

True explanations of the Bible : Continued from part VI. given in 1805, and published in that year. Also, an answer to Hann's false assertions in his handbills & advertisements: together with an account of Ann Moore living without food, &c.; Part the seventh.

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TRUE EXPLANATIONS

OF THE

BIBLE.

~~~~~  
PART THE SEVENTH.  
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*Continued from Part VI. given in 1805, and
published in that Year.*

ALSO,

AN ANSWER TO HANN'S

FALSE ASSERTIONS

IN HIS

HANDBILLS & ADVERTISEMENTS:

TOGETHER WITH AN ACCOUNT OF

ANN MOORE LIVING WITHOUT FOOD, &c.

ST. JOHN'S GOSPEL, xii. and following chapters:
He that rejecteth me, and receiveth not my
words, hath one that judgeth him: the word that
I have spoken, the same shall judge him in the
last day.

But did I tell them the last days were then come for
they to judge of all my words? If men could have
judged the whole then, I could not have told them
I come to judge them in the last day, from the words
that I before had spoken: that I should come to save
the world, that they should not abide in dark-
ness; and from the words I said unto them, I
must come to judge men; then where is the man

* For the beginning of the Explanation of St. John, see 547 of the
former part.



can condemn a believer, that believeth and relieth on the words I have spoken, when he believeth not in the words of man but in the words of God, that what I have said I shall fulfil? Then who is he that condemneth? It is I, the Lord, must justify; and from my own words I must come to judge men that believe in me, that they shall not always abide in darkness;—that I come to bring life and immortality to light, and to be a light to the whole world that believeth and relieth on my words, *when I come to* JUDGE THE WORLD *in* THE SPIRIT; for that is the meaning of my words, judging them in the last day, when I come to cast out the Prince of this World, and draw all men unto me. Then know when the Prince of Darkness is cast out, and his power destroyed, man no longer can abide in darkness, but he believeth in me and abideth in me to see the light, I came into the world for, and to destroy the Prince of Darkness. But while the Prince of Darkness remaineth, the world abideth in darkness, and the light is hid under a bushel; but when darkness is put away, it giveth light to the whole world: then will men confess I am the TRUE LIGHT of the world,—I have delivered them from darkness, and saved the world according to my words,—but he that rejecteth my sayings, and do not believe them, must abide in darkness, because he refuseth to come to the light. Then what can man say, when I come in the clouds of Heaven, with Saints and Angels, to cast out the Prince of this World, and to be the TRUE LIGHT of the WHOLE WORLD? How will they answer that believe not my words, when I come before in the Spirit, to make every crooked path straight before them? But if I had let all remain without any explanation before my coming, men might say they could not understand it. For my Gospel was as much hid from them, as to understanding

the true meaning of my words, as the words of the Prophets were concealed from the Jews. But now I am come to explain the whole, what answer can man give, when I come in judgment to clear the whole? Do not my Gospel stand upon record? Are not my words left upon record, that the Holy Ghost, which is the Comforter, the Father should send in my name, to bring all things to your remembrance? and will you say the Spirit is not the Comforter, to tell you that my kingdom is at hand,—and that I will wipe off tears from all eyes, and sin and sorrow shall be done away;—that men shall be ONE with ME and I with them;—that my delight shall be with man and man with me;—that death and hell shall be swallowed up in victory. Tell me, O man, if this be not the Comforter? Will you answer, no. Then, I answer, your delight is to abide in darkness, and with the Prince of Darkness you must be cast out. But, if ye say this is the Comforter whom ye wish for, then, know, I am bringing all things to your remembrance from the foundation of the world, unto this day, that ye may know your King is coming, as it was spoken by the mouth of the Prophets, to be the PRINCE of PEACE. Therefore, I have told you no new doctrine; but I have told you I am coming to fulfil all I have spoken. But no more than the Disciples understood the meaning of my riding to Jerusalem upon an ass, to fulfil the words of the Prophet, when I refused to be a King,—no more do men understand the way I must come to be their King. Now mark the judgment of the people when they took the branches of the trees, and cried out, Hosanna, blessed is the King of Israel that cometh in the name of the Lord. Fear not Daughter of Zion; behold thy King cometh, sitting upon an ass's colt. This the people understood as if I came to be their Prince and their

Saviour to have the kingdom my own, and I must establish it at that time without considering the other Scriptures could never be fulfilled: for a man may as well expect his harvest, when he soweth his seed, as expect me to fulfil the prophecies when I came to sow my word. Therefore I said except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit; therefore, I must die, and my fruit must remain until I come to gather in my harvest; then cometh the increase of all my words. So he that hath ears to hear, let him hear; and he that hath eyes to see, let him see, how, from the seed of all my words, I must come to judge all men at the last day, and to save the world where *the SEED remaineth in them*: for know it is written of the increase of my kingdom there shall be no end. Here I have shewn from my own words how men must judge of my coming, and know, I have loved them to the end; and said I would be with them to the end: but mark what I said unto Peter; what I do thou knowest not now, but thou shalt know hereafter. Neither Peter, nor my Disciples, understood at that time what I was come into the world for, but all will understand when they come with me again in glory. The Disciples followed on by faith, without knowing or understanding all that I said unto them; or what I had done when I had washed the Disciples feet, they understood it was no more than a pattern for they to copy after, and wash the feet one of another. But the time stands for the end, when I shall wash the feet of all men that are my Disciples; but not in the manner I washed the Disciples feet, for then all evil was not washed away. But when all evil is done away, then will I wash men, and make them whole; for all the shadows in my Gospel stand for the substance in the end,

but know, I said to my Disciples, in my fathers house are many mansions ; and I go to prepare a place for you, that where I am ye may be also. I told them their kingdom of peace was not of this world, for I plainly told them it was in my father's house where I was going before them, where they should follow me in the blessed mansions above. This I told them, but they understood not, because, I said, I will pray the father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth. Here were the words spoken to my Disciples; and a shadow of the promise was fulfilled to them, when the spirit of truth came unto them, which is the Holy Ghost: this abideth with them even to this day, and I came again after my death as I promised them, but then my coming was but a shadow of what I told them the end would be. For I did not then come with saints and angels, in great triumph and glory, in the clouds of Heaven, as I said they should see me hereafter; yet, I came again, to fulfil my words that I said unto them. Here is the depth and mysteries of the Scriptures, THE SHADOW FIRST, THE SUBSTANCE LAST; as the rising sun goeth on to bring the setting sun; so the setting sun goes on to bring the rising sun: and perfectly so is my Gospel, the day light came by my birth, and I went through the day, until the setting sun came by my death. But now the setting sun, after going through the night shall rise again like my resurrection, to bring the rising sun to man, and bring the turn of the day to them. Therefore I said, the Comforter which is the Holy Ghost; whom the father will send in my name, he shall teach you all things; then it must be known unto all men, the spirit must come to testify of my coming to teach you all things, and bring all things to your remembrance, before I

come in power ; know when I appeared to my Disciples, I came in my own person, and my own name ; neither did I send in the name of another to be filled with the Holy Ghost, and testify of my coming ; but I met my friends and followers with surprise ; therefore, all men must know, I did not speak those words to testify of my rising from the dead ; and that, that was to be the Comforter whom the father should send in my name : no, these words I spoke OF THE END. And now I tell you the end is at hand ;—I am the Vine, believers are the branches ; and he that abideth in me, abideth in my words, and I will abide in them by my spirit, but if a man abide not in me, he is as a branch cast forth and withered ; but how can a man abide in me if he abide not in faith, to believe I shall fulfil the words I have spoken ? know what I told my Disciples, that they should go through persecution in this world ; I did not tell them there was any place for them to trust for their deliverance in this world ; for I said as the world hated me, it would hate them, that the Scriptures might be fulfilled ; “ they hated me without a cause,” and without a cause they hated them ; and this, I told them would fall upon them. But when the Comforter is come whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall testify of me ; now the Jews are no more blind than the Gentiles ; or those under the law, and the prophets are no more blind than those under the Gospel ; for where can words be spoken plainer, to say that the spirit of prophecy should be given hereafter, to testify of me then are here spoken ? I told them before what they had to go through, and what my Disciples had then to expect, but I plainly told them, a time would come that the Father would send the spirit of truth to testify of me ; but what testimo-

ny had the Disciples in their days that they did not receive of me? I visited them again in my own body, as I promised them, I filled them with the Holy Ghost as I promised them, and I gave to them the power of working miracles. All that I said unto them I fulfilled; but I never promised them their kingdom of peace would be in this world, for I told them of the persecution they had to expect in this world; but when I spoke of the Comforter, when he cometh, it was to warn men of my coming and to testify of me. Then it must be known unto all men, my words must be fulfilled if my Gospel be true. Now let the wordly wise men answer me, what they make of my Gospel: but here I know the pondering of thy heart; how could this verse allude to a future period, when I said to my Disciples, ye also shall bear witness, because ye have been with me from the beginning? Here thou judgest these words must allude to the Disciples, at the time when they were filled with the Holy Ghost; but I tell thee the Holy Ghost testified no more of me, to come in my Name, than they had known before; yet, it filled them with a clearer knowledge of what I had said unto them, that they also bore witness in their epistles, that there would be a farther revelation of ME, when it come to the end. And now discern from the Apostles what witness they bore of the end, and what were the visions that John saw of the end, then know they bore witness also, that the visitation OF MY SPIRIT WOULD BE IN THE END. And this will be proved, when ye discern the words of the Apostles. Now come to the words thou stumbled at first, I said when the Comforter is come, whom I will send unto you from the father, even the spirit of truth, which proceedeth from the father; he shall testify of me.

Now if these words had only been meant for the Disciples, and not for a future period, than

these words must have followed, "it shall come to you, and you shall bear me witness:" but know I spoke of the spirit of truth, that should testify of ME *hereafter*; and of that they also should bear witness: so that their words left on record should confirm the truth of the spirit, when it come to testify of me.

And now come to the Apostles—1st Epistle of Peter, i. 5. Who are kept by the power of God through faith, unto salvation; ready, to be revealed in the last time.—13th v. Gird up the loins of your minds, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ. Now from these words, ye must discern what witness the Apostle bore—The power of God unto salvation, ready to be revealed in the last time: then know he bore witness also of the words that I had said before, that the Comforter, which is the spirit of truth, should be revealed to testify of me. He does not tell them what had been already revealed was all the knowledge they were to expect, but he telleth them salvation was ready to be revealed
IN THE LAST TIME.

Then know all men, what was ready to be done, is not yet done, therefore, he telleth them a FUTURE REVELATION should be given, and he bids them to look for the honour and glory, at the appearing of JESUS CHRIST, and for the grace that is to be brought unto them at the revelation of Jesus Christ; this is the witness the Apostle bore of me, which they were to hope for. And now discern what he saith farther, that scoffers would come in the last days, saying, where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation; this was the witness my Apostle bore of the end; and this, I told them of the end, that they would be like the people of

Sodom and Gomorrah; and like the days of Noah would my coming be: and like the days of Noah it will be to thousands. Now come to the 1st Epistle of John, chap. iii. v. 2. This is the testimony given by my Disciples, that they were not then what they expected man would be, but they were looking for the coming of their Lord, to be the Saviour of the world. And of this he testified of ME, that I came to destroy the works of the devil; but they did not say they were then destroyed. Now let men discern the words of Peter, and John, and come to the following words of Paul, 1 Epis. Thess. ch. 5. v. 18, 19. This is the will of God in Christ Jesus concerning you, quench not the spirit, despise not prophecy, be preserved blameless unto the coming of the Lord Jesus Christ. 2 Epis. c. ii. v. 7, 8. He who now letteth, will let until he be taken out of the way, and 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. Here I have shewn thee, from the words of the Apostles, how they also bore witness of the END, that the Spirit of Truth should come and testify of ME, and that was the will of God concerning men, that they should not quench the spirit when it came, nor despise the prophecies that testify of my coming. Here I have shewn thee from my Disciples how they testified of the END, and bore witness that these things would be. And now come to the words that I said unto them, when the Spirit of Truth is come, he will guide you into all truths, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come. Now from these words, all men must understand that when the Spirit of Truth is come, to guide you into all truths, it is a Spirit of Prophecy; and the Spirit speaketh in mysteries to them that do not understand how it cometh, or how it goeth; but to them that are born of the

Spirit, and have received the Spirit, it is no mystery how the words are heard. But know what I said, he that heareth the Spirit, speaketh what he heareth; for, ye cannot vainly suppose, I meant the Spirit should come down in the world, openly to mankind, to deliver my will, and tell you what was to come! I tell you no: when the Holy Ghost came upon the Disciples, it was to fill them with my Spirit, that they might go and establish my words, and bear witness of the END. So in like manner, when the Spirit of Truth cometh to warn you off the end, it cometh to whom it is sent, and speaketh the words of truth; and whether it be to a man, or a woman, the Spirit is the same, and the words are the same. Now let all men discern through thy visitation, the words are spoken of ME: to my honour, to my kingdom, to my coming, and to my glory, is all thy visitation, which is shewn unto thee, and unto all men. Now what honour in all thy writings hast thou ascribed to thyself? Dost thou say thou hast wisdom to foreknow, or power to accomplish any thing? or that thou art going to establish a kingdom of peace? dost thou not tell them thou art nothing, thou canst do nothing, neither hast thou any thing to give them, that thou canst enrich the believers thereby? then who does the Spirit testify of—thee or me? thou answerest in thy heart, all that the Spirit speaketh, is, as though he was speaking in the NAME of the LORD JESUS CHRIST—coming from GOD speaking of GOD as though the Lord was speaking himself: in this manner is thy visitation from a Spirit invisible, and unseen. In this way thou receivest thy communications; for the Spirit of Truth is come, to guide you into all truths: that the time is come for me to be glorified; and therefore he speaketh all in my name, what is shewn unto all men. So whether it is I the Lord speaketh, or whether the Spirit is sent to speak in my name, let

it be deeply observed by all, he speaketh of no other Spirit but ME; neither in any name but mine. So now let men weigh thy visitation, with my Gospel, and judge for themselves, if the Spirit is not come, to say the Lord must be glorified, and to comfort all that believe my Bible will be fulfilled. For now I will tell thee what the Comforter meaneth; it is to deliver you from all troubles that ye are bound with, by the powers of darkness, that is the *Prince of this World*, which I said, should be judged, and cast out; and now let it be observed unto men, the prince of this world is judged by those that believe in ME, that he is the cause of your sorrows, the cause of your sins, and the cause of your misery; this, is the judgment of believers, and now you are comforted in my name, that I shall come and cast him out, and fill you with the comfort of my Spirit, and the joy of the Holy Ghost, and deliver you from all evil; this is the fulfillment of the Comforter to mankind; but the fulfillment of that comfort, was not sent to the Disciples whilst they were in this world; but they received it in the world to come, as I told them. Now remember what the Disciples went through; temptations and persecution, sorrows without and within, read the life of the Disciples; and then, you will know their comfort was not in this world, but from the joy of the Holy Ghost, they were filled with the joy of *the world to come*; and yet, they themselves were truly convinced, there would be a time of joy in this world at MY SECOND COMING, that they themselves had never received; if you discern the words of the Apostles, it doth not yet appear, what we shall be, they were assured from the Holy Ghost, that a greater knowledge of me would be revealed by my Spirit *before* my coming; this is affirmed by the Apostles, and this is the witness they bore. And now to bear

witness of their words, and fulfil my sayings, and their sayings, I tell you all, the Spirit of Truth is come to guide you into every truth; and to reprove the world of sin; because, they believe not in the words that I spoke unto them: how can men say they believe my Gospel, if they believe not in my words, that what I said I should fulfil? And let it be known unto all men, that I died to overcome the world; for I said, be of good cheer, I have overcome the world; and to overcome the world I died; but what will men understand from my words? or how will they explain my meaning? in thy heart, thou sayest it is impossible to be made clear by the wisdom of man, as the world seemed to overcome ME, and my Disciples also. Then how can the words be made plain by man? Yet, thou sayest in thy heart they will say in a spiritual sense I overcame the world, because, I left it, and went to my Father, from whence I came. The Disciples overcame the world because they did not regard it, but gave up their lives for a better: this, thou sayest, is the judgment of men, that they will draw from my words; but thou canst not see how the world is overcome that way; for I know the pondering of thy heart, if thou was put to death, and to go to glory, though thou hast forsaken the world, and overcome the temptations of the world, and was in perfect happiness, yet the world is not overcome by thy death; and the believers that are behind, have the world still to war against them, before, I come to overcome their enemies and deliver them. Now to thy pondering thoughts I answer: they are just—the world is not overcome, but still goeth on as before; therefore, it is by MY COMING AGAIN, to demand the justice of my dying blood, and my bruised heel, to bruise the serpent's head, that I must overcome the world in the end. And these words are left on

record for the end; for they were not then fulfilled as I have told thee by a will, when it is made, it is not accomplished before the death of him that made it: but if a will be never made, there is no will to accomplish: perfectly so was my death; if, I had never come into the world to die for the transgression of man, to fulfil **ONE PART** of my father's will; then, the other part could never be accomplished. Therefore, I said, by my dying for man, be of good cheer, I have overcome the world. And now I will make it plainer before thee: suppose, a will stands on the death of two, to enrich the third; when one is dead, you have but to wait for the death of the other, before, you come to enjoy the whole: but if one dieth alone, you cannot come to the full possession by the death of that one, and yet you may say by the death of the **FIRST**, there is but **ONE** life remaining, before, you come to possess the whole; but if neither dieth, then you have no hopes of your possession; now perfectly so the latter cannot be, without the former; if I had not died *as the FIRST*, I never could accomplish the **LAST**, and the redemption of man could not take place: but as I died to accomplish the **FIRST**, there is *but ONE remaineth to FULFIL my FATHER'S WILL, and accomplish the whole for man*, that he may be in full possession of what he was created for—to be in peace and happiness, and in union with his God; which, the Prince of this World is daily robbing man of—but I came to overcome him, and have power and dominion over him. But had all these things been made plain, and were understood by men, how eager would have been their desires for the fulfilment, until men would have despaired of their ever attaining it; so **MY WORDS**, had they been clearly understood, would have distressed men's minds more than they could have comforted them, after

seeing ages pass on, and no fulfilment. Therefore, I left my words on record, how I should come to fulfil my Father's will, that all men might see, and know, *what the END will be.* Now come to the Revelations, 20. 21. chapters. *The continuation of this is already printed in the Book Answer to False Doctrines, 24th page to the middle of page 46.*

A person said to me, and asked, why, should man be so favoured in the last days, and not in the first? By disputing the justice of God, that his favours were not alike to all, and as others may have had the same thoughts in their hearts, I shall give the answer, that is given to me by the Spirit.

To his enquiry I answer: did not man in the first age fall by transgression, and by disobedience? and did not man continue to refuse all my invitations, and all my promises, to choose the evil and refuse the good? But do men suppose those that chose the good, and refused the evil, were not as highly favoured as at this day, because they had a few years of sorrow to go through? Let them consider the shortness of time, and the length of eternity.—Let them see the Saints in Glory, and they will find they are favoured the same, *though they had more to go through for a short time* than they will have, when my kingdom is established, and the powers of darkness are taken from them. So the loss to the righteous was but short, because their lives have been but short in this world, when you compare it with a never-ending eternity. But now I shall come to the wicked, who complain they had an evil power to tempt them, which is to be taken away from the last of the generations. Now I will appeal to men's conscience; how could I shew mercy to the sinner that did not walk like the saint, if I was not to try man, what he was,

when he had no devil to tempt him? Suppose, I was to bring the day of judgment without any trial to man; how then would the sinner answer when he met the saints in glory? Must not conscience then condemn him when he had the same offers of mercy as the others? And the saints who have had more persecution to go through; more trials and temptations in the world, than the sinners have had; then if I call the day of judgment while all stand upon an equal footing, what can the sinner answer? I have done him no wrong if he refused my invitations, and chose to go with the tempter, and follow every advice of evil; he must own my sentence just. And know what I said unto Cain, if thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at thy door. Therefore the past ages cannot find fault, because I have given them offers alike; and if they had acted alike, alike they would be received. So that man cannot complain, if I in mercy prolong the day of judgment, till I have tried man without the devil, what he is, and what he will be, when he hath no devil to tempt him to do evil. Then if I find man to be obedient, is it not a great mercy to the sinner, and which mercy was preserved for him at the last, if I lessen his punishment, and lay it the heavier on the author? Here, if men look deep, they will find that the thousand years preserved for the trial of man, is in mercy unto all men, for me to come after as a just judge, to be clear in judging before I condemn. Clear in judging the temptations of the devil, and how far man will be inclined to serve me when he hath no devil to tempt him to do evil; then in justice I can cast the punishment on the author, to cut him off for ever, and shew pity unto man to lessen the punishment he justly deserves. But how could I shew any mercy to a sinner before I have tried man what he is without a tempter?

But does this mercy for man exclude my justice in the ages past when all had been offered mercies alike? I tell thee no. If the day of judgment was to come upon men, before I have tried them alone, how could they receive any mercies at all? Would not Satan be ready to say, man's delight was to follow him, and to be at enmity against his God? Every sin that a man committed, Satan would say was in his own nature: then how could I lay any charge to the tempter if I was not clear in judging before I condemned, and prove my justice clear before me? How could I be just and clear, to confine Satan's power from men, before I had clearly tried and proved his reign here upon earth, and what evil he worked in the hearts of men, to do here. I have shewn thee I must do justice when I condemn the powers of darkness, and be clear in my judgment to prove it, as I am clear in my justice to man. Here I have shewn my justice to bring in the thousand years to try man without a devil. But the former years or ages that are past, must confess they had all their trials alike; then where is the difference if the creation should end there? But I have shewn thee from my Bible the way I shall bring in the new creation, to try man *another way*, and bring them to the TREE OF LIFE, that was preserved for man in PARADISE. And know it is left on the records of Scripture, that the TREE OF LIFE was preserved for man; and the vision was shewn to my Apostle that the TREE OF LIFE was for man *in the END*, and the leaves of the Tree were for the healing of the nations; this stands upon record for all men; that the time shall come, when the nations shall be healed. And now I have visited by my Spirit to warn all, that the day is at hand, that all my words shall be fulfilled: but how few regard my love? how few believe the report? how few have a desire to look into it, or to search the Scriptures,

to see whether these things are so or not? Then how can man find fault? If my love is not worth knowing, it is not worth receiving. Therefore, let them not marvel if they find the day of judgment is come to them, when I come to bind down their leader, and they are bound with him that now mock, and despise every offer of love that I have made them. Will they say the offer is not alike unto all, when it is made public to all; and when it is left on record that whosoever will let him take of the water of life freely? So if one will, and the other will not, where is the man can find fault? For I now tell you all, the day of judgment is at hand for all men, *that now refuse to take of the TREE of LIFE.* But here is a mystery thou dost not understand; neither can it be understood by man, before I bring them back to the fall. The Tree of Knowledge was forbid, because *evil was on the tree as well as the good*; therefore, man fell by eating of the evil that was forbid; but now I have said that evil shall be done away, and man shall come to the knowledge of the good, that he may possess the TREE of LIFE. Yet to this knowledge man refuses to come, but had sooner abide under the fall with the knowledge of the evil remaining upon him. Then know all men, this generation cannot find fault, when they refused the knowledge of the good. For no more than a sinner that dieth in his sins, can expect to enter the kingdom of heaven, no more can a man that refuses to come to the true knowledge of my Bible, enter into my Kingdom of Peace to inherit the TREE of LIFE. Now let men answer what fault they can find in ME—that I am not doing justice to this present age, when I am come to visit in the Spirit, to warn by Prophecies, to throw open my Bible, to explain the mysteries, and to invite all men to come to the knowledge of the good, *BY THE SAME HAND that you say tempted man to the knowledge of the*

evil. Now if man readily received the first, that I had forbid, and refuses the last, that I have commanded, where is the man shall find fault? Do not my words stand on record in my Bible plain, to tell you that it is the SPIRIT, and the BRIDE must invite you to take of the WATER of LIFE freely? that ye may have your part in the Book of Life, that ye may have your part in the Tree of Life, and enjoy the visions that were seen by John? Now, if these words did not stand on record, man might say he had some excuse for his unbelief, as Adam had for eating the forbidden fruit. But now the words stand plain on record, and therefore man hath no excuse. But I know thy pondering heart; man hath placed it to the church. Then now let the church tell me if the Spirit hath visited them, to warn them my kingdom is at hand? Or whether they have any knowledge of these things? Have the church pointed out the Scriptures, as I have pointed them out to thee? Have they shewn them what stands on record, to call to their remembrance, that these things must be fulfilled? Does the church say they are visited by MY Spirit to warn of my coming? Do they not rather say, like the people of old, when the Disciples asked them if they had received the Holy Ghost, they answered, they knew not of any Holy Ghost; *and is not this the language of the Church?* Do they not mock the knowledge of the Spirit? Do they believe in any Spirit that is to come and teach them these things? Then how can man vainly allude the Spirit and the Bride to the Church, *before* the Church is led by the Spirit? *before* the Church acknowledge the Spirit? Now weigh the chapter through: it is written, I, Jesus, have sent mine Angel, to testify unto you these things in the Churches. But did I say the Spirit was in the Churches? If the Spirit had been in the Churches, I need not have sent my Angel to John, to testify these things in the Churches, if they had

known them all before. But I sent mine Angel to warn John, in the vision for to warn them; and his words are left on record, that they may be testified of in the Churches, that the SPIRIT and the BRIDE should invite them to come; and whosoever *heareth* the Spirit and the Bride, should tell them to come; and whosoever thirst for the WATER OF LIFE, should come freely. Now where is the man can say this is done by the Churches? Do not the Church deny the Spirit? then how are they the Brides, without the Spirit to invite men thus to come? Here, all men must be silent, that say the Church can thus be the Bride, who deny the Spirit. Let them see, how they are both joined together; then where is the man can part them asunder? Where is the man, without the Spirit, that can bring forth fruit for the healing of the nations? Are the nations yet healed? Are they not yet in darkness, as they were before? Then now I ask them, what manner of fruit the Church have yielded? Or what leaves from them can heal the nations? Let men weigh deep the Revelations, with the words that I have spoken; then, they must be convinced it is the SPIRIT of GOD *and not of man*, that must reveal these things, and explain these things, to warn men that the time is come that John warned them of was at hand: but he did not tell them it was then fulfilled,—for though my Disciples were filled with the Holy Ghost, yet he tells them when this is fulfilled of the SPIRIT and the BRIDE, I cometh quickly, and then cometh the END. That he that is unjust, let him be unjust still; and he that is righteous, let him be righteous still: behold I come quickly; and my reward is with me, to give every man according as his work shall be. Now discern all men, this WARNING is for THE END, when I come to overcome the world: then ye may be of good cheer, that now relieth upon the Scriptures of TRUTH; for it is my words, and the revelation of

my Spirit, to point out to man, how the Tree of Life is preserved for man ; that my leaves shall heal the nations: and there shall be no more curse : but the THRONE of GOD, and of the LAMB, shall be in it ; and his servants shall serve him. Here reason must tell every mind, there is no curse in heaven ; all are healed from sin, and sorrow, when they arrive to the realms of bliss ; but know the curse is upon the nations ; and all nations feel the sting : but now that sting I will take away, and heal the remnant that shall be saved. But I tell thee, the nations will not be healed, before they have severely felt the wound. Is not my Spirit refused, and denied by what you call an enlightened nation, who profess to walk in the light of my gospel ? And yet they stumble at the noon day's sun. Then how shall those nations stumble that are in darkness, and the shadow of death, before I have opened the eyes of their understanding by the truth of my visitation ?

Now come to the xi. Revelations, when the earthquake had destroyed the tenth part of the city, and thousands were slain : the remnant that were affrighted, gave glory to the God of Heaven. But how could this glory be given in the midst of judgments and distresses, if they were not warned of the end to know of the glory that should follow ? If this was not known to man, fear and confusion must fill the whole, fearing the same destruction that had fallen upon the one, might fall upon the other. Do the affrighted nations now that have no knowledge of my kingdom approaching, no knowledge of the change that will take place : do they give glory to God for what has already happened ? Are they not alarmed fearing the end, and what shall come upon them ; for they have no thoughts of their deliverance. And without the visitation of my Spirit, to warn men of the end, my Bible can never be fulfilled. Know

what is written, hold fast that which ye have, till I come. And he that overcometh and keepeth my works unto the end, to him will I give power over the nations. Here let men discern how my words are left on record, to warn men of MY COMING; and to warn them *of the* END, that they which keep my works shall have power over the nations. Now power must be given to man in the end; power to convince and power to destroy. Therefore, as I told thee at first, I now tell thee again, there must first be an ENLIGHTENED NATION,—an ENLIGHTENED PEOPLE, full of knowledge, and full of faith; to warn all nations,—convince all nations,—and to awaken the nations; that they may be *looking* for the coming of the Lord. But how can this be done by man without the visitation of my Spirit, to shew them clear the time is at hand, and to lay every thing plain before them? Now discern what followeth upon the nations; they shall be broken to shivers as the potter's vessels; and these things must come upon the nations before they will regard the warning, or accept the invitation. Now let them weigh the Revelations through. Behold I come quickly: hold that fast which thou hast, that no man take thy crown from thee. But did I come quickly in the days of my Disciples? did I come then, when the warning was given? Was my Bible then fulfilled? But thou sayest in thy heart, the words were then spoken, "I come quickly;" to this I answer, if the words had not stood on record, and spoken as though they were to be shortly fulfilled—then after my visitation in the Spirit, there would be room for the world to dispute, that there were no such words on record for man to expect, but they must look to the words "BEFORE THE HOUR OF TEMPTATION WHICH SHALL COME UPON ALL THE WORLD TO TRY THEM THAT DWELL UPON THE EARTH: and then followeth, I COME QUICKLY." But

saying a thing shall come, is not saying it is come; therefore ye must discern what is spoken *before* my coming: "he that keepeth my works unto the end, shall have power over the nations." But when were the nations broken as a potter's vessel, all to shivers? this have not been done, The heathen nations have flourished with the increase of multitudes—the Christians have suffered—the martyrs put to death—the Jews are scattered, but not gathered. Then how is my Bible fulfilled? or how are the nations, broken like a potter's vessel? this must be known unto all men was never accomplished. But know what I told thee in the beginning, my visitation to thee, was to all nations, that the END was AT HAND. And now I shall fulfil thy prophecies, and fulfil my Bible, for they both stand together; and I am now come to call men to discern their Bibles, for they testify of my Second coming in my Gospel, more than the Prophets prophecied of my FIRST coming: now let men answer me, why the angel warned the churches so much of my coming, if they suppose I never meant to come? how is the New Jerusalem to come out of Heaven, if my Kingdom be never established among men, here upon earth? how is the NEW NAME to come to man? these things the churches were warned of, to *hear what the SPIRIT saith unto them*; and these things the Spirit warned them, that they were to expect should come from God, who created all things in the beginning. Now where is the man that can bring forward my Bible, to shew that all these things must be fulfilled? do they not appear as a dead letter to man, as though they had never read them? or if they had read them they had never discerned them. Bring all my Bible together, and where is the man can answer before me, to say these things, were not all foretold? Is it not written, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come; then can men answer

me, if I was in the beginning, if I have been amongst them, that I am to come again and be worshipped by man here upon earth. For by me were all things created, then shall I not enjoy the world that I created? that men may give glory and honour to my name, upon the earth that I created them in. All this stands upon record to shew mankind what will be. And now I AM come in the SPIRIT to bring forward all these things to man, that have been as a dead letter in my Bible, that I may open the eyes of their understanding,—that they may consider the latter end; and know all this must be fulfilled *on the earth*, as it is written, thou hast made us unto our God, kings and priests, and we shall reign on the earth; here I have shewed thee from the Revelations what must take place upon the earth. Here follows the Explanation of Isaiah XLI. which is printed in the answer to false doctrine, 43 page.

In reading the XXVII. of Isaiah, I pondered in my heart, how judgements and mercies, blessings and destruction, was so mixed together, that no man could explain the meaning of the Prophet's words; to which I was answered,—to understand the words of the Prophet, you must call back what happened to the Jews; what is already fulfilled, and what remains to be fulfilled. But to discern the mystery of the great promises, and the great judgements, being so mixed together, you must call to your remembrance, that when the Jews were scattered and destruction came upon them; there was found a Daniel, *to stand for the end*, and those that were cast into the fiery furnace. These things you must weigh deep, to discern the words of the Prophet, what happened *before* my coming; and then discern, at my coming, how many of the Jews were my Disciples, and how the others were destroyed, and cut off through unbelief; these things you must discern deeply, if you

will discern the words of the Prophet. For there are thousands that have read their Bibles, and pondered in their hearts like thee, how fatal judgements can be placed with promised blessings; by which reason they have become Atheists, as they do not land their thoughts back on the past, to see what have taken place, nor look to the standard in the Jews, how they stand to this day. But if men discerned deeply, how my Gospel was brought in by *many of the Jews*, while others were scattered and destroyed; then, they would discern into the words of the Prophet, how blessings and threatenings might stand together. Great promises, and and great judgements, were united together when I came upon the earth. For though the Disciples suffered persecution, yet their names stand for a memorial of blessings for ever, which will end as a blessing to mankind. While the others stand out in judgements, that are so plainly proved to all the world. This must be deeply discerned, and weighed, to see *the END*: then you will see the truth of the Prophet's words, how great blessings and great judgements will come together, *when I make an end of the whole*. Now come to Isaiah, i. 27; Zion shall be redeemed with judgement, and her converts with righteousness, and they that forsake the Lord shall be consumed. Here is a Prophecy that stands *for the END*. But do not think in every place, where it is said redeemed, allude to the perfect Redemption of man in a spiritual sense as well as temporal; I tell thee no: the children of Israel were redeemed from the bondage of Pharoah;—but yet they were not redeemed from the *power* of sin;—their sins had dominion over them, *after* I had redeemed them from the bondage of Pharoah. They themselves went on to provoke me to anger, till they were cut off. But when it comes to the end, to the Spiritual redemption, then her converts become righteous,

and all that forsake the Lord will be consumed; therefore, destruction followeth redemption here, because those that forsake me, and would not that I should REIGN over them, they shall be consumed at my coming. Now discern the words of the Prophet in the II ch. It shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. Then shall they beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. I, the Lord, shall arise to shake terribly the earth, and cut down the cedars that will not bow to me; but, they that turn unto me, I shall turn unto them, and I will be their God and they shall be my people. But how can my kingdom be established in peace before I have destroyed the disturbers of peace? therefore I have told thee, as destruction came upon the Jews when my gospel was established, *because they refused to come to MY Gospel*; so when I bring in my Kingdom of Peace, I shall destroy all those that reject it, when I come in Might, Majesty, and Glory. Therefore I AM come in the SPIRIT to warn all men before; and as the power of the Jews was entirely cut off, that they have *no power as a nation or a people*, to fight against any nation, *because*, they fought against ME and my Gospel: *so will I cut off the power of every nation and every people* that now fight against ME and MY Kingdom. So marvel not that the chapter goes through of blessings and judgements, in the *last days*, which may be understood by all; and let them know, the last days are come, and consider this *chapter* was never fulfilled; wars and tumults, sword against sword, nation against nation, hath continued to this day. And now

the sword is not drawn in vain, for it shall not cease until the cries of the nations are one to the other, HOLY is the LORD of HOSTS, the WHOLE EARTH is full of his GLORY, for I will not cease till these words are fulfilled, that were spoken by the mouth of the Prophet, whose words were not understood by the Jews; therefore, in seeing they could not see, nor in hearing they could not understand, because their hearts were set against all my Prophets; witness their conduct through, then you will see they were a people that refused to obey the Prophets; *they professed* to believe Moses was a Prophet, and I delivered them from Pharaoh, by his hand, yet they refused to obey the commands I gave unto Moses; and those that remained in the wilderness, seeing my deliverance, time after time; and after seeing the nations that I destroyed for their sakes; yet, they rebelled against me, and followed after other gods, to their hurt. When I gave them the desires of their heart in giving them a king, and promised them lasting blessings by David, if they would walk in my statutes to keep them, yet they and their kings rebelled against me; therefore, I said, I would make blind their eyes, that they should not see, nor understand with their hearts, until the city was wasted without inhabitant, (Isaiah VI.) These things I have explained to thee, because I know the pondering in thy heart; why should I blame them when I had decreed they should not understand, neither should they perceive, neither should they be converted to be healed? now I have shewn thee why these decrees were upon them; because they were a people that would not continue in my ways; neither would they have continued in my Gospel, if they had been all brought in; for as many of them wished to turn back to the flesh-pots of Egypt, *after* their deliverance, because they did not *presently*

enjoy the promised land; so they would have turned back from my Gospel, if they had believed, when they saw the gospel *was not fulfilled as they expected*. Here I have shewn thee the reason why their eyes were darkened, because their last error would have been worse than the first, if they had believed and fallen back, as they had done in all ages; and then no proverb could stand in them. But by the Jews, all men must be convinced of the truth of the Gospel and the Prophets, and how the Jews were punished for their unbelief. Here I have shewn thee the meaning of the chapter, and discern the words the Prophet said, how long shall this darkness be upon Israel? for that was the meaning of his words; know the answer that was given him; until the city be wasted without inhabitant; and thus they continued till Jerusalem was totally destroyed. But the wasting of the cities is not yet accomplished, for the houses to be without men, and the land to be desolate. But these things are now hastening on, and many nations will be desolate, and houses without inhabitant; for till this be done, the nations will not return. Therefore it is said, the gathering of the people for their deliverance, to bring in their perfect redemption, is in the *time of all these troubles* and all *these evils*: for I shall destroy the evil both root and branch amongst mankind. Now come to the IX. ch. know it is written, "The increase of his government and the peace, there shall be no end." But though it is written, the child is born, it is not said it is then established; but said, the government shall be upon his shoulder, and his Name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace; of the increase of his government and peace there shall be no end. Then know all men, what increaseth must have its time to increase, and is not said

to be immediately done; and though I was the Prince of Peace, my peace *was not established then*. Know what I said in my Gospel, a grain of wheat must first be thrown into the ground, to die away, *before* it increaseth. Now discern from a grain of wheat, there is first the blade, next the stalk, then the ear, and next the blossom; all this, after it is sown, before it cometh to perfection; perfectly so stands my gospel: it was sown by ME and my disciples. But know there must spring the blade of my words, the staff of my promises, and the years that were to come with the full blossoms of my Spirit; before the harvest cometh,—that I shall separate the wheat from the tares; and bring in a glorious harvest to those that are waiting for the Lord of the harvest. And thus men must increase in faith *before* the Prince of Peace is established in PEACE. But how could I establish men in peace then? Should I cut off the nations before they had time to see my gospel and have it established? But now the knowledge of my gospel hath been made known in most nations, though they have not been seen to understand it; yet, the Name of a Saviour has been spread abroad; and the Jews have had their years roll on, one generation after another, and see that no deliverance is come to them. And those that believe my gospel are now beginning to fall from my gospel, which is proved by the Arians; besides the atheists, who believe not my words at all, neither the gospel nor the prophets; all seem withered and dying away, as I shewed thee by the fruit with a black veil round them that were fallen. Therefore it is *time to come and make an END*. For I now tell thee and all men, was the world to go on as it now is two centuries more, infidelity would so prevail over the hearts and minds of men, *that no flesh would be saved*, for I should cut them off in my anger, and destroy them in my hot displeasure; as I destroyed the world of old, I should destroy

the world now, *if it was to go on to the end of these two centuries, to make up the SIX THOUSAND YEARS.* But thou sayest in thy heart, if infidelity prevails, and all these evils that I have mentioned prevail; yet, there was *never a greater shew of religion* that ever thou hast read of, or heard of, than now seems to appear in the land, by the people that rose up in the last century. But know it was perfectly so when I came in the body. And now come to my gospel. They fasted twice a week, they prayed in the streets, and in the synagogues, they were so zealous for their religion, that they reprov'd my disciples for plucking ears of corn on the Sabbath-day,—they reprov'd me for healing on the Sabbath-day,—they reprov'd my eating with unwashed hands; and it was out of zeal in pretence to religion, that they put ME to *DEATH!* as they thought I dishonour'd God, by saying, I was the Son of God. And they were strict to keep the passover, when they had defiled their hands with blood, by clamouring hard for my death. Now look through my Gospel, and see what great profession of religion were made by the scribes, pharisees, and hypocrites, who sought my life out of a pretence of religion. Then what dost thou marvel at now, if the hearts of men were full of deceit, while the profession of religion was so great, that I should tell thee *the hearts of men are now the same.* For ye can judge no man by his great profession; the hearts of all men are known to me, how much they are like Jehu: see my zeal for the Lord of Hosts, while his eye was to the kingdom; and so are thousands of professors; they make a great shew amongst mankind, while their eye is to their own honour, their own wisdom, and their own merit; for they study more the praise and applause of men, than they study my Honour and Glory, and the perfect happiness of mankind: for have not I called, and they have not answered? Therefore, they are like the

scribes and pharisees, that persecuted me for they knew not why; neither do they know why they have condemned thy visitation. Let them read my Gospel over again, and see, where I commanded such a religion, or where I commended it? But I will tell thee where I condemned it: 7th Matt. Judge not, that ye be not judged. Let them pull the beam out of their own eyes, that darkeneth all their understanding, before they can see the mote, how to pull it out of the eyes of their brethren. Now I shall shew thee the meaning of these words. The Prophets stood as a beam before the Jews, because they had placed their own wisdom before their eyes; so that the words of the prophets were not understood by them, and the beam stood before them. And their own wisdom made them see a mote in the eyes of my Disciples,—that they could not clearly discern the Scriptures by an EYE OF FAITH as my Disciples did; but they saw by their own understanding. Now this beam stands before them *to this day*: but know, I said in my Gospel, many that professed to believe my Gospel, and to hear my sayings, would build their faith as weak upon it as a man's building his house upon the sand, for great would be the fall *in the end*. So if men discerned my Gospel, and understood it, they would see there is as much reason to fear the unbelief when it cometh to the end, for those that profess to believe my Gospel, but understand not my coming again; as there was for the Jews to fear for their unbelief, when I came in the body. But now I shall explain the meaning of false Prophets, which I told them to beware of, who come unto them in sheep's cloathing, but inwardly they are ravening wolves; ye shall know them by their fruits. Now from these words, men are ready to see them as motes in believers, that they ought not to believe in prophecies because I

told them to beware of false prophets. And now I tell thee there are many false prophets gone out in the world; and there are many false prophets besides those, that falsely pretend that the spirit of prophecies is given them; and he is a false prophet who prophecies out of his own heart, that *all things will remain as they are, and that my gospel is already fulfilled*;—these are false prophets, and yet they profess to prophecy in my Name,—that all MY WORDS *are fulfilled*; but when I come to fulfil them, *they will be proved* to have prophecied lies in My Name, that say in my Name all is finished, because I said on the Cross it was finished; which I meant was the power of men; and the power of the devil that he had over me was then finished. But can they say from these words the whole is finished? How then should the evil Spirits cry out when they were cast out of men, “thou Jesus the Son of God, art thou come hither to torment us before the time?” Now, from these words, men must understand the devils knew a time was to come, when they should be tormented, and be cast out from amongst men: but they knew their time was not then come, yet they knew I was the Son of God that came to die for the transgression of man. And they knew the curse was pronounced upon them; and which they knew they must receive in time. But I know the thoughts of thy heart,—if Satan knew from the beginning the meaning of the words that were spoken in the fall, why should he be so hasty to work in man to put me to death *to fulfil the one, that he might suffer the other*? This folly in Satan thou marvellest at; and so thou mayst marvel at the whole; for if he had never tempted man to evil, after the curse was pronounced upon him; and had he repented of his evil, then I need not to have come down to suffer the one, neither should I have went on to fulfil the other, to cast him out, and take his power from

man. But as he went on in the manner he began, he well knew from my words that were spoken, that my Spirit shall not always strive with man, but my delight shall be with the sons of men.—This was better understood by the devils, than by mankind, that I would not be always wearying myself by striving to keep man from his temptation. Therefore Satan knew the time would come, that he should be cast out from amongst men: yet he expected his reign would be SIX THOUSAND YEARS;—but know, I said in my Gospel, the days should be shortened.

Here I have shewn thee I shall shorten the days, and bring on darkness upon the Prince of Darkness, that his reign may not go through the six thousand years.

Here ends the Explanations of the Bible for the present; and now I shall insert a Communication given me concerning

ANN MOORE.

THE remarkable account of Ann Moore, of Tutbury, living without food, has been already published; and the truth of which was confirmed by the Rev. Mr. Foley, who went to see her in August, 1809. He gave the following account:—

“ Ann Moore was sitting up in her bed, and had pillows before her, which she rests upon. She appears about fifty years old, and looks well in the face, though she cannot stir the lower parts of her frame, they being dried up, and totally dead; her arms as far as her elbows, are not at all shrunk, but appear like those of a person who is thin and healthy. She seemed to be perfectly resigned to her very deplorable situation. She told me, she had lived two years and five months without food, and she had lost her appetite by degrees, before she laid

aside all sustenance. Liquids, in very small quantities, she took some time after she had left off all solid food: but from October, 1808, she had never even wetted her mouth; and yet she has sufficient moisture in it for all the purposes of talking, and of comfort to herself—indeed, she is a living miracle.”

This account of Ann Moore being before published, and the truth since confirmed by Mr. Foley, the believers drew various judgments from it; some thought it was the fulfilment of the vision shewn to me in 1792, which is published in the third page of warning to the world, for they thought the description of Ann Moore was much like it; others drew their judgment, that it was not any fulfilment. To their thoughts I was answered.

The Answer of the Spirit.

To their inquiry I shall answer thee; I have left thee for a while, to try the wisdom and judgment of men, how far they discerned in what manner I spoke to thee at first. And now come to thy first visitation, where I told thee I should shew thee in dreams and visions of the night what I should do upon the earth. I shewed thee dreams of the wars, and the heavens being filled with men in armour. That MY SWORD WAS DRAWN. And they have seen the truth to follow on the earth, that the war have been, as I shewed thee in the beginning. But these are not the fulfilment of thy dreams, the wars that have appeared; for all must discern, what was to follow,—the second Psalm to be fulfilled.

“ Ask, and receive thy full demands,

“ Now shall the heathen be;

“ The utmost limit of the lands

“ Shall be possess'd by thee.”

Here men must discern the last is first, and the first is last; and they must discern how it is going on, to crush the nations every where. And this will go on until it come back to the first words that

I told thee of the Psalm: "to have the heathens for my inheritance, and the uttermost parts of the earth for my possession." So that seeing the wars appear as I shewed thee in the dream, is no fulfilment *before* the whole is accomplished. And know I told thee whereto it should end.

"For all the earth to know the Lord,

"And sing his praise with one accord."

For my decrees were fixed, like the bird I shewed thee in the dream; that nothing could break, nor nothing could pluck from my hands. What I had decreed to make was a full end of sin and sorrow. This men must discern from the beginning, how the likeness of the things appearing is not the fulfilment, before the whole is accomplished of what I told thee, *the END should be*. And in like manner stands this woman; it is no fulfilment of the vision I shewed to thee; yet, from her, all men may discern **MY POWER**; that nothing is impossible for **ME** to do. But this let all men discern, that some likeness of the skeleton appears in the woman; *but let them discern what is to follow*; for this I tell thee, and all men, it is a sure and certain sign that the fulfilment of that vision will be *seen and felt by Mankind*. And it is a sure sign of the famine that will be three years, according to the words I have spoken to thee. And let them discern in what manner she hath lived these years,—first, without meat,—and then without drink,—for all seem dried up to her; and so that Nation will find, *where I have pronounced the famine to appear*. For as ye see the war go on from nation to nation, as I told thee, so they will see from this woman what I have power to do; and now they see that likeness to appear, they will see the other to follow, as I told thee from the vision; because I have shewn them **MY POWER** in the woman, that they may see the shadows in her. But let them know the substance

must follow before any fulfilment can be accomplished. And let them discern from every vision what I shewed thee of the fallen fruit that was withered and dried up; but the good fruit, remained to grow good. The fallen fruit in some hath already appeared, according to the vision I shewed thee; and the black veil that is round them, hath been discovered; while others remain stedfast and unshaken; yet these are but shadows; they are not the fulfilment of the visions I shewed thee of true believers and pretended believers: and yet they see already some likeness to appear; but the end is not yet, to have the fulfilment appear; the one to ripen and grow good, to be welcomed into the joy of their Lord; and the fallen fruit to be cast away. These are not yet fulfilled, because, ye must discern from these visions, how I compared them with my Gospel;—of the net cast into the sea, gathering in good and bad; but it is *the END will prove the fulfilment, and the separation*, when they find the net to be full, and the end is come, to separate the whole. These are mysteries men do not discern, and therefore they place the shadows for the substance; as some have simply judged of the woman, that she was the fulfilment of the vision I shewed thee, without discerning she is but a shadow, and is some likeness of what I shewed thee in the vision, by her body being dried up: but the substance must follow, to fulfil what I told thee of the shadow. But here let men discern, *at what time* this woman appeared, and at what time I ordered thee to pen the vision, and what is the title of the book: a *Warning to the World*.—And let them discern the world is the whole earth,—all nations, kindreds, and people,—it is not one nation that is the world, but the whole of the nations at large,—to all that hath breath, under the sun. This, let men discern, is the world, which is the title of the book where

the woman and the skeleton is mentioned. And ye know also the skeleton that was seen in the cave of the Bishop,—the first prophecy I ordered thee to put in the hands of the ministers; this, discern, was *first in death*. But now let them discern, the likeness of the woman appeareth *in life*: and let them discern in what manner I ordered thee to open thy prayer-book, and the place where I directed thy hand at the end of the Psalms, and the beginning of the prayers on the seas. And let them discern what hath already followed by sea and land, since the shadow in this woman appeared. And let them discern what prayers was on thy right hand for men to make in their distress. And now I tell thee when men are come to make those prayers in heart, and life, seeing how they have rejected my warnings, my invitations, and laughed at my threatenings: when they are come this to discern, by the dangers they see they are surrounded with, and to acknowledge their own faults, then they will find my deliverance near. And let the Psalms be mentioned, where they end, and what prayers begin.

My prayer book opened at the 11. verse of the 147. Psalm, and the Psalms ended on the first side. The form of prayer to be used at sea was the beginning of the other side, and ended with these words in the 5th prayer: “O let not our sins now cry against us for vengeance, but hear us thy poor servants, begging mercy, and imploring.”

This, let all men come to with a true acknowledgment of what is said in the prayers, *that they have refused to hear MY SMALL STILL VOICE*, that hath been warning them of the end: and then they will find their prayers to be answered, for then will I be Israel's shepherd and Joseph's guide. This let men weigh deep together, what is said in the psalms on the one side, and the prayers on the other, and what is said in the warning to the world,

Then they may draw a clear judgment from the shadow that hath appeared in the woman, if they discern at what time that woman appeared; and what shadows of all things that I shewed thee before in dreams and visions, that hath already appeared before the ten years are up, that I mentioned to thee in 1801. And this they may discern from the wars and tumults that hath happened abroad, and the distresses at home. The different fruit in the believers, and the persecution that I shewed thee that would be in the unbelievers, when the **LIVING WATERS** gushed out in **TRUE** believers. The likeness of all these visions hath appeared plain to all men; for though they are filled with unbelief, yet they hear and see the persecution is great; but ~~it~~ do not shake the true believers; they stand stedfast, as I told thee by the fruit that I shewed thee in thy visions; and compared with my Gospel. And this truth is known, and proved by all, because thy enemies prove the one, and the steadfastness of believers proves the other. Then, as they have already seen the shadows, I tell them the substance will follow, and also the *end of every vision*. But here, I shall leave men to draw their own judgment from what I have already pointed out to thee, of the type and shadow of Ann Moore. Let them know she is no fulfilment, but a **SIGN**, that the fulfilment will follow of what I told thee should follow, the likeness of the women I shewed thee in the vision.

In the following pages I shall give an answer to Mr. Hann's book and hand-bills, stuck up in various parts of London, cheating the public in my name.

R. HANN'S BOOK & HAND-BILLS.

I SHALL NOW answer R. Hann, to the forgery of my name in handbills, which are exhibited in various parts of the town in the following words :

Just Published, Price 6d.

THE
PROPHECIES
OF
JOANNA SOUTHCOTT,
OF
Dreadful Judgments,
That are to fall on England next Year, 1810;
ALSO OF THE
MILLENNIUM
to take place in 1811.

The above hand-bill is a forgery to impose upon the public in my name, as there is no time specified in my writings when the judgments of the Lord will be in this land, or when the millennium will take place. But this Hann hath fixed a time himself concerning the millennium; for he sent a letter to me to know when the time was that it would take place. This was before he published his hand-bill. I sent for answer that it would be suddenly, and unaware,—in a day and hour no one knew, according to the Gospel. And I referred him also, for an answer, to the xxiv. St. Matt. 50. The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of. And in this manner I was warned by the Spirit it would be, so that we should know not the time before it came. Therefore, in his hand-bill, by his fixing a time, he is forging lies in my name; and all this, after I had told him we should not know the time. But he says he collected it from my writings: which is impossible for him to do. I have before taken pains to convince him of his errors, by letters, for the sake of his sister, who appears to be a strong believer in my visitation; saying, she clearly discerned the work from the beginning,—looking to the promise that was made to the women in the fall, and from the manner it was explained, that the promise must be pleaded for before it was fulfilled. But it was a promise the Lord had made that he would fulfil. This, she

said, she clearly discerned from the Scriptures; and further said, we had a sure foundation to build upon, as she had weighed the visitation to me with the Scriptures. Now it was *for her sake* I wished not to publish against her brother, if I could have convinced him; but all my attempts were fruitless. In answer to my feeling for his sister, I was ordered to call the Gospel to my remembrance; for here the meaning of our Saviour's words was before me, and why he spoke in the manner he did to his disciples, saying, he that loveth brother or sister more than me, is not worthy of me; and he that cometh to me, and hateth not brother and sister, yea, and his own life also, he cannot be my disciple. To these words I was answered—That they appeared as a contradiction to mankind, because I commanded men to honour their parents, and to love one the other as I loved them. But I ask thee how these words can appear clear to the understanding of men? that I should command them to hate one another? And now thou seest the division before thee in a brother and sister, that professed to be my disciples together, and who were joined in the Spirit as well as the flesh. The brother is fallen back, who began in the spirit and now ends in the flesh. Therefore I tell thee of the sister, if she do not *hate the Spirit* she sees her brother is now in, she cannot be my disciple. For though he is her brother after the flesh, yet, she will hate his conduct and the spirit he is led by, if she be a true disciple of mine, to believe in my Gospel and the fulfilment of my words. There are many who hath persecuted others through unbelief, that will hereafter hate themselves for what they have done, and take up their cross and follow me, as Paul did. Here I have shewn thee the meaning of the words that many do stumble at.

This answer does truly convince me, that I should not be worthy the name of a disciple, or the calling wherewith I am called, if I should now be silent to the falsehoods and abuse that R. Hann hath brought forward against the Spirit by a misrepresentation of the whole; charging God foolishly, and wrongfully, *by the manner his Books are placed*. Therefore I now think it my duty to bring forward my writings and point them out, that all men may see the fault is in man but not in God.—Wrong judgments have been drawn from my writings, but that do by no means prove them false; we must not charge

God foolishly, because we ourselves have not wisdom enough to discern all his footsteps, that are hid in the great deep; and his ways that are past man's finding out. But I shall now come to the purpose of Hann's book, where he have pointed out the prophecies as having failed. He has brought forward the 128. page. Strange effects of faith, where I drew a wrong judgment myself from a communication that had been given me, that if no one awakened to search out the truth, the Lord would begin the new century with *THREE years famine*, and then the major part of this nation would awaken, to know the visitation was from the Lord. But if any awakened to search out the truth when the writings went out in the world, it would be reversed; for then the Lord would begin the century with three years plentiful harvests. Here it stood on conditions (see 18. page, first book of Strange Effects of Faith). But when I saw May was come in that year, and no one had enquired to search out the truth, I expected the threatened judgments would take place: but soon after the third book was printed, which was in that year, three Rev. Divines, with other gentlemen, sent to me to *enquire into EVERY TRUTH*; here the conditions that were before fixed were complied with, and the promise that was made for their obedience, the Lord would fulfil his words, of sending three plentiful harvests, which is known to all, was fulfilled. So let no one place my judgment to the Spirit; as the first book tells them how it stood on conditions. I have already pointed out, in my books, the wrong judgment drawn by the prophets of old; as they did not know how men would act, to prevent judgments, or bring them on: in this, I have answered for myself. And now I shall come to Hann's observation on the book called a Warning to the world. From what he have brought forward out of that book he condemns himself; as he saith the threatened judgments to this nation must have come on in 1805, 1806, 1807, and the time is past, that they ought to be fulfilled. He then brings forward the 15th page of the same book, where it says they shall know of no time, and yet, he contends the prophecies have failed, because it is said the following years; without discerning the words that are there said: "Do men simply suppose I meant to set a sign like the wisdom of men, to tell them in a straight line what should happen, and what shall come on, as your

“ simple wisdom is? Thou knowest I told thee it was not
 “ for the unbelieving world to know the times or the
 “ seasons, when they would come on.” And I told thee
 “ they would not come all at once; and yet, all at once,
 “ they that are believers are looking for them contrary
 “ to what was said.” Now if the words “ following years”
 had meant for to come on, one after the other, regularly,
 it must have been in a straight line, and for *every one*,
 to know the time, and the seasons, when the threatened
 judgments would take place: and the words of the Spirit
 could not be true, if all had come in a straight line,
 according to his judgment. But he says many of the
 believers drew the same judgment, and he blames them
 for their steady faith, as things did not come according
 to their judgment; to this I answer: all true believers
 had wisdom enough to see their own judgment was
 wrong, but that the words of the Spirit are TRUE.
 And this, the wise will discern, that it could not come
 in a straight line according to their judgment; because,
 it was said it should not. But the foolish will not dis-
 cern, neither will they understand, the meaning of the
 words “ the following years,” for we cannot tell at what
 time they will begin, but they are spoken *for a time*
that will come; neither can we tell what is meant by
 years; when they will take place, any more than the
 Jews could tell at what time the seventy weeks, spoken
 of in Daniel, would take place, that was given to him
 in answer to his prayer, for the deliverance of his peo-
 ple. He was answered, “ seventy weeks are determined
 upon thy people and the Holy city, to finish the trans-
 gression, and to make an end of sins, and to make
 reconciliation for iniquity, and to bring in everlasting
 righteousness, and to seal up the vision and prophecy,
 and to anoint the most Holy.”

Now from this answer to Daniel's prayer, they might
 have supposed in seventy weeks, that everlasting righte-
 ousnes would be established, and a full end made to sin,
 which is not done to this day: but these words were
 spoken *for the END*, when the LORD cometh to make
 an end of sin, and establish everlasting righteousness
 upon the earth; and in like manner, many things are
 spoken of days and years in the Bible, that stand *for the*
END. And as it is said in my writings,

That like the Bible all must come round,
And none but my sheep can judge of the sound.

But if all had been spoken to come on in a straight line, according to the wisdom of men, then all could have judged of the sound, and the foolish could see as well as the wise. And now I shall come further to my prophecies, 1st Book sealed writings, 41. page: it is said the storms are hastening on, and the Lord would shake other nations first to try this land.

Page 48. it is said the Lord would do like Wooland, who threatened long before he put his threats in execution.

Page 109. In a day ye little think of, and in an hour unaware, all will turn round, (alluding to the dream in page 108). Word in season, page 49. From a communication given in 1803: after the war broke out it was said,

“ The sword is drawn and shall go on,
The shadow doth appear;
And here's a fatal May for man,
Who now do mock me here.”

But men must discern from this communication, that it was not at that time, men would feel the fatal effects either of the war, or the mockery; for they must discern what was said further;

“ This is a May for man,
Wherein they'll see such destiny;
Will from this May appear,
And let the newspapers be kept,
And all may now see clear.

But the word *now* did not mean at that time; it alluded to the time when the prophecy came on, and we may now see it clear from the newspapers, and we may see the fatal effects of this war since 1803. Let us discern what is said in the Caution to the sealed; “ every land I'll visit first, that England may awake.”

Now to judge of prophecies aright, we must discern how they are spoken; whether they are spoken upon conditions or without conditions. What hath happened upon the nations abroad, was foretold would take place, and no conditions were fixed; and perfectly so all hath hastened on. But the threatenings to this NATION stand upon conditions. In the 22nd page of Warning to the

world; it is said there were many that would come in by lingering judgements, *coming on, one after the other*; and therefore the Lord would give them time to turn unto him. In the 2d Book sealed prophecies, page 5, it is said, "the Prophecies that men have expected to be hastily fulfilled, and because they were not, think they never will, as they are deferred; but I tell thee, deferring a thing does not mean it shall never be done; and all that is deferred in thy writings shall be perfectly fulfilled." *In this manner stand the Prophecies to THIS NATION*; that no one knows the time when the Lord will visit the sins of this nation, if they go on to provoke him to anger, and harden their hearts in unbelief.

In page 177, of Strange effects of faith,

I shall make the mystery clear;
And then my foolishness you'll see,
Is wiser than you mortals be;
To try the talents high of men.

But how could the Lord try the talents of men if all was put in a straight line? Or what mysteries could there be for the Lord to make plain before them? here I see the truth of the words; that it cannot be done by the wisdom of man, they must do as the Lord hath said.

Back the footsteps all will trace,
And marvel what they've done,
And wonder that they could not go
In things that were so plain.

This, the wise will discern in the end; that it was plain before them, that they could not draw a clear judgment *when the years mentioned for judgments would take place in THIS LAND*.

In the 2d book sealed prophecies 121 page, it was explained; as it was lent to me for a space, so it would be to the nation.

In the book called the Full Assurance, &c. page 8, it is said, "in as strange and sudden a manner shall all happen to the Nations, as it did to Minifie, in a way he never expected." Here I have shown from my prophecies, that no man can draw a clear judgment of the time, when extraordinary events *will take place in this LAND*, because it is said, they will not come according to the judgment of men, in a strait line; and which may be clearly seen in the warning to the world, and the other books I have

mentioned. Therefore it is *HANN'S PROPHECY*, (not mine,) that the sword, plague, and famine, will go through the land *this year*; and the millennium to take place next year. And now I shall come to his erroneous and foolish judgment concerning me, as he make the following observation in his first book, on my mother's prayers for me: he saith "This spiritual pride in Joanna, I think I can trace to its original. It appears to me, that the seed of it was sown by her mother; and perhaps if you think a little on what is said in page 103, *Strange Effects of Faith*, you will see it as I do." To his observation I answer: the page he quoted contradicts his opinion of the advice that my mother gave me; which was "to live in the fear of the Lord, that if I was a wrestling Jacob, I should be a prevailing Israel." Any one who reads the page he has mentioned, will see my ponderings were only for my own salvation, as I have said there; and all her words and advice to me upon her dying bed, I looked upon the same, and wished to live in the fear of the Lord that my end might be like hers, and this was all the effects my mother's words had upon my heart to assure me that if I lived in the fear of the Lord, I should surely die in his favour and at the end should reign with him in glory, so that it was a comfort and consolation to me to look forward to future happiness, whatever sorrows and disappointments I met with in this life, and to bear them with a christian fortitude, looking forward to joys that would never end. These were all the ponderings I had from my mother's words.

But Hann says, my mother's words were exactly calculated to infuse a very great degree of spiritual pride into any young person's mind, "and while I was pondering upon her words, the devil at my elbow persuaded me to prophecy!!!"

To his folly I answer: let any man of sense read the history of my life, and the advice my mother gave me on her dying bed,—to commit all my ways unto the Lord that he would direct my goings,—they would soon see the folly of his judgment, that there was no room for spiritual pride: but to keep my heart wholly fixed on the Lord, knowing if I forsook him he would forsake me, but as I well knew the Lord had often answered my mother's prayers for herself, and was her director, so it led me to

trust in the Lord, that in like manner he would be my director, and which I have proved in my writings the Lord was after her death, but as my mother's directions were only for herself, as a comfort and consolation to her, so in like manner I looked upon every direction to me, that it was only for myself, and never thought it would go further, but die with me, as my mother's died with her. The Spirit of Prophecy for the nations at large I had no thoughts off, before I was strongly visited in ninety-two of what was coming upon the whole earth, and that was more than twenty years after my mother's death; and then it was explained to me why the Lord had answered my mother's prayers to her, and in like manner had answered me for myself, to lead me on to have a knowledge of God from his directions, and to prepare my heart for his visitation; as I had experienced the truth of the Spirit for more than twenty years for myself, before I was visited with the Spirit of Prophecy for the NATIONS, and then the Lord set various signs before me to prove my visitation was from him, and this continued nine years, that I might know in whom I had believed, before I was ordered to publish to the world. Many of the signs are mentioned in the 24th and following pages, of Warning to the World; and proved by witnesses in the book of the trial. So I can prove I did not listen to a lying spirit because the truth hath made manifest it is the SPIRIT of TRUTH. Now if the whole of the above is taken into consideration; Hann will not find a man of sense to think of it as he does, but if he make a mockery of parents praying for their children, and say, it fills them up with spiritual pride, then he may as well make a mock of Hannah's praying for Samuel, and say that filled him up with spiritual pride to be a prophet, because she prayed to dedicate him wholly to the Lord; but I may say as Samuel did, the Lord is my judge and is witness against him, that every judgment he hath drawn of me is false, but it appears to me that he does not understand what he reads, for in like manner he hath brought forward the 139th page, Strange Effects of Faith and alludes the wisdom there spoken of, to be my wisdom, without discerning the communication. It is said, "that the Spirit is the Spirit of God, that worked in the woman to see it all clear and this is the wisdom that is enrolled in heaven;"

but there is no wisdom said to be in me, but what is revealed from the Lord; and men of understanding will discern from whence it is said the wisdom came: but the communications that he says makes me more than any created being, plainly says I am nothing more than a simple woman, and the Spirit of wisdom is from the Lord, he likewise drew his judgment from my writings that I said that redemption must come by me, when it is positively said through my writings that the redemption came by our Saviour, who died for the transgression of man, to cast out the adversary that betrayed the woman. And all that is said of me, is, *that the promise made in the fall was concealed from the understanding of man before the Lord was pleased to reveal it to me*,—that it was a promise to be pleaded before it could be fulfilled; for, as our Saviour gave up his life to the petitions and request of men, so will he cast out the adversary by our petitions the same, but he may as well say the redemption is to come by Abraham, because the Lord said, for his obedience, in offering up his son, in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. Now, a man that do not understand what he reads may plead, concerning the same Abraham, as Hann hath concerning me, if he does not discern it was from the seed of Abraham the Messiah came, which is our Lord and Saviour Jesus Christ, to bring in that promised blessing to mankind. But there must be an Abraham's faith, and an Abraham's obedience, before the Lord will do it for us; and our Saviour says, we must ask, if we will receive, that our joys may be full, but we could not tell what to ask; that our joys may be full; before it was revealed to us from the Lord what is his blessed will concerning us, that he will do for us if we obey his commands; and I cannot see any more in myself than in other true and faithful believers, that join with me in hand and heart; for, though the revelation was given to me, yet the promise is held out to all that rely upon the promise made in the fall, which our Saviour came to accomplish, and those that believe in the fulfillment of the Gospel, and discern for what end Christ died to redeem all mankind; then it is said:

All will be as wise as she,
 Or yet as simple here,
 Then wives alike you all shall be,
 The marriage I shall clear.

Which is to bring in a perfect union between God and man. Another thing Hann stumbles at, is the chaining down Satan, and says, "We find nothing of it in the scriptures till we come to the 20. Chap. Rev.; now, if it was a thing literally to be performed, as a work essential to man's redemption, I cannot believe that the Scriptures would be so silent about it."

This proves he either have not read his Bible, or, if he have, he hath not understood what he reads, any more than he understand my writings. In Isaiah, 25th, it is plainly foretold, that the rebuke of the Lord's people shall be taken away from off the earth: in the 12. Chapter of the Rev. it is told who the rebuke of the Lord's people is, Satan, which is the great accuser of the brethren; and it is said, in that day, lo, this is our God we have waited for him, and he will save us, we will be glad and rejoice in his salvation. And the rebuke of the Lord's people is to be taken away, before the Lord createth the new heavens, and the new earth, wherein dwelleth righteousness. The same prophecy we find, in the 7th chapter of Daniel, the power of the beast is to be destroyed, before the Lord will establish his kingdom in righteousness and peace. The same we may understand from the 9. chapter; sin must first be made an end of, to bring in everlasting righteousness: but sin cannot be done away with, while the devil, like a roaring lion, is going about seeking whom he may devour; therefore our saviour said in his gospel, if he was lifted up, the prince of this world should be cast out, and the apostles, after being filled with the holy ghost, bore this record, that Christ died, that through his death he might destroy him that had the power of death, that is the devil, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: the same is said in John, for this purpose the Son of God was manifested, that he might destroy the works of the devil. So that the Scriptures are by no means silent on this subject, for the prophets and apostles, and our Saviour himself, affirm it shall be done, when he cometh in power and great glory to bring in the redemption of man; for that is the meaning of our redemption, to be redeemed from the power of death, hell, and sin,—for then will death be swallowed up in victory, and tears will

be wiped from off all faces, as is spoken by the prophet Isaiah. These things I have brought forward to shew the folly of a man that hath taken upon him to publish against the Spirit of the Lord, without ever understanding what he hath read, or having a knowledge of what the Scriptures contain. Many other things, which Hann hath brought forward are already answered in the answer to five charges in the Leeds Mercury, in the year 1805: published by me.

The reader will not fail to pay attention to the whole of the second page, in that book, wherein the five charges are distinctly specified, that were brought against her, with some useful remarks that are given about the sealing.

This taken from Joanna Southcott's mouth.

Witness, Jane Townley.

Ann Underwood.

*The following is the copy of a letter received from
Mr. R. Walker, 90, High Holborn.*

Madam,

“ Having published a book in refutation of your prophecies, and another being now nearly ready for the same purpose; should be happy to wait on you any time you may appoint, if you have any wish to stop the publication.

I remain, Madam, your most obedient servant,

March 1, 1810.

R. WALKER.

To Mrs. Joanna Southcott.

Answer.

What is of God cannot fail, and what is of man's wisdom must come to nothing.

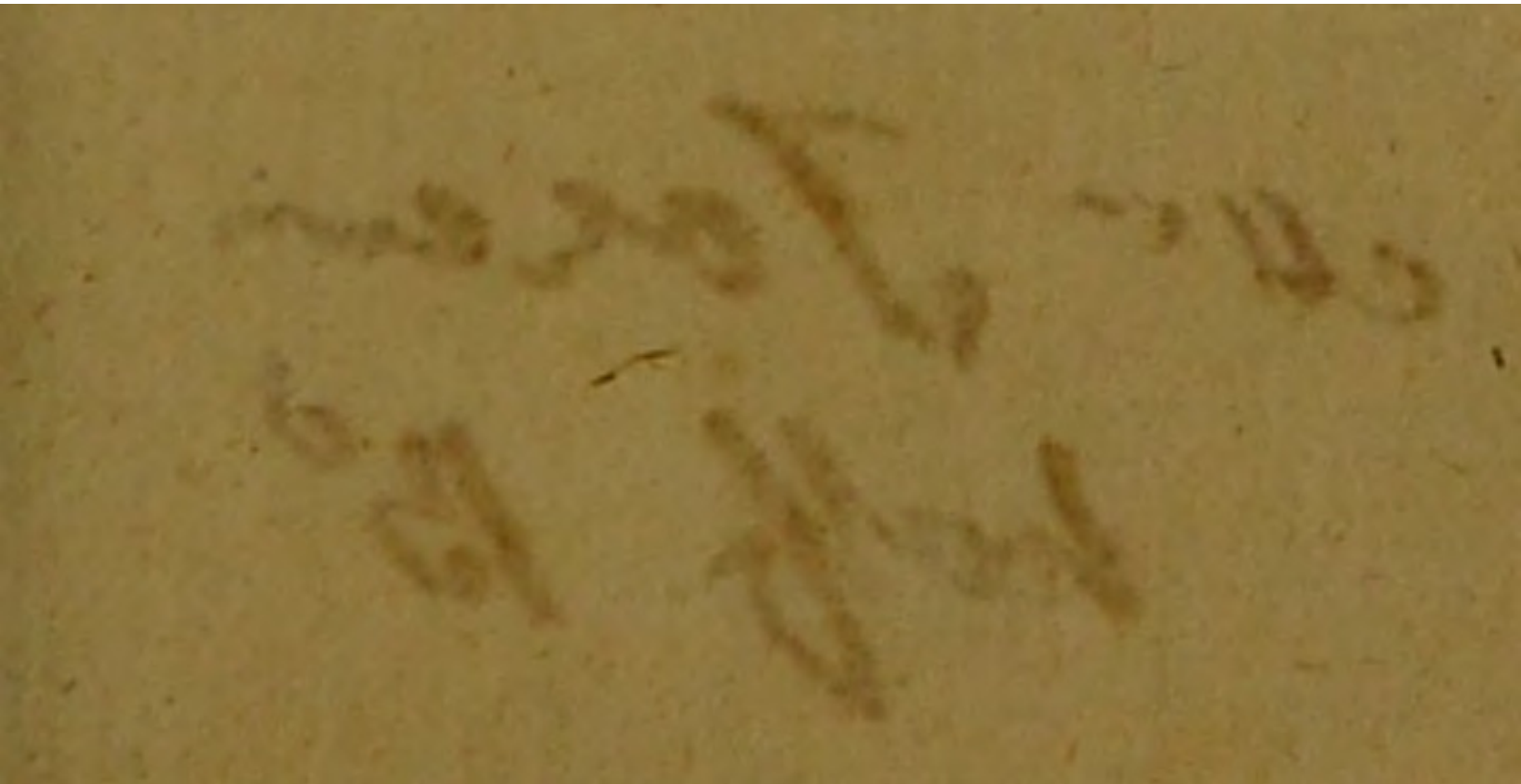
LONDON.

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(Price One Shilling.)

[ENTERED AT STATIONERS HALL.]

March, 1810.



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