deprived of my senses, as those who attended me in my illness can testify; and I should think myself the most ungrateful of men, did I not thus publicly acknowledge the truth of this my miraculous recovery; and I hope and trust I shall continue so to do, to my last breath—to the glory of that God, Who manifested His Almighty power in my behalf through the instrumentality of His faithful servant.’

John Wilson.

Long Acre, London.

[Extracted from *Southcott Despatch*, No. 7, with additions from the book
The Casting of Satan, p. 30, printed in 1847.]

On Charity

Communication given to Joanna Southcott, on Sunday, July 25th, 1802,
On Dr. Hunter's Text,—Orange Street Chapel.

“Charity never faileth; whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away.”—

1 *Cor.* xiii. 8.

THE SPIRIT OF TRUTH.

“Now I shall answer thee from Charity—Charity believeth all things. Then ye must believe that God is true, that He will fulfil all the promises that are made in the Bible, and all the promises made to believers. Then the spirit of prophecy cannot cease till the Lord hath put all things under His feet. Then prophecy will cease when the book is fulfilled and shut.

“But how can they shut it before it is fulfilled? What travail of My soul have I seen to be satisfied? To see in every age of the world My friends and followers persecuted and despised and shamefully treated, and some put to death for My sake, will this satisfy Me? Or, on the other hand, to see every sin abound, hardness of heart, crying to each other, without brotherly love—false accusers—impostors—to impose on God and man. And shall I see this and be satisfied? Oh, vain and simple men to think I am satisfied with nothing but sin! To be nailed to the Cross, My disciples who came after Me to suffer the same for My sake, the martyrs the same, and persecution to continue till this day. Shall these things satisfy Me? Oh man! How do you judge your God to be an enemy to My own friends? For so I must be if I am already satisfied. Open your eyes ye blind and unstop your ears ye deaf, that in seeing ye may see and in hearing ye may understand, that My book is not fulfilled, or shut up.

“Heaven and earth may pass away before My words shall pass away. For I must come to fulfil the law of God and the prophets. Now follow after spiritual gifts, but rather that ye prophecy to the edifying of the Church. Then ye may prophecy through Charity which believeth all things. Then believe that I come in the volume of the book as it is written of Me, to do thy will O God. But how is His will done to have Me suffer and Satan screened, My heel bruised but his head not wounded? Oh, let us come and reason together! Where is your Mighty Counsellor, your Prince of Peace, your Everlasting Father? And where is the government on My shoulder? Do you govern yourselves or suffer others to govern you by every unruly passion? Oh how is My Bible fulfilled to be thus shut up? No, no, ye simple men, if these days are not shortened no flesh can be saved.

“But here thou sayest, will not those be saved who died for Me and My Gospel? I answer, yes. But a spirit hath not flesh and blood. I mean men that have flesh and blood cannot be saved from the adulterous and sinful generation unless their days of sin be shortened. And how can they be shortened unless I cut short the powers of

darkness and his government, and bring in My own government which I have already begun by governing you to do My will, and I call you My friends to do whatever I command you, for ye are the first-fruits of those that sleep; for ye are awakened from the dead. Ye shall be freed from the powers of sin, for death and hell shall be swallowed up in victory and the dead shall hear My Voice and live, for I am the Way, and the Door, and the Life—and I will open the Gates of Heaven to all believers.”

Joanna Southcott.

[Extracted from *Southcott Despatch*, No. 27.]

Commandment to Love One Another

July 28th, 1802.

THE SPIRIT OF TRUTH.

“This Commandment I give unto you, that ye love each other, and whether present or absent, let nothing separate you from the Love of God, which is in Christ Jesus, our Lord, for this is My Covenant sealed with you. If ye love not the brethren whom ye have seen, ye cannot love Me whom ye have not seen; for in this is your love manifest, that ye love one the other for My sake: for it is I who have called you together in My name to do My Work, and your labour of love shall not be in vain in the Lord, nor in vain to each other.”

[Extracted from *Southcott Express*, No. 1.]

A Letter to Mrs. Bruce

To Mrs. Bruce, Portman Place.

Ms. August 2, 1802.

Honoured Madam,

I am sorry and grieved for you that doubts have filled your mind. Is it possible?—can it be? when your own words prove the truth of the Revelations to me, as being the woman that fled from the face of the serpent, for you know the devil began with strong temptations with me, and against me, before I left your house. Then I was ordered to a place prepared for me at Mr. Bruce’s. The serpent hath cast out floods after me to swallow me up if he could. Now, you told me yourself you had seen him in some shape, but I was fled from his face, so I never saw him, but according to that Scripture he was permitted to cast out floods after me for seven days.

Dear Madam, I do not mean to say my judgment is superior to yours, but you must give me liberty to judge for myself. It is not all the learned divines in the world can be so clear a judge for me as I am for myself. It is not you, or I, or all the learned men upon earth, could have stood a contest with the powers of darkness seven days as I did with a strong unshaken faith, without the Lord supporting them and being with them to keep them. I must deny my Bible and my God, and judge all a dream for ten years past, to judge myself now deceived in whom I have believed. Surely the Lord would never have kept me so strong and unshaken in faith, if I had said before in my writings, the Lord saith, when he had not spoken, for the Lord saith such a prophet shall surely die, and every woe is pronounced against them that prophesy falsely in his name. And you know, when the vagabond Jews went to do as the Disciples did, the devils lighted on them and they were forced to fly. And that soon would have been my case had not the Lord been my keeper and my defence. It was he that kept me from the powers of Satan, though he had said to Satan, as he did to the proud waves of the sea, "So far shalt thou go and no further." The bounds of Satan were set as they were for him to Job—to go by temptations as far as he could for seven days, but not to appear to touch my body if I stood out in faith through Christ. This promise was given me before I came hither. Now, I well knew, if I was led by the Spirit of God, and had prophesied in his name, he would keep me in the trying hour, which was the trial of my faith; but I know, if I had said the Lord saith, when he had not spoken, I must have provoked the Lord's anger against me, and I knew he would forsake me, and then I knew the devil would destroy me, and I thought I would sooner die than live to mock God or deceive man; so I well knew, by my own master I must surely stand or fall. If the Lord had spoken by me I knew he would keep me, and if the devil had spoken by me I knew he would destroy me, and I was determined sooner to die than live to obey the devil, to find out the truth by what spirit I was led by I have run the hazard of my life. And now I will prove that man who denies my writings to be from the Lord must deny the Bible, also whatever faith he may profess to have in it. I have understanding as well as men, neither am I a whit behind them in the knowledge of God and the devil. If God had forsaken me the devil would have destroyed me, but the Lord never worked in such a wondrous manner to preserve life and shew the faith of a false prophet. But you say it does not appear to you to be of God to order me to contend with the devil. But did not the Lord himself contend with Satan concerning Job? And did not our Saviour suffer himself to be tempted by the Devil, and dispute with him? And shall the Creature be more holy than his Creator? Shall man be more holy than his God? How could the woman (in *Rev. 12*) tread down Satan under her feet if she was not to contend with him? There have been many prophets, but you never read it was said that any of them had trod the moon under her feet, which is the light that shineth in darkness. Now, if the woman had not disputed with Satan at first, she need not have done it at last; but if she began the dispute she must end it. Or how should man judge between the woman and the devil? Or how could the prince of this world be judged if his own words did not come against him? The wisdom of God can never err;

God's ways are equal, but man's ways are unequal for want of judgment. I never saw the wisdom of God clearer or more just than I have in these seven days, to suffer the devil to come and betray himself, and that every wise man must see what an artful powerful adversary the woman had to contend with, and what arts hath the devil to plead for himself. I never saw the wisdom of God shine brighter or clearer, his justice, equity and truth in all he hath done, for neither man nor devils can say that God is unjust with any, for the Lord hath shewn that he is clear in judging and just in condemning, and Satan must confess out of his own mouth that he is condemned. Thus far from the spirit, except the feelings of your heart that made me persevere.

[Extracted from *Had They Had Knowledge*, p. 89.]

Four Carpenters

Ms. August 31, 1802.

Joanna's books of the disputes between herself and Satan were this day finished copying off, and there was a great mist over the earth, and Joanna was told, so there would be a great mist over the eyes of the people, for they would place this book as the children placed the catechism when they were going to be confirmed. The minister asked one of the boys the first commandment? The boy answered, they should commit no murder. The minister said, in reply, thou hast committed murder enough. Just so, I am told many will place the book as wrong as the boy did his catechism, for they will deny the God that bought them, and will murder the name of the Most High, but wise men will answer them as the minister answered the boy. It is those who have committed the murder by placing things in a wrong light.

THE SPIRIT OF TRUTH.

“Now I shall answer thee. It is four carpenters.²⁶ The one is to cut down; the second to prepare coffins to bury down; the third to prepare timber to build up Jerusalem; the fourth to begin the buildings. So here are four men joined with thee, as shadows, that sign their names to the seals, gone out to the world to warn every one, and here are the three shepherds that agree in one, that this calling is from the Spirit of God.”

[Extracted from *Had They Had Knowledge*, p. 89.]

²⁶ Elias Carpenter, Charles Abbott, Elias Jameson Field, W. Busby, Rev. S. Bruce, Rev. Thomas Webster, Rev. T. Foley.

Extract From a letter to the Rev. S. Bruce

Ms. September 1, 1802.

Rev. Sir,

You may marvel to see me send some sealed papers with directions, if any believers fall in your way to sign their names for the coming of Christ's Kingdom. Please to put down their names as I encircled yours, namely, withinside and near the top of the circle immediately over the crown, which is within the watermark, which may be discerned by holding up the paper to the light, and place every word as I have placed it in yours, then wrap up the letter as I have wrapped it up, and fasten it up with wax, putting your wax in such a manner that my seal may cover it, but do not break or hide the seal that I have put on, and then give them the letter for their protection, that when the destroying angel goes through the land, it may be a protection to them as the blood was upon the doorposts for the Children of Israel.

These seals will be like the wise virgins' lamps, to go out with joy at the coming of the Lord, but this proceeding was all unknown to me when you left town. To unravel this mystery I must call to your remembrance Mr. Carpenter's mill. You remember I said the furnace there was like the furnace I saw in my dream when I had sealed up the people in 1794, when I saw the people first dyeing their clothes, and after that they tied a pig round the middle and dipped him into the furnace, and two men brought him to me hanging on a pole, which I shewed you the likeness of at Mr. Carpenter's and told you it was said to me from my dream, "as I saw the pig tied round and cast into the furnace, so shall Satan be tied and bound, and chained down for a thousand years." Now, Sir, I shall come to the mystery. After Mr. Foley left town I had these words given me:—

THE SPIRIT OF TRUTH.

"The blood upon the doorpost now shall be
 For every man whereon I put my seal.
 And now the mysteries I'll to all reveal.
 Where'er the second star it does appear
 Sealed with the woman's hand, I tell thee here,
 If e'er thou aimest one for to molest,
 I tell thee, Satan's friend, thou'rt surely cast.
 Thou sayest my wisdom it was in the deep,
 And there, like Pharaoh, thou wilt find the pit.
 You shall know the mystery of this hereafter."

After I had written these words, Mr. Carpenter and Mr. Field came to see me, and Mr. Field brought a ream of paper that Mr. Carpenter had given me. I was then ordered to call to my remembrance the dream of the furnace, and so Mr. Carpenter had given me the paper which came from the furnace that I saw in my dream, on that paper Satan should be bound, and all believers in Christ sealed for their safety. Mr.

Carpenter said, if I made that use of it he would give me more. He spent great part of the day with me, Mr. Field and Mr. Busby, and though I had been twice before in Mr. Carpenter's company, I did not know the man, though he appeared in the style of a complete gentleman, yet his spirit was noble and humble. He entered into conversation that astonished me at the soundness of his judgment, the clearness of his understanding, and the right manner of his faith.

THE SPIRIT OF TRUTH.

“Now the paper does appear
 Brought from the furnace thou see'st clear,
 And it was I inclined the man,
 The Carpenter, the first to come,
 I say, to cut the serpent down,
 And in this paper he is bound,
 My second coming now to seal,
 And now my mind I will reveal.
 For him to stand upon thy head,
 One of the twelve from what he said,
 That if there justice was in man
 God was more just was said by him,
 Then so he wisely judged his God,
 I'll prove the truth of what he said,
 And he shall feel his God is there,
 When all my chosen do appear.
 There are but three to gather in,
 And those are shepherds he's not seen.
 And then the twelve shall be complete,
 In harmony they all will meet,
 And bring a glorious day for man,
 Give those three seals into his hand,
 For he is sealed my perfect heir,
 And let the tempter now take care,
 As on his paper Satan's bound,
 The clothing was first judge all the sound,
 For then the pig did after come.
 The mystery's deep, but plain to man.”

And now I shall give you the verses that were said to me as soon as Mr. Carpenter was gone. September 1, 1802, Mr. Field brought the paper, and four names were sealed that day.

THE SPIRIT OF TRUTH.

“Now, Joanna, thee I'll answer,
 Satan's ruin now is come,

Jah Jehovah is thy master,
Four names more are given here,
And four crowns there must be found,
And four here must stand,
For every mystery must come round,
And now I'll answer man.
The paper's come, be it known to man,
And from the house appeared
Where that the furnace I was shown,
And Satan was Cast there.
So these two men that were seen,
And joinèd with the pole,
To cut him down and have him bound,
The mystery I'll unfold.
The paper see was given by him,
And Field did bring it home;
Now mark the sound, he shall be bound,
In all the paper here.
This way must every name be found,
And all revealèd here,
Therefore this thing I did not name,
When men signed it at first,
But waited till the paper came,
To make the truth to burst;
For every dream I shall explain,
And every dream shall come,
And by the paper he is bound,
For so I'll circle man.
So now I say to thee this day,
Thy work is now in haste,
Fast as the names do come to thee,
So must their names be placed;
To every one the seal must come,
For them the furnace stood,
You little know what's hastening on,
Nor how it doth allude;
For mark, the men to thee did come,
That I did shew thee there,
For to cast down, now see the sound,
And so I'll bury here;
For he shall drop, and men may hope
'Tis Satan that must fall,
But as to man he now shall stand,
For I'll encircle all

That now do come their names to join,
 So this to Turner send,
 And let him see the mystery,
 And how it all must bend.”

Joanna Southcott.

Elias Carpenter, E. Field, W. Busby, and E. Abbott the four carpenters. Carpenter and Field are the two men Joanna saw in her dream carrying the pig on a pole.

[Extracted from *Had They Had Knowledge*, p. 134.]

The Sealing Instituted

Part of a letter from Joanna Southcott.

Ms. September 13, 1802.

But no sooner does one part of my business get finished, but another presses on me, and now I have another great work in hand, which is, all persons who desire and pray for the establishment of Christ's glorious and peaceable kingdom upon earth, and for the destruction of Satan's, they must sign a paper which I have sent you for that purpose, and those who do sign are everyone to have a sealed writing from me, and all believers that will sign the papers for Christ's kingdom, etc. to be established on earth, by voluntary signing their names are entitled to one of the sealed papers. This must not be broken open on any account whatever, and it will be the same to the person that has the seal as the sprinkling of the blood was on the doorposts of the Israelites. The seal is a seal of safety, that, when the destroying angel goes throughout the land, no harm shall happen to them that wish and pray for what is written on the top of the paper I have sent you. And another blessing in having the seal is at Christ's second coming; those who have them will have their lamps trimmed like the five wise virgins, and will be ready to meet their Lord. Now this very thing is the meaning of election and reprobation mentioned in the Scriptures, for you will see, by my book, the devil holds me to election by votes like a Member of Parliament. Now observe, every one who will sign their names gains a vote for Christ's kingdom, and those who will not sign will have no part or lot in the kingdom of Christ Jesus upon Earth, and when once they have got their seals it is at their peril to break them, for, if they do, woe be to them. My dear friend, I have yet a large work before me, but my trust is in the God of my salvation; he has promised, and his right arm can support me. I am now to be afflicted by the Lord for a season when I come to London from Lincolnshire. Mr. Wilson was afflicted by severe pain in his head, and I was asked by the Lord if I would take man's infirmities upon me? I replied, yes. Then I was told he should recover on those conditions, but as men found that Mr. Wilson got well, and I did not get ill, I was told

this very morning that men and devils did hold God to his promise about me, therefore, it was said to me, that if I was afflicted I must not be cast down, and that, if he laid his afflicting hand on me, then let devils and unbelievers next take care, for this year should not go over, by the old style, before my writings will be proved, the seals broken, and the truth made manifest to all men. That the glorious event may take place soon is my earnest prayer.

Joanna Southcott.

Written on the sealed papers: The sealed of the Lord—The Elect Precious—Man's Redemption to inherit the Tree of Life—To be made Heirs of God, and Joint Heirs with Jesus Christ.

Joanna Southcott.

September 13, 1802.

[Extracted from *Had They Had Knowledge*, p. 137.]

Woman Conquers Through Christ

A Communication given to Joanna Southcott, Nov. 3rd, 1802,
From MSS. hitherto unpublished, on *Rev.* xii. 1; xix. 7; xx. 1–3; xxii. 17.

THE SPIRIT OF TRUTH.

“Now I will answer thee and all men. Let them read the chapters with thy Sealed Book,²⁷ and then if they have eyes to see, they may see; if they have ears to hear, they may hear; if they have hearts to understand, they may understand THAT THE WONDROUS WOMAN IS COME, such a wonder to mankind that she hath trod down the light that shineth in darkness under her feet, and she is ready to show forth My Coming, and prove to all that the Spirit informs her that WHOSOEVER WILL MAY TAKE OF THE WATER OF LIFE FREELY; for she hath told you from the Spirit how Satan is to be chained down.

“Such revelation was never revealed to man. It was shown to man that it would be, but it never was revealed how it should be accomplished. Now in these two books (*The Dispute* and *Answer*), she brings forth the words of the Spirit of God in answer to Satan how it shall be done, and the reasons are assigned from the promise of the Bridegroom made to the Bride with the Seals set to the Book, so let no one blame the Jews if they cannot judge what Spirit hath visited her, and by whom it is revealed. Weigh the last two books together with the chapters mentioned above, and see if you can judge any Spirit but the Spirit of the LIVING GOD could invent two such books to

²⁷ See Book 12, p. 92, *The Answer of the Lord to the Powers of Darkness*, (original edition) which has the impress I.C. in red wax.

bring it to the Bible. If so, why was it not done before? He that does not believe must confess she is a wonder of a woman, if he be a wise man after the manner of the world to judge she could bring round such clear mysteries of herself to the perfect truth of the Bible, and say the time is come that it shall be fulfilled; assigning reasons why it shall be fulfilled; and produce causes for the fulfilment grounded on clear facts; show you the foundation how it was laid at first, and now produce the work for the laying of every stone in order, and place everything in perfect form. She hath found the bill—laid in the indictment, and given the perfect sign of the Seal—the first and second star with I. C. The I is in both names as the Bridegroom and the Bride bear one name, so she has given you her name with the I, and Mine with the I and the C joined. If she goes further there stands the S for Southcott and for the Spirit. Here she lays the foundation for man to build upon. Here she brings the sum and substance of all things. She tells you how Satan assaulted her in the beginning, how she withstood him (1792). Then she tells you he was to assault her again; she was to stand as a Christian soldier. Satan would assault her as an enemy attacks a man of war, but she tells you her Captain calls her out to put on the whole armour of God, and to be shod with the preparation of the Lord—the Helmet of Salvation—the Breastplate of Faith—and the Sword of the Spirit. Here she tells you in the beginning she was warned to fight with every weapon, and not patch up an inglorious peace, but fight manfully as a good soldier of Jesus Christ until she blunted the edge of every weapon that is formed against her. She tells you that Satan would assault her till her soul drew near to death, and then she would be preserved by the Shield of Faith. Here she warned you of dangers standing before her—that the enemy would come as an armed man against her. She tells you she was surrounded by angels (in 1792) when she was warned of all these things. Thus was she warned of her own war, and it followed her. Now you see her Captain hath called her out as a soldier is called out for the battle. You see her loins girt up with every heavenly armour, and her dangers waxed her warmer when her foes and fears increased—for when she was threatened with death she did not fall like a coward in the field, but determined to keep the sword in her hand, while she had life to use it: sooner die like a Hero than fly like a coward. She buckled on the heavenly armour, and stood valiant in the field of battle with the greatest and most powerful enemy. She would not patch up a peace with him, but sooner die for her Captain that called her out to stand the fight; and when dangers threatened further and her soul drew near to death, she told her friends, in the strength of faith, the promise was made of her recovery. Now she returns like a soldier from battle, “I was wounded in my fight, but my wound is healed, and my enemy is wounded with a deadly wound, for my sword was plunged back into his heart. So now you may besiege the city—take the enemy, he cannot recover. If you fight you shall overcome, I have braved the front of the battle for you; I have wounded the Dragon; I have nailed Sisera to the ground; I have cut off the head of Holofernes.” Ye men of Israel, why stand ye gazing to see wonders done by women. If they encounter with boldness, do they not conquer? Are they not valiant if they begin to fight? Are their weapons weak? Am I not their

strength in their weakness? Do I not give the enemy into their hands? Am I not the Captain of their Salvation? Weigh well the victories got by women. See Haman's gallows; Israel freed by a woman! What do ye all marvel at? Are not these things set as types and shadows before you what a woman should do in the end? But, O ye simple and unwise, do you judge a woman foretold the dangers which were before her that she should fight and overcome? Had I not held out the golden Sceptre to her, where is the woman who could thus prevent of herself? Are not your own weapons weak, then where is there a woman could lay such a plan before you of man's redemption and Satan's destruction? Is not the plan laid like the foundation? Is not the corner-stone laid for the building? Did I not mark the ground for you, and now I have showed you My workmen to pull down and to build up. Here I have showed you the line of sin how it was laid by Satan, and here I have showed you, how I will lay judgment to the line to cut him off in his own line for there shall judgment overtake him. His line was to take all or to leave all. For now I will lay righteousness to the plummet, for the Plummet is My Word, and now I will fulfil it in righteousness. Mercy is My Darling attribute, and now My darling attribute shall come; for I said My delight should be with the sons of men, and with them I will now delight to dwell. Judgment is My strange work, and now My strange work is hastening on. For I will fulfil all I have spoken by thee, and all men shall know that I the LORD have spoken it, and they shall know thy Writings are as far from thy own wisdom to bring round, as it is for man to perform the miracles I wrought. Let them judge for themselves. Hast thou not shown them the plan of My Bible, how it was spoken, and how it shall be fulfilled? Hast thou not made crooked paths straight before them? Hast thou not told them the meaning of all types and shadows how they stood in the Bible, and what they stood for? Was this ever done before? Hast thou not discovered dark sayings and brought the mountains to a plain, that in My Bible were so high no man could climb to the height? But now thou hast brought it to a plain and easy to be understood. Can men judge this is done by a woman and I not present? It is *not thy words* they are despising; No, I tell thee, it is MY WORD. It is MY SPIRIT and not thy spirit men are persecuting. It is MY WISDOM that is foolish with man, and not *thy wisdom*, for thy wisdom is not in all thy Writings."

[Extracted from *Express Leaflet*, No. 35. See also *Southcott Express*, No. 7.]

A Letter to a Jew

A Letter from Joanna Southcott to Benhadad, a Jew, in answer to his desire to be present at the Trial, and the Opening of the Box of Sealed Writings.

Sir,

Paddington, Nov. 14th, 1802.

I received your letter wherein you say that the Lord has commanded you to be present at the proving of my Writings. I cannot receive men from their own assertions;

if I did I might have many impostors: but as I have given liberty by Divine command, to six Jews of repute to be present, if you are a Jew, your calling is right and you are the best judge of your own motives. For my calling is to the Jews, and great are the Promises made to them: for now is the time that the Lord will redeem His people, and call His sons from afar and His daughters from the ends of the earth. For now the Lord hath tried the Gentiles and found them as blind concerning the Gospel, as the Jews were concerning their Prophets—they expect the Day of Judgment to come before Christ's Peaceable Kingdom has been established upon earth, or the Promises made to man have been fulfilled. So they wrest the Scriptures as the Jews did the prophecies of *Isaiah*, when they expected Christ to come in all His splendour—to be the Wonderful Counsellor—the Everlasting Father—the Prince of Peace, and to establish the Throne of David and build up the waste places of Jerusalem and bring in a glorious rest for man—before He had been wounded for their sins or bruised for their iniquities, or the chastisement of our Peace was laid upon Him. This chastisement was laid upon Him at the Fall as Adam cast the blame on his Lord for giving him the woman: the answer of the Lord to the Serpent or the Devil was: “Thou shalt bruise his heel”—alluding to the Son, as Satan's arts had worked in man to cast the blame on his Maker. Therefore it is written by the Prophet *Isaiah*, chapter liii: “He was wounded for our transgressions, he was bruised for our iniquities.” Here was the fulfilment of the first Promise “Thou shalt bruise His heel,” for the chastisement of our peace was laid upon Him. But know the first shall be last, and the last first. Then now cometh the last, for the woman to claim her Promise, and the Serpent to bear the blame the Woman cast on him—the Devil—and her seed (Christ) will bruise his head—that is those who join with her in faith to claim the Promise made to the Woman, and the Curse pronounced upon the serpent. For when the Lord enquired of the Woman what she had done, she cast her blame on the Serpent; then the Lord said to the Serpent, which is the Devil: “Because thou hast done this, thou art cursed above every living creature,” and so must the Devil be cursed above every man. For as it hath pleased the Lord to bruise His Son for the blame man cast on Him; and as He made His soul an offering for sin, He shall see the travail of His soul and be satisfied, when the Woman's Promise is fulfilled, which you may see in *Isaiah*, chapter 54, verses 10–14: “For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the LORD that hath mercy on thee. And all thy children shall be taught of the LORD; and great shall be the peace of thy children. In righteousness shalt thou be established.”

Here follows the Promise of the Lord to the Woman after His Son's sufferings for the transgression of man. To be a judge of your Bible you must weigh the manner of the Fall, how it was then spoken, and how it was prophesied to be fulfilled, and then you may judge your Bible. But had it been plain to be understood it never could be fulfilled therefore it was concealed from man. But in the Prophet *Micah*, chapter 4, verse 12: “But they know not the thoughts of the LORD, neither understand they His Counsel.” Chapter 5, verse 3: “Therefore will He give them up until the time that she that

travaileth hath brought forth.” Here you see how the Prophets spake, but no man ever understood them, neither was it designed they should be understood until the fulness of the Gentiles came. But I do not persuade any man to believe me, because I say it is thus explained to me from the Spirit of the Lord. But judge for yourself, weigh deep the Prophecies of the Bible and read my Prophecies, and weigh the Truth together. I have found my Writings come true from 1792 unto this day. Now he is not a Jew that is one outwardly, but he that is one inwardly, and here I shall give you some words spoken to me in verse:—

THE SPIRIT OF TRUTH.

“Let men be wise and not disguise
 To try the Spirit here,
 For if they do,²⁸ I tell them true
 I’ll surely make them err—
 That’s not to be a judge to see
 Whether ’tis right or wrong:
 But if a Jew he surely be
 Then bid the Jew to come;
 For them I call, I tell you all
 The Gentiles now I see
 No more do they discern the Fall
 And full as blind they be
 As ere the Jews, and worse excuse
 The Gentiles now do make,
 To crucify the Lord afresh
 And make My fury break.
 So now I’ll come, and will call in
 And Israel I’ll redeem;
 And all the Turks destroy for them,
 And make without a seam
 The Gentile here that doth appear
 In perfect faith to come.
 My Law and Gospel now I’ll clear
 And join them both as one:
 Jerusalem’s low walls repair,
 And build them up again:
 My Law and Gospel both I’ll clear
 To all the sons of men.”

I am Sir, with respect, whether Jew or Gentile,
 Your friend and well-wisher,

Joanna Southcott.

[Extracted from *Two Witnesses*, No. 29.]

²⁸ Come under false pretences.

On the Revelation of St. John

Chapter xii.

Letter from Joanna Southcott to the Rev. Nicholas Bull, L.L.B., Vicar of Saffron Walden, Essex.

Rev. Sir,

Nov. 16th, 1802.

I received your candid and generous letter—jealous without ridicule—doubt without contempt, which I shall answer in as clear a manner as a letter will admit. You judged the Woman in the Revelation alludes to the Church in general, or to the birth of Christ. I grant some have judged it so—others the universal Church, and some believe it alludes to the Jews and their deliverance, and the twelve stars to the twelve tribes of Israel. These are the different opinions of men. But now I must beg your attention: From your own judgment the vision was seen by John in Patmos above sixty years after the birth of Christ, and after his ascension into Heaven. That chapter was never a word of it fulfilled. Was the moon ever yet under her feet? that meaneth the light of Satan that shineth in dark benighted minds. Did he not shine bright in the Roman governors till they judged it right to put the Lord of Life and Glory to death? Did not his Light shine in the dark benighted minds of men until the Apostles were destroyed—the Martyrs the same—then how could they say in the words of the 10th verse “Now is come Salvation and strength, etc.” In the 12th verse “He is come down in great wrath because he knows he has but a short time,” but has not his Power worked 1800 years since? And what wonder was the Virgin Mary to man? They that believed in her could not wonder at the power of God when they saw the Miracles wrought by her Son. And he did not then rule the nations with a Rod of Iron, for man ruled then, and put Him to death and his Disciples after him. They that believed not in the Virgin only judged her a liar, and her Son an impostor, and so they crucified Him. No man can make out that that chapter was fulfilled at that time, for every Vision John saw in Heaven must be accomplished on Earth. He saw Michael and his Angels fought against the Dragon. And the great Dragon was cast, called the Devil and Satan, which deceived the whole world: that meaneth being cast from earth to Hell, for he was not in Heaven that his place was not found any more. And in the 20th chapter you will see he was chained down, and a seal set upon him, that he should deceive the nations no more until the thousand years were expired. So you see plain Sir, his place was not found upon Earth any more after the fulfilment of the Revelations until the thousand years were up. The woman was not in Heaven in pain crying to be delivered. No, here is the Wonder John saw in Heaven to be accomplished here on earth, to see the Son of Righteousness arise with healing in his wings to heal the Fall of the Woman: thus as in Adam all died, even so in Christ shall all be made alive. For if the Son makes the Woman free, then shall ye be free indeed, made Heirs of God and Joint Heirs with Jesus Christ, when the Serpent hath received that curse which the Lord pronounced

upon him for betraying the Woman. And it is her Seed that must claim that Promise to bruise the Serpent's head, for as by Adam came death, so by Christ came Life, who is compared to the second Adam. Then shall he see the Travail of his soul and be satisfied. He was wounded for the transgression of Adam casting the blame on his Maker, but that will not satisfy Him before Satan receives the Curse pronounced against him for betraying the woman. Adam died through the woman by the arts of Satan: in Christ ye are made alive through his voice to the woman and His Power to accomplish His words. But a letter cannot make clear these mysteries which were concealed from the knowledge of man to prevent impostors. The chapter you mention (22nd. *Revelations*) was remarked to me by a clergyman of Exeter, and is answered in my fifth book near the end. The meaning of the words I have not added to the Scriptures²⁹ nor taken from them. No man understood the words of St. Paul, "When the fulness of time was come, God sent His Son, made of a woman, made under the Law, to redeem those that were under the Law." You may marvel, sir, if I tell you it meant the Spirit of Christ visiting the woman and speaking to her, to throw open all His Bible and warn all men of His approaching. But there I have led you into more mysteries than before. You are at full liberty to come and judge for yourself when my Writings are proved and my Seals are broken. I have strong grounds to believe all I have written is of God. After being visited by the Lord by day and by night in 1792, of what was coming on the whole earth, I was ordered to leave my work and write it down, but not to keep it in my own possession, and my writings were to be sealed up every year.

The Vision of the Candles and the Spacious Room

At Christmas, 1794, I had a wonderful vision shown unto me;³⁰ just as I was going to bed, I had put out my candle, but before I had lain down a wonderful light shone all over the room. I looked at the window to see if it was there, but the window was quite dark, it being a remarkably dark night. I looked at the doors to see if they were open but they were both shut. There were lines across the room, and there appeared candlesticks; and they appeared to hang on these lines with lights burning in their sockets, and the flames rising above the candlestick. This chilled my blood and filled me with fear: so I laid down in my bed and covered my head over, saying to myself, What can this mean? What can this be? Then a spacious room appeared before me with a large table in the middle with candlesticks on it, that appeared like gold with large mould candles burning in them. Near one of the corners hung a large chandelier full of branches with sparkling lights burning in them with great lustre; this alarmed me more than the former, and I again said, What can this mean? What can this be? I was immediately answered, "Arise and shine, for the light is come, for the Glory of the

²⁹ Joanna's Visitation is a FULFILMENT, not an addition to the Scriptures.

³⁰ To be fulfilled when the Bishops and Clergy meet to open the Box of Sealed Writings. They are the lights burning in the sockets which the Lord will slide up to burn more brightly.

Lord is risen.” Immediately one³¹ of the candles seemed to come from the table to my face, perfectly as a real candle without any hand appearing to convey it. The next day I was ordered to write the Vision, and to keep my writings sealed up until the Lord should choose Twelve³² men to prove them, then the vision should be made clear, and the candle of the Lord should shine bright amongst them, and the Glory of the Lord should be risen, and the spirit of wisdom and understanding shall be given them.

Now, sir, you may marvel to see me give you in verse the answer to the Vision. But I shall give it you as it was explained to me by the Spirit.

THE SPIRIT OF TRUTH.

“Now from the Vision you see plain,
 The candles of the Lord to show,
 In brightest splendour to appear;
 The wondrous Vision now I’ll clear:
 You’ll say the light was not the sun,
 The candles that were seen to shine,
 But saw the hand of God was there
 To make the wondrous lights appear;
 But how’s she clothèd with the sun?
 I give this answer unto man,
 That from the Vision did appear:
 “Arise and shine,” was answered there;
 But can a woman rise and shine
 To lighten the benighted mind,
 Unless the Spirit do appear?
 The sun of Righteousness must clear
 The Fall of Woman from the first,
 Ere man’s redemption it can burst;
 And she her promise first must claim
 Ere man’s redemption he can gain.
 The candles in the sockets seen
 Shows you that man I shall redeem
 That now rely upon My word.
 The Vision is the light of God
 That from the woman shall appear
 When all her seals are broken here.
 The room that then so bright was seen
 Showeth how My Kingdom shall come in
 With every lustre bright to shine,
 I’ll open the benighted mind,
 If to the light they now will come,
 And prove this woman with the sun

³¹ It is said the Centurion will be found among the Bishops at the Trial.

³² Twelve Bishops will be the judges and twelve clergy the jury, thus together with the twenty-four believers they will form a double jury.

Is surely clothèd now to shine,
Beyond the learning of mankind,
And let the cause be fairly tried,
Her travail pains can't be denied;
But they have been eleven years,
Warning her friends that I am near,
And she hath published it abroad,
That to the nations may be knowed,
And all the truth she'll soon bring forth,
If I have children now of worth,
That will like valiant soldiers stand—
Support the Woman and her hand,
As Satan's fury now is near.
The Woman she hath cast him clear
And short his time it is to be,
A woman's wonder all might see,
A wonder to the sons of men!
With earth and hell she doth contend,
And there is none can foil her hand;
For in the light she still does stand,
Because she's clothèd with the sun,
And in her is My Spirit come.
And all her calling I'll make good,
I bought her ransom on the wood,
That she My promise bold may claim,
And tread the powers of darkness down.
For as in Adam all men died,
Even in Christ it's so applied,
That ye must come to life again:
Be wise, be wise, ye sons of men;
Because in Adam he said there,
The woman did his heart ensnare
To eat the fruit and so he died
To every knowledge was applied:
Dead to perfection he did come,
Dead to his God, his bliss was gone,
And dead to wisdom, Who can boast?
And every age foretells you're cast,
As one the other all condemn:
Then where's the knowledge bright in men?
And all in judgment don't agree—
Dead to perfection all must be:
And this I'll prove the fall of man,
You say it came by the woman's hand;

Then now in Christ you all appear
Like Adam he hath told you here,
That he would bring the dead to life;
The woman's hand must end the strife;
Because by her you say he died,
Then here's the Adam now applied,
That bids you all to live again,
And let the Woman's seed remain,
I say, to bruise the serpent's head,
And say 'twas he that her misled.
Then now I'm come to lead the same:
I gave My life to bear man's blame,
Then now support the woman's hand,
Then Satan must the trial stand,
And the accuser be cast down;
The second Adam now is found
His Father's will to make it clear
The woman is your helpmate here
To bring the knowledge of the Good;
And mark the tree how then it stood
With Good and Evil fruit thereon,
By Satan's arts the evil came,
And from the woman's hand appeared.
Then now My Gospel who can clear
If I should act a different way?
The woman's hand you all do say
Did bring the knowledge of the *first*—
Then sure her hand must bring the *last*,
That is the knowledge of the Good,
And to My Father's words allude—
The woman is your helpmate here,
As she in Adam did appear
To bring you to the Tree of Life;
Like Adam now I'll end the strife
And bid you all obey her hand,
Then in the knowledge you shall stand
In true perfection of the Good.
Mark how the TREE OF LIFE then stood,
And guarded with the flaming SWORD,—
For all shall find it is My Word
To cut and bruise the Serpent's head.
And mark the curse how then 'twas laid,
The woman's enmity shall come,
And now the Serpent is undone:

So all together you may weigh,
Then see the dawning of the day.
So here's the answer thou shalt send
And let him judge it in the end."

I am your humble servant,

Joanna Southcott.

[Extracted from *Southcott Despatch*, No. 17.]

Letter to King George III

A letter from Joanna Southcott to King George III on freeing Richard Brothers, R.N.,³³ from prison.

Paddington, December 21st, 1802.

'Sire,

By the command of the Lord of Lords and King of Kings, I am now ordered to assign the reason why I was commanded to send letters to your Majesty and to the Parliament, to intreat the freedom of Richard Brothers from prison, because his murmuring hath provoked the Lord to leave him, and he is not worthy to suffer persecution for the sake of the Lord. But as He revealed His secrets to Mr. Brothers concerning the War, that He would not support fleets and armies to put a king upon the throne of France to maintain the Romish Power, who keep men from their Bibles—for the time is come that the Gospel of Christ must be preached in all nations—therefore the Lord ordered him in His Name to forbid the War, and Mr. Brothers obeyed, and gave proof of his sincerity by losing the only means of his support, which was his pay as an officer in the navy, sooner than take an oath which he believed would give offence to his Lord and Saviour, as being contrary to the Gospel; therefore the Lord cannot be pleased to have him confined in prison. But his murmuring hath provoked the Lord to leave him, and Satan hath taken an advantage over him, and Mr. Brothers has published within this month, a book to the world, under the influence of the Devil, being the greatest blasphemy against the Lord that ever was penned, declaring at the same time it came from the divine Spirit.

'Here he is bringing down judgment on his own head and on all mankind. The Lord hath therefore spoken a second time by me to have him freed, that he may answer for himself, and prove how he wrote that book from the voice of the Lord. Were the Lord to

³³ Richard Brothers, a lieutenant in the Navy, began to write prophecies a little while before Joanna was visited by the Spirit, and had, at one time, a large and fashionable following. But he became so filled with pride and self-conceit that his mind was affected and he was cast into prison: he was afterwards liberated and his pension paid to him.

free him by means of a miracle, it would tempt all men to sin: therefore I am ordered to intreat your Majesty to pity a man that is afflicted, tried and tempted to sin of the deepest dye, and whose sins will bring a curse on our nation if he is not freed, that he may be convinced that he has written by the influence of the Devil; for had all his writings been from the Holy Spirit of the Lord, no prison could hold him.

‘But here the Lord had led me back to view man at the Creation, in order to bring up to the Redemption; and to show that man is as easily betrayed by the arts of the Devil as the woman was at first.

‘Your Majesty may ask whether I may not be deceived, as well as he, by some invisible spirit? I answer—I judge of the Spirit by the truth that followed. In 1792 I was visited by day and by night and warned of what was coming on the Earth, and the truth hath followed from that day to this; for I then wrote of the war with France and Spain and with other nations; the dearth in England; the fever in America; the rebellion in Ireland—some years before they took place; and all the leading events that have happened from 1792 to the present time, particularly the two harvests of 1799 and 1800—the one hurt by the rain; the other by the sun. All these events have been foretold by me, but the END is not yet; for there will be a war with the Turks, whose nation will be destroyed, and many others fall.

‘If your Majesty should find it expedient to draw your sword in this war against the Turks, you will be victorious, and you will possess the HOLY CITY OF JERUSALEM, for the fulfilment of the Scriptures is at hand.

‘I am ready to prove my calling before the learned world, or any minister of the Church that your Majesty may be pleased to appoint for the good of the nation, as the Lord’s Kingdom is at hand.

‘The shadow of the fall of Adam and Eve is now produced in the persons of Richard Brothers and myself—the man casting the blame on his Maker, as Adam did at first; and the woman on the old serpent, which is the Devil, as she also did at first.

‘This letter may appear strange to your Majesty, but had I not seen the truth of the Spirit that has directed me for the past eleven years, I should never have written “The Lord saith” if He had not spoken. It is by His command I now write—‘Whether he will hear, or whether he will forbear, speak my words unto him’—these are the words of the Lord to me, for there is great cause to free Richard Brothers, that he may not provoke the Lord further by his murmurings.

I am,

Your Majesty’s

Most humble and faithful subject,

Joanna Southcott.’

[Copied from a newsletter.]
