

# *The Teachings of Brethren John Thomas, Robert Roberts and JJ Andrew*

*concerning...*

*The ‘just’ and ‘unjust’,  
‘knowledge’ and ‘responsibility’,  
‘the enlightened rejecter’,  
‘immortal emergence’,  
‘bema’ and  
‘thronos’ or ‘Great White Throne’*

*“knowledge brings with it responsibility  
and responsibility constitutes men, subjects of  
THE RESURRECTION AND JUDGMENT”*

John Thomas, 1861

“An **enlightened sinner cannot evade the consequences** of his illumination. I have known some of this class flatter themselves **that they would not be called forth to judgment;** but would perish as the beasts, if they did not come under law to Christ. Such reasoning, however, is simply 'the deceitfulness of sin'”

John Thomas, 1866

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## Abbreviations Used:

- ER = enlightened rejecter
- IE = immortal emergence
- GWT = Great White Throne

## Notes and Corrections made since first publication:

- 'Thank you' to the Central & Unamended brethren that have provided comments and/or additional quotations upon the subject.
- Today the word 'rejecter' is normally spelled with an 'o' as in 'rejection'. However, the dictionary's preferred usage is with an 'e'. This was also how brother J. Thomas spelled it so the 'e' spelling was chosen for consistency.
- The quote from *The Revealed Mystery* #46 was missing an important part of one sentence. That missing fragment was added.
- Regarding the history of the booklet *Catechesis*, the date was changed from 1869 to 1868 as the Baltimore ecclesia originally published *Catechesis* in 1868.
- Editorial corrections and additions to my own words have been made. In particular, the Summary has been expanded to include some relevant information about JJ Andrew's teachings.
- 'What is a Covenant' section added, based on an article by brother Thomas from 1851.
- Numerous new quotes have been added
- **The chapters with quotations from brother Robert Roberts and brother JJ Andrew are not complete; there may be errors in those chapters.**

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## Introduction

From time to time there arise misunderstandings concerning what brother John Thomas taught. One brother may take a quote from *Elpis Israel*. Another may take a quote from *Eureka* vol. 3, and the two are set in opposition against one another. Misunderstandings such as this are partly due to the fact that brother Thomas grew in his understanding of the Scriptures and therefore **his writings changed over time to reflect this increase in knowledge**, or the enlargement of his faith.

Brother Thomas was *a careful student of the Word*. **He was also precise and concise in his writings**. If he repeatedly used specific words or phrases to represent a particular doctrine, he purposely chose that form to accurately represent his beliefs. The purpose of this document is to allow brother Thomas to speak for himself, on the specific topics under consideration, covering his writings from 1835 to his death in 1871.

Brother Thomas was also very logical in his thought. And because of the large number of writings available to us today, **we can trace his development of thought** on subjects such as the *Bema* vs. the *Great White Throne*, and where the enlightened rejecter will appear for judgment. By tracing the development of his thought we can understand why he took certain doctrinal positions early in his life, and **we can see the logic of the changes made as he grew in his understanding of the Scriptures**. **The topics under consideration are all interrelated and therefore it is critical to view brother Thomas' teachings in a systematic way within their historical context.**

Much research and effort has gone into this document. I will state the summary of what brother Thomas taught before laying out the quotations in historical order. Because the conclusions are stated before the quotes, it is possible that you will *initially* disagree with the conclusions of this document. However, I am sure, that if you thoughtfully consider the quotations from brother Thomas, you will find that the conclusions are, well, conclusive.

A systematic and historical approach researching a large number of his writings has been taken in this document to lay out his teachings, allowing him to speak for himself. The entire texts of most of the following writings have been researched: *The Apostolic Advocate* (1835/36), *Elpis Israel*, *The Herald of the Kingdom and Age to Come* (1851-1861), *Eureka*, *Anastasis*, *Phanerosis*, *The Revealed Mystery*, *Exposition of Daniel* and his last writings found in *The Ambassador* magazine, later named *The Christadelphian*. Due to space and time, not all quotations have been included. But those given will make it clear how and when brother Thomas' understanding of these subjects developed.

## Incorrect Assertions Addressed

This document addresses a number of wrong assertions:

- 1) **That brother John Thomas did not teach the enlightened rejecter.**
- 2) **That brother John Thomas never brought the enlightened rejecter to judgment with the saints.** One Christadelphian writer makes this argument as follows:

“I shall first answer by saying that Brother Thomas, even IF he did change his mind about whether or not the rejecter would rise at the return of Christ, *never* did

teach that the rejecter would stand before the *bema* of Christ along with the saints. In fact, we have just quoted from *Anastasis* is showing that he did not believe that anyone other than those on probation would appear before the judgment-seat of Christ. **Whatever he [John Thomas] may have believed at the last about the rejecter being dealt with at the beginning of the work of Christ prior to the establishment of the kingdom, he never placed the rejecter before the bema of Christ at the same time and on the same basis as the saints in Covenant relationship.**" (WT)

*These assertions are demonstrably false.* WT believes that *only* association with the Blood of Christ purchases the "right" to be judged by Christ at the *bema*. He does not understand the basis of resurrectional responsibility, or what a Divine Covenant is.

- 3) **That brother John Thomas never taught immortal emergence.** The consistency of brother Thomas' language will easily demonstrate this assertion is false. There are some Christadelphians who cannot accept that brother Thomas taught immortal emergence when baptized in 1847. Though some of these brethren have made attempts to explain (away) a few of brother Thomas' earliest writings and later comments upon them (eg. [http://www.antipas.org/magazine/articles/immortal\\_immurgence.html](http://www.antipas.org/magazine/articles/immortal_immurgence.html)) concerning these subjects, it is clear that brother Thomas taught immortal emergence till 1854. These brethren believe that if brother Thomas did so, he was not baptized into the One Gospel. As one brother wrote, "It is quite clear ... that Bro. Thomas never believed in immortal emergence at his last immersion [1847]... To assert otherwise, is extremely serious and classes Bro. Thomas among those who have no hope." This is a wrong view and judgment of the case.

Brother Roberts also recognized that brother Thomas had taught immortal emergence:

"J. W.—Dr. Thomas was a Bible student from the beginning. He was never a Campbellite in the true sense. He was among them before he was aware, as will be learnt by the reader of his *Life*. Nevertheless, he naturally imbibed their leading views from association, until he discarded them one by one through the effect of Bible study. **What is called 'immortal emergence' was among the number.**" (*The Christadelphian*, 1896, p. 484)

As did brother CC Walker:

"On page 45 of *Elpis Israel* (fourth edition revised, 1878) Dr. Thomas teaches immortal emergence, which is, however, disowned in the preface to the fourth edition, dated 1866. (The work was printed in 1878 from plates.) what would these unreasonable critics have us do when the work was re-set? Reproduce a thing the author had discarded? Surely not." (*The Christadelphian*, 1906, Page 277)

And again,

"It is true that so far back as the 40's of the last century Dr. Thomas himself was **imperfectly instructed as to these aspects of resurrection and judgment, of which there was evidence in *Elpis Israel*.** But afterwards, with fuller light, he

wrote *Anastasis* and *Catechesis*, which set forth the truth more particularly. But, 'There must also be heresies among you that they which are approved may be made manifest among you' (1 Cor. 11:19). For many years past we have withstood this particular 'heresy' in the pamphlet *Raised Incorruptible* (post free, 1½d.), which is 'mostly reprinted from *Christendom Astray*, but contains four or five pages of controversial comment on the persistent circulation of the heresy by one William Richmond who vainly opposes Dr. Thomas and the Truth in general.' To this pamphlet we would refer our brother and those who are troubled by the heresy in question." (*The Christadelphian*, 1937, Page 356).

We will demonstrate that he taught immortal emergence, not only from the writings of brother Thomas, but also through the collateral evidence of his daughter sister Eusebia Lasius and brother Robert Roberts. Brother Thomas in his preface to *Elpis Israel* wrote, "The most important correction has been that emendatory of allusions to the resurrection". Further he wrote, "The question was not then the resurrection in its detail; but **the necessity of resurrection and judgment** at all in view of the immortality of the soul and its instantaneous translation to heaven or hell at the death of the body".

**Brother Thomas did in fact teach a resurrection and judgment, as will be shown.** However the judgment was that 1) only those judged as worthy would come forth from the graves as the first fruits of the first resurrection and 2) those immortalized saints would *then* stand before the judgment seat to give account of themselves. The unworthy saints, along with the enlightened rejecter, would not be terminally judged till the end of the millennium. Though this is obviously erroneous teaching, this is in fact what he *initially* taught as will be shown from his own words. It however is not fatal to the validity of his baptism, as some claim, for **he recognized both resurrection and judgment**. Later, writing upon this issue he would write, "What **they** [those who *continued* to teach immortal emergence] **regard as a denial of the faith**, is neither more nor less than an enlargement of faith by an increased knowledge of the first principles believed." This is what it was. He later saw that both just and unjust would stand before the judgment seat of Christ in a corruptible/mortal state.

- 4) **That brother Thomas used the term 'unjust' to exclusively refer to unjust saints, and not aliens from the commonwealth of Israel.** If even a single quote could be produced showing that brother Thomas used the term 'unjust' to apply to those who are not 'sardian saints,' the argument would fall through. But brother Thomas will be quoted a number of times, from his earliest to his last writings, in which it is clear that he is not referring to "sardian saints". He used the term 'unjust' as early as 1835 to refer to those who rejected God's way of salvation – a class that *directly* included the enlightened rejecter. He used the terms 'unjust' and 'wicked' in reference to the Millerites in their dashed expectations of 1843. **He used the term 'unjust' the same way the Bible uses it.**

## Summary of Conclusions

The quotations from brother Thomas, found on the following pages, will demonstrate the following points.

- 1) Brother Thomas taught that light made men responsible to judgment. He taught this from 1835 till his death.
- 2) That from 1835 onwards brother Thomas applied the term ‘unjust’ to include gentiles who were without God and without hope. Not all ‘unjust’ were to be raised for judgment – only those to whom light had brought responsibility.
- 3) He taught immortal emergence as early as 1835 and did so until 1854.
- 4) He taught a ‘judgment seat’, *documentably* as early as 1851 (*Herald of the Kingdom and Age to Come*), though he had only the justified immortalized saints appearing before it. It is clear that he believed in the doctrine of ‘judgment’ in 1835 and possibly earlier. It is clear he did not believe in universal resurrection which overthrows the idea of the righteous scarcely being saved (in judgment). It is interesting to note that the phrase ‘judgment seat’ does not occur a single time in *Elpis Israel* (1851) though it occurs at least 20 times in *Eureka* (1861-1868). I cannot find the word ‘*bema*’ or the phrase ‘*judgment seat*’ in *Elpis Israel*. Though he acknowledged the principle of the judgment seat, it was not till his faith was enlarged (early 1854) on the subject, as he later wrote, that he fully understood the doctrine of the judgment seat.
- 5) Brother Thomas did not differentiate between the Great White Throne (GWT) and the *bema* till roughly 1868 (3 years before his death). Up to this point in time he had used the two terms interchangeably. But with *Eureka* volume 3 (3 vol. edition) he separated the two. It occurs only those two times, for the purpose of clarification, in *Eureka*. He makes a distinction between the two again in *Catechesis* in 1868/1869 (two to three years before his death). You will also find that with other brethren of that time, that they used the terms ‘judgment seat’ and ‘great white throne’ interchangeably till the ideas were clarified in their own mind.
- 6) In 1835 he placed the judgment of the enlightened rejecter at the end of the millennium, and this position was maintained till 1860/1. ***Note carefully: From 1861 to 1867 he clearly taught the saints and the ER were both judged at the Great White Throne (GWT). In Anastasis (1866) brother Thomas explicitly called the GWT “the judgment seat of Christ”. This shows that he had the saints and the ER appearing at the same judgment seat, at the same time, for the same purpose, on the same basis (John 12:48). By 1868 he had determined the difference in the bema, which is the place of individual judicial account and judgment, and the Great White Throne which is to be the place of national judgment (sheep and goat nations), power and dominion. The same year he separated the GWT from the bema, 1868, he wrote “That the just and unjust, or all that have been enlightened, must stand before the judgment seat of Christ”. Further quotes on this will be provided***

Consistent with this thinking, the first locatable mention of the place of judgment in Sinai, was made in *Eureka*, vol. 2 (1866). The rainbowed angel is also discussed in volume 2. But two years later, with the separation of the *bema* from the GWT, the events of the judgment seat and development of the march of the rainbowed angel came into

sharper focus (volume 3, of the 3 volume edition, is the best developed and most concise volume of *Eureka*). Because the two seats had been made into a single throne there were obvious problems brother Thomas could not reconcile till the separation was made.

7) Two caveats should be noted:

- 1) Concerning judgment of the enlightened rejecter: even in the 1850's brother Thomas believed, based on Luke 13:28, that a specific class of Jews, the contemporaries of Jesus Christ during the days of his ministry – those to whom the light had come –they would be resurrected and ‘cast out’ of the Kingdom. “The rest of the dead” (Rev. 20:5) consisted of *the rest of the unjust, from all other dispensations*. Brother Thomas modified this belief around 1860 believing that all the just and unjust, including the Jews of the Lord’s day and the ER, appeared before the Great White Throne. Then in 1868 he realized that the *Great White Throne* was the throne of national judgment and power and that the *bema* was the Scriptural place to put the judgment of individuals, just and unjust. Therefore from 1868 onwards (he died only 3 years later) he differentiates between the *bema* and *thronos*.
- 2) Concerning the premillennial 40 year judgment: Brother Thomas believed in this as early as 1852 but the only unjust brought into this judgment were the aforementioned class of Jews along with the Beast power.

8) Brother Thomas’ views on when the ‘second death’ occurred are important to understand. Each of these doctrines are a part of a system of thought and they are closely interrelated. In 1835 brother Thomas viewed the rewards and judgments as follows:

| 1835 through 1859  |   |  |
|--|---|--|
| Time   | Reward  | Penalty                                |
| 1 <sup>st</sup> Resurrection<br>(beginning of millennium)        | The first resurrection,<br><b>‘second life’</b> or ‘first fruits’ | The first death resulting in the grave |
| <b>2<sup>nd</sup> Resurrection</b><br><b>(end of millennium)</b> | The second resurrection   | <b>The ‘second death’</b>              |

Notice that at this point in time the ‘second death’ was located in the epoch of the end/post millennial judgment.

However by roughly 1860, brother Thomas changed his position making the epoch of the ‘second death’ *coeval with the epoch of the first resurrection*. The second death from that time forward became the terminal judgment executed against both the unjust saint and the enlightened rejecter premillennially. Take care to note that the *aion* judgment was a specific time and in a specific place: the European lake of fire, or forty years of judgments that are to come upon the 4<sup>th</sup> beast dominion, with the unjust, saint or illuminated rejecter, both classes being cast out of the mustard-seed paradise to suffer the same judgment of wandering outside the paradise, as Cain did in type.

| 1860/61 Onwards   |   |  |
|---|---|--|
| Time  | Reward  | Penalty  |
| 1 <sup>st</sup> Resurrection<br>(beginning of millennium) | The <b>first resurrection</b> or ‘first fruits’ | The ‘ <b>second death</b> ’ descriptive of the general class who <i>first</i> die ‘in adam’ and then are put to death the <i>second</i> time on account of their own sins. |
| 2 <sup>nd</sup> Resurrection<br>(end of millennium)       | The second resurrection                         |  |

One observation is useful to make here: Brother Thomas rightly maintained that the punishment was sorer for the unjust saint than for the illuminated sinner (based on verses such as Heb 10:26 & 29). See *Anastasis* pages 41-42 as an example. To whom ‘much is given, of him shall be much required’ (Luke 12:48). More stripes (Luke 12:47-48) are reserved for the unjust saint who knows the Father’s will but fails to bring forth worthy fruits. Yet, both classes will suffer the same ‘second death’ punishment – with differing degrees of shame and suffering. As brother Thomas says there, “But whatever the details of their punishment may be, the evils befalling ungodly Sardian saints will be more intense” [than that which befalls the illuminated sinners].

- 9) In *Anastasis* brother Thomas wrote of the “condemnation and punishment” of “illuminated sinners *and sardian saints*” occurring, “contemporarily with the establishment of the kingdom in the Holy Land” (*Anastasis*, 1866, pp. 41-42; 1899 ed.). Some brethren have interpreted this to mean that the saints are brought before the *bema*, but the enlightened rejecter is brought forth later at the *Great White Throne*. However a few additional points should be borne in mind before making this claim:

- 1) Brother Thomas believed the *Great White Throne* and *bema* to be the *same thing* in 1866 when *Anastasis* was written. See *Anastasis*, the 2<sup>nd</sup> paragraph of page 31 for one clear proof. Others quotes showing that he did not change till 1868 will be provided in the Quotations portion of this document.
- 2) Brother Thomas makes no such distinction of judgment in *Anastasis*. There are two classes – unjust saints and enlightened transgressors – who are both subject to the same “perdition arrived at in different ways”. Read pages 41-42 for one proof. Other quotations demonstrating this are also provided.
- 3) Brother Thomas used similar language in *Herald of the Kingdom and Age to Come*, 1852, p. 251. Note that the Day of Christ *began* with the establishment of the Great White Throne:

“It is the end of the Day of Christ **which begins with the establishment of the ‘great white throne,’** and terminates in bringing forth from the grave the sleeping dead whose names are not written in the Book of Life, and casting them into the lake of fire where the devil *is destroyed*.”

In this quote from 1852 the Day of Christ, or 1000 years, *terminates* with the resurrection of the unjust – those not written in the Book of Life. The idea that the

unjust would not be raised till the end was part of the immortal emergence doctrine.

But more importantly, since at this time brother Thomas believed the *bema* and *GWT* to be the *same thing*, he concluded that nothing could be done individually or nationally till the *thronos* was established. Thus, he makes the statement that “judicial condemnation and punishment” **of both the unjust saint and the unjust illuminated sinner** occur “contemporarily with the establishment of the kingdom in the Holy Land.” Based on the idea that the *GWT* and *bema* was *one throne*, it was logical to conclude that the setting up of the Throne of David (*GWT*) was equivalent to ‘the establishment of the Kingdom’, and began with the judgment of those responsible to The Light. Reading the quote from *Anastasis*, in context, and with an understanding of what brother Thomas believed, his comment on the timing is logical.

- 10) One other point bears making. Some object to the enlightened rejecter appearing at the *bema* with the saints. It is believed that having saint and illuminated sinner stand together to be judged is not comely or proportionate. The saint is associated with the blood of Christ by baptism and the ER is not. Therefore, arguments are made to separate the saint from the ER by having the saints appear at the *bema* and the ER at the *GWT*. However, light is the basis of responsibility and “responsibility constitutes men, subjects of resurrection and judgment” (JT, 1861). Furthermore, the argument is not correct that “brother Thomas never placed the ER at the *bema*”. He did place the ER at the *bema*, as will be demonstrated. Bear in mind that brother Thomas believed, until 1854, the unjust saint would not be raised till the end of the millennium (claim will be proved). **He placed the unjust saint, that is, those associated with the blood of Christ through baptism but unfaithful, and also the enlightened sinner at the same postmillennial judgment seat till 1854.** Then for a period of 5 years he had the two separated till he changed the ‘second death’ from a postmillennial to premillennial judgment. Then in 1860/1, he understood the ‘second death’ to be premillennial. **Therefore he brought them back together at the Great White Throne.** Brother Thomas placed the just saint, unjust saint and illuminated sinner at the same judgment seat on the same basis of Light. **Finally in 1868 he separated the bema and GWT and rightly moved both classes to the bema.**

The idea that association with the blood of Christ (through baptism) is the basis of responsibility to the judgment seat is not found either in the Bible *nor in the writings of brother John Thomas*. That idea originated with the teachings of JJ Andrew. Brother Thomas did not start his lifetime of Bible study believing that, and his life did not end believing it either. Even JJ Andrew believed the enlightened rejecter was brought to judgment *with the saint*, both appearing on the basis of Light, not blood, until he adopted different views on the subject some 20 or so years after brother Thomas’ death.

"For the persons here mentioned to be brought **BEFORE THE JUDGMENT SEAT, is a proof that they must have been RESPONSIBLE TO GOD, in some way or other, BY A KNOWLEDGE OF HIS LAW**; because only those who are under his law are to be judged by it, and they who are 'without law shall perish without law'" (JJ. Andrew, *The Ambassador*, 1867, p. 234).

There's no mention of association with blood, or even baptism, in this 1867 quote from brother Andrew. He simply says **the basis of responsibility to the judgment seat is knowledge**. Further quotes from JJ Andrew, prior to his change, could be quoted but the point is clear. There's no documentation, I am aware of, that demonstrates that anyone, at that time, believed the basis of appearing before the judgment seat was association with the blood of Christ. It certainly was not the mainstream teaching of the Christadelphian body or its eldership.

Furthermore, 30 years later brother Andrew would *misrepresent* the teachings of brother Thomas and then falsely accuse him of teaching that paper-tiger misrepresentation for the purpose of discrediting **brother Thomas' position** and those using brother Thomas' works to fight JJ Andrew's newly adopted ideas concerning *the basis of responsibility to the judgment seat*. Brother Andrew wrote,

"T. asks whether our late beloved brother Dr. Thomas, did not believe that **enlightened rejecters** would be **raised to judgment** for refusing to become connected with Christ after they had come to the **knowledge of the Truth? Yes**; in *Elpis Israel* Dr. Thomas wrote as follows:-'If they prefer to eat of the world's forbidden fruit, they come under the sentence of death in their own behalf. They are . . . condemned to a resurrection to judgment for rejecting the gospel of the kingdom of God' (p. 117). In *The Revealed Mystery* the Doctor, writing of those who 'come to an understanding of the gospel, but have rejected it,' says that this class 'comes forth from the grave again to encounter the burning indignation of Christ, the judge of the living and the dead' (p. 14). But, in the first volume of *Eureka*, Dr. Thomas extended Resurrection and Judgment to a much larger class. Writing of the expression 'the second death,' in Rev. 21:8, he writes, 'All the clergies of Christendom, and their pietistic followers . . . Sacramentarians of all sects . . . are condemned to the fiery indignation and sore punishment of the Second Death' (p. 264). Those, therefore, who quote Dr. Thomas as an authority for their belief in the resurrection of unbaptized 'enlightened rejecters,' should, to be consistent, contend for the resurrection of all the members of the apostasy. But to do this would destroy their main argument that Light is the basis of responsibility to the judgment seat. **Dr. Thomas evidently believed that both darkness and light made men responsible**; for it is unquestionable that 'the clergies' and their 'followers' are in darkness on the first principles of the Truth. **If this two-fold basis be correct**, it is obvious that a Papist or Protestant who becomes enlightened in the things of the Kingdom and the Name, does not pass from a state of non-responsibility to one of responsibility to another..." (JJ. Andrew, *The Sanctuary Keeper*, September 1897, p. 43).

If brother Thomas believed the basis of responsibility to the judgment seat was association with the blood of Christ through baptism then why didn't brother Andrew make his case from brother Thomas' writings? He could not, and he knew it, so he sought to discredit those writings, and the brethren who were using them *against him*. He misrepresented brother Thomas, creating a paper-tiger argument, which he then handily struck down leaving his position as the apparent victor to those who did not consider the subterfuge. **Any attempt to make brethren John Thomas and JJ Andrew agree must ignore some relevant facts including JJ Andrew's attempt to discredit brother Thomas on this very subject.**

But don't take my word for it. Consider brother Andrew's:

**"A portion of the 'first principles' may be presented in a somewhat different light, but the only really new items are a violent death in relation to Edenic disobedience, and the doctrinal aspect of 'the second death.'"** (JJ. Andrew, *The Sanctuary Keeper*, July 1894, p. 13)

Of course brother Andrew was minimizing the extent of his new position. By his own admission he had invented the 'violent death' theory in relation to Edenic disobedience, changed the doctrine of 'the second death' so that only those associated with the blood of Christ could suffer it, misrepresented brother Thomas' views on the second death and to round it out, changed unspecified first principles (not to mention the false charges he laid against brethren such as brother R. Roberts).

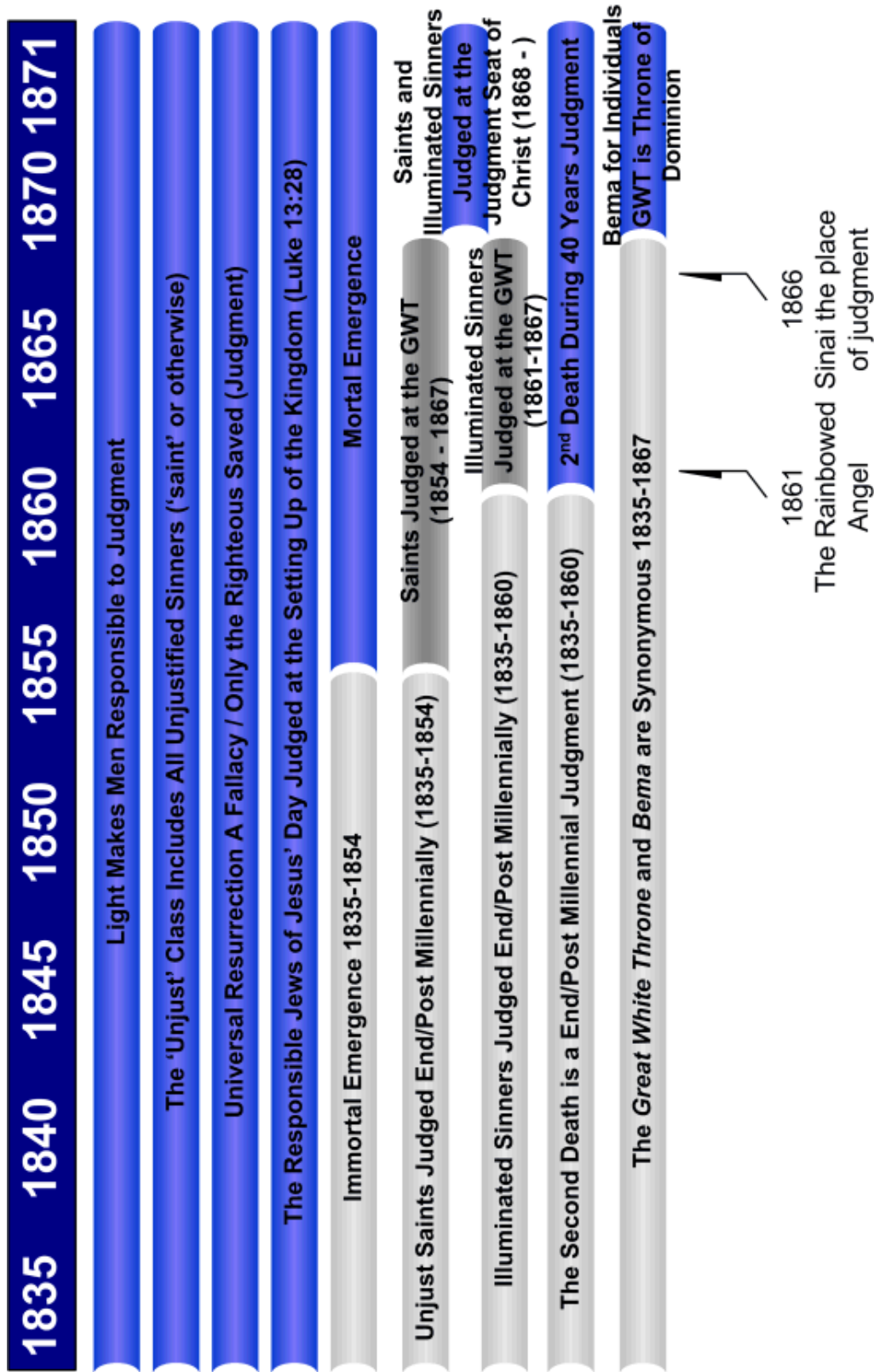
Brother Andrew did not claim the alliance of doctrine that some modern Unamended claim between brethren Thomas and Andrew:

**"Dr. Thomas was much clearer [than R. Roberts], though he did not carry the principles he enunciated to their logical conclusion."**  
(*Sanctuary Keeper*, June 1902, p. 57)

The preceding conclusions, concerning brother Thomas' teachings, will be demonstrated on the following pages from the words of brother Thomas. See the following page for a timeline of these teachings.

"We are invited (in the circular 'An Appeal for Unity') to meet on the 'Old Birmingham Statement.' That is, to abandon the position we took when we rejected partial inspiration; and also when we refused to receive the unscriptural dogmas of J. J. Andrew. The 'Old Birmingham Statement' was framed before these errors arose" (*The Christadelphian*)

## Summary Timeline of Brother Thomas' Teachings



## Quotations from Brother John Thomas

| Comments   | Quote from brother Thomas & Source   |
|--|--|
| <p>Light brings responsibility.</p> <p>The “unjust” are those who have “rejected God’s way of justification.” Note carefully that the resurrection of the just and unjust excludes all those <i>without knowledge</i>.</p> | <p>“13. Are not 'the great recompense of reward and 'punishment,' consequent on the rejection of God's proclamation, or offer of immortality on the terms of the Gospel? 14. If so, and if God have never made the offer of 'life and incorruptibility' to pagans, say the Chinese, will they be raised again from the dead to suffer punishment, and to be involved in a common and fierce catastrophe, with those who have heard it, and yet refused to obey it? 15. Does not God's distribution of judgments on the nations, show that <b>he makes a difference between those to whom his message has been sent, and those to who it has not?</b> 16. <b>Is not the term 'unjust,' in the scripture sense, limited to those who have rejected God's way of justification;</b> as the term 'just,' is confined to those who have accepted it under his several dispensations? 17. Does not 'the resurrection of the just and the unjust' exclude pagans who have never heard the messages of God, infants, idiots and insane; i.e. do not these, at death, fall in to a state unconsciousness, from which they will never be delivered?” — <i>The Apostolic Advocate</i>, 1835, p. 178</p> |
| <p>Immortal emergence.</p> <p>Note the use of ‘unjust’ here.</p>   | <p>“In relation to the just, <b>they are judged worthy of eternal life, by a resurrection from the dead, at the time when Messiah descends from heaven. Not so the unjust, they are not raised for a thousand years... The unjust who will be raised at that crisis are those who have died in disobedience to the commands he has given them under the several dispensations or ages, under and in which they have lived.</b>” – <i>The Apostolic Advocate</i>, 1836, p. 243</p>  |
| <p>Second life = the first resurrection.</p> <p>Second death occurs at the second resurrection when the unjust are raised.</p>   | <p>“My inference is, that the second life, and second death, do both begin at the first and second resurrections; and not before.” — <i>The Apostolic Advocate</i>, 1836 p. 244</p>  |
| <p>Note it is only the resurrection of the righteous from among the dead</p>   | <p>“When the time comes for <b>the righteous dead</b> to rise, then ‘He that raised up Christ from the dead will also make alive their mortal bodies by his spirit’, <b>operating through Jesus upon their dust, and fashioning it into the image of the Lord from heaven.</b> Thus, as the Elohim made man out of the dust in <b>their own image and likeness; so, the Lord Jesus, by the same spirit, will also re-fashion from the dust, the righteous of the posterity of the first Adam, into his own image and likeness.</b>” ... “Having shown ‘how,’ or upon what principles, <b>the righteous dead</b> are raised...” — <i>Elpis Israel</i>, 1<sup>st</sup> edition, 1849, p. 37</p>  |
|  | <p>“When mankind rises from the dead, they will doubtless rise as immortal men and women; and then says Jesus, ‘they are equal to the angels’”— <i>Elpis Israel</i>, 1<sup>st</sup> edition, 1849, p. 44-45</p>  |
|  | <p>“This hope of immortality raised the question when <i>will this hope be realized?</i> He saw clearly that it was not at death, but at <b>the resurrection of the righteous from among the dead.</b>” — <i>Herald of the Kingdom and Age to Come</i>, 1851, p. 3</p>   |
|  | <p>“In the present life he is a mortal soul; <b>when he stands bodily upon his feet by resurrection, clothed with glory and honor, he is an immortal soul.</b> For further explanation see <i>Elpis Israel</i>, and pamphlet.” — <i>Herald of the Kingdom and Age to Come</i>, 1851, p. 60</p>   |

| Comments  | Quote from brother Thomas & Source  |
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| Immortal emergence. Special notice taken of the persecutors of 'the just'.  | "I hope for the resurrection of the just, and of the unjust. Of the just, because they can have no part in the New Heavens until they rise from the dead incorruptible; of the unjust, that they who have killed the prophets, put to death the Lord Jesus, slain the Apostles and persecuted the saints, may receive according to their cruel and evil deeds." — <i>Herald of the Kingdom and Age to Come</i> , 1851, p. 62  |
| The second death is post millennial but note: they are exiled to the same territory during this final war.  | "He invades the Land of Israel with his hosts, but is driven back, or cast into the lake of fire and brimstone, the territory where the Beast and False Prophet met their <b>fate a thousand years before</b> and there he is tormented as they were day and night unto the ages. Of the ages — <i>eis tous aionas ton aionon</i> . <b>During this war death and the grave that is the unrighteous dead surrendered by the grave, are thrust out and exiled to the seat of the war</b> , and thus cast into the Lake of fire to encounter death by fire and sword. Their fall is to them their <b>Second Death</b> ." — <i>Herald of the Kingdom and Age to Come</i> , 1851, p. 125-126 |
| Brother Thomas is teaching a "judgment seat," though in the historical context here, he did not believe in the resurrection of the unjust until the end of the millennium. Later quotes show that he continues to believe in the resurrection of only the just at Christ's appearing till 1854. | "After this who can scripturally affirm that Paul expected life, glory, and incorruptibility, and to be present with the Lord, at the instant of death; or who is so blind that he cannot see, that he looked for all these things when <b>he should appear before the judgment seat of Christ in company with the Saints at the epoch of their resurrection</b> ." — <i>Herald of the Kingdom and Age to Come</i> , 1851, p. 130   |
| The rising from the dead is the 'building of God' — this is immortal emergence. It could be argued that the 'dead' is loose language and really means the mortal or corruptible but this is not born out in the context of these many quotations.   | "Presence with the Lord, then, is bodily presence; and this is absence from the body of mortal flesh: for when the faithful are 'present with the Lord,' their bodies have suffered transformation, being then incorruptible and deathlessly living, having put on immortality; which putting on is their being 'clothed upon by their house from heaven,' or being built up of God from the ruins of their mortal body, or former house, which had been dissolved or reduced to dust. <b>This 'building of God' is erected in the rising from the dead</b> ." — <i>Herald of the Kingdom</i> , 1851, p. 130  |
| The garment is immortality. He wants the garment <i>before</i> he appears at the tribunal of Christ. Immortal emergence.  | "For in the midst of the things which are seen we groan, earnestly desiring that our <b>habitation which is from heaven may be clothed upon us</b> : if so be that being raised and <b>appearing before the tribunal of Christ we shall not be found naked or destitute of the wedding garment</b> ." — <i>Herald of the Kingdom and Age to Come</i> , 1851, p. 131   |
| " <i>out of the ground</i> glorious, incorruptible, and powerful, men, 'equal to the Elohim.'" Immortal emergence.  | "They must rise from the dust before they can receive the promise. They are imperfect now, being in ruins. But when they are re-fashioned by the Spirit of God, and <b>come out of the ground glorious, incorruptible, and powerful, men, 'equal to the Elohim,'</b> they will have been 'made perfect, and fit for the kingdom of God.'" — <i>Elpis Israel</i> , p. 202 (1851 ed.)   |
| The gentile is included in the class of the the unjust(ified ones)  | "And again, 'Do ye not know that the saints shall judge the world' (1 Cor. vi. 2)? The verb here rendered judge is the same as is translated 'go to law' in the preceding verse. The apostle, therefore, asks if they do not know that they will sit judicially, and dispense justice to the world, according to the divine law; and  |

| Comments   | Quote from brother Thomas & Source  |
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|  | because this is their destiny, he positively forbids believers in the covenants of promise to submit themselves to the <b>judgment of the unjust.</b> ” — <i>Elpis Israel</i> , 1851, chapter 8.  |
|  | “For as the earth bringeth forth her bud, and as the garden causeth the things sown in it to spring forth; so thee Lord God will cause righteousness and praise to spring forth before all nations’— when <b>the righteous dead shall bud and spring forth of the earth</b> to praise and glorify his name.” — <i>Herald of the Kingdom and Age to Come</i> , 1852, p. 29-30  |
| “of the righteous dead”  | “ <b>This is teaching the resurrection of dead bodies from earth’s dust in which they are mingled – a resurrection effected by Jehovah’s spirit through Jesus at the reorganization of the righteous dead,</b> and not at the dissolution of their existence here.” — <i>Herald of the Kingdom and Age to Come</i> , 1852, p. 153   |
|  | “What we maintained was this: that the scripture doctrine is incorruptibility of the body refashioned from its original dust, and thus organized, endowed with endless life—as it is written, this corruptible shall put on incorruption, and this mortal shall put on immortality,’ or deathlessness : that this incorruptible life of body is a good thing, and an item of ‘the great recompence of the reward’ promised only to the righteous” — <i>Herald of the Kingdom and Age to Come</i> , 1852, p. 191   |
| <p>The Jews contemporary with Jesus’ ministry, who rejected the light, are raised ‘at his appearing and kingdom’ to fulfill Luke 13:28. Where light exists but is disobeyed, the punishment is ‘sorer’. He repeats this theme in 1869.</p> <p>“raised from the dead incorruptible and immortal” – note the consistency of his phraseology..</p> <p>“wisdom and knowledge make responsible”</p> | <p>“What remains, therefore, is only a question of condemnation. Are Jews and Gentiles, equally vile in their conduct before God, to be subjected to execution in the same way? No; <b>the Jews sinning against light,</b> deserve a sorer punishment than the Gentiles who sin under ‘times of ignorance;’ therefore, the Gentiles die and perish; while <b>the Jews are reserved for judgment and execution till the day yet future, when Jesus Christ shall judge them ‘at his appearing in his Kingdom,’</b> as taught of Paul in the gospel he preached...</p> <p>“Their theory demands the salvation of creatures in their ignorance of ‘the knowledge of God, and of Jesus the Lord;’ but the scriptures place an emphatic veto on the notion... And again, ‘Except a man be born of water and of spirit, he cannot enter the Kingdom of God;’ which is equivalent to saying, ‘Except a man believe the gospel of the Kingdom, and is baptized, and <b>raised from the dead incorruptible and immortal, he cannot be saved.</b>’ There is no bliss in ignorance of God’s truth ; if there were, it would be folly to be wise; <b>because wisdom and knowledge make responsible.</b> If the ignorant were in a salvable state, it was cruel to send Paul to them.” — <i>Herald of the Kingdom and Age to Come</i>, 1852, p. 211</p> |
| The raising and condemnation of the unjust dead and living (believed to occur postmillennially at this point in time)  | “Jesus is in readiness to judge <i>living and dead ones</i> . Not the dead universally; for <b>those to whom the gospel has not been preached the scriptures teach are not to rise</b> — ‘they are dead, they shall not live, they are deceased, they shall not rise; thou hast visited, and destroyed them, and caused all the memory of them to perish.’ <b>The living and dead ones to be condemned at their resurrection,</b> are the ‘ <i>all</i> ’ who have sinned wilfully against the truth; the rest are ‘ <i>condemned already,</i> ’ to sleep eternal in the dust. ” — <i>Herald of the Kingdom and Age to Come</i> , 1852, p. 219   |
| Note that he is teaching the resurrection of only the Just, or first fruits prior to the 1000 years. The ‘second death’ is at  | “The destruction of death is represented in the symbolographic sentence saying, that ‘Death and the Grave were cast into the lake of fire,’ that is, <b>‘the rest of the dead’</b> to be raised, but who had no part in the resurrection of the first Fruits, <b>with the unjust who died during the thousand years, these at the end of them</b>   |

| Comments  | Quote from brother Thomas & Source   |
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| the end of the millennium and the unjust are “driven into exile”  | <b>are awaked, and driven into exile</b> where they come to their end with the devil, who seduced from their allegiance the millennial nations at the end of that age. ‘This is the Second Death.’” — <i>Herald of the Kingdom and Age to Come</i> , 1852 P. 248   |
| The millennium <i>commences</i> with the establishment of the Great White Throne and ends with the judgment of the unjust.  | “ <b>This postmillennial torment</b> will probably be shorter than the premillennial one. The sulphurous fumes of Rome’s catastrophe commingle with the torment of the postmillennial insurgents; and disappear in the same consummation. The ‘rest of the dead’ awake to life and judgment in the ‘little season’; and they who deserve the fate share in its torment; while the righteous inherit the renovated earth during ‘the ages of the ages,’ which begin when the torment ends, and are interminable. <b>This ‘little-season’ judgment is the final judgment of scripture,</b> and has nothing to do with the Age punishment of Matthew twenty-fifth. <b>It is the end of the Day of Christ which begins with the establishment of the ‘great white throne,’ and terminates in bringing forth from the grave the sleeping dead whose names are not written in the Book of Life,</b> and casting them into the lake of fire where the devil <i>is destroyed</i> . The Age-punishment binds, him; the final judgment annihilates him, and by consequence <i>death</i> .” — <i>Herald of the Kingdom and Age to Come</i> , 1852, p. 250-251 |
| The specific class of the unjust he is dealing with is not clear. It appears that he is talking about the Jewish class per page 211 of the same volume, 1852. The focus of this is punishment of ‘immortal souls’ vs. ‘flesh and blood’, not the judgment seat. | Brother Thomas writes of the resurrection and punishment of “men, flesh and blood” in opposition to punishment of “disembodied spirits”. “The punishment” of this class, “occupies the interval between the resurrection and the commencement of the thousand years, a period of some forty years.” He ends the article by saying “ <i>The exposition is new to this generation</i> ; but amply sustained by scripture. <i>Its novelty</i> should command attention, as that is the attractive principle of the age.” — <i>Herald of the Kingdom and Age to Come</i> , 1852, p. 254.   |
| “Their regeneration then will be complete”<br><br>Immortal emergence.   | “The first thing is to believe the gospel of the kingdom; and then to put on Christ by being introduced into his name. This is the first effectual move towards glory, honor, incorruptibility, and life in the kingdom of God. What remains is, ‘be faithful unto death, and Christ will give thee a crown of life,’ <b>when he unlocks the gates of the unseen, and wakes his sleeping brethren from the dust. Their regeneration then will be complete, but not before.</b> Awake, they once more stand upon the earth; no longer, however, flesh and blood, but flesh, bones, and spirit, as the Lord the spirit, and ‘equal to the angels,’ and therefore deathless, and fit for the kingdom of God.” — <i>Herald of the Kingdom and Age to Come</i> , 1853, p. 57  |
| “begotten... from the grave”. Immortal emergence.   | “This being <b>begotten from</b> above, then, leads to a twofold birth from below—first, from water; and secondly, from <b>the grave</b> : and the one is as necessary as the other to the entering of the kingdom of God.” — <i>Herald of the Kingdom and Age to Come</i> , 1853, p. 57   |
| The <i>reshaim</i> , or unjust(ified) includes disobedient saints and sinners – a very large class composed of innumerable orders.<br><br>Note the Millerites were  | “None of the <i>reshaim</i> , unjust shall understand; but the wise shall understand.’ <b>The word <i>reshaim</i> signifies unjustified persons as opposed to <i>tzaddikim</i>, justified persons, who are ‘the wise.’ ... They published far and wide that the end would be in 1843! But time has proved that they were <i>Reshaim</i>, and not <i>Maskilim</i>; for ‘none of them understood.’</b> ... Those who have obeyed this gospel are the <i>Tzaddikim</i> , or justified; those who have not obeyed it are the <i>Reshaim</i> , or unjustified. These are not taught of God; their fear of him, such as it   |

| Comments  | Quote from brother Thomas & Source   |
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| <p>classed as unjustified ones or <i>reshaim</i> by brother Thomas.</p> <p><i>[Anatolia was later revised and renamed to Exposition of Daniel.]</i></p> | <p>is, is taught them by the precepts of men. <b>The class is very large, and composed of innumerable orders, which however diversified,</b> have one common characteristic – they are ‘contentious, and obey not the truth;’ they ‘stumble at the word, being disobedient.’ None of these shall understand.” — <i>Anatolia</i>, 1854, p. 86-87</p>  |
| <p>Immortal emergence.</p>  | <p>It can dwell with everlasting burnings unsinged; and as secure from the internal decay as from destruction by violence from without. Such is the testimony of the Bible concerning the body, which is spirit, <b>because it is begotten of the Spirit, when born from the grave.</b>” — <i>Herald of the Kingdom and Age to Come</i>, 1854 p. 35-36</p>   |
|   | <p>“‘Glory, honor, incorruptibility, and life’ in the kingdom are evangelized to them, and promised, on condition of their believing the gospel of the kingdom, being immersed, and patiently continuing in well-doing. Fulfilling this condition is styled ‘seeking for’ them. Thus sought for, they are found at the resurrection of the just, which is termed ‘the adoption, the redemption of the body.’ The body redeemed from death is the only immortal soul spoken of in the Bible; and stands there in contrast with the mortal soul, called ‘living soul’ by Moses...” — <i>Herald of the Kingdom and Age to Come</i>, 1854, p. 35</p>   |
| <p>Immortal emergence.</p>  | <p>“Such an one, then, dies <b>the death of the righteous</b>; and the eyes of Jehovah rest upon his ashes, as upon all such. ‘<i>He</i>’ dies, and ‘returns to <i>his</i> dust.’ When that same dust is refashioned into a man by the Spirit of God, which pervades every atom of the earth’s substance, ‘<b>he</b>’ <b>risers from the dust again freed from ‘the law of sin and death,’</b> called by the Gentiles ‘the law of nature.’</p> <p><b>“The saints rise incorruptible; and after ten thousand years will be as vigorous as when they heard the voice of Jesus calling to them to awake from their long death-sleep, and to come forth to glory, honor, and renown.”</b> — <i>Herald of the Kingdom and Age to Come</i>, 1854, p. 83</p>  |
|   | <p><b>Immortal Emergence disappears from pages of <i>The Herald</i> and the premillennial judgment of just and unjust saints appears instead.</b></p>  |
| <p>Postmillennial judgment of ER</p> <p>Premillennial judgment of just and unjust saints.</p>   | <p><b>“A second class includes those to whom God sends the light,</b> but who shut their eyes against it, loving darkness rather than light, because their deeds are evil. These are not only sinners by constitution, but wicked sinners, who refuse to come under a constitution of righteousness to God. <b>These are ‘the rest of the dead who live not again till the thousand years are finished.’”</b></p> <p><b>“The fourth class includes those saints</b> who did run well, but <b>did not continue in welldoing; way-side, stony-ground, and thorn-choked professors. These are “the unjust,”</b> who with <b>“the just” rise at Christ’s coming,</b> but to the shame and contempt of the Age (Dan. xii. 2.). They are driven by the decree of the King into the territories of the Beast and False Prophet, and Kings of the Earth, styled “the Devil and his angels,” (Matt. xxv. 41) where they are tormented with fire and brimstone, in the <i>premillennial</i> lake of fire (Rev. xix. 20) in the presence of the Holy Angels, (the saints,) and of the Lamb, (2 Thess. i. 7-10,) [the Lord Jesus;] who give them no rest day nor night to ages of ages, <i>eis</i></p> |

| Comments   | Quote from brother Thomas & Source   |
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|  | <i>aionas aionon</i> , Rev. xiv. 10, 11,) that is, till the destruction of those dominions is completed, which ensues before the thousand years begins. If these things are understood, there is no scope for such a dispute as is implied in the question of "An Inquirer." — <i>Herald of the Kingdom and Age to Come</i> , 1854, p. 91  |
| Unjust = unbelieving sinner  | "The apostle did not say that godly sorrow produced repentance in an unjustified, or unbelieving sinner." — <i>Herald of the Kingdom and Age to Come</i> , 1854, p. 178  |
| End-millennial judgment of ER  | " <b>gentiles</b> under times of knowledge, <b>who refuse faith and obedience</b> to 'the Gospel of the Kingdom,' <b>will arise to punishment 1000 years after</b> Jesus of Nazareth ascends the throne of Jehovah's Israelitish kingdom and empire." — <i>Herald of the Kingdom and Age to Come</i> , 1854, p. 234  |
| End-millennial judgment of ER  | " <b>The rest of the dead</b> are those who never came under a constitution of righteousness; not because they did not know how, but <b>because they refused to do so</b> . Having been enlightened, but preferring darkness to light, <b>they will arise to judgment at the end of the millennium</b> " — <i>Herald of the Kingdom and Age to Come</i> , 1855, p. 161   |
|  | "Now, understanding who 'the wise' are <b>it is not difficult to understand who are 'the wicked.'</b> They are the opposite to the wise. They are, therefore, the unwise, <b>the unjustified</b> , the ignorant, the unenlightened. They are not simply murderers, thieves, drunkards, covetous, and so forth; but the world's 'great and good;' its pietists, who are too holy to be saved by the truth..." — <i>Herald of the Kingdom and Age to Come</i> , 1855, p. 226   |
|  | <i>Herald of the Kingdom and Age to Come</i> , 1855, p. 285  |
|  | "No; it is better to die a heathen than to understand the gospel and not obey it. 'The ground of condemnation is that light,' or knowledge, 'has come into the world; but men love darkness', or ignorance, 'rather than light because their deeds are evil.' — <i>Herald of the Kingdom and Age to Come</i> , 1858, p. 186  |
| This is a really interesting quote! It demonstrates the predicament of having the ER postmillennially judged. The ramifications are that 'some of Israel' were to be premillennially judged – those who had been washed – while others were to be postmillennially judged. | "But Rev. 20:5, intimates that 'the all' appointed to resurrection do not all rise at the same time; <b>some of Israel rise premillennially</b> to partake in judgment with that Power which co-operated with them, in crucifying Jesus; others of the evil doers in Israel do not rise to judgment <b>till the thousand years are past</b> : while all the approved of Israel and the Gentiles, being 'a kind of First Fruits of the Father of Lights' creatures' (James 1:8) rise premillennially<br><br>"Dogs <b>who have returned</b> to their vomit, and <b>washed</b> hogs to their wallowing in the mire,' will doubtless be raised premillennially: <b>but dogs, who have never thrown off from their foul stomachs; and hogs, who have refused to be cleansed;</b> though both these dogs and hogs were made cognizant of their filthiness by the truth understood, believed, but rejected ; <b>we apprehend, are also some of "the rest of the dead ones who live not again till the thousand years are past."</b> — <i>Herald of the Kingdom and Age to Come</i> , 1859, p. 165 |
| <i>Bema</i> = GWT<br>The GWT and Bema are represented as being the same thing and will be till 1868. Note that this brother will appear <i>before the GWT</i> to give an account of himself.   | "But we introduce him at this time not for criticism. His day for that is not yet come; nor will it <b>till 'the Great White Throne is set in the heaven.'</b> <b>Before that he must appear and give an account of himself to God.</b> This is the criticism to which he is reserved — to the examination of the Judge of the living and the dead; before whom he must answer for publicly confessing the truth, and afterwards, in word and works, denying it." — <i>Herald of the Kingdom and Age to Come</i> , 1860, p. 22   |
|  | <b>Judgment of the ER is now premillennial.</b>  |

| Comments  | Quote from brother Thomas & Source  |
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|   | <p align="center"><b>The ‘second death’ is now<br/>the premillennial judgment of all the unjust class.</b></p>  |
| <p>“responsibility constitutes men, subjects of the resurrection and judgment”</p>  | <p>“7. This <b>knowledge brings with it responsibility: and responsibility constitutes men, subjects of the resurrection and judgment</b>, and reward and punishment, according as they may have been obedient or disobedient.” — <i>Herald of the Kingdom and Age to Come</i>, 1861, p. 12</p>   |
| <p>Premillennial judgment of ER ending in ‘the second death’</p>  | <p>“but this is not the case of the constituted sinners and intelligent transgressors. These are both under the sentence of Death Eternal with this difference only, that the punishment of the constituted sinners is the common lot of man, aggravated by the demoniacal institutions of Idolatry, Mohammedanism, &amp;c., ‘ending in death’ which is uninterrupted by a resurrection; whereas, <b>the actual transgressors who know the law, though subject to all this, are raised to judgment and the terrors of the Second Death</b>, the eternal consummation of their woes.” — <i>Herald of the Kingdom and Age to Come</i>, 1861, p. 13</p>  |
| <p>The GWT and Bema are represented as being the same thing and will be till 1868. Note that <i>this 2<sup>nd</sup> brother will appear before the GWT to give an account of himself.</i></p> | <p>“Any animal man of the lion and tiger species of humanity would do for this; but to stand up for the Christianity of the Bible, which repudiates the Romish and Protestant superstitions as much as it does modern Judaism, at the risk of being turned adrift by the Laodiceans that paid him for his services, required more faith and moral courage than <b>our unhappy brother</b> could command. We say <i>unhappy</i>; for unhappy indeed is he who, when <b>he shall appear before ‘the Great White Throne,’ shall have to testify against himself</b>, that he turned his back upon the truth, and went over to the enemy to preserve a stipend; and so sold his birthright, like Esau, for a mess of pottage.” — <i>Herald of the Kingdom and Age to Come</i>, 1861, P. 60</p>  |
| <p>Premillennial judgment of all just and unjust made responsible by knowledge</p>  | <p>“Paul says, that the reason why they all must appear before the judgment seat of Christ is, ‘that every one may receive the things in body according to that he hath done, whether good or bad.’ To do this the receiver in coming out of the ground, must rise in his sins if he be adjudged to receive things in accordance with the bad actions of his former life. The text quoted from Isaiah xxvi. 14, applies not to those dying under times of knowledge. Those who are neither to live in the Aion of the Spirit, nor to rise into the resurrection state, are those who die under <i>helpless</i> ignorance. <b>God does not treat such as he does those who know the truth but will not obey it</b>; or, who have obeyed it, but subsequently turned back to the corruption that is in the world through lust. True; no wicked man can claim to be ‘made alive in Christ’ that he may live forever; but he will certainly be made alive that he may be judged and consigned to the dire severities of the Second Death, which is ‘the wages of sin,’ the first death being the common lot of both saints and sinners.” — <i>Herald of the Kingdom and Age to Come</i>, 1861, P. 186</p> |
| <p>Describes why the ‘second death’ is styled as such. Notice that this immediately comes on the heels of the new understanding of when it occurs.</p>  | <p>“It is styled ‘the second death’ because multitudes, though not all, who will be injured by it, will have been previously dead. To them who have been dead, and afterwards rose again to life, and after that pass through its preliminary terrors and die again, it is a second death. To that class of the resurrected, and to all living contemporaries, it is The Second Death, though the last may not have previously died at all. It is the resurrected who are condemned to it that characterize the death as ‘the second;’ if no one who shall be subject to it had ever before died, it would not have been styled ‘the second;’ it is the class that designates the death, and not the death the class.” — <i>Eureka</i>, 1861, vol 1, p. 263 (1913 ed.) The Second Death</p>   |

| Comments  | Quote from brother Thomas & Source   |
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| <p>Following the resurrection the unjust are to be condemned to contemporary and conjoint destruction with the Beast and False Prophet. Unpardoned sinners, of all camps, who are liable to judgment</p>  | <p>“The consuming of the Death and the Invisible in the lake of a certain fire is the Second Death. What lake of fire is this? That mentioned in Rev. 19:20, into which the Beast and False Prophet are to be cast alive. And what are ‘the Death and the Invisible?’ Whosoever is not found written in the book of the life—Rev. 20:15. ‘Death and the Invisible’ are used metonymically for the subjects of them, <b>who are to be postresurrectionally condemned to contemporary and conjoint destruction with the Beast and False Prophet</b>, in the judgments by which these allied powers are to be utterly destroyed. ‘The Death and the Invisible’ are the symbols of the unwritten. These, while still living souls, are ‘dead in trespasses and sins’—‘miserable sinners’ by their own confession; and when they cease to breathe, they ‘die in their sins;’ and when <b>they come out of the ground again, they rise in their sins</b>; and as ‘the wages of sin is death,’ they come out of where they have been concealed from human ken, <b>heirs of the terrors of the Second Death</b>. What more appropriate by which to represent these dead of the invisible, than by their inheritance, death and invisibility, past and for ever? <b>Hence, unpardoned sinners doomed to the torment of the Second Death</b>, and to subsequent exclusion from life for evermore, are symbolized by ‘the death and the Hades,’ or Invisible, and are <b>destroyed with the Beast of Eight Heads and its False Prophet</b>, styled by Jesus, in Matt. 25:41, ‘the Diabolos and his Angels,’ in the lake of the fire and brimstone, which he terms, <i>to pur to aionion</i>, The Aion-Fire.” — <i>Eureka</i>, 1861, vol 1, p. 263-264 (1913 ed.) The Second Death</p> |
|   | <p><b>1862 (57 years old) Brother Roberts, now 23 years old, invites bro. Thomas to a lecturing tour in England. Brother Thomas agrees but finds the schedule arduous</b></p>  |
| <p>As the next quote shows, brother Thomas considered the <i>thronos</i> and judgment seat to be synonymous at this point in time.</p>  | <p>“<b>The judgment seat</b> is occupied by the quickened and quickening spirits; and <b>this throne</b> is not set up for the judgment of quickened spirits by the Quickener; but for that of unquickened flesh and blood, whether contemporary with the judgment, or reproduced from <i>sheol</i> for judicial purposes” — <i>Anastasis</i>, 1866, p. 19 (1871 &amp; 1899 ed.)</p>   |
| <p>The Great White throne and judgment seat of Christ are synonymous. There is no <i>time/location</i> separation of the illuminated sinners from the sardian saints, as some brethren contend, for there is only <i>one</i> judicial throne. And note in the next quote they are sent to the same perdition, arrived at in different ways.</p> | <p>“No teaching can be plainer than this. There is a day styled ‘the last day,’ which is ‘a day of judgment;’ specified by John as ‘the time of the dead that they should be judged’ (Rev.11:18). <b>In that day, ‘a great white throne’ is set</b>; and ‘the dead, small and great, stand before Deity’ sitting thereon: certain books are then opened; ‘and the dead are judged out of those things which are written in the book, <i>according to their works</i>’ (Rev. 20:11-15). <b>This judicial throne is what Paul terms in Rom.14:10, Cor. 5:10, the judgment seat of Christ</b>; and in writing to the saints therein, he says, we must ALL appear and stand before it.” — <i>Anastasis</i>, 1866, p. 31 (1871 &amp; 1899 ed.)</p>  |
| <p><i>Judgment of the ER with “Sardian saints”</i><br/>“contemporarily with the establishment of the kingdom in the Holy Land” – why? Because he believed the GWT</p>   | <p>“But illuminated sinners <b>and Sardian saints</b> are obnoxious to <b>a perdition arrived at in different ways</b>. These are they ‘who obey not the Gospel of the Deity’ (1 Pet. 4:17), or disgrace it; and who come forth to Anastasis of judicial condemnation... I have known some of this class flatter themselves that they would not be called forth to judgment; but would perish as the beasts, if they did not come under law to Christ. Such reasoning, however, is simply ‘the</p>   |

| Comments  | Quote from brother Thomas & Source   |
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| and <i>bema</i> were the same till 1868.  | deceitfulness of sin.’ ... This evidently teaches their <i>anastasis kriseos</i> , or coming forth from sheol, for judicial condemnation and punishment, contemporarily with the establishment of the kingdom in the Holy Land.” — <i>Anastasis</i> , 1866, pp. 41-42 (1871 ed.)   |
| <i>Bema</i> = GWT   | “ <b>The throne established in the heaven</b> in its inauguration is <b>a throne of judgment</b> ; so that when the throne is set, <b>‘the judgment is set and the books are opened’</b> —Dan. 7:10. <b>This throne is ‘the Great White Throne’</b> seen of John in ch. 20:11.” — <i>Eureka</i> , 1866, vol. 2, p. 30, The Lightnings (1913 ed.)   |
| All who do not teach the truth are part of the unjust class and subject to the judgments on the <i>outside of the scroll</i> . Note: This is a general statement and does not exclude a certain part of the unjust class, namely the ER, from being judged at the bema. | “ <b>All, therefore who do not teach the truth</b> are scripturally designated <b>‘sorcerers,’ poisoners, or false prophets, and are classed with the ‘filthy’ and the ‘unjust,’</b> and are obnoxious to all the judgments <b>written upon the scroll on the outside.</b> ” — <i>Eureka</i> , 1866, vol. 2, p. 68 (1913 ed.) The Writing Within and on the Outside  |
| <i>Bema</i> = GWT<br>All called saints, both good and evil appear here at the Great White Throne.   | “In this part of the sixth vial, ‘the King comes in to see the guests furnished for the wedding’—Matt. 22:10, 11; and to scrutinize them, that it may be seen who of them are fit associates for his majesty, and who are not. <b>At this epoch ‘the Great White Throne’ is placed, styled by Paul in Rom. 14:10; and 2 Cor. 5:10, ‘the Judgment Seat of Christ,’</b> before which all constitutionally in Christ appear... All called saints, who by the gospel have been invited to the Kingdom, who cannot give a good account of themselves; who, in other words, have been ‘walking after the flesh, or ‘sowing to the flesh,’ between their immersion into Christ and their death, will be pronounced ‘naked,’ not having ‘watched and kept their garments.’” — <i>Eureka</i> , 1866, vol. 2, p. 85 (1913 ed.), Sealed up with Seven Seals |
| Just and unjust saints appear at the GWT, the tribunal of Christ.   | “Now, as I have shown, bodies of life projected from the grave, with antecedent personal identity, are perishable. At this stage, therefore, of renewed existence they could not occupy the thrones seen. <b>They must first appear at the tribunal of Christ, the Great White Throne</b> (ch. 20:11), and give account of themselves or report to him. Being deemed ‘holy, and unblameable, and unproveable in his sight, having continued in the faith, rooted and settled, and not moved away from the hope of the gospel’ (Col. 1:22, 23);” — <i>Eureka</i> , 1866, vol. 2, p. 242 (1913 ed.), Souls   |
| “Once saved always saved” summarily executed by ‘the second death’. Unjust saints suffer ‘the second death’   | “But, while we believe That we are justified by faith from all past sins in the act of putting on the Christ-robe by immersion, we hold that those only of the immersed will be saved in the kingdom of the Deity, who ‘by patient continuance in well doing, seek for glory, and honor, and incorruptibility and life.’ In other words all the baptized ‘who walk after the flesh shall die’ the Second Death.” — <i>Eureka</i> , 1866, vol. 2, p. 336 (1913 ed.), The Faith Apostolically Declared   |
| First known mention of judgment at Sinai  | “When the angels of the Lord’s power shall have finished the gathering of the saints from one end of the heavens to the other, they will have collected together ‘a cloud of witnesses,’ by whom will be concentrated in one general assembly the living history of all ages and generations... But, <b>now that the Ancient of Days has come to Sinai</b> , and they are gathered unto him, and approved on the   |

| Comments  | Quote from brother Thomas & Source  |
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|   | ground of having continued in the faith, rooted and settled, and not moved away from the hope of the gospel (Col. 1:22, 23); they are transformed, and become like Christ Jesus in all things, except that he is preeminent in rank and authority. They are ‘equal to angels,’ who excel in strength (Luke 20:36).” — <i>Eureka</i> , 1866, vol. 2, p. 552-553 (1913 ed.), The Position of the Angel and How it is Acquired   |
|   | <b>1868 arrives. <i>Eureka</i> volume 3 has been under production for the last 2 years, volume 2 having been published in 1866. The 3<sup>rd</sup> volume is announced in the June 1868 <i>Christadelphian</i> magazine. By September the money had been raised and the manuscript placed in the publisher’s hands. This year we find the Great White Throne (<i>thronos</i>) and the <i>bema</i> separated for the first time. 1868-1869 brother Thomas travels to Britain for a tour.</b>   |
| This was signed by brother Thomas 3 months before the <i>Eureka</i> volume 3 announcement.  | “9. That the just and unjust, or <b>all that have been enlightened, must stand before the judgment seat of Christ</b> , when every one shall give account of himself; and receive through the body, according to what he hath done, whether good or bad. Rom xiv, 10, 12; 2 Cor. v, 10.” — <i>The Christadelphian</i> , March 1868, p. 27. Article signed by John Thomas, M.D.  |
| Who are included in the class of the unjust? Specifically mentioned are those who have not obeyed it. “He... commanded all who believed it to be immersed.” | “ <b>Now, he preached the gospel of the kingdom, and commanded all who believed it to be immersed.</b> He prescribed immersion to no one else; because no one could be benefited by it who was not first a divinely instructed believer of the kingdom's gospel. Those who have obeyed this gospel are the <i>tzaddikim</i> , or justified; <b>those who have not obeyed it are the <i>reshaim</i>, or unjustified.</b> These are not taught of the Deity; their fear of Him, such as it is, is taught them by the precepts of men. <b>The class is very large, and composed of innumerable orders</b> , which, however diversified, have one common characteristic: they are ‘contentious, and obey not the truth’; they ‘stumble at the word, being disobedient’ (Rom. 2:8; 1 Pet. 2:8). None of these shall understand.” — <i>Exposition of Daniel</i> , p. 113 (1913 ed. Bound by brother Thomas with <i>Eureka</i> , vol 3 )   |
| The second death explained with further detail.   | “The judgment predetermined for the Diabolos and his angels, or for the slaying and destroying of Daniel’s Fourth Beast, is all comprehended in the Seven Last Plagues, styled in the seventh verse of this chapter, ‘seven golden vials full of the wrath of the Deity.’ The territory of the Fourth Beast’s dominion, upon which is developed the ‘fiery indignation which devours the adversaries,’ is the symbolical ‘lake of fire;’ and when an actual wrathful conflagration, burning with the Divine anger, it is to pur to aionion, the Aion-Fire, ‘prepared for the Diabolos and his angels,’ into which the unprofitable and slothful of the Ecclesia, or One Body, are ordered to depart, and into which, therefore, they ‘go away’ to suffer Aion-torments in the symbolic period of ‘a thousand six hundred furlongs’. By the end of these forty years, ‘the tormentors’ will have exacted all that is due (Matt. 18:34; Apoc. 14:10). In paying this their carcasses will have fallen in the wilderness, the victims of death a second time. ‘This is the Second Death: and whosoever’ upon inspection, is ‘not found written in the Book of Life is cast into the lake of fire’ (Apoc. 20:14, 15): and thus ‘his name is blotted out’ and unconfessed before the Father and the angels’ (Apoc. 3:5).” — <i>Eureka</i> , 1868, vol 3, p. 446-447 (1913 ed.), The Sign in Heaven |
| This is now 1868 – only 3 years before brother Thomas’ death in 1871.   | “The earth is to be made to cast out, or bring forth, literally, the feeble; but poetically, the dead— <i>aretz rephaim tapil</i> (Isa. 26:19). <b>These feeble ones all appear before the <i>bema</i>, or tribunal of justice; not before the <i>thronos</i>, throne</b>   |

| Comments   | Quote from brother Thomas & Source   |
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| <b>Important note: The <i>thronos</i> is the seat of dominion</b>  | or seat of dominion: and there, having been previously made capable of so doing, by the impressment of their identity, they every one give account of themselves to Christ, ‘the Judge of the living and dead.’” — <i>Eureka</i> , 1868, vol 3, p. 522-523 (1913 ed.), Napoleon ‘the Great’ a type of Christ   |
| <p>Again the GWT and bema are separated with a cautionary note appended. The cautionary note is appended, not as some might suppose to separate the judgment of the saints from the judgment of the enlightened rejecter. It is clearly because “if mixed up together” it creates “inextricable confusion”. <i>He had made that very mistake himself</i> and as he says, their localities are different and the times of establishment are different – and their purposes are different.</p> <p><b>Important note: the <i>bema</i> is the Supreme Court, the judicial bench.</b></p> | <p>“The locality of the Throne (<i>thronos</i>) is Jerusalem, about 280 miles in a straight line from Sinai. Mount Zion is the place of ‘the Great White Throne’ (ch. 20:11; 4:2). This is not ascended until the victorious King of the Jews and his Perfect Man of 144 cubits, or thousands, have wrested the city out of the hands of the Little Horn of the Goat (Dan. 8:9, 11, 23, 25. <b>We have not now to do with this; but with the bema, or Supreme Court, the judicial bench,</b> styled in Rom. 14:10, and 2 Cor. 5:10, ‘the Judgment Seat of Christ’. All who have made a covenant with Yahweh by sacrifice, <b>and in any way related to ‘the Covenants of Promise,’</b> will be gathered (Psa. 50:5) and stand before this; but it will only be the chosen few, ‘the called, and chosen, and faithful,’ who will be admitted to share in the honor, dignities, and glory of the name of Yahweh in Jerusalem enthroned (Jer. 3:17). Let the reader note well this distinction between the Throne and the Judgment Seat, their different localities, and the different times of their establishment. The transactions connected with each are different series of events; which, if mixed up together create inextricable confusion.” — <i>Eureka</i>, 1868, vol 3, p. 585 (1913 ed.), The Thieflike Advent</p> |
| The ‘second death’ is the ‘reward’ of the unjust premillennially.  | <p>“Christ is the firstfruits; afterwards they that are Christ’s in his presence’ — <i>en ten parousia autou</i>; and are ‘planted in the likeness of his resurrection’ (Rom. 6:5) are resurrection-firstfruits also; and not only live, as ‘Death and the Grave’ live before they are cast into the lake of fire; but, their names having been written in the book of the life of the Aion from the foundation of the world (ch. 13:8; 17:8), ‘they reign with Christ a thousand years’. Therefore ‘blessed and holy is he that hath part in the Firstfruits-Resurrection: on such the Second Death hath no power; but they shall be priests of the Deity and of the Christ, and shall reign with him a thousand years.” — <i>Eureka</i>, 1868, vol 3, p. 672-673 (1913 ed.), The First Resurrection</p>  |
| Note the continued differentiation between the <i>thronos</i> and <i>bema</i> .  | <p>“47) What is to be understood by Rom. 14:10, in connection with 2 Cor. 5:10, in reference to the judgment-seat of Christ? In Rom. 14:10, the apostle says to the saints, including himself, ‘<b>We must all stand before the judgment-seat (<i>bema</i>, not <i>thronos</i>)</b> of Christ.’ If it be asked, what are they to stand there for? he answers in 2 Cor. 5:10, saying, ‘For it is necessary that we all be made manifest before the judgment-seat of Christ.’ They stand there to be made manifest; that is, for it there to be made known whether in their former life they ‘walked after the flesh’ or ‘walked after the Spirit.’” — <i>Catechesis</i>, 1868 (<i>Catechesis</i> was originally issued by the Baltimore Ecclesia in 1868 and then republished in 1869)</p>  |
| Premillennial judgment of ER. Part of this was   | <p>“46. THE WICKED shall be turned into SHEOL; all the Gentiles that ‘forgot God.’ The wicked are those ‘who know not God, and obey not the gospel of the</p>  |

| Comments  | Quote from brother Thomas & Source  |
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| <p>originally published as Summary of Christianity Revealed in the Bible in <i>The Herald</i>, July 1855, p.151. Clause #46, which teaches premillennial judgment of ER, was not a part of the Summary. Brother Thomas added #46 before publishing <i>The Revealed Mystery</i> in 1869.</p> <p>The second death is more intense or a 'sorer' punishment for the unjust saint than for the ER.</p> | <p>Lord Jesus Christ.' Of these there are three classes: first, sinners that never heard of the one true God, the Lord Jesus Christ, and the gospel; and others who are physically incapable of faith and obedience; second, those who have come to an understanding of the gospel, but have rejected it; and third, those who have obeyed it, but do not hold fast the beginning of their confidence steadfast to the end, nor walk according to its precepts, but after the flesh. The first class dies and perishes as the beasts; <b>the second also dies, but comes forth from the grave again to encounter the burning indignation of Christ, the Judge of the living and the dead, at his appearing and kingdom; and the third also comes forth to be judged, and to undergo, in condemnation, 'a sorer punishment,' in the fiery indignation which shall devour the adversaries.</b> PROOF: Psa. 9:17; 11:6; 2 Thess. 1:8-9; Psa. 49:12,20; Isa. 26:14; Eccl. 3:17-20; Acts 14:16; 17:30; John 5:29; Matt. 25:41,46; Luke 13:28; 2 Tim 4:1; Heb. 2:2,8; 10:27-29; Rom. 8:13; Gal. 6:7-8." — <i>The Revealed Mystery</i>, 1869.</p>  |
|   | <p>"These are the proclamations which convert Times of Ignorance into Time of Knowledge. It is knowledge which makes a 'constituted sinner' responsible for his sins; and if responsible, therefore, obnoxious to the vengeance of God, if he die unpardoned. When men are made acquainted with God's law, they can no longer plead ignorance as an excuse; for it then becomes a matter of their own choice, <b>whether they will become</b> 'constituted righteous' persons, or <b>'enlightened transgressors': for the knowledge of God's law renders it absolutely impossible for them any longer to remain merely 'constituted sinners'</b>... In this life then, there are two states in relation to God and the children of Adam--the one a state of sin, and the other a state of favor; the former occupied by "constituted sinners" of all ages, from the babe to the old man, of every shade and variety--and <b>by illuminated transgressors, whose sin is not only constitutional but voluntary</b>; and the latter state is composed of persons who were not only constituted sinners and voluntary transgressors, but who, by obedience to the laws of God and to Christ, are constituted righteous. In regard to the righteous, they are delivered from the fear of death, because, having obeyed the truth, they have passed from death to life; <b>but this is not the case of the constituted sinners and intelligent transgressors.</b> These are both under the sentence of death eternal, with this difference only, that the punishment of the constituted sinners is the common lot of man, aggravated by the demoniac institutions of Idolatry, Mohammedanism, etc.. "ending in death" which is uninterrupted by a resurrection; <b>whereas, the actual transgressors who know the law, though subject to all this, are raised to judgment and the terrors of a second death, the eternal consummation of their woes. It would occupy too much space at present to go into the doctrine of the several proofs in detail.</b> In the general, they all concur in teaching, that God has set eternal life and eternal death before men and women living under Times of Knowledge; and that their destiny in relation thereto depends upon volition; that is, they will become heirs of eternal life, IF they will obey Him who is the life; or they will continue heirs of eternal death, with the super-addition of suffering, PREVIOUS to that catastrophe, IF they reject his claims to their obedience." — <i>The Revealed Mystery</i>, 1869, p. 36-37</p> |
| "Knowledge that makes   | "14. They teach that it is <b>knowledge that makes responsible</b> ; so that 'man that  |

| Comments  | Quote from brother Thomas & Source  |
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| responsible” – not “the blood”  | is in honor and understandeth not, is as the beasts that perish’-(Psalm 49:12, 20).” — John Thomas, <i>The Christadelphian</i> , January, 1870, p. 3  |
| Premillennial judgment of ER resulting in the second death. The saints need to be delivered from <b>the same judgment/time/place that unbelievers</b> &c. will experience, that is the second death or European lake of fire. | “Here, then, are two sentences of condemnation, to which, if a man become obnoxious, he may be said to be doubly damned. He is condemned to the first death because he is ‘born of the flesh;’ and he is condemned to the second death if he believe not the gospel; but, let the reader bear in mind that no mortal son of Adam is obnoxious to the second death, because he is born of the flesh; but, being born of the flesh involuntarily, <b>he becomes liable to it by rejecting the gospel of Jesus Christ.</b> And this is the ground of the second condemnation, ‘that light is come into the world, and men love darkness rather than light, because their deeds are evil’ (John 3:19).’ ... <b>‘We need to be delivered from our sins, and from a resurrection unto a second death and corruption, which shall be consummated in a fiery destruction, constituting the destiny of unbelievers, cowards, abominable characters, and whosoever loves and invents a lie.’</b> — John Thomas, <i>The Christadelphian</i> , 1870, August, p. 226-228 |
|   | <b>March 5<sup>th</sup> 1871 – Brother Thomas’ work of restoring the Truth and edifying the ecclesia of God completed. He sleeps awaiting the Resurrection of the Just (Luke 14:14). ‘Amen! Come, Lord Jesus’ – Rev. 22:20</b>  |

“And **this is the ground of the second condemnation,**  
**‘that light is come into the world,**  
 and men love darkness rather than light,  
 because their deeds are evil’ (John 3:19).”  
 John Thomas, 1870

**1869 Letter from brother John Thomas to A.D. Strickler** (of 1920's clean-flesh notoriety)

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| <p style="text-align: center;">April 24. 1869</p> <p>Bro. A.D. Strickler,</p> <p>In answer to yours, it is not necessary to come under the bond of the covenant in order to a resurrection: &amp; all who have come to a knowledge of the truth, but have refused to obey it, are obnoxious, or liable to the second death.</p> <p>This is evident beyond dispute to all who are not whimsical from Luke 13:28; John 3:19; and 2 Thes. 1:8.</p> <p>Such disputes in an ecclesia are the paying tithes of mint &amp; cummin, &amp; neglecting the weightier matters of the Law. The non-resurrection of all out of Christ is a whimsical conceit of one of the greatest liars &amp; 'rascals' in Philadelphia, Pa.</p> <p>In hope of times when all such will be put to silence. I remain</p> <p style="text-align: right;">Yours Faithfully<br/>John Thomas</p> | <p>[ 3 years before brother Thomas' death ]</p> <p>April 24, 1869</p> <p>Bro. A.D. Strickler</p> <p>"In answer to yours, it is not necessary to come under the bond of the covenant in order to a resurrection and all who have come to a knowledge of the truth, but have refused to obey it are obnoxious, or liable to the second death.</p> <p>This is evident beyond dispute to all who are not whimsical from Luke 13:28; John 3:19; and 2 Thes 1:8.</p> <p>Such disputes in an ecclesia are the paying tithes of mint &amp; cummin &amp; neglecting the weightier matters of the Law. The non-resurrection of all out of Christ is a whimsical conceit of one of the greatest liars and 'rascals' in Philadelphia, PA.</p> <p>In hope of times when all such will be put to silence. I remain</p> <p style="text-align: right;">Yours Faithfully<br/>John Thomas</p> |
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## Collateral Evidences Regarding Immortal Emergence and the Validity of Baptism

**Witness 1:** Sister Lasius' letter to sister Ida Smithson Wood stating 'In reference to your question as to whether the Dr., my dear father, was re-immersed upon the fuller understanding of resurrection and judgment and 'mortal emergence' from the grave – I think I can answer in the negative – I never heard him mention a third immersion or say that it was necessary.' — E. J. Lasius, October 10, 1910 (reprinted in *The Christadelphian Advocate*, August 1984, p. 201-202)

**Witness 2:** "G.S.M. – The opening of your understanding to the previously misunderstood 'things of the name' was a reason justifying your re-immersion; but those who appear before the judgment seat of Christ does not, to our mind, occupy the same category. The former affected essential principles and ultimate divine relations; the latter was merely a supplement to correct, though defective knowledge. **True, you formerly believed the righteous would come out of their grave incorruptible;** but this belief was as elliptical as the apostolic expressions which seem to countenance it. **That is to say, it really included the principle of judgment, since you looked upon resurrection to aionian life as contingent upon the 'worthiness' required. Had you gone the length that some are now disposed to go, that of affirming the salvation without respect to desert, your position would then have been as serious as you think it was. Your knowledge was only defective in degree; it was not wrong in kind.** Your faith laid hold on results but overlooked the process. This was no doubt a defect, but **not a fatal defect**, because it is results more than processes that are presented for saving faith." Robert Roberts, *The Ambassador*, November 1865, Answers to Correspondents, p. 287

**Witness 3:** Also see *The Christadelphian*, 1870, p. 287 for similar comments. Note that there were 'several instances' in which brethren believed in immortal emergence and chose to be reimmersed, 'prompted by a desire to put their standing in Christ beyond the doubt which they felt to exist on this point. **It is not exacted where the judgment was originally recognised in the apprehension of the scheme of the truth.**' How did a reservoir of brethren believing in immortal emergence (and in some cases no judgment seat) occur unless it was initially taught and then remedied on an individual basis – either by reimmersion or by separation (as occurred in a number of cases – AB Magruder, Benjamin Wilson etc.). It is the Benjamin Wilson group that brother Thomas alludes to in *Anastasis*.

**Witness 4:** "C. S.—It is true that Paul includes "the doctrine of resurrection" among "first principles" in Heb. 6:1. 3; but it is not evident that in the "doctrine of resurrection" as a first principle, he included the teaching as to the physical quality of the body when it emerges from the grave. We must look to the recorded preaching of Jesus and the apostles for the sense in which the resurrection was inculcated as a first principle. If we do so, we shall find that the broad fact that "there shall be a resurrection of just and unjust" in opposition to the denial of the fact, is all "the doctrine of resurrection" that appears in their inculcations. Details, such as the question you refer to, were reserved for the instruction afterwards communicated to those who were put into Christ on the basis of the first principles laid down in the teaching referred to and were never so far as we have any record, laid down among the first principles themselves. This being so, to make belief in mortal resurrection a test of fellowship seems to us to be putting strong meat in the place of milk, and to make a first principle of that which under the apostles was only a matter

of instruction to those who were in Christ. What can we suppose the 3,000 on Pentecost knew beyond the broad fact that there would be a resurrection? Or the twelve apostles themselves when baptized by John the Baptist, and afterwards washed by Jesus at the supper before his crucifixion? What more can we suppose Paul knew on the subject, when baptized by Anania, or the Philippian gaoler, or the Ethiopian eunuch? If it were a question of eternal condition, we could understand the disposition of some to attach vital importance to it; but seeing it only relates to the little interval between emergence from the grave and the judgment seat—an interval which unless a doubtful rendering be adopted, is entirely overlooked in the most unimpeachable exposition we have in the New Testament on the subject of resurrection, (1 Cor. 15)—it would require more unequivocal warrant than is to be found in the scripture to justify its adoption as a point of faith necessary to salvation. The question is different where a person denies that the saints will appear before the judgment seat of Christ. This is one of the most palpable elements of the truth as preached by Jesus and the apostles which must be acknowledged as a preliminary to baptism. But you seem to argue that a person who denies mortal resurrection must repudiate the judgment, since resurrection would anticipate and practically set judgment aside. Logically, you may be right, but practically, it does not follow. Many believe Paul's statement in its apparent sense, "*the (righteous) dead shall be raised incorruptible,*" and yet believe his other statement that "they shall appear before the judgment seat of Christ to receive in body according to what they have done, whether it be good or bad" and the way they reconcile the logical conflict between the two, is to believe that God, who knows everything beforehand, will raise the accepted, incorruptible, and the wicked in their mortal state, without in any way superseding the tribunal at which their respective merits will be officially adjudicated. We do not endorse this view, but we dare not say in the state of the evidence that it is fatal to the position of those otherwise believing the truth. The point is one which does not affect a man's candidature for the kingdom, but rather lies within the category of advanced knowledge which it is to a man's profit to possess, and the want of which may lower his status in the kingdom, but not exclude him from it. Putting the question on this footing, we are prepared to maintain, and will in due time endeavour to prove, that the dead of both classes when they emerge from the grave, are in a mortal condition.

"If the change effected by baptism is not a change in God's mind towards the person submitting to it, it would be difficult to understand that any change takes place at all. The view expressed is not necessarily incompatible with the testimony that God changes not. God's unchangeability relates to his nature and *the principles upon which he acts*. It is his unchangeable attribute to be angry with the wicked and to love the righteous, and equally so, to repent of intended evil towards the wicked who reform, and of intended good towards the righteous who backslide. For this teaching, we rely among other scriptures upon the following:—Jer. 18:7, 10; Ezek. 18:20, 30; Psalm 7:5; 11:5; 18:25, 26; 34:11, 22; Lev. 27:23, 24; 2 Cor. 6:1, 8; Rom. 1:18; Rom. 2:1, 11; Heb. 10:26, 31." (*The Christadelphian*, 1865, 207).

Witness 5: Brother Roberts' comments on brother Thomas not being reimmersed due to his prior belief on immortal emergence. Where is this quote found?]

# Does the “Unjust” Class Consist of Only the Unfaithful Saints?

## Introduction

The claim is made that in the writings of brother J. Thomas, the term “unjust” only includes those who are in covenant relationship; that the term unjust is applied only to the unfaithful saint. Based on this argument other claims are made concerning quotes in *Eureka*, in an attempt to exclude the enlightened rejecter from appearing at the judgment seat of Christ. But if it can be established that brother Thomas used the term unjust to include the unbeliever (of which class the ER is an excellent example) then the position is wrong.

While the term unjust is not used often in either the Bible, or in the writings of brother J. Thomas, both cases demonstrate that the term unjust is not only applied to the unfaithful saint.

Take for example 1 Cor 6:1: “1 Corinthians 6:1 Dare any of you, having a matter against another, **go to law before the unjust**, and not before the saints?” The Greek word for unjust is *adikos*. In verse 6 Paul describes the “unjust” as “unbelievers” saying, “But brother **goeth to law** with brother, and that **before the unbelievers**.” An unjust person may be either an unfaithful saint, or someone ignorant of the Gospel as 1<sup>st</sup> Cor 6:1 & 6 demonstrate.

Again, 1<sup>st</sup> Peter 3:18 shows that the term “unjust” is applied to the uncovenanted (though they are covenanted later): “For Christ also hath once suffered for sins, the just for the **unjust**, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit”. And again the Greek word is *adikos*.

The “unbeliever” class is the class of the wicked, or *reshaim*. Brother Thomas in *Exposition of Daniel* wrote, “The word *reshaim* signifies **unjustified persons** as opposed to *tzaddikim*, justified persons, who are ‘the wise’... Now, he preached the gospel of the kingdom, and commanded all who believed it to be immersed. He prescribed immersion to no one else; because no one could be benefited by it who was not first a divinely instructed believer of the kingdom's gospel. Those who have obeyed this gospel are the *tzaddikim*, or justified; **those who have not obeyed it are the *reshaim*, or unjustified.**” (*Exposition of Daniel*, 1854 ed., ch. 33, p. 86-87). **He applied the term *reshaim*, or ‘unjust’ to the Millerites on page 86 and they clearly are not in the class of ‘unjust saints’ – or ‘saints’ at all!**

Christ says that the Father “sendeth rain on the just and on the **unjust**.” Again the Greek word is *adikos*. Does anyone understand this to mean that the Father sends rain only on the faithful and unfaithful saints? Of course not.

The term “unjust” simply means “those who are unjustified” – and that class includes the disobedient saint, whosoever loveth and maketh a lie, the unbeliever &c. They are all unjustified, for different reasons, but nevertheless, not having submitted themselves to the righteousness of God, they are unjustified.

## **Brother Thomas' Use of the Phrase 'the Unjust'**

Did brother Thomas apply the term "unjust" to include the unbeliever or rejecter, or even those completely ignorant of saving truth, beside in *Anatolia* and *Exposition of Daniel*?

**Witness 1:** Elpis Israel, Chapter 8. "And again, "Do ye not know that the saints shall judge the world" (1 Cor. vi. 2)? The verb here rendered judge is the same as is translated "go to law" in the preceding verse. The apostle, therefore, asks if they do not know that they will sit judicially, and dispense justice to the world, according to the divine law; and because this is their destiny, he positively forbids believers in the covenants of promise to submit themselves to the **judgment of the unjust.**"

**Witness 2:** "All, therefore who do not teach the truth are scripturally designated 'sorcerers,' poisoners, or false prophets, **and are classed with the 'filthy' and the 'unjust,'** and are obnoxious to all the judgments written upon **the scroll on the outside.** (*Eureka*, v2, Ch 5, Sec 1, 2. The Writing Within and on the Outside)

**Witness 3:** "Now, understanding who 'the wise' are **it is not difficult to understand who are 'the wicked.'** They are the opposite to the wise. They are, therefore, the unwise, **the unjustified,** the ignorant, the unenlightened. They are not simply murderers, thieves, drunkards, covetous, and so forth; but the world's 'great and good;' its pietists, who are too holy to be saved by the truth..."— *Herald of the Kingdom and Age to Come*, 1855, p. 226

If in fact brother Thomas viewed the "just" and "unjust" as exclusively applying to the saints why would he have qualified the terms in dealing with the judgment of the saints? "Thus, in 'the time of the dead,' there will be a judicial separation of **just saints** from **unjust saints.**" (*Eureka*, Ch 11, 1. The Time of the Dead)

**Witness 4:** "That the just and unjust, or **all that have been enlightened, must stand before the judgment seat of Christ,** when every one shall give account of himself; and receive through the body, according to what he hath done, whether good or bad. Rom xiv, 10, 12; 2 Cor. v, 10." — John Thomas, *The Christadelphian*, March 1868, p. 27.

In fact he did not relegate the term to merely the saints as the previous quotes demonstrate. That is consistent with the teaching of the Bible that the unjust is not merely a class of unfaithful saint, but the large body composed of all those who are unjustified / wicked.

**"all that have been enlightened,  
must stand  
before the judgment seat of Christ"**  
John Thomas, 1868

## What is a Covenant?

(taken from [\*Advocatism Exposed\*](#))

“Thus saith the Lord, cursed be the man that obeyeth not the words of this covenant which I commanded your fathers” (Jer. 11:3). “And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone” (Deu. 4:13). “He hath remembered his covenant for ever, the word which he commanded to a thousand generations” (Psa. 105:8).

“The kingdom as it was, and the kingdom as it is to be, although the same kingdom, is exhibited in the Scriptures under Two Covenants, or constitutions. But before adverting more particularly to these it may be necessary to say a word or two in answer to the inquiry, ‘What is a Covenant?’ It is a word of very frequent occurrence in our Scripture, and the representative in our language of the Hebrew *berith*. In English, covenant signifies ‘a mutual agreement of two or more persons to do or forbear some act or thing.’ This, however, is not the sense of the word *berith* when used in relation to the things of the kingdom. Men’s compliance or acceptance does not constitute the *berith* of the kingdom a covenant. It is a covenant whether they consent or not, and is enforced as the imperious enactment of an absolute king. It points out God’s chosen, selected, and determined plan or purpose, entirely and independent of any one’s consent, either asked or given, and is equivalent to a system of government fixed by the Prince, and imposed on the people without the slightest consultation between them. Accordingly, what is called the covenant in one place, is denominated the law in another. As, ‘he hath remembered his covenant for ever, the word which he commanded to a thousand generations; which covenant he made with Abraham and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.’ ‘These are the words of the covenant which the Lord commanded Moses to make with the children of Israel. Thus saith the Lord, cursed be the man that obeyeth not the words of this covenant which I commanded your fathers.’ It is evident from this that covenant and law are used as synonymous and convertible terms.

“The statements of the New Testament conduct us to the same conclusion. It may be proper to remark here that a *berith*, or covenant, is expressed in Greek by *diatheke*. This is the word used in the Septuagint as the translation of *berith*. It signifies an appointment; not a mutual compact, but the arrangement, settled plan, or institution of one party alone; and it the term used to denote the testamentary deeds of the deceased, in which the will and pleasure of the legatees is never consulted. ‘For where a *diatheke* is, there must also of necessity be the death of the testator; for a testament (*diatheke*, covenant or will) is of force when men are dead, otherwise it is of no force at all while the testator liveth’” (*Herald of the Kingdom and Age to Come*, 1851, p. 172).

Divine laws and commands are synonymous and convertible terms (Exo. 16:28; Num. 19:22; Deut. 30:10, 33:4; 2Cor 14:4; Pr. 6:23; Matt. 22:36,40 etc). Whether termed “law” or “command” the word of Yahweh is to be obeyed, and He will enforce it. The “ten commandments” were “laws” to the children of Israel. The command to “repent and be baptized” is a law to the Gentile dispensation of today. It is NOT a law for saints. Saints have already submitted to its commands. It is a law for enlightened sinners. They had to do nothing to come under its jurisdiction. As they had no choice in being born constituted sinners they have no choice in being called to repent—they have simply comprehended its message and have heard what the Father requires. “What the law saith, it saith to them who are under the law.” Law and covenant being synonymous and convertible terms, it is thus proven that the enlightened sinners are under the “command” or “*berith*,” of the God of Abraham. It is an “appointment; not a mutual compact.” Brethren Thomas, Roberts, and Andrew taught that the command to “repent and be baptized” is a Law. (*Herald of the Kingdom and Age to Come*, March 1855; Resurrectional Responsibility Debate, opening comments; Blood of the Covenant, p. 41, #6&7)

## Agreement with Original Christadelphian Teachings?

The truth as defined in the early Christadelphian works *includes* the following:

- ☒ That knowledge makes men responsible to the judgment seat of Christ, not association with the blood of Christ through baptism. JJ Andrew not only differed with brother Thomas, but he was wrong in teaching that the basis of responsibility is association with the blood of Christ. (John 3:18-19; John 12:48; Mark 16:16; 2Th 1:8; *The Apostolic Advocate*, 1835, p. 178; *Herald of the Kingdom and Age to Come*, 1861, p. 12-13; *Anastasis*, p. 41-42; *The Revealed Mystery*, 1869, #46; *The Christadelphian*, January 1870, p. 3; *The Christadelphian*, 1870, p. 226-228; *The Christadelphian*, March 1868, p. 27)
- ☒ The Edenic penalty in the garden of Eden as specifically outlined in *Elpis Israel* (page 68) is 'dying thou shalt die'. *Muth te muth* means dying thou shalt die and the penalty threatened was the penalty Adam received: the process of death, *not* an immediate violent death which was substitutionally carried out on an animal. JJ Andrew's teaching concerning the penalty not only differed from brother Thomas, he was also wrong.
- ☒ That contrary to JJ Andrew's teaching, a Divine Covenant is *not* a mutual agreement. (Jer. 11:3; Deu. 4:13; Psa. 105:8; Gal. 6:7; *Herald of the Kingdom and Age to Come*, 1851, p. 172).
- ☒ Contrary to JJ Andrew's teaching, even though we are baptized, we are still physically and federally 'in Adam'. We continue under the 'constitution of sin' so long as we are mortal. (1st Corinthians 15:21-23; Rom. 8:10,11; *Eureka*, Logos ed., vol. 1, p. 30; *Elpis Israel*, p. 76; *Eureka*, Logos ed., vol. 3, p. 256; *Elpis Israel*, 1904 ed., p. 147, 1949 ed., pp. 132-133; *Elpis Israel*, p. 143)
- ☒ Contrary to some Unamended brethrens' teaching, we are not released from the law of sin and death till the resurrection. (Romans 7:23-25; Romans 7:22; *Elpis Israel*, p. 137; *Eureka*, Logos ed., vol.1, pp. 247-249; *Elpis Israel*, p. 42)
- ☒ We are not released from sin in the flesh till the resurrection. (Rom 8:3; Romans 7:23-25; Romans 7:22; *Elpis Israel*, pp. 128-129; *Mystery of the Covenant of the Holy Land Explained*, pp. 9-10; *Elpis Israel*, p. 42)
- ☒ 'The unjust' class includes all members of the human race who are not classed with 'the just'. (1Co 6:1; 1Pe 3:18; *The Christadelphian*, January, 1870, p.3; *Anatolia*, 1854, p. 35-36; *Elpis Israel*, ch. 8)
- ☒ Contrary to JJ Andrew's teaching, no legal defilement is removed at baptism. That baptism is not a carnal ordinance. That original sin is not removed at baptism (1 Peter 3:21; *Catechesis*, pp. 6,7; #45; *Herald of the Kingdom and Age to Come*, 1851, p. 149; *Eureka*, Logos Ed., vol. 2 p. 261; *Elpis Israel*, p. 129; *Elpis Israel*, pp. 128-129)
- ☒ That contrary to JJ Andrew's teaching, Christ was never a 'child of wrath'. (2Co 5:19)
- ☒ That contrary to JJ Andrew's teaching, Christ was never alienated from God. (2Co 5:19; Col 1:21)
- ☒ That Christ bore our sins in the sense that he was made sinful flesh. (2Co 5:21; Heb 2:16; Rom 8:3)

## Quotations from Brother Robert Roberts

| Comments  | Quote from brother Roberts & Source   |
|---|---|
| Light brings responsibility.<br><br>post-millennial judgment of ER  | <i>Twelve Lectures</i> (became known as <i>Christendom Astray</i> ) 1862  |
| post-millennial   | “The words quoted from John 12, on which the foregoing questions hinge, prove the resurrection of a class who are neither the faithful nor unfaithful servants of Christ, but the simple rejecters of his word; and who are therefore appropriately styled by our correspondent a ‘third class’. ( <i>The Christadelphian</i> 1870, p. 120) This response concludes in the following:<br><br>( <i>The Christadelphian</i> 1870, p. 186)   |
| This is 1 year before brother Thomas’ death.<br><br>Note that this position parallels brother Thomas’ understanding of 1854 to 1860 where the saints are judged premillennially and the ER is judged postmillennially.<br><br>Note that brother Andrew has reminded brother Roberts of what brother Thomas wrote in <i>The Herald</i> . | "Their case will probably be dealt with at the close of the thousand years, as they form no part of the household of faith, who are to be the subjects of the judgment instituted at the coming of Christ. Brother [JJ] Andrew reminds the Editor that writing on the same subject in <i>The Herald</i> Dr. Thomas says, 'We believe that the Scriptures teach the resurrection of the just and the unjust, who have died under times of knowledge, whose knowledge they have accepted; and the resurrection a thousand years afterwards of 'the rest of the dead' who have intelligently rejected it. The rest of the dead are those who never come under a constitution of righteousness; not because they did not know, but because they refused to do so. Having been enlightened, but preferring darkness to light, they will arise to judgment at the end of the millennium.'" ( <i>The Christadelphian</i> , 1870, p. 186— Vol. 5, No. 7, p. 161)" |
|   | Edward Turney, to correspondent:<br><i>"My conviction is that responsibility begins with knowledge, and that where the individual possessed a knowledge of the will of God, knew the gospel, understood the things of the kingdom, that such, whether he obeyed the truth or not, will appear at the judgement seat... But who does and who does not, hardly comes within the scope of human judgement to determine."</i> 1871, p.327   |
|   | <b>1873 Birmingham Statement of Faith adopted.</b>  |
| premillennial   | “but those who are aware of it, and refuse to submit to it, are responsible, and will be condemned by it in the great day of retribution...but when they are aware of it, it makes them responsible and amenable to life or death <b>at the coming of Christ.</b> " ( <i>The Christadelphian</i> , 1873, p. 231)  |
| premillennial   | “If the light has come to him—he knowing it to be such—and he reject it, preferring the darkness, he is responsible to it... <b>when Christ comes to take 'vengeance</b> on them that obey not the gospel of our Lord Jesus Christ..." ( <i>The Christadelphian</i> , 1873, p. 378)   |
|   | “J.M. True that <b>logically the ‘Not-in-Adam’ theory falls like a house of cards</b> when the subject of your letter is understood, but it is hopeless to expect such a result, as regards those who have embraced that theory.  |

| Comments      | Quote from brother Roberts & Source   |
|---------------|---|
|               | <p>Logical results only follow in logical and candid minds. It is better, therefore, to assume that the truth will continue under a cloud with some to the last than to subject those who are in the truth to the impoverishing discussion of abstractions, in the vain hope of throwing light into a strife of words raised by those who are heedless of the pure work of the truth.”</p> <p><i>The Christadelphian</i>, Mar. 1874, p. 594</p>   |
| premillennial | <p>“Consequently it cannot be an 'open question' 'whether any but the brethren of Christ will be raised from the dead.' None but they will be raised to immortality; but numbers besides them will rise to the shame and contempt of <b>the terrible epoch of the Lord's coming</b>...the only point in connection with the subject that may be said to be 'open' is as to the degree of knowledge necessary in our day to constitute a rejecter responsible to resurrection.” (<i>The Christadelphian</i>, 1875, p. 473)</p>   |
| premillennial | <p>“Question: Will those who have believed the gospel but refused to obey it, be raised to be punished? I believe they will; but some say they will not; that it is only those who believe and are baptized that will be raised; they say that baptism is not the obedience of the gospel, but a righteous walk and conversation through life. <b>Peter mentions three classes, the righteous, the ungodly, and the sinner</b>; chapter iv. 18, and there can be no doubt but the above class is in the list; it is knowledge or light that makes men responsible...John 3:19...2 Thes 1:7-8 ...” Brother Roberts remarks, “The question is answered by the questioner, or rather by the testimonies he quotes. It is light that makes responsible, and disobedience is the ground of condemnation, which is reasonable and just. Baptism is the first act of obedience...” (<i>The Christadelphian</i>, 1876 p. 283)</p> |
|               | <p><b>1877 B.S.F. published (1st printing??)</b></p>  |
| premillennial | <p>“Touching the judgment in resurrection all that can with certainty be laid down is that those who are responsible will be raised. Who these are can only be defined in general terms, i.e., those who have come under the operation of the light. Who these are can only be determined by Christ. We need not burden ourselves with the question beyond this. As to cases of faithfulness in ‘partial truth,’ the Scriptures take no account of such cases; and, therefore, the wise plan is to entertain no supposition, – leave the cases of others for the just judgment of God; and meanwhile judge ourselves by the rule of salvation revealed and brought to bear in Christ, and promulgated by the apostles – than whom we have no other authority on the question.—Editor.” (<i>The Christadelphian</i>, July 1881, p. 323)</p>  |
|               | <p>The Resurrection of Enlightened but Disobedient <b>Gentiles</b>:</p> <p>"It is a pity to trouble yourself as to whether believing but disobedient Gentiles are amenable to resurrectional punishment or not. It is salvation an earnest man is after .... If others will not obey the will of Christ, he need not be concerned as to the nature of their punishment.... The principle upon which the unjust are raised....does not turn upon a technicality but upon broad grounds of righteous judgment. <b>It does not depend upon whether a man has been through water or not, but on</b></p>   |

| Comments   | Quote from brother Roberts & Source   |
|--|---|
|  | <p><b>whether his attitude is deserving of punishment or not.</b> His going through water in obedience to the expressed will of God is rather in his favour than against him .... It is an extraordinary representation of the righteous judgment of God to say that a man who tried to obey in being baptized, and failed in other things, is to be raised and punished; but that a man who refused to try in anything, for fear of punishment, is to be allowed to sleep in oblivion, undisturbed by the resurrection, baptized! It is light that is the rule of responsibility, and not a formality which is but the embodiment of the spirit of disobedience...How far a man must be in the light before he is responsible to resurrection-judgment, God only knows, and Christ will decide; but that a disregarded knowledge of his will entails this responsibility is a plainly indicated feature of divine wisdom. Men do not help but hinder the truth by the too narrow application of its principles.” (1882, R.R., Answer to Correspondent, p.74)</p> |
| premillennial  | <i>The Christadelphian</i> , 1882, p. 416   |
|  | <p><b>1883, p.241, F.R. Shuttleworth, replying for the Editor:</b><br/>         "The Doctor lays' down a principle somewhere..., that "where the truth has power to save, it has power to damn"; and therefore, as its power to save depends upon enlightened conviction, so also its power to condemn. As Paul says, it is a "savour of life unto life or of death unto death - the power of God unto salvation to every one who be#eves", but the ground of condemnation to every one who, having both heard it and understood it, should thereupon reject it... Conviction is conviction, whether wrought by the direct operation of the spirit, as in the first century, or by the indirect method of 19th century exhibition of the testimony. This is the ground of condemnation that light is come into the world – and wheresoever the light penetrates with the result of conviction that Jesus is Christ, the Son of God, and this is the truth of Jehovah for faith unto salvation, it brings with it resurrectional responsibilities."</p>            |
|  | <p><b>Article by J.J. Bishop against the notion that only the baptized would be raised. (<i>The Christadelphian</i>, 1883, p. 507)</b></p>  |
| premillennial  | <p>“Question 133: Who are responsible to judgment? Answer: All who know the truth, whether they submit to it or refuse.” (<i>The Christadelphian Instructor</i>, published approx. 1883, p. 50; p. 35 of <i>Logos</i> ed.)</p>  |
| <p>Brother Roberts exercised this patience to the end. Any one familiar with the events of the closing years of the 1890's knows that he was pushed to disfellowship JJ Andrew and his associates for a long time. He was caught in the middle, trying to hold the community together. But as JJ Andrew became more hostile to "those things which are</p> | <p>Sydney Australia: "Brother Clark reports the formation of a new ecclesia at Newtown, a suburb of Sydney, in consequence of the action of the Sydney ecclesia (numbering 75 brethren and sisters) in withdrawing from ten who are not able to see that unbaptised and knowing rejecters of the truth are responsible. But for this action, they would have remained. The action having been taken, they had no alternative. It seems a pity to make the fate of the rejected a cause of rupture <b>where first principles are not compromised</b>. It is the glad tidings of salvation, and how it is to be attained that is the basis of union in Christ, and not the details as to how the disobedient are to be dealt with so long as it is recognized that death is the upshot of disobedience. Granted that responsibility should be preached; but it is a</p>   |

| Comments   | Quote from brother Roberts & Source   |
|--|---|
| <p>most surely believed among us" he had to act to prevent further problems. Furthermore, it is one thing to "not see the full extent of responsibility". It is another matter to openly reject doctrine. It was after this rejection that the Sydney brethren acted; it was after the rejection of this doctrine by JJA that brother Roberts acted.</p> | <p>point on which there should be patience with those who do not see the full extent of the responsibility. No one can say where among the rejecters of the word, responsibility exists. <b>We can only recognize the general and reasonable principle that light, when seen, makes responsible.</b>" (The Christadelphian; April 1884; page 190)</p>   |
|  | <p><b>Feb. 1894 "Blood of the Covenant" published by JJ Andrew – written in 1893 as a paper called "The Judgment Seat in Relation to Atonement".</b></p> <p><b>March 7th 1894 "Resurrection to Condemnation", a response to BOC is published by Robert Roberts</b></p> <p><b>April 3rd &amp; 5th 1894 Resurrectional Responsibility Debate takes place.</b></p> <p><b>Brother Roberts having documentably taught his entire life that ‘light makes men responsible’ is now charged with ‘changing his mind’!</b></p>  |
|  | <p>"Several brethren deprecate the controversy... If this were the whole issue, no doubt their view is right and would prevail. But this is not the whole issue. Properly speaking, it is not the issue at all, but a question put into the front to the hiding of the real issue. The real issue is this: On what ground does God hold men liable to resurrectional condemnation? Since the Gospel of Christ is as much a preaching of condemnation [of sin] as of salvation, the issue is an important one. Paul declares that God winks at 'times of ignorance.' The new contention makes Him wink at time of knowledge as well, provided men kept out of contract [baptism as Andrew advocated]. <b>This contention is put forward publicly, aggressively, organically, and with the menace of disfellowship.</b>" (1894 The Christadelphian, page 477)</p> |
|  | <p><b>CLASSES IN THE RESURRECTION.</b><br/> J.B.-Unbelievers set the Bible against itself. You do not wish to do this, we are sure. But neither must you set Dr. Thomas against himself. When he said in 1868 (<i>Ambassador</i> p. 129) that there are "two classes of saints, the just and the unjust," who would appear at the judgment seat, he did not mean there was not a third class composed of men who knew the will of God, and did it not, because he always taught this from the year 1847 (see the <i>Revealed Mystery</i>, page 16 to 29), to the year 1866 (see</p>   |

| Comments | Quote from brother Roberts & Source   |
|----------|---|
|          | <p><i>Anastasis</i>), quoted in the <i>Christadelphian</i> a month or two back. So with the Editor to the <i>Christadelphian</i>; you must not quote him with a meaning he never intended. If the <i>Good Confession</i>, page 158 (1892 edition), recognizes two classes, it is in the sense of two classes among ‘all who take on the name of Christ,’ as the previous question defines, and not that there is no other class in the resurrection. <b>For the Editor of <i>The Christadelphian</i> has always recognized it as part of the truth, that men who know the truth and refuse submission to it are responsible, and will come forth to the resurrection of condemnation. You cannot require proof of this if you are at all acquainted with the back volumes of the <i>Christadelphian</i>.</b> If you are not so acquainted, a reference to the <i>Instructor</i>, published about 12 years ago, will show you the proof. On page 50, there is a section, entitled ‘Resurrection, Responsibility, and Judgment.’ From this, the following extract is decisive: ‘Question 133 : Who are responsible to judgment? Answer: All who know the truth, whether they submit to it or refuse.’” (<i>The Christadelphian</i>, 1895, p. 59)</p>  |
|          | <p><u>This information is draft. Needs research verification</u></p> <p>July 1894 – Brother Roberts begins serializing a new book he is writing called The Law of Moses in the pages of The Christadelphian.</p> <p>August 21<sup>st</sup> 1895 -August 19<sup>th</sup> 1896 Australia, New Zealand and ‘other lands’<br/> August 19<sup>th</sup> 1896- August 2<sup>nd</sup> 1897 Returns to England and works<br/> August 2<sup>nd</sup> 1897-September 24<sup>th</sup> 1898 brother Roberts visits Melbourne (Sept 12<sup>th</sup> 1897), Gippsland, Albury, Sydney, Newcastle, Toowoomba, Southbrook, Brisbane and Rockhampton, Sydney again in mid-March, on to New Zealand (May 21<sup>st</sup> 1898), Dunedin, Timaru (June 16<sup>th</sup>), Christchurch (June 18<sup>th</sup>), Port Lyttleton to Wellington (June 28<sup>th</sup>), back to Sydney (Aug5th) and Melbourne (August 10<sup>th</sup>). Arrived in San Francisco September 21<sup>st</sup> 1898.</p> <p>Jan 1898 the Birmingham ecclesia adopts the Amendment to article 24 covering resurrectional responsibility (see Feb. 1898, p. 79). The amendment states no more than JJ Andrew’s ecclesial Basis of Fellowship <a href="#">in 1887</a>.</p> <p>May 16<sup>th</sup> 1898 Bro. Roberts in Melbourne writes a similar resolution “Ecclesial Action on the Responsibility of Rejectors” (Recorded in The Christadelphian, August 1898, p. 357)</p> <p>April 1898 Law of Moses finished<br/> Sept 20 1898 - Brother Roberts writes preface to 1<sup>st</sup> edition of The Law of Moses</p> <p>September 23<sup>rd</sup>, 1898 brother Roberts falls asleep in California, USA during an overseas trip</p> |

## Christendom Astray, 1899 Edition

In some quarters of the Unamended community, much ado is made about the 1899 copy of Christendom Astray. Brother Roberts teaches the post-millennial judgment of the ER. Some Unamended justify their current position, even though they differ with brother Roberts' position stated therein. **Twelve Lectures was written in 1862 and was republished later as Christendom Astray.** Brother Roberts' change from post-millennial to pre-millennial judgment of the ER occurred about 1871 but he did not go back and edit Christendom Astray and make this change. Brother Thomas likewise did not go back and edit every book with every doctrinal change he made during his life. Notice for example his comments in *Elpis Israel* under the section "Spiritual Body" that are consistent with his early teachings on immortal emergence. The text concerning the ER stated in the 1862 book stood unchanged till CC Walker started publishing *Christendom Astray*. This change is portrayed by some as if it was a dishonest act on CC Walker's part – as if it was a conspiratorial cover up. But the fact is that brother Roberts believed the ER would be judged in 1862 (and even believed it prior to 1862) – whereas most Unamended do not – and he believed the ER stood at the bema by 1871 – which most Unamended do not. **Incidentally, this change from post-millennial to pre-millennial was around the time of brother Thomas' last visit to England and nearly 30 years before the 1899 Christendom Astray was published.** In the effort to impugn CC Walker and the Amended community (which essentially did not even exist in a substantive and separate form at that time), some brethren have lost site of the fact that brother Roberts taught the ER from the beginning of his time in the truth, and taught that the ER appears at the bema for the last 30 years of his life!

## Quotations from Brother JJ Andrew

| Comments  | Quote from brother Andrew & Source  |
|---|---|
| Light brings responsibility to the "judgment seat". | "For the persons here mentioned to be brought <b>before the judgment seat, is a proof that they must have been responsible to God, in some way or other, by a knowledge of his law</b> ; because only those who are under his law are to be judged by it, and they who are 'without law shall perish without law'" (JJ. Andrew, <i>The Ambassador</i> , 1867, p. 234).  |
| Light brings responsibility to the bema             | " <i>Resurrection of two classes.</i> It is contended by many that the resurrection at the second advent comprises only one class – the righteous; but we think the scripture testimony already produced is quite sufficient to disprove this theory... A parallel passage to this is to be found in John v, 28, where we read that Jesus said 'Marvel not at this; for the hour is coming, in the which all that are in the grave shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation.' <b>The 'all' here mentioned, are of course, not all mankind, but only that portion amenable to judgment – those who have become responsible to God by a knowledge of his law or truth.</b> Some of them will have been sufficiently obedient to entitle them to be called righteous... But there will be others who have been disobedient, and, therefore, deserving of punishment; of these, Jesus says 'They that have done evil (shall come forth) unto the resurrection of damnation'. Thus we see there are two classes comprised in this prediction about the resurrection.... This being so, how can this plain passage be reconciled with the theory which places the resurrection of the righteous at the beginning of the millennium, and the resurrection of the wicked at the end?... If further testimony be required from the mouth of Jesus, we cannot do better than refer to his description of the dividing of the sheep and goats. There can be no doubt that this takes place previous to the millennium, because the sheep are invited to enter the kingdom of the age to come, and the wicked are condemned to partake of the punishment preceding that age... The sentence pronounced upon this slothful servant is worded almost precisely the same as that against the unprofitable servant; and it shows, that at the second advent of the Master of God's household punishment will be inflicted on those servants who have slumbered or are slumbering when he comes. In order that this may be done, those who have died must be raised from the dead, and the living must be brought <b>before the judgment-seat</b> ... In the parable of the tares... <b>'The tares,' we are told, 'are the children of the wicked one,' – a phrase which comprises, not only unbelieving adversaries,</b> but also all believers who are not faithful to their master; for Jesus says, 'He that is not with me is against me'... we may conclude the burning of the tares <i>immediately precedes</i> the glories of the millennial age." (JJ Andrew, <i>The Ambassador</i> , December, 1867) |
|   | "It is apparent that those who sin in the clear light of knowledge do so under far greater responsibilities than those who sin in ignorance." (JJ   |

| Comments  | Quote from brother Andrew & Source  |
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|   | Andrew, <i>The Ambassador</i> , January, 1868)  |
|   | “But where no law is there is no transgression. Sin is not imputed when there is no law – for man that understandeth not is like the beasts that perish; hence those only who have sinned in the law shall be judged by the law – that the law of righteousness required by God during the dispensation in which each individual has lived.” (JJ Andrew, <i>The Ambassador</i> , May, 1868)   |
| Light brings responsibility   | "(Your correspondent) has evidently not perused the writings of <b>Christadelphians</b> carefully, or he would never have asserted that they believe in the resurrection of 'the whole family of man'...On the contrary they <b>believe that only a portion of the human race will be raised from the dead-that portion which is responsible by a knowledge of God's truth</b> " (JJ Andrew, <i>The Christadelphian</i> , Jan. 1871, p. 93).  |
| Light brings responsibility   | "Daniel (Dan 12:2), in harmony with other prophets predicts that only some, or 'many of them that sleep... shall awake.' <b>The 'many' will comprise all those who, by a knowledge of God's revealed truth, have been brought into a state of responsibility, from the time of Abel to the second appearing of Jesus Christ.</b> To the faithful portion, styled by Daniel, 'the wise,' resurrection is all-important: it is the gate from the prison-house of the grave to eternal life: without it, they would like the heathen, become 'as though they had not been" (JJ Andrew, <i>The Real Christ</i> , pp. 174-175).  |
| Light makes responsible. NOT “Dr. Thomas apparently believed that light AND darkness make responsible.”                                     | "Brother [JJ] Andrew reminds the Editor that writing on the same subject in <i>The Herald</i> Dr. Thomas says, 'We believe that the Scriptures teach the resurrection of the just and the unjust, who have died under times of knowledge, whose knowledge they have accepted; and the resurrection a thousand years afterwards of 'the rest of the dead' who have intelligently rejected it. The rest of the dead are those who never come under a constitution of righteousness; not because they did not know, but because they refused to do so. Having been enlightened, but preferring darkness to light, they will arise to judgment at the end of the millennium.'" ( <i>The Christadelphian</i> , 1870, p. 186— Vol. 5, No. 7, p. 161)"   |
|   | <b>1872 "Jesus Christ and Him Crucified" published - later called "The Real Christ".</b>  |
| Ironically JJ Andrew’s basis of fellowship in 1887 would make him ‘out of fellowship’ with the majority of the Unamended community today... | “That resurrection affects those only who are responsible to God by a knowledge of His revealed will; that all these, whether just or unjust, faithful or unfaithful, will be raised from the dead at the Second Appearing of Jesus Christ, and will, with the living, appear in a corruptible nature, before the judgment-seat of Christ, to give an account of themselves, and to receive in body according to that which they have done, whether it be good or bad. Acts xxiv.15; Rom. v. 13; Isa xxvi. 13-14; Rev. xi. 18; 2 Tim. iv. 1; Rom. xiv. 10-12; 2 Cor. v. 10” (Statement of Faith Published by The North London Ecclesia, Upper Street, Islington, London, January 1887, Item #5; Authored in part by brother JJ Andrew; See also <i>The Christadelphian</i> , 1894, p. 200, line 6 for comments upon |

| Comments  | Quote from brother Andrew & Source   |
|---|--|
|   | this)  |
|   | <p><b>07/03/1892 JJ Andrew moves to add an amendment to the Islington ecclesias' statement of faith (See ATJ's booklet, page 3).</b></p> <p><b>BOC by JJA appears around February 1894</b><br/> <b>Resurrection to Condemnation by RR March 7<sup>th</sup> 1894</b><br/> <b>The debate was April 3rd &amp; 5th 1894.</b></p> <p><b>On page 478 of The Christadelphian 1894 brother Roberts notes that there was a meeting of brethren in the home of brother Roberts. Brother Roberts was speaking when, JJA "got up on his feet, and loudly condemned it as blasphemy. From this time our trouble grew, and we were dosed on Sunday mornings, and sometimes in the lectures on Sunday evenings, with the extraordinary explanations that have since appeared in brother Andrew's pamphlet."</b></p>   |
|   | "Reference has been made to my change of attitude. Yes, a change from a position which I never deemed strong to one which I do deem strong" (JJ Andrew, <i>Resurrectional Responsibility Debate</i> , Opening Comments).   |
|   | <b>July 1894 "Sanctuary Keeper" magazine started.</b>  |
| Admits a change to the first principles of the truth. Admits creating new doctrines never taught by Christadelphians prior to his time. | "It is further alleged that 'first principles which have been established and settled for forty years are 'recast' and this is adduced as 'proof that there is something unnatural in the argument'... <b>A portion of the 'first principles' may be presented in a somewhat different light, but THE ONLY REALLY NEW ITEMS ARE a violent death in relation to Edenic disobedience, and the doctrinal aspect of 'the second death.'</b> " (JJ. Andrew, <i>The Sanctuary Keeper</i> , July 1894, p. 13).  |
|   | <p><b>Bro. Andrew now decides his baptism of over 30 years ago is invalid. Having "found the truth" he is re-immersed in October 1900. Notice of this occurs the June 1901 <i>Sanctuary Keeper</i>, "A Confession of Faith", page 63; Also in <i>The Advocate</i>, September 1901.</b></p> <p><b>"[The] <i>Advocate</i>, for September, devotes a page to the upholding of the truth concerning the inspiration of the Scriptures against the undermining talk of one of the separated brethren; and another page to discounting the disturbing effect of the published reimmersion of brother J. J. Andrew. The former causes satisfaction; the latter does not." (<i>The Christadelphian</i> : Volume 38,1901. Page 550)</b></p> <p><b>Shortly afterwards he disfellowships many including Thomas Williams who had been his ardent North American supporter. In the opinion of one Unamended writer, "However while it is of interest to understand the development of the Christadelphian body and the reasons over which the split occurred, it has resulted in a far greater doctrinal difference than the responsibility question. This has resulted (in my opinion) with the Amended and Unamended as two</b></p> |

| Comments | Quote from brother Andrew & Source   |
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|          | entirely different religions, each with different fundamental principles, even though they both are identified as Christadelphians.” (Brother Bob Burns, Unamended, 9-11-02) |
|          | Dec. 1902 "Sanctuary Keeper" no longer published (brother Andrew was paralytic)  |
|          | June 1907 – Brother Andrew falls asleep  |

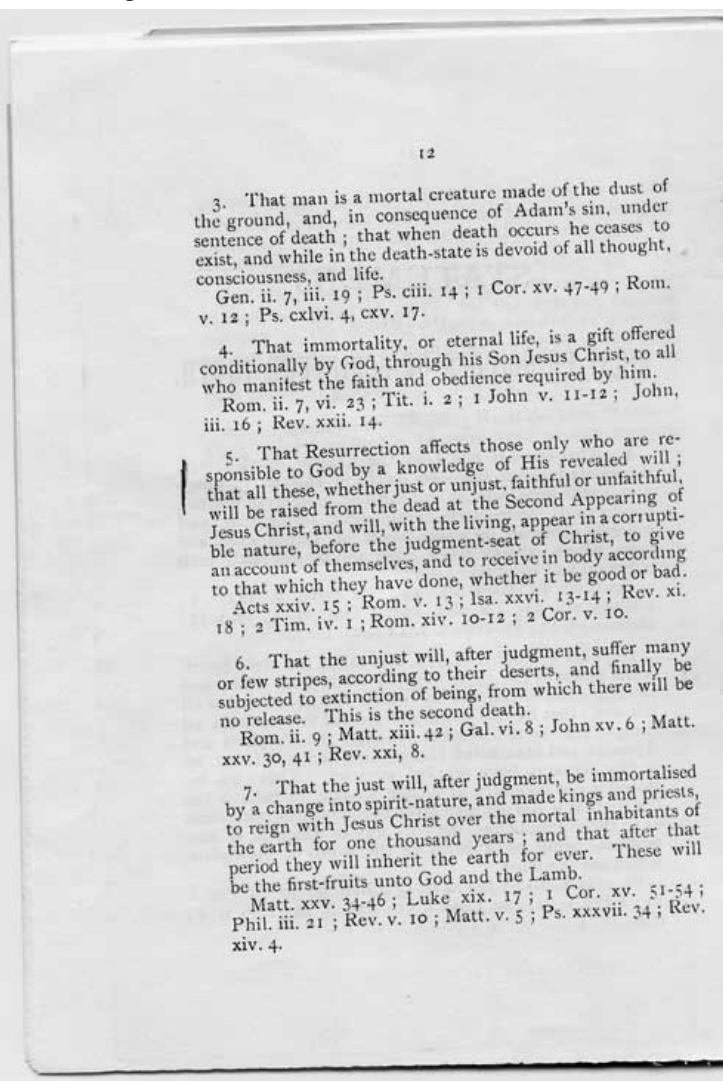
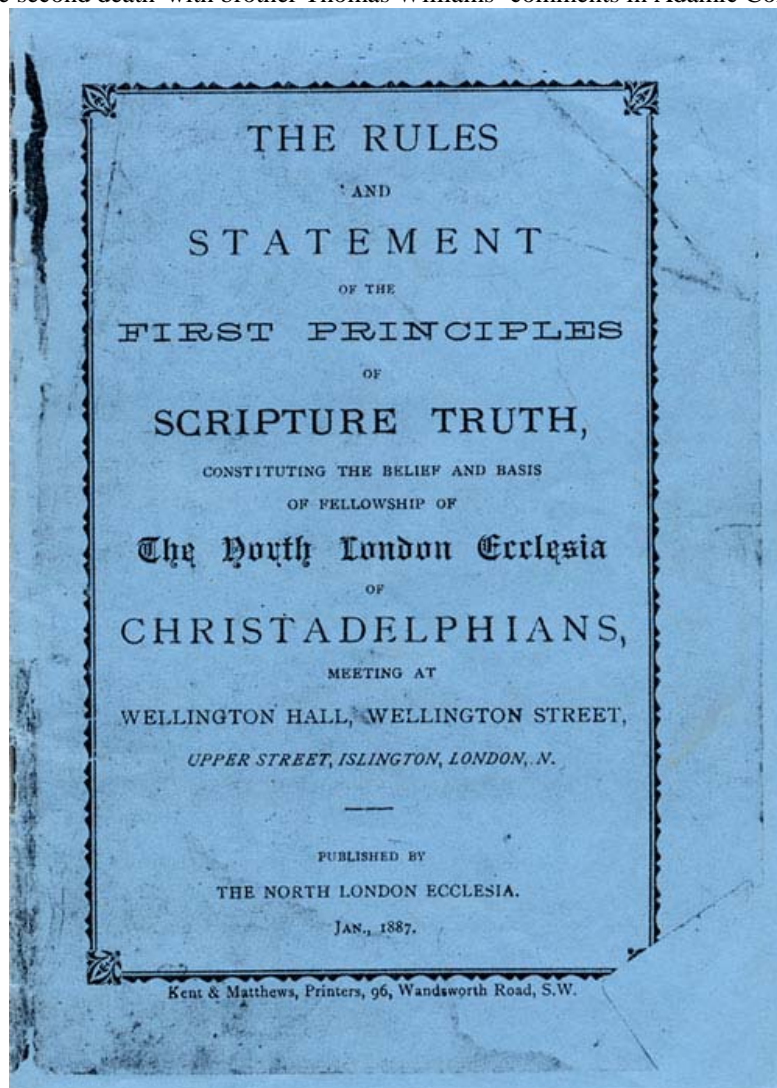
"It is a distinct repudiation of an element of truth formulated by Dr. Thomas in all his efforts to systematise the conclusions warranted by Scripture investigation. It is in violation of the explicit declarations of the testimony: and it is an outrage on those principles of justice which God alleges Himself to be governed by. It is a change of position on the part of those upholding it, while making strenuous exertions to make it appear that the change is with those who remain faithful to the original and demonstrable truth. Under these circumstances, it is impossible to bring about a healing of the breach, unless those who have caused the trouble recede from their position, and return to the various postures of Scripture interpretation which they formerly maintained but have abandoned. If friends could bring about such a result as this, it would be a pure joy. If they cannot, let the Lord be judge presently." (R. Roberts, *The Christadelphian*, 1894, p. 477)

### ***Historical notes on the Three Andrew brothers***

| John James Andrew   | Arthur Andrew  | Walter H Andrew   |
|---|--|---|
| Disfellowshipped for his new views on Resurrectional Responsibility and The Atonement | Disfellowshipped for his advocacy of Partial Inspiration of the Bible  | Disfellowshipped in Melbourne Australia for “a difference in belief” (specifics unknown at this time) |
| Died June 1907  | Died 1929  | Died September 1925   |
|   | The Christadelphian, v. 58, p. 160; Notice of his death and defense by T. Turner (who was also disfellowshipped) in the June 1929 <i>Fraternal Visitor</i> Cp. <i>Fraternal Visitor</i> , Feb 1886, p. 119-123 | The Christadelphian, v. 62, p. 286  |

## JJ Andrew's Basis of Fellowship in 1887

This is 5 years before 'Blood of the Covenant' was written. Also, notice brother Andrew's correct understanding of 'the second death' at this time in item #6. Compare this position on 'the second death' with brother Thomas Williams' comments in Adamic Condemnation, p. 13



5. That Resurrection affects those only who are responsible to God by a knowledge of His revealed will; that all these, whether just or unjust, faithful or unfaithful, will be raised from the dead at the Second Appearing of Jesus Christ, and will, with the living appear in a corruptible nature, before the judgment-seat of Christ, to give an account of themselves, and to receive in body according to that which they have done, whether it be good or bad. Acts xxiv. 15; Rom. v. 13; Isa. xxvi. 13-14; Rev. xi. 18; 2 Tim. iv. 1; Rom. xiv. 10-12; 2 Cor. v. 10.