

**OIL IN YOUR VESSEL: A.B. SIMPSON'S
CONCEPT OF A PARTIAL RAPTURE**

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The teaching of a partial rapture is not widely accepted in the mainstream Church. We prefer to call this teaching the phase rapture with the Lord removing the Firstfruit believers before the Tribulation begins followed by the Main harvest rapture of the remaining Christians who will be Left Behind for their time of testing.

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OIL IN YOUR VESSEL: A. B. SIMPSON'S
CONCEPT OF A PARTIAL RAPTURE

A contemporary world concentrating on oil gluts, oil shortages, oil prices, oil slicks, oil embargoes, and oil dependence/independence seldom recalls Jesus' mention of an extra oil supply as an illustration of preparedness for his promised reappearance (Matthew 25:1-13).

In eschatology the term "rapture" designates the phase of Jesus Christ's return in which he will snatch away Christians from the earth. Although the English Bible does not use this term, its derivation is a Latin word employed in the Vulgate in 1 Thessalonians 4:17 to describe this prediction. Immediately prior to the rapture of living believers, the "dead in Christ" will have experienced resurrection, according to this viewpoint. This paper will examine A. B. Simpson's teaching in regard to preparedness for the rapture, including his treatment of biblical verses and theological concepts.

Identity of A. B. Simpson

The founder of North America's earliest surviving Bible college,¹ Albert Benjamin Simpson was a practical writer for whom

1. S. A. Witmer, The Bible College Story: Education with Dimension, with a Preface by Dr. Merrill C. Tenney (Manhasset, NY: Channel Press, 1962), pp. 23-24; "North American Scene," Christianity Today, 12 November 1982, p. 93: "Founded in 1882 as a missionary training school, Nyack is the oldest Bible college in North America, the forerunner of some 400 similar institutions."

eschatology deserved continuing emphasis. Simpson defined the heart of his theology as the "Fourfold Gospel," which involved Jesus Christ as coming king as well as savior, sanctifier, and healer.

Reared amidst sturdy Presbyterian influences on Canada's western frontier, Simpson distinguished himself in his graduate education at Knox College, now part of the University of Toronto.² Between 1865 and 1881 Simpson successively served as pastor of Hamilton's Knox Church, which was "the second strongest United Presbyterian Church in Canada," Louisville's "largest Presbyterian congregation," and New York's Thirteenth Street Presbyterian Church, reputed to be "the city's most fashioned and wealthy Presbyterian charge."³

When his staid Manhattan congregation resisted his aggressive trans-cultural brand of evangelism, Simpson resigned to launch into thirty-eight years of noteworthy non-aligned ministries, which included the establishing of an independent church where he was pastor until his decease, creating and serving as president of an interdenominational⁴

 2. A. E. Thompson, The Life of A. B. Simpson, official authorized edition (Brooklyn: Christian Alliance Pub. Co., 1920), pp. 1-35.

3. Frederic H. Senft, "When God Called A. B. Simpson," The Sunday School Times, 22 November 1919, p. 671; Elgin S. Moyer, Who Was Who in Church History (Chicago: Moody Press, 1962; reprint ed., New Canaan, CT: Keats Publishing, 1974), p. 374; Thompson, [A. B. Simpson,] p. 53; David J. Fant, Jr., "Mrs. A. B. Simpson," The Southeastern District Report of the Christian and Missionary Alliance, May 1977, p. 17.

4. For many years after his lifetime the Christian and Missionary Alliance preferred to be called an interdenominational society or a movement, as Simpson had intended it to be. It has gradually acquired usual marks of a denomination, however, and today does not reject that term. Cf. J. Gordon Melton, The Encyclopedia of American Religions (Wilmington, NC: McGrath Pub. Co., 1978), 1:222.

evangelistic and missionary society called the Christian and Missionary Alliance, the founding of several periodicals, and the initiating of numerous lesser enterprises, in addition to originating the Bible training school which was eventually to be called Nyack College. He retained the college's presidency and taught some of its classes through the years.⁵

The New York Times called him "one of the leading evangelists and executives in foreign missionary work," also alluding to his "vast amount of relief work among the poor." His conference ministry throughout North America was extensive. On several occasions he ministered overseas. In addition to composing some three hundred hymns and editing one or more periodicals continuously for forty years, for which he produced a steady stream of articles and editorials, he found time to author one hundred books. It is no wonder that the New York Times asserted that "there was almost no end to Mr. Simpson's religious activities." Lauding his achievements with the words: "It is impossible to measure the value of such a man to the cause of Christianity," The Christian Herald asserted at his death that "evangelical Christianity" was losing "one of its strongest

5. "The Rev. Mr. Simpson's Retirement," New York Daily Tribune, 8 November 1881, p. 8: This is a newspaper account of Simpson's astonishing resignation from his Presbyterian pulpit; Thompson, A. B. Simpson, pp. 83-87, 93-94, 104-5, 112-117, 125, 150-59, 215, 222; A. W. Tozer, Wingspread: Albert B. Simpson--A Study in Spiritual Altitude, Centenary ed., (Harrisburg: Christian Publications, 1943), pp. 131, 138; Who Was Who in America, 1897-1942, 1966 ed., s.v. "Simpson, Albert B." Wycliffe Biographical Dictionary of the Church, 1982 ed., s.v. "Simpson, Albert Benjamin"; William P. Barker, Who's Who in Church History (N.p.: Fleming H. Revell Co., 1969; reprint ed., Grand Rapids: Baker Book House, 1977), p. 254; The New Schaff-Herzog Encyclopedia of Religious Knowledge, 1953 ed., s.v. "Simpson, Albert B."

personalities." An editorial in the predecessor to Moody Monthly alluded to his diversity: "Dr. Simpson was a great preacher, a great writer; a great educator, a great organizer, a great leader of men, and an indefatigable worker in every sphere of his many-sided endeavors."⁶

Partial rapturism's main thrust

Concurrent with the nineteenth-century's mounting emphasis on sanctification, Simpson noted within Christendom widespread stress on Jesus' return as an imminent possibility. Some theologians believe that a seven-year period of tribulation will follow Jesus' arrival in the air. Simpson believed in such a period of trouble although his works do not seem to specify its length.

Whereas many premillennialists teach that all living regenerate people of the present age will experience a transformation and rise to meet Jesus at this return, partial rapturism is the belief that instead a certain additional preparedness is necessary to a Christian's inclusion in the rapture. Its opponents point out that since all born again believers will constitute the bride of Christ, all will rise to meet Jesus in the clouds and shortly following the rapture will join in such festivities as the marriage supper of the Lamb. Their implicit

6. "Rev. A. B. Simpson, Evangelist Dies," New York Times, 30 October 1919, p. 13; Tozer, Wingspread, pp. 130, 137; W. M. Turnbull, "The Founder of the Christian and Missionary Alliance," The Missionary Review of the World 43 (April 1920):271; John S. Sawin, "An Introduction to the Writings of Albert Benjamin Simpson," 2 vols., Unpublished Manual (Nyack, NY: [The Christian and Missionary Alliance,] 1983), 1:20: Sawin has conservatively calculated that, avoiding duplications, the correct number of volumes Simpson authored is 101; "A Christian Leader Gone," The Christian Herald, 17 January 1920, p. 88; "A. B. Simpson," The Christian Workers Magazine, January 1920, p. 359.

support includes the seeming inclusiveness in various scriptural passages that describe a rapture. After all, 1 Thessalonians 4:16-17 proclaims that "the dead in Christ shall rise"--not some of the 'dead in Christ. Moreover, Paul does not here claim that "we which are alive and remain shall be caught up" provided certain added criteria of worthiness become satisfied.

Included among proponents of the partial rapture is J. A. Seiss, whose famous volume on The Apocalypse avows that "some saints are raised, translated, or glorified in advance of others," so that the anticipated transformation "does not take place with the entire number at precisely the same instant." Revelation's twenty-four elders then "do not represent, by any means, the whole body of the redeemed," but only the "seniors" with spiritual maturity who escape the tribulation by "being taken to heaven before it comes." Hence, it is only "every faithful one" in the Church who will stand prepared, by having shown diligence to make their calling and election sure. Thus the open door concept in Revelation 4:1 indicates Christ's intention "to keep certain of His saints 'out of the hour of temptation,'" since they were watching and praying always so as to "'escape' the dreadful sorrows with which the present world, in its last years, will be visited." (Italics mine.)⁷

Expounding Philipians 3, Govett insists on "the solemn truth" that although "all the justified will receive eternal life," yet some of them from the current age will not attain to the selective first

 7. J. A. Seiss, The Apocalypse: Lectures on the Book of Revelation (Grand Rapids: Zondervan Publishing House, n.d.), pp. 302, 104-5, 303, 98.

resurrection and the following Millennium. Only those whose faithful works verify the validity of their faith are so honored.⁸ G. H. Lang argues as follows:

The assertion that all believers are overcomers is so plainly contrary to fact and to Scripture that one wonders it ever has been made. It involves the false position that no believer can be a backslider. It avoids and nullifies the solemn warnings and urgent pleadings of the Spirit addressed to believers, and, by depriving the Christian of these, leaves him dangerously exposed to the perils they reveal.

Naming Peter, Ananias, Sapphira, Demas, and the Corinthian church, he keeps inquiring whether these were the last believers to suffer defeat. Contending that Jesus' "unequivocal statement" in Luke 21:34-36 "sets aside the opinion that all Christians will escape irrespective of their moral state," Lang forcefully urges that since not "every Christian keeps the word of Christ's patience," therefore Revelation 3:10 also supports a partial rapture.⁹ Pentecost expends considerable effort to refuting the partial rapture theory, devoting

8. R[obert] Govett, Entrance into the Kingdom: Or, Reward according to Works (Miami Springs, FL: Conley & Schoettle Pub. Co., 1978), pp. 16, 189-90, 258, 262-63.

9. G. H. Lang, The Revelation of Jesus Christ: Select Studies (London: Oliphants, 1945), pp. 91-92, 88-89; cf. his allegations that the man-child and the firstfruits in Revelation 12 and 14, respectively, represent the partial rapture in pp. 90, 201, 236-37. Similarly cf. G. H. Pember, Earth's Earliest Ages: and Their Connection with Modern Spiritualism and Theosophy (New York: Fleming H. Revell Co., n.d.), p. 195: "It may be that those who are believers in Christ, and, therefore, a part of His redeemed; who have offered up the sacrifice on the brazen altar, but have not yet been sufficiently cleansed and sanctified in the laver, and are thus not ready to pass into the heavenly Tabernacle--it may be that these will have some intimation of the summons, only to feel their own inability to obey it for the present. They may be as Elisha witnessing the departure of Elijah: or the disciples on the mount of Olives when they beheld the cloud receiving their Master out of their sight, but were not yet prepared to follow Him."

an entire chapter to the subject.¹⁰

When correspondents inquired about a selective rapture doctrine, Simpson's Alliance periodical answered with reserve that two opinions exist, leaving open the possibility of a partial rapture. Out of five known responses, the following typical one affords the fullest answer, interacting with the question, "Do you understand from the Scriptures that all believers, those filled with the Holy Spirit, and not, will be caught up in the air with Christ, to escape the tribulation, and be members of the Bride of Christ?"

There are differences of opinion on this point. Many believe that only those who are filled with the Spirit and have oil in their vessels with their lamps will be caught up to meet the Lord, while the rest will be left to pass through the tribulation days and at a later period will join those who were the firstfruits. Others believe that all Christians on earth at Christ's appearing will be translated alike. Without dogmatizing we will simply say let us take no risks but be ever prepared in the fullest sense.¹¹

This reply both touches some major issues and intimates some of the passages Simpson employs elsewhere in treating the subject.

Despite the finesse apparent in the answers to such questions, Simpson staunchly defended the doctrine of a partial rapture, touching the subject no less than six dozen times in his books and articles. Maintaining it as a safer position than its opposite, he recommended

 10. J. Dwight Pentecost, Things to Come: A Study in Biblical Eschatology, with an Introduction by John F. Walvoord (Grand Rapids: Dunham Pub. Co., 1958), pp. 156-63.

11. [A. B. Simpson], "Our Mail Box," The Christian and Missionary Alliance, 16 September 1899, p. 249; cf. [A. B. Simpson], "The Editor's Mail Box," The Christian and Missionary Alliance, 8 July 1899, p. 89; [A. B. Simpson], "Our Mail Box," The Christian and Missionary Alliance, 11 November 1899, p. 381; [A. B. Simpson], "Our Mail Box," The Christian and Missionary Alliance, 9 June 1900, p. 385; [A. B. Simpson], "Our Mail Box," The Christian and Missionary Alliance, 6 October 1900, p. 195.

caution in view of the possibility that the position is correct. Hence he called it "an intensely practical truth--a great lever that will uplift the world into a fitness to receive Him." If Simpson's occasional hesitating words cast doubt on whether or not he embraced the doctrine, one should note his very direct statement about this "truth," as follows: "I would not make the Holy Spirit a term of salvation. . . . But I believe if we are not sanctified, we shall not go in when Jesus comes."¹²

This quotation indicates that Simpson believed that the special preparation essential for participation in the rapture includes sanctification. In his Matthew commentary he is very direct: "'Have you received the Holy Ghost since ye believed?' This is the one pre-requisite for the coming of the Lord." He maintained, however, that the resultant process of holy living was also vital.¹³

Contrasting worldlings like Lot and Demas with John, Bernard, Monica and Madame Guyon, Simpson conceived of the sanctified as

12. [A. B. Simpson], "How I Was Led to Believe in Premillenarianism," The Christian Alliance and Missionary Weekly, 13 November 1891, p. 299; A. B. Simpson, "The Old Orchard Convention--The Lord's Coming," The Word, Work and World, September 1886, p. 171.

13. A. B. Simpson, Matthew, Christ in the Bible Series (Harrisburg: Christian Publications, n.d.), p. 391; A. B. Simpson, "Heavenly Garments: Or, the Secret of Holy Character," The Alliance Weekly, 13 September 1913, p. 372; A. B. Simpson, Our Attitude toward the Lord's Coming (New York: Christian Alliance Pub. Co., n.d.), (pamphlet), pp. 4-5; A. B. Simpson, Correspondence Bible School: Bible Commentary, 2d year, no. 10, (N.p., 1917), p. 40; A. B. Simpson, The Coming One (New York: Christian Alliance Pub. Co., 1912), pp. 131-32, 207-8: Here Simpson relates two interesting anecdotes involving the famous Bostonian Baptist pastor, Dr. A. J. Gordon with respect to the rapture. In the first one, when asked about a partial rapture, Gordon responded: "I have not light enough to answer, but I would rather take no chances." The other recalls how Gordon's little children kept clean all week anticipating their father's return at some unknown time.

constituting a select company, "an elect within the elect." He reasoned that they did not deserve equal eschatological benefits. Although he felt certain of a difference between two classes of Christians, he claimed to be incapable of determining its full effect, remarking: "All that this means we dare not attempt to explain," and "I don't know what will become of the unsanctified, . . ." and ". . . it is presumptuous to attempt to define [this] in detail. . . ." In one writing he supposed they would share in the Millennial reign, having likely experienced "an ordeal of fire" beforehand; but in another place he surmised that ". . . from the crowns and glories of the millennial reign they were left out."¹⁴

Will all deceased regenerate believers experience the first resurrection that accompanies the rapture, or will the resurrection also be selective? On this question Simpson was a bit less explicit than on the rapture of the living, although he mentions "the holy dead" as rapture participants. In response to a question he stated,

We believe that at the Lord's coming all who are prepared to meet Him, and all who died in such a state, will be caught up or raised from the dead and have part in the first resurrection. God only can apply this test and determine just what it means to be ready for His coming.

He theorized that "perhaps there had been several groups of resurrected ones . . . some caught up just before the tribulation, some caught up at its close . . . and all contemplated . . . in the first

14. A. B. Simpson, The Gospel of the Kingdom (New York: Christian Alliance Pub. Co., 1890), pp. 274-75; A. B. Simpson, The Holy Spirit: Or, Power from on High, with a Foreword by Walter M. Turnbull, new ed., 2 vols. (Harrisburg: Christian Publications, n.d.), 2:35-36; Simpson, "The Old Orchard Convention--The Lord's Coming," pp. 170-71; A. B. Simpson, Christ in the Bible, vol. 9: Matthew, Mark, and Luke (New York: Christian Alliance Pub. Co., 1889), 9:128.

resurrection." The "first resurrection" surely relates to Revelation 20:5-6. Simpson further inquired of his readers, ". . . Have you been made conformable unto His death in your inner life? Then you shall attain unto the resurrection from among the dead," the blessed selective one.¹⁵

Several Simpson poems stress preparedness for Jesus' advent. Four lines in "Let Us Go," for example, express longings:

O, for such a mighty baptism,
As will bring the Advent day,
As we long to haste its dawning.
Let us pray.

Similarly, the last lines of stanza one in "He Is Coming Back Again" ask:

Do you know why He's robed me in garments of white,
And bidden me ready to be
With oil in my vessel, and my lamp trimmed and bright?
'Tis because He is coming for me.

Simpson's co-worker, Russell Kelso Carter, published the hymn, "Ready and Waiting," in which the first and fifth stanzas, as well as the chorus, promote partial rapture preparedness, implying that "Christian virgins" are not automatically ready for the rapture. The next section will explain the parable of the ten virgins who had been selected as wedding attendants.¹⁶

15. A. B. Simpson, The Four-Fold Gospel, with an Introduction by Frederic H. Senft (Harrisburg: Christian Publications, 1925), p. 83; [Simpson], "Our Mail Box," 11 November 1899, p. 381; A. B. Simpson, Heaven Opened (Nyack, NY: Christian Alliance Pub. Co., 1899), pp. 238-39.

16. A. B. Simpson et al., comps., Hymns of the Christian Life, nos. 1, 2 & 3 (New York: Alliance Press Co., 1908), hymn nos. 845, 766, 792; cf. A. B. Simpson, Millennial Chimes: A Collection of Poems (New York: Christian Alliance Pub. Co., 1894), p. 95; A. B. Simpson, The Lord for the Body (Harrisburg: Christian Publications, 1959), p. 74.

Ten virgins parable

Although Simpson employs a variety of Scripture passages to adduce his doctrine of the partial rapture, he uses none more frequently than Jesus' parable of the ten virgins in Matthew 25:1-13. This is not to say that Simpson's doctrine is built upon a parable, but it is to say that he frequently refers to this parable in discussing, defending, and illustrating the doctrine. The parable forms part of Jesus' eschatological Olivet Discourse, which he delivered during Holy Week. Susceptible to several interpretations, the parable utilizes ten attendants at an Oriental wedding feast to convey the necessity of watchfulness and perseverance in view of the uncertain moment of Jesus' return. Many mainstream interpreters consider that the five foolish virgins represent people who are unprepared because they are unregenerate whereas the five wise virgins symbolize the regenerate. Some Dispensational interpreters see all the virgins as representing Jews rather than Christians. Simpson calls the parable ". . . a special warning of the doom of a slumbering and unsanctified church at His appearing."¹⁷

Simpson apparently understood the term "virgins" to refer to those who are truly Christians, not false professors. Moreover, he sees no special divine premium placed on literal celibacy. Instead, the term is figurative, alluding to people "unspotted from gross sin" and "really expecting to meet the Lord." Some have understood the words from inside the wedding feast, "I know you not," as implying that

17. A. B. Simpson, The Fullness of Jesus (New York: Christian Alliance Pub. Co., 1890), p. 246.

the foolish bridesmaids represent the unregenerate; but Simpson wrote: "We do not feel that it is necessarily taught that these foolish virgins were forever lost; if they were virgins, if they belonged to the kingdom at all, they shall ultimately find their true place; but to the inner circle of the Bridegroom's Friends they did not belong." Claiming, moreover, that "I know you not," is very different from the words, "I never knew you," used on a different occasion, he cites Dean Alford in support. Instead they find themselves excluded from "intimate personal friendship," "the innermost center of His communion and love." Furthermore, Simpson uses the correct translation, "Our lamps are going out," to show that the foolish virgins did not lack oil altogether; in fact they had the same kind of oil as the others, but they had enough only to last for "a little while."¹⁸

Simpson sees oil as constantly symbolizing the Holy Spirit in Scripture. He asserts that ". . . the supreme difference between the wise and foolish virgins was the fact that the foolish virgins took their lamps only, and the others took the oil in their vessels." In other words, it is the difference between "a temporary supply" and having "the source of supply, the oil vessel." The foolish virgins with a transient, though genuine, flame represent people whom the Holy Spirit has regenerated but who lack the baptism of the Holy Spirit. Simpson saw "the majority of professing Christians" in his day as

18. Simpson, Heaven Opened, pp. 143-44; Simpson, Christ in the Bible, 9:125-28: Page 306 of this volume lists eight significant points about the ten virgins; Simpson, Holy Spirit, 2:35-36; A. B. Simpson, "Oil in Our Vessels at His Coming," The Christian and Missionary Alliance, 4 February 1911, p. 298.

unfortunately falling into the foolish-virgin category. Likewise Simpson discerned in the parable of the wedding garment an implication that the Lord's return necessitates special preparation.¹⁹

Revelation's evidence

Alluding to Revelation's opening vision, Simpson claimed that God is now differentiating between Philadelphia and Laodicea "to decide who shall go in to the marriage of the Lamb when the Bridegroom comes" and who will suffer tribulation from lack of oil.²⁰

Later in Revelation he saw the sun-clothed woman as the symbol of ". . . the great invisible Church of God from the first believer down to the latest age." Sorting through existing theories of the identity of her male child, Simpson in the most impressive of his several volumes on Revelation initially suggests that ". . . perhaps the most plausible is that which applies the figure to a special company of holy men and women who are to be separated unto God in the last days and specially called to be the Bride. . . ." In other words, the woman represents the regenerate collectively, whereas her son prefigures those from among that company who are truly prepared for the rapture. Within the same volume, however, Simpson relents, at last preferring to consider the child to be Christ himself.²¹ Simpson's

19. Simpson, Matthew, p. 266; Simpson, Holy Spirit, 2:32, 282; [A. B. Simpson], "Alliance Daily Scripture Readings: The Lord's Coming," The Christian and Missionary Alliance, 24 June 1905, p. 388; Simpson, The Gospel of the Kingdom, p. 95.

20. [A. B. Simpson], "The Spirit of the Conventions," by the Editor, Living Truths, September 1906, p. 514.

21. Simpson, Heaven Opened, pp. 97, 101-2.

Christological hermeneutic ultimately deterred his finding a partial rapture symbol here.

The people in the Apocalypse in whom Simpson consistently finds a partial rapture, however, are the 144,000 in chapter 14. Although God's harvest later in the chapter represents ". . . the full number of His people from every age and every land," yet the 144,000, described as firstfruits, form ". . . an earlier company caught up to meet Him before the tribulation. . . ." Why, one wonders, did the entire harvest fail to meet the Lord at his arrival? Simpson replies: ". . . It may be that there are myriads more who were not caught up in the first rapture because they were not ready--foolish virgins, perhaps, with oil in their lamps, but not in their vessels. . . ." The prerequisite of holiness is not arbitrary. He regards 144,000 as a covenant, rather than a literal, number. In Revelation, Simpson draws further support from the need for watching and keeping one's garments in the light of Jesus' coming as a thief and from the mention of the bride as arrayed in "white raiment, which is the righteousness of the saints" (15:15; 19:8).²²

Old Testament intimations

From Simpson's stance, Enoch both preached and typified Christ's return. Regarding the prefiguring, Simpson called attention to the combination of holiness and removal to heaven:

Certainly we know that Enoch was a type of those who shall be so caught up when Jesus comes for His own. Enoch represents the

22. Ibid., pp. 152-53, 139-41; Simpson, The Fullness of Jesus, pp. 246-47.

connection of holiness with translation. It is those who walk with Him here that shall walk with Him there in white.²³

Elisha's insistence on remaining in close proximity to Elijah when the latter was soon to be caught up to heaven suggests the idea that it is incumbent upon contemporary Christians to live watchful lives. Similarly, Simpson infers a partial rapture from the little sister without breasts in the Song of Solomon. Although she is the bride's sister, she is too immature to be prepared for Christ's appearing. "Surely this striking passage more than obscurely hints that there will be two classes of Christians at the coming of the Lord,—the holy and sanctified, and the weak and unprepared." In Daniel 12:10, an angel informed the prophet that "many shall be purified and made white and tried, . . . but the wise shall understand." Commenting that "this would seem to imply that the purified ones are to understand the doctrine and hope of His coming," Simpson discovers in the words "made white" a deeper purity ". . . preparing the Lord's hidden ones for the 'Marriage of the Lamb'" ²⁴

Other biblical data

When Paul mentions to Titus the "blessed hope," he recommends denying worldly lusts and living sober, godly lives. Even as Philippians 3:11-12 speaks of a selective resurrection from among the

23. A. B. Simpson, Correspondence Bible School: Bible Commentary, [1st year,] no. 1, (N.p., 1915), p. 11; cf. A. B. Simpson, Divine Emblems (Harrisburg: Christian Publications, 1971), p. 51. In various writings Simpson noted Enoch as a sanctified man.

24. Simpson, The Gospel of the Kingdom, pp. 339, 213; A. B. Simpson, Correspondence Bible School: Bible Commentary, 3d year, (N.p., 1918), p. 52; Simpson, The Coming One, pp. 190-91.

dead which Paul hoped to attain, the Thessalonian Epistles contain several intimations of a partial rapture in Simpson's eyes. The major sanctification verse, 1 Thessalonians 5:23, prays for believers to be "preserved blameless unto the coming of our Lord Jesus Christ." In other words this verse, along with 3:13, requests full preparation for the rapture.²⁵

On the partial rapture Simpson refers to no passage in the General Epistles as frequently as Hebrews 12:14. When this verse states that without holiness no man shall see the Lord, Simpson remarks that ". . . doubtless this means at His coming" sanctification is essential.²⁶ John's first epistle likewise "links this hope with the practice of holiness" in 3:2-3 and 2:28.²⁷

Hence, Simpson employs passages from the Old Testament, Gospels, Pauline Epistles, General Epistles, and Revelation to confirm his doctrine of the partial rapture. His major emphasis keeps

 25. Simpson, The Coming One, pp. 202-3; A. B. Simpson, "The Lord's Coming in Thessalonians," The Alliance Weekly, 14 December 1912, p. 163; A. B. Simpson, The Epistles of Thessalonians, Timothy, and Titus, Christ in the Bible Series (Harrisburg: Christian Publications, n.d.), p. 15; Simpson, The Fullness of Jesus, p. 233; Simpson, The Gospel of the Kingdom, pp. 72-73, 334-35.

26. Simpson, Thessalonians, Timothy, Titus, p. 410; A. B. Simpson, "Our Lesson from the World War," The Alliance Weekly, 18 August 1917, p. 307; cf. A. B. Simpson, "Full Salvation," The Alliance Weekly, 15 December 1917, p. 164; A. B. Simpson, "Found of Him in Peace," The Christian Alliance and Missionary Weekly, 1 January 1892, pp. 3-5; A. B. Simpson, "Divine Discipline," The Alliance Weekly, 21 June 1913, p. 180.

27. Simpson, The Coming One, p. 203; Simpson, The Gospel of the Kingdom, p. 339; cf. A. B. Simpson, Heart Messages for Sabbaths at Home (New York: Christian Alliance Pub. Co., 1899), p. [198]; A. B. Simpson, "Our Attitude toward the Lord's Coming," The Christian Alliance and Missionary Weekly, 20 October 1893, p. 244.

returning to the parable of the ten virgins, although he frequently draws from Revelation's firstfruits concept and from Hebrews 12:14. His position is that when the rapture occurs, only those Christians who are living sanctified lives will constitute the bride that will be translated without seeing death. Unsanctified Christians will remain behind to endure the rigors and suffering of the tribulation period.

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