1847, RE-EMERGENCE OF TRUTH

30th April 2026

Dear brothers and sisters,

By Biblical Truth we mean the interpretation of the book known as the Bible, which was originally written in Hebrew and Greek: the Old Testament in Hebrew and the New Testament in Greek. For many years the Bible was only available in Latin in the Catholic Churches. However, during the reign of Henry the eighth and Queen Elizabeth the First, the first Bibles were made available in English. But as a result divisions occurred in the meaning of the Bible, leading to punishment of those who interpreted otherwise, leading to imprisonment and often death.

However, new versions of the Bible translations were produced by men such as John Wycliffe, William Tyndale, which were used to produce an Authorised Version of the Bible by King James, authorised to be read in Churches, now known as the 1611 version. During these times, there was much persecution over the meaning of the Bible, and many people decided to leave England and Scotland to find freedom in Canada and America.

Among these was John Thomas and his father's family. John Thomas was actually born in London where he eventually became a medical doctor. In 1832, along with many other young people, he sailed to America. However, the ship floundered in a North Atlantic storm in which many other ships had sunk. This frightening experience shook young Thomas, for he had no religious convictions and no hope of life after death. Faced with such personal spiritual floundering, John Thomas vowed that if he survived the looming shipwreck, he would not rest until he found the religious truth about God, and made that truth the basis and hope of his life.

Brother Thomas came to America in a time of religious fervour when new sects came into existence, such as Disciples of Christ (Cambellites), Jehovah's Witnesses (Russelites), Seventh Day Adventists (Millerites), Mormons (Followers of Joseph Smith), and Christian Scientists (Mary Baker Eddy). John Thomas was destined to begin another movement that in time became known as the Christadelphians. Dr Thomas had landed in New York but his destination was Cincinnati where he came into contact with Daniel Gano, Walter Scott and Alexander Campbell. Thomas told them he was searching for Truth, and he

decided to her all the preachers in Cincinnati before he made a decision for the right course for him to take and believe. One evening when he met with Misters Gano and Scott, Scott asked him if he had been baptised. Thomas replied "I was christened as a baby", Scott asked if he believed in Christ? Turning to the scriptures he read Acts Acts 8:27-39, explaining the Eunuch's immersion by Phillip, adding, "Now I suggest you do the same!" Thomas was taken aback and replied that he had not come prepared for an immersion, but Mr Gano would provide the necessary clothing. So by 10 o'clock that evening Dr.Thomas was immersed by Walter Scott by moonlight, for the remission of his sins.

Dr.Thomas resided in Cincinnati for 7months, then decided to go to the Atlantic Cities where there was more work available for physicians. Walter Scott gave him letters of introduction to Alexander Cambell of Bethany, Virginia.

In the spring of 1833, Thomas returned east to meet Cambell and they became friends. One day as they walked together to the meeting, Cambell said to Thomas, "John, I'm calling on you to speak this afternoon!" Thomas protested: "You cannot do this to me!" He replied, "I am!" and he did. Well brother Thomas knew something about Bible prophecy, having read Rollins Interpretation of Daniel's Four Empires. As reading took time, he was able to speak of all he knew on the subject. he was astonished to hear afterwards that the people applauded his teaching. John Thomas decided it was time to move on and find work in Philadelphia where he could practice his medical living and continue his Bible talks. His Bible study and talks were destined to pave the way for great results.

Quite unexpectedly and perhaps providentially Thomas was offered a job as editing a monthly periodical to promulgate the principles of the reformation. he agreed to do so and called it the Apostolic Advocate. he observed that from New York to Virginia there was plenty of religious practice full of dogmas and creeds, but without the teaching of Jesus Christ. Therefore the Advocate would glean the fields of Christian literature; and whatever illustrated the sublime politics of the Messiah's reign upon earth. This declaration was applauded by Alexander Cambell who then published his own periodical.

For a man who had only recently begun to study the Bible and accepted the position of Editor, sounds audacious. Yet the verdict of a Philadelphian newspaper The People's Friend, was this: "Style

chaste; reasoning close; likes the high ground; treats all human authority very unceremoniously; appeals directly to the scriptures and contends for their supremacy over all councils and edicts, ancient and modern; shows he has bestowed much attention on the subject of which he treats." The Richmond Cambellites offered him a wage, elected to rely on medical practice for an income.

On the 6th November of the Advocate, Dr.Thomas wrote an article on Anabaptism, where he contended that no immersion was valid was not based on an intelligent faith on the part of the subject being immersed. The former Baptist ministers were incensed, and so were the Cambellites. John Thomas stood his ground, stating the following:- "My conviction is that that all among us who have not been immersed upon the confession that Jesus is the Christ and who did not understand or appreciate the value of his blood, had better be re-immersed upon that confession; and that all from this time forward who wish to join us from the Baptist denomination (a few being accepted who can show and scripturally give reason) be required to make the intelligent confession and to be re-immersed."

John Thomas also found that the Bible does not have an immortal soul! Rather it taught that man **is** a soul, a mortal human being which ceases to exist on his death!. This discovery demanded a total rethink ., Heaven is not a reward for the faithful, and neither is hell a fearful place of torment. . God grants immortality as a gift to those who sought to obey the commandments, but the wicked will perish altogether, dust to dust and ashes to ashes! The theological realm of the Cambellites was crumbling, but a whole new world was opening up for John Thomas.

Research and persistence led John Thomas to other fundamental discoveries, and they were to be found in God's promises to Abraham, the forefather of all the Jews, would inherit and inhabit all the land of Canaan for an everlasting possession. And this land would become the Kingdom of God, ruled on earth by kings as Saul, David and Solomon. It was to king David that God gave the second covenant of promise. He would have a special descendant (Jesus Christ) who would sit on David's throne (in Jerusalem) and rule over the house of Israel for ever.

The third Kingdom promise was made to first century Christians. They were the Apostles who asked when it was that Jesus the Messiah would come to

restore Israel. Jesus informed his disciples that the restoration of Israel and his return would not be yet, but that they were to proclaim the kingdom of God to all people and to make disciples of all nations. Many would fall asleep believing God would one day raise them from their graves and let them inherit the earth.

The three times stated purpose of God to fill the earth with men and women in His image and for His glory, now had both rational and mechanism Mortal, sinful man could not enter the kingdom of God. A mortal had to be made immortal so that he could no longer die. The sinner had to be made incorruptible so he could no longer be tempted to sin. But Jesus Christ came to being hope of immortality and incorruptibility through the Gospel. Those who believe in him and continued firm in their faith until they died, carried with them the guarantee of a resurrection and a bestowal of the divine nature. Immortality was a gift given later as the means of entrance into the Kingdom of God, NOT AN ATTRIBUTE TO BE GIVEN IMMEDIATELY AFTER DEATH! This was the true gospel and hope of eternal life.

After 14 years brother Thomas had found the Truth which on the ocean I declared I would not rest till I had found the Truth should I be permitted again to tread on 'terra firma' ; but in all this journey I have been directed on a course very different from what i would have selected if I had been left to map it out for myself. I have been inveigled into preaching and editing and taking part in distasteful theological controversies which, however, in their combined influence brought me to a knowledge of the one faith and the obedience it demands.

Driven by convictions indicated in these remarks, John Thomas sought out a friend to accompany him to some water, and requested the friend to immerse him while pronouncing these words: "Upon confession of your faith in the things concerning the kingdom of God and the Name of Jesus Christ, I baptise you into the name of the Father, the Son and the Holy Spirit." With that the administrator could add nothing to the efficacy of the re-emmersion, the Doctor's friend put him under the water.

THE TRUE CHRISTIAN HOPE.

The connection between understanding the Kingdom of God with Thomas's earlier discovery concerning the true Christian hope was clear. The hope of Israel restored was the hope of resurrection. A dead Abraham would be raised from the dust and

given the land of Israel , the land of the Kingdom , as his inheritance. A dead David would be raised to his 'Son' Jesus, reigning over the Kingdom's capital city Jerusalem. The apostles would be raised and rewarded with thrones, ruling over the house of Israel. The faithful would share in the same promises; they could fall asleep, believing that one day God would one day raise them from their graves and let them inherit the earth. The reason why the New Testament writers stressed the resurrection and the return of Christ now became obvious. Such emphasis would be meaningless if the faithful went to heaven when they died, but very meaningful if sleeping saints were waiting for their entrance into the Kingdom.

After his baptism John Thomas wanted to proclaim the Truth he had found to as many as he could find to listen. So he proclaimed the Truth in New York, Baltimore, Buffalo; and later he became a missionary to Britain in 1848. first to Nottingham, a reformation center in Britain, he traveled to Derby, Birmingham, Plymouth, Lincoln, Newark and Glasgow. Then to Blackfriars. While traveling wildly he wrote Elpis Israel, The Hope of Israel, and the first volume of Eureka.

Robert Roberts wrote of him:- "To the charge of holding "that the knowledge of scripture , in the writings of Dr.Thomas has reached a finality" we plead guilty. If we were ignorant or unfamiliar with the scriptures, we were like those who, when they attempt to write or speak, have to look at them through the telescope of dictionaries, concordances and such like, we should not have sufficient to entertain this conviction; but our acquaintance with them in daily intercourse for a lifetime enables us to be confident on the point. Our reading has not been confined to the scriptures or the writings of Dr.Thomas. We have read what others have to say in many realms of human thought. We have therefore all the materials to form a judgment; and our judgment is distinctly to the effect imputed: that in the writings of Dr.Thomas the truth is developed as a finality, and that they are a depot of the Christian doctrine.