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**DR. DANIEL STEELE OPPOSED PREMILLENNIALISM**  
**Compiled, Edited, and Written by Duane V. Maxey**

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INTRODUCTION

CHILIASM is the doctrine teaching that Christ shall literally reign for one thousand years on this earth. PREMILLENNIALISM is a form of Chiliasm which declares that this supposed millennial reign of Christ shall occur during a one-thousand-year extension of Time, following Christ's Second Coming. I consider it unfortunate that so many Holiness folks today think that one cannot be a Fundamental Christian without endorsing the doctrine of Premillennialism.

Dr. George Lyons of NNU recently wrote: "... After months of extensive research on the subject in the AnteNicene and Nicene fathers about a decade ago I discovered.. There were some Christians who expected a mundane messianic kingdom (a literal millennial reign on earth). But.. These Christians were a clear minority. Most Christians in the first millennium believed that Christians who died entered immediately into the presence of the Lord. They understood this intermediate state to be the symbolic meaning of the millennial reign in Revelation 20. They expected no intermediate kingdom following the second coming."

Dr. Lyons has agreed to share with me a copy of the book that he co-authored relative to Chiliasm, or Premillennialism -- and, in the near future I hope to present more details on the History of Chiliasm from that book and from various other sources as well.

However, one thing that I would have all Conservative Holiness readers know even now is: -- Not all Holiness Advocates have believed in Premillennialism. Dr. Adam Clarke is one such -- a fact that can easily be seen from his comments on Revelation 20:4 -- "Reigned with Christ a thousand years.] I am satisfied that this period should not be taken literally."

Subsequent to this article, I want to present the views of other Holiness Advocates who were not Premillennialists. In this article I shall present the views of Dr. Daniel Steele, who not only disbelieved Premillennialism, but actually opposed it.

Relative to Steele's opposition of Premillennialism, A. M. Hills (another Holiness Advocate who was not a Premillennialist) wrote: -- "Dr. Daniel Steele offered a prize to any one who would point out one text that declared that there would be another conversion after Jesus comes the next time. Nobody has named the text." (Fundamental Christian Theology -- Volume II, By Aaron Merritt Hills)

One might take from the above that Daniel Steele's opposition to Premillennialism was somewhat light-hearted -- but it was far from that! Steele believed that Premillennialism was a dangerous doctrine -- one that threatened other essential, fundamental truths -- including the doctrine of entire sanctification.

In the following, I shall present excerpts from several of Daniel Steele's books, in which his opposition to Premillennialism can be clearly seen. The excerpts will not be enclosed with quotation marks, and for emphasis, I will put into ALL CAPS certain portions of those excerpts. My own comments will be enclosed in brackets.

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01 -- FROM ANTINOMIANISM REVIVED -- HDM2028 -- CHAPTERS 14-15

Chapter 14 -- Difficulties In The Thousand Years

WE OBJECT TO THE MILLENARIAN SCHEME, BECAUSE IT IS GROUNDED CHIEFLY ON THOSE PORTIONS OF THE BIBLE WHICH ARE SYMBOLIC, AND ENIGMATIC, AND DIFFICULT TO BE UNDERSTOOD. The personal reign of Christ a thousand years is not found in the Gospels, nor in the Acts of the Apostles, nor in the Epistles of Paul, Peter, James or John, but only in the Apocalypse, which is the darkest book in the New Testament. Its striking symbols and gorgeous imagery impress the imagination and awaken the feelings. The visitor in London will find in one library a thousand commentaries on this book, all professing to unfold its mysteries, all differing, so that only one of them can be true. These writers have tried to interpret the apocalyptic numbers, and they have signally failed. From Bengel's date of the binding of Satan in 1886 down to the present time, the years fixed for the

coining of Christ have passed away, and the expositors who have survived their disappointment have courageously tried again, by shifting their ground into the safer future. There are three great schools of interpreters of the Revelation: (1) The Praeterist, or those who teach that the whole, or by far the greater part, has been fulfilled. Some of the most eminent German expositors, as Ewala, De Wette, Lucke, and Dusterdieck, belong to this school; also Dr. Davidson in England, and Moses Stuart in America. (2) The Historicals, who hold that the Revelation embraces the whole history of the Church to the end of the world. (3) The Futurists, who insist that this book, after the third chapter, relates entirely to future events. Some include the first three chapters, and assert that they refer to the future also.

This is the grand outline of opinions held by men equally learned and honest; yet on a book whose interpretation is in so great dispute, the doctrine of a thousand years' personal reign of Christ on the earth before the last judgment is grounded by those who would interpret the plain and the literal teachings respecting the last things by the symbolic and typical, thus inverting an acknowledged canon of interpretation. The twentieth chapter of the Revelation is the basis of premillenarianism. Let us now examine this chapter, and see what is not proved by its testimony.

1. THERE IS NO MENTION OF THE SECOND ADVENT OF CHRIST BEFORE THE THOUSAND YEARS. The chapter opens with the vision of an angel descending from heaven with a chain in his hand. This angel can never be proved to be Christ. Says Alford: "Angelos, in this book, is an angel; never our Lord." Thus far in the Apocalypse there is not the slightest intimation that He has made His second advent in visible form. In chapter 19:11-21, He wars against the beast, and the kings of 'the earth and their armies; but the assumption that this is a literal battle fought on the earth by Jesus in person, riding on a white horse with a sharp sword going out of His mouth, is a literalism which cannot be endured, besides being a begging of the very question in dispute. John saw the things in the opened heaven, and he saw "the armies which were in heaven." The Scriptures are unanimous in making heaven the fixed abode of Christ, until He shall come to judge mankind at the last day.

2. JOHN SAW ONLY THE SOULS OF THE MARTYRS. He makes no mention of their' bodies. There is a grave doubt whether a bodily resurrection is here intended; but we are inclined to the literal resurrection of these martyrs.. In John v.25, we have a resurrection of souls, followed in verse 28 by a bodily resurrection. This, in the opinion of many, explains the first and the second resurrections in this chapter. The passage is obscure, admitting of different interpretations.

3. There is here no proof of the resurrection of all the righteous dead, but only of the beheaded martyrs; so that allowing the literal resurrection of these does not prove that all the saints rise at this time. Every man is to rise in his own order. Some arose at the resurrection of Christ, and doubtless were His convoy to heaven. It may be that a special honor and blessedness await the beheaded martyrs in the fact of their resurrection and translation to heaven before the rest of the 'dead saints: "for one star differeth from another star in glory." This does not preclude these from standing with Enoch and Elijah, in holy boldness, before the judgment seat of Christ in the last day. This may explain Paul's aim at a martyr's death and the resurrection of the beheaded (Phil. 3:10, 11). "On such the second death hath no power." The dying of these

martyrs, in a manner so heroic, utterly vanquished the mighty enemy. An early restoration from the dominion of death, suffered prematurely for Christ, is an eminently appropriate reward: "Holy and blessed is he that hath part in the first resurrection."

4. THERE IS IN THIS CHAPTER A TOTAL ABSENCE OF PROOF THAT THESE RAISED MARTYRS REIGNED WITH CHRIST ON THE EARTH. The visions thus far have been located in heaven. Consistency with the whole context requires that they should reign with Christ in heaven, and not that Christ should reign with them on earth. Bengel, Wesley, Moses Stuart, and many others, say, "in heaven and not on the earth."

5. There is no evidence here that a single millennium is spoken of. The best scholars, and among them Bengel, Wesley, and Dr. Owen, assert that there are two distinct periods of a thousand years spoken of in verses 1-7. The Greek article sustains this view. The first period extends through the repression of Satan which, Bengel says, indicates the great prosperity of the Church. The second is the reign of martyrs. Both of these periods are before the second coming of Christ. Thus Bengel and Wesley, instead of being premillenarians, were, in fact, what most modern Methodists are, postmillenarians. Bengel styles those who confound these two distinct millennial periods, "pseudo-Chiliasts." The Prophetic Conference thus falls under Bengel's censure as pseudos. He says: "Whilst Satan is loosed from his imprisonment of a thousand years, the martyrs live and reign, not on the earth, but with Christ; then the coming of Christ in glory at length takes place at the last day; then, next, there is the new heaven, the new earth, and the new Jerusalem." Thus the coming of Christ is two thousand years plus a little season after the binding of Satan. A harmless sort of Chiliasm is this. Says Bengel: "The confounding of the two millennial periods has long ago produced many errors, and has made the name of Chiliasm hateful and suspected."

6. IT IS A VERY IMPORTANT POINT FOR THE MILLENARIAN TO PROVE, THAT THE JUDGMENT OF THE DEAD BEFORE THE GREAT WHITE THRONE IS THAT OF THE WICKED DEAD ONLY. But this chapter does not prove this vital point. In fact, the bringing forth of the Book of Life and the casting into the lake of fire of those whose names are not written therein, imply that some were found inscribed. Dr. Brooks' declaration that this Book of Life is a blank book, is a baseless assumption. This is not proved by the words, "the rest of the dead lived not," etc. Says so eminent a Greek scholar as Dr. Owen: " Yet as the words here stand, we cannot, without great violence, make 'the rest' (in Greek) embrace any other than the class of the pious dead, from which the martyr saints have been previously taken to participate in the first resurrection." We quote Dr. Owen, not to endorse him, but to show the difficulty of proving that this is a judgment of de wicked dead alone.

We believe that it is the general judgment of the race described in Matt. 25:31-46, and that "the rest of the dead" include all the human dead, both righteous and wicked, except the martyr saints, and that the good and the bad will be raised in the general resurrection and sentenced in the general judgment.

7. LOOK IN VAIN, IN THIS ACCOUNT OF THE MILLENNIUM, OR MILLENNIUMS, FOR ANY REFERENCE TO THE JEWS AS BEING GATHERED TO JERUSALEM. THE REVELATION STRANGELY OMITTS TO ASSOCIATE THEM WITH

EITHER OF THESE CHILIADS. In chapter seven, the angels seal exactly twelve thousand of each of the twelve tribes, but there is no hint of the restoration of the Hebrew nation to their own land. After the day of general doom, the last great day, there descends a new Jerusalem into the new earth which has no more sea. Even then "the tabernacle of God is with men," not with the Jews.

Considering the fact that the old Testament prophecies are constantly quoted by the millenarians in proof of the personal reign of Christ on earth, with the Jews as His most loyal supporters, it is to us an insuperable objection to the doctrine that the book of Revelation omits to place the restored Hebrew nation in any such relation to Christ, either in the old or the new Jerusalem.

If there is to be a personal reign of Christ on the earth, during a thousand years, to subdue the nations, as a substitute for the conquest now being made by the Holy Spirit, it is remarkable that these seven essential facts should be absent from the only account in the whole Bible where the millennial period is spoken of.

These important items are culled from dark prophecies, often violently wrenched from the context, and are fitted together on the pedestal of this chapter of a book which has been an inexplicable enigma to the scholarship of all the Christian ages. This style of interpretation may be satisfactory and convincing to those who accept imagery for doctrine, symbol for substance, and rhetoric for logic; but there are Christian minds which have an unconquerable aversion to stitching together selections from the symbolism of the prophets, literalizing the whole patchwork, and holding it up to the world as God's truth. Yet this is what the premillenarians are perpetually doing. They opened their recent Conference with the disclaimer that they had not brought their ascension robes with them. But such is the perilous fascination of their method of prophetic studies, that they will soon be attracted to an interpretation of the apocalyptic numbers and a determination of the year and day when, in the language of Mr. Barbour, "Christ is due," as we say of an express train. History always repeats itself. This has been the outcome of every great millenarian movement. The leaders may keep their own intellectual balance quite well, but by deluging Christendom with their literature, they will soon shake the minds of Christians of less steadiness who will insist on bringing to the next Prophetic Conference their arithmetical charts of Daniel's animals, if not their ascension robes. We who survived 1843 know the sequel.

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## Chapter 15 -- The Church Not The Kingdom

WE OBJECT TO THE PREMILLENARIAN THEORY BECAUSE ITS DEFINITION OF THE KINGDOM OF CHRIST MAKES IT AN INSTITUTION ALTOGETHER DIFFERENT FROM THE CHURCH, AND ENTIRELY IN THE FUTURE. A glance at the diagram will show the church as coming to an end on the earth before the kingdom is set up. The Chiliast represents the kingdom as coming only at the descent of the King in person, and as then set up suddenly by almightiness without the aid of human agency. But when we look into the New Testament, we find no such difference in the use of the terms "Church" and "kingdom." They seem to be used interchangeably. The kingdom is to be established by preaching, and it is

to develop gradually till its ultimate triumph. The generation to whom John the Baptist and Christ preached, were urged to repent because the kingdom of heaven was at hand. We fail to see the cogency of this motive if the kingdom was not to be set up till after 1,800 or 18,000 years. St. Paul writes a thanksgiving epistle to the Colossians in which he expresses his gratitude to the Father "who hath translated us into the kingdom of His dear Son." Christ himself spoke of the kingdom of God as within, or among, His hearers. The disciples were taught to pray for its complete triumph of the earth. Parables illustrative of its slow progress, but ultimate universality, were spoken. The kingdom of heaven is like a grain of mustard seed, which becomes a tree so great that the birds lodge in the branches. The astonishing development of Christ's kingdom from small beginnings through long ages is here plainly taught. It is perfectly puerile to assume that these birds are foul birds of prey, symbolizing the gigantic corruptions of the Christian Church. Yet we have again and again met with this exegesis in the writings of modern millenarians.

In Christ's comparison of the kingdom to leaven deposited in the meal, He intended to teach the gradual diffusion, the pervasive and assimilative power, and the universal prevalence of the kingdom of heaven. Every unprejudiced reader, even in the infant Sunday school, sees this meaning in the parable. How do the Chiliasts dispose of this parable? The wise ones do as the Scotch preacher did with a passage that he could not harmonize with predestination: "My brethren, let us look this verse square in the face and pass on." But some millenarians are not wise enough to follow so good an example, but confidently expound it thus: "Leaven is always used in the Bible to represent evil or corruption." Hence in the language of Rev. H. M. Parsons: "The parable of the leaven represents the results which will be manifested in the same kingdom during the age from the corruptions introduced by those who are within the Church. The meal will be leavened with heresies and perversions during all this dispensation."

Well may Dean Alford say: "It will be seen that such an interpretation cannot for a moment stand, on its own ground; but much less when we connect it with the parable of the mustard seed. The two are intimately related. The latter was of the inherent, self-developing power of the kingdom of heaven as a seed containing in itself the principle of expansion; the former (the leaven) represents the power which it possesses of penetrating and assimilating a foreign mass, till all be taken up into it. This gifted annotator, a strong Chiliast, but not run mad with millenarian vagaries, proceeds at length to show the power of the Gospel leaven (1) to penetrate the whole mass of humanity, and (2) the transforming power of the "new leaven" on the whole being of individuals. Says Trench: "In fact, the parable does nothing less than set forth to us the mystery of regeneration, both in its first act, which can be but once, as the leaven is but once hidden; and also in the consequent renewal of the Holy Spirit, which, as the ulterior working of the leaven, is continual and progressive." Thus we array these scholarly and sober expositors against the strange and erroneous exegesis of millenarians so intent on removing a difficult text out of their way that they foist upon it a meaning never intended by Christ, in order to make Him teach their doleful doctrine, that the church is becoming more and more corrupt, the world is hopelessly shipwrecked, and the Pentecostal dispensation is a stupendous failure. From such a dismal view of Christianity, and from such a misinterpretation of a plain parable, giving a hopeful view of the expansion and universal prevalence of the kingdom of heaven established by Christ, we beg to be delivered.

We believe with Neander that the relation of the Church to the kingdom is that of a species to a genus, or of a part to a whole. The Church is the kingdom begun.

THE MILLENARIAN CONCEPTION OF THE EARTHLY KINGDOM OF CHRIST, ENTIRELY DIFFERENT FROM HIS PRESENT SPIRITUAL REIGN IN THE CHURCH, IS STRIKINGLY LIKE THE JEWISH IDEA OF THE MESSIANIC KINGDOM, FOUNDED ON A LITERAL INTERPRETATION OF THE PROPHECIES. If their gross literalism is at last to be realized in an earthly and visible kingdom, we do not see the culpability of the Jews in rejecting the Nazarene, who failed to exhibit those signs of Messiahship which their own prophets had taught them to expect when His kingdom should be set up. For it has been well said that there is no perspective in prophecy. Hence it was absolutely impossible for the Jews to discriminate between Christ's first coming to found His Church, and His second advent to found His kingdom. The brightness of the earthly kingdom so entirely eclipsed the colorless, spiritual kingdom, or Church, that the Hebrew nation seems to be justified in discarding the spiritual kingship of Jesus Christ, who was attended by no such signs of worldwide temporal dominion as the millenarians now find in the Old Testament prophecies. But there is no such vindication of the Jews possible, because their culpability lies in the fact that while there is but one kingdom of Christ on earth, and that is spiritual, they were, as a nation, not dwelling in those spiritual altitudes which would have enabled them to view the Star of Bethlehem in its true character, undimmed by the clouds of sensuality and worldliness. Hence, on the commonly received view that the Church is the spiritual kingdom of Christ, and the only kingdom which He will establish on earth, the ancient and modern Jews have no excuse. On the theory of the Chiliast, they have an excuse for rejecting Him who came to them without the prophetic insignia of a king.

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#### No Motive For A Jew To Believe In Christ

Another very curious fact in the millenarian scheme is that the nearer the Second Advent, the less influential is it to induce in the Jew submission to Christ. Let me amplify this point: My commission is to preach the Gospel to every creature. This includes the Jews. Let me suppose that I have a congregation of Hebrews whom I wish to lead to Christ. My first effort would be to gain an intellectual assent to the proposition that Jesus is the true Messiah, by reasoning with them in Pauline style out of the Scriptures. Having produced an intellectual conviction, I should next proceed to sway their wills to an immediate acceptance of the Nazarene as their personal Saviour. What would be my great argument? "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, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power." My Israelites, in terror, ask me if this is a final and irreversible sentence for disobedience to Christ. I tell them, with tears, that it is even so. Under the power of the Spirit attending the Word, some are constrained to bow the knee to Christ crucified who had been a stumbling block to them all their lives, Knowing the terrors of the Lord, I have saved some. But suppose I had called in a millenarian to do this critical work of presenting motives to sway their stubborn Jewish wills? His course of argument would be thus: Repent of your sins, and receive Jesus as your Savior and Lord because He is soon coming to set up a kingdom, gathering the Jews, at least a third of them, to Jerusalem,

where they will all be suddenly converted and be the chief promoters of His kingdom among the Gentiles. "How long," ask they, "before this great event?" "It may occur today; all the signs indicate that it is near," is the answer. "If this is so, we think that we will not put ourselves to the inconvenience and suffering of the persecution of our brethren for embracing Jesus. We will wait and take our chances of being alive and of being converted en masse when Jesus comes. This will be easier, and will be attended by no persecution by a stubborn remainder." Thus the nearer the Second Advent, the less is its motive power for the Jew to believe in Christ.

Can such a system of doctrine be true which thus weakens the grand motive to evangelical faith? The common, or orthodox view of the second coming of Christ to pass final sentence upon the race, affords just as great inducements to repent to the Jew as to the Gentile, and the motive in both cases is intensified by the near approach of the Judge eternal.

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## 02 -- FROM ANTINOMIANISM REVIVED -- HDM2028 -- CHAPTERS 10

### The Prophetic Conference of 1878 in New York -- Reviewed

The Conference was for the purpose of advocating the doctrine that the second coming of Christ is not, as is commonly believed, to raise the dead, judge the living and the dead, and wind up the history of the human race on the earth, but to raise the righteous dead, to set up a visible kingdom, and to reign in person on the earth during a thousand years. This is called Chiliasm, from the Greek, and Millenarianism, from the Latin, word for a thousand. But the more exact term is premillennialism -- a term which describes the second advent as occurring before the thousand years. It may be interesting, before discussing its teachings, to look for a moment at the denominational complexion of the Prophetic Conference, which was composed of ministers and laymen, the former greatly preponderating; one Lutheran, one Dutch Reformed, one Reformed, ten Congregational, fifteen Episcopal, twenty-seven Baptist, forty-three Presbyterian, seven Methodist, and ten undenominational...

In nearly every paper and address there was a declaration that the world will never be conquered by the agencies now in the field; not because of any failure on the part of the Church to co-work with the Spirit, but because Christ never designed that the present dispensation should enthrone Him over the world. This is a merely preparatory dispensation to the future kingdom. The Church is not the kingdom; but a temporary institution for the training of a people whom Christ is taking out of the Gentiles for Himself. The kingdom cannot exist till the King is present in person, destroying pagan powers by force, and converting the people by the wholesale, by the majesty of His glorious presence. Yet this presence is to be localized at Jerusalem; the Jews are to rally around His uplifted standard, and to be converted immediately after His mounting the throne of David, and they, with all the zeal of young converts, are to go forth and preach Christ to the Gentiles with marvelous success. One of the speakers in the Conference assures us that everybody will then be converted...

We cannot see why moral freedom in this scheme is not to be crushed out by almightiness, and converts to Christ are not to be made by sheer power, as the Pope converted



tribes in northern Europe on the alternative of the sword or baptism. To our Arminian eye we see no difference. In the present dispensation men are converted by the suasion of the truth under the gentle and resistible influences of the Spirit. But in the future glorious regeneration of the earth, the Spirit, we are left to suppose, will drop the sword of the truth which failed before, and will come down upon the sinner with the trip-hammer of Omnipotence, crushing him into the die of sainthood in a twinkling.

But here comes the greatest wonder of all; why cannot a power, which irresistibly and infallibly converts, infallibly keep the soul in a gracious state? Dr. Imbrie insists that everybody will be converted in the millennium, or world's regeneration, but admits that when Satan is unchained, a countless host of these converts will so thoroughly backslide that Satan will deceive them into enlisting in a war against Christ in numbers "as the sand of the sea," going up on the breadth of the earth and compassing the camp of the saints about, and fire will come down from God out of heaven and devour them (Rev. 10:7-9). So there will be a possibility of total apostasy under the glorious reign of the Person of King Jesus, while there is, according to Dr. Imbrie's Calvinism, no such possibility under the dispensation of the Holy Spirit. This is a wonder, indeed. But to us it is no surprise that machine-made Christians should fail when once the hand of almighty coercive power is removed from them. Converts made by force must be kept by force; those made by the suasion of truth may be kept by the same means, though Satan constantly roars along their path. Hence we believe that the present dispensation is the most favorable for the development and growth of virtue which this world will ever see, and that the future dispensation which exists in the dreams of Chiliasts -- the personal reign of Christ in bodily form on the earth, cowing the wicked into subjection by the awe of His majestic and glorious presence -- will not afford the conditions requisite to a fair probation. When free agency is overpowered by some motive of overwhelming weight, as in deathbed repentances, we are always on the lookout for spurious conversions. It is exceedingly difficult to make a virtuous choice under such a preponderance of terror. Hence we all exhort sinners not to defer submission to Christ till the hour of death.

Now, the second Coming of Christ is always represented as a thousandfold more awful than death. He will be revealed in flaming fire, with the holy angels, on the throne of His glory. If He sets up that throne, not as a judgment tribunal for the day of doom, but as a permanent government for a thousand years, He will have destroyed the very genius and spirit of the Gospel, which is the sway of human hearts by truth and love, and He will have inaugurated the reign of force instead. This will be stripping Christianity of its essential glory, the "grace and truth by Jesus Christ," and going back to the iron system of law which came by Moses. It will put the mount that quaked and burned with fire in the foreground, completely hiding Calvary from the sinner's eye. It will be a public confession that a fallen world cannot be restored by the spirit.

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03 -- FROM HALF-HOURS WITH ST. JOHN'S EPISTLES -- HDM1865

BEWARE OF THE DOCTRINE OF THE POSSIBILITY OF ACQUIRING MORAL PURITY AFTER THE SECOND COMING OF CHRIST. Holiness is never in the Holy

Scriptures an object of hope, for the good reason that its present possession by the believer is always assumed...

Our fourth allusion to the atonement is found in John's sudden transition from sin to Satan's agency in its origin: "The Son of God was manifested that He might destroy the works of the devil." THE PAST TENSE, "WAS MANIFESTED," RENDERS IT CERTAIN THAT JOHN IS NOT SPEAKING OF THE DESTRUCTION OF SIN AT AND AFTER HIS SECOND COMING, AS SOME ERRONEOUSLY TEACH. Here in our earthly sphere, and now in our probation, while contending against these three battalions of enemies to holiness, the world, the flesh and the devil, the usurping prince of this world, is the scene of the most glorious victory of the Son of God over His antagonist taking place on the very ground of Satan's first apparent triumph in the fall of Adam, the progenitor of a race bearing his image marred and scarred by sin through his evil agency. The works of the devil in this world are found only in the human heart.

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"All the Divine purposes, words and judgments have for their aim to oppose sin, either to prevent its commission or to destroy it." (Bengel.)

We now raise this pertinent question, "IS THE GOD OF THE BIBLE AIMING AT AN END WHICH IS PRACTICABLE, OR AT AN IDEAL IMPOSSIBLE TO BE REALIZED IN THIS WORLD?" IF WE SAY THAT HE IS AIMING AT AN IDEAL WHICH HE KNOWS CANNOT BE REALIZED, WE REFLECT ON HIS WISDOM AND THE EFFICACY OF HIS REMEDY IN THE BLOOD OF HIS SON AND THE GIFT OF HIS SPIRIT. Both are failures if they are insufficient either to prevent the commission of sin by a believing soul, or to destroy it, root and branch, as a principle within. The only escape from this is either probation extended beyond death where the blood of Christ and the work of the Holy Spirit will have a higher efficacy -- FOR WHICH DOCTRINE WE MUST HAVE ANOTHER BIBLE -- OR A PROBATION AFTER CHRIST'S SECOND ADVENT WHEN THE HOLY SPIRIT WILL BE SUPERSEDED BY A MORE SUCCESSFUL AGENCY, the visible presence of our glorified Lord Jesus overwhelming sinners with His awful majesty, and sanctifying believers and keeping them pure by the very resplendence of His glory. BUT WE HAVE YE TO FIND THE TEXT IN THE NEW TESTAMENT IN PROOF THAT ONE SINNER WILL BE REGENERATED OR ONE BELIEVER WILL BE ENTIRELY SANCTIFIED AFTER JESUS SHALL COME WITH ALL HIS HOLY ANGELS TO JUDGE THE QUICK AND THE DEAD. This theory is as baseless as that of probation beyond the grave, so far as revelation is concerned.

Hence we are shut up to this alternative, either the whole plan of salvation in the Bible is a stupendous failure, or it is possible [IN THIS PRESENT, EVIL WORLD] for the provisions of grace to destroy sin in a believing soul, and to prevent its subsequent commission.

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04 -- FROM JESUS EXULTANT -- HDM1895

Wesley Expectant

When John Wesley took for his motto, "The world is my parish," he was impelled by the expectation that the whole world would be evangelized and Christ's kingdom would be completed before his coming to judge the whole human family. But he is claimed by those who insist that Christ's second coming will be to begin his kingdom, and to complete it by his visible reign during a thousand years. This brings us to the question, Was Wesley a premillennialist?

We answer yes, and no. There is a great variety of chiliasts -- a term preferable for brevity. Hardly any two agree in their speculations. But one question divides them all into two distinct and antagonistic groups: "Is Christ's kingdom completed before his second advent?" The first group answers, "Yes;" the second says, "no, the kingdom is set up after Christ's descent and is completed by the conversion of the Jews first and the ingathering of hosts of Gentiles through the preaching of Christian Jews. The present dispensation was not designed to disciple all nations, but to preach the gospel for a witness, and to gather Christ's bride, an elect number who are to be associate judges and joint rulers with him a thousand years on the earth. The world is rapidly sinking into moral ruin which the church, even when filled with the Holy Spirit, is unable to save. The spectacular descent and coronation of Christ on David's throne in Jerusalem, a human form encompassed by the splendors of divine majesty, chaining and imprisoning Satan and awing wicked men, is the only hope of the church." The second group includes nearly all the modern chiliasts, who are further characterized by denial of the simultaneous resurrection and the general judgment of mankind, the righteous and the wicked together. Our first group insists that the world is growing better under the spread of the gospel at home and in pagan lands, gradually leavening human society with the spirit of the pure, meek and holy Christ; and is heroically planning for the conquest of the world through missionary agencies endowed with the Holy Ghost.

To which of these groups did Wesley belong? You can easily classify him by asking the following questions: Did he preach the gospel for a witness merely, or for the conversion of the world of lost sinners? Did he believe in unconditional election, who spent his life on one long battle against the five points of Calvinism, and altered Bishop Ken's doxology and taught his people to sing:

"Praise God, from whom all blessings flow,  
Praise him, all creatures here below,  
Who would not lose one sinner lost;  
Praise Father, Son and Holy Ghost"

Was Wesley a pessimist? Did he despair of the present dispensation? Was Methodism born, of pessimism? Did Wesley believe and teach that one sinner would be forgiven after Jesus ceased his mediatorial intercessions and mounted the judgment throne at his second coming? All persons who have any knowledge of the life and writings of John Wesley will say "No" to every one of these questions.

Let us examine his "Notes on the New Testament," issued in 1754 and revised in 1787, four years before his death. Turn to his note on Acts iii. 21 -- "until the times of restitution of all things." "The apostle here comprises at once the whole course of the times of the New Testament

between our Lord's ascension and his coming in glory. The most eminent of these are the apostolic age, and that of the spotless church, which will consist of all the Jews and Gentiles united, after all persecutions and apostasies are at an end.' Mark! This is before Christ's "coming in glory." This is in exact accord with the exegesis of Meyer: "Christ's reception into heaven continues until the moral corruption of the people of God is removed." There is no place for pessimism here. IF WESLEY MUST BE CALLED A CHILIAST, AS TYERMAN, HIS BIOGRAPHER, SAYS, HE CANNOT BE CLASSED WITH THE MODERN PREMILLENARIANS who insist that the devil is engineering both the church and the world on the down grade with no brake on the wheel and an open drawbridge just ahead, and the only rescue is the visible descent and coronation of Christ.

TURN, NOW, TO REV. XX., THE ONLY MILLENARIAN CHAPTER IN THE BIBLE, and that, too, in its most symbolic and enigmatic book. Wesley follows Bengel quite closely. The angel descending with the chain is not Christ. "The binding and loosing, the beginning and ending of the thousand" years will not be known to men upon earth; the saints' will reign with Christ a thousand years in heaven" -- not on the earth, after Satan has been bound another thousand years. From the invisible binding of Satan to the first visible appearance of Christ on the great white throne is two thousand years plus "a little season." We infer from the dreadful massacres of 100,000 men in Armenia that Satan in the form of organized public hostility to Christ has not up to date been bound and put under lock and key, though the gospel's advance has greatly diminished his power. According to Wesley's exegesis we are living more than two thousand years before the time when Christ will visibly appear on the earth. Why Wesley is called a premillennialist is a conundrum too hard for the student of Wesley's Notes. If his earlier writings, sermons and hymns contain any teaching which would be called chiliasm, it certainly cannot be of the modern sort which regards the present dispensation insufficient for the conquest of the world and extends human probation at least a thousand years after Christ's second coming. EVEN TYERMAN, WHILE CALLING WESLEY "A MILLENARIAN," ADMITS IN REFERENCE TO HIS "NOTES ON REV. XX." AND HIS SERMONS ON "THE GREAT ASSIZE," "THE GENERAL DELIVERANCE," "THE GENERAL SPREAD OF THE GOSPEL" AND "THE NEW CREATION," THAT "THERE MAY BE FOUND IN SOME OF THEM STATEMENTS SCARCELY HARMONIZING WITH THE MILLENARIAN THEORY."

THE SECOND COMING OF CHRIST, THE GENERAL RESURRECTION, THE GENERAL JUDGMENT AND THE CONFLAGRATION OF THE WORLD ARE ALL SO CLOSELY CONNECTED THAT IT IS IMPOSSIBLE TO WEDGE IN THE PERSONAL REIGN OF CHRIST DURING A MILLENNIUM. Hence even our first group have insuperable difficulties in harmonizing their theory with the Bible; while the second, in teaching the salvation of sinners after the coming of Christ to judge the quick and the dead, maintain the following paradoxes: Repentance, without the chief motive, the appointed day of future judgment, and repentance unto salvation after the intercession of Christ, the giver of repentance, has ceased; conviction of sin after the Divine Reprover has withdrawn from the world; the new birth after "the ascent of the Holy Ghost" (Dr. A. J. Gordon); assurance of sonship to God without the Spirit of adoption; public committal to Christ without water baptism and the teaching of his commands, both of which terminate at his second coming; growth in grace without its chief appointed means, the holy Eucharist "showing forth the Lord's death till he come,"

Christian maturity attainable by the study of an outgrown and exhausted Bible whose incentives to purity, hope, fidelity, watchfulness and patience are all in view of "the coming of the Lord;" and, finally, salvation by sight, not by faith.

IT WILL BE IMPOSSIBLE TO PROVE THAT WESLEY EVER ENDORSED SUCH A JUMBLE OF CONTRADICTIONS. We do not hesitate to say that were he living today he would earnestly oppose the distracting theories of the modern premillenarians, fitly represented by Dr. A. B. Simpson -- in a recent sermon: "Millions are giving and working today to get the world converted instead of working intelligently with Christ to gather out a people for his name, and to hasten his return and the inauguration of that day which will accomplish more for the conversion of the world than all the centuries of our ignorance and failure." The inference is natural that Congregationalists should cease to support the American Board in its divinely inspired purpose "to get the world converted," that the Baptists should cease to prosecute the work begun by Dr. Judson, and that Methodists should abandon the glorious missionary scheme inspired by Wesley and initiated by Dr. Coke, and all quit their "ignorance and failure" to disciple all nations because of following these blind leaders, and should begin "to work intelligently" under the guidance of modern millennialism "to gather out a people for his name, to hasten Christ's return to accomplish more" by one stroke of his omnipotence for the conversion of the world than all the prayers, team, toils and sacrifices of all the preceding centuries!

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## IN CONCLUSION

Obviously, from all of the above writings of Dr. Daniel Steele, it is clear that he both disallowed and opposed the doctrine of Premillennialism. And, it should be just as obvious to all who read his books that he was a staunch Advocate of Second Blessing Holiness.

Was he less intelligent than many more-modern Holiness writers who advocate Premillennialism? NO! Was he less informed than they? NO! Was he less spiritual than they? A THOUSAND TIMES, NO!

The fact is: -- THE WHOLESALE ADOPTION OF THE DOCTRINE OF PREMILLENNIALISM BY MOST CONSERVATIVE HOLINESS ADVOCATES HAS DEVELOPED ONLY SINCE ABOUT 1850-1900! -- the same time-frame during which Pre-Trib teachings were adopted by many following the "revelation" to Scottish "Tongues" lassie, Margaret McDonald in 1830.

Therefore, PREMILLENNIALISM SHOULD NOT BE MADE A CRITERION BY WHICH HOLINESS FOLKS JUDGE A PERSON TO BE A FUNDAMENTAL CHRISTIAN, OR NOT!

Yes, many men like William Baxter Godbey and Martin Wells Knapp did adopt both Premillennial and Pre-Tribulational views -- but not all early church leaders during that time did so.

FOR EXAMPLE, P. F. BRESEE WAS NEUTRAL ON MILLENNIALISM. In his biography, "Phineas F. Bresee -- A Prince In Israel" (hdm0091), E. A. Girvin wrote:

"He [Bresee] was not led to give especial attention to the dispensational aspects of the Bible, or the almost innumerable questions that are involved in the study of eschatology. He belonged to no particular school of prophetic thought. HE WAS NEITHER A PREMILLENNIALIST, NOR A POSTMILLENNIALIST and, while he told me at different times that he was inclined to believe that premillennialists were right in their general conclusions, he humbly admitted that he did not know enough about the subject to be dogmatic regarding it. Feeling thus, however, he had no criticism for those of his brethren who made special investigations in this department of scriptural truth.

"All that he demanded was that the great fundamental doctrines which are essential to regeneration, sanctification, growth in grace, usefulness in the kingdom of God, and a final and glorious triumph over all the power of the enemy, be kept well to the front. He knew full well that his especial and divine call was to experience, preach, and push holiness in life and doctrine. He found this subject such a vast one that it afforded full scope for the constant and most strenuous exercise of all his powers. His conception of holiness was not that of those who stop at its portals, and feel that they have done their whole duty when they have led a soul into the experience, but he had a burning desire to enter himself, and to lead others into all the vast ranges and limitless vistas of the fullness of the blessing of the gospel of Christ. He was in favor of every belief that would melt into holiness, as he put it, and opposed to every teaching which would not thus mingle and harmonize with it."

I have never insisted that my views on the Second Coming were of primary importance. One can make it into the City Foursquare without being Premillennial, Post-millennial, or A-millennial. "Holiness Unto The Lord" must be "kept to the front" in one's publication of truth imperative to all who would inhabit the New Jerusalem with Christ. And those who examine the massive contents of the HDM Library will find that it does that very thing!

Nevertheless, I do not believe that Second Coming Prophecy is a part of the Gospel that should be ignored, and as did Dr. Daniel Steele, I believe that my own views on eschatology "mingle and harmonize" better with the essential doctrines of Salvation than do those of Premillennialism.

That said, without heated or hostile debate, as much as is possible and wise on this subject, "Let every man be fully persuaded in his own mind" (Romans 14:5).

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THE END