

# A **REBUTTAL**

by Aleck W. Crawford<sup>1</sup>  
to the following article —

## The Physician Who Doctored the Truth<sup>2</sup>

An article<sup>3</sup> contributed<sup>4</sup> by John Bedson<sup>5</sup>.

*“The time has come for honest men to denounce false teachers and attack false gods.”* – Luther Burbank<sup>6</sup>

As a child nurtured in the Christadelphian faith from my mother's womb my infant mind was steeped in Christadelphian myth and legend from an early age<sup>7</sup>. My father would tell me the bedtime story of how the founder of Christadelphianism, the brave Dr John Thomas at the age of twenty eight<sup>8</sup> in 1832 was nearly shipwrecked aboard the Marquis of Wellesley ship while en route to America. He made a vow to God that if his life was spared he would devote himself to discovering the truth about religion<sup>9</sup>.

This **REBUTTAL**—apart from these introductory comments—takes the form of endnotes added to John Bedson's article, as there were too many graphics & tables to use foot-notes. I have not used quotation marks in the article apart from what was already in the article as I have presented the whole of JB's article taken from the Internet (apart from changes noted in endnote 3). Obviously the endnote reference #s are not part of ex-Christadelphian John Bedson's article.

*“The first to plead his case seems just, Until another comes and examines him”*  
(Prov. 18:17, NASB®).

On first reading John Bedson's article, he seems to plead a valid case against Bro. Thomas, but as the Proverb says, when “another comes and examines him”, the vast majority of his claims turn out to:

- a) be almost completely wrong, or
- b) be factually incorrect, or
- c) contain several typos.

On second reading it is clearly noticeable that JB does not tackle our beliefs from Scripture but from distorted human reasoning. We encourage readers to take the time to read the main arguments proving JB wrong.

God saved the good doctor from his distress and upon reaching New York he set about reading his Bible. He soon discovered The Truth that humans had lost for nineteen hundred<sup>10</sup> years and published his findings in his book "*Elpis Israel*" in which he also predicted the return of the Jews to Palestine<sup>11</sup>. He later explained every word and phrase of the Biblical book of Revelation in intricate detail<sup>12</sup> in his three volume work "*Eureka*". Dr Thomas was a man "raised up by God for this great work" I was told<sup>13</sup> and my young, impressionable mind believed every word, not realising that I was being indoctrinated into a religion that<sup>14</sup> made about as much sense as Flat Earth Theory<sup>15</sup>. I read "*Elpis Israel*", "*Eureka*", "*Faith in the Last Days*", "*Exposition of Daniel*" and "*Christendom Astray*" when I was eleven<sup>16</sup> and I made up my mind that baptism was a primary goal in my life.

It was twenty years later that my dearly beloved and greatly missed friend<sup>17</sup>, brother John Allfree gave me a very old copy of the five volume work "*Horae Apocaliptica*" by a writer named Elliot<sup>18</sup>. It is a preterist<sup>19</sup> exposition of the Biblical book of Revelation. The book was published prior<sup>20</sup> to Dr Thomas's work *Eureka*. In *Eureka* Dr Thomas frequently heaps fiery scorn and derision<sup>21</sup> on Elliot and his work<sup>22</sup>, so I was interested to read this work that I thought would be junk. Imagine therefore my shock when I discovered that practically 80% of *Eureka*<sup>23</sup> had been lifted<sup>24</sup> out of Hoare *Apocaliptica*<sup>25</sup>! *Eureka* was NOT an original<sup>26</sup> work at all; Dr Thomas had plagiarised Elliot's work mercilessly and passed it off to the Christadelphians<sup>27</sup> as an original<sup>28</sup>.

Further investigation convinced me that much of "*Elpis Israel*"<sup>29</sup>, "*Anatolia*",<sup>30</sup> "*The Exposition of Daniel*" and practically everything<sup>31</sup> else that Dr Thomas wrote had been taken from other writer's work<sup>32</sup> but not acknowledged by him<sup>33</sup>. Even most of the doctrinal material<sup>34</sup> and the prediction that the Jews would return to Palestine<sup>35</sup> was NOT original work.<sup>36</sup> He was simply lashing together other people's material and publishing it as his own ideas. The man that I had venerated as someone

"raised up by God" to rediscover<sup>37</sup> The Truth was a charlatan as bad as any corrupt American TV evangelist in our own times.<sup>38</sup>

It would take me many hundreds of pages to thoroughly expose<sup>39</sup> Dr Thomas's plagiarism in full and as I have disposed of all my religious books it is now an impossible task for me<sup>40</sup>. But I strongly recommend that others take up the task of repeating the work that I undertook in the early Nineteen Eighties. I would have written it all down then, but I got so far and gave up in disgust that I had been hoodwinked by Dr Thomas for so long. However it would be unfair to leave this subject without at least one illustration of what I mean, so I submit the following as a tiny fraction of the material that is available.

*"Anatolia is original throughout"*<sup>41</sup> wrote Doctor Thomas in the introduction to that work. Let us test that statement by comparing the following quotations from "Anatolia" with another work published forty years earlier in 1814 by Granville Penn entitled *"The Prophecy of Ezekiel concerning Gog"*.<sup>42</sup>

### **Dr John Thomas in "Anatolia":**

"The question as to what nations are signified by Rosh, Meshekh, and Thuval has long since been determined by the learned. The celebrated Bochart, about the year 1640 observed in his elaborate researches into sacred geography, that<sup>43</sup> ROS, Ros, [the Hebrew word is omitted]<sup>44</sup> is the most ancient form under which history makes mention of the name of RUSSIA; and he contended that Rosh and Meshekh **probably**<sup>45</sup> denote the nations of Muscovy and Russia. 'It is credible,' says he, 'that from Rosh and Meshekh (that is the Rhossi and Moschi) of whom Ezekiel speaks, descended the Russians and Muscovites, nations of the greatest celebrity in European-Scythia.' We have indeed ample and positive testimony that the Russian nation was called Ros by the Greeks in the earliest period in which we find it mentioned, as Ethnos de oi Ros Schnthichon, peri ton archtoon Towron; that is, the Rosh are a Scythian nation

bordering on the northern Taurus! and their own historians say, 'It is related that the Russians (whom the Greeks call Ros, and sometimes Rosos, Rosos) derived their name from Ros, a valiant man who delivered his nation from the yoke of its tyrants.'" p. 65<sup>46</sup>

**Granville Penn** in "*The Prophecy of Ezekiel Concerning Gog*":

"If we next enquire what nations are signified by those three proper names we shall find that this question also has been long determined by the learned. The celebrated Bochart, about the year 1640, observed in his elaborate researches into sacred geography that ROS, Ros, is the most ancient form under which history makes mention of the name of RUSSIA; and he contended that the two first of those names properly denote the nations of Russia and Muscovy. 'It is credible,' says he, 'that from Rosh and Mesech (that is the Rhossi and Moschi) of whom Ezekiel speaks, descended the Russians and Muscovites, nations of the greatest celebrity in European-Scythia.' We have indeed ample and positive testimony that the Russian nation was called Ros by the Greeks in the earliest period in which we find it mentioned. Ethnos de oi Ros Schnthichon, peri ton archtoon Towron<sup>47</sup>. 'The Ros are a Scythian nation bordering on the northern Taurus.' This testimony is given by Cedrenus, Zonarus, Leo Grammaticus, and Tzetzes; and their own historians thus report, 'It is related that the Russians (whom the Greeks call Ros, ROS, and sometimes Rosos, Rosos) derived their name from Ros, a valiant man who delivered his nation from the yoke of their tyrants.'" p. 19

**John Thomas:**

"And thus the three denominations, Rosh, Meshekh, and Thuval, united in the prophecy point out, with equal capacity and conciseness, those widely extended regions, which, at the present day, we denominate collectively THE RUSSIAN EMPIRE." p. 66

### **Granville Penn:**

"And thus the THREE DENOMINATIONS united in the prophecy point out, with equal capacity and conciseness, those widely extended regions, which, at the present day, we denominate collectively THE RUSSIAN EMPIRE." p. 22

### **John Thomas:**

"Since the name of Scythae, or Magog, is to be considered not by itself, but in geographical connection with Galatae, or Gomer, we have only to enquire, whether any geographical affinity is really ascribed by the Greeks to the Scythae and Galatae? and to ascertain to what regions of the earth those names so associated, were applied. If we can discover these two points we ought thereby to have discovered specifically the Magog of the prophecy, which is to be associated with the region, or people, of Gomer." - p. 67

### **Granville Penn:**

"But, since the name of Scythae (i.e. Magog,) is here to be considered, not by itself, but in geographical connection with GALATAE, or GOMER, we have only to enquire, whether any geographical affinity is really ascribed by the Greeks to the Scythae and Galatae? and to ascertain, to what regions of the earth, those names, so associated, were applied. If we can discover these two points, we ought thereby to have discovered specifically the Magogue of the prophecy, which would be able to associate to themselves the region, or people of Gomer." - p. 41.

### **John Thomas:**

"From the Hebrew Scripture<sup>48</sup> we learn that Magog and Gomer were the names of two of the sons of Japhet; and it is to ancient Hebrew authority alone that we can resort to ascertain where, according to the common repute of the Israelites, the nation which descended from those two heads of families, and which long retained the proper names of those heads, were spread and established. Josephus says, 'That Japhet, etc., etc.' [and so on, with a quotation from Josephus, the same as given by G. Penn.] It only therefore remains for us to ascertain which were

the nations that the Greeks at the time of Josephus called Scythae, and which they then called Galatae; and to observe whether the geographical affinities of these nations are such as answer to those which are plainly required by the prophecy for Magog and Gomer."

**Granville Penn:**<sup>49</sup>"We know from the Hebrew Scriptures that these are the names of two sons of Japhet! and it is to ancient Hebrew authority alone that we can resort, to learn where, according to the common repute of the Hebrew people, the nations which descended from those two heads of families, and which long retained the proper names of those heads, were spread and established. Josephus is the earliest Hebrew authority of weight and learning, to which we can address ourselves; and he distinctly informs us, 'That Japhet, etc., etc. [The quotation following being ANATOLIA]<sup>50</sup> Scythae and which they styled Galatae; and to observe whether the geographical affinities of these nations are such as answer to those which are plainly required by the prophecy of Magog and Gomer."

Does that look as if "Anatolia" is "original throughout"<sup>51</sup> as Dr Thomas claimed? I leave you to judge for yourself. Much of the "Anatolia" material was also lifted from "Dissertations on the Prophecies" by Bishop Thomas Newton<sup>52</sup>. For example the paraphrase of Daniel 11 found in Anatolia is very similar<sup>53</sup> to a paraphrase<sup>54</sup> of the same chapter in Newton's work.

Christadelphian brother Alan Eyre has published two<sup>55</sup> excellent books<sup>56</sup> exposing the lie that Dr Thomas "rediscovered The Truth" about Bible teaching. For example in the preface to "The Protestors"<sup>57</sup> one time editor of the Christadelphian magazine<sup>58</sup> brother FT Pearce wrote: "*It is a matter of great encouragement to us, whose religious views are regarded as unorthodox by our contemporaries, to find that in a number of cases where major doctrines are concerned, these early believers had come to the same conclusions as ourselves.*"<sup>59</sup> In his Introduction to the same

work brother Alan wrote: *"The writer, once naively and unquestioningly accepting a popular view that Dr. John Thomas "discovered", as if from a void, the totality of Bible truth as believed by Christadelphians, was amazed to discover source after source which showed that this was at least a serious misrepresentation"..... "The nineteenth century, however, was one in which few intellectual debts were acknowledged."*<sup>60</sup>

So not only do we find that the founder of Christadelphianism stole<sup>61</sup> his ideas about prophetic interpretation from previous writers, but it is evident that his "rediscovery of The Truth" is "at least a serious misrepresentation" as brother Eyre diplomatically words it.<sup>62</sup>

It is simply not true that Dr Thomas arrived in America in 1832 and fulfilled his pledge to God made on the sinking Marquis of Wellesley and rediscovered The Truth by studying his Bible.<sup>63</sup> What actually happened was that he arrived as a young man twenty eight years of age<sup>64</sup> and threw himself with vigour into the American "Restorationism" movement. Wikipedia explains it thus:

*"In the United States, Restorationism, sometimes called Christian primitivism, refers to the belief held by various religious movements that pristine or original Christianity should be restored, while usually claiming to be the source of that restoration. Such groups teach that this is necessary because Catholic, Orthodox and Protestant Christians introduced defects into Christian faith and practice, or have lost a vital element of genuine Christianity. Specifically, restorationism applies to the Restoration Movement and numerous other movements that originated in the eastern United States and Canada and grew rapidly in the early and mid 19th century."*

Soon after his arrival in America Dr Thomas joined the Stone-Campbell Restoration Movement which was one of the most

prominent of dozens of different sects all competing to "rediscover The Truth" at that time. They advocated a total return to the faith of the apostolic churches, as found in the New Testament. They took no denominational title, calling themselves only by Scripture names, such as "Disciples", "Brethren", (now you know why you Christadelphians call each other "brethren<sup>65</sup> and sisters) and "Christians". Mr. Thomas Campbell and his son Alexander were prominent advocates of this restoration of apostolic ways. Another leading member of that group was Mr. Walter Scott, whose acquaintance Dr. Thomas made soon after his arrival, the result being that he was baptized by Mr. Scott in 1837<sup>66</sup>. Dr Thomas wrote to Alexander Campbell of his baptism:

*"I am a Christian, and glory in the name, and am jealous of the honours and privileges and immunities attached to it; so much so that I am not content to share them with the innumerable pretenders to the title in the Protestant and Papal sections of the kingdom of anti-Christ. Bro. W. Scott can testify that I believed the Gospel,<sup>67</sup> and obeyed it before witnesses".<sup>68</sup>*

During the course of the next ten years Dr Thomas continued to mix with a wide variety of different sects within the American Restorationism movement including the Millerites who later split and became the Jehovah's Witnesses<sup>69</sup>. Please understand that these different sects believed in a very wide variety of different religious doctrines including all of the doctrines<sup>70</sup> that Dr Thomas later formulated into the Christadelphian religion<sup>71</sup> and they also rejected all of the doctrines that Dr Thomas rejected.<sup>72</sup> You can truly make the Bible prove whatever you want it to prove and those people did exactly that. Every Christian belief and unbelief was promoted at one time or another by one or more of the groups, but not of course all at the same time in one sect. The different sects all competed and fought with each other like cat and dogs and castigated each other in the most virulent of language. Each claimed to hold "The Truth" and accused the others of apostasy and heresy.



After a decade of this madness Dr Thomas selected from this mêlée the beliefs and unbeliefs that suited his particular slant<sup>73</sup> on the scriptures and baptised himself<sup>74</sup> for a second time, saying of his previous baptism and beliefs:

*"<sup>75</sup>We confess that the whole matter was a mistake, and as such make this public abjuration thereof. .... Having been immersed into an erroneous system.....<sup>76</sup> I abjure the whole transaction in which I once firmly thought I had once believed the one only true Gospel of Christ".<sup>77</sup>*

This was sixteen<sup>78</sup> years after the shipwreck incident. The man that the Christadelphians claim was raised up by God to rediscover the Truth had spent all that time going around in circles trying to discover the Truth<sup>79</sup>. He had only "discovered" the Truth by stitching together different bits and pieces of the American Restorationism movement into something that suited his frame of mind.<sup>80</sup> One hundred and forty years later brother Alan Eyre called it a "serious misrepresentation" to claim that he had rediscovered the Truth and the editor <sup>81</sup> of The Christadelphian magazine agreed with him!

Do you really think that a God who created the entire Universe would let the rediscovery of the Gospel happen in such a crazy mixed up and deceitful way?<sup>82</sup> Where were the angels and the power of the Holy Spirit in all this?<sup>83</sup> Would it not have been helpful for them to have put a bit of effort into reviving the Truth instead of sitting back and watching Dr Thomas run around the American Restorationism movement like a headless chicken<sup>84</sup> getting baptised and re-baptised as he constantly<sup>85</sup> changed his mind about what he believed? How does all this compare to the conversion of Saul<sup>86</sup>/Paul, or the work of John the Baptist<sup>87</sup> or the calling of Peter<sup>88</sup>? It does not compare at all!<sup>89</sup> In my opinion Dr John Thomas the founder of the Christadelphians was a fraud and a liar like any of the current day American TV evangelists<sup>90</sup> who are either inside or outside of jail. To quote the words<sup>91</sup> of Dr Thomas himself: "*Pride and*

*ambition were the leading characteristics of my early manhood*".<sup>92</sup> - I could not agree more!

But wait - there is more. Soon after Dr Thomas had decided to start his own religion he and his daughter dumped<sup>93</sup> his sick wife Ellen (who was suffering from tuberculosis) in Richmond, Virginia and sailed off to Britain in 1848. He then applied for fellowship at the Church of the Disciples in London which was one of approximately a hundred churches affiliated to the Stone-Campbell Restoration Movement in Britain. In other words he joined the very church that he had rejected a few months previously and did not tell them that he had baptised himself<sup>94</sup> into a different religion. He did this because he wanted to tour Britain poaching their members to join his new faith.<sup>95</sup>

Dr Thomas wrote of this: *"Having made his arrangements accordingly, I arrived in London, June 28th, 1848; and in July following I received an invitation to visit Nottingham, and to deliver a course of lectures upon the times, in connection with the prophetic word. The interest created during his short stay was great and encouraging, and became the occasion of invitation to visit other towns and cities also. During this tour I visited Derby, Belper, Lincoln, Edinburgh, Glasgow, and Paisley, and addressed thousands of the people. who heard me gladly*".<sup>96</sup> - No mention of the fact that he was masquerading as a member of the Church of the Disciples in order to convert their members to Christadelphianism. In his defence Dr Thomas claimed that he had only rejected many of the doctrines of the Church of the Disciples and not the Church itself. This was doublespeak to hide the fact that he was blatantly lying<sup>97</sup> to them.

One of the Disciples wrote in a magazine<sup>98</sup> at the time:

*"We have heard through the medium of some of the Second Advent proclaimers that Mr. John Thomas, M.D., from Richmond, Virginia, is on his way to England, if he has not*

*already landed. We feel justified in stating to the brethren, and to our readers, that Mr. Thomas, in his magazine, some time ago, publicly abjured all connection with the Churches of the Reformation in the United States, more especially with brother Campbell and his associates. He not only renounced what he had learned from them, but also what he taught whilst among them, as being altogether erroneous. He has also been re-baptised, or baptised for the first time, into what he calls the hope of Israel; so that he has discovered not only that the baptism of all others of our brethren is faulty, but that his own also which he received some years ago from the hands of brother Walter Scott, and for which he has pleaded so strenuously, has no foundation in truth.”<sup>99</sup>*

For a fuller account of how Dr Thomas attempted to trick his way back into the Disciples Church in London see "*Dr Thomas his life and work*" by Robert Roberts Chapter 31.<sup>100</sup>

This action caused a row with the elders of the Church of the Disciples who later threw Dr Thomas out of their fellowship but not before he had caused numerous splits amongst their own churches. These splinter groups formed much of the core of the new Christadelphian religion being formed by Dr Thomas and Robert Roberts. One of the elders of the Church of the disciples later commented about this subterfuge: "*Thus we were deceived by the founder of Christadelphianism, in order to aid its introduction into churches in this country*".<sup>101</sup> Brother Robert Roberts who was aware of all this, wrote of Dr Thomas in his biography<sup>102</sup>: "*The part of friends has been rather to hide than expose infirmity. Gratitude threw the ample fold of protection over what may have been deemed the faults of an otherwise great and noble and extraordinary character.*"<sup>103</sup> In other words he covered up the lies of Dr Thomas. One wonders what else was concealed<sup>104</sup> by Robert Roberts.

Contrary to Christadelphian myth, Dr Thomas continued to evolve his new religion after the publication of *Elpis Israel*. That

book was primarily devoted to the exposition of Bible prophecy and much of the detail relating to doctrine was skipped over.<sup>105</sup> The changing views<sup>106</sup> of its founder caused many splinters and splits within the new group. For example when Dr Thomas stated that the saints would be raised in mortal bodies at the resurrection, a breakaway group<sup>107</sup> that he called "The Dowieties" formed in Britain<sup>108</sup> and another group in America whom he named "Benjamites" - presumably after the leaders of the groups. They started a magazine called "The Gospel Banner" and in Sep 1867 they complained in their magazine about the nasty-minded manner in which Dr Thomas reviled them. To give you a flavour of the unpleasant character of the founder of the Christadelphians, here are some of his words that they quoted:

*"We have a great many speculators in the faith on this side of the Atlantic, who profess to be the Ecclesia, mere theorists, who are a sort of amalgam, made up of a little Storrism, a little Adventism, a little Campbellism, and a hodge-podge of traditions, of which water, pork, alcohol, tobacco, salt, leaven, raisins, and the everlasting nigger, are the prolific head-centers." ... "They would rather be notorious for abomination than not notorious at all." ... "The Benjamin Mark Paper is a truly blood-thirsty and diabolical sheet." ... "His own selfishness has been the god of his idolatry; and to gratify this such a man will slander, lie, steal, or play the hypocrite, if it will only pay." ... "They have thought that their new paper might be their old, dirty, and blood-thirsty banner, new revised ... for editing at other people's risk, little Ben has discovered, pays better than printing on his own hook." ... These dishonest, mean-spirited traitors to good faith sought excuse and justification in the devil's law of incorporation." ... "I have put you in possession of these details that the real friends in Britain may know by what sort of natural brute beasts I am assisted." ... "I have hitherto taken no notice of him, nor his confederate, the ex-theatrical candle snuffer, being too much occupied with the Apocalypse." ... "We Christadelphians in America are a distinct generation from the so-called Benjamites - we are strong in the*

*faith and unspoiled by accursed crotchets, which, when blended with it, make it ineffectual and generative of knaves and hypocrites."*

This sort of disgusting language<sup>109</sup> is sprinkled liberally throughout Dr Thomas's works, causing in the year 2000 the then editor of the Christadelphian magazine to write this note in a new edition of *Elpis Israel*: "*At the time when it was written, frank speech expressed in robust language was indulged in without offence, and in this matter the book reflects its age. The forthrightness of the writer is seen in the vigour of his words and modern readers must make some allowance for this*".<sup>110</sup>

I can think of no better way to persuade Christadelphians to leave their religion, or to dissuade others from joining than by encouraging them to read the book in its entirety. It is bad tempered rambling nonsense from start to finish. Dr Thomas even claims that the Earth was inhabited by a race of alien angels<sup>111</sup> before Adam and other rubbish that would cause modern day Christadelphians to cringe if they ever read it.

Let us continue to consider the writings of Doctor Thomas in this quotation from "*Elpis Israel*":

*"The Judgment upon Ireland has been sitting since 1786. That crisis was the beginning of a retribution of seventy-five years. This period is called 'THE END' ..... After 1864 Ireland and the rest of the world will enter upon a new era, in which peace, righteousness, and blessedness will reign in the midst of the nations."*<sup>112</sup>

Not only did Christ not return in 1864 but Sinn Féin and later the IRA wrought terrorism and havoc in Ireland and the British mainland for over a hundred years after 1864.

Or this from Dr Thomas:

*"My conviction is that the judgment upon Babylon will be announced as about to set; and that the ancient of days and the saints will meet in the air and among the clouds, in the common A.D. 1866, or 1290 years from A.D. 606."*<sup>113</sup>

This from Dr Thomas in "Anatolia":

*"My conviction is that the judgment upon Babylon will be announced as about to set; and that the ancient of days and the saints will meet in the air and among the clouds, in the common A.D. 1866,<sup>114</sup> or 1290 years from A.D. 606." .....*  
*"But in a few years, that is, about 1866, when the 1335 years terminate, he will 'arise to his inheritance' in the Kingdom of God".<sup>115</sup> .....*  
*"How highly important is this exhortation now, seeing that in about a dozen years the resurrection will have transpired, and no further invitation to inherit it be presented to the world.<sup>116</sup> The glory that shall follow is great for the approved (the Christadelphians). The world is theirs, when all nations come and do homage before the Prince of Israel, because His judgments are made manifest. But before they can have 'power over the nations,' they must bind the strong that rule them. This is their mission at the end of the 1335 years: 'To execute vengeance upon the nations, and punishment upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all his saints.' From A.D. 1866 to A.D. 1911, a period of over forty years, they will be engaged in this work and in the organizing the world upon new and better principles."<sup>117</sup>*

Not only did Dr Thomas erroneously and repeatedly state that Christ would return in 1866<sup>118</sup> but he also said that "the approved"<sup>119</sup> (Christadelphians)<sup>120</sup> would execute vengeance on the nations for forty years up until 1911.<sup>121</sup>

Elsewhere<sup>122</sup> Dr Thomas elaborates in detail how his immortal immoral Christadelphians<sup>123</sup> will steal and plunder from the mortal population of the world:

*"The estates of all the misers of this present evil world will be turned to righteous and beneficent account by and bye, in the hands of Jesus and His brethren. Only when that time comes they won't have to wait the death of the misers. They will take possession, and turn the owners adrift, in most cases into the grave." ... "All the earth will learn at the cost of much blood and treasure....."*<sup>124</sup>

This from Dr Thomas writing in "Elpis Israel":<sup>125</sup>

*"The sword only, can prepare the way for this. Mankind must be made to lick the dust like a serpent, before they will consent to change their creeds for eternal truth. Judgment will bring them to reason"*<sup>126</sup> .....<sup>127</sup> *"Nothing but violence in the beginning, in order to punish and crush the tyrants, can prepare the way for the amelioration of society."*<sup>128</sup> *This is the order, as I shall show, which God has ordained as preliminary to the setting up of His kingdom."*<sup>129</sup>

This from Robert Roberts the first editor of the Christadelphian magazine and close friend of Dr Thomas:

*"He (Christ) will enter into conflict with the world, drive Gentile power from every throne, and establish His kingdom under the whole heaven. Christadelphian operations will then be transferred from the arena of debate to that of military coercion."*<sup>130</sup>

More detail of this Christadelphian<sup>131</sup> instigated genocide is given by Robert Roberts in Christendom Astray lecture 15:

*"God Himself will operate in visible judgment upon the nations of the earth..... a divine manifestation in the person of the*

*Son of Man accompanied by sweeping judgments of fire and sword which will destroy large masses of mankind...<sup>132</sup>..... The vengeance in relation to mankind will be destruction to the majority, and discipline to the remnant. Multitudes will perish by war and pestilence; multitudes more will fall victims to the fire which will descend...<sup>133</sup>..... The earth's population will be greatly thinned; its reprobate elements expurgated, leaving a residue composed of the meek and submissive, and well-disposed of mankind, who will constitute the willing subjects of Messiah's kingdom..... The saints co-operate with Christ in executing the judgments written. ....It will be their privilege "to execute vengeance upon the heathen, and punishments upon the people"<sup>134</sup>.....Thus it is obvious that in the closing judgment-scenes of this dispensation, the saints will be associated with the Lord Jesus in destroying the political, ecclesiastical, and social systems..... This is a work of devastation ..... will involve much destruction of life, ..... Widespread will be the desolations produced; bloody and scathing the judgments ministered at the hands of Jesus and the saints.<sup>135</sup> (Christadelphians)"<sup>136</sup>*

The corruption of the various American TV evangelists who are currently languishing in US jails is eclipsed by the evil that the founders of Christadelphianism proposed to unleash on the World. They were planning<sup>137</sup> to kill and maim millions, perhaps billions of humanity in a forty year Holy Spirit empowered orgy of death and violence ending in 1911.<sup>138</sup> The one hundred million deaths in the two World wars and the work of Hitler and Stalin seem tame by comparison with what Dr Thomas and Robert Roberts were planning<sup>139</sup>. In their paranoia they imagined that the result of this great work would be to "*Leave a residue composed of the meek and submissive, and well-disposed of mankind, who will constitute the willing subjects of Messiah's kingdom*". - What planet were they on? Did they really think that such a plan would succeed? A reign of terror more horrific than The Great Terror of the French revolution, worse than the purges of Stalinist Russia, more brutal than Hitler's Final Solution, more awful than the Killing Fields of Cambodia



during the Khmer Rouge reign of death? What would the relatives of those who were killed think about Christ's Christadelphian<sup>140</sup> Kingdom? They would NEVER forgive the Christadelphians<sup>141</sup> and their leaders<sup>142</sup> for inflicting such pain and suffering on the world.

Little wonder that the nations were predicted<sup>143</sup> to rise up at the end of the millennium in one final act of rebellion against Christ. It would be the equivalent of the Jews in the Warsaw Ghetto rising up against their Nazi tormentors and murderers in a last but futile gesture of defiance and desperation against their evil rulers.

But of course none of this will ever happen<sup>144</sup>. Dr Thomas was 100% wrong about Christ returning in 1886. He was wrong about Ireland, he was wrong about the Christadelphian<sup>145</sup> forty year reign of terror, he was wrong about the Kingdom<sup>146</sup> and he was wrong about everything else<sup>147</sup>. I again urge you to read *Elpis Israel*. Practically everything that the doctor predicted in that book did NOT come true. Moreover it is obvious that the events that he foretold that did happen were merely the result of coincidence.<sup>148</sup> Even Christadelphians who read the book and see the endless detail about events in the Nineteenth Century, which Dr Thomas called "The Last Days", must surely realise that the Bible could not possibly have been so obsessed with Nineteenth Century history and then completely miss out all of the next century without a word!

The modern day TV evangelist tricksters daily predict that we are in the "End Times" and that the return of Christ is imminent. They have no more idea<sup>149</sup> what is going on than Doctor John Thomas. They are continuing the long tradition of American Revisionists and snake oil salesmen of which the founder of the Christadelphians was but a minor participant. We are continuing the long tradition of the naive and gullible<sup>150</sup> who buy the books, purchase the snake oil, submit to baptism and put money on the collection plates. We think that we are so smart being able to throw Bible verses around to prove our case

and to defend our position. Everyone else in all of the other denominations thinks exactly the same way. We<sup>151</sup> think that they are mistaken while they think that we are mistaken. No one has the brains to realise that this all proves only one thing - that we<sup>152</sup> are ALL mistaken<sup>153</sup>.

It must be obvious that this man that the Christadelphians claim was raised up by God to rediscover the Truth was clueless when it came to interpreting Bible prophecy correctly.<sup>154</sup> But again I ask - what did God think that he was doing as he watched all this insanity unfold? Was it too much to ask that he use the Holy Spirit to nudge Dr Thomas in the right direction so that his chosen people would not be led completely up the garden path by erroneous teaching?

And as we now know how brainless, paranoid and psychopathic Dr Thomas and Robert Roberts were when it came to expounding Bible prophecy,<sup>155</sup> what assurance can we have that their writings about other Biblical matters were any more correct than their mistaken ramblings about Bible prophecy? What is the difference? The difference is that we can prove by the passage of time that Dr Thomas was unable to expound Bible prophecy but we can't prove<sup>156</sup> that he was mistaken about the doctrinal matters<sup>157</sup>. We have to hope that he was as accurate about expounding the Gospel<sup>158</sup> as he was inaccurate about expounding Bible prophecy.<sup>159</sup>

But what guarantee do we have that Dr Thomas selected<sup>160</sup> exactly the right mix of the many thousands of different beliefs and unbeliefs doing the rounds of the Nineteenth Century American Restorationism movement in order to rediscover the Truth? You really can make the Bible prove<sup>161</sup> whatever you want it to prove and then dig your heels in and defend your position. But the same can be done with thousands of other beliefs about the Bible, many of them completely contradictory<sup>162</sup> to each other.<sup>163</sup> Don't kid yourself that you are smart enough to spot the genuine article amongst the thousands of flaws. And what

if all those beliefs are flaws? What if there is no genuine article?<sup>164</sup> Do you have the nerve to shout "A plague on all your houses"<sup>165</sup> to the different peddlers of Christianity<sup>166</sup> and to turn around and walk away<sup>167</sup>?

That's exactly what I did and it was the best decision of my entire life.<sup>168</sup> Leaving the Christadelphians<sup>169</sup> meant leaving a tyranny of lies, deception and fraud. If you are a Christadelphian and you genuinely seek "The Truth" I recommend that your first step to discovering truth is to write a letter of resignation to the Arranging Brethren of your Ecclesia.<sup>170</sup> Free your mind from Christadelphian subterfuge and seek genuine truth wherever it may be found.<sup>171 172</sup>

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## ENDNOTES



- <sup>1</sup> This author will never knowingly defend views or actions that are not biblical or factual. One reason I have written this **REBUTTAL** is that John Bedson is wrong in so many of his claims or (sometimes highly) inaccurate in his quotations. But the main purpose is to defend “the Truth” (2 Thess. 2:10, 12) or as Jude says “...I...exhort you that you should earnestly contend for the faith which was once delivered unto the saints” (v. 3) against those who seek to destroy it from without or within. The importance of a correct understanding of the Revelation is stated in the following quote:

‘I have said with sincerity and will say, perhaps, many times over again, because they are the words of sober truth—that God has revived the Truth in our age by Dr. Thomas and that the best work a man can put his hand to, in this age, is to defend that work against all the assaults, whether the open antagonism of those who call the Truth “blasphemy”, or the insidious attacks involved in theories that make the Word of God of none effect’. (Quoted from “Christadelphian Treasury”, page 246, by Bro. F. G. Jannaway). Quoted in *The Book of Revelation: An Appeal For Right Understanding*, by Paul Billington.

[http://www.antipas.org/books/revelations/rev\\_3.html](http://www.antipas.org/books/revelations/rev_3.html) Viewed 22/3/2014.

Another reason is to assist the reader to keep on the strait and narrow way: “Enter ye in at the strait gate: for wide *is* the gate, and broad *is* the way, that leadeth to destruction, and many there be which go in thereat: Because strait *is* the gate, and narrow *is* the way, which leadeth unto life, and few there be that find it.” (Matt. 7:13-14).

It may be of interest for the reader to know that the book **the SPIRIT** mentioned in endnote 153 was the means of rescuing one couple who had got sucked in by Pentecostals in the late 1970’s and were headed down the broad way “to destruction” [just as John Bedson is, but for different reasons]. The husband read a copy in the South Australian State Public Library and was convinced that he had been duped, so he and his wife re-applied for fellowship

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and have been members in Adelaide Ecclesia ever since. Another example is a relative who had turned evangelical on that subject, and after reading my book confessed that he had gone down the wrong path and renounced those views. I was also, in the late sixties, able to convince a Pentecostal in a debate in Allan Gardens, Toronto, who was not cured of his epilepsy seizures by their fake cure sessions and enabled him to enter “the strait gate”. The last mentioned event convinced me to write a book on the subject. The first edition was published by the Lompoc, California ecclesia in 1973, and reprinted in Adelaide. Then a more complete second edition was published in 1976 and reprinted in 1990. Since then it has been updated online as new issues emerge.

The reader should be aware that some digital copies—of material mentioned here—on the Net—sometimes contain typos, like *Eureka v. 1* from [www.antipas.org/books/eureka/eureka\\_pdfs.html](http://www.antipas.org/books/eureka/eureka_pdfs.html). Viewed 22/3/2014.

- <sup>2</sup> The reader needs to bear the following in mind as they go though this: “How somebody who was so committed to the Truth can now say there is no God and the Bible is merely of human origin is baffling, but as the NT warns us there would be many who turn their back on the Truth.” (Refutation in email from Don Pearce to my friend mentioned in next endnote and to the author Dec. 5, 2013). [See 2 Tim. 3:2; 1 Tim. 4:1, etc.]

My conclusion at the end of these endnotes suggests the real reason. Other statements by John Bedson give clues e.g.: endnotes 167 & 172.

- <sup>3</sup> A friend in Nigeria forwarded this article to me. There was no date on this article by John Bedson. The online version has some differences like:
- a) The title was changed to, **“Why Dr John Thomas Was Wrong”**
  - b) The quote that follows in Bedson’s article. *“Here and there throughout American society you meet men filled with an enthusiastic, almost fierce spirituality such as cannot be found in Europe. From time to time strange sects arise which strive to open extraordinary roads to eternal happiness. Forms of religious madness are very common there”* - Alexis de Tocqueville”.

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- c) A graphic of John Thomas was included in the online version.
  - d) The sub-title statement referenced by endnote-reference 5 is omitted.

No reason is given for these changes. Maybe he thought these modifications would enable him to dupe stronger minds, especially b) since Burbank was obviously “an infidel” (see endnote 6). Notice the link has been changed to

<http://www.ex-christadelphians.com/2010/11/why-dr-john-thomas-was-wrong.html>

Viewed 5/7/2016.

- <sup>4</sup> "...The time will come when they will not endure sound doctrine ..." (Paul, 2 Tim. 4:3).
- <sup>5</sup> From hereon, to save needless repetition, John Bedson—the writer of this article—will usually be abbreviated to JB.
- <sup>6</sup> JB does not give the source of his quote apart from the name of the person. Luther Burbank was a botanist. After he said this quote, he proclaimed to the world that he was an infidel! <http://www.positiveatheism.org/hist/lewis/lewbur.htm> viewed 13/3/2014.
- <sup>7</sup> JB makes two contradictory statements in one sentence, and obviously the first must be incorrect, as an “infant”—just out of their “mother’s womb”—can’t understand the bedtime story he claims he was told. “From an early age” is more believable.
- <sup>8</sup> “I also noted that Bedson says JT was 28 when he travelled to the USA. He was 27.” (Feedback from Stephen Hill in email 22 April 2014). In May 1832 John Thomas would have been 27, not 28 as he was born in April 1805.
- <sup>9</sup> Notice JB does not quote his source for this information. Nor does he quote the actual words. Just a “bedtime story” by his father, and now JB claims it was a “myth”.
- <sup>10</sup> More like 1748 years—AD 100 to AD 1848.

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- <sup>11</sup> Here JB says Bro Thomas predicted the return of the Jews to Palestine. Then on page 2 JB says “the prediction that the Jews would return to Palestine was NOT original work” and on page 17 he says, “he was wrong about everything else”, which obviously includes the return of the Jews. Since the Jews did return to Palestine, it is JB’s claim that is wrong.
- <sup>12</sup> For several months every time I looked afresh at the article by JB I found another of his errors! This time it was on 8 Mar 2014. JB needs to re-read *Eureka* if he thinks that Brother Thomas, “explained every word and phrase of the Biblical book of Revelation in intricate detail”. While this is certainly true for the most of the book of Revelation, it falls short of the facts in some of the last chapters. The Logos edition of 1992 adds this comment in the foreword: “It will be noticed by the discerning Reader, that the mammoth task that engaged the Author of *Eureka*, particularly in view of his limited resources, resulted in some of the last chapters of *The Apocalypse* being treated **more scantily** than the earlier ones. Where we have deemed it helpful we have added comments of our own in the form of footnotes to supplement those of the Author, and further information on these chapters (Chapter 17 onwards) can be obtained from the verse by verse exposition of the Book of Revelation in *The Christadelphian Expositor*.” (*Eureka* vol. 5, ch. 14-22, page 6) [underlined bold highlight is mine].
- <sup>13</sup> It almost sounds like JB’s father was putting Bro. Thomas on a pedestal by making these sorts of remarks when it was clear that Bro. Thomas’s purpose in writing *Eureka* was clearly stated and was anything but cultic: ‘In the Preface to the first edition of his five-volume exposition on the Apocalypse, Thomas says that he wrote it “to enable those unskilful in the word, and the history of the past and the present, to understand.” (John Thomas, *Eureka*, The Christadelphian (now known as Christadelphian Magazine Publishing Association—CMPA), 404 Shaftmoor Lane, Birmingham B28 8SZ, UK, 1936, page 6). Does this sound like a hero-leader insisting that no other member could do their own study of this section of the Bible?’ Quoted from “**The Hope of Israel**” or “**no hope**”?, see endnote 153. ‘Christadelphians are, however, quite happy to be regarded as members of the “sect... every where...spoken against” (Acts 28:22), since that identifies them

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with the first century believers in Christ.’ (Reg Carr, *The Testimony Magazine*, 1999.)

- <sup>14</sup> There is something wrong with JB’s grammar here. It needs the word “later” or something similar inserted. Otherwise why would he go on to be baptised?
- <sup>15</sup> “Not true—the revelation of God through the Scriptures makes perfect sense to the man who will listen to it—but it does not make sense to the mind which has already rejected God—see Psa.14:1)” (Feedback sent to the author by Bernard Burt, 23/3/2014).

It’s not a major point but JB is missing a definite article: “**The** Flat Earth Theory”. If JB had gone to the effort of having his whole article edited and proofed, then perhaps he could have saved himself the embarrassment of making all the other mistakes he made, because if proofed properly it would never have seen the light of day in its present form.

- <sup>16</sup> This information on JB’s age probably explains why JB got so many things wrong with his understanding, his statements and his life. Unless JB has a very high IQ {and the evidence that he made such huge blunders and so many other errors in this “article” as demonstrated in my endnotes proves he does not}, trying to read Eureka when he was this age would have been a very difficult task along with reading all the other books in just one year! The reason that most people are not baptized until they are in their late teens is because they are not mature enough to understand what the gospel is and what is required of them. To read—and more importantly—understand complex books like *Exposition of Daniel* and *Eureka*, requires more maturity than that required for baptism and that possessed by an eleven year-old.
- <sup>17</sup> If this were true then why all the shocking comments—starting with his first sentence—about Christadelphians? Incidentally John Allfree, M.D. was one of my great friends. He will be surprised at the judgement to know that his gift to JB and his friendship to JB were subsequently treated with such disdain, when he sees JB on the left hand side of Christ the King (cf. Matt. 25:33-46). Regardless of what JB thinks he will be there even if he has become an atheist—as will all responsible people.



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<sup>18</sup> Elliott has two l's and two t's.

<http://harvestherald.wordpress.com/2010/04/21/e-b-elliotts-horae-apocalypticae/> viewed 25/1/2014. Note that JB's spelling of the book title is also incorrect and four sentences further on he also gets it wrong again. These may be regarded as small errors, which could be overlooked. However, the reader can now see how it is possible (and probable from evidence presented herein as endnotes) that JB's carelessness leads to more serious mistakes. The reader might like to start with the next endnote as proof of his negligence.

<sup>19</sup> If Bedson had read *Horae Apocalypticae* [which means *Hours with the Apocalypse*] properly he would have discovered that Elliott refuted preterism. Note the following: "On which point, however, and other difficulties connected with the view of these expositors, I must beg to refer to my examination of the *Praeterist* Apocalyptic Scheme in the Appendix to my 4th Volume. They are difficulties, I believe, which the *Praeterists* can never get over" (E. B. Elliott, *Horae Apocalypticae*, 5<sup>th</sup> edn., vol. I, page 543). The essence is as follows: "The *first* of these two counter-Schemes is the *Praeterists'*, which would have the prophecy stop altogether short of the Popedom, explaining it of the catastrophes, one or both, of the *Jewish Nation* and *Pagan Rome*; and of which there are two sufficiently distinct varieties: the second the *Futurists'*; which in its original form would have it all shoot over the head of the Popedom into times yet future; and refer simply to the events that are immediately to precede, or to accompany, Christ's second Advent; or, in its various modified forms, have them for its chief subject. I shall in this second Part of my Appendix proceed successively to examine these two, or rather four, anti-Protestant counter-Schemes; and show, if I mistake not, the palpable untenableness alike of one and all." (E. B. Elliott, *Horae Apocalypticae*, 5<sup>th</sup> edn., Appendix Part II, vol. IV, page 564).

<sup>20</sup> "It has been affirmed by unfriendly critics that Eureka, Dr. Thomas's exposition of the Apocalypse, was largely indebted to Elliott. That the author of Eureka had read Elliott is evident; in his writings Dr. Thomas both commends and criticizes Elliott. **But long before Elliott's *Horae [Apocalypticae]* was published in 1844, in his magazines Dr. Thomas had considered most of the points which have been the subject of discussion by students.**

A **REBUTTAL** by A. Crawford to J. Bedson's—"The Physician Who Doctored the Truth" p. 25 of 154

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From the first issue of the *Advocate* it is evident that Dr. Thomas had a good knowledge of history. On several occasions he gives lists of important dates with summaries of the associated events. When discussing current affairs and tracing the light which prophecy throws upon events, he is seen to be well informed and accurate." (*Faith in the Last Days—A selection from the writings of John Thomas, M.D. With comments by John Carter—part IV. The Expositor*, p. 38, published by *The Christadelphian*, 1965. (<http://fitld.bereans.org/>) viewed 16/1/2014. Emphasis in bold in the above quote is mine. This quote agrees with the conclusion reached in endnote 53.

- <sup>21</sup> "But only in the places where Elliott, **due to his Anglican beliefs** has gone badly astray in his interpretation of Revelation—the seals of Rev. 6 for example" (Feedback sent to the author by Bernard Burt, 23/3/2014).

Sometimes it is derision but if valid reasons are given, like in the following, what is wrong with that?

"The most celebrated commentary upon the remarkable prophecy transmitted from unapproachable light, now commonly known as THE APOCALYPSE, is that of the *Horae Apocalypticae*, by the Rev. E. B. Elliott, A.M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, England. It consists of four volumes octavo, containing altogether, exclusive of the Index, 2,415 pages. The second chapter of the first volume is devoted to what he terms "the Primary Apostolic Vision," or the things set forth in the first three chapters of the prophecy, and styled by the Spirit "the things which are." Of these he says, "It is not my purpose to enter at all fully into the particulars of this primary vision, and of the epistles therein dictated by the Lord Jesus to the Seven Churches of Asia. The subject is one rather for the minister, or the theologian, than the prophetic expositor; and OF MATTER SUFFICIENT IN ITSELF TO CONSTITUTE A VOLUME." Hence, to this primary vision this learned divine has devoted only six pages; and to what he calls "The Opening Vision" of the fourth and fifth chapters, about thirteen pages.

But Mr. Elliott errs in supposing that the primary vision does not come within the scope of the prophetic expositor. The distinction he makes between a minister, theologian, and prophetic

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expositor, in relation to the interpreter of the Apocalypse, is artificial and unscriptural. No such distinction can be admitted. The book has its beginning in theology, and requires to be theologically interpreted throughout; and the expositor who cannot exhibit the meaning of the primary vision and the epistles, and does not make them the basis of his exposition of what remains, or "the things which shall be after these," is incompetent to a correct explanation of the parts of this wonderful book which have become historical.' (*Eureka*, vol. 1, Preface to first edition, page iii, reprinted 1959).

- <sup>22</sup> JB makes no mention of the fact that John Thomas commends E. B. Elliott, examples of which follow:

'Mr. Elliott, however, is correct in saying that "the subject is of matter sufficient in itself to constitute a volume." I have verified this in the production of the volume now in the reader's possession. I commenced it about four winters since; and after many interruptions, and much other writing to compose, besides frequent and extensive journeys, have been able to complete it. It is larger than at first proposed; a little over three hundred pages having been estimated as its fullest extent. But instead of being limited to this, it has increased to about four hundred and seventy, which, it is presumed, will not be objected to by the reader" ' (*Eureka*, vol. 1 preface to first edition, page iv, reprinted 1959).

Another example:

'Mr. Elliott says truly: "The Apocalyptic subject is one altogether peculiar; being at once so important, so difficult, and so controverted." ' (*Eureka*, vol. 2, Logos reprint, page 6).

Another example:

'The following historical summary from Elliott's *Horae Apocalypticæ* being strictly correct, I cannot do better than to lay it before my readers. "The first angel sounds his trumpet:..." ' (*Eureka*, vol. 3, Logos reprint, page 44).

- <sup>23</sup> Certainly not the following! — 'That crucial rhantists (besprinkled infant sprinklers) are in no way related to "the saints," is clear from their total ignorance of the signification of the things symbolized in ch. 13:1-10; 14:1-20. Their greatest luminary Rev. Mr. Elliott,

gives nearly the whole of this fourteenth chapter the go by, and the little he does speculate upon, from ver. 1 to 5, he expounds as finding its accomplishment in the time and events of the Lutheran Rebellion!' (*Eureka*, vol. 5, Logos reprint, page 58).

"...[John Thomas's] familiarity with Gibbon's *Decline and Fall of the Roman Empire* is obvious to every reader of *Eureka*." (C. C. Walker, *Dr. Thomas: His Life and Work, The Christadelphian*, third edition, 1970, CHAPTER LVIII, p. 242). So that point is a good place to disprove this claim by JB. I checked *Eureka* (Logos Edition) chapters 8 & 9 with *Horae Apocalypticæ* relating to the same chapter in Revelation and found the following:

<i>Eureka</i>	<i>Horae Apocalypticæ</i>	
Chapter 8. John Thomas quotes or refers to Gibbon approx. 22 times & only twice is it similar (marked by me with a ✓)	Elliott quotes or refers to Gibbon at least 39 times	
They were what Gibbon styles "the threatening tempests of barbarians which subverted the foundations of Roman greatness." P. 11	says Gibbon, " the Gothic nation was in arms : " —that "tempest of barbarians," as he elsewhere calls it, " that was to subvert the foundations of the Roman empire." P 326	1
The "Christians," says Gibbon, "had forgotten the spirit of the gospel, and the pagans had imbibed the spirit of the church. In private families, the sentiments of nature were extinguished by the blind fury of zeal and revenge; the majesty of the laws was violated or abused; the cities of the east were stained with blood, and the most implacable enemies of the Romans were in the bosom of their country." P.13	"If in the beginning of the fifth century Teitullian or Lactantius had been suddenly raised from the dead, to assist at the festival of some popular saint or martyr, they would have gazed with astonishment and indignation on the profane spectacle, which had succeeded to the pure and spiritual worship of a Christian congregation. As soon as the doors of the Church were thrown open, they must have been offended by the smoke of incense,^ the perfume of flowers..."", p.331	2

<p>What Gibbon styles "the splendid vices of the church of the Rome," p. 16</p>	<p>Point by point the parallelism might be drawn out by us, just as before.^ But indeed Gibbon has saved us the task. P.341</p>	<p>3</p>
<p>In a note, Gibbon says: "The presbyter Vigilantius, the protestant of his age, firmly, though ineffectually, withstood the superstition of the monks, relics, saints, fasts, etc., for which Jerome compares him to the Hydra, Centaurs, Cerberus, etc., and considers him only as the organ of the daemon." P.20</p>	<p>Alike the infidel Gibbon, and the Christian Bishop Van Mildert, speak of heathenism as revived in ^the empire.p.341</p>	<p>4</p>
<p>"St. Augustin," and "St. Jerome," were notable examples: "and there is reason to suspect," says Gibbon, "that Tours might not be the only diocese in which the bones of a malefactor were adored instead of those of a saint. A superstitious practice, which tended to increase the temptations of fraud and credulity, insensibly extinguished the light of history and of reason in," what he incorrectly terms, "the Christian world." P.21</p>	<p>elsewhere under other teaching, united in offering the incense of" their prayer and praise simply through the mediation and propitiatory atonement of Jesus. May we not trust that the promoters of the Laodicean Council, however timid and partial in their restriction of the crying evil, were yet influenced by sincere regard to Christ ? Again, of Joviniau may we not hope the same ? p.345</p>	<p>5</p>
<p>"If we enlarge our views to all the dioceses, and all the saints, of the 'Christian' world", says Gibbon, truly, "it will not be easy to calculate the fables, and the errors, which issued from this inexhaustible source. But we may surely be allowed to observe, that a miracle in that age of credulity and superstition, lost its name and its merit, since it could scarcely be considered as a deviation from the ordinary, and established, laws of nature." P.22</p>	<p>The celebrated bipartition into Eastern and Western was made by Valentinian and Valens : the Western Empire including the whole of Illyricum ; the Eastern Thrace and Maesia. (See Gibbon iv. 242.) p.361</p>	<p>6</p>

<p>or, as Gibbon styles it, "the sublime and simple theology of the primitive Christians," p.23</p>	<p>On Gratian's appointing Theodosius Eastern Emperor, after the death of Valens, forasmuch as the Gothic war was to be Theodosius' special care, the Illj-rian Praefecture was dismembered, and the Dioceses of Dacia and Macedonia added to Thrace, Asia, and Egypt, as Theodosius' portion. (Gibbon iv. 422.) 383 p.361</p>	<p>7</p>
<p>"As soon as," says Gibbon, "the death of Julian had relieved the barbarians from the terror of his name, the most sanguine hopes of rapine and conquest excited the nations of the east, of the north, and of the south." P. 27</p>	<p>On Maximus defeating and murdering Gratian, Theodosius arranged temporarily with that usurper that he should confine himself to the countries beyond the Alps ; leaving to Gratian's brother, Valentinian the 2iid, Italy, Africa, and Western Illyricum. (Gibbon v. 13.) p.361</p>	<p>8</p>
<p>"But," says Gibbon, "the events scarcely deserve the attention of posterity, except as the preliminary steps" or preparation,, "of the approaching decline and fall of the empire." P.28</p>	<p>Dalmatia belonged to the West ; Dacia and Macedonia, (the other half of the lilyrian Pra'fecture,) to the East. (Gibbon v. 138.) P.361</p>	<p>9</p>
<p>"The fall of the Roman empire," says Gibbon, "may be justly dated from the reign of Valens." P.29</p>	<p>The result was very speedily a total separation of the two empires. Gibbon v. 161 p.361 V, 161, He observes somewhere that, about 410 A. D., such was the absolute separation of the two monarchies, p.361</p>	<p>10</p>
<p>"this unhappy period," as Gibbon styles it, in which the Lamb was gathering his hosts P. 32</p>	<p>But on Valens' death, and Theodosius' accession, the Praefecture was dismembered; and its Eastern half, including Dacia and Macedonia, added by Gratian to the East. †—Gibbon iv. 422. P.363</p>	<p>11</p>

√ as Gibbon expresses it, "on the verge, as it were, of the two empires." P.45	" on the verge as it were of the two empires," 2 2 Gibbon v. 189.p.375	12
"This memorable passage (of the Rhine) of the Suevi, the Vandals, the Alani, and the Burgundians, who never afterwards retreated, may be considered," says Gibbon, "as the fall of the Roman empire in the countries beyond the Alps; and the barriers which had so long separated the savage and the civilized nations of the earth were, from that fatal moment, levelled with the ground." P.46	" Maesia, during the middle ages, was broken into the barbarian kingdoms of Servia and Bulgaria." <sup>2</sup> — <sup>2</sup> Gibbon i 37, viii. 194, x. 196, &c. p.364	13
√Gibbon styles him "the terrible Genseric; a name, which, in the destruction of the Roman empire, has deserved an equal rank with the names of Alaric and Attila." P.53	It belonged, I say, to Genseric; " a name," observes Gibbon, " which, in the destruction of the Roman Empire, has deserved an equal rank with the names of Alaric and Attila." <sup>^</sup> p.378	14
"he cast his eyes," says Gibbon, "toward the sea. He resolved to create a naval power, and his bold resolution was executed with steady and active perseverance. He animated his daring Vandals to embrace a mode of warfare which would render every maritime country accessible to their arms;" p.55	so "before the winter had ended," says Gibbon, " the Gothic nation was in arms." P.373	15
"The fury of the Vandals," says Gibbon, "was confined to the limits of the Western empire" p.56	" on the verge as it were of the two empires," 2 2 Gibbon v. 189.p.375	16
"In the reign of ATTILA, the Huns," says Gibbon, "became the terror of the world — a formidable barbarian, who alternately insulted and invaded the east and the west, and urged the rapid downfall of the Roman Empire." P.63	" The Christians however," says Gibbon, <sup>^</sup> " still derived some comfort from the powerful intercession of the saints and martyrs." P.376	17

<p>"While mankind," says Gibbon, "awaited his decision with awful suspense, Attila sent an equal defiance to the courts of Ravenna and Constantinople, and his ministers saluted the two emperors in the same haughty terms, saying, 'Attila my lord, and thy lord, commands thee to provide a palace for his immediate reception'." P.64</p>	<p>Burgundians, burst, like a dark thunder-cloud from the Baltic, as Gibbon graphically describes it,* on the Rhaetian and Italian valleys. P.376</p>	<p>18</p>
<p>"They involved," says Gibbon, "in the promiscuous massacre, the priests who served at the altar, and the infants, who in the hour of danger had been providentially baptized by the bishop; and the flourishing city (Metz) was delivered to the flames." P.65</p>	<p>On this subject, says Gibbon, (ib. 192,) "Claudian may seem prolix : but fear and superstition occupied as large a space in the minds of the Italians. " p.376</p>	<p>19</p>
<p>"It is a saying," says Gibbon, "worthy of the ferocious pride of Attila, that the grass never grew on the spot where his horse had trod. Yet the savage destroyer undesignedly laid the foundation of a republic, which revived, in the feudal state of Europe, the art and spirit of commercial industry." P.66</p>	<p>" The consuming flames of war," says Gibbon,^ "spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul. . . The scene of peace and plenty was suddenly changed into a desert ; and the prospect of the smoking ruins could alone distinguish the solitude of nature from the desolation of man." P.377</p>	<p>20</p>
<p>Gibbon says, that of all the nine emperors of the last twenty years of the empire, Augustulus "would be the least entitled to the notice of posterity, if his reign, which was marked by the extinction of the Roman empire in the west, did not leave a memorable era in the history of mankind: p.72-73</p>	<p>A similar description is given of the desolation of Spain. ^— p.377</p>	<p>21</p>



<p>"From a tender regard to the expiring prejudices of Rome, Theodoric declined the name, the purple and the diadem of the emperors; but he assumed," says Gibbon, "under the hereditary title of king, the whole substance and plenitude of imperial prerogative. His addresses to the Eastern Throne were respectful and ambiguous; he celebrated in pompous style the harmony of the two republics, applauded his own government as the perfect similitude of a sole and undivided empire, and claimed above the kings of the earth the same preeminence which he modestly allowed to the person or rank of Anastasius." P 74</p>	<p>" This passage " of the Rhine, he adds, " by the Suevi, Vandals, Alani, and Burgundians, who never afterwards retreated, may be considered as the fall of the Roman empire in the countries beyond the Alps. The barriers which had so long separated the savage and the civilized nations of the earth, were, from that fatal moment, levelled with the ground." ^ lb. V. 224.— p.377</p>	<p>22</p>
	<p>and Alaric, who had accomplished his destiny, and reached in his desolating course the southernmost coast of Italy,—while meditating still further conquests in the islands and transmarine provinces, ^ p.377</p>	<p>23</p>
	<p>In that latter year the Vandals had extended their conquests to the Straits of Gades p.377</p>	<p>24</p>
	<p>And Gibbon vi. 181; Genseric determined to "reduce Mauritania to a desert. He burnt the villages, and poisoned the springs." P.379</p>	<p>25</p>
	<p>So in the West " the extinction of the empire " had taken place The expression of Gibbon, vi. 226. ; ^p.383</p>	<p>26</p>
	<p>" Leave the determination to the winds," was his reply : " they will transport us to the guilty coast, whose inhabitants have provoked the divine justice." ^ p.379</p>	<p>27</p>

	But suddenly and most disastrously, in the harbours of Cartliagena and Bona, when the eyes of the Romans were fixed on them with hopes raised to the highest, they were utterly destroyed ;—in the latter case by fire-ships driven among them in the obscurity of night. Gibbon, vi. pp. 181, 203;^ p.380	28
	" The Huns" says Gibbon," were acknowledged " masters (of this part of the lower half) of the great river." P.381	29
	twenty years by a promiscuous crowd of Huns, Ostrogoths, Vandals, and Bavarians." Gibbon refers to Count Buat, a laborious investigator of the antiquities of those times, as his authority for this Treaty ; and which he considers quite satisfactory.—Yet it would seem that still the Western emperor revived his claim to one of its provinces. For in an embassy to Attila he sent the civil and military governors of Noricum as his envoys. Gibbon vi. 92. p.363	30
	On the cold of ancient Germany, sec Gibbon i. 316. P.368	31
	Besides that Odoacer himself governed Italy under a title (that of Patrician) conferred on him by the Eastern Emperor.^ Gibb. vi. 227, 228. p.384	32
	See Gibbon, vii. 369, 370. P.384	33
	Gibb. vii. 152, 389. P.384	34
	Marcellinus (referred to by Gibbon) p.384	35

	" to visit with pity and reverence (as Gibbon says) the vacant space of the Eternal City." P.384	36
	also Gibbon ii. 302. P.395	37
	Procopius relates that by the triple scourge of war, pestilence, and famine, 100 millions of the human race were exterminated in the reign of Justinian.^ p.399	38
	Gibbon, viii. 180, observes that this was the first example of what were afterwards common, the Christian images; " I had almost said," Gib p.414	39
<b>Chapter 9 Quotes or refers to Gibbon approx. 23 times &amp; only twice is it similar; only less so than in ch 8. Really only a couple of phrases!</b>	<b>Chapter 9 equiv. Quotes or refers to Gibbon at least 45 times</b>	
In Gibbon, I find the following solution of the mystery. "A Roman knight," says he, "who despised the swords and lances of the Saracens, relates his own fears at the sight and sound of the mischievous engines that discharged a torrent of the Saracen fire. 'It came flying through the air,' says Joinville, 'like a winged, long-tailed dragon, about the thickness of a hogshead, with the report of thunder and the velocity of lightning; and the darkness of the night was dispelled by the deadly illumination. The use of the Saracen fire, or, as it was afterwards called, the Greek fire, was continued to the middle of the 14th century, when the scientific or casual compound of nitre, sulphur, and charcoal, effected a new revolution in the art of war and the history of mankind." P.91	" The fury of the Vandals was confined to the limits of the Western empire."* p.417	1

<p>√the moustache on the upper lip, or the beard, that "venerable sign of manhood," as Gibbon, in Arab phraseology, calls it p.92</p>	<p>Arabs as wearing the turban, having the hair long and uncut, with the moustache on the upper lip, or the beard ; ^ —that "venerable sign of manhood," as Gibbon in Arab phraseology calls it.^ p. 437</p>	<p>2</p>
<p>styled by Gibbon, "the Great Destroyer." P.161</p>	<p>It was about the year 616 A.D. that Chosroes, like a second Sennacherib, when Heraclius earnestly supplicated for peace, returned the blasphemous answer: " I will never give peace to the Roman emperor, till he has abjured his crucified God, and embraced the worship of the sun." (Gibbon viii. 230.) p. 419</p>	<p>3</p>
<p>"his reign is disgraced," says Gibbon, "by a visible decrease of the human species, which has never been repaired in some of the fairest countries of the globe." P. 96</p>	<p>So, for example, in Gibbon. When speaking in his History (ix. 312) of ambassadors kneeling before Mahomet's throne in Medina, he .says they were "as numerous, according to the Arabian proverb, as the dates that fall from the maturity of a palm-tree;"—an Arabian simile for an Arabian subject. P.421</p>	<p>4</p>
<p>He saw what Gibbon relates. "The Christians" (!) says he, "of the seventh century had relapsed into a semblance of paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the east: the throne of the Almighty was darkened by a cloud of martyrs, saints, and angels, the objects of popular veneration; and the Collyridion heretics who flourished in the fruitful soil of Arabia, invested the Virgin p.100</p>	<p>partially confessed even by Gibbon."2 2 " The arms of the Republic . . advanced with rapid steps to the Euphrates, the Danube, the Rhine, and the ocean: and the images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the iron monarchy of Rome." &gt;•!. 407-p.429</p>	<p>5</p>

<p>In describing the fall of the Eastern Empire, Gibbon in <i>The Decline And Fall Of The Roman Empire</i> makes specific reference to the use of such weapons in the overthrow of Constantinople. P.118</p>	<p>The golden armour of the Persian general was the prize of his victory to Heraclius. Gibbon, viii. 241. p.430</p>	<p>6</p>
<p>catholic adorers "whose public and private vows," says Gibbon, "were addressed to their relics and images which disgraced the temples of the east." P.128</p>	<p>" the most judicious," as Gibbon calls him, " of Syrian travellers." " The inhabitants of Syria," he observes, " have remarked that locusts come constantly from the desert of Arabia."^ p.433</p>	<p>7</p>
<p>"Without much regard for truth or probability," says Gibbon, "they invented names for skeletons, and actions for names. The fame of the apostles, and of the holy men who had imitated their virtues, was darkened by religious fiction. To the invincible band of genuine and primitive martyrs, they added myriads of imaginary heroes who had never existed, except in the fancy of crafty or credulous p.129</p>	<p>" Her speech," i.e. of Arabia, says Gibbon, ix. 240, "could diversify. . the 500 names of a lion." P.434</p>	<p>8</p>

<p>"Whatever might be the condition of vulgar souls in the long interval between the dissolution and the resurrection of their bodies, it was evident," says Gibbon, satirically, "that the superior spirits (or deified ghosts) of the saints and martyrs did not consume that portion of their existence in silent and inglorious sleep. To the pious worshippers, it was evident that these daemional spirits enjoyed the lively and active consciousness of their happiness, their virtues, and their powers, and that they had already secured the possession of their eternal reward. The enlargement of their intellectual faculties surpassed the measure of the human imagination, since it was proved by the (alleged) experience of their worshippers that they were capable of hearing and understanding the various petitions of their numerous votaries, who, in the same moment of time, but in the most distant parts of the world, invoked the name and assistance of Stephen or of Martin." P.131</p>	<p>In his second battle with the Koreish 700 of the little army are spoken of as armed with cuirasses; &amp;c. Gibbon, ix. 296, 300, 304. P. 439</p>	<p>9</p>
<p>condensed from Gibbon, of the idolatry which brought the judgments of the first and second woes upon the "the men" of the Greek and Latin sections of the Roman world. ..., "We may," says he, "justly rank the Worship of Images, so fiercely disputed in the eighth and ninth centuries;" since this question of popular superstition produced the revolt of Italy from the Greek, or Sixth Dragon-Head of the empire; developed the temporal power of the popes; and the restoration of the Roman empire of the west under its last, or Eighth Head. P.133</p>	<p>In his second battle with the Koreish 700 of the little army are spoken of as armed with cuirasses; &amp;c. Gibbon, ix. 296, 300, 304. P.439</p>	<p>10</p>

<p>Indeed, not only for this period, but "from the beginning of the eighth century," says Gibbon, "to the last ages of the Byzantine empire, the sound of controversy was seldom heard; curiosity was exhausted, zeal was fatigued, and in the decrees of six councils, the articles of the catholic faith had been irrevocably defined; and the prostrate Greeks were content to fast, to pray, and to believe, in blind obedience to the patriarch and his clergy. During a long dream of superstition, the Virgin and the Saints, their visions and miracles, their relics and images, were preached by the monks and worshipped by the people, including the first ranks of civil society." P.139</p>	<p>Individual Arabs, no doubt, like the one more early noted by Annuianus Marcellinus,^ might not seldom astound the foe by their " naked bravery." * Gibbon x. 145: "The Arabs in the tenth century disdained the naked bravery of their ancestors." So too ix. 369. Gibbon is in this point, where he deviates from the Apocalyptic description, a little incorrect.p.439</p>	<p>11</p>
<p>"The imagination, which had been raised by a painful effort to the contemplation and worship of the Universal Cause, eagerly embraced such inferior objects of adoration as were more proportioned to its gross conceptions and imperfect faculties. The sublime and simple theology of the primitive Christians was gradually corrupted; and the monarchy of heaven, already clouded by metaphysical subtleties, was degraded by the introduction of a popular mythology, which tended to restore the reign of polytheism."— Gibbon. P.131</p>	<p>"The Arabs, or Saracens," says Gibbon, "who spread their conquest from India to Spain, had languished in poverty and contempt till Mahomet breathed into those savage bodies the soul of enthusiasm." vi. 413. P.442</p>	<p>12</p>
<p>"He passed the Euphrates," says Gibbon, "at the head of the Turkish cavalry," A.D. 1063, "and entered Caesarea, the metropolis of Cappadocia, to which he had been attracted by the fame and wealth of the temple of St. Basil." P.144 A couple of phrases the same</p>	<p>"...heads of lions," of which more in the next Section,) " he passed the Euphrates," A.D. 1063, "at the head of the Turkish cavalry:" and the loss of the kingdom and frontier of Armenia, A.D. 1065, " was the news of a day." ^ Gibbon x. 352. P.498</p>	<p>13</p>

<p>He has correctly given prominence to the artillery used by the Turks, referred to in Scripture and also by Gibbon in <i>Decline and Fall of the Roman Empire</i>. P.158</p>	<p>in the Koran that exercised a mighty influence to this effect on them : — first, the absolute belief in predestination ; secondly, the ambition of a crown of martyrdom on the field of battle, as that on which the joys of the Mahommedan paradise were promised to follow. Gibbon, ix. 297.p.443</p>	<p>14</p>
<p>"Since the first conquest of the caliphs," says Gibbon, "the establishment of the Turks in Anatolia was the most deplorable loss which the church and empire had sustained." P.145</p>	<p>The family of Mahomet was of the princely house of the Koreish: who, at the time of his birth in the latter part of the 6th century, had been for some three or four generations hereditary governors of Mecca; ^— Gibbon ix. 246. P.446</p>	<p>15</p>
<p>and "to whom," says Gibbon, "these worthy Christians ascribed an infusion of the divine spirit." P.147</p>	<p>Withdrawing each year to the secret cave of Hera, three miles from Mecca, he there consulted, and listened to, " the Spirit of fraud or of enthusiasm, whose abode," says Gibbon, " was not in the heavens but in the mind of the enthusiast; " p.447</p>	<p>16</p>
<p>Thus, "the savage," as Gibbon says, "was forced to relinquish his prey by a stronger savage than himself; and by the victory of Tamerlane the fall of Constantinople was delayed about fifty years." p.157</p>	<p>After an exile of seven years the fugitive missionary was enthroned as the prince, as well as prophet, of his native country: " Gibbon, ix. 308. P. 448</p>	<p>17</p>



<p>It was besieged over two months by 200,000 Turks; and "the old resources of defence," says Gibbon, "were opposed to the new engines of attack" — "the horses in the vision." The credulity of "the worshippers of the daemonials and idols"p.157</p>	<p>" The Christians of the seventh century had insensibly relapsed into a semblance of Paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the East : and the throne of the Almighty was darkened by a cloud of martyrs, saints, and angels, the objects of popular veneration." Gib. ix. 261. P. 448</p>	<p>18</p>
<p>Gibbon's history gives prominence to the artillery used by the Turks, and The Apocalypse states: "By these was the third part (eastern division of the Roman Empire) killed (politically), by the fire, and by the smoke, and by the brimstone, which issued out of their mouths" (Rev. 9:18). P.159</p>	<p>" Over all which ample space," says Gibbon, " the progress of the Mahommedan religion diffused a general resemblance of manners and of opinions : "^ p.450</p>	<p>19</p>
<p>which John saw illustrated in the vision by what Gibbon styles, &lt;(the new engines of attack." P.160</p>	<p>"Haroun Al Raschid,' Commander of the Faithful, to Nicephorus, the Roman dog." Gibb. ix. 390, x. 54.— p.450</p>	<p>20</p>
	<p>Oh what a contrast, (it is one that even Gibbon cannot help alluding to,)^ p.452</p>	<p>21</p>
	<p>1 " It is not the propagation, but the permanency of his religion, that deserves our wonder. The same pure and perfect impression which he engraved at Mecca and Medina, is preserved, after the revolutions of twelve centuries, by the Indian, African, and Turkish proselytes of the Koran." Gibbon, ix. 350. P.452</p>	<p>22</p>

	" Destroy no palm-trees, nor any fields of corn, cut down no fruit-trees, nor do any mischief to cattle," was an order originating not from the individual character of the Caliph, but from the precept of Mahomet.^ So (Gibbon, ix. 311. P.453	23
	"I shall not be easily persuaded," says Gibbon, vi. 21, "that it was the common practice of the Vandals to extirpate the olives, and other fruit-trees, of a country where they intended to settle." P.454	24
	So Gibbon x. 2: " The calm historian, . . who strives to follow the rapid course of the Saracens, must study to explain by what means the Church and State were saved from this impending and, as it should seem, inevitable danger." P.454	25
	In Vol. ix. p. 483, Gibbon thus notices, further, the design of the Moorish conqueror Musa against all Christendom:—" to extinguish in (Gaul and Italy the declining; kingdoms of the Frank's and Lombards; to preach the unity of God on the altar of the Vatican; thence, subduing; the barbarians of Germany, to follow the; course of the Danube to the Euxine Sea; to overthrow the Greek or Roman empire of Constantinople; and, returning^ from Europe to Asia, to unite his new acquisitions with Antioch and the province of Syria." P.455	26

	when he first publicly announced his prophetic mission, ^ * Gibbon ix. 2.55, 256, 284.— p.457	27
	" War," says Gibbon, " was no longer the passion of the Saracens." ^p.462	28
	The aera is further noted by historians as that of the decline of the Saracenic power. So Gibbon observes ; ^ p.462	29
	Mohadi's war, A. D. 781, against the Greek empire was, as Gibbon says, (x. 52,) retributive. P.464	30

	<p>is expressly stated by Gibbon, x. 52, 54, 55. He says: " In the bloody conflict of the Omraiaades and Abbassides the Greeks had stolen the opportunity of avenging their wrongs, and enlarging their limits. But a severe retribution was exacted by Mohadi, the third Caliph of the new dynasty." An army of 95,000 men, under his son Haroun al Raschid, after desolating Asia Minor, appeared A.D. 782, to the terror of the empress Irene, opposite Constantinople, who bought favour by the promise of a tribute. "As often as they [the Greeks] declined the payment of tribute, they were taught to feel that a month of depredation was more costly than a year of submission." So when Nicephorus, on his accession, added to his refusal to pay the defiant message, " Irene submitted to pay a tribute: . . . restore the fruits of your injustice, or abide the determination of the sword." So again afterwards, when Nicephorus felt " encouraged to violate the peace." P.465</p>	31
	<p>And so too on the only other occasion recorded by Gibbon of the Saracens of Bagdad invading Greek Christendom; viz. in 838, p.465</p>	32

	as even Gibbon admits, ^ ' ix. 122; "They (the monks) were now opposed by the murmurs of many simple or rational Christians; who appealed to the evidence of texts, of facts, and of primitive times, and secretly desired the reformation of the Church." P.467	33
	So Gibbon of Constantinople in the tenth century, x. 103; " Her treasures might attract; but her virgin strength had repelled, and still promised to repel, the audacious invasions of the Persian and Bulgarian, the Arab and the Russian." P.474	34
	As early," says Gibbon, x. 105, " as the eighth century, Greece, and even Peloponnesus, were overrun by some Sclavonian bauds, which outstripped the royal standard of Bulgaria." P.476	35
Gibbon could no more dispense with his dissertation on gunpowder, musketry, and cannon, in treating of the fall of the Roman empire, than could the Spirit in representing the same event. And for this reason: what Gibbon styles "the new engines of attack" were the instrumental cause of that fall; p.165	So Gibbon x. 233; " By the vulgar of every rank it was asserted, and believed, that an equestrian statue in the square of Taurus was secretly inscribed with a prophecy," &c. And in his Note he says that this was a brazen statue which had been brought from Antioch, and was melted down by the Latins. He refers for authorities to Nicetas Choniates, Codinus, and a writer on the Antiquities of Constantinople, who lived about A.D. 1100. "They witness," he says, "the belief of the prophecy; the rest is immaterial." P.478	36

	an image of the Virgin of great reputed sanctity, " adorned with the spoils of war, and the ensigns of Bulgarian royalty; " and made with it his public entry into Constantinople. Gibbon x. 238. P.487	37
	See the history in Gibbon, 370—375, whose words I chiefly use. p.500	37
	Gibb. xi. 112—115. 2 " Orto^rul became the soldier and subject of Aladin; and established at Surgut, on the banks of the Sangar, a camp of 400 families, or tents, whom he governed fifty two years (A.D. 1247—1299), in peace and war." Gibb. xi. 432. » xi. 431 p.501	39
	banners,^—it might truly be said, as Gibbon remarks with his usual accuracy, that the ancient kingdom of the Seljukians had again revived under the Ottoman princes. P.502	40
	Then at length, says the historian,^ (Gibbon xi. 445.) for the first time for above 1000 years from its foundation, Constantinople was surrounded both on the Asiatic and European side by "the arms of the same hostile monarchy."p.504	41

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"The great cannon of Mohammed," says Gibbon, "has been separately noticed — an important and visible object in the history of the times; but that enormous engine was flanked by two fellows almost of equal magnitude. The long order of the Turkish artillery was pointed against the walls; fourteen batteries thundered at once on the most accessible places; and of one of these it is ambiguously expressed, that it was mounted with one hundred and fifty guns, or that it discharged one hundred and fifty bullets, or "heads." P.165

So that it is not without his usual propriety of language that Gibbon speaks of "the myriads of the (Seljukian) Turkish horse overspreading the Greek frontier, from the Taurus to Erzeroum : " or of the cavalry of the earlier Turks of Mount Altai " being, both men and horses, proudly computed by millions." ^p.506

42

√"The incessant **volleys of lances and arrows were accompanied,**" says Gibbon, "**with the smoke, and the sound, and the fire, of musketry and cannon.** Their small arms discharged at the same time either five or even ten, balls of lead, of the size of a walnut; and, according to the closeness of the ranks and the force of the powder, several breastplates and bodies were transpierced by the same shot. P. 164  
1 extended phrase the same.

It well deserves remark, how Gibbon, always the unconscious commentator on the Apocalyptic prophecy, puts this new instrumentality of war into the foreground of his picture, in his eloquent and striking narrative of the final catastrophe of the Greek empire. In preparation for it he gives the history of the recent invention of gunpowder, "that mixture of saltpetre, sulphur, and charcoal:" tells of its earlier use by the Sultan Amurath; and also, as before said, of Mahomet's foundry of larger cannon at Adrianople: then, in the progress of the siege itself, describes how "**the volleys of lances and arrows were accompanied with the smoke, the sound, and the fire of the musketry and cannon:**" how "the long order of the Turkish artillery was pointed against the walls ; fourteen batteries thundering at once on the most accessible places :"  
how "the fortifications which had stood for ages against hostile violence, were dismantled on all sides by the Ottoman cannon, many breaches opened, and, near the gate of St. Romanus, four towers levelled with the ground :"  
p. 511



	in virtue of a sufficient money-payment, not the ecclesiastical penance only, due to sin, but even that of purgatory, was now declared to be remitted.* v2 p.17	44
	"the Vatican and the Capitol were," as Gibbon says, (xii. 262,) "nourished by incessant and increasing swarms of pilgrims and suppliants." v2 p. 19	45

It seems pretty obvious that if I were to do the same comparison on other chapters the results would be similar. So, now that these facts have been presented to unbiased readers it is **demonstrably obvious** in the above chapters at least that John Thomas is quoting from Gibbon directly and not lifting stuff from *Horae Apocalypticae* as JB claims. In case the reader thinks I am biased and have not done the job thoroughly see endnote 25 for a fuller check on many other words/phrases.

“Yet another indication of the versatility of Dr. Thomas was a series of notes on various Roman emperors and Grecian philosophers whilst his acquaintance with the writings of the Apostolic Fathers is evident in the first volume of *Eureka*.” (C. C. Walker, *Dr. Thomas: His Life and Work*, The Christadelphian, third edition, 1970, CHAPTER LVIII, p. 242).

<sup>24</sup> Not even one example is given by JB for this claim, which is ambiguous at best. The following can hardly be claimed to be “lifted out of...” because the second quote proves Elliott’s view wrong as readers will be able to determine for themselves—‘Elliott, in his *Horae Apocalypticae*, has the following remarks upon the *stephanos*. "By the *imperator* or *emperor*, up to the time of Augustus ... So that whereas, with reference to such a period as the close of the *fourth* century, it would have been an impropriety, and with reference to the *sixth* an anachronism, to represent the *stephanos*, or *laurel crown*, as a badge of empire on an imperial or royal head, — just as much, and indeed more, it would have been an anachronism to represent a Roman emperor of the *two and a half first centuries* with a diadem” ‘ (Vol. i. p. 126). (Quoted by John Thomas in *Eureka* v. I, chapter 3 Section 6 Sixth edition 1915),

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[http://www.antipas.org/books/eureka/eureka\\_1/eu\\_chapter3/c3\\_s2\\_6.html](http://www.antipas.org/books/eureka/eureka_1/eu_chapter3/c3_s2_6.html) viewed 24 Jan 2014. (Italics taken from Logos printed edition, p. 330). Later in volume II Chapter 6 Section 1.3, John Thomas gives reasons for rejecting Elliott’s view—

“A *diadem* was not given to the Bowman of the first seal. He was therefore not a reigning sovereign; and could not represent a Roman emperor, or a succession of emperors, as is supposed by the learned author of the *Horae Apocalypticae*. The Roman emperors, good, bad, and indifferent, were already *diademed* in the sixth head of the Dragon. The Bowman had nothing to do with the emperors but to obey them in all things not forbidden by the Spirit; and to contend against the superstition over which they presided as pontiffs supreme. The destiny of the rider of the white horse was not to wear the diadem, but *to win the stephanos* when the limit of his conquering should be reached...” See also endnotes 25 & 26.

JB’s excuse for not supplying evidence— “...as I have disposed of all my religious books it is now an impossible task for me” (p. 3)— is too **weak** to be entertained by anyone who is serious about the truth of their claims. Many of these books are available on the Internet, as my URL’s prove. Or he could borrow them from his ex-Christadelphian friends. What I cannot comprehend is that if he has “disposed of all [his] religious books”, how can he write at length from Christadelphian books and magazines?

“Since Bedson has, by his own admission, [disposed] of his [religious books], he is certainly not an authority on his subject. This is not scholarship to say the least. In fact, his article makes it clear that he is an unbeliever, which explains why he is not objective and shows a bitter and biased spirit which undermines his case.” (Feedback from Paul Cresswell July 2014).

<b>Eureka Logos edn. checked for unacknowledged sources ch. 1</b>	<b>Horae Apocalypticæ 5<sup>th</sup> edn equivalent</b>	
<i>Let's not expect much</i> "Hence, to this primary vision (first three chapters of the prophecy) this learned divine has devoted only six pages (12 if footnotes are included); and to what he calls "The Opening Vision" of the fourth and fifth chapters, about thirteen pages." See endnote 21 Isle of Patmos. P.12	<i>Nothing similar</i>	
Revelation of Jesus Christ p.13	<i>Nothing similar</i>	
Walls, and seals, and soldiers, p.14	<i>Nothing</i>	
apocalypse of his future p.15	<i>Nothing</i>	
rhantism of babes, p.17	<i>Obviously nothing</i>	
daughters of the Mother of Harlots p.18	<i>Obviously nothing</i>	
Gospel of the Kingdom v. 19	<i>Nothing similar</i>	
sealed in their foreheads p.21 Lets move on to ch. 2 in view of nothing and especially cell 1 above.	<i>Nothing</i>	
<b>Eureka Logos edn. checked for unacknowledged sources ch. 2</b>	<b>Horae Apocalypticæ 5<sup>th</sup> edn equivalent</b>	
Nikolaitanes p.197	<i>Nothing</i>	

<p>Its rivalry is indicated by the claim of its founders to be Jews—"who say they are Jews;" and its hostility, by the affirmation of the Spirit, that they constituted "a Synagogue of the Satan." This was "the church" in Smyrna, as opposed to "the Ecclesia of the Smyrneans." P.223 Nothing similar as the bits in bold are just Scripture.</p>	<p>There seems to me nothing to contravene this view in the use of the word Jews in Apoc. ii. 9, iii. 9; ("I know the blasphemy of them which say they are Jews, and are not, but are the <b>synagogue of Satan;</b> " " I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie, to come and worship before thy feet, and to know that I have loved thee; ") but the contrary. For I cannot doubt the use ',() ( the word in a mystical and Christian sense, as of all that was Jewish in the visible scenery. P.73</p>	
<p>Israel after the flesh; and Israel after the spirit p.224</p>	<p><b>Nothing</b></p>	
<p>They can take a squalling brat p.230</p>	<p><b>Nothing</b></p>	
<p>adversaries are symbolized by Jezebel p.235</p>	<p><b>Nothing</b></p>	
<p>We see the Clergy his willing and official tools p.243</p>	<p><b>Nothing</b></p>	
<p><b>Eureka</b> Logos edn. checked for unacknowledged sources ch. 3</p>	<p><i>Horae Apocalypticæ</i> 5<sup>th</sup> edn equivalent</p>	

But Ignatius adopted a different style in speaking of these functionaries. "Let us," says he in writing to the Ephesians "study obedience to the Bishop, that we may be subject to God." And again, "Since ye are subject to the Bishop as to Jesus Christ, ye appear to live, not after man, but after Jesus Christ." And, "it is not lawful, without the Bishop, to baptize, or to make a love feast;" and lastly, "It behoves the married to enter into that connection with the consent of the Bishop, that the marriage may be after the will of God, and not to fulfil the lusts of the flesh." These passages show that in that p.433	<i>Nothing similar</i>	
<b>Eureka Logos edn. checked for unacknowledged sources ch. 4</b>	<b><i>Horae Apocalypticæ 5<sup>th</sup> edn equivalent IV</i></b>	
after these things v. 2 p.18	<i>Nothing</i>	
Mystery of Iniquity p.19	<i>Nothing</i>	
prince of the Aerial p.20	<i>Nothing</i>	
The Satan will then have attained to the loftiest pinnacle of the temple p.22	<i>Nothing</i>	
Mosaic Olahm, p.25	<i>Nothing</i>	
he should be "in spirit" and so become spirit, that he might be with the Father p.26	<i>Nothing similar</i>	
Hidden Period, p.27	<i>Nothing at all</i>	
Royal descendant p.29	<i>Nothing</i>	
it was like to a jasper and sardine stone p.35	<i>Nothing apart from quotation of 4:3</i>	
Rainbow about the Throne p.36	<i>Nothing apart from quotation of 4:3</i>	
total destruction of the Adamic race p.38	<i>Nothing</i>	
the Paradise of the deity p.41	<i>Nothing</i>	
sons of Zadok, p.43	<i>Nothing!</i>	
subsequently to their resurrection. P.47	<i>Nothing</i>	
translucent sea p.50	<i>Nothing</i>	
the Omnipotent reigns. P.53	<i>Nothing</i>	
coronal wreaths p.56	<i>Nothing</i>	
<b>Eureka Logos edn. checked for unacknowledged sources ch. 5</b>	<b><i>Horae Apocalypticæ 5<sup>th</sup> edn equivalent</i></b>	
Eternal Creator, v. 2 p.59	<i>Not mentioned</i>	

In many other respects I accord with and greatly love Nepos P.60	<i>Nothing</i>	
"They say," continues Dionysius, "it has a false title, for it is not of John. Nay, that it is not even a revelation, as it is covered with such a dense and thick veil of ignorance, that not one of the Apostles, and not one of the holy men, or those of the Church, could be its author."p.62	<i>Nothing like this</i>	
Cerinthus was perfectly scriptural if he affirmed that there would be eating and drinking in the kingdom of the Deity p.64	<i>Nothing similar</i>	
power to the Lamb p.66	<i>Nothing</i>	
Little Horn of the Fourth Beast p.67	<i>Nothing</i>	
Lion of Judah's tribe p.70	<i>Nothing</i>	
Gabriel was not worthy, able, or powerful enough p.74	<i>Nothing</i>	
Great Sea countries p.78	<i>Nothing</i>	
Beware of dogs p.81	<i>Nothing</i>	
Sealed up with Seven Seals p.85	<i>No matches found</i>	
The <u>Philadelphian</u> party had no fellowship with the unfruitful works of darkness, but reproved them p.90	<i>Nothing in chap V</i>	
Justinian's Pragmatic Sanction, p.94	<i>No mention</i>	
incorruptible and immortal p.100	<i>Nothing</i>	
Armageddon p.102	<i>Nothing</i>	
Laodicean Apostasy. P.107	<i>Nothing</i>	
A man cannot be loyal and true to his Romish or Protestant creed and understand the apocalypse. His head will be full of immortal soulism, heaven beyond the realms of time and space, purgatory, mariolatry and saint-worship, eternal subterranean hells, baby-ghosts transformed into angels studding the cloudy vapors of the air, and of all other speculations kindred to these. P.109 Need we check any more? But to prove JB almost entirely wrong we press on.	<i>Nothing</i>	
<b>Eureka</b> Logos edn. checked for unacknowledged sources ch. 6	<i>Horae Apocalypticæ 5<sup>th</sup> edn</i>	

<p>Rev. S. P. Tregelles, a dissenting minister of Plymouth, England, is learned in the languages of the East, a clear writer, and not without authority in the wisdom of the world-religious. He has published a translation of the apocalypse "from the Greek text according to the ancient authorities," not more modern than twelve hundred years, and the far greater part fourteen hundred years ago. He has published this translation by itself, and introduced it by a very interesting preface. On reading this, I supposed that an enlightened critic had appeared among the divines of the apostasy, who had risen above the bias of his religious metaphysics, and would therefore give us a reliable version of the book. But, alas, how disappointed was I when I came to examine the result of the rules and principles by which he had promised to work. The following specimens of new translation based on his "<u>ancient authorities</u>," will show of themselves to "the servants of the Deity" what I mean. ... 3. In ch. 6 before us, he omits "and see" in the four places where the phrase "Come and see" therein occurs. P.127'</p> <p>Does the reader really think JB would find plagiarism in such a chapter?</p>	<p><i>As we would expect: nothing</i></p>	
<p>Roman Horse p.131</p>	<p><i>Nothing similar</i></p>	
<p>establishment of his throne and kingdom upon earth p.136</p>	<p><i>Nothing as one would expect</i></p>	
<p>suppress the Daily Sacrifice p.140</p>	<p><i>Nothing</i></p>	
<p>Boothroyd p.144 JT has his own sources</p>	<p><i>Nothing</i></p>	
<p>Stephanos p.149</p>	<p><i>Nothing</i></p>	
<p>"I have received a letter written to me by the very illustrious Serenus Granianus, p.152</p>	<p><i>Nothing</i></p>	

<p>THE EMPEROR OF THE COMMON COUNCIL OF ASIA.</p> <p>"I am quite of opinion that the gods will take care to discover such persons. For it much more concerns them to punish those who refuse to worship them, than you, if they are able. But you harass and vex the Christians, and accuse them of atheism and other crimes, which you can by no means prove. To them it appears an advantage to die for their religion, and they gain their point while they throw away their lives, rather than comply with your injunctions. As to the earthquakes which have happened in past times or lately, is it not proper to remind you of your own despondency when they happened, and to desire you to compare your spirit with theirs, and to observe how serenely they confide in God? In such seasons you seem to be ignorant of the gods, and to neglect their worship. You live in practical ignorance of the supreme God himself, and you harass and persecute to death those who do worship him. Concerning these same men, some others of the provincial governors wrote to our divine father Hadrian, to whom he returned answer, 'that they should not be molested unless they appeared to attempt something against the Roman government.' Many also have signified to me concerning these men, to whom I have returned an answer agreeable to the maxims of my father. But if any person will still persist in accusing the Christians merely as such, let the accused be acquitted though he appear to be a Christian, and let the accuser be punished." P.154</p>	<p><i>Nothing</i></p>	
<p>New Man p.159</p>	<p><i>Nothing</i></p>	
<p>Every sentiment of decency and humanity was extinct in the mind of Commodus. He abandoned the reins of empire p.164</p>	<p><i>Nothing similar</i></p>	
<p>Mediterranean sea. p.169</p>	<p><i>Nothing in chap 6</i></p>	



The praetorian bands, whose licentious fury was the first symptom and proximate cause of the decline of the Roman empire, numbered about fifteen thousand. P.173	<i>Nothing similar</i>	
<u>Severus subdued</u> the legions of the east under Niger 176	<i>No matches found for 2 words</i>	
potential ministrations p.182	<i>No matches found</i>	
There are various opinions concerning the choinix. p.186	<i>Nothing</i>	
Caracalla was the common enemy of his heathen subjects. P.192	<i>Nothing similar</i>	
Hippocrates enumerates the color of the facial skin fading into green and black among the symptoms of approaching death. P.200	<i>Nothing</i>	
the empire was subjected to four sovereignties; first, Syria and the East under Odenathus and Zenobia; p.206	<i>Nothing</i>	
Aquileia received p.212	<i>Nothing</i>	
Valerian at the head of the legions of Gaul and Germany p.217	<i>Nothing</i>	
Four Living Ones p.224	<i>Nothing</i>	
<b>"The most respectable writers of that age," says Mosheim, "have put it out of the power of an historian to spread a veil over the enormities of ecclesiastical rulers. P.228</b>	<i>No match on Mosheim with these words. So obviously quoting from him not HA</i>	
And <b>"here terminated,"</b> says <u>Milner</u> , <b>"or nearly so, as far as appears, that great first effusion of the Spirit of God which began at the day of Pentecost. P.234</b>	<i>Nothing on one word Milner</i>	
presbyterians, methodists, and such like. These are all <u>Sardian</u> and Laodicean. They have a name among themselves that they are living, and are dead; in fact, they never were anything else but dead p.240	<i>Nothing not even on one word</i>	
beautiful "white robes" of the Royal Priesthood, which shall inherit" under the whole heaven" p.245	<i>Nothing</i>	

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One such divine oracle is worth incalculably more than whole shiploads of university logic and collegiate "bodies of divinity." P.250	<i>Did the reader expect something because of JB's claim? No match!!</i>
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And speaking of Polycarp of Smyrna, who suffered about A.D. 160, his biographer says: "Having his hands tied behind him, and being bound as a ram out of a great flock for an offering, and prepared for a burnt sacrifice, acceptable to the Deity, he looked to heaven and said: 'O Father, I give thee hearty thanks that thou hast vouchsafed to me that at this day and this hour I should have a part in the number of thy witnesses in the cup of thy Christ, unto the resurrection of eternal life both of soul and body, in the incorruption of the Holy Spirit. Among whom may I be accepted this day before thee as an acceptable sacrifice', as thou hast ordained'." p.255

Quite similar but not exact and could be quoting "his biographer" rather than being lifted from *HA*.

One biographer translation is "And he, with **his hands behind him, and bound** like a noble ram taken from a great flock, an acceptable burnt-offering unto God omnipotent, said, Father of thy beloved and blessed Son Jesus Christ [1154], through whom we have received the knowledge of thee, the God of angels and of powers and of the whole creation and of the entire race of the righteous who live in thy presence, I bless thee that thou hast deemed me worthy of this day and hour, that I might receive a portion in the number of the martyrs, in the cup of Christ, unto resurrection of eternal life, [1155] **both of soul and of body,...**" [http://biblehub.com/library/pamphilus/church\\_history/chapter\\_xv\\_under\\_verus\\_polycarp\\_with.htm#1](http://biblehub.com/library/pamphilus/church_history/chapter_xv_under_verus_polycarp_with.htm#1)

Another is "Then he, placing his hands behind him and being bound to the stake, like a noble ram out of a great flock for an offering, a burnt sacrifice made ready and

As to Polycarp, the whole passage in the Acts of his Martyrdom, to which I refer (ch. 14), is so beautiful in itself, and so illustrative of the points specified above, that I cannot but transcribe it. "Having **his hands tied behind him, and being bound** [to the stake] as a ram [chosen] out of a great flock for an offering, and prepared to be a burnt-sacrifice, acceptable unto God, he looked up to heaven, and said; Lord God Almighty, the Father of thy well-beloved and blessed Son Jesus Christ, by whom we have received the knowledge of thee,—the God of angels, and powers, and of every creature, and [especially] of the whole race of just men, who live in thy presence,!— I give thee hearty thanks that thou hast vouchsafed to me that at this day, and this hour, I should have a part in the number of thy martyrs, and in the cup of thy Son Christ, unto the resurrection of eternal life, **both of soul and body,...** footnote on p.222

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<p>acceptable to God, looking up to heaven said; 'O Lord God Almighty, the Father of Thy beloved and blessed Son Jesus Christ, through whom we have received the knowledge of Thee, the God of angels and powers and of all creation and of the whole race of the righteous, who live in Thy presence;  Polycarp 14:2  I bless Thee for that Thou hast granted me this day and hour, that I might receive a portion amongst the number of martyrs in the cup of [Thy] Christ unto resurrection of eternal life, both of soul and of body, ...  www.catholic-convert.com/documents/<b>Polycarp.doc</b>  A worst-case scenario is lifting of 109 words. ✓</p>		
<p>expelled "the brethren" from their pale. Cyprian, whom modern Episcopalians regard as the great "father" who championed the things which they approve, was a notable chief of the fellow servants in the Roman Africa. P.261</p>	<i>Nothing</i>	
<p><b>Eureka Logos edn. checked for unacknowledged sources ch. 7</b></p>	<b><i>Horae Apocalypticae 5<sup>th</sup> edn</i></b>	
<p>the countries of the Danube p.296</p>	<i>Nothing</i>	
<p>clerical Nikolaitanes and children of Jezebel p.302</p>	<i>Nothing</i>	
<p>Foreheads Sealed p.304</p>	<i>Nothing</i>	
<p>sealed with the holy Spirit of the promise," p.308</p>	<i>Nothing</i>	

<p><u>The Rev. Mr. Elliott, himself a baby sprinkler and signer of the cross upon their unsealed and unscalable foreheads, speaking of these times, says: "But what of the neophytes' personal looking in faith to Jesus, as the soul's life and light, whereby alone to secure the spiritual blessing shadowed out in the sacramental rite (baptism)? Of this and of the doctrine inculcating it, we read little. On the other hand, it is scarce possible for a student of the church history of the times not to be struck, as he reads, with the exaggerated and unscriptural notions then widely prevalent of the virtue attached to the outward baptismal rite as if in itself sufficient to secure them: that is, when duly performed by p.309</u></p>	<p>But what of the neophytes' personal looking in faith to Jesus, as the soul's life and light, whereby alone to secure the spiritual blessings shadowed out in the sacramental rite? Of this, and of the doctrine inculcating it, we read little. On the other hand it is scarce possible for a student of the Church history of the times not to be struck, as he reads, with the exaggerated and unscriptural notions then widely prevalent of the virtue attached to the outward baptismal rite, as if in itself sufficient to secure the blessing: that is, when duly performed by p.278</p> <p>There we go JB would say: an exact lifting from Elliott! But when we add the quote source and quote marks to the appropriate spot (see <u>underline</u> on left) we see that Bro. Thomas is quoting from Elliott not "lifting"!!</p>	
<p>the citizenship of the Old Israelites commenced on earth p.315</p>	<p><i>No match</i></p>	
<p>Jerusalem a WALL OF FIRE round p.319</p>	<p><i>Nothing</i></p>	
<p>"I heard the number of them who had been sealed;" and then informs us that the number amounted to 144,000 p.325</p>	<p><i>Nothing similar</i></p>	
<p>Urim and the Thummim p.328</p>	<p><i>Nothing</i></p>	
<p>Fulness of the Body of Christ p.334</p>	<p><i>Nothing</i></p>	

and in our Lord Jesus Christ, the Son of God, the only begotten of the Father, that is, of the substance of the Father; God of God, and Light of Light; true God of true God; begotten, not made, consubstantial ( <b>homoousion</b> ) with the Father: by whom all things were made, p.339 quoting Nicene creed, not HA	Arian views respecting Christ's person imputed to him, he expressly reprobates them; and speaks of Christ as very God, consubstantial with the Father p.237 Not similar	
Donatists were a very numerous body in the Roman Africa, and, indeed, seem to have been almost as multitudinous there as the catholics p.345	<i>Nothing</i>	
Mystery, Babylon the Great, the Mother of Harlots, and Abominations p.350	<i>Nothing</i>	
Woman in the wilderness p.355	<i>Nothing in the = chapter</i>	
<b>Eureka Logos edn checked for unacknowledged sources ch. 8</b>	<b>Horae Apocalypticæ 5<sup>th</sup> edn</b>	
Roman Europe p.11	<i>Nothing</i>	
quiescent, p.11	<i>Nothing</i>	
measure of iniquity p.12	<i>Nothing</i>	
Homoousian p.13	<i>Nothing</i>	
Valentinian was elected by the military p.14	<i>Nothing</i>	
Damasus, p.15	<i>Nothing</i>	
Under this spiritual direction, the immense fortunes of Roman ladies were gradually consumed in lavish arms and expensive pilgrimages; and the artful ecclesiastic p.16	or the pilgrimages and the revellings with which it was accompanied,^— p.334 <b>nothing like it</b>	
Imperial Pontiff, p.17	<i>Nothing</i>	
Trinity. P.18	Nothing as you would expect	
and thus it continued till his death, A.D. 395, when the separation of the East and the West became final under his sons Arcadius and Honorius. P.19	<i>Nothing</i>	
superstitious fraud p.20	<i>Nothing</i>	
When Ambrose refused to obey the sentence of banishment p.21	<i>Nothing</i>	
"wonders of falsehood p.22	<i>Nothing</i>	
Eternal Spirit, p.23	<i>Nothing</i>	
phantasma. P.24	<i>Nothing</i>	
the heresy of Vigilantius, p.25	<i>Nothing</i>	

Emperor Constantius p.26	Nothing similar	
Rando, p.27	Nothing	
Elbe, p.28	Nothing	
Laodicean Apostasy. P.29	Nothing	
Saphrax p.30	Nothing	
Hadrianople, p.31	Getting tired of typing nothing used ditto	
the sealing of the 144,000 should have sufficiently advanced p.32	ditto	
CHRONOLOGICAL SYNOPSIS p.33	ditto	
styles "the Man of Sin, the Son of Perdition," and "the Lawless One," p.36	Nothing	
Joel 2:1. P.37	ditto	
hailstones operate conspicuously p.43	Nothing	
named Constantine, whom they found in the lowest ranks of the army, <u>established himself in Britain and Gaul</u> p.48	Nothing = underlined words	
Vandal power was providentially assigned p.53	No match	
John did not see it there, shining as a fixed star p.58	No match	
banks of the Danube from Belgrade p.63	Nothing	
Milan and Pavia submitted without resistance p.66	It is time JB submitted to the evidence! No match	
Throne of Universal Empire p.71	No match	
Griesbach and other critical editors p.76	Nothing	
<b>Eureka</b> Logos edn. checked for unacknowledged sources ch. 9	<i>Horae Apocalypticae</i> 5 <sup>th</sup> edn	

<p>"The Koran," says M. Peyron, "continually speaks of the <i>Key of God</i>, which opened to them the gates of the world and of religion. So in the Koran: "Did not God give to His legate the power of heaven which is above, and fire (<i>the furnace-pit</i>) which is beneath? With the Key, did he not give him the title and power of a porter, that he may open to those (<i>the locusts</i>) whom he may have chosen?" The parentheses in this quotation are mine. The following form of renunciation of Mohammedanism, enjoined on a convert to the catholic superstition, thus alludes to Mohammed's <i>key of heaven</i>: "I anathematize the spurious teaching and promising of Mohammed among the Saracens; who says, that he is become the <i>Key holder</i> of Paradise." Logos Vol 3 Page 84</p> <p>While this is very similar to HA, Bro. Thomas in all likelihood is quoting Peyron as claimed.</p>	<p>And similarly in Peyron's Essais sur l'Espagne, p. 189, we read ; " The Koran continually speaks of the <i>key of God</i>, which opened to them the gates of the world and of religion. So in the Koran; ' Did not God give to his <i>legate</i> the power of heaven which is above, and fire which is beneath? With the <i>key</i>, did he not give him the title and power of a porter, that he may open to those whom he shall have chosen .? " The following form of renunciation of Mahommedism, enjoined by the Greek Church on a convert to Christianity, and which is given in Nicetas' Saracenicæ, Bibl. Patr. (Ed. in four vols. Paris 1624), Vol. ii. p. 286, thus alludes to Mahomet's pretended <i>key of heaven</i>: (then follows the sentence in Greek) . p. 446 Elliott obviously quotes it from Peyron.</p>	
<p>Then the following two sentences where the bold underlined phrases are mentioned but not quoted: <b><u>The key was also an armorial bearing of the Mohammedans in Spain.</u></b> <b><u>When they crossed from Africa to Spain, it was on their standard;</u></b> and was afterwards <b><u>sculptured on the archway of the Alhambra,</u></b> an engraving of which is given in <b>Mr. Elliott's</b> work. P.84 These phrases hardly amount to plagiarism, especially the first where there is a difference name given &amp; he mentions <b>Elliott</b></p>	<p>The key was also an armorial bearing of the Andalusian Moors. So Peyron, ubi supra. When they crossed from Africa into Spain, it was on their standard; and was thus, with a double significancy perhaps, sculptured on the archway of the Alhambra.p.446</p>	<p>1</p>



<p>As for the subtitle 1 <b>pit of the abyss</b> is the geographical locality of the "smoke," out of which the locusts issued to invade "the earth." When the pit was opened smoke arose out of it. The pit — to phrear — is contiguous to "the earth;" they abutt the one upon the other. It is an immense depression in the surface of the globe, confining upon Palestine, then a province of the Eastern Third, called the Greek or Byzantine empire. It is the pit or reservoir, or basin in which lies the abussos, abyss, or Dead Sea.” P.82 There is complete disagreement with Elliott. (opposite)</p>	<p>("pit of the abyss,") that is added, confirms this as the meaning. For it signifies evidently an opening in the earth, a shaft of communication, as it were, between the earth and the <u>infernal region beneath</u>.^ p.441 What nonsense!</p>	
<p>As for subtitle 2 The Key of the Pit</p>	<p>Nothing</p>	
<p>As for the subtitle 3 &amp; commentary on it. <b>The Abyss</b></p>	<p>I could not find two words taken from HA p.85</p>	
<p>4. The Smoke of the Pit nothing similar in HA p.86</p>	<p>Nothing similar in HA</p>	
<p>5. The Sun And Air Darkened By The Smoke p.87</p>	<p>Nothing similar in HA</p>	
<p>6. "Out of the Smoke Came Forth Locusts Into The Earth" p.88-90 The Saracen Locusts A drawing illustrating the symbolism of the locusts.</p>	<p>It was said to the Saracen locusts, " that they should not kill," p.455 Nothing similar</p>	
<p>In a work styled <i>Mohammedanism Unveiled</i>, the writer says: "In the Bedoween Romance of Antar, the locust is introduced as the national emblem of the Ishmaelites." He adds: "It is a remarkable coincidence with these illustrative facts, that Mohammedan tradition speaks of locusts having dropped into the hands of Mohammed, bearing on their wings their inscription, '<i>We are the army of the Great God</i>'." P.90 It is obvious that JT has access to Forster and did not borrow from Elliott. He cites his source and uses quote marks, so no plagiarism.</p>	<p>It is a Mahommedan tradition that there fell locusts into the hands of Mahomet, on whose wings was written the inscription, "<u>We are the army of the Great God</u>." So Bochart, Hieroz. P. ii. c. 6. p. 485. This has been often cited: e. g. by Daubuz, p. 403; by Forster in his Mohammedanism Unveiled, i. 217 ; p.442</p>	

<p>"And who know not," says Elliott, "if facts so notorious be worth mentioning, that it is Arabia, still Arabia, that is regarded by naturalists as the original country of the horse; and its wildernesses are the haunts also of the lion. The entomology of the hieroglyphic is all Arabian." <b>P 90</b> Quoted Word for word from Elliott apart for 1 word. Perhaps he was quoting a different edition?  JT cites his source and uses quote marks, so no plagiarism.</p>	<p>And who know not, if facts so notorious be worth mentioning, that it is Arabia, still Arabia, that is regarded by naturalists' as the original country of the horse; and that its wildernesses are the haunts also of the lion ?—  The zoology of the hieroglyphic is all Arabian. P.434</p>	
<p>7. "Power Was Given To the Locusts As The Scorpions Of The Earth Have Power-" p.91  No commentary like it</p>	<p>Breakup is nothing like this.</p>	
<p>9. Faces As The Faces Of Men, p.92</p>	<p>Nothing similar</p>	
<p>10. "Their Teeth Were As Of Lions" p.92  The Star styled his first vizier, Ali, <i>the Lion of God</i>. "Who," says Mohammed, "will be my Vizier and Lieutenant?" "O prophet," replied Ali, "I am the man. Whoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, rip up his belly. O prophet, I will be thy Vizier." <b>These words,</b> says Hallam, <b>"are, as it were, a text upon which the commentary expands into the whole Saracenic history."</b>  It would clearly appear that John Thomas was quoting Hallam, not plagiarizing Elliott. The second quote is obvious, the first not so obvious but probable.</p>	<p>" in the person of Ali, whom Mahomet named <i>the Lion of God</i>, the locust-form, with its lion-teeth and scorpion-sting, to have been discernible in the smoke from the just opened pit. For what passed on that occasion?" Who," said Mahomet, after announcing his mission, "will be my Vizier and Lieutenant?" "O prophet," replied Ali, " I am the man. Whoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, rip up his belly. Prophet, I will be thy Vizier." On which I find Mr. Hallam thus observing-<sup>^</sup>  <b>"These words of Mahomet's early and illustrious disciple are, as it were, a text upon which the commentary expands into the whole Saracenic history."</b> P.459</p>	

<p>11. "And They Had Breasts As It Were Breast[plate]s of Iron" p.92  In the poem Antar, as <b>quoted by Elliott</b>, the steel or iron cuirasses of the Arab warriors are frequently noticed; as, "a warrior immersed in steel armour;" "15,000 men armed with cuirasses, and well accoutred for war;" they were "clothed in iron armor and brilliant cuirasses;" "out of the dust appeared horsemen clad in iron."  Again it is clearly that John Thomas was quoting Elliott [who here quotes Antar], not plagiarizing Elliott.</p>	<p>In Antar the steel or iron cuirasses of the Arab warriors are frequently noticed.^ ii. 203; ^^ A warrior immersed in steel and armour."—ib. 42; "15,000 men armed with cuirasses, and well accoutred for war."—i. 23 ; " They were clothed in iron armour and brilliant cuirasses."—iii. 274; " The dust opened, and there appeared horsemen clad in iron."—Also ii. 145; i. 238, 176, &amp;c. &amp; p.439</p>	
<p>In the Koran, among God's gifts to the Arabs, their coats of mail for defence are specially mentioned; as, "God hath given you coats of mail to defend you in your wars." P.93  It is possible John Thomas is quoting the Koran or this may be copied from Elliott ✓</p>	<p>In the Koran, among God's gifts to the Arabs, their coats of mail for defence are specially particularized.^ Sale, ii. 104; "God hath given you coats of mail to defend you in your wars." P.439</p>	2
<p><b><u>The Saracen policy was the wearing of defensive armor. The breastplate of iron,</u></b> as symbolized by their iron breasts, was a descriptive feature answering <b><u>literally to the Arab warriors of the sixth and seventh centuries.</u></b>  These two sentences with some word changes look like they were copied. ✓</p>	<p>But the Saracen policy was the wearing of defensive armour. The breast-plate of iron was a feature of description literally answering, like the three others, to the Arab warriors of the 6th or 7th century. P.439</p>	3
<p>12. The Two Periods of Five Months each</p>	<p>Nothing similar</p>	
<p>13. "And They Had Over Them A King" p.93</p>	<p>Nothing</p>	
<p>14. Abaddon — Apollyon p.94</p>	<p>Nothing apart from text "whose name in the Hebrew tongue is Abaddon, but in the Greek tongue he hath his name Apollyon."" P.451</p>	
<p>SYNTHETIC EXPOSITION OF THE FIRST WOE p.95</p>	<p>Nothing on Synthetic</p>	
<p>1. Origin of the Star p.96</p>	<p>Nothing</p>	

"Spare your remonstrances," rejoined Mohammed; "if they should place the sun on my right hand, and the <b>moon on my left</b> , they should not divert me from my course." <b>P.96 Abu Taleb</b>	Nothing	
2. The Pit Becomes A Burning Furnace p.98	Nothing	
battle of Beder, p.98	Nothing	
Jews of Arabia p.98	Nothing	
Jews of Chaibar were transplanted to Syria p.98	Nothing	
Pagans p.99	Nothing	
army at Muta p.101 <b>the Sword of God</b>	Nothing	
"Hell," said the indignant prophet, "is much hotter p.101	Nothing of the sort	
the new power of hell," p.102	Nothing	
<b>The Smoke and Locusts Ascend Out Of The Pit</b> p.102	Nothing	
the Caliph. In his instructions to the chiefs of the army, he said: "Remember that you are always in the presence of God, on the verge of death, in the assurance of judgment, and the hope of Paradise. Avoid injustice and oppression; consult with your brethren, and study p.102	ditto	
Caled, p.103	Nothing related	
torment" 104	Nothing remotely related	

<p>To the Saracen touchstone they replied after this sort: "The Greeks are determined to abide the determination of the sword; but with the Greeks we desire no communion, either in this world or in the next, and we adjure forever the Byzantine tyrant, his synod of Chalcedon, and his Melchite slaves. For ourselves, we are resolved to live and die in the profession of the gospel and unity of Christ. It is impossible for us to embrace the revelations of your prophet; but we are desirous of peace, and..."P.106</p>	<p>not Elliott. JT is quoting from Gibbon  <a href="http://books.google.co.uk/books?id=6DMOAAAAAYAAJ&amp;pg=PA268&amp;lpg=PA268&amp;dq=The+Greeks+are+determined+to+abide+the+determination+of+the+sword;+but+with+the+Greeks+we+desire+no+communion,&amp;source=bl&amp;ots=Eilr02yfV3&amp;sig=kxfKQ75v90PXQnBLiv-h0QyZRDw&amp;hl=en&amp;sa=X&amp;ei=1ecgU4aqKOH50gWXsYHIAg&amp;ved=0CDAQ6AEwAA#v=onepage&amp;q=The%20Greeks%20are%20determined%20to%20abide%20the%20determination%20of%20the%20sword%3B%20but%20with%20the%20Greeks%20we%20desire%20no%20communion%2C&amp;f=false">http://books.google.co.uk/books?id=6DMOAAAAAYAAJ&amp;pg=PA268&amp;lpg=PA268&amp;dq=The+Greeks+are+determined+to+abide+the+determination+of+the+sword;+but+with+the+Greeks+we+desire+no+communion,&amp;source=bl&amp;ots=Eilr02yfV3&amp;sig=kxfKQ75v90PXQnBLiv-h0QyZRDw&amp;hl=en&amp;sa=X&amp;ei=1ecgU4aqKOH50gWXsYHIAg&amp;ved=0CDAQ6AEwAA#v=onepage&amp;q=The%20Greeks%20are%20determined%20to%20abide%20the%20determination%20of%20the%20sword%3B%20but%20with%20the%20Greeks%20we%20desire%20no%20communion%2C&amp;f=false</a>  [Viewed 22/3/2014] and has updated spelling in a few words like defirous to desirous.</p>	
<p>Under the last of the Ommiades, the Arabian empire extended two hundred days' journey from east to west, p.106</p>	<p>Nothing like this.</p>	
<p>basanize the Virgin-Mary and image worshippers 107</p>	<p>Nothing</p>	

<p><b>The luxury of the caliphs relaxed the nerves and terminated the the progress of the Arabian empire. P.107</b> Probably taken from Gibbon, not HA. Note punctuation different &amp; next sentence [The application of the touchstone now necessarily ceased.] cannot be found in HA.</p> <p>The Gibbon I checked (opposite) is different to both <i>Eureka</i> and <i>HA</i>. John Thomas should have quoted and sourced his single sentence comment.</p>	<p>So <b>Gibbon</b> observes ; ^ "In this City of Peace, amidst the riches of the East, ... The luxury of the Caliphs (i. e. of the Abbassides) relaxed the nerves, and terminated the progress, of the Arabian empire." P.462</p> <p><b>“The luxury of the caliphs, so useless to their private happiness, relaxed the nerves, and terminated the progress, of the Arabian empire. Temporal ...”</b> (gibbon_edward_g43d/chapter52.html#chapter52) Viewed 22/3/2014</p>	
power to torment p.107	Nothing	
Rebellion p.108	Nothing in the relevant chapter	
smoke out of the pit p.108	Nothing by way of commentary	
<u>destroying agents</u> to torment only the unsealed. The saints were not to be harmed by the special plagues; for they were "nourished" while the <u>unsealed</u> , who were their enemies, were being scourged. P.111	Nothing	
Seven Spirits of the Deity p.112	Nothing	
Now, the Spirit created and excited these powers as he operated upon Pharaoh when he hardened his heart p.113	Nothing	
2. "Loose The Four Angels" p.114	Nothing	
Euphratean p.114	Nothing relevant	
Altar of gold p.114	Nothing	
consummation of the work of the four angels p.115	Nothing	
Cavalry p.116	Commentary entirely different	

<p>I find the following concerning the horse in symbol in Daubuz. He says: "The horse was of old used only for warlike expeditions, and not barely to ride, draw, and drudge, as it is now practised with us. Hence, in that noble description of the horse, in Job. 39:18-25, there is no notice taken of any quality of his but what relates to war. So that the horse is the symbol of war and conquest." P.117</p> <p>Obviously not quoting or lifted from <i>HA</i>.</p>	<p>Further it has been suggested by Daubuz,^ and I think not without reason, that there may be probably an allusion also in the form of expression to the, Turkman custom of numbering by tomans or myriads. P.506</p>	
<p>"Agreeably to this," the Oneirocritics say, "that if any one dreams that he rides upon a generous horse, it denotes that he shall obtain dignity, fame, authority, prosperity, and a good name among the people; in short, all such things which may accrue to a man by good success in martial affairs." And hence, from the horse being an instrument of conquest, and therefore the symbol of the dignity, fame, power, prosperity, and success he causes, when Carthage was founded, and a horse's head was dug up by the workmen, the soothsayers gave out that the city would be warlike and powerful." P.117</p>	<p>Nothing</p>	
<p>equestrian character, p.118</p>	<p>Nothing</p>	
<p>dealing death and destructionP.120</p>	<p><i>Nothing</i></p>	
<p>Fire, Hyacinth, and Sulphur p.120</p>	<p><i>Nothing</i></p>	
<p>destroying of the body of the beast 120</p>	<p><i>No match found</i></p>	
<p>Apocalyptically 120</p>	<p><i>No match found</i></p>	
<p>hands of the Lamb 121</p>	<p><i>No match</i></p>	
<p>Ottoman empire 121</p>	<p><i>No match</i></p>	
<p>daimonion, 121</p>	<p><i>Nothing</i></p>	
<p>Liddel 122</p>	<p><i>Nothing</i></p>	
<p>immortal soul 122</p>	<p><i>Nothing</i></p>	
<p>Lucian. 123</p>	<p><i>Nothing relating to this chapter</i></p>	
<p>Babylon: 123</p>	<p><i>Nothing</i></p>	
<p>Quotes Tayler Lewis and Socrates</p>	<p><i>Nothing in related chapter</i></p>	

Juno p.124	<i>Nothing similar</i>	
Plato,	<i>Nothing</i>	
immortal god p.127	<i>Nothing similar</i>	
Virgin Mother p.128	<i>Nothing</i>	
St Peter p.128	<i>Nothing similar</i>	
Immortality p.129	<i>Nothing</i>	
Polytheistic p.129	<i>Nothing</i>	
disordered imaginations p.131	<i>Nothing</i>	
Vagaries p.131	<i>Nothing</i>	
tended to restore the reign of polytheism."— p.131	<i>Nothing</i>	
catholic abominations p.131	<i>Nothing</i>	
Erecting statues p.132	<i>Ditto</i>	
eneration of the cross p.132	<i>Ditto</i>	
genuflexion, p.133	<i>ditto</i>	
Edessa p.133	<i>Ditto</i>	
"But," says the historian, " <b>they were now opposed by the murmurs of many simple or rational Christians, who appealed to the evidence of texts, and of the primitive times, and secretly desired the reformation of the church.</b> " p.135 Quotes mostly from but forgets to put in name of Gibbon	as even Gibbon admits,^ ' ix. p.122; "They (the monks) were now opposed by the murmurs of many simple or rational Christians; who appealed to the evidence of texts, of facts, and of primitive times, and secretly desired the reformation of the Church." P.467	
In the epistle of Pope Gregory II. to the Emperor Leo, A.D. 727, he says: "You now accuse the catholics of idolatry; and by the accusation you betray your own impiety and ignorance. To this ignorance we are compelled to adapt the grossness of our style and arguments: the first elements of holy letters are sufficient for your confusion; and were you to enter a grammar school, and avow yourself the enemy of our worship, the simple and pious children would be provoked to cast their horn books at your head." P.136	Nothing similar	



The ambitious empress Irene, A.D. 780, undertook the ruin of the Iconoclasts. In her restoration of the monks, a thousand images were exposed to the public veneration; and a thousand lying legends invented of their sufferings and miracles p.138	Nothing similar	
the truth as it is in Jesus." P.139	Nothing	
Arabian Caliphs p.140	Nothing	
Faith of Mohammed p.141	Nothing	
Bowides, p.142	Nothing	
marriage of Togrul's sister p.143	Entirely different wording	
orthodox idolators p.144	Nothing	
Dynasty of Roum p.145	Nothing	
The daemional superstition of the pope's barbarians of western Europe finding vent in the "crusades," though <b>ultimately ineffective in Syria</b> , was made the instrument <b>so crippling the Seljukian power, as for two hundred years to aid in upholding against it the Greek empire</b> , which tottered on the verge of destruction. P.146 Some equal phraseology but could have been from Gibbon. Perhaps source could have been given as in the one following but hardly plagiarism	The crusades from western Europe, however <b>ultimately ineffective in Syria</b> , yet <b>so crippled the Seljukian power, as for 200 years to aid in upholding against it the Greek empire.</b> ^ So Gibbon, xi, 105 p.531	
and "to whom," says Gibbon, "these worthy Christians ascribed an infusion of the divine spirit." P.147	No matches found	
Saladin, p.148 ZINGIS,	Nothing unless it is in Greek. Spelled Zenghis	
Mogul p.149	Nothing	
Danube Lignitz, p.150	Nothing	

In the reign of Michael Palaeologus, the Seljukian sultan, who had fled to Constantinople, was released from his exile among the Greeks. The first terror of the arms of the Monguls secured, rather than disturbed, the peace of the Roman Asia. P.151	The Palftologian dynasty of seven princes lasted from Michael Palaeologus A.D. 1260 (who in 1261 recovered Constantinople from the Latins) to the taking of Constantinople by the Turks in 1453. Nothing similar	
The conquest of Prusa by his son Orchan p.152	Nothing	
The conquest and monarchy of the world was the first object of the ambition of Timour or TAMERLANEP.p.153	Nothing	
blockade of Constantinople p.154	Nothing	
He delivered Aleppo to the flames p.155	Nothing	
Samarcand, p.156	Nothing similar	
Anatolia p.157	Nothing similar	
It was not to their Daemonial <b>Mother of God</b> , nor to their own courage, that they owed their deliverance, at this time; p.158	Nothing	
hyacinthine, p.159	Nothing	
Genoese p.160	Nothing	
13. The Killing of the Third p.161	Nothing	
This secret friend of the idolators, surnamed Gabour Ortachi, p.162	Nothing	
Urban produced a piece of brass ordnance of stupendous and almost incredible magnitude, capable of projecting a stone bullet weighing six hundred pounds. The explosion was felt or heard in a circuit of a hundred furlongsP.163	Nothing similar	
The third of the men, then, was emphatically "killed" by gunpowder p.165	Nothing	
Astrology, p.166	Nothing	
Eastern roman third p.167	Nothing	
<b>Eureka</b> Logos edn. checked for unacknowledged sources ch. 10 & 11	<i>Horae Apocalypticæ</i> 5 <sup>th</sup> edn	

I have compared chapter 10 & 11 and could find no sentences,	or even two word phrases, copied without being cited or quoted.	
<b>Eureka Logos edn. checked for unacknowledged sources ch. 12</b>	<b>Horae Apocalypticæ 5<sup>th</sup> edn</b>	
woman Jezebel p.17	<i>Nothing</i>	
earthquake inaugurates p.17	<i>Nothing</i>	
Roman Heaven p.18	<i>Nothing</i>	
Prince of Rosh, p.21	<i>Nothing</i>	
time of the Seventh Vial p.25	<i>Nothing</i>	
regeneration of the twelve tribes of Israel p.26	<i>Nothing</i>	
stating in the beginning first, that which is to be executed last p.27	<i>Nothing</i>	
sun, moon and stars p.32	<i>Nothing</i>	
vereneration for Apollo p.34	<i>Nothing</i>	
seducers of the Balaam type p.38	<i>Nothing</i>	
TWELVE STARS inserted in the wreath. These were the twelve most conspicuous stars of the Roman Firmament. They were stars of the first magnitude which excelled all the other stars in the glory of their position. P.42	<i>Nothing similar</i>	
Chronologically p.43	<i>Nothing</i>	
Zion is now a pregnant woman p.48	<i>No matches found</i>	
symbolic child p.52	<i>Nothing</i>	
Constantine and Licinius, p.53	<i>Nothing</i>	
This is the only city situate upon seven mountains p.59	<i>Nothing</i>	
ten horns of the Dragon p.63	<i>Nothing</i>	
She admitted that it had been so said p.70	<i>Nothing</i>	
Seed of the Woman p.75	<i>No matches found</i>	
Daubuz, p.80	<i>Nothing</i>	
burning incense to Caesar p.82	<i>Nothing</i>	
the "Holy Catholic" Satan was prepared to occupy the Bishoprick vacated by his fall p.86	<i>Nothing</i>	
Lengerke p.90	<i>No match found</i>	
Constantine at this crisis was in the womb of the Catholic Woman p.96	<i>Nothing</i>	

Edict of Milan, which restored peace to the Catholic Church. After the death of Maximin, it was received as a general and fundamental law of the Roman world. P.100	<i>Nothing similar</i>	
Licinius haughtily refused the extradition of the criminals who had sought refuge in Illyricum p.105	<i>No match found</i>	
Oracles of the Idols p.110	<i>Nothing</i>	
character of Michael and the Dragon p.115	<i>Nothing</i>	
Gaul from the Rhine to the Atlantic p.120	<i>Nothing</i>	
Caecilian and Majorinus were the two rival bishops of Africa, and the death of the latter soon made room for Donatus, who p.125	<i>Nothing</i>	
wings of the great Roman Eagle p.129	<i>Nothing</i>	
Ancient of Days comes in as a thief p.148	<i>Nothing</i>	
salutary events of the Julian Revolution p.151	<i>Nothing</i>	
Catholic and Pagan parties p.156	<i>Nothing</i>	
Paulician Remnant of the Woman's Seed p.161	<i>Nothing</i>	
was Claude, Catholic bishop of Turin p.166	<i>Nothing</i>	
Venema's Ecclesiastical History p.170	<i>Nothing</i>	
Albigensian Remnant p.173	<i>Nothing</i>	
<b>Eureka</b> Logos edn. checked for unacknowledged sources ch.13	<b><i>Horae Apocalypticæ 5<sup>th</sup> edn</i></b>	
"That crucial rhanstists (besprinkled infant sprinklers) are in no way related to "the saints," is clear from their total ignorance of the signification of the things symbolized in ch. 13:1-10; 14:1-20	No point in checking 13:1-10	
beasts of the apocalypse are symbolical of wicked rulers p.192	<i>Nothing</i>	
work of Antichrist consists of this p.212	<i>Nothing</i>	
imperial power enthroned in Constantinople p.221	<i>Nothing</i>	
Metropolitans and Primates p.240	<i>Nothing</i>	
did not know that there should be BUT ONE BISHOP in a catholic p.246	<i>Nothing</i>	
spued them out of his mouth p.251	<i>Nothing</i>	

bishop since the days of Ammianus p.257	<i>Nothing. I told you it was no point in checking first 10 verses but to prove JB wrong I did most of it.</i>	
when the Apocalypse was communicated v. 11 p. 327	<i>Nothing</i>	
Exarchate of Ravenna, p.331	<i>Nothing similar</i>	
'...You assault us, O Tyrant," Gregory II p.336	<i>John Thomas quoted lots of sources but this not from HA</i>	
Childeric III P.340	<i>NOTHING</i>	
Vicar of Christ by Pepin p.345	<i>Nothing</i>	
Charles the Great p.351	<i>Nothing</i>	
"ambitious hierarchy" Hallam p.354	<i>Nothing</i>	
Vandals, Lombards, and Huns p.358	<i>Nothing</i>	
Beast here spoken of, Vitringa has said, "est in hac parte prophetiae quod interpret cruciat" — it is in this part of the prophecy that the interpreter is tormented. It would be no profit to the reader to specify their failures, for they are legion. P.364	<i>No match</i>	
Otho the First, p.368	<i>Nothing</i>	
Henry V. p.375	<i>Not mentioned in relation to this chapter, so no match</i>	
Such was the ICONIC MAN in the noonday of his existence, the number of whose name is <b>666</b> . Is not this the Antichrist? Could any power arise in the world more deserving of the name? Is not this Imagepower, Anomos, p.380	<i>No match</i>	
...we subject the Cathari..." quotation from Innocent III p.382	<i>No match</i>	
Ebrard of Bethune, who wrote A.D. 1212, says, "they call themselves Vallenses, because they 'abide in the Valley of Tears,'" alluding to their situation as witnessing in sackcloth, in the Valleys of Piedmont. P.385	<i>No match</i>	
Protestant Episcopal Harlot of America p.393	<i>Nothing</i>	

the mystical washing away of sins p.400 For the Dragon Diocletian published a like edict, that no one should sell or administer anything to the Christians, unless they had first burnt incense to the gods, p.401	<i>Nothing</i>	
<b>Eureka</b> Logos edn. checked for unacknowledged sources ch 14	<i>Horae Apocalypticae 5<sup>th</sup> edn</i>	
<b>"That crucial rhanstists (besprinkled infant sprinklers) are in no way related to "the saints," is clear from their total ignorance of the signification of the things symbolized in ch. 13:1-10; 14:1-20</b>	<b><i>No point in further checking chapter 14 as our check on ch. 13 verses mentioned in opposite cell proved the point.</i></b>	
<b>Eureka</b> Logos edn. checked for unacknowledged sources ch 15	<i>Horae Apocalypticae 5<sup>th</sup> edn</i>	
Of this I am well assured, that from the days of Justin Martyr in the beginning of the second century, to the publication of Mr. Elliott's elaborate commentary, there has been produced by no writer, a systematic and thorough exposition of the Apocalypse that will stand the test of scripture, history, and reason enlightened by the truth. If there ever were such a work, it is certainly not extant. A perusal of a digest of their apocalyptic speculations, has convinced me that none of them, from Justin Martyr to Elliott, understood the prophecy. Vol 4 p.9 Are we then to expect as JB claims that Bro. Thomas would plagiarize from these sources? First French Revolution p.79	<i>No match</i>	
Flames of fire burning with brimstone p.84	<i>Nothing</i>	
Such is the song of Moses, admirable for the boldness of its imagery, the sublimity of its sentiments, and the dignity of its style, which was sung by the Hebrew people standing upon the shore of Edom's sea. P.89	<i>Nothing similar</i>	
Angels having the Seven Last Plagues" p.93	<i>Nothing</i>	
blind leaders of the Roman, Protestant, and other forms of "strong delusion p.97	<i>As one would expect: nothing!</i>	

Seven Golden Vials p.98	<i>No match in relevant chapter</i>	
Alaric, Attila, Genseric, and Odoacer p.101	<i>No match</i>	
Firstborn of the nations p.103	<i>No match</i>	
<b>Eureka Logos edn. checked for unacknowledged sources ch 16</b>	<b><i>Horae Apocalypticæ 5<sup>th</sup> edn</i></b>	
we may hope to find the commencement of a new period and another series p.107	<i>No match</i>	
revolt of the disaffected popish faction p.110	<i>Nothing</i>	
He begins with France, the Tenth of the Great City p.114	<i>Nothing</i>	
the Assembly proclaimed that the country was in danger p.119	<i>Nothing at all</i>	
indicates that a maritime war would commence with the outpouring p.124	<i>Nothing</i>	
operated upon parties in France and England for the development of the predetermined wrath of the Second Vial p.126	<i>No match</i>	
Moreau and Jourdan p.132	<i>Nothing</i>	
Neapolitan Court made no movement in defence of the Image of the Beast p.136	<i>No match</i>	
plagues of the Fourth Trumpet smote p.142	<i>Nothing</i>	
Prussia seemed almost to exult in the idea of entering alone into a contest with France p.148	<i>No match found</i>	
Bourbon kings of France p.153	<i>Nothing</i>	
How can the Pope imagine that I will consent to have between my Kingdom of Italy p.158	<i>Nothing</i>	
This terrible destruction of the hosts led by Napoleon p.161	<i>No match</i>	
Christ is the Mediator of the Commonwealth of Israel p.167	<i>Nothing</i>	
Bible Societies were special objects of papal wrath p.170	<i>Nothing</i>	
Ferdinand, when restored to the throne, re-established both the Jesuits, and the popish " <b>Hell</b> ", styled the Inquisition; and " <b>heretics</b> " were again murdered at the burning stake. P.173	<i>Nothing</i>	

He therefore threatened both Damascus and Samaria with an p.175	<i>Nothing</i>	
NEW HEAVENS AND NEW EARTH" to be created by the Eternal Spirit p.180	<i>Nothing</i>	
Great River Euphrates" p.183	<i>Nothing</i>	
Affairs continued generally prosperous with the Turks till the commencement of 1820 p.190	<i>Nothing</i>	
Count Diebitch, with varied success, in the campaign of 1829 took the entrenched camp of Schumla on the Danube; crossed the Balkan; entered Adrianople; and, in spite of the unfurling of the Prophet's Banner against him, threatened the immediate investment of Constantinople. P.194 It is hard to say. These words could be a continuation of a quote from Walsh mentioned in previous paragraph or by Keith ii 344 or from Elliott who mentions both. JT should have been more careful to cite his source. √	From the North Count Diebitch, after a primary less successful campaign, in a second in 1829 took the entrenched camp of Schumla on the Danube; crossed the Balkan; entered Adrianople; and, in spite of the unfurling of the Prophet's banner against him, threatened the immediate investment of the Turkish capital. P.450	<b>4</b>
Spirit of the Beast, and the Spirit of the False Prophet p.199	<i>Nothing</i>	
Monumens de la Monarchie Francaise p.201	<i>Nothing</i>	
Frogs in the prophecy are the symbol of the French democratic power p.205	<i>Nothing</i>	
the revolution that placed the Frogs in power was more to his advantage than otherwise p.210	<i>No match</i>	
Montenegro. P.214	<i>Nothing</i>	
An united Italy from the Alps to the Adriatic, p.220	<i>Nothing</i>	
Florence to the Seven Hills p.226	<i>Nothing</i>	
a simultaneous going forth p.230	<i>Nothing</i>	
the day of the Lord so cometh as a thief in the night p.232	<i>Nothing</i>	
they are gathered together by angelic agency into the presence of the Judge p.238	<i>Nothing</i>	



the Beast and False Prophet," Armageddon p.244	<i>Nothing equivalent</i>	
as a power located east of the rivers of Cush 249	<i>Nothing similar</i>	
Arabian of Teman as the Antichrist p.254	<i>Nothing</i>	
Lamb with the 144,000 in possession of the Holy City p.260	<i>Nothing</i>	
Babylon the Great p.264	<i>No match</i>	
<b>"the great and terrible day p. 267</b>	<i>Nothing</i>	
Sirach, p.270	<i>Nothing</i>	
<b>Eureka Logos edn. checked for unacknowledged sources ch.17</b>	<b><i>Horae Apocalypticæ 5<sup>th</sup> edn</i></b>	
John was conducted away into a wilderness p.273	<i>nothing</i>	
disgusting of womankind p.274	<i>nothing</i>	
deathless particles of the Divine Essence p.276	<i>nothing</i>	
Great Harlot was seen to sit upon this Beast p.278	<i>Nothing</i>	
Alison informs us p.280	<i>Nothing</i>	
<b>Eureka Logos edn. checked for unacknowledged sources ch 18</b>	<b><i>Horae Apocalypticæ 5<sup>th</sup> edn</i></b>	
DESTRUCTION OF THE GREAT HARLOT p.284	<i>Nothing</i>	
complete his descent upon Babylon p.286	<i>Nothing</i>	
Patrimony of St. Peter p.291	<i>No matches for this chapter</i>	
violence she reaches the depths of her low estate p.294	<i>Nothing</i>	
at an enormous price by spiritual impostors, p.297	<i>Nothing</i>	
<b>Eureka Logos edn. checked for unacknowledged sources ch 19</b>	<b><i>Horae Apocalypticæ 5<sup>th</sup> edn</i></b>	
Rome's catastrophe having arrived there, p.299	<i>Nothing</i>	
John had not yet attained to the angelic nature p.303	<i>Nothing</i>	
Garment dyed with blood and upon a thigh 305	<i>Nothing</i>	

signification of the horse in this place p.309	<i>Nothing</i>	
the Woman, then no longer a down-trodden and afflicted fugitive p.312	<i>Nothing</i>	
Mediterranean Gulf separates the Lake of Fire countries from the kingdom of Israel p.317	<i>Nothing</i>	
he will send a fire into Magog, and among them that dwell confidently in the isles p.318	<i>Nothing</i>	
<b>Eureka Logos edn. checked for unacknowledged sources ch 20</b>	<b><i>Horae Apocalypticae 5<sup>th</sup> edn</i></b>	
in laying hold of the fourth Beast of Daniel in his Dragon, Beast, and False Prophet p.320	<i>No match</i>	
in the Times of the Gentiles p.324	<i>Ditto</i>	
before the Aion of the Thousand Years begins p.326	<i>No match</i>	
are cast into the lake of fire p.328	<i>No match</i>	
the Heaven and the Earth fled p.332	<i>No match</i>	
<b>Eureka Logos edn. checked for unacknowledged sources ch 21</b>	<b><i>Horae Apocalypticae 5<sup>th</sup> edn</i></b>	
there is developed in the world a new constitution and order of things p.334	<i>Nothing</i>	
destruction of the Devil and his works p.340	<i>Nothing</i>	
She had not reached Mount Zion p.344	<i>Nothing</i>	
At the twelve gates are twelve angels, indicating that messengers were at the gates p.346	<i>Nothing</i>	
city is like the breastplate of righteousness p.350	<i>Nothing</i>	
With Jerusalem redeemed, and the glorified saints enthroned within her walls as the Kings of the Earth p.353	<i>Nothing</i>	
<b>Eureka Logos edn. checked for unacknowledged sources ch 22</b>	<b><i>Horae Apocalypticae 5<sup>th</sup> edn</i></b>	
Ezekiel by the Spirit p.356	<i>Nothing</i>	
New Jerusalem is the four-square area within the Wall p.358	<i>No matches found</i>	
all trees of frankincense p.360	<i>No match</i>	

Coming of Christ with clouds p.364	<i>Nothing</i>	
My reward is with me" "Behold, Adonai Yahweh will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him" p.365	<i>No match found</i>	

As to JB's claim that "...80% of *Eureka* had been lifted out of" *HA*, I have checked most [documented above] of the 22 chapters of *Eureka* against *Horae Apocalypticae*. An 80% "lift" would require out of:

- 465 pages in volume 1 of *Eureka*
- 395 pages in volume 2 of *Eureka*
- 376 pages in volume 3 of *Eureka*
- 414 pages in volume 4 of *Eureka*
- 365 pages in volume 5 of *Eureka*,

a **total** [of 2015 \* .80 =] 1612 pages to have been copied.

8% would be 161 pages

.8 % would be 16.1

.1 % would be 2.015 pages, which is roughly what I found in my comparison (marked by a ✓) and that is assuming a worst-case scenario. So JB has made an **800 % error** in his claim!

"TOTALLY INCORRECT—read, for example *Eureka* Vol II [3 volume edition] pp. 415, 422, 432 & 440 where John Thomas refers to and quotes Elliott extensively for the historical background to the first 4 trumpets—this is NOT plagiarism, it is perfectly valid quoting!! Elliott was only one of a line of writers on prophecy [stretching back in some areas to Irenaeus in 185AD] who understood that Revelation is NOT about the siege of Jerusalem in AD70—the Preterite view—nor is it about a 3½ year period yet to come when Antichrist will reign—the Futurist view—but is a **Continuous Historic** prophecy having fulfillment from the time of John to the Kingdom. John Thomas was aware of all three views, recognized that the Continuous Historic is correct, rejected the others and BUILT UPON the foundations of prophetic exposition laid down over many centuries by numerous writers." (Feedback sent to the author by Bernard Burt, 23/3/2014).

Also see endnote 52.

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<sup>26</sup> The fact before the reader in the following quote proves JB is putting up a *Straw Man* ["The Straw Man fallacy is committed when a person simply ignores a person's actual position and substitutes a distorted, exaggerated or misrepresented version of that position. This sort of "reasoning" has the following pattern:

1. Person A has position X.
2. Person B presents position Y (which is a distorted version of X).
3. Person B attacks position Y.
4. Therefore X is false/incorrect/flawed.

This sort of "reasoning" is fallacious because attacking a distorted version of a position simply does not constitute an attack on the position itself." <http://www.nizkor.org/features/fallacies/straw-man.html> ]

[Viewed 22/3/2014] before trying to knock him down—

"Brother Thomas ... citing or quoting from some 53 different expositors, at least 23 of which he quoted directly in his text (Edward Elliott's 'Horae Apocalypticae' was the work he used the most, quoting or citing Elliott around 70 times throughout *Eureka*). In fact the motivation for this present study came partly as a result of reading through the list of expositors mentioned in the preface of *Eureka* volume 4 and being sufficiently interested to identify and locate the works of the commentators listed by brother Thomas. Brother Thomas based his list on Edward Elliott's extensive historical survey of the interpretation of Revelation over the centuries ('Horae Apocalypticae', volume 4, appendix part 1, 5th edition, 1862), in which Elliott briefly gives an account of the notable commentaries on Revelation from the 2nd to the 19th centuries..." (*A MORE SURE WORD OF PROPHECY*, p. 12, published as an [incomplete] PDF, August 25<sup>th</sup>, 2012). Clearly if John Thomas cites or quotes some 53 expositors he could not and never did claim *Eureka* was "original".

<sup>27</sup> Perhaps JB is not aware of the following comment. Concerning *Eureka*, Brother Roberts wrote: "...The best proof of the soundness of the views advanced by Dr. Thomas lies in this, that once a reader is directed by him to the Bible, and becomes a Bible student, he can dispense with Dr. Thomas' book altogether so far as steadfastness of conviction is concerned....". (*Eureka* vol. 1,

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Appendix to Logos Edition, page 460). Does that sound like a cultic statement or following?

<sup>28</sup> Again this claim by JB is ambiguous at best. It is “completely untrue to say ‘Thomas had plagiarised Elliott’s work mercilessly and passed it off to the Christadelphians as an original’ since he never represented Eureka as entirely original and frequently cites and refers to Elliott explicitly when using him (which is the opposite of plagiarism)” (Email feedback 26/1/2014). There are many examples that prove he often cited or quoted (not plagiarised) Elliott and other writers. The following is a citation: “There can be no reasonable doubt of the Roman people having symbolized themselves by a war-horse. This is clearly shown by the Rev. E. B. Elliott, A.M., in his work on the apocalypse, both by quotations from Latin authors, and from ancient Roman coins...” (*Eureka* vol. 2, Logos edition, p. 131). [See endnote 25, which proves that JB’s claim at its best is an **800% error!**]

The following is an explicit quotation:

But it was Mother Church’s seal, “impressed on them,” says Elliott, “by the officiating presbyter, and perfected by the chrism of the confirming bishop; this last being deemed an essential point:” (*Eureka* vol. 2 Logos edition, p. 310).

I counted 78 citations of Elliott or quotes from *Horae Apocalypticæ* given as the source in *Eureka*. Sometimes it was what Elliott quoted from others before him.

A young brother ‘has written a book “A MORE SURE WORD OF PROPHECY”, tracing our [basic, Historicist] understanding of the book of Revelation in the writings of Bible students going way back to almost New Testament times.’ (Refutation by JB in an email from Don Pearce to the author, 28 Jan 2014). Sometimes this is known as the ‘continuous historical interpretation’. It is the key to the understanding of Revelation 1:19: “Write the things which thou

- hast seen, and
- the things which are, and
- the things which shall be hereafter;”.

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<sup>29</sup> As far as *Elpis Israel* is concerned, John Thomas did indicate the following in the fourth edition (Logos reprint) from which this graphic was captured:

ascendancy in Europe and the East. A writer upwards of fifty years ago, gleaned from Bochart's *Researches into Sacred Geography*, and the writings of Major Rennel, and others, the information identifying Ezekiel's names with modern countries of Europe and Asia. This he transferred to these pages for the reader's benefit. In his acknowledgment of this fact on page 437, he did not name the compiler; because the point which was original with him, which was the absurd application of what he had gleaned to the first Napoleon in his invasion of Russia and signal overthrow there,

27

So if the reader looks carefully there are three sources given:

1. Bochart's *Researches into Sacred Geography*,
2. The writings of Major Rennel
3. Fredegarius' History (see page 442 graphic below)

The “writer”—whom we now know to be Granville Penn—was described by John Thomas as a “compiler”, and the reason why “he did not name the compiler” is because of Penn’s “...absurd application of what he had gleaned to the first Napoleon...”

If the reader is aware that the first edition of *Elpis Israel* was rewritten in the space of 4 months after declaring the original manuscript “as unsuitable” (page XIX 14<sup>th</sup> edition) it must be agreed that it was a huge task and things would be missed which should have been included in the first edition. The failure to mention this initially may have been the cause mentioned in the following: “In writing *Milestones*, I am expressing the ideas and discoveries of others in my own words. This happens in every field. Although I try to quote sources where possible, much of what one writes is what one subconsciously absorbs. The sad thing is when one's bitterness warps one's recognition of this fact and use it as the basis of a strong attack” (Refutation of JB in an email from Don Pearce to the author 28 Jan. 2014).

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It reminds me of the occasion when my best—now late—friend accused me of being a plagiarist. I thought it was a joke in that I had reproduced his structure of Problem Solution and point form, from *Wrested Scriptures* in my subsequent book: *the Spirit* (see graphic at endnote 153 below) <http://www.christadelphia.org/books/spirit/index.html>. It was 20 years later that I discovered that I had copied some notes from his book on *1 Corinthians 9, 11, 13* without giving the source. So this copying may have occurred by Bro. Thomas, without him being aware of it. If there is another printing I plan to include as footnote to say Bro. Ron's book was the source.

Years ago I had a friend in London, UK compare *Elpis Israel* to Granville Penn's writings and he concluded that approximately 7 pages were transferred. However, Penn was a compiler and not the originator of these ideas, the sources of which are specified above.

The page # mentioned in the graphic above is a typo and should read 442 as the following graphic illustrates:

done." A writer some thirty-five years ago, who very incorrectly applied the name to Napoleon, refers to Fredegarius' History as the only satisfactory account of any person of the name of Gogue. Without adopting his application of it to the French emperor, I will give the substance of what he says concerning it.

It is a proper name well known to continental history; and borne in one

442

So JB's claim about *Elpis Israel* 'much of "*Elpis Israel*"... had been taken from other writer's work [sic] but not acknowledged by him.' amounts to an *ad hominem* attack, since approx. 7 pages cannot accurately be described as "much". I agree that what was transferred (approx. .1 % as far as I am aware) should have been in quote marks where this was possible—in that he was giving the "substance". Possibly another reason why John Thomas did not wish to name Granville Penn was that he was a Trinitarian minister as the following last paragraph from his aforementioned book [see graphic of book on page 92] demonstrates:

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'Wherefore — "O Lord Jesus Christ!... grant that the ministers ... of Thy mysteries may likewise so prepare ...Thy way, ...who livest and reignest with the Father, and the Holy Spirit, ever one God, world without end!"

- <sup>30</sup> Subsequently republished as *Exposition of Daniel*. JB can't have investigated it very much if he thinks they are two different books.
- <sup>31</sup> If readers substitute the word "nothing" for JB's false claim of "everything" they will be very much closer to the facts as demonstrated in this **REBUTTAL**. Remember also that "*Anatolia*", and "*The Exposition of Daniel*" is essentially the same book, the second being a retitled version of the first.
- <sup>32</sup> "No one was ever misled into thinking Brother Thomas got it all out of nothing. How could they when Brother Thomas himself mentions the writings of so many authors [in Eureka]?" (Feedback from Paul Cresswell, 26/3/2014).
- <sup>33</sup> The wisest man who ever lived, apart from Jesus, collected many Proverbs that he did not write. But Solomon did not give his source in several cases other than to say "the wise" (22:17; 24:23) or in the case of 31:10-31 the author is anonymous (though it is possible that it was King Lemuel's mother). It seems like JB has forgotten about these facts otherwise he would have to call Solomon a plagiarist. Or would he say Hezekiah is a plagiarist, as his initials appear on **all Hebrew manuscripts** at the end of Proverbs 31?

Many of the Psalms have no author mentioned: 1, 2, 10, 33, 43, 71, 91-100, 102, 104 etc. Many of the books of the O.T. have no author mentioned. Ditto on Hebrews in the N.T. Who is the plagiarist here according to JB? Hezekiah for the psalms mentioned? Is it Ezra, for the OT?

Also it does not appear that JB is aware that the Apostle Paul made several quotations in Philippians from the Old Testament LXX and did not acknowledge them. '...the editors discuss why Paul did not feel it necessary or appropriate to quote from the Old Testament in this letter. However, they go on to point out that it would be inevitable that Paul's familiarity with the Old Testament would influence the text. "Paul's indirect usages of the Old Testament in



this letter demonstrate clearly that even when the apostle does not give a formal quotation, his language and thought patterns are heavily dependent on Scripture and particularly so in its Greek form” (*Commentary on the New Testament Use of the Old Testament* by G. K. Beale and D. A. Carson, pages 835-6).

- They point out that the Greek words translated “what has happened to me will turn out for my deliverance” (1:19, NIV, cf. NRSV) are a verbatim reproduction of the Septuagint version of Job 13:16...
- The words “an odour of a sweet smell, a sacrifice acceptable, well pleasing to God” (4:18) clearly draw upon various ceremonial passages in the Law of Moses, such as Exodus 29:18; and, in particular, upon the thoughts expressed in Ezekiel 20:41. In each case they highlight the parallels between the words used by the Septuagint version of these passages and those used in Philippians’ (G. Henstock, *Testimony*, page 91-92, March 2014).

So is JB going to charge this Apostle with plagiarism?

There were actually two more quotations he made in Philippians and four allusions:

Philippians			O.T.
2:10	Quotation	“every knee shall bow”	Isa. 45:23
4:3	Quotation	“the book of life”	Psa. 69:28
2:7	Allusion	“the form of a servant”	Isa. 42:1 etc.
2:9	Allusion	“God also hath highly exalted him”	Isa. 52:13
2:15	Allusion	“a crooked and perverse nation”	Deut. 32:5
3:8	Allusion	“the knowledge of Christ Jesus”	Isa. 53:11

(Sourced from the *Testimony*, p. 32, January 2014).

The matter does not stop there because if you have an NASB Bible it shows in the New Testament most of the quotations from the **REBUTTAL** by A. Crawford to J. Bedson’s—*The Physician Who Doctored the Truth* p. 89 of 154

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OT in upper case, and there are dozens of them where the source is not given: e.g.: Romans 3:4 which quotes Psa. 51:4. All Paul says is “as it is written”. (Rom. 3:10-18 etc.)

Peter does not give his source in 1 Peter 3:10–11. So is JB going to charge the Apostle Peter with plagiarism? James uses the words of Jesus on a number of occasions **without indicating his source**. Was James a plagiarist?

<sup>34</sup> No evidence is given for this claim.

<sup>35</sup> The return of the Jews is one of the greatest proofs that the Bible is Divine. A recently released book has more on this: “*The Sign of his Coming* by Brothers Sid Levett and Geoff Henstock. This book explores the many exciting prophecies concerning the nation of Israel, especially those fulfilled in recent history and those still to come to pass as the remarkable events associated with Israel’s restoration unfold. Comprising 176 pages it underlines the remarkable place in history of God’s people, and confirms that He still rules in the kingdom of men”. (Published by CMPA, 2014). These facts disprove JB’s claims about the Bible, expressed elsewhere: e.g. implication of the final endnote.

<sup>36</sup> Again no evidence or source is given for this vitriol. So JB is doing the very thing that he complains about in John Thomas’s writings.

“This statement is ABSOLUTELY NOT TRUE in relation to his “doctrinal material”—as I will show later. The return of the Jews to Palestine was well understood by some Biblical expositors—but he took it further than any of them because of his massive understanding of Old Testament prophecy. (Feedback given to me by Bernard Burt, 23/3/2014).

“Why would Bedson state that the idea of the Jews return to Palestine was not Thomas’s original idea unless he had an axe to grind? No one ever suggested it was original. The Jew’s return had been promoted in England for at least 200 years before John Thomas (see *The Bible and Sword* by Barbara Tuchman), that is why the English favoured the return of Jews to their land as a prelude to Messiah’s advent.” (Feedback from Paul Cresswell, July 2014).

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<sup>37</sup> “rediscovery *n, pl -ies*  
1. the act, process, or an instance of discovering (something) again”  
Collins English Dictionary – Complete and Unabridged.

“Bro Thomas painfully worked in uncovering a true understanding of the gospel. It was a rediscovery; for in many parts of Europe there [had] been true believers.” (Refutation of JB in an email from Don Pearce to my aforementioned friend and to the author 5 Dec. 2013). When one considers the definition of “rediscovery” and the fact that there was no group around at the time of John Thomas who could be described as “true believers”, then his claim is valid. Yes, there may have been individuals who believed the gospel just like there is today, but John Thomas’s find was a “rediscovery”. That he came to “a true understanding of the gospel” has been proven many times in public debates, etc. as we mention in endnote 153. Just because JB no longer believes in God or His revelation does not make his claim true. Rather it would suggest the opposite.

<sup>38</sup> “It is interesting to note that during his lifetime bro. Thomas’ opponents [Alexander Campbell, etc.] could not overthrow his Scriptural arguments—so they attacked his character—now JB is doing exactly the same thing!” (Feedback given to the author by Bernard Burt, 23/3/2014).

<sup>39</sup> It only took me < 30 pages to thoroughly expose JB’s claim “that practically 80% of Eureka had been lifted out of” *Horae Apocalypticæ* {I’m not going to repeat his spelling errors} as an **800%** error or exaggeration or whatever you wish to call it after viewing endnote 25. Since that is JB’s highest % claim you know what you can do with the claim that precedes this endnote reference! **Put it in the paper shredder.**

<sup>40</sup> See endnote 24, which proves this statement is too *weak* to be entertained by anyone.

<sup>41</sup> When the book was republished as *Exposition of Daniel* in 1868 the Preface, page 3 stated after “It is original throughout” these words: “He does not mean to say, that it contains no quotations; but that as an exposition it is not a mere rehash of the theories of others.” Something like this should have been stated in *Anatolia*.

A **REBUTTAL** by A. Crawford to J. Bedson’s—“*The Physician Who Doctored the Truth*” p. 91 of 154

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<sup>42</sup> JB misspells the title of this book as the following graphic proves:

THE  
PROPHECY OF EZEKIEL  
CONCERNING  
**G O G U E,**  
THE LAST TYRANT OF THE CHURCH,  
HIS INVASION OF  
**R O S,**  
HIS DISCOMFITURE, AND FINAL FALL;  
EXAMINED,  
AND  
IN PART ILLUSTRATED.  
BY  
GRANVILLE PENN, Esq.

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LONDON:  
PRINTED FOR J. MURRAY, ALBEMARLE STREET.

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See endnote 18 if you think this is too small an error to mention.

<sup>43</sup> Because JB has thrown away his religious books (p. 2) he missed the fact that some of this was taken from *Elpis Israel* written in 1848: "This question has been long since determined by the learned. The celebrated Bochart, about the year 1640, observed in his elaborate researches into Sacred Geography, ..." (P. 381, 4<sup>th</sup> edition). I'm not suggesting that this was not sourced from the book above (see graphic). Note JB misses out the Greek word here and forgets to capitalize the words Sacred Geography as highlighted in endnote 46. JB also omits the commas highlighted in red below.

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- <sup>44</sup> JB implies that John Thomas omits the Hebrew word but it is Bedson who does, as the reader will see in the quote in endnote 46!
- <sup>45</sup> Note JB's typo in endnote 46 highlighted in red. It should be "properly" not "probably".
- <sup>46</sup> Note that JB does not get his Hebrew nor Greek quotations correct as highlighted in red below. He also used single quote marks ' where *Anatolia* has double ". [My apologies if I did not get all the Greek & Heb. characters 100 % correct as my word processor uses slightly different fonts].

'The question as to what nations are signified by Rosh, Meshekh, and Thuval, has been long since determined by the learned. The celebrated Bochart about the year 1640, observed, in his elaborate researches into Sacred Geography, that RΩS, Rōs, or vad, Rōsh, is the most ancient form under which history makes mention of the name of RUSSIA; and he contended that *Rosh* and hvM, Mēshkêh, properly denote the nations of Moscovy and Russia. "It is credible," says he, "that from Rosh and Meshekh (that is, the Rhossi and Moschi) of whom Ezekiel speaks, descended the Russians and Muscovites, nations of the greatest celebrity in European Scythia." We have indeed ample and positive testimony, that the Russian nation was called RΩS, Rōs, by the Greeks in the earliest period in which we find it mentioned, as, Eynov òν δι Ρωσ Σχυγιχον πvρι τον αρχτων Ταυρον; that is, "the Rosh are a Scythian nation bordering on the northern Taurus." And their own historians say, "It is related that the Russians (whom the Greeks called Ρων, and sometimes Ρωσων, Rōsos) derived their name from Ros, a valiant man, who delivered his nation from the yoke of its tyrants." (*Anatolia*, p. 65).

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<sup>47</sup> A similar problem as that mentioned in endnote 46 exists when JB quotes Granville Penn.

ILLUSTRATION.

19

and *Moscovy*. “ It is credible (says he), that  
“ from *Rhos* and *Mesech*, (that is the *Rhossi*  
“ and *Moschi*) of whom *Ezekiel* speaks,  
“ descended the Russians and Moscovites,  
“ nations of the greatest celebrity in Euro-  
“ pean Scythia\*.” We have indeed ample  
and positive testimony, that the Russian  
nation was called ΡΩΣ, *Ros*, by the Greeks,  
in the earliest period in which we find it  
mentioned. Ἔθνος δὲ ὁ ΡΩΣ Σκυθικόν, περι τῶν  
ἀρκτύων Ταυρον. “ The *Ros* are a Scythian  
“ nation, bordering on the northern Taurus.”  
This testimony is given, by Cedrenus, Zonarus,  
Leo Grammaticus, and Tzetzes. And  
their own historians thus report: “ It is  
“ related that the Russians (whom the  
“ Greeks call *Ros*, Ρως, and sometimes *Rosos*,  
“ Ρωρος,) derived their name from *Ros*, a  
“ valiant man, who delivered his nation  
“ from the yoke of their tyrants †.” This is

[http://books.google.com.au/books?id=RVwHAAAAQAAJ&printsec=frontcover&source=gbs\\_ge\\_summary\\_r&cad=0#v=onepage&q&f=false](http://books.google.com.au/books?id=RVwHAAAAQAAJ&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false) *Prophecy of Ezekiel concerning Gogue...* by Granville Penn, London 1814, p. 19, viewed 8 Feb. 2014. It would appear that JB may not be quoting from the original above but from some copy. Also he misspells *Moscovy*, *Muscovites* and *Rhos*; gets his brackets and quote marks wrong. But if JB is not quoting from the original, he should have stated the fact, or quoted it exactly including the Greek.

<sup>48</sup> ‘From the Hebrew Scriptures we learn that Magog and Gomer were the names of two of the sons of Japheth; and it is to ancient Hebrew authority alone that we can resort to ascertain where, according to the common repute of the Israelites, the nations

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which descended from these two heads of families, and which *long retained the proper names* of those heads, were spread and established. Josephus says, "that Japheth, ..." It only therefore remains for us to ascertain, which were the nations that the Greeks in the time of Josephus called *Scythae*, and which they then *styled Galatae*; and to observe whether the geographical affinities of these nations are such as answer to those which are plainly required by the prophecy for Magog and Gomer.' (*Anatolia*, p. 66, Published by the author, New York, 1854).

Notice that there are seven typos (not including missing three occurrences of *italics*) in JB's quote of the above. Notice also that there are several changes made by Bro. Thomas in the paragraph. "We know" is deleted, "we learn" "Magog and Gomer were" are inserted, "these are" deleted, "the" inserted "learn" is changed to "ascertain" "Hebrew people" is changed to "Israelites"—all in the space of two and a half lines, as well as other changes further on. Regardless of these modifications, Bro. Thomas should have acknowledged his source.

Nor does JB give the page number from *Anatolia* or Granville Penn's page #. As we can see from the graphic below, the latter is page 37.

<sup>49</sup> Another mistake by JB as there should be a space here.

<sup>50</sup> The phrase makes no grammatical sense without some modification like the words in red: [The quotation following *is the same as in ANATOLIA*]. But that insertion, which is implied by JB, does not make logical sense as we point out in endnote 48 because is not exactly the same. Also JB introduces a spelling mistake into his quote from Penn on *Magogue* as we see in the following graphic.

“ called GALATÆ, — τες ΝΤΝ ὑφ’ Ἑλλήνων  
 “ ΓΑΛΑΤΑΣ καλεμενεις; — and that Magogue  
 “ founded the MAGOGÆ, whom the Greeks  
 “ then called SCYTHÆ, Σκυθαι\*.” It only  
 therefore remains for us to ascertain, which  
 were the nations that the Greeks, in the time  
 of Josephus, called *Scythæ*, and which  
 they then called *Galatæ*; and to observe,  
 whether the *geographical affinities* of these  
 nations are such as answer to those which  
 are plainly required by the Prophecy for  
*Magogue* and *Gomer*.

- <sup>51</sup> John Thomas should have put in the following words that appeared when it was reprinted as *Exposition of Daniel*: “...He does not mean to say, that it contains no quotations; but that as an exposition it is not a mere rehash of the theories of others.” or something similar as it would not have allowed his enemies to trash him like JB and his predecessors have done.
- <sup>52</sup> There are at least three editions of Thomas Newton’s work: a one volume, a two volume and a three volume one. Note JB does not supply this information nor the page number, so it is not possible to verify his claim without a detailed analysis, which has been done on *Eureka* in several other endnotes, but especially 25 & 23. Some comparisons between *Anatolia* and *Dissertations on the Prophecies* have been done in endnotes 53 & 54.
- <sup>53</sup> The only thing that is “very similar” in the one volume edition is the quotation of Scripture, but even there John Thomas sometimes uses his own translation (“fortress” not ‘fort’, *Anatolia* p. 41). John Thomas has dates like “B. C. 244.” which Newton does not have and statistics like “72,000 foot and 6,000 horse;” (*Anatolia*, p. 40) which is different to the “sixty-two thousand foot...and 102 elephants” found in



VERSE 7. *But out of a branch of her parent roots shall Ptolemy Euergetes her brother, stand up in his estate or kingdom, and come with an army, and shall enter into Antioch the capital, and the fortress of the King of the north, and shall deal, or make war, against them, even against Laodice and her son Seleucus, and shall prevail: and Euergetes shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and gold: and he shall continue to reign nine more years than the King of the north, who shall die a prisoner in Parthia five years before the King of Egypt. So the king of the south shall come into his kingdom, and shall return into his own land, B. C. 244.*

VERSE 10. *But his Seleucus Callinicus' sons, Seleucus Ceraunus and Antiochus, shall be stirred up to war; and shall assemble a multitude of great forces: and one of them, even Antiochus the Great, shall certainly come and overflow through the passes of Libanus, and pass through into Galilee, and possess himself of all that part of the country which was formerly the inheritance of the tribes Reuben and Gad, and of the half tribe of Manasseh. Then, the season being too far advanced to prolong the campaign, shall he return to Ptolemais, where he shall put his forces into winter-quarters. But early in the spring, B. C. 217, Ptolemy Philopater shall march with a large army to Raphia, by which Antiochus shall be stirred up again to war, and defeated with great slaughter, so that he shall retreat to his fortress. Thus shall the king of the south be moved with choler, and come forth, and fight with the king of the north; and the King of the north shall set forth a great multitude, even 72,000 foot and 6,000 horse; but the multitude shall be given into the hand of the King of Egypt.*

*And when he, the King of the south, had taken away the multitude by a signal defeat of Antiochus, his heart shall be lifted up, for he will desire to enter the Most Holy Place of the temple. But while he was preparing to enter, he was stricken and carried off for dead. In his victory over Antiochus, he shall cast down ten thousands, even 10,000 foot and 300 horse. But not following up his advantages, Philopater shall not be strengthened by his victory. For Antiochus the king of the north shall return and shall set forth a multitude of troops greater than the former, and shall certainly come after certain, that is, nineteen years after the battle of Raphia, or B. C. 198, with a great army and with much riches, and shall subjugate all the Holy and Circle-Syria.*

Thomas Newton's one volume edition as the following graphics show. Naturally if both are describing accurately the fulfillment of this prophecy there will be some similarity in names. Newton's work is far more extensive than John Thomas's. Notice that John Thomas uses italics for Scripture in his paraphrase whereas Newton does not, unless it is LXX or some other translation. Notice that John Thomas used the words "Most Holy Place of the Temple" referring to v. 12 whereas Thomas Newton used 'holy of holies' on page 273:

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taken from pages 269 & 272-273 of the link

ON THE PROPHECIES.

269

But such wickedness should not pass unpunished and unre-  
venged. “But out of a branch of her root shall one stand up  
in his estate, (or rather as it is translated <sup>1</sup> in the Vulgar Latin,  
*out of a branch of her root shall stand up a plant*;) and he shall  
come with an army, and shall enter into the fortress (or *the  
fenced cities*) of the king of the north, and shall deal (*shall act*)  
against them and shall prevail: And shall also carry captives  
into Egypt, their gods with their princes, (or rather <sup>2</sup> *their gods  
with their molten images*,) and with their precious vessels of sil-  
ver and of gold, and he shall continue more years than the king  
of the north, (or more literally *he shall continue some years after  
the king of the north*.) So the king of the south shall come into  
his kingdom, and shall return into his own land,” (ver. 7, 8, 9.)  
This *branch* which sprung out of the same root with Berenice,  
was Ptolemy Euergetes her brother, who no sooner succeeded  
his father Ptolemy Philadelphus in the kingdom, than <sup>3</sup> *he came  
with a great army, and entered into the provinces of the king of the  
north, that is of Seleucus Callinicus, who with his mother Lao-  
dice reigned in Syria: and he acted against them, and prevailed  
so far, that he took Syria and Cilicia, and the upper parts be-  
yond Euphrates, and almost all Asia. And when he had heard  
that a sedition was raised in Egypt, he plundered the kingdom*

<https://ia600300.us.archive.org/24/items/dissertationsonp00newt/dissertationsonp00newt.pdf> viewed 18/1/2014.

marched out of Egypt with a numerous army to oppose the enemy,<sup>8</sup> and encamped not far from Raphia, which is the nearest town to Egypt from Rhonocorura. And there he “*fought* with him, even with the king of the north;” for thither likewise came Antiochus with his army,<sup>9</sup> and a memorable battle was fought by the two kings. “And he (the king of the north) set forth a great multitude;” Polybius hath<sup>1</sup> recited the various nations of which Antiochus’s army was composed, and all together it amounted to sixty-two thousand foot, six thousand horse, and 102 elephants. But yet “the multitude *was* given into his hand,” that is, into the hand of the king of the Jerusalem. He there offered sacrifices, and was desirous of entering into the holy of holies, contrary to the custom and religion of the place, being (as the <sup>2</sup> writer of the third book of

Just after mentioning the Most Holy, John Thomas says: “But while he was preparing to enter, he was stricken and carried off for dead. (i.e. deceased)”. Thomas Newton says nothing of the sort: “His curiosity was restrained with great difficulty, and he departed with heavy displeasure against the whole nation of the Jews. At his return to Alexandria...”. So this paraphrase interpretation by John Thomas is anything but “very similar” as claimed by JB on this point and many others. If that is JB’s best example, that is my carefully considered **conclusion**, and I suggest it would be the same or a similar conclusion arrived at by anyone who unbiasedly examined these two documents by John Thomas and Thomas Newton. This is especially true when JB in another major claim says, “practically 80% of Eureka had been lifted out of” *Horae Apocalypticae*, and after a detailed comparison presented in endnote 25, I found this claim to be false.

<sup>54</sup> A “paraphrase” is a “short summary” (Online Thesaurus Microsoft Office 2008), and if you look at Thomas Newton’s comments on Daniel 11:2-35 they cover 37 pages whereas John Thomas’s are less than 4. Therefore, Thomas Newton’s comments can hardly be described as a “paraphrase”.

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<sup>55</sup> Notice that JB does not give the title of the second book *Brethren in Christ*. It contains many errors so after this was pointed out the publisher, the CSSS, placed the following insert in the front of the any remaining stock.

## “BRETHREN IN CHRIST”

As a result of further research presented to the Committee of the Christadelphian Scripture Study Service we reluctantly acknowledge that whilst those whose lives are featured in this most interesting book fought for and believed many elements of Biblical truth, there is strong evidence that some of them at least held other beliefs that were not in accord with the Truth.

The book is still available from CSSS because we greatly appreciate the spirit of those whose lives are sketched herein, many of whom gave their lives in defending elements of the Truth.

It is our wisdom to steadfastly hold and love the Truth: but we can still learn much from the lives of these men and women.

One significant error of omission that was subsequently pointed out was, ‘Pilgram Marpeck<sup>102</sup> would have avoided us because of our denial of the “true divinity” of Jesus Christ.’ (Brethren Indeed\_McHaffie.pdf, p. 38)<sup>102</sup> *Finding Founders and Facing Facts*, Section IV, 5. JB has missed this as well.

Nevertheless the preface contains the following relevant comment:

‘...The question has often been asked, "Were there believers of the Truth during the Middle Ages when the power and influence of the Roman Church prevailed throughout the world of Christendom?" Daniel's prophecy contains a distinct implication on this matter. When the prophet enquired concerning the Fourth Beast, 'dreadful and terrible', it was explained to him that the little horn of this beast 'with eyes of a man and a mouth speaking great things' would make 'war with the saints and prevail against them' (7:8, 20, 21). Furthermore this arrogant power would contest the authority of God Himself and 'wear out His saints'. **This dominion over the saints would last 'until a time and times and the dividing of**

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**time'**. Our standard interpretation of these details is that the Papacy would speak boldly against God and persecute His saints **for a period of 1260 years**, from the decree of Emperor Phocas in AD 610 to the Vatican's loss of temporal power in 1870.

**The only conclusion one can make from this is that there must have been saints throughout this period** else how could they be 'worn out' during this time?'... (page 5, CSSS, May 1982).

- <sup>56</sup> Since JB thinks these are excellent books what does he make of the following plus especially endnotes 55 and 57?  
'Close affinities are apparent between Eureka and Elliott's *Horae Apocalypticae* published in 1844. Thomas was certainly thoroughly familiar with Elliott. But Eureka is not based on *Horae Apocalypticae*, since all its main interpretations appear in periodical form in the magazines published by John Thomas before Elliott's work appeared.

Rather, both Elliott and Eureka draw their thematic structure and broad lines of interpretation from a common stream, like distributaries in a delta. The source actually lies back through Newton and Biddle and Brenius to the early days of the Brethren.' (*The Protestors* by Alan Eyre, page 167, Published by CMPA).

After completing endnote 25, I now can agree partially with Alan Eyre on the above two paragraphs, as long as the reader understands the publishing date refers to the latter, not *Eureka*. Bro. Eyre probably means Isaac Newton, as there is no reference to Bishop Thomas in either bibliography of *The Protestors* or *Brethren In Christ*. Also, in the first paragraph above Bro. Eyre contradicts what he says in the first sentence by what he says in the third sentence and the second paragraph. I have disproved his first sentence in endnotes 23, and 25. Since JB makes no comment about Isaac Newton, Biddle and Brenius there is no need to reply. It is thought that Sir Isaac was secretly an Arian, <http://branemrys.blogspot.com.au/2006/03/newton-against-trinity.html>, and that Biddle and Brenius were Unitarians. [http://en.wikipedia.org/wiki/John\\_Biddle\\_%28Unitarian%29](http://en.wikipedia.org/wiki/John_Biddle_%28Unitarian%29) [http://unitariens.voila.net/articles/brenius\\_ang.html](http://unitariens.voila.net/articles/brenius_ang.html). [Viewed 22/3/2014] So that may be why these people are mentioned as sources.

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<sup>57</sup> There were so many serious errors in this book that the publisher, CMPA, withdrew it. For example: “Conrad Grebel<sup>100</sup> would have been horrified at our insistence that children are not saved; Balthasar Hubmaier<sup>101</sup> would have been appalled at our unwillingness to believe in the “holy Trinity” and our refusal to take the sword in defence of the weak; (Brethren Indeed\_McHaffie.pdf, p. 38)

<sup>100</sup> *Finding Founders and Facing Facts*, Section III <sup>101</sup> *Ibid.*, Section IV, 3.

<sup>58</sup> “Brother Fred Pearce, ... **was never the editor**, but was Assistant Editor from 1971 to 1978...” (Sourced from email dated 13 Jan 2014 from Andrew Bramhill, CMPA editor). So another JB error.

<sup>59</sup> “Note that Bro Pearce is referring to “early believers”—people in the Middle Ages who protested against the Catholic Church and came to many sound conclusions from the Bible—although the book does not produce evidence that any of them understood the Truth in its entirety. However, there were no such believers around in America in the 1840’s and John Thomas had to extricate himself from all the errors of the American Reformation.” (Feedback given to the author by Bernard Burt, 23/3/2014).

<sup>60</sup> “The extensive acknowledged quotation of others by John Thomas in *Eureka*” proves this conclusion invalid. (Feedback in email from Stephen Hill 11/4/2014).

<sup>61</sup> ‘Neither bro Alan Eyre in his book or John Bedson in this article have produced ANY EVIDENCE that John Thomas “stole his ideas” on the Atonement, God Manifestation, the covenant of the Holy Land, etc. from any other source—these concepts he derived from the Scriptures alone & his expositions have stood the test of time.’ (This is feedback given to the author by Bernard Burt, 23/3/2014).

<sup>62</sup> As we have pointed out in previous endnotes both *Brethren in Christ* and *The Protestors* contain many errors (mostly by omission of doctrinal errors by people mentioned therein), and an obvious error is that quoted by JB. Also *The Protestors* does not contain the quote, “rediscovery of The Truth” as explicitly stated by JB. The quote should read ‘...that Dr. John Thomas “discovered”, as if from a void, the totality of Bible truth...’ (p. 8), as JB quotes in his

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previous paragraph! The source errors are proved implicitly and explicitly by endnotes 55 & 57. To summarize the facts, there was no group that held the true gospel at the time of John Thomas, until after he rediscovered and stated his findings by his *Declaration* mentioned in the next endnote. Then a group formed around that statement. There had been true believers prior to this as stated in the last sentence of endnote 55. There also may have been individuals who held/hold “the Truth” (3 John 3) from that time forward until today.

- <sup>63</sup> John Thomas did arrive in America in 1832: He left England on the 16<sup>th</sup> of May, 1832 (Peter Hemingray, *John Thomas: his friends and his faith*, pages 13-14) and his so-called vow or pledge was— ‘He concluded that the best thing to do would be, as the waves were closing over him, to go down with the prayer upon his lips, “Lord have mercy upon me for Christ’s sake.” At the same time he determined that if ever he got ashore again, he would never rest till he found out the truth of the matter, that he might no more be found in such an uncertain state of mind.’

<http://www.angelfire.com/bc2/Bereans/Cornerstones/Pioneers/Life/3.html> viewed 20 Jan. 2014).

So basically JB is refuting what his father said as a bedtime story in paragraph 1 rather than what JB claims John Thomas said and did. But JB is implying that somehow this “is simply not true”. [It is a bit confusing as JB makes two different statements about what John Thomas said. The first is that before the endnote-reference 9, the second before endnote-reference 63]. What “is simply not true” is the sentence by JB before this endnote reference. John Thomas did arrive in America in 1832 and he did rediscover the Truth by studying his Bible. But it was not until after he issued his *Confession, Abjuration and Declaration (Dr. Thomas: His Life and Work, The Christadelphian, third edition, 1970, CHAPTER XXVI: Confession, Abjuration and Declaration 1847, page 124-131)* that one could say he had rediscovered the Truth. In the meantime he did try to find “rest” by other means—the method adopted by most who call themselves Christians—than studying his Bible.

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- <sup>64</sup> See endnote 8.
- <sup>65</sup> ‘Bedson says that Christadelphians call themselves brethren because Thomas had been associated with Alexander Campbell’s Restoration Movement. This is not true. Christadelphians (brethren in Christ) call themselves “brethren in Christ” because it is Biblically correct (Colossians 1:2)’ (Feedback from Paul Cresswell, July 2014).
- <sup>66</sup> Here is another **major mistake by JB**. For the evidence is that John Thomas was immersed (not baptized, see next endnote) in 1832—“in the presence of a few friends I was baptized in the Miami Canal, on Sunday evening, Oct. 14, at 19½ o’clock.” *The Evangelist*, November 1832. (Summarized from feedback by Stephen Hill, April 23, 2014).
- <sup>67</sup> ‘But within 2 years of his “baptism” by Walter Scott—which John Thomas later acknowledged was no baptism at all—he had begun to seriously question the beliefs of the Campbellite sect when he realized that these beliefs were contrary to the teaching of the Bible.’ (Feedback given to the author by Bernard Burt, 23/3/2014).
- <sup>68</sup> Again no book or magazine source is given. Again JB makes several mistakes [highlighted in red and comments below] in quoting from the source: “...so, **that I cannot, I will not consent** to share them with the innumerable pretenders to the title in the Protestant and Papal sections of the kingdom of **Antichrist**. Bro. **Walter** Scott can testify that I believed the **gospel** and obeyed it before witnesses, of...” Bro. Thomas’s letter was reproduced in the *Apostolic Advocate*, Nov. 1837, p. 232 etc. and subsequently in two editions of *Dr. Thomas: His Life and Work*, London: Christadelphian Book Depot (e.g. 1873, 1911, pages 116-125). Notice that there is no comma after “**gospel**”; and “witnesses” is not the end of the sentence, so JB should have used an ellipsis (...) as we have done above.



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<sup>69</sup> | “add another to the long list of JB’s errors, since (contrary to what JB says) the Millerites did not become the JW’s. In fact, part of the Millerites became the Seventh Day Adventists” (feedback from Reg Carr in an email dated 10/2/2014). (“It is out of this third Millerite group that the [Seventh-day Adventist Church](http://en.wikipedia.org/wiki/Seventh-day_Adventist_Church) arose.”... “In light of this, the Bible Student Movement was influenced by Adventists roots, but did not emerge from the Millerism movement” (<http://en.wikipedia.org/wiki/Millerism>). Viewed 22/3/2014

<sup>70</sup> “Where brother Thomas is unique is that he was the first in modern times to put it all together and make a full picture of the Truth as it is in Jesus. Brother Thomas is unique in this, and in that he did produce something else of great importance that does not seem to be in other writings and that is a full scriptural exposition of the means of reconciliation. No one else has that. There are churches that believe some of the things that Christadelphians believe, but none believe ALL that we do. Often their ideas have been gained from Christadelphians but are mixed up with church Platonistic traditions.” (Feedback from Paul Cresswell, 26/3/2014). See also endnote 79.

“Brother Thomas’ achievement was not discovering the Truth without any help from others, but putting his knowledge together in ‘one harmonious whole.’ (*Herald of the Kingdom and Age to Come*, vol. 1, 1851, p. 3)” (Feedback in email from Stephen Hill, 11/4/2014).

<sup>71</sup> “What JB totally misses is that we do not base what we believe [of the basic gospel] upon Brother Thomas’s writings but upon the scriptures.” (Feedback in email from Paul Cresswell, 26/3/2014). See evidence in endnote 111.

<sup>72</sup> ‘They do not believe Jesus rose with a physical body!’ *Jehovah’s Witnesses—A Scriptural and Historical Analysis*, Third Edition Sept 2004, p. 45, Published by CSSS, South Australia. So this statement by JB is not true. John Thomas never believed this. None of them understood the Atonement as taught in the Scriptures, most believed in the immortality of the soul, the Trinity and the devil. Other examples could be added.

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“The key doctrine [that Bro Thomas declared was] the mortality of man and all that follows from that, in contrast to nearly every other religion in the world, large and small” (Feedback in email from Stephen Hill 11/4/2014). See also endnote 70.

- <sup>73</sup> “NO—he had proved all things from the Bible and now held fast to that which was true—Christadelphians all over the world have been reading and studying the Bible for 150 years since John Thomas and no significant errors in his Biblical understanding of the doctrines of the Truth and his lines of reasoning have ever been found—unlike the Jehovah’s Witnesses who [from my personal experience] have changed in the last 50 years from believing that Christ came to the earth in 1914 & has been ruling invisibly ever since to the teaching that the Devil came to the earth in 1914 & has been ruling ever since!” (Feedback given to the author by Bernard Burt, 23/3/2014).
- <sup>74</sup> This is untrue. He asked a friend to immerse him. ‘Accordingly he asked a friend to accompany him to the water, and there addressed him in the following terms: “I desire you to immerse me. All I ask of you is to put me under the water, and pronounce the words over me, ‘Upon confession of your faith in the things concerning the kingdom of God and the name of Jesus Christ, I baptise you into the name of the Father, Son, and Holy Spirit.’ I don’t ask you for any prayer or any ceremony. All that is necessary I will do for myself, except the mechanical part of putting me under the water, and your utterance of these words.”’ (*Dr. Thomas: His Life and Work*, The Christadelphian, third edition, 1970, CHAPTER XXV, page 123). This friend was probably John Tomline Walsh, according to Peter Hemingray in *John Thomas: his friends and his faith*, 2003, p. 145).
- <sup>75</sup> JB leaves out the preamble—“...With the views he had then, and seems still to retain, and which for many years we have shared with him and others, we should, and doubtless have pursued the same course; but, the eyes of our understanding being enlightened, as we verily believe, we confess that the whole matter was a mistake, and as such make this public abjuration thereof : ...” and changes the colon into a period. (*Dr. Thomas: His Life and Work*, The Christadelphian, third edition, 1970, CHAPTER XXVI, page 125).

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<sup>76</sup> JB has reversed the sequence of this and the next sentence, replaced the first person plural personal pronoun “we” with a singular “I”, deleted several words, punctuation, capitalized a “g”, and added a word as we see from the following: “...These, we consider, are sufficient reasons why **we should** abjure the whole transaction, in which **we** once firmly thought **we** had believed **and obeyed** the one only true **apostolic** gospel of **Jesus** Christ.”

“III. —Having been immersed into **what we now see is** an erroneous system, an interest was *then* awakened in us to know more about it....” (*Dr. Thomas: His Life and Work*, The Christadelphian, third edition, 1970, CHAPTER XXVI: *Confession, Abjuration and Declaration*, 1847, page 125). JB omits to say that the *Confession and Abjuration* covers 3 1/3 pages of evidence. In regard to JB’s carelessness in quoting, see endnote 18.

<sup>77</sup> Again JB does not supply his source. He says it is from “Dr Thomas” but no magazine nor book name is given. See previous endnote for a source.

“In other words, he was open and honest about the whole matter. He never wanted to join a sect like the Campbellites in the first place—believing that Walter Scott had baptized him into Christ in 1832” (Feedback given to the author by Bernard Burt, 23/3/2014). See the following comments. “We had heard in New York of a sect denominated ‘Campbellites,’ but of the doctrine of Mr. Campbell and his followers, as they were termed, we knew nothing and cared not to know.” ‘...there the Dr. was immersed, by Mr. Walter Scott, “for the remission of sins,” in the presence of a number of witnesses, at ten o’clock at night, by the light of the moon’ (*Dr. Thomas: His Life and Work*, 1873, page 16 and 15.

<sup>78</sup> Here is another dating error by JB. John Thomas was baptized in March 1847, (*Dr. Thomas: His Life and Work*, The Christadelphian, third edition, 1970, CHAPTER XXVI: *Confession, Abjuration and Declaration*, 1847, page 121 & 127), which is 14 years after the near-shipwreck, not sixteen as JB claims. The near-shipwreck was in probably late June 1832 (Peter Hemingray, *John Thomas: his friends and his faith*, p. 13-14) (Summarized from feedback sent by Stephen Hill, April 2014).

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<sup>79</sup> “NO—he was moving in a straight line & finding it in the pages of the Bible.” (Feedback given to the author by Bernard Burt, 23/3/2014).

<sup>80</sup> “Not true, his understanding of God Manifestation [read *Phanerosis*] and the Atonement are unique—he rejected almost all the “bits and pieces of the American Restorationism movement”. (Feedback given to the author by Bernard Burt, 23/3/2014). See also endnote 72.

<sup>81</sup> No name given by JB. If he is referring to F. T. Pearce this is another error, as he never was editor. Endnote 58 proves this.

<sup>82</sup> “As shown [in my other comments], it was not crazy or mixed up or deceitful—the premise of this paragraph is incorrect!” (Feedback given to the author by Bernard Burt, 23/3/2014).

<sup>83</sup> One could ask this question about the 1750 years between the Apostle John and John Thomas. There was no further Divine revelation after that given to John on the Isle of Patmos. There may have been some who knew the truth who outlived the Apostle and others who found it before John Thomas. See the relevant comment at endnote 55. Where were the angels and the power of the Holy Spirit when Noah preached righteousness to his world for 120 years and nobody listened? Also there was about 430 years silence between the testaments until the Angel appears to Zacharias. The angels may have caused the ship to bottom and John Thomas to decide to change his life.

“The angels were there—as they were in the Book of Esther, behind the scenes, ensuring that the end result was achieved” (Feedback given to the author by Bernard Burt, 23/3/2014).

<sup>84</sup> “Totally incorrect—he was steadily moving away from the American Restorationism movement as he discovered how little attention they paid to Moses and the Prophets and how much attention they paid to the persons of men and the numbers in their congregations—he was extremely clear-headed in all of this.” (Feedback given to the author by Bernard Burt, 23/3/2014).

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- <sup>85</sup> “Constantly”? Basically it was only three times—before Scott immersed him and later when he issued his *Confession, Abjuration and Declaration* in 1847, and one misunderstanding about how the dead are raised reported in *Elpis Israel*, fourth edition. (Page xxiv, 14<sup>th</sup> edition). Three times is hardly “constantly”.
- <sup>86</sup> Saul was only converted after Christ Jesus had ascended to heaven, and appeared to him in a vision and shocked him by lightning and blindness. He experienced over 3½ years of confusion when the true Messiah was within walking distance. Even after this conversion he had to go into Arabia for almost 3 years (Gal. 1:18) to sort himself out. After this he became the greatest Apostle.
- <sup>87</sup> John the Baptist was the forerunner of the Messiah and witnessed the Spirit descending like a dove upon Jesus. After John the Baptist was imprisoned, he sent his disciples to Jesus to ask whether he was the Christ or not. “Now when John had heard in the prison the works of Christ, he sent two of his disciples, And said unto him, Art thou he that should come, or do we look for another?” (Matt. 11:2-3).
- <sup>88</sup> After Jesus worked with Peter for 3½ years and was captured, Peter denied three times that he knew his Master. Later after Jesus Christ had appeared to the disciples, Peter said: “I am going fishing” and went off and caught nothing (John 21:1-12, NASB).

Note that the Scriptures do not record the repentance of Peter on this matter, though obviously he did, just like we have no record of John Thomas repenting of his lack of naming his source in *Anatolia* and *Elpis Israel* as Granville Penn, other than his lack of repeating this in *Eureka*.

Also Peter fell back to supporting Judaizers: “But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. ...But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?” (Gal. 2:11, 14).

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<sup>89</sup> The following summary proves JB wrong again:

So in comparing these three biblical characters—as we have done in endnotes 86-88—with John Thomas, we see that none were perfect [especially his adversary].

See also endnotes 90 & 91.

<sup>90</sup> “Bedson puzzles me by being an atheist yet focusing on Christadelphians. To be consistent he should expose all other Christian and non-christian religions.” (Feedback from Stephen Hill 22/4/2014).

<sup>91</sup> By quoting the words following this endnote-reference, JB is implying that this is evidence that “Dr John Thomas” “was a fraud and a liar”. However true JB thinks his words are {and they aren’t because of two misquotes—see red in next endnote}, they do not prove JB’s implication. Because, as we prove in the next endnote, they have nothing to do with John Thomas’s search for the Truth. They have to do with his “early manhood”. This evidence proves JB is incapable of forming a proper conclusion based on his evaluation of a couple of simple and clear sentences! This backs up our statements in the box on page 1 a) b) & c)! So why should anyone fall for his conclusions on more complex matters? Therefore, JB needs to put this opinion through the nearest paper shredder, as this wild implication contains no evidence for fraud or lying. Now God, in His integrity, is foiling JB’s—for the most part fraudulent—schemes to deceive his readers. See also endnotes 16 & 92.

<sup>92</sup> Again no source book or magazine is given. JB does not quote John Thomas accurately (see bits highlighted in red): “Pride and ambition, **our ancestral sins**, were the leading characteristics of **our** early manhood. These urged us on to ‘high things,’ as we then esteemed them. We sought distinction in politics and science, ‘the mean ambition and pride of men’; but God in His goodness foiled all our schemes...” (*Dr. Thomas: His Life and Work*, The Christadelphian, third edition, 1970, CHAPTER XXVI, page 124.) If readers check the sentence following the one quoted by JB they will observe the context of the words quoted by JB was before John Thomas was searching for truth as it was while he was seeking

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“distinction in politics and science”. To link this comment with his later life is an *ad hominem* fallacy in argumentation, as it is obviously taken completely out of context.

“This article is doing exactly what his 19<sup>th</sup> Century opponents did—attacking his character because his lines of Biblical reasoning could not be overthrown by argument—and they still cannot today by John Bedson!” (Feedback given to the author by Bernard Burt, 23/3/2014).

See also endnote #1.

- <sup>93</sup> He did not do as JB’s *ad hominem* attack here claims. [“Abusive *ad hominem* usually involves attacking the traits of an opponent as a means to invalidate their arguments” [http://en.wikipedia.org/wiki/Ad\\_hominem](http://en.wikipedia.org/wiki/Ad_hominem)]. Viewed 22/3/2014.

Read the facts quoted in “[The Hope of Israel](#)” or “[no hope](#)”:

‘She supported him in the 1848 visit to the UK regardless of her feelings of being separated from her daughter:-

*“To all whom it may concern.*

*Whereas certain reports have been circulated in relation to my being left destitute, and abandoned by my husband, Dr. John Thomas; I conceive it to be my duty, in justice to him, to the public, and the cause he advocates, to state that they are utterly false, and without foundation, and could have emanated only from a malicious and fiend-like spirit. He left our home in May 1848, with our only child, about 10 years of age, with the expectation of returning in the course of 7 or 8 months; but as his reasons for delay have been fully explained by himself, I deem it quite useless for me to say any thing more than this: (if*

their lives are spared) there rests not the shadow of a doubt on my mind of their return, when the work is accomplished which he has to do; and in order to make his mind easy on this point, I wrote to him not to come until then.

The child was not 'dragged away against her inclination, nor without my consent' as was slanderously reported; but on the contrary, I viewed it as the best opportunity that could possible be afforded for her improvement in every way.

It is painful to my feelings to be separated from them for so long, but the good that will have been affected; far outweighs the evil.

Before leaving, he inquired how much money I should need. I told him, he not only gave me the sum I asked, but made arrangements for my getting more if necessary.

I would further state that I had the privilege of living to myself, as I had a servant, or boarding in Bro. Malone's family.

Ellen Thomas" (Herald of the Future Age Vol. 4, page 285).

'So it was not "emotional agony", but the normal feelings of a mother separated from her daughter who was very young, especially since the former was an invalid. In John Thomas's 1868 visit to the UK we have the following evidence from her daughter:

"He and mother propose that I should accompany him, as her inability to travel renders it impossible for her to accompany him." (daughter Sister Eusebia (Lasius) to Sis. Roberts)'



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*Ambassador of the Coming Age*, Vol. 5, Birmingham, UK, page 354, 1868), quoted in the aforementioned booklet, <http://users.chariot.net.au/~aleck/index.html - Ellen> by Aleck W. Crawford, p. 32, may be available in hard copy at <http://www.csss.org.au/>. Viewed 22/9/2016.

Therefore “to say that Thomas “dumped” his sick wife is a pejorative slander that would be actionable if Thomas was still alive” (Feedback from Paul Cresswell, July 2014).

<sup>94</sup> Again JB repeats his false statement. See endnote 74.

<sup>95</sup> “The Apostles still visited the synagogues as a place where they could find an audience, even though they had been baptised into Christ, because there they found many who turned to the Truth, just as Bro Thomas did.” (Refutation of JB in an email from Don Pearce to my aforementioned friend and to the author 5 Dec 2013). Hundreds responded to them preaching in synagogues (e.g. Acts 18:8) but others planned their punishment (Acts 26:11) or death. Jesus the Son of God taught “daily... in the Temple” (Matt. 26:55) and in “their synagogue”[s] (e.g.: Matt. 13:54), despite the fact that his enemies plotted “...to destroy him” (Luke 19:47). Similarly many hundreds wanted to hear Bro. John Thomas wherever he spoke in the UK, and several were spitefully opposed to him. Just like Jesus did not have the agreement of the Scribes and the Pharisees—so too the Apostles followed their Master. Likewise John Thomas followed their prototype.

<sup>96</sup> One of JB’s biggest complaints in this article is that John Thomas did not give his sources: i.e. “taken from other writer’s work but not acknowledged by him.” (see page 2). Here he does a similar thing he accused Bro. Thomas of: no source is given other than to say, “Dr Thomas wrote”! Perhaps JB has his punctuation wrong also. I can’t understand why he keeps referring to Bro. Thomas as “Dr Thomas”, or similar. Bro. Thomas signed himself off in some of his correspondence as “John Thomas, not D.D. but M.D.” (*Dr. Thomas: His Life and Work*, The Christadelphian, third edition, 1970, CHAPTER XXVII:, page 142). We have several doctors in Christadelphia and they are not addressed within, as Dr. Notice I don’t do the same as JB unless quoting requires it.

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<sup>97</sup> The following needs to be considered by the reader— “The malice of the London charge lay in making the Dr.'s denial of disfellowshipping Campbellites apply to the publication of the "Confession and Abjuration," which, though related to the same matter, was not the same thing. It is easy to understand that the Campbellites would feel hurt on discovering that Dr. Thomas, whom they had fellowshipped, held principles which constructively put them in the position of unjustified persons; and it is not altogether difficult to see how they should feel that their fellowship had been conceded on a misunderstanding; but to lay this misunderstanding at the door of "misrepresentation" on the part of Dr. Thomas, and to charge him with falsehood, was a cruel mistake.” (R. Roberts, *Dr. Thomas: His Life and Work*, first edition, p. 261-2).

A further rejoinder was issued by brother Thomas:

" NEWARK, NOTTINGHAMSHIRE, December 9th, 1848.  
"DEAR FRIENDS,—Yours dated December 6th, 1848, has come to hand to-day. By it I am able now to comprehend that you have construed what you think I ought to do with my views on the truth, on the ground which you consider the principles stated place persons holding the traditions quoted, into a non-fellowshipping of those you call your brethren (by eminence) in the United States. This, then, is your indictment, that I have *constructively* rejected the brethren of the reformation in America, which you consider equivalent to an *actual excision* of myself from the churches there, or them from ray fellowship, and consequently of myself from similar churches in England." But I object to your *constructions*; first, because you have no right to put constructions upon any one's principles, save your *own*; and, second, because your constructions are not in harmony with *facts*.

" 1.—You have no right to construe for me, neither have you the ability till you are made intelligent upon the subject of my views of fellowship. I claim the sole right of construing my own sentiments, and when I shall have construed and published them to the world *in their application*, it will be high time for you to express your approval or rejection of them and their author. You have your views of fellowship; they may or may not be mine: I discuss them not. My duty is to state and advocate what I believe to be God's truth according to the manner which appears to me (not to you) most scriptural. It is for me to state, illustrate, and prove principles, and to interpret the word; and to leave men's consciences to make the application—it is not for me to adjudge them to ecclesiastical pains and

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penalties.\* I have stated in my writings that 'the immortality of the soul, as taught in dogmatic theology, is the Hymenean and Philetan heresy; and I have shown from Paul's words that it is in his estimation a 'damnable heresy,'† The arguments you have not seen; yet you judge. Is this wisdom? I have received the conclusion to which Paul leads me. Did he tell the orthodox Corinthians to cast their heterodox friends out of their synagogue, or to non-fellowship them? No; and further than this, he still fraternised with the church, although they gave him so much annoyance on this very subject. His object was to enlighten and reclaim, not to cut off, and treat as enemies those whom this cancer-eating sentiment led to the denial of the resurrection of the dead, and *by implication*, the resurrection of Jesus himself, and the subversion of the doctrine of the kingdom of God.

"Your logic does not appear to me to keep pace with your zeal. A man may hold 'a damnable heresy,' and not, therefore, be 'a damnable heretic.' Simon Magus held the 'damnable heresy' that the gift or power of bestowing the Spirit could be purchased for money; but he was not finally condemned, inasmuch as scope was afforded him for repentance and forgiveness. This was not the case with others. If you hold 'a damnable heresy,' I pray God that the light of knowledge may find an entrance into your understandings, that you may recover before you make shipwreck of faith...."

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\* "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God."—(1 Cor. iv. 5.) (ibid. p. 263).

† *Haireseis apoleias*, opinions of destruction, or destructive opinions.

This rejoinder (& the introductory explanation by R. Roberts) clearly does not sound like lying on the part of John Thomas. Basically John Thomas had a different view to them on fellowship, which the rejoinder shows as Biblical.

- <sup>98</sup> Again no name is given by JB. It was the *Millennial Harbinger*, July issue.
- <sup>99</sup> What is omitted is the fact that this is only one of three paragraphs, and this could easily have been indicated by an ellipsis.

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<sup>100</sup> The following graphic is from that source, page 158, third edition:

“The congregation in London is satisfied with my attestations. I worshipped at the table they surrounded last Lord’s day morning ; and they heard me gladly (for so many declared, and some ‘wished brother Wallis had been there’) at half-past six in the evening. I speak there again next Lord’s day eve. What action do you propose in view of these premisses ?

“J. T.”

This letter was sent by the Doctor to the last of the six who signed the Barkergate epistle. The Doctor sent it to him in consequence of hearing that he was favourably disposed towards the doctrines for which Dr. Thomas stood, and because he was afraid that if he sent it to Mr. Wallis it might be suppressed. Mr. Marriott, however, supposing each of the six subscribers to the said epistle had received a copy of the Doctor’s reply, held the communication as personal to himself, and instead of communicating it to the Campbellite congregation at Barker Street, sent it to the Millerite church at New Radford, with whom the Campbellites had been on terms of co-operation, but who were now somewhat estranged. This Millerite church had been hurt at the notice of the Doctor’s coming, which appeared on the cover of the *British Millennial Harbinger*, and were only waiting an opportunity to open the door which the Campbellites were so anxious to keep closed. The letter, sent to Marriott, and by him submitted to them, gave them the opportunity, and evoked the following epistle :—

NEW BASFORD, NEAR NOTTINGHAM, July 17th, 1848.

“DEAR BROTHER THOMAS.—Although to us personally a stranger, yet we address you as a brother in the Lord, to congratulate you upon your safe arrival in this country, to express to you the interest we take in the object of your mission, and our wish for your success in the cause of truth.

“We have observed with feelings of regret and dissatisfaction a notice put forth upon the cover of the *British Millennial Harbinger* for July ; the object of which seems to be to throw discredit upon your mission to this country, and thus to impede the benevolent object you have in view. We think it our duty to address you to express our sympathy towards you on this trying occasion, and to assure you that the sentiments expressed in that most unchristian-like document by no means represent the feelings and wishes of the great body of believers here.

“We say *unchristian-like*, because the very reasons assigned for the refusal to receive you into the fellowship are founded upon an anti-christian principle. The great founder of Christianity taught us to ‘resist not evil’. We

As the reader can see from the above there were two viewpoints about John Thomas. The Millerite Church had an “open the door” policy whereas “the Campbellites were so anxious to keep [it] closed”. So things were not as JB claims in the previous paragraph. It was a bit like the Pharisees versus Christ and his followers as we have explained in endnote 95.

<sup>101</sup> Again, no source is given.

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<sup>102</sup> It would have been appropriate for one who slanders John Thomas—for not supplying sources—to have given the title, edition and page number. As for JB’s quote, see endnote 1.

<sup>103</sup> The following words from Bro. Robert Roberts, taken from the same paragraph as quoted by JB above, are relevant: “What was wanted was a man to break the clods: to open war against the world; to do the rough work connected with the nineteenth-century re-sowing of the good seed of the kingdom, and these qualities were such as to unfit him for some others. But cruel, and ungrateful, and small has been the policy that has searched out and magnified the faults of such an instrument; and still worse, which has sedulously tried to ignore the work he accomplished. He is now beyond the reach of uncharitable sayings, **nearly all of which we personally know to be untrue.**” (*Dr. Thomas: His Life and Work*, The Christadelphian, third edition, 1970, CHAPTER LVIII, page 239 [bold emphasis is mine]). If Robert Roberts knew that “nearly all of which we personally know to be untrue” he should not have tried to hide it. See also endnote #1. A better process would have been to expose the “untrue” [which was “nearly all of” it] and admit the true—as this **REBUTTAL** attempts to do.

<sup>104</sup> ‘Scripture records that Abraham said that his wife was “his sister” (Gen. 20:2, 12)—yet he is called “the friend of God” (James 2:23); Rahab lied to the men of the king of Jericho about the whereabouts of the spies—yet James says that in doing this she was “justified by works” (James 2:25); David told Jonathan to lie to Saul about where David was (1 Sam. 20:6)—God calls David “a man after mine own heart” (Acts. 13:22). In the light of these Divine verdicts we should therefore very be careful in the judgments we make—“who art thou that judgeth another man’s servant?” (Rom. 14:4) (Feedback given to the author by Bernard Burt, 23/3/2014).

<sup>105</sup> “This statement is factually incorrect—the first two sections of *Elpis Israel*—‘The Rudiments of the World & The Things of the Kingdom of God’ [320 pages] are all about the doctrines which he had found taught in the Bible—it is the third section, ‘The Kingdoms of the World in relation to the Kingdom of God’, which contains his prophetic expositions which formed the subject of

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his lectures in England & Scotland—because of this many subscribers to the original publication threw the book on the fire—they were only interested in prophecy fulfilled and did not want to forsake the doctrines of the churches.” (Feedback given to the author by Bernard Burt, 23/3/2014). The one doctrine that receives “only incidental reference” is the Atonement (*Elpis Israel*, 14<sup>th</sup> edition revised, Preface page v. CMPA).

- <sup>106</sup> The only change that I am aware of is that recorded in *Elpis Israel* fourth edition and given by JB as an example in his following sentence. JB implies that it was more than one view: “views” and that this “continued”.
- <sup>107</sup> “Another incorrect statement—the Edinburgh ecclesia came into existence after Bro Thomas’ lectures in Scotland in 1848, after a short time George Dowie became its leader [and editor of the magazine ‘The Messenger of the Churches’] and began to steer the group away from the beliefs of brother Thomas” (Feedback given to the author by Bernard Burt, 23/3/2014).
- <sup>108</sup> “John Thomas repudiated Dowie because he would not hold a clear view on any doctrinal matter. The policy of the Dowie group was: ‘Discuss everything and settle nothing’ —this was an abomination to both John Thomas & Robert Roberts.” (Feedback given to the author by Bernard Burt, 23/3/2014).
- <sup>109</sup> What JB does not seem to remember is that some of these phrases or words are Biblical:  
“Whatsoever hath no fins nor scales in the waters, that *shall be an abomination* unto you.” (Lev. 11:12).  
“**Traitors**, heady, highminded, lovers of pleasures more than lovers of God;” (2 Tim. 3:4).  
“But these, as **natural brute beasts**, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;” (2 Pet. 2:12; cf. Jude 10).  
“And shall cut him asunder, and appoint *him* his portion with the **hypocrites**: there shall be weeping and gnashing of teeth.” (Matt. 24:51).

The now highly offensive term for a black person was acceptable until about the turn of the twentieth century: “Nineteenth-century

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English (language) literature features usages of *nigger* without racist connotation, e.g. the Joseph Conrad novella *The Nigger of the 'Narcissus'* (1897)". (Wikipedia). However, some black people still use the N-word <http://www.theguardian.com/world/2013/sep/04/black-woman-n-word-court-case>, and there are even n-word websites. That does not make it right today.

<sup>110</sup> "Because the spirit of this age of Political Correctness & Post Modernism is to be tolerant of everyone except fundamentalist bigots who say that every word in the Bible is true—this was the exact spirit of the Dowieites—and not use the sort of language that God uses when describing things which are abominable to Him, e.g. Deut.18:9-12, Psa.109:6-20, Matt. 23:13-33, 2 Pet. 2:10-22, Jude v. 8-13, Rev. 22:15". (Feedback given to the author by Bernard Burt, 23/3/2014).

<sup>111</sup> No page # is given by JB. While JB does not use quotation marks on his comment about "alien angels" it is implied, but that is **not** the exact wording in *Elpis Israel* and he misses the upper case also. This idea of fallen or "Evil Angels", expressed in *Elpis Israel* fourteenth edition, p. 11-12 is wrong for these very basic reasons:

- a) For example Thomas in 1849 suggested in *Elpis Israel* the non-fundamental idea that the angels came from a pre-Adamic creation on earth. **By 1869 he declared he no longer held that idea.** "To what orb or planet of the universe they are indigenous, is not revealed..." *Phanerosis*, Logos Edition, page 66.
- b) 'The wages of sin is death" (Rom. 6:23). If divine angels were sinners then they would die. But Jesus said angels do not die: "Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection." (Luke 20:36). Therefore, the angels which sinned were human not divine angels.' *Wrested Scriptures* by Ron Abel, p. 266.
- c) To disprove the verses used to try to prove the theory of fallen or "Evil Angels", refer to *Wrested Scriptures* by Ron Abel (considerably revised and expanded edition of 2011 by John Allfree), p. 265-267. See endnote 162 for details.

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The idea of evil angels was not regarded as first principles [see Bro. Thomas's *Declaration*] (*Dr. Thomas: His Life and Work*, The Christadelphian, third edition, 1970, CHAPTER XXVI: *Confession, Abjuration and Declaration*, 1847, page 127) and endnote 112 re. BASF.

However, it is high time this error was edited out or at least footnoted by publishers of future printings. *Wrested Scriptures* is also published by CMPA. A footnote has been added to the 2000 edition of *Elpis Israel* published by *The Christadelphian*—'Another footnote on page 66 refers to one of Brother Thomas's more disputed expositions. Earlier in the book he argued for the existence of pre-Adamic inhabitants who were swept away by a catastrophe that made the earth "without form and void". He found some support for this view when Adam and Eve were commanded to "*replenish* the earth, and subdue it" (Genesis 1:28). The footnote therefore gently adds the following comment, "\*But the Heb. *maleh* (to fill) must not be strained. It does not of itself convey the idea, *replenish*." Viewed 22/3/2014. (M. Ashton, [http://www.thechristadelphian.com/elpis\\_israel\\_reviews.htm](http://www.thechristadelphian.com/elpis_israel_reviews.htm)).

The review and the actual footnote are not exactly the same. The review uses "Hebrew". We have used the footnote\* above. But in my opinion based on points a) b) & c) above, this is not sufficient. The Theological Word Book to the Old Testament (TWOT) nor Wilson's OT Word Studies nor Brown-Driver-Briggs give "replenish" as one of the meanings of the Hebrew **alm** *maleh*. Out of 44 translations listed on [www.biblegateway.com](http://www.biblegateway.com) only 7 have "replenish", and the Living Bible has "repopulate" at Genesis 9:1. In over 55 years of reading and correspondence I have never known any Christadelphians in that period to believe in "Evil Angels".

<sup>112</sup> John Thomas should not have said this in writing. Notice JB does not give an edition nor page #, though he implies it is in the 2000 edition. I could not find it from the fourth edition [1867] onwards. But the **real** issue is: does the Bible teach the same first principles of the gospel as what Christadelphians teach? [Notice the present tense]. The person who comes to the Bible with no preconceived ideas will find that we do—as in the BASF <http://www.christadelphia.org/basf.htm>. Viewed 19/2/2017. A few of my friends have suggested that writing this **rebuttal** is a waste of time, but they may have forgotten that we are instructed **A REBUTTAL** by A. Crawford to J. Bedson's—"The Physician Who Doctored the Truth" p. 120 of 154



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by the Apostle Jude that all true believers must "earnestly contend for the faith which was once delivered unto the saints" (Jude v. 3). Anyone who preaches another gospel is accursed: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8, cf. also v. 9). See endnote 115 for relevant comments on timing issues.

<sup>113</sup> This is bad editing by someone. No source is given for the first quote or page #. Bad because immediately after this Bedson quotes the same paragraph and gives the source but no page #! See endnote 115 for relevant comments on dating/timing issues.

<sup>114</sup> If JB quotes something it needs to be correct, especially if he is attacking someone for misquoting, like JB is doing to John Thomas. The quote from *Anatolia* is:

‘My conviction is that the judgment upon Babylon will be announced as about to sit; and that the Ancient of Days and the saints will meet "in the air" and among the clouds,<sup>1</sup> in the common A. D. 1866,...’ (John Thomas, *Anatolia* Mott Haven, New York, 1854).

Notice JB forgot the capitals and ignored the footnote reference to (1) 1 Thess. iv:17.

<sup>115</sup> John Thomas should not have given future dates in writing. These types of errors in *Eureka* have been footnoted in the latest *Logos* edition: e.g. Vol. 2, page 11: "Time has proved that the anticipations of the Author of *Eureka* in regard to the return of Christ were premature." (HPM) E.g. vol. 5, p. 213: 'Fortunately, for the present generation, "the set time to favour Zion" (Psa. 102:13) has not yet come; so that the Author's anticipations were premature. This is to the advantage of those living today (2 Peter 3:13-15) — Publishers.' It should be pointed out to readers [and especially to people like JB] that the Apostles were fundamentally correct, but had a major problem with timing—over **1,980** years—much more so than Brother Thomas did. They believed that Christ was the Messiah, the Son of God, but they "...were hoping that it was He who was going to redeem Israel..." (Luke 24:21, NASB®). Even after Christ told them "that repentance and remission of sins should be preached in his name among all

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nations, beginning at Jerusalem.” (V. 47), they asked him many days later: “... Lord, wilt thou at this time restore again the kingdom to Israel?” (Acts 1:6). Similarly publishers of *Elpis Israel* have footnoted some errors in dating as the following shows: “This paragraph is taken from a later work by Dr. Thomas, *Eureka*, an exposition of the Apocalypse, vol. ii., p. 680. “The ensuing years,” in the language of Dr. Thomas, *have* “determined the point beyond dispute.” The 1,335 years are not yet ended, for the event that marks their termination *is still in the future* (1903). The erroneous interpretation has therefore been omitted from this edition of *Elpis Israel*.” (1903, edition page 328). See also endnotes 118, 138 & 112.

<sup>116</sup> Note a whole sentence, highlighted in red below, is missed by JB: ‘How highly important is this exhortation now, seeing that in about a dozen years the resurrection will have transpired, and no further invitation to inherit it presented to the world. **Ought we not then to awake to earnestness, and by a rigid scrutiny of our faith and practice, obtain a scriptural satisfaction, if we shall be able to stand unabashed before the Judge of the living and the dead?** The glory that shall follow is great for the approved.’ (*Anatolia*, p. 97).

<sup>117</sup> If you compare what JB wrote with the actual below you will see that he omits the Scriptural references included in the accompanying footnotes:

‘The glory that shall follow is great for the approved. The world is theirs,<sup>1</sup> when all nations come and do homage before the Prince of Israel, because his judgments are made manifest.<sup>2</sup> But before they can have “power over the nations,”<sup>3</sup> they must bind the strong that rule them. This is their mission at the end of the 1335 years: “To execute vengeance upon the nations, and punishment upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints.” From A. D. 1866 to A. D. 1911, a period of over forty years, they will be engaged in this work, and in the organizing the world upon new and better principles. When this work is finished we shall have what is styled “*the world to come*.” The...’ (*Anatolia*, page 97).

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(1) 1 Cor. iii. 21, 22. (2) Rev. xv. 4. (3) Rev. ii. 26.

“To execute vengeance upon the nations...” is a quotation from Psalm 149:7–9, which Bro Thomas should have included. See also endnote 123.

Note JB has also added “(the Christadelphians)” to the quote. See endnote 112.

<sup>118</sup> John Thomas should not have given dates—when he thought future prophecies would be fulfilled—in writing. See also endnote 112.

“Jesus said that no man knows the day or the hour of his coming—but he also told his disciples to watch for the signs of his coming. Every generation that has done this has looked for the coming of Christ in or soon after their own days [one might ask, ‘has God so designed his Word to keep us on our toes?'] John Thomas was no different. He CORRECTLY identified the period 1866-1870 as important, being 1260 years after the decree of the Roman Emperor Phocas who gave political power to the Pope. That political power was taken from the Pope in 1870 as bro Thomas correctly anticipated. However, Christ did not return then because there had to come another uprising of Papal power as described in Rev. 17 which, in his eagerness for the return of Christ, he failed to appreciate—but this in no way invalidates the DOCTRINAL conclusions which he arrived at by studying the Scriptures.” (Feedback given to the author by Bernard Burt, 23/3/2014).

<sup>119</sup> JB accuses John Thomas of not supplying sources, but no page source is given for this quote.

<sup>120</sup> Note the quote does not mention “Christadelphians”. Obviously the faithful of that group who are immortalized are included, but is **not** limited to immortal Christadelphians.

<sup>121</sup> John Thomas should not have given future dates in writing. See also endnote 112.

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- <sup>122</sup> JB points the finger at John Thomas of not supplying sources, but no book source or page # is given for his following quote.
- <sup>123</sup> Note the quote does not mention “Christadelphians”. Obviously this is implied *in part*, but is *not* limited to immortal Christadelphians. And JB’s claim of Jesus and His brethren’s activity as being “immoral” means he does not have a clue as to what the cleanup at the start of the Millennium will be like. Only the immoral and wicked who oppose Christ the King will be “shatter[ed] ... like earthenware”. For those who “show discernment” they will “Worship the LORD with reverence, And rejoice with trembling.” and “Do homage to the Son lest He become angry, and [they] perish *in the way*” (Psa. 2:9-12, NASB®).
- <sup>124</sup> This “will be used to glorify the Millennial Temple in Jerusalem— just as Israel spoiled Egypt for the materials to build the Tabernacle & David conquered & spoiled all the nations surrounding Israel to provide the materials for Solomon’s temple.” (Feedback given to the author by Bernard Burt, 23/3/2014).
- <sup>125</sup> There are many editions of *Elpis Israel*. JB needs to give the edition and page # and date.
- <sup>126</sup> Looks like JB is quoting the Fourteenth Edition, 1973, page 454 or a similar edition.
- <sup>127</sup> All those periods are not accurate to indicate something is missing from the end of the quote. An ellipsis (...) is the recognized correct symbol.
- <sup>128</sup> There are two periods of future judgement before the peace of the Millennium can be implemented. The first is at Armageddon when earthquakes and other natural disasters will destroy much of the Northern Confederacy countries because of its invasion of the Middle East (Ezek. 38—39:6; Rev. 16:16) (as mentioned partially by JB’s quotation of *Christendom Astray* a few paragraphs from this endnote-reference.) It is stated by experts that 2/3 of the world’s population will be wiped out by earthquakes, with the resulting volcanoes and tsunamis. Once this is achieved, then the second as mentioned in Psalm 2 (etc.) has to be fulfilled.

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This “is exactly the pattern seen in Scripture—the flood, the overthrow of Sodom & Gomorrah, the destruction of the Canaanites—but the future destruction will be preceded by the proclamation of the gospel of the Millennial age—which, interestingly, begins with Creation: ‘Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters’ [Rev.14:6-7]—only after the preaching of the gospel will non-responders be subject to the righteous judgment of God.” (Feedback sent to the author by Bernard Burt, 23/3/2014).

- <sup>129</sup> For a person who is blasting Bro. Thomas for not supplying quotation marks, the reader might be interested to know that JB does not quote *Elpis Israel* accurately. This is the way it reads:

**‘...While a christian would take no part in the armed *melée*, he is convinced that** nothing but violence in the beginning, in order to punish and crush the tyrants, can prepare the way for the amelioration of society. This is the order, as I shall show, which God has ordained as preliminary to the setting up of his kingdom.’ (*Elpis Israel*, third edition, 1859, page 288). *Logos* fourth edition, 2000, page 332 is the same. CMPA 14<sup>th</sup> edition p. 322.

Note the preamble—that I have underlined and made bold, which changes entirely JB’s implication—is missing. The fourth edition of *Elpis Israel*, 1867 has the same preamble. What Bro. Thomas is saying in reality is that the rules are different today compared to the future when immortals obey Christ’s orders to punish the wicked that “take their stand... Against the LORD and His Anointed” (Psa. 2:1, NASB®). See also endnote 123.

Logos Edition 4<sup>th</sup> p. 332 & CMPA 14<sup>th</sup> have a capital for ‘His’.

- <sup>130</sup> Again JB does not supply his book or magazine source, only a name. If the quote is accurate RR should have said “The saints” not “Christadelphian”.
- <sup>131</sup> The word “Christadelphian” does not occur in chapter 15.

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<sup>132</sup> Notice that JB leaves out the words in red including the brackets: 'a divine manifestation in the person of the Son of Man (who is "the name of the Lord") accompanied ...' (*Christendom Astray*, 1884) sourced from [http://www.antipas.org/books/chris\\_astray/ca\\_lec15.html](http://www.antipas.org/books/chris_astray/ca_lec15.html). Viewed 22/9/2016.

<sup>133</sup> Note that JB leaves out the **overwhelming** Scriptural evidence from *Christendom Astray*:

'Now in what character is he revealed, according to the prophecy? "His lips are full of indignation, and his tongue as a devouring fire." Or take Paul's representation: "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire TAKING VENGEANCE on them that know not God, and that obey not the gospel of our Lord Jesus Christ;" which is in agreement with the statement in Isaiah 11:4: "He shall smite the earth with the rod of his mouth: and with the breath of his lips shall he slay the wicked." Finally, we contemplate the picture symbolically elaborated in Rev. 19:11-16:-

**"And I saw heaven opened, and behold, a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a NAME WRITTEN that no man knew but he himself, and he was clothed with a vesture dipped in blood, and his NAME is called the WORD OF GOD. And their armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean; and out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture, and on his thigh a name written, King of Kings and Lord of Lords."**

Having seen that "the name of the Lord coming from far, burning with his anger," answers to the approaching advent of Christ to take vengeance, it will be profitable to cite other testimonies to show that this doctrine of coming judgment is the uniform teaching of the Spirit in the Word, and not a mere inference from some isolated expressions. We read in Isaiah 66:15, 16:-

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**"Behold the Lord will come with fire, and with his chariots, like a whirlwind, to render HIS ANGER with fury, and His rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and THE SLAIN OF THE LORD SHALL BE MANY."**

Again, Psalm 50:3-6:-

**"Our God shall come and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above and to the earth, that He may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness; for God is judge himself."**

Further, in Malachi 4:1, 2:-

**"Behold the day cometh that shall burn as an oven; and all the proud, yea, all that do wickedly, SHALL BE STUBBLE; and the day that cometh shall BURN THEM UP, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings."**

To a similar purport, Jer. 30:23, 24:-

**"Behold the whirlwind of the Lord shall go forth with fury-a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until he hath done it, and until he hath performed the intents of his heart; IN THE LATTER DAYS YE SHALL CONSIDER IT."**

Again, Psalm 21:9:-

**"Thou shalt make them [his enemies] as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath; and the fire shall devour them."**

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**"Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest; this shall be the portion of their cup" (Psa. 11: 6).**

**"And I will send a fire on Magog, and among them that dwell carelessly in the isles: and they shall know that I am the Lord" (Ezekiel 39: 6).**

**"And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth. They shall not be lamented, neither gathered, nor buried. They shall be dung upon the ground" (Jer. 25: 33).**

Surveying these testimonies as a whole, we find that they reveal two separate stages in the "coming troubles." First, there is "distress of nations"- "evil going forth from nation to nation"-and "men's hearts failing them for fear," etc.-which may be designated as the natural stage; and second, a divine manifestation in the person of the Son of Man (who is "the name of the Lord") accompanied by sweeping judgments of fire and sword which will destroy large masses of mankind: which may be considered as the supernatural. The former precedes the latter. Hence, as the first indication of the approach of the end, we must look for times of trouble and commotion on the earth.

When natural trouble has advanced to a certain point, the Lord Jesus will be revealed no longer as "the Lamb slain from the foundation of the world,"-"a Man of sorrows and acquainted with grief," but as "the Lion of the tribe of Judah", [treading]... "the winepress of the fierceness and wrath of Almighty God,"- taking vengeance on this unbelieving generation. The vengeance...' (R. Roberts, *Christendom Astray* 1884) sourced from [http://www.antipas.org/books/chris\\_astray/ca\\_lec15.html](http://www.antipas.org/books/chris_astray/ca_lec15.html). Viewed 22/3/2014.

This abundance of Scriptural evidence is totally ignored!! The scriptures quoted above by R. Roberts are well known.



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<sup>134</sup> Note JB leaves out the rest of this quote and the scriptural passage that is in *Christendom Astray*: "to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have ALL HIS SAINTS" (Psalm 149:7-9), [ibid.]. So these are Bible prophetic facts, not something Bro. Robert Roberts dreamt. {The publisher may have added the caps.}

<sup>135</sup> 'Yes, for the kingdom of man is to be violently overthrown and replaced by the kingdom of God. (Dan. 2:44, 45) "And the slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" [Jer. 25:33]' (Feedback sent to the author by Bernard Burt, 23/3/2014).

<sup>136</sup> Note the word "*Christadelphians*" is inserted by JB. It is not part of this quote from *Christendom Astray*. The correct understanding is as JB states previously to this insertion: "Jesus and the saints".

<sup>137</sup> "No, GOD has purposed to cleanse the earth of sin and wickedness, that His kingdom of righteousness and peace might be established" (Feedback sent to the author by Bernard Burt, 23/3/2014) by Christ and the immortalized saints.

These comments by JB are a distortion of the facts. "Not Christadelphians but all the saved by Jesus Christ from 6,000 years of history will spend 40 years trying to save the people of the world from their own folly and bring in everlasting peace and righteousness." (Balancing feedback by Paul Cresswell, July 2014).

<sup>138</sup> The following admission of dating error is stated in an online version of *Christendom Astray*: "Robert Roberts made a mistake in setting a date for the establishment of the Kingdom of God on earth, because the Bible clearly states: "of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark xiii, 32). There are time periods set down in the Bible, but they do not reveal that date, and the fact that Robert Roberts made a mistake in regard to them only

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serves to underline the importance for every reader of Christendom Astray to turn to the Bible himself for confirmation of the matters set before him.”  
[http://www.antipas.org/books/chris\\_astray/ca\\_fore.html](http://www.antipas.org/books/chris_astray/ca_fore.html)  
Viewed 22/3/2014.

<sup>139</sup> “Wrong—it is what God has revealed in His word that He will do” (Feedback sent to the author by Bernard Burt, 23/3/2014) by Christ and the immortalized saints.

<sup>140</sup> No Christadelphian has ever claimed this. It will be **all** the faithful from Adam until Christ returns.

<sup>141</sup> Not just immortalized “Christadelphians”, but all the faithful from Adam: “...they that are with him *are* called, and chosen, and faithful” (Rev. 17:14). This conclusion by JB is just his opinion. “Scripture says that the nations will willingly go up to Jerusalem to hear God’s word and learn his ways...” (Feedback sent to the author by Bernard Burt, 23/3/2014). “And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and He will teach us of his ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem” (Isa. 2:3).

<sup>142</sup> This is a terrible and slanderous description of Christ by those whom JB seems to have forgotten initiate the: “...war with the Lamb, [but] the Lamb shall overcome them: for he is Lord of lords, and King of kings...” (Rev. 17:14). JB seems to have forgotten he will be judged for this slander.

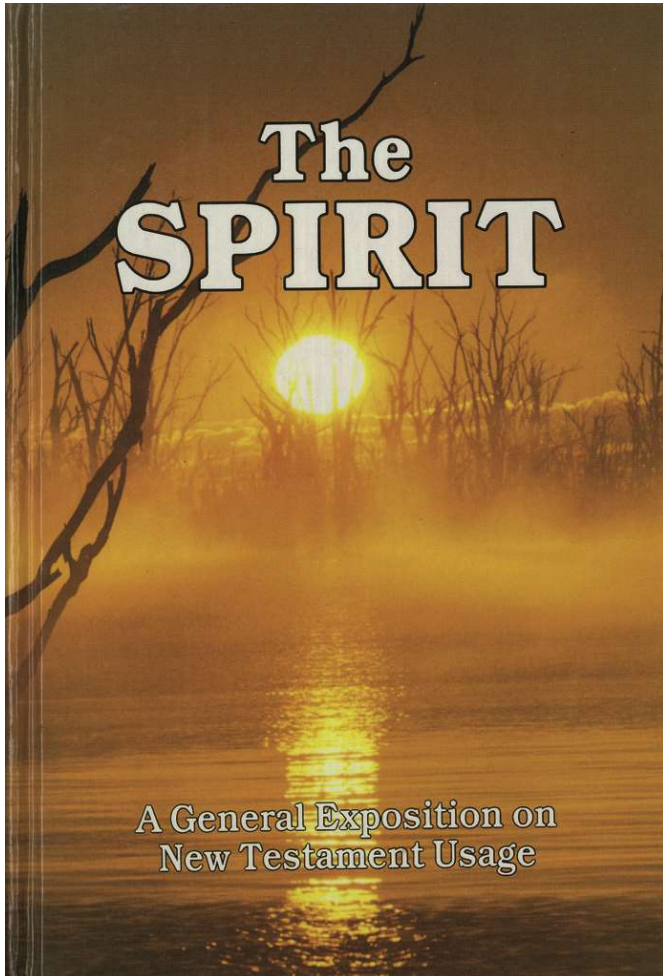
<sup>143</sup> Again, no source is given. The Bible is clear that this **will** happen:

“And when the thousand years are expired, Satan [i.e. the adversary] shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.” (Rev. 20:7–9).

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- <sup>144</sup> We have just proved JB wrong in the previous endnotes. Obviously it won't happen in the way claimed by JB, but it will happen in the way described in the Bible. It is the evil people who gather the nations against "the beloved city" of Jerusalem and the Lord Jesus Christ and the immortal saints as stated in Psalm 2.
- <sup>145</sup> This completely biased interpretation is not based on the Biblical facts as we have already pointed out. See a couple of the previous endnotes.
- <sup>146</sup> "Again, incorrect [. Just] because the prophecies have not yet been fulfilled it does not mean that the understanding of them is wrong" (Feedback sent to the author by Bernard Burt, 23/3/2014).
- <sup>147</sup> See endnote 11, which proves JB wrong.
- <sup>148</sup> "This is JB's current opinion—Bible believers see in these things the hand of God fulfilling His word." (Feedback sent to the author by Bernard Burt, 23/3/2014).
- <sup>149</sup> "THEY certainly have no idea with their doctrines of the Antichrist and the Rapture— which John Thomas knew about and rejected." (Feedback sent to the author by Bernard Burt, 23/3/2014).
- <sup>150</sup> This statement is false. "Christadelphians have always encouraged debate, we are not blind followers of John Thomas or any other." "Our variety of magazines shows a healthy debate on many issues." (Feedback in email from Stephen Hill 11/4/2014).
- <sup>151</sup> Here JB identifies himself as part of the Christadelphians with the term "we", whereas four paragraphs on he tells his readers he has left Christadelphians. He can't have it both ways and this demonstrates JB's total inability to present a logical argument in a written form. In other words, it is totally illogical like most of his article.
- <sup>152</sup> Maybe JB most of all! His summary statement is invalid, as we have proven repeatedly.

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<sup>153</sup> Many decades of public and written debates from the time of Brethren John Thomas & Robert Roberts (e.g.: *The Three Great Debates*) to present day online debates, have proved where the mistakes lie. My books—entitled **the SPIRIT**, a general exposition on new testament usage <http://www.christadelphia.org/books/spirit/index.html> [digital copy viewed 3/10/2016]

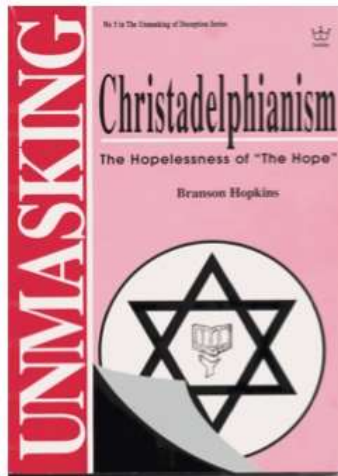


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and “The Hope of Israel” or “no hope”

# “The Hope of Israel”, or “no hope”?

A critique of the book illustrated



by Aleck W. Crawford

[users.chariot.net.au/~aleck/](http://users.chariot.net.au/~aleck/)

<http://users.chariot.net.au/~aleck/index.html> [digital copy viewed 22/3/2014]—have proved where others are “mistaken”.

So the endnoted-sentence is another one of JB’s many factual errors. Also see endnote 162 on *Wrested Scriptures*, which proves JB “mistaken” on hundreds of passages wrested by various groups

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or individuals [e.g. JB). But then JB does not like dealing with Scripture, as the reader would have observed by now.

[Order your copy of *the Spirit* here] [www.logos.org.au/the-spirit/](http://www.logos.org.au/the-spirit/)  
Viewed 19/2/2017.

“The Bible is demonstrably the Word of God [man could not have written it]; it contains one true message—so everyone not accepting that Truth IS wrong!” (Feedback sent to the author by Bernard Burt, 23/3/2014).

<sup>154</sup> “INCORRECT—he foresaw the end of Papal power, the drying up of the Turkish Empire, the British involvement in Palestine, the Jews returning to the land in unbelief, the rise of Russia as a world power with a focus on the Middle East, etc.” (Feedback sent to the author by Bernard Burt, 23/3/2014).

<sup>155</sup> “INCORRECT—see above comments” (Feedback sent to the author by Bernard Burt, 23/3/ 2014).

<sup>156</sup> Anyone with an:

- i. undamaged brain (that means physically, unbiased (e.g. Heb. 11;6), and without a strong delusion (2 Thess. 2:11),
- ii. a decent translation [i.e. NASB, not the NEB] in your language,
- iii. an accurate concordance [use the corrected later editions of Strong’s],
- iv. as well as quite a bit of time,

can discover the true Gospel for themselves. Even some with a slightly damaged brain have more faith than JB, the originator of this article. It would appear that someone mentioned several times in this document has been sent a “strong delusion” (2 Thess. 2:11).

It also helps to have a good tutor or one of the following books or both:

- a) *Exploring the Bible*, David Evans.
- b) *What the Bible Teaches*, Harry Tennant,
- c) *Preparing for Baptism*, Jim Luke,
- d) *This is the Bible*, David Pearce,
- e) *Key to the Understanding of the Scriptures*, HP Mansfield
- f) *Wrested Scriptures*, by Ron Abel and John Allfree [especially if you are from another religion],

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g) *Christendom Astray From the Bible*, Robert Roberts [especially if you are from another religion],

or a similar guide/book, but this is not a requirement. It just makes it easier to get to the facts.

<sup>157</sup> When we get down to tin tacks on the most important thing about John Thomas, JB freely admits he “can’t prove that he [i.e. John Thomas] was mistaken about the doctrinal matters”! All he can do is “hope”. [It is possible that he meant to say “inaccurate about expounding the Gospel”, as that is the implied sarcastic drift of his comments in this and the following paragraphs]. So if JB cannot determine whether John Thomas was accurate or inaccurate in expounding the Gospel then one or more of the requirements in Roman Numerals in the previous endnote is missing from JB’s repertoire. The reader will now know that several years ago I wrote a booklet entitled “[The Hope of Israel](#)” or “**no hope**”?—a Critique of Branson Hopkins’ booklet (graphic above), another ex-christadelphian, and no one has ever proved it wrong. But I have proved therein that one person with **no hope** is Branson. And it would seem that JB has been sent a “strong delusion” because he now believes in “a lie” called atheism.

<sup>158</sup> “This article has made no attempt [for example] to show that John Thomas’ understanding of the Atonement was incorrect—because that understanding WAS correct!” (Feedback sent to the author by Bernard Burt, 23/3/2014).

<sup>159</sup> The following quotes are relevant to the nasty personal comments of JB [amounting to an *ad hominem* attack] and especially his rambling & conclusions on Bro. John Thomas’s understanding of the Gospel:

“...Unfriendly critics, however, understand not this, but see only the non-occurrence of the advent in the year when the Dr. expected it. From this they illogically argue the nullification of his whole teaching. The Dr. himself was prepared for failure in the dates. In 1862, the writer of this narrative asked him how it would affect him if the time he was expecting the Lord should pass without his coming? He said it would make no difference to his general position. He should simply conclude he was mistaken in some historical element of the reckoning...”

“...But right or wrong, a theory of the times and seasons does not affect the other subjects upon which the Dr. has written. These stand by themselves on a foundation that cannot be shaken. That man is mortal:

A **REBUTTAL** by A. Crawford to J. Bedson’s—“*The Physician Who Doctored the Truth*” p. 135 of 154

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that the promised inheritance to Abraham and his seed is the earth, with the land of Israel as the royal centre; that the salvation offered to man is a participation in that inheritance, and consequent resurrection to incorruptibility, and a place of honour and power in the kingdom of God to be established on the earth when Christ personally returns; and that the conditions of inheritance are belief and obedience of the gospel: are propositions as irrefragable as the truth of the Bible itself, and as powerful to give joy and holiness a thousand years before their occurrence as a thousand days. If Dr. Thomas were proved entirely mistaken in his chronological calculations, the conclusions he has established in those other matters would remain in all their strength, both as to the evidence of their truth, and their power to influence those who believe them..." (Robert Roberts, *Dr. Thomas: His Life and Work*, The Christadelphian, third edition, 1970, CHAPTER LIX, p. 249-250). See endnote 115 where it is mentioned that where some dating errors have occurred, footnotes have been made to the Logos edition of *Eureka*.

<sup>160</sup> If this were the process then he would never have discovered "the Truth that is in Jesus" (Eph. 4:21, NCV). He only came to a correct understanding of the Gospel by reading his Bible with the aid of a good concordance. Again the requirements have been stated in endnote 156. "He proved all things from Scripture and held fast to that which is true" (Feedback sent to the author by Bernard Burt, 23/3/2014).

<sup>161</sup> A recent archaeological discovery proves that what the Bible says about Noah and his ark are true.



[www.israelvideonetwork.com/amazing-archeological-discovery-confirms-the-bible-yet-](http://www.israelvideonetwork.com/amazing-archeological-discovery-confirms-the-bible-yet-)

A **REBUTTAL** by A. Crawford to J. Bedson's—"The Physician Who Doctored the Truth" p. 136 of 154



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[again?utm\\_source=MadMimi&utm\\_medium=email](#) viewed 4/2/2014. Atheists do not believe in Noah nor his Ark, nor the flood. So [JB's contention](#) is proved wrong by this discovery. Viewed 12/Feb/2014. Also some argue that the flood was anthropologically local. If that argument was valid then Noah only needed to make some surfboards, or migrate—not spend 120 years building an ark and preaching to people who ignored him. God “did not spare the ancient world, but preserved Noah, a preacher of righteousness, with seven others...” (2 Pet. 2:5, NASB®).

<sup>162</sup> *Wrested Scriptures* by Ron Abel has a great way of showing what the Scriptures term—“**some things hard to be understood**, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction” (2 Pet. 3:16)—actually means plus an excellent appendix entitled “**Alleged Contradictions and Inaccuracies**”. The considerably revised and expanded edition of 2011, 399 pages, by John Allfree, is the one to get—as some groups have changed their views, plus one major religion has been added. Published by CMPA, UK. However the previous printing <http://www.christadelphian.uk.com/Booklets/Wrested%20Scriptures.pdf>

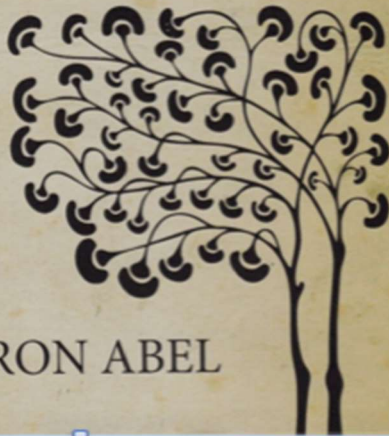
and an updated online edition are both available online <http://www.wrestedscriptures.com/introduction.html> Viewed 22/3/2014 <http://www.wrestedscriptures.com/webring.htm>.

The online edition has the advantage of a section on the Antichrist and other additional material.

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# WRESTED SCRIPTURES

A CHRISTADELPHIAN HANDBOOK OF SUGGESTED  
EXPLANATIONS TO DIFFICULT BIBLE PASSAGES



RON ABEL

Of course you need to read it with your Bible beside you.

<sup>163</sup> See *Wrested Scriptures* for a great solution to this false claim. “The last two sentences [by JB] are simply not true—the Trinity, the immortality of the soul, heaven going, the Devil, etc. CANNOT be proved from the pages of the Bible—the doctrines of the Truth can” (Feedback sent to the author by Bernard Burt, 23/3/2014).

<sup>164</sup> Of course there is a “genuine article”: it is called the Holy Bible and obviously the reader needs to find an accurate translation. Wonderful recent “*Studies by a French musician and musicologist [Suzanne Haik-Vantoura] ... have rediscovered the very ‘tunes’ to which the psalms, and indeed the entire Old Testament, were originally heard...*”. (The lost music of the Hebrew Bible, Josh Carmody, Testimony, page 108-114, 2014).

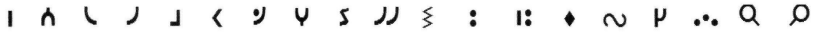


Fig. 2. The nineteen *te-amim* accents.



Fig. 4. Musical scale for the twenty-one prosaic books.



Fig. 5. Musical scale for the three poetic books.

**Psalm 96.1**

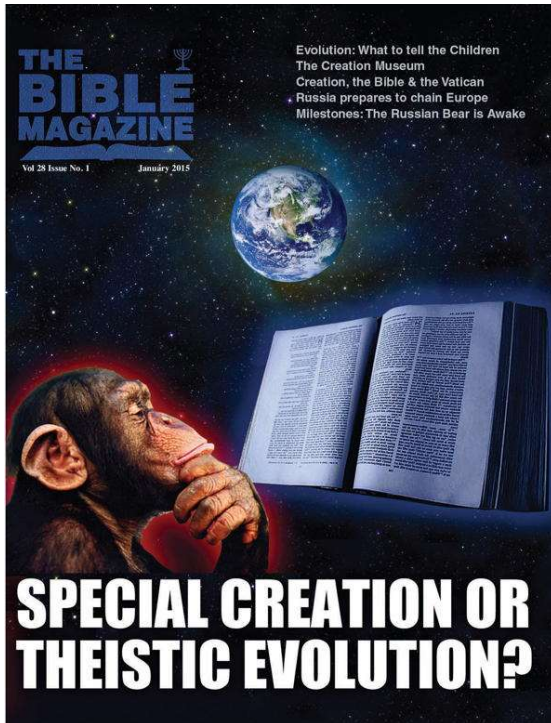
Shi-ru l'a-do-nai shir ha-dash! Shi-ru l'a-do-nai kol ha-a-rets!  
 Sing the Lord a new song! Sing the Lord all the earth!

Shi-ru l'a-do-nai bar-khu sh'mo. Bas-ru mi-yom l' - yom y'-shu-a - to.  
 Sing the Lord, bless his name. Pro-claim from day to day his sa-ving help.



Fig. 1. The beginning of Genesis 1:9 with *te-amim* accents.

So God preserved the text and the music for more than 5,000 years. As more people turn to atheism, theistic evolution, or false doctrine, God provides more evidence to prove them wrong. *The Bible Magazine* volume 28#1



has many pages in it that proves Theistic Evolution false.

- <sup>165</sup> Again no source given! “A plague on all your houses” isn’t a quote at all. It’s JB’s play on Mercutio’s famous line in Shakespeare’s *Romeo and Juliet*—“A plague on both your houses!” (Email from Reg Carr 10/2/14).
- <sup>166</sup> I agree with JB that most [I’d say 99%] of those who claim to be Christians are nowhere near to the Gospel taught in the Bible. Most believe in a nonexistent trinity and nonexistent immortal soul. See endnotes 153, 156 & 162 for the tools to discover these lies. Of course we need to remember that having correct doctrines is not the end of the matter. See page 144.
- <sup>167</sup> JB’s walk towards atheism is implied in this “walk away” comment.

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<sup>168</sup> “Maybe you think so now—but when you stand at the judgement seat of Christ??” (Feedback sent to the author by Bernard Burt, 23/3/2014).

<sup>169</sup> It was prophesied by the Apostle Paul that those who once believed the true gospel would fall away: “Let no man deceive you by any means: for *that day shall not come*, except there come a **falling away** first...” (2 Thess. 2:3). This shocking prophecy is being fulfilled in this century, even as it was in the first. (Also mentioned by Stephen Hill in email April, 2014).

‘Bedson’s conclusion states, “leaving the Christadelphians meant leaving a tyranny of lies, deception and fraud.” The real truth is that every Christadelphian is encouraged to read the Bible daily for themselves and to be persuaded in their own mind. Freedom of one’s own conscience is paramount. There is only tyranny of the kind Bedson says in his own mind.’ (Feedback from Paul Cresswell, July 2014).

<sup>170</sup> “This person (i.e. JB) falls into the category of being like Alexander whom, Paul says ‘did me much harm.’ (2 Tim. 4:14, NASB®)” (Refutation of JB’s article in an email from Don Pearce to my aforementioned friend and to the author 5<sup>th</sup> Dec. 2013).

<sup>171</sup> Since atheists have to have more faith in evolution than true Christians do for the Bible, it is good to be able to present excellent videos that defeat their confused thinking:

The Great Creation Vs Evolution Debate 4 x In depth Studies Pt 1 'He made them at the beginning' by Professor Stephen Palmer  
<https://www.youtube.com/watch?v=MBkHQFiiRdg> viewed 21/7/2016

Or another at <https://www.youtube.com/watch?v=Plnx3jnGmlc>  
One is entitled Opposing Evolution: A Creation Special—by Mr. Don Pearce Christadelphians  
[viewed 29/7/2014.](https://www.youtube.com/watch?v=Plnx3jnGmlc)

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**"The fact of evolution is the backbone of biology, and biology is thus in the peculiar position of being a science founded on an unproved theory - is it then a science or a faith? Belief in the theory of evolution is thus exactly parallel to belief in special creation - both are concepts which believers know to be true but neither, up to the present, has been capable of proof" - Introduction to *The Origin of Species* (London: J.M. Dent & Sons, Ltd., 1971)**

and a good video source that teaches creation: <https://www.youtube.com/watch?v=dJjfvssp6MQ> also by Don Pearce, viewed 29/7/2014

[Another speaker:](#)

Theistic Evolution or the CERTAINTY OF CREATION by Steve Mansfield <https://www.youtube.com/watch?v=TvLW1RqteNI> viewed 21/7/2016

Or Theistic Evolution Exposed: A Challenge for our Times & Faith - by Mr Neville Clarke Christadelphians

<https://www.youtube.com/watch?v=mQF9WRXEsh8> viewed 21/7/2016

<sup>172</sup> JB does not reveal in this article that he is now an atheist but this blog does:

["John Bedson May 25, 2013 at 5:00 PM"](#)

I agree. I may be a Christadelphian Atheist, but that is no reason why anyone should follow me. We probably all agree on the benefits of reform, but where such reforms (sic) conclude is a matter of individual preference. But my point is; standing still is not a viable option." Viewed 8/1/2014.

How can one claim to be a "Christadelphian Atheist"? The two words are mutually exclusive and show how incapable JB is to determine "genuine truth" and I daresay "subterfuge". This inability of JB to determine doctrinal facts is also obvious in his second from last and third from last paragraph.



## CONCLUSION

I might add that the only place you are going to find “The Truth” [e.g. Mark 12:32; 1 Pet. 1:22] is in an unbiased translation of the Holy Bible, using the tools already defined in endnote 156. Obviously if you wish to study the meat of the word you can be helped greatly by good expository material. Examples are: *Eureka* for a study of Revelation, or the book mentioned in endnote 153 if you wish to study the subject of *the Spirit*.

‘Unless Thomas was a criminal or bad character—and even his enemies lauded his character and honesty—then we should concentrate on the work and not on the man. **Bedson is following the usual line of sneering (Thomas "run around...like a headless chicken", cf. p. 9), character assassination when unable to refute the evidence of truth.**’ (Feedback from Paul Cresswell, July 2014).

May this **REBUTTAL** assist you to come to a proper understanding of the subjects examined herein. The Scriptural evidence proves John Bedson’s reasoning greatly flawed in the vast majority of cases.

“The first to plead his case *seems* just,  
*Until* another comes and examines him.”  
(Prov. 18:17, NASB’).

Obviously however, there is more to living the Truth as it is in Christ Jesus than just believing and defending correct doctrine. We need to practice righteousness as revealed especially in the New Testament:

“Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.” (Mark 10:19)

This practice is summarized by the Apostle John:

“Beloved, let us **love one another**: for **love** is of God; and every one that **loveth** is born of God, and knoweth God.” (1 John 4:7)

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See also 1 Corinthians 13, which demonstrates the absolute need to have and to practice *agape* **agaph love**, otherwise we are “nothing” or worse than useless. We sometimes ignore Paul’s teaching, to our own peril.

By the grace of God and Jesus Christ, **the Son of** the Father,



Aleck W. Crawford

“Grace, mercy, *and* peace will be with us, from God the Father and from Jesus Christ, **the Son of** the Father, in truth and love.”  
(2 John v. 3, NASB’).

It is appropriate to quote JB’s own words below found on the website noted above:

[there] “is no reason why anyone should follow me”!





It is sad that people like JB lose their faith and then think they gain self-importance by becoming Atheists. God, speaking through the apostle Paul, could not have made it plainer:

'18 For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God.

19 For it is written,

“I WILL DESTROY THE WISDOM OF THE WISE,  
AND THE CLEVERNESS OF THE CLEVER I WILL SET ASIDE.”

20 Where is the wise man? Where is the scribe? Where is the debater of this age? Has not God made foolish the wisdom of the world?

21 For since in the wisdom of God the world through its wisdom did not *come to* know God, God was well-pleased through the foolishness of the message preached to save those who believe.

22 For indeed Jews ask for signs and Greeks search for wisdom; 23 but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness,

24 but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God.

25 Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

26 For consider your calling, brethren, that there were not many wise according to the flesh, not many mighty, not many noble; 27 but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, 28 and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are, 29 so that no man may boast before God.

30 But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, 31 so that, just as it is written,

“LET HIM WHO BOASTS, BOAST IN THE LORD.” ’

(1 Cor. 1:18-31, NASB)

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It should be noted that not all sources quoted follow the required acknowledgements, but I have done my best to sort these out.

I wish to thank God and His beloved Son for giving me the opportunity to defend “The Truth” (3 John 3) as revealed in the Bible—and to defend those who have been slandered by John Bedson. I also wish to thank those brothers who have found many errors in JB’s comments and supplied that excellent feedback to me. I have done my best to correct my typos. Further constructive feedback would be appreciated.

Published by:

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“Thy Word *is* a lamp unto my feet,  
And a light unto my path.”

(Psalm 119:105)

First edition September 11, 2016  
Reprinted slightly revised April 1, 2017