

[Answer to false doctrines, and the crying sins of the nations] / [Joanna Southcott].

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LONDON, November 7th, 1808.

From this Publication the Readers may discern what is hastening upon the Land, as they are daily provoking the Lord to Anger, by false Doctrine, as well as the crying Sins of the Nation.

TWO books were lately brought to me, which made me shudder to read: The one, *denying* the Divinity of CHRIST; and the other, from the doctrine in it, must deny the prophets; as he denies every condition held out by them, and makes the Lord the author of every evil. Now, if the Gospel is denied, and the Prophets are denied, what have we to expect and look for, but a fearful judgment hastening on.

For the good of the public I shall point out their errors, that the wise may discern that such doctrine as these books contain hardeneth men in sin, by denying the promises of the LORD, held out by the prophets to returning sinners on the one hand, and the truth of the Gospel they are denying on the other.

One I allude to is the doctrine of the *Unitarians*, as is set forth in the review of religious Publications in the Evangelical Magazine for September, 1808.

‘The New Testament, in an improved Version,
‘upon the Basis of Archbishop Newcome’s new

B



‘ Translation ; with a corrected Text, and Notes
 ‘ Critical and Explanatory.

‘ The introduction to this version gives its
 ‘ history, in narrating the means and method pur-
 ‘ sued to its completion, by the ministers in that
 ‘ connection, to whom it was committed. The
 ‘ work includes all the books in one common ver-
 ‘ sion ; but divided into two classes, the *genuine*
 ‘ and the *doubtful* ; the latter including the Epistle
 ‘ to the Hebrews—James—2d of Peter—2d and
 ‘ 3d of John—Jude, and the Book of Revelation ;
 ‘ which are to be considered as the Apocrypha of
 ‘ the New Testament ; and may be publicly read
 ‘ in Christian assemblies, for the edification of the
 ‘ people ; but not be alleged as affording alone
 ‘ sufficient proof of any doctrine. Nor is this all :
 ‘ —even in the books admitted as canonical, several
 ‘ chapters, and parts of chapters, are printed in
 ‘ Italic, as, at best, extremely *doubtful*. Of this
 ‘ class we have noticed Matt. i. 17, to the end of
 ‘ chap. ii.—Luke i. 5, to the end of chap. ii.—
 ‘ John viii. 1—12 ; beside many verses or parts
 ‘ of verses.—We submit it, therefore, to the better
 ‘ judgment of the society, whether, in the next
 ‘ edition, the *apocryphal books and passages might*
 ‘ *not better be wholly omitted, as it would save*
 ‘ *great part of the expense of the printing, and*
 ‘ *much improve the portability of the book !!!*

For the readers who may not have seen the Magazine, I have inserted the parts that mention the chapters that are to be left out of this New Testament. This society was instituted in 1791, for the express purpose of opposing the doctrines usually denominated orthodox, and generally called The Unitarian Society.

Here we see, from this sect of people, how they are fulfilling the words of the Apostles, and wish to put the truth from them, and the day-light from others, that they may not see the truth

before them. And they are fulfilling the words of Peter—"false teachers among you, who shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." Now these people, to stifle their conscience, that the word of truth *may not* appear as a swift witness against them, are trying to put it out of their sight: and that the way of truth may be evil spoken of, they are endeavouring to put away the very chapters that make the Gospel plain to men,—that Jesus Christ was verily the SON of GOD, as is so clearly proved in these chapters they *wish* to put out of the New Testament. But to make their doubts clear they must likewise put out many of the Psalms, and the 53d chap. of Isaiah, with many others of the prophets, which agree with the Gospel, as in a chain, joined together. But such men as these, Peter said, would be *in the last days*, and St. Jude describes them—"Clouds without water, carried about of winds; trees, whose fruit withereth; without fruit, twice dead, plucked up by the roots." And twice dead must they appear; first dead as to the knowledge of the prophets, and the meaning of their words; secondly, dead as to the knowledge of the Gospel, or any knowledge of HIM who loved us, and gave himself for us. These are the heresies that one sect of people are trying to establish in this land; denying the Gospel and the Prophets, worse than the Jews, for they are waiting for the Messiah, whom they believe to be the Son of God, to come in Majesty and great Glory, to bring in their Redemption. But these men are allowing of one part of the Gospel, of our Saviour's being a Prophet, but are putting out the very things that prove HIM the Messiah

spoken of by the Prophets; so, with their doubtful wisdom, they are endeavouring to blind the eyes and darken the understanding of all those that will be led by them, or listen to them. Now, as these heresies are so fast increasing, as of late years they have been, of various kinds; some through Atheism, and some through Deism, to put the whole Bible out of doors, sin hath been increasing with a high hand, and every evil and cruelty abounds in man, conscience seems seared as with a hot iron. While they are willing to embrace such doctrine, that there is no God to punish the wicked, or to reward the just, we must expect that sin will abound: but they will find it bringeth sorrow in the end; and the threatened judgments that are hastening on, they will find to come upon them. Therefore, let no man marvel at the visitation of the Lord, to warn of what was coming upon the earth, and to threaten this nation with punishment for their crimes. The teachers of the people have been threatened, as bringing down judgments on their hearers, for the WRONG doctrine they are teaching them.—Blind leaders of the blind; not discerning the ditch that is before them. But as men are endeavouring to put out of the Bible the very prophecies that tell them their sins, I do not marvel they should endeavour to put away the prophecies that tell them what is hastening *upon them*, and the reasons *why* this Nation groans under afflictions. But they will find putting away the prophecies will not put away the truth of their fulfilment. From the books of the Atheists, as well as the Arians and Deists, who deny the Lord's interference with man; I was answered: The Lord would go on till men should know there is a God that interferes with his creatures, and whose eye is every where present, beholding the evil and the good. And from the

state that people are now come to, some denying the Gospel, and others, the Bible; I see there is *cause enough* for the LORD'S VISITATION, that they may see in the end, there is a God that seeth all things. And for the crimes of this nation, sorrows will increase. But now let the readers observe, this society, that are endeavouring to put away the prophecies of the apostles; and what was prophesied at our Saviour's birth, *began in 1791*. Then, let them discern the visitation of the Lord, to prove the truth of the gospel, and the prophets; that the time was drawing near, for the Lord is coming in Might, Majesty, and Glory, to fulfil them. This followed in 1792, and the truth of the prophecies have followed since, in the surrounding nations, to this day. So that the Lord is going on to fulfil the very prophecies they want to put out of the New Testament, because the Revelations are now going on to be fulfilled. And in like manner they will find the prophecies given to me at Bristol, in 1804, are now hastening on to be fulfilled. The readers may expect to see in this book a new prophecy of what is coming on, but that could be no prophecy to be given *at a time* they are fulfilling; as it would appear prophecying from judgment, according to the wisdom of man. But the prophecies given to me are not after the wisdom of men, but at a time men by wisdom could not discern any likeness to appear before them. And the prophecies that are now hastening on to be fulfilled abroad, and at home, were given to ME in 1804; and the parables are also now hastening on to be fulfilled. Some that do not discern their Bibles how the Lord compared an adulterous nation, to an adulteress woman, may stumble at some of the parables; but if men discern in what manner they are *adulterating* the WORD of God, and what are the *crimes* of this nation; and how

greatly all the warnings hath been mocked and despised, then, they will see the parables clear.

And now I give them *warning they are hastening on*, and this, I was warned of in September last, when the boasting of the nation was great, that they should conquer. I was then warned that as the letter sent to the clergy went on according to the dates that were mentioned, and the change took place for the nation, that the sign of victory began to appear in the date mentioned in the letter; so, now, they would find the last sign mentioned in that letter, the gathering clouds would hasten on; and the other signs and parables, that were afterwards published: to make it sign upon sign, and warning upon warning, they would now find is hastening on. These things the Lord will now go on to fulfil, that men may know there is a God, who spoke by the mouth of his prophets and apostles. And the prophecies that were given to me are all hastening on *now to be fulfilled*. The readers must discern in 1792, when I was warned of what was coming upon the whole earth, of the visitation of the Lord, from nation to nation; there was no likeness *then* appeared. Again, in 1802, when peace was proclaimed; I then pointed out, from my books, the dreadful war that was hastening on, at a time the war was then over, and the judgment of men were, we should have a peace for a long continuance; and so at a time since, when this nation was boasting, I was warned what was said in the books printed in 1804, was now hastening on to be fulfilled. And the sorrows of this nation will not cease, before men begin to turn unto the Lord, and own the prophets and gospel TRUE, that what our Saviour said in the days of the flesh, he would fulfil *in the end*. And now the Lord hath warned us, that the time is at hand. And this WARNING

give to the NATION. And they will find the event of Spain will be as foretold in my fifth book (called) *Strange Effects of Faith*, page 237, printed in Dec. 1801. This, I tell them, will be the end to Spain before the whole is finished. Now let the serious readers consider from the crying sins we hear of in this nation, and the abominable books that are published, the artful ways men are contriving to make the Scriptures null and void, and the word of God of no effect; let us judge for ourselves, how we can expect a happy deliverance out of evil, before evil is done away, that the minds of the people begin to change, and discern, they have been provoking the Lord to anger against them. How do we see oppression and cruelty now abound in the hearts of men, to oppress one the other; while the Lord is forgotten by them. Others, trying to wrest the Scriptures in such a manner, as to make the whole to be forgotten. And this was foretold would be, that sin and sorrow would abound, and the wrong teaching of men was condemned.

And now I shall come to the other book I alluded to, a sermon preached and published, *August 11, 1808*, by W. M. SMITH,

Wherein he trieth to confirm *his doctrine* of election and reprobation, leaving out all the promises of the Lord, spoken by the mouth of the prophets.

He saith, in the 3d page of his book, "So that free-will and human power, nor man's reason, falsely so called, has any hand in salvation;"—for "it is not of him that willeth, nor him that runneth, but God that sheweth mercy:"—for he saith to Moses, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion;"—for the Scripture saith unto Pharaoh, "even for this same

purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout the earth. Therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth."

Now these texts of Scripture he hath brought forward in a manner to blind the eyes of his hearers, and sink many in despair; thinking they are reprobated if they are not elected: all conditions and promises of mercy to returning sinners are left out by him, he hath brought forward the words of Moses, saying the Lord will have mercy on whom he will have mercy, "and I will have compassion on whom I will have compassion," without shewing that the offers of mercy, held out to the Jews were all on conditions. If they obeyed the commands of the Lord, every blessing was promised them. And so the Lord would have mercy on them, if they obeyed him. But the threatenings were pronounced if they disobeyed; this, we may find in the 28th chap. Deuteronomy on what conditions these promises and threatenings stood. The same we may find in the 30th chap. all stand on conditions; that if they sinned against the Lord, they would bring on the threatened judgments, pronounced against them. But then, if they repented and turned to the Lord their God, and obeyed his voice, according to the commandments that were given them; then (Moses said) the Lord their God would turn unto them, and have compassion upon them. In this manner, the Lord spoke by Moses, that he would have mercy on them that turned unto him, and he would have compassion upon them even *after they had provoked him to anger*, if they repented, and turned unto the Lord. On these conditions stand the books of Moses. And he said "I call heaven and earth to record this day against you, that I

set before you life, and death; blessing, and cursing; therefore, choose life, that both thou and thy seed may live."

Here, Moses told them what they should choose, if they expected the blessings and promises the Lord had made them. In this manner stand the books of Moses on conditions, whether the people obeyed the Lord to receive the blessing; but, if they forsook him, the threatened judgments were pronounced against them, and in the like manner the Lord spoke by the mouth of all his prophets; his willingness to save to the utmost all them that repented and turned unto him. Let the wicked man forsake his ways, and the unrighteous man his thoughts, and turn unto the Lord, and he will have mercy upon him; and to the Most High God, and he will abundantly pardon him. But these conditions *are left out* by Smith, who placed all evil as fixed by the Lord, because of Moses saying, the Lord hardened Pharaoh's heart. Here men take Scriptures without discerning the meaning of them, or understanding why they were thus spoken. Pharaoh in the beginning was a man hardened in sin, cruelty, and murder; to put to death the children of Israel; which may be seen in the 1st chap. of Exodus. And when the Lord sent Moses to Pharaoh, to deliver them out of his hands; Pharaoh said, who is the Lord that I shall serve him? Here was the pride of his heart, to speak with contempt against the Lord. Then we have nothing to marvel, that the Lord seeing the pride of his heart, and knowing he would not repent, and his heart was hardened against God; that the Lord should harden on his heart, to pursue the children of Israel; that the Lord might shew his wondrous power, in the *manner* of his destruction, that the living might lay it to heart, and see the power of the Lord, whom Pharaoh

had treated with scorn and contempt. This was done in mercy to mankind, that others might take warning thereby ; seeing, if the heart is hardened against God, to speak with contempt against all his words, the Lord will harden them on to their own destruction ; which might be seen in others, as well as Pharaoh, that also stand on record in the Scriptures. But, had they been cut off by death, as soon as their evils appeared, then they could not have appeared as marks of judgment for the living to lay it to heart. So, what the Lord hath done in justice and mercy, to turn men from the evil of their ways, is falsely turned, by these preachers of election and reprobation, to be the *fixed decrees* of the LORD!! that they should commit evil ; because, the Lord permitted them to go on in the hardness of their hearts, till he shewed his judgments, visibly, upon them, here upon earth. In the likeness of Pharaoh, we may see thousands going on in this land, who know not the Lord ; neither do they believe there is a God in power, to punish their crimes ; therefore, they go on hardened, until divine justice overtakes them. And of this sort I hear there are a set of men who meet publicly to dispute *against the existence of a Devil* ; such men cannot believe there is GOD, who created man in the beginning ; in his own image, and his own likeness, and pronounced him to be GOOD : —for, if there was no devil to tempt him to evil, from whence came evil, sin, and iniquity, to abound in man ? Will they answer, all this came from God ? Then, I ask such what they make of their Creator, any more than Pharaoh did ; to say, “ who is the Lord that I shall serve him,” if they try to prove that all evil came from him ? such men must say, as Pharaoh did ; they know not God, neither will they believe his words that he spoke by the mouth of the prophets, any more

han Pharoah believed the words of Moses. For, in denying the existence of the devil, from whence evil sprung, they must deny his working in the serpent, to betray Eve, in the beginning. They must deny his coming to condemn Job, when the Lord justified him. And who is the rebuke of the Lord's people, that is said (in Isaiah xxv.) shall be taken away from off all the earth; when the Lord cometh to swallow up death in victory, and wipe away tears from off all faces; to establish his kingdom in righteousness and peace? The devil is spoken of as our adversary, by the mouth of the prophets; but is more particularly made manifest through the Gospel, by our Saviour's being tempted by him; and casting him out of the people. So, if men dispute there is no devil, they must dispute as Pharaoh did; that they will not believe the prophets, or the Gospel, any more than he believed Moses. But, now I warn such men that Pharaoh's destruction *they have to fear*; though it may not come in the same manner; because the judgments of the Lord hath been in *various ways*, to punish those who mock and despise his words. And it is his words that stand on record, as a swift witness against such men. And now I must be plain to tell them, they would never have drawn such judgment, if the devil had not got a strong influence over them, to harden their hearts, and darken their understanding; that they may tempt other men to go on in sin, thinking they have nothing to fear; and so are willingly led by him. But every serious thinking mind, knoweth, by experience, there is a devil, who is always ready to tempt them to do evil: and nothing but the POWER of GOD, trusting in him, will keep us from Satan's power. But, if these men go on to persuade other men, there is no invisible devil, I now tell them what they have to fear; they will find him visible in

men; because, by such disputation, they give the devil every advantage over them, and are bringing destruction upon their own heads: and, when it cometh upon them, they must own they have been calling down divine vengeance, that hath overtaken them. These things, I was shewn in the beginning, would bring on judgments in this land. The many errors that were amongst mankind, from the Arians, and the Calvinists, and other false doctrines, I was warned of. But now I see they are rising high, making the LORD the author of all evil. In the 2d page of Smith's book, he says, "That Adam's fall, and every other circumstance, came to pass, through him who worketh all things after the council of his own will, and according to his good pleasure."

In this he wickedly charges God wrongfully, and denies the Scriptures like the former; not discerning what the Lord spoke by the mouth of his prophets. As I live, saith the Lord, I have no pleasure in the death of the wicked; but rather in them that repent and turn. Turn ye, turn ye, why will ye die, O house of Israel! Again, the Lord saith: O that there was such a heart in them as I could wish. Isaiah v. The Lord saith, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard. What could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes; when he looked for judgment, but behold oppression; for righteousness, but behold a cry. In this manner stand the Scriptures through, which our Saviour said he come not to destroy, but to fulfil. And our Saviour said, he come to seek and to save that which was lost; and whosoever come unto me, I will in no ways cast them out. So, if we

trace the records of the Scripture through, we shall find the love of God towards his creatures, as a tender father towards his children. If we discern from the fall of man we may see the Lord did not forsake them in his anger; but made a PROMISE in the beginning, that he would bruise the head of the adversary that betrayed. And so great did the love of God then appear in Christ Jesus, that he would suffer for the transgression of man, to destroy the adversary that betrayed the woman. Here, the love of God appeared at first. And when the world by sin had provoked the Lord to anger, to bring the deluge over the world of sinners, he preserved Noah, that was a just man. Again; how did the Lord visit his people in the land of Egypt? And how was he with them in the wilderness? So, in all ages, we may discern how the Lord rose up one prophet after another, promising blessings, and fulfilling them, when they obeyed him: but when they did evil, then the Lord punished them, that they might return from the evil. So we may discern, through the Scriptures, the fault was not in the Lord to make them commit evil; because he tried them every way, that they might do well; and this, every just man must see, if he will judge aright, between the Lord, and his vineyard;—between God, and his people. No other way can he judge aright, if he do not see the mercies of the Lord to his creatures, trying every way with man, to turn them from the evil of their ways, that they might find favour in him; and have peace, and happiness, one with the other. I might fill a volume with texts of Scripture, from the prophets, and through the Gospel, to prove, the mercies and the goodness of the Lord; and his long suffering, and forbearance with them; waiting to be gracious, if they would return. But, in every age, we find men were rebellious;

and thus they are doing to this *present day*. But will men presumptuously speak like Adam in the fall, who cast the blame on his Creator, and say, they are God's elect? Then let them discern, it was not on *Adam's words* the promise was made, but on *Eve's*, who cast the blame on the serpent, that the Lord promised to bruise his head. There the promise stood in the beginning, and here the promise stands in the ending, to be fulfilled;—*the enmity against the serpent*. But will men presumptuously say they are the elect of God, who are laying the blame upon the Creator, that they may free the root of all evil? Can such men plead that they are the seed, that is at enmity against the devil, when they are trying to prove it another way, that evil does not come from the devil? Smith says, in his book, “that the power of evil is destroyed, Christ having destroyed death and him that had the power of death; that is, the devil. When he ascended up on high, he led captivity captive; and as the mighty conqueror has vanquished all the foes of his church.”

Now, if the power of the devil was then destroyed, as he asserted it was *for the elect*; how came it to pass that many of these preachers, that boast of their election, write their lives, as being such very wicked men, whose hearts were hardened in sin and cruelty, if it came not from the devil, who had power over them to work in them to commit these crimes? then they of all people upon the earth must disgrace the Lord, in whom they say they are chosen, if the power of the devil *was then destroyed*; that he hath no power to work in them to do evil. As he says, “Faith, being the gift of God, is bestowed on the chosen seed, through which, they are brought to receive Christ, and live on him, as their all in all. And, from *this precious grace within*, gives evidence without, by their works, that from him,

and not from themselves) is their fruit found. Now, my inquiry is; how sin come to reign in the elect, that were made perfect in Christ; that he had conquered all for them? Then it is his fruit, and his only, must appear in them. Will this man answer, the Lord knew him from the beginning, and completed righteousness in him; and destroyed the power of the devil, that he had no power to tempt him to do evil? And will he prove, from the manner of his life, that he hath shewed forth the fruits of righteousness, and followed the footsteps the Lord hath commanded. That he is in Christ, and Christ in him, to shew forth the fruits of Christ, without sin; that Satan hath had no power over him? This he must prove, to make his doctrine clear, that Satan hath had no power over the Lord's people, *after Christ was crucified; that he then destroyed the power of the devil over them.* If Satan's power was *then* destroyed, that he could have no more power over the followers of Christ; how came it to pass that his disciples were put to death, if the devil had no power over men to tempt them to do it? And how came the disciples to complain of temptations within, while they suffered persecution without? This could not be, if Satan's power had been *then* destroyed; neither did the apostles say it was *then* destroyed. For this man hath wrested the Scriptures through. The apostle Paul said to the Hebrews, ii. 14. forasmuch then as the children are partakers of flesh and blood; he also himself likewise took part of the same, that, through death, he might destroy him that had the power of death; that is, the devil might do a thing, is not saying it is done; but, that it will be done. For St. Paul says, the mystery of iniquity doth already work, he who now letteth will let, until he be taken out of the way; then shall the wicked be revealed, whom

the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. So the apostle did not say the power of the devil was destroyed, or would be destroyed, *before* the Lord cometh in POWER and GREAT GLORY.

I should not have entered into arguments to contend against a man so blind as Mr. Smith; but I was answered, his books hurt the minds of many; it filled some with hardness of heart, to think the Lord had created them to do evil; and then to punish them for the evil *he designed them to do*; and no offers of mercy for them, if they repented; which hardened their hearts *not to repent*. These are the errors on the one hand, which hardened men in sin, while, on the other, it sunk many in despair; and filled others with presumption; thinking they were elected, and had nothing to fear, do what they would. But though I was ordered to bring forward the Scriptures, to shew the errors of such doctrine, yet I do by no means condemn the innocent. There are some, who do not carry the doctrine of election to such a height, as he hath done; there are many good men amongst them, that will not be cast out for the wrong judgment they may have drawn, as it is placed before me from types and shadows of the sealed people; which were shewn me in the beginning, when I was warned of what was coming upon the earth; and the end of all things being at hand. I was then shewn, in a dream, trees standing together, whose branches joined one in the other, and some fruit was fallen under them; and I thought the Lord, said to me, open the shells, but thou shalt not taste of the fruit; it is not good. I dreamed I opened the nuts, for they were like French nuts; but were withered and dry, and a black veil round them. The Lord

said to me, the first fruits are fallen, they are not good; look up and thou wilt see berries, and when they are ripe they will be good. I looked up, and saw berries, like the berries of potatoes.

Another dream I was shewn in 1796. I dreamt I was in an orchard; some of the trees were full of leaves, without any fruit, and withered; others, with fruit that fell into the mud; and other trees had fruit very thick, and very high, so that no pole could reach nor shake down. And other dreams were shewn to me in the same likeness, and explained, what different fruit there would come in, in one likeness, professing to join for the coming of Christ, that the evil of sin might be done away, and righteousness and peace be established on the earth; and, by professing this desire, they were like the branches that were joined together; but the evil fruit would fall where the black veil appeared, and the good fruit would remain on the trees to ripen for glory. This I was first shewn, in visions, before the sealing began, and then I was answered, from the Gospel, it was like the net cast into the sea, gathering in good and bad, and the bad would be cast away; and some would come in like thieves and robbers. When I saw the perfect truth appeared, from a wicked man and woman, at Leeds, who artfully came in and deceived the people, *professing* to believe Christ's kingdom was at hand, and longing for evil to be done away, that righteousness and peace might be established on the earth. By this deceit they got a seal. And now their crimes have appeared to be like the fallen fruit of the blackest dye. I was wounded and grieved to the heart, to hear that such wretches should have power to deceive the people, by their artful false pretences; to which I was answered, types and shadows of all things

must first appear; and what thou art wounded, and grieved to hear, are the very things I shewed thee before. Know, I have told thee all my Bible will be brought forward; now it is drawing near to the end, to shew men in what likeness this present age agrees with the past, and with every age since the fall. And know, the parables, I said, of the enemy sowing the tares amongst the wheat, that both should grow together till the harvest; perfectly so of men taking the bread and wine in remembrance of my dying love, to set forth my death till my coming to destroy the works of the devil, and redeem you from the fall. Thus, discern how the wheat and the chaff, the corn and the tares, hath been growing together at the table; they have taken the bread and wine together in one likeness; they have met together; and this has continued ever since my death, which ye may discern from the apostles, how it began in early times. And this I shewed thee, in visions, from the different fruit, how the wheat and the tares would grow together till the end. But I now tell thee, the harvest must be come, if no tares appeared amongst the wheat; no thieves and robbers appeared amongst the sheep; if no fish came into the net to be cast away; and none came in without a wedding garment; then the end must be come. For this I said in my Gospel would continue, *before* I come to separate the wheat from the chaff, and the sheep from the goats. But, if they did not appear together, then my Gospel could not be fulfilled, to shew that the enemy sowed the tares amongst the wheat. This, I have told thee, will be to the END. But now I ask thee, concerning the sealed people, how couldst thou simply suppose, in thy heart, that Satan would sow no tares amongst them, when thou mayest discern, from my Gos-

pel, how tares hath been with the wheat, to this day, to receive the bread and wine, which they have done as thieves and robbers; and, as thieves and robbers, many have received the seals. For, now I ask thee, what faith, or what belief, dost thou suppose this man and woman had got in my coming to destroy the works of the devil, and to establish my kingdom in righteousness and peace? Dost thou vainly suppose they have any belief these days are at hand? Then, I tell thee, they must believe they themselves shall be destroyed, being joined with the devil in every wicked work. Now here, I tell thee of such; they are the tares that the enemy have sown with the wheat; and much greater is their condemnation than those who fell back through doubts and fears; because, the one who fell back through unbelief, not being rooted and grounded in faith, they do not shew so black a heart to be sown by the devil as the others, that came in full of all manner of evil, to deceive mankind. Therefore, I shewed thee, by the fruit, the black veil that was round them. And now, from the present, look to the past, and discern, from all ages, how sin and iniquity abounded, while the author of evil remains. See, from the children of Israel, after I had shewn signs and wonders in Egypt, and delivered them from the hands of Pharaoh, promising them the land of Canaan, where I would bless them as a people, the deliverance on the one hand, and the promise on the other; yet, discern, they were hardened in sin. In like manner thou mayest discern through my Bible. But now I tell thee of the children of Israel, the sins and rebellion of those that perished in the wilderness did not prevent Joshua and Caleb from possessing the promised land; nor those children who saw the errors of their fathers, and forsook their evil ways,

were not prevented by their fathers crimes to enter into the promised land. Here stand shadows in the beginning; and now come to my Gospel: Judas's betraying of me did not prevent my faithful disciples of being with me in glory. And this I tell thee of my faithful followers, who hath taken the bread and wine in remembrance of me, as a token of my dying love for them, will not be prevented coming to my kingdom, because thieves and robbers hath joined with them; and perfectly so I tell thee of the sealed number; though thieves have entered in with the sheep, *sown by the devil, as tares with the wheat*, yet they will by no means lessen the happiness of my sheep in the end, or destroy my wheat, though, for a while, they are choaked with the tares. And these things I shewed thee before: so let not the truth wound thy heart; for, know, these things fulfil the visions I shewed to thee, and my Gospel, that I compared with the visions, which could not be fulfilled if these impostors did not appear. But let not true and faithful believers, who are haters of these vices, and are longing for all evil to be done away, let them not be cast down, because they are mocked through such hypocrites; but let them know, it is the fulfilment of thy prophecies. And, as I pronounced the black veil to be in the hearts of the fallen fruit, like the veil I shewed thee round it, which thou knowest I told thee was bad, so let them discern I shewed thee other fruit that I told thee would be good; and, therefore, good will come out of evil, and light out of darkness. The visions I shewed thee of the different fruit that were on the trees that were joined together; from them came the fruit, good and bad: and, let them discern, I shewed thee this in the beginning.

And now the different fruit appears, and great is the likeness between those that believe in elec-

tion and the sealed people. There are many who judge themselves elected, from a true desire to live in ME, and to die unto sin, whose hearts are known to me to be at enmity against evil, and are desirous to walk in my ways, to live in ME, and I in them; such are some of them that believe in election, which I shall not cast out, because of the wrong judgment they have drawn from my Gospel. And perfectly so, I tell thee, of the sealed number: there are many amongst the sealed whose hearts and thoughts are known to me; they long to be freed from the evil of sin, and from the power of evil, that works within, and the evil they see without; they long for my coming, and for me to dwell in them, and them in me, that I may free them from all the burden of sin, and establish my kingdom in righteousness and peace. This is the sincere desire in the hearts of many of the sealed people; and such will find my protection in the end. Here I have shewn thee the perfect likeness in the one and the other; for there are many, who boast of their election, will find themselves deceived in the end, and be like the fallen fruit, as I have shewn thee of the others.

Here I have given the communication, to shew in what manner all is explained; and how it was shewn me in the beginning. But the Scriptures, that I was ordered to bring forward in this book, are, to shew men on what conditions all stood, in ages past, *to the Jews*; so they stand in this present age, for *Jews and Gentiles*, for the law of God, to returning sinners, our Saviour did not come to destroy, but to fulfil: and, as the prophecies that are given to me are rejected, as coming from the LORD, I was ordered to bring forward the prophecies of the Bible, that they may see on what conditions good and evil stands

now before them ; so they have the prophecies given to me, and what was given to the prophets of old set before them, that they may judge for themselves, what they have to hope and fear. But one observation farther I shall make from *SMITH's book* : he says, ' The first Adam was ' the head of the generation of the children of the ' flesh ; but the second Adam, the Lord Jesus ' Christ, the head and representative of the elect, ' according to the foreknowledge of God, who ' put them in Christ, before their *natural head* ' *fell* ; and that eternal union which they had ' with him, *before chaos was formed*, never could ' be severed by Adam's transgression, because ' they were chosen in him, complete in him ; he ' became incarnate for them ; they suffered in him, ' obeyed the law in him, were crucified in him, ' were buried in him, rose from the grave in him, ' are glorified in him, and are made to set together in heavenly places in CHRIST JESUS, and ' they all shall be with him in eternal glory !!!!'

Now, to this I answer, here are truths and errors blended together, which he has not discerned ; error, in saying, the elect number was with CHRIST *before* the world was created : for then they must have been saints in glory, to be in union with him, like the angels in heaven ; then they could not come upon earth on purpose to be sinners ; and particularly, as he says, the Lord destroyed all the power of the devil, for his elect, when Christ died : so, if they were perfect in glory at first, and the power of evil was destroyed for them, then it is Christ's fruit, and his only, that must appear in them. Here are errors which no man can clear up. But now I shall shew where the truth is. As in Adam all died, even so in Christ will all be made alive ; and, it was the unbounded mercies of God, in the beginning, to look with love and pity upon man,

whom he had created ; and the woman who was betrayed by the subtlety of the serpent. The man cast the blame on his Maker, for giving him the woman ; but the Lord in mercy made the promise of suffering *for the transgression of man*, that justice might demand, to cut off the power of the devil, *in the end*, that betrayed the woman. And these DECREES were made in the beginning ; and, therefore, our Saviour took man's nature upon him, and suffered for the transgression of the fall. So he suffered the first to fulfil the last, and bring in an elect number to be in him, and he in them. But, when this is done, our Saviour telleth us in the Gospel, that when he comes in POWER, to fulfil the whole, he shall take out of his kingdom all that offend and do wickedly, and give his kingdom to his friends and followers, as it was prepared for man *at FIRST*, when man was created in innocence. But, then Satan's power will be destroyed, and then the FRUIT of CHRIST, and his only, will appear in man, which was his design before the foundation of the world was laid, to have a people, as Smith has described. But such a people hath *not yet appeared*, neither will they appear before the xxth of Revelations is fulfilled ; for the power of evil to be destroyed, and man to be created anew : then will the FRUITS of righteousness appear, and the Lord will pour out his Spirit upon all flesh that will remain upon the face of the earth. And now I shall give the communication given to me upon the 20th chapter to the end of the Revelations.

XXth chap. Rev. 1st verse : And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, &c. and Satan was bound for a thousand years.

The Answer of the Spirit:

Now, let men mark, from this vision, and from the words that I said, of overcoming the world, and of casting out the prince of this world. See in what manner the disciples bear record of my words, from what was shewn them afterwards. Now mark from the apostle: after Satan is bound, he saw a new heaven and a new earth: for the first earth was passed away, and the tabernacle of God was with man. Now mark, from these words, what is meant by the first earth being passed away: it does not mean the world as it stands, that all shall be passed away and have no form, as it now is: I tell thee no; that is not the meaning; for I created the world as I saw it was good. And so is the foundation of the earth placed, and all of its kind is good; the fruit in its kind; and every herb that groweth is good for man; and every grain of seed is good for man: therefore, it is not these things that will pass away, and be made anew, but it is the earthen vessels of men that will pass away from what they *now are*, and be made entirely anew in ME, that have been so tainted by the powers of darkness, by sin, and by the fall. Therefore, it is man that will be made anew when I come to bring in my kingdom, and destroy the powers of darkness, from *working in man*. What power has Satan to work in the earthly ground, to make it do evil? But HE hath a power to work in man, that was made of the earth, to make him do evil; therefore, this is the first earth that must pass away, to be created anew, when I bring my tabernacle to dwell with men; to be their God, and they to be my people. Then will I wipe away all tears from their eyes; and there shall be no more death. Now, from these words, the eyes of men's understanding must be opened, to see

there is no death in HEAVEN. Then how can man suppose this alludes to things in heaven? There are no tears in heaven to wipe from men's eyes; there is no sorrow in heaven; neither is there crying or pain there; because, they are passed from death unto life, to a world of joy, that can never end. But all these things are in the world, sorrow and sighing, pain and misery; these are the things that shall pass away, and man shall be made anew; and none of these sorrows shall remain, when my KINGDOM is brought down to man. But I tell thee the meaning of my kingdom being brought down; it is MY SPIRIT that MUST BE BROUGHT DOWN UPON MAN. For mark deep the words how they are spoken: the seven angels, which had the seven vials, full of the seven last plagues. Now, from these words, you must all discern, what plagues are to come upon the earth, when it cometh to the end. But know, they are the last. Then mark what followeth: I will shew thee the bride, the lamb's wife. And mark from the last chapter: the spirit and the bride saith come. Then ye must all discern it is MY SPIRIT coming down to be poured out upon the sons of men. This is the NEW JERUSALEM that is coming down to make the earth as a heaven for man. And now I shall tell thee of the gates: the glory of the light that come from the Lord will be as a precious stone unto man. And clear as the crystal I shall make my words and my ways before mankind. And he that entereth into the gates must enter in by faith. For though it is written, the names of the twelve tribes of the children of Israel, as though the children of Israel were the only people that should enter in; but the twelve tribes do not allude *particularly* to Jews or Gentiles; or to any nation as a people; but the tribes of Israel are the tribes of FAITH; for know, it

is written, God is able of these stones to raise up children to Abraham. Then it must be of faith, *like Abraham's*, to be called the children of Abraham, and the children of Israel. But what nation could they be alluded to in my Gospel but the Jews? for where was the nation or the people, that had the knowledge of me to walk by faith, as the Jews had? Then, I could not place these things to any other nation that had *not* walked by faith. But as Abraham, Isaac, and Jacob, with others of the Jews, walked by faith; so, from their faith, they were called the TRUE ISRAEL OF GOD; because they had faith, which no other nation had in their days. But, as it was said: in Isaac, all the families of the earth shall be blessed; and he was a child of faith; so, I tell thee, it is by faith men are called the Israel of God; whether Jews or Gentiles, bond or free, male or female, they are all ONE, in Christ Jesus, as the true Israel of God, that walk by faith, to believe in his word; for he is not a Jew that is one outwardly, but he that is one inwardly, by faith.

Here I have shewed thee the true Israel of God is from faith.

And now I shall tell thee the meaning of the city being so beautiful as it were of jasper and pure gold, like unto clear glass. The pure gold is the PURE WORD OF GOD, that shall be made clear and manifest to all men. And as clear as ye can see through a glass that is clear as the crystal, so clear will ye see all my words verified and fulfilled, with joy unspeakable, and full of glory. The building of the walls, and the beauty of the city, that is said to come down to men below, is the beauty and fulfilment of my words and promises, *much greater* than it is described by the beauty of the city. But men are not to suppose that the cities will be made of

pure gold ; and yet, they will be filled with MY PURE WORD—Joys that never entered the hearts nor thought of men. But how could it be described to man the beauty of my buildings, when I build man anew to make him a fit temple for the living God ? *for then* man will serve me in the beauty of holiness, to delight in ME, and I in him. This is the meaning of the beauty of the city, being garnished with precious stones, when I am the sure CORNER STONE for all men. Then they will see the beauty of my works in creation, in preservation, and in redemption ; all shining in its brightest lustre ; like the garden of Eden at first, will this world become to man. Therefore, it is described in so beautiful a manner how the foundation is to be laid. And know how the foundation was laid at first, as a garden for beauty, with a tree of knowledge, and a tree of LIFE. Now, when the evil is done away, and nothing remains but the knowledge of the good, then they will find the PURE GOLD remaineth to fulfil MY WORD. Therefore, it is written, the Lord God Almighty, and the Lamb, are the TEMPLE of it. And the city had no need of the sun, neither of the moon, to shine in it : for the GLORY of God did lighten it, and the Lamb is the light thereof. Now, do men suppose, from these words, there will be no sun to warm the earth, no sun to bring forth the fruits of the earth, no sun to lighten the earth ? I tell thee all these things will remain as they are ; the sun in the firmament, for the fruits of the earth, that every thing may give its increase. But the meaning of the word having no need of the sun, that the glory of God will lighten it, and the Lamb is the light thereof, hath a spiritual meaning, not a temporal one. For now ye have need of teachers, ye have need of instructors, ye have need of guards, *invisible*, ye have need of men that are visible, to be a

light to mankind ; yet, all this is but an imperfect light, to what man will receive, when the Lord is the LIGHT of his people ; and the Lamb of God, that taketh away the sin of the world, is the light to all his people, and dwell with POWER in the midst of them. Then ye will have no need of these *feeble lights* that ye receive from the *sons of men*, when the GLORY of the Lord is revealed, and the light of his countenance shines bright in every heart. Here I have shewed thee the meaning of these words, as to the *shadow* : but when men come to experience the substance, to see the Revelations revealed, experienced, and fulfilled ; that all the nations which are saved will walk in the LIGHT of MY countenance ; then they will see they have no need of these *feeble lights* they now receive from the sons of men. Therefore, I tell thee, the visions of St. John, though never understood by mankind, are to fulfil the words of the prophets. They shall have no reason to say, know the Lord ; for they shall all know HIM, from the greatest to the least. If men discerned my Bible from the beginning to the ending—to weigh the prophets with my Gospel—and the ending with my apostles, then they would see in what a chain the whole is joined together. And now I shall answer thee from these words : the kings of the earth do bring their glory and honour into it. Then know what is meant by the kings of the earth, when they rule by MY SPIRIT. These are the kings that will bring honour and glory unto ME. Now all these things must teach you they allude to my kingdom of peace below, where men will praise and honour MY NAME for the GREAT deliverance I have brought to mankind. But know, it is said, there shall be no night there ; but do not suppose, from these words, that the days and nights will not remain. The meaning of these

words, being no night, is, that men will *not* walk in darkness as they *now walk*; for, when they are made children of the light, they will always walk in the light of my COUNTEenance, and not have their minds darkened as they *now are*. For there are no Christians, however they are enlightened by my Spirit, but sometimes walk in darkness; and this will continue while the powers of darkness remaineth, which bringeth on, as it were, a night to every true believing Christian; and this was upon the disciples, *after* they had been with ME, and had seen all my miracles, and all my wondrous working, and had heard all my sayings, and were filled with the HOLY GHOST, as I promised them: yet, they were still in darkness, that oftentimes came upon them; for they told you they were waiting for a GREATER light, and they saw but through a glass darkly; yet, their hope was to *the end*; they knew man was to obtain, by the fulfilment of my Gospel, a perfection of light, and knowledge, which they themselves had not obtained; therefore, the apostle tells you: What doth let, will let, till it be taken out of the way. So, it is the powers of darkness that bringeth night to man;—that they seem often benighted, and their minds darkened, while the powers of darkness remaineth. But when that power is destroyed, and the Son of Righteousness arise with healing in his wings, to heal the darkened state of man, and take *every* power of darkness from men, they will then find no more night come *upon* them.

Here I have given the explanation of these chapters, as given to me, to shew what will be the ending, when the Lord hath fulfilled what were his decrees in the beginning. For this was the union in heaven, when the Lord said, let us make man in our own image, after our likeness; and let them have dominion over all the earth,

&c. &c. and the Lord pronounced ALL to be GOOD. Now, as the Lord is the alpha and omega—the beginning and the ending, the first and the last,—As the Lord pronounced all to be GOOD, at FIRST, so will he complete his words at LAST, and destroy the power of the devil, which is explained to me, from the words of the prophets, and the Gospel, as well as from the Revelations, that Christ suffered his heel to be bruised for the transgression of man, in the fall, that divine justice might bruise the head of the serpent, who betrayed the woman. So the Lord will be just, when he condemneth; just in cutting off the powers of darkness, and fulfil the promise made in the fall. Satan was ready to work in the hearts of men, to crucify our Saviour, and fulfil the ONE; and now the time is *at hand*, that divine justice will fulfil the other; and in Christ will the law be fulfilled,—be completed, and made honourable in him. And then will the Lord receive the congregation; and all the horns of the wicked will be cut off; but the horns of the righteous shall be exalted, and they shall flourish, like the grass of the earth. His NAME shall endure FOR EVER—his NAME shall be continued as long as the sun, and men shall be blessed in HIM. All nations shall call HIM blessed—and blessed be his GLORIOUS NAME for ever. Let the whole earth be filled with HIS GLORY! The GLORY of the Lord shall be revealed:—and all flesh shall see it together. All the ends of the earth shall see the salvation of our GOD.

But where is the man can answer this is now done: or point out any age in which it was done: yet these PROMISES stand on record, that such a time *will come*, which I am warned is nigh at hand.

But, as men deny any revelation being given

om the Lord, *since* the days of the apostles, must call their attention to the 6th chap. Rev. and I saw, when the LAMB opened one of the seals, and I heard, as it were, the noise of thunder, one of the four beasts saying, come and see.

From these words, I am answered : know, from the seals being in heaven to be opened, plainly sheweth to mankind that the mystery of the Revelations were sealed up from the knowledge of man, before I come to open these mysteries by a Revelation of MY SPIRIT; therefore, they must know it could not be sealed up from man, if all knowledge had been in man to know the meaning from themselves, for then nothing could be sealed from their knowledge to be after opened for men to come and see. But now let them discern at what time these seals are opened, which meaneth, these scriptures that were sealed up from the knowledge of men, that are *now* revealed and laid open to them from the beginning to the ending, that they may see what were my decrees, when I created man at first, and what are my decrees to accomplish all at the last. Now, let them discern, at this time, how, from the SPIRIT of prophecy, things were revealed to THEE and laid open before *them* what I should do upon the earth. And let them discern that I first ordered thee to seal them up, that *every likeness* John saw in heaven might take place here upon earth : for this is the meaning of the Revelations.

Now, come to the WHITE HORSE; and I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering and to conquer. Here, I am answered; as men boast of their own wisdom, to their own wisdom I must leave them for the present; for though this chapter, with many others in the Revelations, is explained to me, I am forbid to publish them

for the present. But, to shew how the words of the prophets agree with the Revelations, I shall bring forward a communication given to me, June 27, 1806, UPON THE xli. and xlii. CHAPTERS OF ISAIAH, which chapters men have erroneously placed, will be fulfilled by them xli. 14. I will help thee, saith the LORD, and thy redeemer, the Holy One of Israel. Behold, I will make thee a new sharp threshing instrument, having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff; thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the LORD, and shalt glory in the Holy One of Israel.

The answer of the Spirit.

Men hath not observed that this chapter and the following must be placed together, but cannot be fulfilled by any mere man. I will give to Jerusalem one that bringeth good tidings. For I beheld, and there was no man even among them. Then, if there was no man, nor no counsellor, that could answer a word, reason must tell them the meaning does not allude to man, that these great and wondrous works are alluded to. Mark the words before the promises made to my people, and the ends of the earth shall fear. But know the promise I have made unto Israel, my servant, and Jacob whom I have chosen, the seed of Abraham, my friend. These were the people to whom my PROMISE was made. But it is known to thee, whom I have called the children of Israel, of Abraham, Isaac, and Jacob, that it is by FAITH, ye are made the children of Abraham, my friend. And now I have told thee who are my friends; then know my promise; through *that*, I shall take them from the ends of the earth. I AM thy GOD, and will help thee.

the Lord thy God, will hold thy right hand ;
 ying unto thee, fear not ; I will help thee saith
 the LORD, and thy redeemer, the Holy One of
 Israel. Then, if I help them I have told in what
 manner I will help them. But who is the servant
 who is my chosen that I said I should make
 new sharp threshing instrument, to thresh the
 mountains and beat them small ? Can this power
 in man to make the hills like chaff ? Can man
 in them or send the whirlwind to scatter them ?
 Look to Moses, my servant, by whom I wrought
 great miracles, to shew the TYPE of my Gospel ;
 and yet, he had not power to do the things that
 are here mentioned ; no, I tell thee, this does
 not allude to man, it alludes to your Redeemer,
 the Holy ONE of Israel, when I come to redeem
 my people. Then my followers need not fear
 what look for my coming ; and let them not be
 dismayed, for I shall help them, and I shall as-
 sist them ; for it is I the Lord, that shall thresh
 the mountains, and make the hills like chaff.
 For the whirlwind shall scatter my enemies. But
 they that trust in me shall rejoice in the Lord
 their God. For I will open rivers in high places,
 and fountains in the midst of the vallies. These
 are the promises I have made to my people,
 when I come to redeem them. And now I am
 come to shew them the things that are to come,
 that they may know the latter end of them ; how
 I shall scatter and destroy my enemies, how the
 wind shall carry them away when I bring in re-
 demption to the seed of Abraham, Isaac, and
 Jacob. But let no man vainly imagine, the
 meaning of Israel, Isaac, and Jacob, or the seed
 of Abraham, alludes to the Jews, for I have al-
 ready told thee, and I now tell thee again, the
 seed of Abraham is the SEED of FAITH. There-
 fore, I said fear not, for I shall help thee ; and
 I have told thee in *what manner* I will help them.

But, if they place it to man, it must be to men of war; for that is *one* of the ways that I shewed thee in thy first visitation, I should destroy my enemies. And by my destroying angel, and the famine I should destroy them another way. Then, where is the man can boast this can be done by him? And yet, I shall make instruments of the enemies, to destroy one the other; for the hearts of men are known to me. For, as the mockery of this nation is, so would be the mockery of all nations, if these things were to fly abroad, *before* the nations are brought low. Therefore it is written, I shall gather them together in the valley of Jehosaphat, and plead with them there; that meaneth, to bring the nations low, and then to plead with them, by the visitation of MY SPIRIT. For this is the meaning of the words. It is by man I shall plead with the nations, and shew them the TRUTH of my visitation, because I have shewn them the things that are to come; and I have shewn them what shall happen, that they may know what the latter end will be of those who look unto HIM, that first brought good tidings to Jerusalem. Let them know, I shall come again to redeem it; for there is no man amongst them, neither is there a counsellor that can answer a word, when I ask, why Jerusalem was destroyed? why they were scattered, and carried away? Had my will been done by them, then they must abide in Jerusalem. Let them trace my Bible back, and discern what deliverances came to the Jews, time after time, when they had provoked me to anger, to punish their transgressions. See how *often* have been their deliverance: but what deliverance have they had since they cried out, HIS BLOOD *be on us and our CHILDREN*; and despised me that brought them good tidings? Now, from the Jews, you may see the blindness that is in mankind.

but I know thy pondering heart, and what thou
 sayest within: it is marvellous in thy eyes, the
 Jews are not jealous for themselves, to know there
 is *some cause* wherein they have offended the
 LORD. That in all ages back, after being pu-
 nished for their crimes, they have had wondrous
 deliverances; but since they put ME to death
 and *clamoured hard* for my blood; they have had
 no deliverance, no prophet, no king, and no coun-
 try to call their own. This thou sayest, in thy
 heart, appears marvellous they do not discern it.
 To thy pondering thoughts I shall answer; it
 is marvellous in this *present* age, when they hear
 of thy visitation, that, before any thing sprung
 forth, I told thee of it. When they see my visi-
 tation in the nations abroad, and surrounded with
 every difficulty at home; seeing the truth going
 on, knowing all was foretold in my Bible. Is it
 not marvellous that unbelief should so strong
 abound in the learned men of your land? And
 yet, I tell thee, was the enemy to come in, and
 destroy your land, there are thousands in the
 land, that, were they to flee to another nation to
 save their lives, unbelief would abound the same.
 For unbelief blinds the eyes from seeing the
 truth, as much as blindness prevents a man from
 seeing the day-light. For, it was through unbe-
 lief, Satan gained the advantage over the woman
 in the fall; because, he made her believe what I
 said was false; and, that I should not act ac-
 cording to MY words. And, by the same arts,
 he worked with the angels in heaven, to make
 them believe in the greatness of his power, and
 the happiness they would possess with him, and
 that their happiness could not be completed
 with me. So it is with unbelief, HE works in the
 hearts of men. And, through unbelief, the ages
 hath been destroyed. And now it is come to *the*
end, unbelief will destroy the nations the same.

For, till judgments cut them off, they will never believe; neither will they wish to believe, or desire to be freed from the effects of sin and sorrow, till they are compassed round with every danger. Therefore, my Bible is written in this manner, that when your Redeemer cometh to redeem his people, that are looking and longing for HIS coming, fatal judgments must come upon the earth. *And now is the time* I shall fulfil the WHOLE. Let them look to the words of the prophet; I will give to Jerusalem ONE that bringeth good tidings.

Therefore, all the ends of the earth must look unto ME to be saved; if they will be saved. Then let them know the tidings of my Gospel: how I promised to come again, and deliver my people that trusted in ME, and looked for my coming. This I taught them to pray for; and this I taught them to believe, that I should come again, and visit my people,—and redeem them,—to give them the kingdom as it was prepared for man *before* the foundation of the world. I said, I come to seek and to save *that* which was lost, and, *by the fall*, man was lost to the happiness I created him for. But I shall restore him to what I created him for, and take out of my kingdom all that offend and do wickedly. This is the tidings of my Gospel, that the wise servant shall enter into the joy of his Lord; and the wise virgins enter in with the bridegroom, when I come as the comforter, to comfort my people, to redeem them, and deliver them from every power of death, hell, and sin. This is the tidings of my Gospel: this is the tidings I brought to man, that I should do for them in the end. Then, who is the man that bringeth good tidings? In thy heart, thou answerest, the tidings of the Gospel promise redemption; and the words of the prophets I said I would fulfil. Then, now let them discern the

hapters deep, and what I said of my enemies, shall do in the end. Mark the parable of the Lord of the vineyard—what I said, he will do unto them that destroyed the *Servants*, and the Son. Did I not say, he would miserably destroy these husbandmen, and give the vineyard to others? Then, now discern my parables with the chapter: hear not, thou worm Jacob, and ye men of Israel, will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. But, mark the destruction that I said should follow upon my enemies, when I bring deliverance to my people.

Here, I have shewn thee, from my Gospel, and the words of the prophet, how they are both joined together; though they are not discerned by man; neither is there a man, or a counsellor among them, that can answer a word to explain the chapter: for, it is not discerned, by Jews or Gentiles, how it joins with my Gospel, and speaks of the end, (see the beginning, xli. chap. 1.) Keep silence before me, O islands, and let the people renew their strength: let them come near, then let them speak: let us come near together to judgment, who raised up the righteous man from the east, &c. &c.

Then, now I ask thee, who is the righteous man from the east, called him to his foot, gave the nations before him, made him ruler over kings, who is the ruler over kings? Thou answerest, He that is the king of kings, and lord of lords, who made the heavens for my throne, and the earth for my footstool, who filleth the heavens with my majesty, and *hath* PROMISED to fill the earth with MY goodness,—but shall tread down my enemies in my fury, and destroy them in my anger; it is I, the LORD, shall accomplish this. Then know, the just and righteous man (who is so called by man) was wounded for the transgression of man. Then mark

what is said of him : he must be risen up, to be the ruler over all the kings of the earth, and call the nations all his own ; for this is my beloved SON, in whom I am well pleased. Now come to the following chapter xlii. Behold my servant, whom I uphold ; mine elect, in whom my soul delighteth ; I have put my Spirit upon him : he shall bring forth judgment to the Gentiles.

Here, my son is called my servant ; then marvel not in the other, that he is called the righteous man, to be ruler over kings, and to destroy, with the sword, all his enemies. Here I have shewn thee, from these chapters, how the wisest men, in early days, when they began their remarks from the prophets, did not deeply discern all things : for, had they deeply discerned this chapter, they would have placed it with the other, and have known, there was no righteous man that I should make ruler over kings but MY SON, in whom my soul delighteth ; for he was given for the transgression of man ; and it was HIM that brought the good tidings to the Gentiles. Then let them know, He must be risen up to have all power in his hands. Know what is written in the Psalms : The Lord said unto my Lord, set thou at my right-hand, till I make thy foes thy footstool. And know, it is written, he must put all things under him, when he claims the kingdom his own : therefore, let no man ascribe to himself what belongeth not unto man ; neither let any man set himself up as a god in power ; but remember the words in my Gospel, when a man setteth himself up to the highest place in a feast, I said, there might come one more honourable than he, to take the place ; and he with shame was removed. There is not a parable, in my Gospel, but I meant to spiritualise in the end ; and this I am doing ; for, it is known to me, what Scriptures men apply to themselves

that belong to ME; so that they destroy my Gospel, and make the fulfilment of the prophets to be in man, and not in ME: but let them discern, how strong my visitation is to a woman, and not to a man, in the manner it hath been to thee; because, in the end, no man shall take to himself Scriptures that do not belong to man.

But now I will tell thee what belongs to man, as I have told thee what alludes to ME. The isles saw it and feared; the ends of the earth were afraid. Now this fear is coming on man, while my sword is going abroad with destruction. The plague and famine is already felt by some; and this will go on till the ends of the earth will fear. But when these things come to some, then the following will come to the others. They helped every one his neighbour; and every one said to his brother, be of good courage. Now I will tell thee why these words are so spoken, that when the ends of the earth should be afraid, every man should say to his brother, be of good courage; because these brethren allude to believers, and they will be encouraged more and more as they see the day approaching; then will come my promises strong to man, to tell them not to be afraid, for I will help them, and I will strengthen them. And they that war against them, and contend with them, shall be destroyed. For as I am the hope of my people, so will I be the help of my people.

Therefore I said fear not, for I will help thee. But what hath man to fear if all power was in his hands? When they can have nothing to fear; but know, from the chapter, they are encouraged, BY FAITH, to trust in the Lord for their help; yet, there are times, that believers may fear; but I have promised to dismiss their fears; and make the wilderness a pool of water, and the dry land springs of water: which meaneth, a wondrous deliverance, and a wondrous working, that I

shall do for my people *in the end*, which is the meaning of the words, making the dry land springs of water. It would appear marvellous in your eyes to see a dry and barren land, where there was no water, to gush out as a spring of water all through: this may appear marvellous; but much *more* marvellous is the meaning of the words, when I come to deliver my people, who are like a barren and thirsty ground, that wants the showers to water and refresh it: and perfectly so is the thirsty soul, that is longing for my coming: then he shall be filled with rivers of LIVING WATER, that meaneth of MY WORD and MY SPIRIT filling him with joy, when the springs of living water arise within him. Here is the spiritual meaning of the words, and great will be the temporal meaning, when I bring deliverance to my people. For these are the things that allude to man; planting in the wilderness the cedar and the myrtle tree, with the oil tree, and other trees, is to shew what blessings I shall plant for men; and how this world, that is like a wilderness, shall be enriched with every blessing; for the barren wilderness shall become as a fruitful field. These are the blessings that are in store for man; these are the promises that are made to man. But the accomplishment, and fulfilment, must be in ME, the Living Lord to do it for them. Now, mark the following chapter, what is said of my servant: a bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth; he shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Now, from this chapter, it is mentioned my *servant*; in the other, the *righteous* man, that these things are to be done by; then know, these promises and their fulfilment must be accomplished by the Son of God, as it is written

y the psalmist. Here the Son is called the servant, that shall set judgment in the earth, and the isles shall wait for his law. I, the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles. Now, if men discern these words, in what manner they are spoken, they are spoken like the other, of the righteous man that should rule over kings; and, like HIM, that should thresh the mountains. where is the difference in the manner it is spoken? So, if men place one to a man, they may place the other likewise. But now I will tell thee *why* it is called my servant; because, as a servant came the Son of God amongst mankind: and know, it is written, lo! I come to do thy will, O God. Then, I came as a servant; and what honour had I more than a servant from the unbelieving world? and what more honour do I now receive from the Jews? do they not look upon me as a mere man, a servant of the devil, and not of the Lord? perfectly like a servant I was amongst mankind, and was subject to man as a servant is subject to a master; I submitted to all their abuses, their ridicule, and their laws; I submitted unto death, and was judged by them as a servant of the devil. But, if they had discerned the words of the prophet, they would have discerned I was a servant of the Lord; and have been convinced that these prophecies were never spoken of a *mere man*, that should be a covenant of the people, and a light to the Gentiles; to open the blind eyes; to bring the prisoners from the prison. Weigh it with my Gospel, and discern the past; what has been fulfilled, and I will tell thee what is to be fulfilled. The former things are come to pass, and new things do I declare; before they spring forth I tell you of them. Then, if former things

are come to pass, know, the visitation of my SPIRIT must come to warn men of my coming: for these are the NEW THINGS, that I declare unto you: and before they spring forth, I have told you of them. Now, mark what NEW things I have declared of the new heavens and a new earth, that I have said, shall be established for man. And let them discern what I told thee should take place, before it sprung forth; then let them know it is the visitation of MY SPIRIT that warned thee of these things before they sprung forth. But now discern farther: The Lord shall go forth as a mighty man, he shall stir up jealousy like a man of war; he shall cry, yea, roar; he shall prevail against his enemies. I have long time holden my peace; I have been still, and refrained myself; now will I cry like a travailing woman; I will destroy and devour at once.

Now, from these words, you must discern that I shall not fail till I have set judgment in the earth; then, if I set judgment in the earth, I must destroy my *enemies*, and your *adversary*. For though I have held my peace, yet will I not always keep silence, neither will I refrain myself; I will cry like a travailing woman; I will destroy and devour at once. Here are the prophecies that I said I should fulfil; and these are the prophecies that I *shall* fulfil, when I come to make *an end*, to make waste mountains, and dry up their herbs: to bring the blind by a way they know not, and make darkness light before them. These things will I do, and not forsake them. Now discern from these two chapters, how blessings and judgments are mixed together, when I come to deliver my people that are looking for me, to establish judgment in the earth; then, know, there must be *different* minds in the people and different hearts, or these different prophecies

uld not stand together, the one, for man's destruction, and the other, for man's redemption. Thus far I have given the explanation of these two chapters, as they are given to me. The remainder I shall not publish for the present. The Jews of this present day have placed these chapters to allude to Bonaparte, without discerning he has never been a LIGHT to the Gentiles; neither, did he bring GOOD tidings to Jerusalem. And it is impossible for these chapters to be fulfilled, by any *mere* man. Now I shall give the explanation given to me on the li. chapter of Isaiah, part of 6th and 7th verses. My salvation shall be for ever on the people in whose hearts my law is.

The answer of the Spirit.

Ye know not the meaning of the words, the heavens shall vanish away like smoke; a mystery, men do not understand, but think they allude to the end; therefore, they judge they have nothing to do with these Scriptures; but think it will go well with the righteous, and they shall be taken to glory. But it will go ill with the wicked, and they will go to misery. This men think will continue until I come to judge the world, and make a final end of the whole. Therefore, I tell thee, there are thousands of Christians, that think they have nothing to do with searching the Scriptures, to know whether these things are true or false; all they think their duty is being like the Laodoeans, neither hot nor cold, but to be lukewarm: and like the Jews of old, when I came in the body, thought it right to go on as they went before, in the steps of their forefathers; and so they thought to gain heaven thereby. But if I came to make a change amongst them, and bring them to a clearer knowledge of God, ought they not to come to that knowledge? In thy

heart, thou answerest; yes. Then, now I AM come in the SPIRIT, to give a clearer light to mankind of what my coming was for; and that I come to establish my kingdom, that I died for; then is it not the duty of those that believe my Gospel, to search the Scriptures, as I commanded them, and see whether these things are true or not, as it was the duty of the Jews to search diligently what was written by the Prophets, concerning ME: and, from the miracles I wrought amongst them, to see and believe, as my disciples did? This thou sayest in thy heart, they ought to have done; but they trusted to their own wisdom, to their own righteousness, to carry them to heaven. But how did the heavens vanish away like a smoke to them? Where is the religion in which they trusted? Where is the goodness in whom they boasted? Did not all vanish away like smoke, and they are become old, like a garment, and have died away in their self confidence and their self righteousness? Now, if all these things befel them for examples, let men take care they do not fall into the like errors, lest their self confidence, self dependence, and self righteousness, they have trusted to, vanish away in the end, like the former. For I now tell thee, and all mankind, he that mocketh my visitation, when I come in the SPIRIT, mocketh me; and he that is regardless, like the Jews of old; like the Jews of old, they have all to fear. Now I shall come to reason with man. Where is that man upon earth, that can bring forward his Bible to prove thy visitation is not from me, when he hath weighed the whole together? Now, if this cannot be done by man, how will they appear when they find thy visitation to be from the LORD, when they have mocked my warnings, laughed at my threatenings, and despised my invitation? And should I come unto man in this

ate, how would the heaven they have built upon
 perish away like smoke from them, as it did
 from the Jews, when they saw the smoke of my
 anger appear to them. But do men imagine, be-
 cause it is written, the heavens shall be on fire,
 and the firmament shall melt with fervent heat,
 and all shall pass away like a scroll; do they
 think the heavens will be burnt up, and consumed
 to ashes as a house is? I tell thee, no. It is the
 fire of mine anger, that will be kindled, and the
 heat of my fury will appear, when I come to
 destroy the wicked from off the earth; the evil
 power that have reigned so long. Then, they
 will see the smoke of my fury appear. Here I
 have shown thee both ways, that the heavens
 will pass away like a smoke, when I come to
 bring in redemption to those people in whose
 hearts my law is. So, they have nothing to fear
 from the reproach of men, neither be afraid of
 their revilings. For the moth shall eat them up:
 and my righteousness shall be for ever and ever,
 and my salvation, from generation to generation.
 These are the PROMISES to the redeemed of the
 LORD, when I come to redeem them, with ever-
 lasting joy upon their heads: they shall obtain
 joy, and gladness; sorrow, and mourning, shall
 flee away. And these are MY PROMISES, made
 by my Prophets; and these are the PROMISES, I
 shall FULFIL. Therefore, it is written, in the
 following chapter: awake, put on thy strength,
 O Zion; put on thy beautiful garments, O Jeru-
 salem, the holy city: for, henceforth, there shall
 no more come into thee the uncircumcised and
 the unclean. Break forth into joy, sing together,
 ye waste places of Jerusalem: for the Lord hath
 comforted his people, he hath redeemed Jerusalem.
 The Lord hath made bare his holy arm, in the
 eyes of all nations; and all the ends of the earth
 shall see the salvation of our God.

Now stand before ME, ye sons of men, and

tell me when these things were done. Are not the uncircumcised, and the unclean, still in the waste places round about Jerusalem? Then, now, I ask, if I am God, like man to lie, or the son of man to be wavering, are not my words yea and amen? What I have said, I will fulfil. And, now, I tell thee, the nations shall be sprinkled, till they are cleansed. For now will I cleanse the blood, that I have not cleansed; and bring my spirit down upon man: and they shall put on my beautiful garments.

These are a part of the explanation of the Bible, which I promised should be continued. At a future day, I shall publish more.

Now, let men discern from these communications, given upon the Revelations and the Prophets, how the whole is joined together in one likeness, to bring redemption to man *in the end*. But, if men deny the Gospel, then, they do away the sense of the Prophets, that they cannot be understood, who, the Prophet prophecied of, that should be born for us, to be the PRINCE of PEACE, and have the government upon his shoulders, and whom David speaks of through the Psalms: to have the heathens for his inheritance, and the uttermost parts of the earth for his possession. These things I was ordered to bring forward, to shew the errors in the Unitarians and the Calvinists.

But, as Mr. Smith hath brought forward, in his second book, that Mr. Tanner's children both affirm the false assertion, made in his first book, concerning my going to Mr. Tanner, and that his son and daughter both say their father told them, "that I carried writings to him, which he refused to take, and that he told me it was a delusion."

Now, if their assertions be true, they *have proved* their father was a liar, as I *never* carried any writings to him. And his conversation to me was the reverse of what his children have asserted, as he then told me, he believed my visitation come from the LORD, and desired me to bring him the writings; but I told him I could not, *as they were not in my possession*, which is known to

y friends in Exeter. The conversation which took place between Mr. Tanner and me is published in my answer to Smith, and I should not have brought it forward again, but, I was answered.

As Tanner's children hath made their father a liar, from what they assert concerning thee, perfectly so have these preachers of election made thee and my Bible in the way they have placed it, and let them discern from the words of the Prophets that I ordered thee to bring forward, and the conditions where all stand how could I mean what I said, if their judgment be true? Here they have made me, as Tanner's children hath made their father, to say to my Prophets what I never meant, when I promised to receive the returning sinners. So they make my Bible false, and all that were spoken by the mouth of the Prophets, which I said in my Gospel *I came to fulfil*, and that a word should not fall to the ground till all was fulfilled. They must deny the words of the Prophets, if they deny my mercies, in being ready to save to the utmost all them that repent, and turn unto me, because I have promised to turn unto them; for, I came to seek and to save that which was lost; and whosoever come unto me I will in no ways cast out. But, if all was elected from the foundation of the world, who should be saved and who should be lost, and no conditions were fixed for man, then, *I died in VAIN*: and where is the merit of my dying blood? Here, I tell thee, from Tanner's children stand a deep type of the Calvinists, as it is known to thee they have made their father a liar. And I tell thee these preachers have made my Prophets the same, and do judge me another such as they have made of him. But thou sayest, in thy heart, thou canst not tell which is the liar, the father or the children; and perfectly so, I now tell thee, are the minds of many confused by their doctrine, not knowing which is true—the words I spoke by the mouth of the Prophets, or the doctrine

these preachers of election set forth. And, therefore, thou knowest many hath told thee they became Atheists and Deists; not to believe the Bible at all, from the doctrine they heard preached by them. Therefore, I have ordered thee to reprove their errors and bring forward my Bible, as a witness against them. But, now I tell thee, if man will lie, let them know I am not a man to lie, or the son of man to be wavering. As my promises stand, I shall fulfil them.

As some of my believers hath taken up Mr. Smith's first book, and have written to me of their design to reprove him, I wish to inform them he is not a man worthy of a reproof, neither is my answer in this book for him, nor are the communications for him; but the answer is for the public, to shew them the errors of this doctrine.

My friend observes, that, as Mr. Smith contends that all was finished when Christ died, he wishes to ask him a few questions, which I shall insert from his letter.

When did Christ see the travail of his soul and were satisfied? Isaiah liii. 8. When did he turn to the people a pure language, that they served him with one consent? Zep. iii. 9. When did all the ends of the earth see the salvation of God? Isaiah lii. When did every knee bow and every tongue swear to serve the Lord? Isaiah xlv. When did he pour out his spirit upon all flesh? Joel ii. When did men beat their swords into plowshares and their spears into pruning hooks never to learn war any more? Micah. iv.

When did Christ draw all men after him? John xii. When did he destroy the works of the devil? John iii. When was his will done on earth as it is in heaven, Matt. vi. The above are a few of the questions he proposed for Mr. Smith to answer.

The contents of this book, taken from Joanna Southcott's mouth, by me,

Ann Underwood.

Witness, Jane Townley.

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