Bible Class on modern Divisions **1847 Re-emergence of the Truth** 30th April 2026

Having completed our series on the Temple we have returned to another topic which lends itself to a slow but thorough approach in giving it consideration, that of the recent historical divisions in the experience of the Truth holders in modern times. We begin with 1847 and the resurrection of the Truth. After that we plan to cover the eleven divisions in the experience of the Truth-holders from 1866 to 1983.

In the Book of Revelation the unfolding of God's plan is seen in the seals trumpets and vials to be followed by the seven thunders or last plagues. In the Continuous Historical Development of the unsealed scroll, the course of the Truth holders is detailed down through the intervening centuries, written before it happened.

Each generation can find its historical setting by considering the signs of the times in their own setting, and for this to be relevant there must be a structure which can be identified as history proceeds. The prophecy of the Bible is not so concerned with the events the secular world regards as important as to those events which progress and illuminate the path of the Truth holders and the course of the apostacy and to a lesser extent the Jewish people. The nation of Israel and its prophetic path is covered in great detail in the writings of the Old Testament prophets so it should be no surprise to see that they are not the primary focus in this book from the beginnings of the gentile age.

The Apostolic Ecclesia has reproduced a booklet taken from Eureka which gives the understanding of our Pioneer Brother DR John Thomas entitled "The Revival of the Witnessing For Gospel Truth in these Last Days". I have provided a photographic copy of the booklet on the AE group chat for those who are interested.

The Biblical context of the prophetic re-emergence of the Truth implies its prophetic demise. Jesus anticipated this in **Matthew 16v18** "*Upon this rock I will build my Ecclesia and the gates of hell shall not prevail against it*". As with his own death he was to prove victorious because he was resurrected to newness of life, so it is with his Ecclesia, death was not to triumph over her, but she also would be resurrected again. First, she had to die, and this is implied in the **Revelation 13v7** where the Beast of the Sea was to persecute the Truth-holders unto death. "And it was given unto him to make war with the saints and to **overcome** them". The apostacy cannot overcome the saints spiritually, the only way they can overcome them was physically. It is generally regarded this probably occurred in France in 1572 with the Saint Bartholemew massacre by Catherine D'Medici. History does not provide the details of what would have been the Remnant of the woman's seed, a sect erased from the light by jealousy and hatred.

This corporate re-emergence took place in 1847 and in accordance with the prophetic requirement for there to be Truth-holders at the time of the end. **Revelation 16v7** "*And I heard another out of the Altar say, even so Lord God Almighty, true and righteous are Thy judgments*". This was in the days of the Third Vial, which began in 1848, with the year of Revolutions in Europe, so the resurrection of the Ecclesia had to be before that. Such statements cannot be given by the Apostacy as they echo Truth, and the Altar community is where sacrifice is honoured and respected by those who are sincere. This is up to date language for the community of the saints.

Elpis Israel was written in 1848 the year after he published his Confession and Abjuration in his magazine, which later became the Herald. This seminal work is in Victorian English but is still understandable today and rewards those who take the time and make the effort to follow his discourse on The Rudiments of the World, Part 1 The Things of the Kingdom of God and the Name of Jesus Christ, Part 2 and then Part 3, The Kingdoms of the World in their relation to the Kingdom of God. The definition of the gospel taken straight from scripture as the second section details is a defining difference between the orthodox Christian world in which he grew up and the new Ecclesial community which he was providentially involved in establishing.

It should be noted that this understanding of the revival of the Truth before the third vial requires a different interpretation of the vials than appears in Eureka where he heavily leans upon Elliott's earlier work Horae Apocalypta in various places. Eureka is distinct from that work in many ways and that popular exposition does clearly identify Rome as the Whore of Babylon, so it should not just be dismissed because Elliott was a Trinitarian. Any work of man will contain errors as do both Eureka and Elpis Israel.

When Doctor Thomas first broke ranks with the Campbellites it was over the doubt expressed over old Baptists who maintained that they had always kept the Truth down through the centuries in opposition to his position that the Truth had been persecuted into oblivion as per the above passages of scripture and therefore needed to be revived again. This was unpopular with others as it hindered the numerical growth of that Revivalist Movement in the early 19th Century. That the two Campbells changed their Revivalist stance for the sake of more members is sadly indicative of most people's approach to religion, where converts and money take over from the establishment of unadulterated Truth. He argued that such Baptists needed to be re-immersed because their beliefs were deficient and this arose after realising that there was a need to distinguish between an organic manifestation which claimed to have continued on uninterruptedly down through history and the organic manifestation of the One Body in modern times.

In the absence of any other Truth holders extant, John Thomas and his friend and colleague Albert Anderson immersed each other upon a belief of the gospel and a public confession of their faith for the forgiveness of their sins in 1847 and began aa New Body resurrected from Ecclesiastical death.

A Voice from the Altar Russel Noonan