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Forty-Four PROPOSITIONS

EXTRACTED

From the REASONS for the Foundation
and Promotion of a

Philadelphian Society:

Offered to the Consideration of All *Christians*.

And now Published for the Preventing or Rectifying
of Mistakes.

1697

Spirit's Day Version

Transcribed and Edited by

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PROPOSITIONS

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From the REASONS for the Foundation
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Philadelphian Society:

Which were Read at the First Meeting of the same in *West-*
morland-House, London.

Offered to the Consideration of All *Christians.*

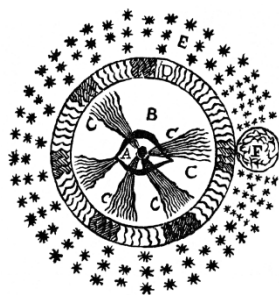
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2 COR. vi. 8.

As Deceivers, yet True.

LONDON:

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and *Westminster.* 1697.



Forty-Four Articles¹

Reasons for the Foundation and Promotion of the Philadelphian Society.

The *Reasons why these Propositions* [Articles] *are Extracted*, may be found in the *Theosophical Transactions* by the Philadelphian Society, *Consisting of Memoirs, Conferences, Letters, Dissertations, Inquiries, etc., For the Advancement of Piety, and Divine Philosophy.* Number III, for the months of May and June, pg. 195.

To all the faithful in Christ Jesus, wherever dispersed or hidden, Grace be unto you: and peace, love, and truth from God our Father, and from the Lord Jesus. Whom we thank, that for the glory of His Name, we have been thought by Him worthy to suffer reproach: and to bear a testimony for Him before this generation, concerning the blessed hope of His appearance, to prepare unto Himself a Peculiar People, through His Spirit, which may be made like to his glorious image, in full sanctification, according to His will. Who has designed to fulfil His work in you throughout, that you may not fall short of the most excellent prize of the First Resurrection: and to revive amidst you the apostolical frame of His Church, and amidst as many as shall not put it far from them. This is that which has occasioned Satan, who is always the Accuser of the brethren, to rage mightily: and to raise many false and malicious reports, that so the truth might not be seen in the mist. Therefore we have been obliged to publish these following Propositions, not so much for the vindication of ourselves, as of the honor of God, and of the truth of the Holy Scriptures.

1. The Church, or Bride of Christ, is to be made conformable to Christ throughout. (Rom. 8:29, 12:2; Phi. 3:10-21; 1Joh. 3:1-3)
2. This conformity is the adornment of the Lamb's Bride, who is now called to make herself ready. (Isa.61:10, 11; Rev. 21:2)
3. This preparation and adornment cannot be any otherwise but by the Holy Spirit of God. (Joh. 4:24; Rom. 8:11; Gal. 4:6; Isa. 44:3; Joel 2:28; Zac. 4:6)
4. This Spirit is One: and therefore the Church must be also but One. Herein consists the true undivided unity, and perfect uniformity. (Song 6:9; Eph. 4:3-4; 1Cor. 6:17; Eph. 4:13; Phi. 1:27, 2:2)
5. This Spirit is holy: and therefore the Church must be also holy. Herein consists the Virgin sanctity of all the members of this Church that is to be redeemed out of the earth. (Song 4:1,7; Rom. 11:16; Eph.1:4, 5:2,7; Col. 1:22; 1Pet. 2:5; Rev. 14:4, 20:6)
6. This Spirit is catholic [universal]: and therefore the Church must also be catholic; according to the most strict sense of the word, in a universal latitude of love, without any narrowness, partiality, or particularity of Spirit. (Gen. 1:2, 6:3; Joel 2:28; Joh 4:21-25; Luk. 10:30-38; Acts 10:11-16; 2Cor. 2:10)

7. This one, holy, and universal Church is not barely assisted by an irradiation from the Spirit of Christ, but is actually and vitally informed by it, as the body is by the soul. (Rev. 2:7, 11:11, 21:6, 22:14; Rom. 8:6,10; 2Cor. 3:6, 4:10-11, 5:4; Eph. 4:18; Gal. 2:20; Col. 3:3-4; Heb. 7:16)
8. This vital operation and information, being at present but in a very languid and faint degree, there must be a resuscitation and resurrection of the same, in order to the glorious Kingdom of Christ (Luk.18:8; Rev. 20:5-6; Acts 15:16-17; Eze. 37:1-15; Rev. 11:1-12)
9. The resuscitation of this Spirit is to be waited for. (1Cor. 12:31; Isa. 40:31, 30:18, 49:23; Rom. 2:3; Mar. 13:33; Rev. 3:3, 16:15; Eph. 6:18 compared with ver. 13)
10. It is to be waited for not only separately, but also jointly. (Acts 1:14, 2:1, 46)
11. Such a waiting is in obedience to our dear Lord and Master's command. (Joh. 14:16; Mat. 25:13; Mar. 13:37; Mat. 18:20. This is also confirmed from the practice of Christ and His Apostles: and that too, while they did not recede from the public temple-worship.)
12. It must be with these qualifications:
 1. Humility (Jas. 4:10; Rev.3:17-18)
 2. Resignation (Rom. 8:27; Col. 1:9)
 3. Perseverance (Mat. 10:22-24; Heb. 6:14; Rev. 2:26)
13. It must be for these ends:
 - 1st: Power from on high (Luk. 24:49; 1Cor. 5:4; 2Tim. 1:7)
 - 2nd: Wisdom from above (Luk. 21:15; Col. 2:3, 4:5; 1Cor. 12:8)
 - 3rd: Divine learning and theosophy (Eph. 3:4; Phi. 3:8; 2Pet. 3:18)
14. It is lawful to wait upon God for power from on high, or the return of the miraculous deeds, by which His kingdom, that has been withheld, may come to be witnessed and proclaimed. (Luk.24:49)
15. It is lawful to wait and pray for the Spirit of Wisdom and Revelation, descending from the Throne of God. (Jas. 1:5; Col. 1:9, 3:16)
16. This is necessarily required in order to a right government in all spiritual affairs. (Acts 6:3; 2Tim.3:15; Isa. 28:26 to the end.)
17. It is lawful to wait and pray for divine learning, and to prefer it above that which is human. (Phi.1:9; Hab. 2:14; Isa. 28:9)
18. This secret learning vastly exceeds the wit and industry of the most sagacious inquirers. (Job 28:7; 1Cor. 2:11; Psa. 25:12)
19. It shall be given of the Lord to all the members of this Church. (Jer. 31:34; Heb. 8:11; Isa. 4, 5; Eph. 4:13)
20. God is stirring up some persons in several countries, to wait in faith and prayer for these ends, and with these qualifications, till such a pure Church may arise. [*Germany, Holland, Switzerland, France, Scotland and England* are witnesses to the truth of this proposition.]

21. To which a prospect of the present state of Christendom has very much conduced. (Mat. 24; Mar. 13; Luk. 17; Joh. 15:16-17; Dan. 7:8, and most of the Prophets)
22. The many divisions and sects of Christianity, all pretending to be the True Church, cannot be otherwise cured but by the effusion of the Spirit. (Lam. 2:13; Jer. 30:17, 33:6; Eze. 11:19; Zep. 3:9)
23. The insufficiency of all other means and methods have been experimentally proved:
 1. Of human learning.
 2. Of policy.
 3. Of power.

Particular proofs hereof are frequently extant in history, both ecclesiastical and civil.

24. [SDV Note: Numeration error. Number 24 was skipped in the original.]
25. Neither of which separately, or all conjunctly, is able to heal the divisions, supply the imperfections, or remove the corruptions of any one body of Christians. As,
 1. In the Church of Rome.
 2. In the Lutheran Church.
 3. In the Calvinistic Reformation.
 4. The Church of England.
26. The consideration of the insufficiency of all human means, with a deep sense that *charity* is waxen cold, and that *faith* is hardly to be found, must needs be a good motive to excite us to seek out and wait upon those means which are sufficient; and especially to endeavor to keep warm the former, and to strengthen the latter, which is ready to die. (Gal. 1:16; Zac. 2:13, 4:6; Dan. 2:34, 45)
27. These means are not confined to a party, but are extended to all; even as far as the Holy *Universal* Spirit reaches, which passes and goes through all things: and by the effusion of this Spirit, all shall be taught of God. (Isa. 54:13; Joh. 6:45)
28. The oneness, the holiness, and the universality of this Spirit, will not suffer us to appropriate it to any, and therefore not to our own society, both with respect to ordinary and extraordinary operations of the same. (Gal. 3:26-28; Col. 3:11; Rom. 10:12; 1Cor. 12:13)
29. The design of our assembling is not to divide but to unite; not to set up for a new religion or Church, but to keep warm the Spirit of Love towards those of all religions and churches, and to endeavor after the only method of reconciling them into a perfect and lasting unity, by the power of the Holy Ghost. (Isa. 58:12)
30. Universal love and apostolic faith are the two grand pillars of our society: and the main designs which we labor, watch and pray for, both separately by ourselves, and jointly in our assemblies. (1Tim. 1:14; 2Tim. 1:13; Eph. 6:23; Gal. 5:6; 1Thes. 5:8)
31. The primary object of the apostolic faith, is the revelation of the Kingdom of God within the soul. (Luk. 17:21; 1Cor. 4:20; Col. 1:13)

32. This internal revelation of it is by Christ the sovereign Head of the Church. (1Cor. 12:5,12,27,28; Heb. 1:2)
33. Which as it is diligently to be waited upon, so is it to be held fast, so far as it shall be received; a loss herein or relapse, being extremely dangerous. (2Tim. 2:13,14; Heb. 3:6, 4:14, 10:23; Rev. 2:4, 5, 11, 13, 25, 3:2, 11)
34. Such a revelation of the Kingdom of God in the soul will constitute a Virgin Church, representative of its Head:
1. In Christ-like holiness (Rev. 3:7; Lev. 11:44; Joel 3:17; Oba. 1:17; 1Pet. 2:3; Rev. 20:6)
 2. In truth (Phi. 4:8; 1Joh. 5:20; 3Joh. v. 3)
 3. In power (Acts 8:10; 1Cor.1:24; 2Thes. 1:17)
35. The members of this Church are to be anointed with Christ, and consecrated,
1. Into the Priestly Order (1Pet. 2:9; Rev. 1:6, 5:10, 20:6)
 2. Into the Prophetical (1Cor. 14:31; Rev. 11:10, 18:20)
 3. Into the Royal and Davidical (1Cor. 4:8; Rev. 5:10, 20:6; Zac. 12:8)
36. The model thereof we do press after as attainable, and do not therefore rest in what we have attained. (Phi. 3:12-14)
37. The perfection of this model must be gradual, and the beginnings therefore of it consistent with a state of weakness and imperfection (Heb. 6:1-2; Acts 20:32; Jude v. 20)
38. The personal appearance of Christ from Heaven is not to be, till after there be such a Philadelphian Church on Earth to receive him. (Rev. 3:11, compared with 22:7,17)
39. Our design is apostolical; abating only from what was of a temporary constitution, or fitted to such a particular Church. (Acts 1:26, 4:34-35; 15:13-30. 1Cor. 7:25)
40. The will of God must be done in Earth as in Heaven, by the inspiration of His Spirit. (Mat. 6:10; Heb. 10:7)
41. The Kingdom of God must come on Earth, as it is in Heaven, by virtue of the same inspiration. (Dan. 2:44. 7:27)
42. We receive the Holy Scriptures of the Old and New Testament as the foundation of our hope and faith. (2Tim. 3:16; 2Pet. 1:19)
43. There are some promises and prophesies in them, which have not had yet their full completion. (Rev. 17:17; Luk. 22:16)
44. The civil government is an ordinance of God, as He is Supreme Governor of the world, and is accordingly to be submitted to. (Rom. 13:1; 1Tim. 2:2)

There was written *An Essay of Revelation*² in the Year 1695, by a member of our Society, for the resolving of this question: *Whether revelation, or the immediate communication of divine knowledge, be now attainable?* In which the *possibility, expediency, and necessity* of revelation, both private and public, in this present, and approaching period of the Church is at large handled; which proceeds upon these *Propositions, viz.*

1. That wherever one thing is united with another, there must be some *likeness* between them which is the cause of this union.
2. That by so much the more anything has of likeness to another, it may be the more firmly united to it. *Ete contra.*
3. That wherever two things are so *unlike*, that they can't be of themselves united together, they must be united by something in which they both agree.
4. That the works of God are always in just proportion.
5. That the Scriptures have been delivered down to us for the revealed will of God.
6. That a thing may arrive to that state for which it was created and designed by God.
7. That happiness is within.

FINIS

¹ SDV Note: They are named them “Articles” in order to avoid confusion with the [Sixty Propositions](#) (a.k.a. the [Jane Lead Prophecy](#)), and the [Forty Propositions of The Revelation of Revelations](#),

² The full title of the book is: *A Letter to Some Divines Concerning the Question, Whether God since Christ's Ascension, doth any more Reveal Himself to Mankind by the Means of Divine Apparitions? With an Exact Account of what God hath Bestowed upon a Noble Maid* [i.e. Rosamunda Juliana Von Asseburg], *from her Seventh Year, until now, MDCXCI* [1691]. *Written originally in High-Dutch by J.W.P.* [i.e. Johann Wilhelm Petersen], *and now set forth in English by the Editor of the Laws of Paradise* [i.e. Francis Lee], *Newly Published.* By J. W. P. London; Printed and sold by John Whitlock, in Stationers-Court, near Ludgate, 1695. Pages: 129.