

SCOFIELD or The Scriptures
A COMPARISON OF CERTAIN NOTES BY C. I. SCOFIELD
WITH THE HOLY BIBLE

By Paul E. Sisco

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PREFACE

I was an ardent dispensationalist. Since I was twenty years of age I read and studied the Scofield Reference Bible, books, pamphlets and tracts which taught this new system of Bible interpretation. My one desire after I came to Christ was to understand the Word of God and to teach others what I had learned. I took advantage of every opportunity to hear many teachers, preachers and lecturers who proclaimed the so-called dispensational premillennial approach for proper study and understanding of the Bible. Fifteen years of my life were devoted to preaching and teaching the Word of God. Obviously, I taught as I was taught. I expounded to others the “distinctive” teachings of dispensationalism.

But there came a time of retrospect in my life as I knew there would come a time of reckoning with God. The words of James, “My, brethren, be not many masters (teachers), knowing that we shall receive the greater condemnation” were not to be taken lightly. As I examined my past I wondered and questioned whether my doctrines were true to the Bible. Had I taken dispensational teachings “for granted” because certain popular and well-known preachers taught me? Surely, THEY ought to know! But why did not men of God in the past who wrote church history, commentaries, theological textbooks, concordances and sermons, teach the same? Surely they were scholars and should have known! But how strange it was that they failed to possess and teach the “light” of dispensationalism!

They did not even mention a restored Jewish political state or a thousand-year reign of Christ on David’s literal throne in a natural and material kingdom. They seemed to be absolutely unaware of a so-called kingdom postponement, a future national Jewish restoration, a transitional or parenthetical period, three Gospels, two or three future resurrections, three future judgments and many other interrelated doctrines. Possibly they were just old-fashioned, and though they were in earnest and sincere, the “light” of dispensationalism had not dawned upon them and they knew not how to “rightly divide the word of truth.”

This reasoning, however, did not satisfy my mind and heart nor clear my conscience. As I read and studied the Bible I became confused and convicted of gross misinterpretations of many truths that a child could understand. I condemned the liberalism and modernism of my day but I now contend that I was a victim of a more subtle form of modernism though I claimed to be a fundamentalist. I believed the Bible from “cover to cover” but I divided it to the extent that certain parts, which

belonged to the church of Jesus Christ, were applied to Israel during our Lord's first advent and to the so-called future Israelitish restoration period. Even some parts of Acts belonged to the "transitional period" and were not ours by direct reference or application. Only the portions which could be applied to the "church parenthetical period" had direct reference to us. Of course I could hide behind the popular saying "All of the Bible is for us but not all of the Bible is about us." Although this is partly true, I had carried it to an unwarranted extreme and was convicted of glaring errors while endeavoring to rightly divide the word of truth.

Now I am sure the reader will agree that this searching, which brought guilt convictions to my conscience, was not a pleasant experience. It was heart-rending to tear down the structure which took years of labor to build. I discovered too, that it was much more difficult to unlearn than to learn and that our minds are reluctant to change. There is a feeling of infallibility in our earlier impressions and conclusions.

But why did I take these minor details so seriously? After all, most of us agree upon the main issues of the fundamentals of the faith. Shades of difference are to be expected. We cannot expect to see eye to eye in everything. One takes a certain doctrinal view and another sees quite differently, but both believe God's inspired word, the Bible. Both believe the one Gospel and in the same Saviour.

However, if these were the actual and only circumstances; if this is the true and complete picture of all this talk about dispensational premillennialism, then we are making mountains out of mole hills. We are trying to discover the mote in our brother's eye but are blinded by the beam in our own. But I am persuaded, and shall definitely prove that this is not the case. Millions of dollars of the peoples money are spent by radio broadcasters to spread dispensationalism. Scofield Reference Bibles, correspondence courses, books, pamphlets, charts and tracts have virtually flooded our land and mission fields for this same purpose. Churches, church organizations and certain denominations and groups require their members, pastors, teachers and evangelists to confess or proclaim the dispensational view as a basis of membership or fellowship. In the last two or three decades Bible schools and colleges have actually saturated the minds of their students with this teaching.

The situation, therefore, is far more important and serious than we realize. Dispensationalism goes deeper than minor differences regarding the second coming Christ. It reaches back, even to Genesis, travels through the Psalms and prophets, the Gospel accounts, the Acts, the Epistles until it reaches its climax in Revelation twenty. Then it begins again with Revelation twenty and returns back through the Bible, ending with the Abrahamic covenant in Genesis twelve.

This so-called "rightly dividing the word of truth" is actually a process of cutting the word of God to pieces. In these studies we shall prove how dispensationalism pulls apart the Bible and pigeon-holes its parts. We shall expose the darkness of dispensational premillennialism by the penetrating light of the Scriptures with sincere hope and earnest prayer that men shall turn to the faith of our forefathers in this time of crisis as "the end of all things is at hand." I Peter 4:7

Paul E. Sisco

CHAPTER I

SCOFIELD'S DEFINITION OF A DISPENSATION,

“A PERIOD OF TIME”

“A dispensation is a period of time during which man is tested in respect of obedience to some specific revelation of the will of God.” Sco. Ref. Bible, page 5, note 4.

REFERENCE TO SCRIPTURE USES

“Who then is a faithful and wise steward.” (oikonomos) Luke 12:3.

“Give an account of thy stewardship” (oikonomia) Luke 16:2.

“My Lord taketh away from me the stewardship” (oikonomia) Luke 16:3

“A dispensation (oikonomos) of the gospel is committed unto me” I Cor. 9:17.

“..... that in the dispensation (oikonomia) of the fullness of times” Eph. 1:10.

“Whereof I am made a minister according to the dispensation (oikonomia or stewardship) of God” Col. 1:25.

“For a bishop must be blameless, as a steward (oikonomos) of God” Titus 1:7.

“..... as good stewards (oikonomoi) of the manifold grace of God” I Peter 4:10.

NEVER USED AS A PERIOD OF TIME IN THE BIBLE

In the above quotation Scofield states that a dispensation is a period of time. But the above Scripture quotations prove it is not a period of time. To distinguish the difference between Scofield and the Scriptures is important, as we shall prove later. A clear and precise understanding of the word “dispensation” is necessary.

It is translated from the Greek word “oikonomia,” which means trusteeship, stewardship, a commission or calling. Never in the Bible was it ever used or referred to as a “period of time”. Webster defines it as a dispensing, a distribution, an administrative system or management.

Scofield says that the Scriptures distinguish seven dispensations or periods of time, namely: innocence, conscience, human government, promise, law, grace, and Kingdom. (Sco. Ref. Bible, page 5, notes 4 and 5.) We examine briefly these seven so^acalled dispensations as follows:

1. INNOCENCY

Scofield states that the time of innocency was from man’s creation until his expulsion from the garden of Eden. However, “God commanded the man...thou shalt not”, and warned him of the penalty of death for his disobedience. Gen. 2:16-17.

Though Adam lived in a state and period of innocency until he transgressed the commandment of God, this period was one of law also. And where there is law there is responsibility. Where there is responsibility, obviously there must be conscience. So then, the period of time from man’s creation to his fall was one of law and conscience as well as innocency.

2. CONSCIENCE

Scotfield's second so-called testing period from the expulsion to the flood was more than a period of conscience. There must have been laws concerning worship as seen in the case of Cain's and Abel's sacrifices. "Thou shalt not kill" was as well known to Cain as it was to Moses. See Gen. 4:8-13.

This was also a period of grace as witnessed in the lives of Enoch who walked with God and Noah who "found grace in the eyes of the Lord." It was also a time "when the longsuffering of God waited" (I Peter 3:20) and when God's righteousness was declared through Noah, a preacher of righteousness." (II Peter 2:5). Also, we have no reason to surmise that "the world that then was" was without some form of human government.

3. HUMAN GOVERNMENT

The third dispensation of "human government", as Scotfield calls it, extended from the flood to Abraham. But though human government may have existed during this period, we must recognize the fact that men were not without a witness from God.

Noah and his family had received and experienced the marvels of God's grace and preservation in their deliverance from judgment. They were the recipients of a knowledge of his will, his commands and his promise. It is certainly evident that their testimony was not forgotten or lost in this period of about three hundred years between the flood and the call of Abraham.

It is also evident that Shem and his descendants dwelt alone, apart from the descendants of Ham whose kingdom was Babel in the land of Shinar, and that God's judgment of the confusion of tongues was pronounced upon Ham and his descendants and not on Shem and his descendants. See Gen. 10:6-10; 21-30.

It is also important to note that Noah and Shem lived until Abram was about seventy years of age and since Shem's posterity was the faith line, God's grace and the knowledge of his will must have been known.

4. PROMISE

This period, says Scotfield, extended from the call of Abram to the giving of the law at Mt. Sinai. In other words it began and ended abruptly as though there were no promises before or after. See Sco. Note page 20. But the fact is that the promises of God to the fathers and Israel were more numerous repeated in the law period than in the so-called period of promise. Further, the promises extend throughout the N. T. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29.

5. LAW

Scotfield says that this dispensation extends from Mt. Sinai to the cross of Christ. But this period of time was one of conscience and more so than any preceding time, for by the law is the knowledge of sin. It was also a time of promise, for the law did not "disannul that it should make the promise of none effect." Gal. 3:17. Though the law could not give life, "is the law against the promises of God? God forbid..." Gal. 3:21.

Further, though the law was given for the knowledge of sin and to make sin exceedingly sinful, it is abundantly evident that God's mercy, grace and forgiveness were offered throughout that era. "Blessed is he whose transgression is forgiven, whose sin is covered" was as true then as it is now. The "sure mercies of David" were as true then as when Paul said in Acts 13:34 "I will give you the

sure mercies of David.” If legal obedience was the “condition of salvation.” as Scofield says, then no one could have been saved.

6. GRACE

This period of time, according to Scofield, began with the death and resurrection of Christ. It will end with the apostasy of the professing church and the judgments recorded in Revelation. Sco. Ref. Bible, page 1115.

Now if grace began at Calvary and the resurrection, then what did John mean when he said, “And the Word was made flesh and dwelt among us...full of grace and truth”? John 1:14.

And again, “of his fulness have all we received, and grace for grace.” John 1:16.

No, God’s grace or unmerited favor did not begin at Calvary but it existed before and after because of Calvary. God was the God of all grace from eternity. And man was the recipient of God’s grace from Adam until now. Abel was saved by grace through faith. So was Noah, Abraham, David, John and Paul. There was no other way of salvation neither shall be.

But grace is unfolded and revealed in its fulness in Christ’s suffering at Calvary. In the O. T. redeeming grace was given because of the promise of Christ. In the N. T. grace is given because of the promise fulfilled in Christ’s death and resurrection. God is the God of all grace and always was. Salvation did not bring God’s grace to man, but “the grace of God that bringeth salvation hath appeared to all men...” Titus 2:11. And now “we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.” Eph. 1:7.

This period of reigning grace, and the exceeding riches of his grace is also a period of many promises. We have the promise of being heirs of the earth. Rom. 4:16. We have the promise of life that now is, and that which is to come. I Tim. 4:8. We have the promise of his coming. II Pet. 3:4, 9. We have the promise of new heavens and a new earth. II Pet. 3:13. We have the promise of the crown of life. James 1:12. We have the promise of the kingdom. James 2:5; Heb. 12:28.

Further, this period of grace is a period of law, no matter what Scofield or dispensationalists claim. Though we may be accused of “mixing” law and grace, “do we then make void the law through faith? God forbid: yea, we establish the law.” Rom. 3:31. “For I delight in the law of God after the inward man.” Rom. 7:22. “So then with the mind I myself serve the law of God”. Rom. 7:25. “That the righteousness of Üj_____ Ü the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.” Rom. 8:4.

Though “we are not under the law but under grace.” and “we serve in newness of spirit and not in the oldness of the letter,” the Holy Spirit writes the law upon our hearts instead of on tables of stone.

Jesus said, “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven, but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” Matt. 5:19. Paul quotes six of the ten commandments to the Christians at Rome and said that these six commandments and others were “briefly comprehended in this saying, namely, thou shalt love thy neighbor as thyself.” Rom. 14:8-10. He also says to children at Ephesus, “Honor thy father and mother, which is the first commandment with promise that it may be well with thee, and thou mayest live long on the earth.” Eph. 6:2-3. So if love is the fulfilling of the law, we ought to know and teach and do what love fulfills. This can only be done by the knowledge of the law and the strength of the Holy Spirit.

THE PERIOD OF GRACE IS A PERIOD OF CONSCIENCE.

Though Scofield teaches a “dispensation” of conscience from the expulsion from Eden to the flood, the word “conscience” is never mentioned in this period. And though man has always had a conscience, even before he sinned, it is interesting to note that the word “conscience” is mentioned some thirty times in the N. T. The following are just a few of these instances where conscience is mentioned.

“I thank God whom I serve from my” forefathers with pure conscience,” II Tim. 1:3.

“...to have a conscience void of offense toward God and toward men.” Acts 24:16.

“...my conscience bearing me witness in the Holy Ghost.” Rom. 9:1.

“...holding faith and a good conscience.” I Tim. 1:19.

“...but even their mind and conscience is defiled.” Titus 1:15.

So then, this period of grace reigning through righteousness unto eternal life by Jesus Christ our Lord is a period of exceeding great and precious promises, a period of the law written upon our hearts by the Holy Spirit and a period when our conscience is purged from dead works to serve the living God. See Rom. 5:21; II Pet. 1:4; Heb. 9:14.

7. KINGDOM

In Eph. 1:10, where we read, “the dispensation of the fulness of times.” Scofield refers to his note of explanation of these words. This is note 3 on page 1250 of the Sco. Ref. Bible. He calls this “dispensation of the fulness of times” “the kingdom” or “the seventh and last of the ordered ages”...“identical with the kingdom covenanted to David” or as he elsewhere states repeatedly that this is the time when Christ will restore the Davidic monarchy and reign one thousand years.

He refers to 17 portions of Scripture from both Old and New Testaments to inform us that after this present period of grace is closed, the kingdom which was “offered” to the Jews at Christ’s first advent, and “withdrawn” and “postponed” because the Jews rejected it, will be reoffered, accepted and set up in a coming millennium upon this earth.

But Eph. 1:10 refers to a climax, or a maturity of the times when God will unify all things and head them up and consummate them in Christ. These will be things in heaven and on the earth. (See Amplified N. T.) This can be nothing short of eternal and not for a thousand years.

Further, all the scriptures concerning the kingdom never teach a coming millennial kingdom, but a kingdom now present and eternal. In further studies we shall prove the fallacy and danger of the Scofield view, but we call the reader’s attention to the following portions of Scripture to prove that the kingdom, though rejected by many in Israel, was not the restoration of the Davidic monarchy and was never withdrawn or postponed. “But when they believed Philip preaching the things concerning the kingdom of God.” Acts 8:12. “...and that we must through much tribulation enter into the kingdom of God.” Acts 14:22. “...disputing and persuading the things concerning the kingdom of God.” Acts 19:8. “... Among whom I have gone preaching the kingdom of God.” Acts 20:25. “...to whom he expounded and testified the kingdom of God.” Acts 28:23. “Preaching the kingdom of God.” Acts 28:31. “...my fellow-workers unto the kingdom of God.” Col. 4:11 “...and will preserve me unto his heavenly kingdom.” II Tim. 4:18. “...your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ...” Rev. 1:9.

Notice - The above portions of Scripture are taken from the period of time from Pentecost to Revelation. So the kingdom existed and was preached to the close of Paul's and John's ministry. The gospel of the kingdom was the only gospel then. It is the only message for today.. "Except a man be born again, he cannot see the kingdom of God." John 3:3.

CHAPTER II

WHAT WAS THE ABRAHAMIC COVENANT?

SCOFIELD SAYS THE COVENANT WAS UNCONDITIONAL.

"For Abraham and his descendants it is evident that the Abrahamic Covenant made a great change. They became distinctively the heirs of the promise. That covenant is wholly gracious and unconditional. The descendants of Abraham had but to abide in their own land to inherit every blessing. In Egypt they lost their blessings, but not their covenant. The dispensation must be distinguished from the covenant. The former is a mode of testing; the latter is everlasting because unconditional. The law did not abrogate the Abrahamic Covenant, but was an intermediate disciplinary dealing till the seed should come to whom the promise was made."

Sco. Ref. Bible, page 20, note 1. (See also Sco. note, page 25)

GOD SAYS THE COVENANT WAS CONDITIONAL

"And God said unto Abraham, Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." Gen. 17:9, 14.

"For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18:19.

THE COVENANT WAS CONFIRMED TO ISAAC BECAUSE OF ABRAHAM'S OBEDIENCE.

"And I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice and kept my charge, my commandments, my statutes and my laws." Gen. 26:4, 5.

GOD'S WARNING TO ISRAEL THAT THE COVENANT WAS CONDITIONAL.

"If they shall confess their iniquity, and the iniquity of their fathers...if then their uncircumcised hearts be humbled...Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." Lev. 26:40-42. (Note Scofield's contradictory paragraphical heading.) "Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers." Deut. 7:12.

WHICH DO WE CHOOSE THE SCOFIELD NOTES OR THE SCRIPTURES?

In the light of the above quoted scriptures and many that have not been quoted, there is but one choice. These verses are positive proof that God's covenant with Abraham and his posterity was not wholly gracious nor unconditional as Scofield repeatedly asserts. It was definitely conditional.

No covenant or promise made or offered by God, to, or with man, was ever unconditional, either before or after sin entered the world, except his promise of the new covenant in Christ, the seed of the woman, and his covenant with Noah, never to flood the earth or the world again. Sinful man could never grasp the rainbow, the token of God's covenant to Noah, from the clouds, neither could all the powers of earth and hell prevent the coming of his eternal Son, the seed of the woman, the seed of Abraham.

We call special attention to Scofield's notes relating to the Abrahamic covenant on page 25 of the Sco. Ref. Bible,

Note (1). Here he claims a threefold fulfillment of the words "I will make of thee a great nation."—the natural Jewish people "as the dust of the earth;" the spiritual—the church composed of Jew and Gentile, as the stars of heaven;" and Ishmael, the son of Hagar.

These three divisions, the natural, the spiritual and Ishmael, create complications and contradictions of clearly stated scriptures. God's promise to Abraham concerning Ishmael, the son of Hagar, was not included in the Abrahamic covenant as Scofield claims. God said, "And I will establish my covenant with him (Isaac) for an everlasting covenant, and with his seed after him.....my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." Gen. 17:19, 21.

To interpret "the dust of the earth" to mean natural Israel, and "the stars of heaven" to mean the church consisting of Jew and Gentile is to contradict the fulfillment of the following scripture:

"The Lord your God hath multiplied you, and behold, ye are this day as the stars of heaven for multitude." Deut. 1:10. Nehemiah refers back to this same time when he said, "Their children also multipliedst thou as the stars of heaven, and broughtest them into the land..." Neh. 9:23.

Further, if the above contradiction was an innocent oversight of Scofield, and of his associate editors and others and had no important bearing on the subject in question, we would not waste the time nor space to discuss it. But this is not the case. Deceptive dispensationalism is deeprooted and does not appear on the surface until it reaches the N. T.. Ignorance nor innocence does not alter the situation, and it must be dealt with as our Lord dealt with the leaven of the scribes and Pharisees of which he told his disciples to beware.

ISRAEL—EARTHLY OR SPIRITUAL—WHICH?

This is the question involved in Scofield's statement. He and the dispensationalists claim that Israel was and is God's earthly people but the church is God's heavenly people. To accept this claim prepares the unwary student to be misled into further mischievous heresies, baseless assumptions, and glaring errors. He will be duped into a feeling of smug complacency of imaginary orthodoxy and fundamentalism, and yet be the victim of a most subtle form of modernism. It will lead him to accept the many interrelated theories which we shall attack and expose to the light of the scriptures.

ISRAEL'S HOPE IS THE RESURRECTION.

Here are the expectations and hopes of Israel, which Scofield and the dispensationalists claim are earthly:—"Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question". "And now I stand and am judged for the hope of the promise made of God unto our fathers, unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Acts 23:6; 26:6-8.

ISRAEL'S HOPE IS HEAVENLY AND ETERNAL.

“By faith he (Abraham) sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs of the same promise, for he looked for a city which hath foundations, whose builder and maker is God... These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth... For they that say such things declare plainly that they seek a country... But now they desire and a better country, that is an HEAVENLY... for he hath prepared for them a city.” (Note - Read Hebrews, Chapter 11).

ABRAHAM'S AND ISRAEL'S HOPE IS OUR HOPE.

“But ye are come unto Mount Sion, and unto the city of the living God, the HEAVENLY Jerusalem, and to an innumerable company of angels.” See Heb. 12:22-24, 13:14.

THIS HOPE INCLUDES THE NEW EARTH.

“Blessed are the meek, for they shall inherit the earth.” Matt. 5:5. “For the promise, that he should be heir of the earth, was not to Abraham, or to his seed, through the law, but through the righteousness of faith...to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.” See Rom. 4:13-25.

THIS HOPE INCLUDES THE UNIVERSE.

“Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved seeing that you look for such things.” See II Pet. 3:10-13. “He that overcometh shall inherit all things, and I will be his God, and he shall be my son.” Rev. 21:7.

This, my reader, is our blessed hope, the hope of Abraham, the hope of Israel. It was the promise of the seven churches of Revelation. It is the hope of the church of Christ today. The time is near, and the day is approaching, “Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.” II Pet. 3:14.

CHAPTER III

WHAT WAS THE PALESTINIAN COVENANT?

SCOFIELD'S DEFINITION AND COMMENTS:

“The Palestinian covenant gives the conditions under which Israel entered the land of promise. It is important to see that the nation has never as yet taken the land under the unconditional Abrahamic covenant, nor has it ever possessed the whole land. The Palestinian covenant is in seven parts: (1) Dispersion for disobedience. (2) The future repentance of Israel while in the dispersion. (3) The return of the Lord. (4) Restoration to the land. (5) National conversion. (6) The judgment of Israel's oppressors. (7) National prosperity.” Sco. Ref. Bible, page 250, note 1.

SCOFIELD OR THE SCRIPTURES—WHICH?

In the second sentence of the above comments, Scofield says that it is important to see that Israel had never taken the land under the unconditional Abrahamic covenant and that the nation has never possessed the whole land. Now notice the following scripture:

“And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. There failed not ought of any good thing which the Lord had spoken unto the house of Israel, ALL CAME TO PASS.” Josh. 21:43, 45.

Also Scofield again repeats his flat denial of the conditional Abrahamic covenant and continues to do so in order to establish his futuristic Jewish theories. These two glaring contradictions emphasized again and again by Scofield are the bricks and mortar for the fanatical foundation of his dispensational scheme, a modern resurrection and repetition of the Messianic hopes of the Jewish Talmud and of the Scribes, Pharisees and temple authorities who were guilty of slaying the Lamb of God.

If Scofield can succeed in fastening these two errors upon our minds, the damage is done and the groundwork is laid for us to stumble into the ditch of first century Rabbinism reflected in twentieth century dispensationalism. The subtle but flimsy structure which he now begins to erect with his sevenfold scaffold of the palstinian covenant as quoted above, we now examine.

(1) DISPERSION FOR DISOBEDIENCE.

This was the burden of Moses and the prophets again and again. It was to last seventy years. “And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations.” Jer. 25:11-13.

“For thus saith the Lord, that after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.” Jer. 29:10. Read Jer. 29:1-28.

“And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia; to fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept her sabbath, to fulfill three score and ten years.” II Chron. 36:20, 21.

“Now in the first year of Cyrus, King of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished...” II Chron. 36:20-22.

These historic predictions and fulfillments are clear. The warnings to Israel before the 70 years captivity, their experiences during the captivity, the nations into which they were scattered (Isa. 13:24; Jer. 46:51; Ezek. 25:35) whom God was to judge at the end of the 70 years, are specifically named and their punishment was fulfilled.

FULFILLED PROPHECIES IGNORED BY SCOFIELD.

Scofield's six remaining parts of the Palestinian covenant reveal the fact that he takes no notice of the recorded fulfillments of these prophecies which were based upon the conditional Abrahamic

covenant. These prophecies and fulfillments were so important and so great that Isaiah predicted the coming of Cyrus, King of Persia, approximately 175 years before his birth.

“That saith to Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.” Isa. 44:28. Read also Isa. Chap. 45. This was fulfilled, as Scofield partly admits. Haggai, Zechariah, Malachi, Ezra and Nehemiah, prove that the scriptures concerning Israel’s restoration had been fulfilled.

FULFILLED PROPHECIES POSTPONED BY SCOFIELD.

In part two of his seven parts, Scofield implies a coming or yet future repentance of Israel, as noted by his part three—“The return of the Lord,” and his scripture references in connection with parts four, five, six, and seven.

Thus, he not only denies the historic fulfillments of Israel’s dispersion and restoration, but bolsters his futuristic dispensational theories with these scriptures. For example, he refers to Amos 9:9-14 and Acts 15:14-17, in connection with Deut. 30:3. This is ridiculous to say the least. Again he refers to Isa. 11:11, 12 in connection with Deut. 30:5, but he dares not to refer to Isa. 11:10, which is a part of verses 11 and 12 and which Paul refers to in Rom. 15:12, in connection with Christ’s first coming. Since he refers to Acts 15:14-17, Rom. 11:26, 27, and Matt. 25:31-46 in connection with his double fulfillments and his Jewish futuristic schemes, we avoid repetition by discussing these scriptures and Scofield’s comments in Chapter VI.

We conclude that Scofield separated his so-called Palestinian covenant from the Abrahamic covenant and divided it into seven parts to emphasize and establish his dispensational theories; thereby distorting God’s whole prophetic plan concerning the hope of Israel and distracting his followers from the truth concerning the present purpose of God with Israel through Christ.

As we continue these important issues we shall prove that Israel’s hope is our hope that the Israelitish futuristic plan is built upon the sand and that the structure of its system will collapse.

CHAPTER IV

WHAT WAS THE DAVIDIC COVENANT?

SCOFIELD’S DEFINITION AND COMMENTS.

1. “Verses 14 and 15 state the principle of judgment within the family of God. It is always remedial, not penal. Judgment of the wicked is penal, not remedial.”

2. “The Davidic covenant (vs. 8-17). This covenant upon which the glorious kingdom of Christ ‘of the seed of David according to the flesh’“ is to be founded, secures:

(1) A Davidic “house”; i.e., posterity, family.

(2) A “throne”; i.e. royal authority.

(3) A kingdom; i.e., sphere of rule.

(4) In perpetuity; “forever”.

(5) And this fourfold covenant has but one condition: disobedience in the Davidic family is to be visited with chastisement, but not to the abrogation of the covenant. The chastisement fell; first in

the division of the kingdom under Rehoboam, and finally, in the captivities. Since that time but one king of the Davidic family has been crowned at Jerusalem and He was crowned with thorns. But the Davidic covenant confirmed to David by the oath of Jehovah, and renewed to Mary by the angel Gabriel, is immutable, and the Lord God will yet give to that thorn-crowned One “the throne of his father David.” Sco. Ref. Bible, page 362, Notes 1, 2.

WHAT SAITH THE SCRIPTURES?

“O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes? I gave thee a king in mine anger, and took him away in my wrath.” Hos. 13:9-11.

“...for they have not rejected thee, but they have rejected me, that I should not reign over them.” I Sam. 8:7.

“And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments, then will I establish the throne of thy kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.” I Kings 9:4, 5.

“...and thou hast not kept my covenant and my statutes, which I have commanded thee; I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it for David thy father’s sake, but I will rend it out of the hand of thy son.” I Kings 11:11, 12.

“But they mocked the messengers of God, and despised his words, and misused his prophets until the wrath of the Lord arose against his people, till there was no remedy.” II Chron. 36:16.

ISRAEL, A SPIRITUAL KINGDOM.

It was never the plan, the promise or the will of God that his nation Israel should desire or have a mere human king with an earthly throne or kingdom. “If ye will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people, for all the earth is mine; and ye shall be unto me a kingdom of priests, and an holy nation.” Ex. 19:5, 6. God alone was their king. His kingdom was spiritual and established with Israel upon one condition,—obedience to his voice.

No human king could ever serve as a shadow or type of the exalted and enthroned Christ in his heavenly eternal kingdom. All the glory of Solomon faded when compared to God’s created lily of the field. And when Christ descended from the heavenly throne to his earthly footstool, he declared, “Behold! a greater than Solomon is here.”

YEA, HATH GOD SAID?

Satan approached Eve in the garden of Eden with the above question. His next move was the direct attack and flat contradiction and denial of God’s word. “Ye shall not surely die.” Gen. 3:1, 4.

Even so, the Scofield notes contradict the scriptures.

Scofield says:

The principle of Judgment within the family of God “is always remedial.”

God says:

“The wrath of God arose against his people, till there was no remedy.” II Chron. 36:16. Scofield says:

That the Davidic covenant could not be “abrogated.”

God says:

“If thou wilt walk before me...then will I. (See I Kings 9:45, 11:11, 12.)

THE DAVIDIC KINGDOM WAS NOT THE KINGDOM OF HEAVEN NOR OF GOD.

Scotfield exalts David, a mere human king, and his earthly throne and kingdom above Christ, the eternal king and his heavenly and eternal kingdom. To teach that the Lord Jesus Christ, the Creator of all things (whose kingdom is from the foundation of the world, and whose throne is eternal) shall inherit a creature’s throne and kingdom for 1000 years, and to bolster this teaching with Gabriel’s promise to Mary in Luke 1:32 is the product of human imaginations and drags the everlasting glory of Christ down to the level of thrones and kingdoms of men.

Scotfield immediately leaps from the last of Israel’s kings before the captivity to his so-called future millennial reign of Christ, endeavoring to establish his claim that the ancient Davidic kingdom is identical with the kingdom of heaven as announced by our Lord, and John the Baptist, his forerunner.

NOTICE THE DIFFERENCE

But the Davidic kingdom was of this world. It was a material and natural kingdom. It was local and timely. It began with King Saul and passed into history. It was a kingdom of “meat and drink.”

When David was made king over Israel, “they were with David three days, eating and drinking... and “brought bread on asses, and on camels, and on mules, and on oxen, and meat, meal, cakes of figs, and bunches of raisins, and wine, and oil, and oxen, and sheep abundantly, for there was joy in Israel.” See Chron. 12:38-40.

But Paul said, “The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.” Rom. 14:17.

It was prepared long before Saul or David came into this world. It has come and is coming in the power of the Holy Ghost. It shall come in revelation and resurrection glory in the new heavens and the new earth.

CHAPTER V

WHAT IS THE KINGDOM OF HEAVEN AND THE KINGDOM OF GOD?

SCOTFIELD’S DEFINITION AND COMMENTS.

“Kingdom truth is developed in the N. T. in the following order:

(1) The promise of the kingdom to David and his seed, and described in the prophets, enters the N. T. absolutely unchanged. The king was born in Bethlehem, of a virgin.

(2) The kingdom announced as “at hand” by John the Baptist, by the King, and by the twelve, was rejected by the Jews, first morally, and afterward officially, and the King, crowned with thorns, was crucified.

(3) Upon his return, the King will restore the Davidic monarchy in his own person, regather dispersed Israel, establish his power over all the earth, and reign one thousand years.” Sco. Ref. Bible, pages 1226, 1227, note 3.

“The phrase, kingdom of heaven (lit. of the heavens) is peculiar to Matthew and signifies the Messianic earth rule of Jesus Christ, the Son of David.” Sco. Ref. Bible, page 996, note 1 (part).

“At hand” is never a positive affirmation that the person or thing said to be ‘at hand’ will immediately appear, but only that no known or predicted event must intervene. When Christ appeared to the Jewish people, the next thing, in the order of revelation as it then stood, should have been the setting up of the Davidic kingdom.” Sco. Ref. Bible, page 998, note 3 (part).

“The kingdom of God is to be distinguished from the kingdom of heaven in five respects: (1) The kingdom of God is universal, including all moral intelligences willingly subject to the will of God, whether angels, the church, or saints of past or future dispensations; while the kingdom of heaven is Messianic, mediatorial, and Davidic, and has for its object the establishment of the kingdom of God in the earth. The kingdom of God is entered only by the new birth; the kingdom of heaven, during this age, is the sphere of profession which may be real or false.

(4) The kingdom of God ‘comes not with outward show,’ but is chiefly that which is inward and spiritual; while the kingdom of heaven is organic, and is to be manifested in glory on the earth. Sco. Ref. Bible, page 1003, note 1 (1), (4).

THE BIBLE SAYS THE KINGDOM OF HEAVEN AND KINGDOM OF GOD ARE ONE AND THE SAME.

“From that time Jesus began to preach, and to say, Repent; for the kingdom of heaven is at hand.” Matt. 4:17.

“Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” Mark 1:14, 15.

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.” Matt. 5:3.

“Blessed be ye poor: for your’s is the kingdom of God.” Luke 6:20.

“And as ye go, preach, saying, The kingdom of heaven is at hand.” Matt. 10:7.

“And he sent them to preach the kingdom of God.” Luke 9:2.

For the sake of brevity we have joined two chapters into one,—first, to prove that the kingdom of heaven and the kingdom of God are synonymous. Though Scofield says they are different, the above quoted scriptures are sufficient to prove that he is mistaken. There are many more verses which establish this truth. It will profit the reader to acquaint himself with these, also, to examine the many Scofield notes referring to the kingdom of heaven and the kingdom of God. These can be easily located by referring to the index at the end of most Scofield Bibles.

It is extremely necessary to stress the importance of knowing that there is no difference between the terms “kingdom of heaven” and “kingdom of God.” To accept the Scofield view is to be misled into further complications, contradictions and errors.

Scofield implies and many dispensationalists affirm that one does not enter the kingdom of heaven by being born again. This, they claim, is required only for entrance into the kingdom of God. This is as subtle as the serpent's hiss in paradise.

Did not Jesus say, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven?" Matt. 18:3.

And did not Jesus say to Nicodemus, "Except a man be born again he cannot see the kingdom of God."? John 3:3.

WAS THE DAVIDIC KINGDOM TO BE SET UP WHEN CHRIST CAME?

Scofield says:

1. "When Christ appeared to the Jewish people, the next thing, in the order of revelation as it then stood, should have been the setting up of the Davidic kingdom."
2. "The promise of the kingdom to David and his seed, and described by the prophets, enters the N. T. absolutely unchanged."

These two sentences, in substance, are repeated by Scofield again and again throughout his Old and New Testament notes. They are not new. They contain in essence, and express in general, the desires and hopes of the Jews of Christ's day. They are a resurrection or repetition of the Messianic theories of the scribes and Pharisees who were well versed in the Scriptures. They searched them. They believed in Moses and the prophets. They believed in the one true God. They believed they were the children of Abraham, and God was their father. They believed in the righteousness of God, the forgiveness of sins, in giving God the praise. They believed in the spiritual. They believed in the existence of Satan and demons. They believed in the resurrection. They believed that Christ was to be of the seed of David. Their missionary zeal was unsurpassed. They compassed land and sea to make one proselyte.

Paul said, "For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled them in condemning him." Acts 13:27.

Peter said, "Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs...ye have taken and by wicked hands have crucified and slain." Acts 2:22, 23.

They loved God, served God, prayed, fasted, hated sin but they were serpents, vipers, fools, blind, hypocrites and an evil generation. Why? They sought a sign.

They demanded of Jesus "when the kingdom of God should come." But Jesus answered, "The kingdom of God cometh not with observation. Neither shall they say, Lo here! or lo there! for the kingdom of God is within you." Luke 17:20, 21.

They looked for, longed for and yearned for another Jesus, another spirit, another gospel. They did not want the words of Jesus, the works of Jesus nor the miracles, wonders and signs of Jesus.

Scofield says the Davidic kingdom promise entered the N. T. absolutely unchanged and the setting up of this kingdom was in order when Jesus came. But the truth is that the Davidic kingdom was never mentioned nor offered to Israel in the N. T. It was not in order and its "setting up" had no place in the counsels, purposes or plans of God.

But the kingdom of heaven was at hand. This kingdom was prepared from the foundation of the world but it was not of this world. It was the kingdom of power, of might and of glory. It was the kingdom of righteousness, peace and joy in the Holy Ghost. It was above and beyond all the kingdoms of this world. But it came not with observation. The eye could not see it. The ear could not hear it. The natural man could not understand it. It was spiritual and revealed by the Spirit of God only.

This is the kingdom, declared to be at hand by John, our Lord himself and the twelve. "Be sure of this," said the seventy, "that the kingdom of God is come nigh unto you." Luke 10:11.

To teach, as Scofield does, that Christ came to offer and set up a restored Jewish Davidic kingdom which he claims was rejected by the Jews, and postponed to a future tribulation and millennial period is to deny the deity of Christ's person and the intrinsic value of his precious blood. This doctrine is as far from truth as darkness is from light. It is more subtle by far than first century Rabbinism which shut up the kingdom of heaven and killed the Prince of life. It is more vicious than the stones that killed Stephen who proclaimed heaven as God's throne. Its binding power is greater than the chain that bound the apostle Paul who preached the hope of Israel. It belittles the excellent glory of Christ's heavenly and eternal kingdom to the faded glory of David's earthly kingdom.

Jesus Christ, the Son of God and the Seed of David, never came to offer or set up a restored natural or organic Davidic kingdom. His kingdom was at hand and is now present in the power of the Holy Ghost. It was never postponed. It shall be manifested in power and glory in the new heavens and the new earth and in the city that hath foundations whose builder and maker is God.

CHAPTER VI

THE HOPE OF ISRAEL.

SCOFIELD SAYS:

"According to the prophets, Israel, regathered from all nations, restored to her own land and converted, is yet to have her greatest earthly exaltation and glory." Sco. Ref. Bible, page 1206, note 1.

"The restoration of Israel and the establishment of the kingdom are connected with an advent of the Lord, yet future," Sco. Ref. Bible, page 977, note 3 (f).

"To Israel, the return of the Lord is predicted to accomplish the yet unfulfilled prophecies of her national regathering, conversion, and establishment in peace and power under the Davidic covenant." Sco. Ref. Bible, page 1148, note 1 (b).

"Dispensationally, this is the most important passage in the N. T. It gives the divine purpose for this age, and for the beginning of the next.

"After this (viz. the outcalling) I will return. James quotes from Amos 9:11, 12. The verses which follow in Amos describe the final regathering of Israel, which the other prophets invariably connect with the fulfillment of the Davidic covenant." Sco. Ref. Bible, pages 1169, 1170, note 1. "Upon his return, the king will restore the Davidic monarchy in His own person, regather dispersed Israel, establish his power over all the earth, and reign 1000 years." Sco. Ref. Bible, page 1227, note (6).

The above notes are just a few of Scofield's comments dealing with this subject. They are numerous scattered and repeated often throughout the N. T. as well as the Old. Many of these are omitted to avoid repetition, and for lack of space. Chapters 9, 10, and 11 of Paul's epistle to the Romans, and the Scofield notes on pages 1204, 1205, and 1206 should be read.

WHOM DO WE BELIEVE - THE INSPIRED APOSTLE OR SCOFIELD?

Have you read Romans 9, 10, and 11 carefully and prayerfully? Have you read the Scofield notes? Do you see any difference? Do you not agree that there is a vast difference between the two, and that Scofield was a genius and a professional in twisting the scriptures?

Notice the theme of these three chapters. It is the salvation of the Israel of God, the elect, according to his foreknowledge. It is why many were not saved and how others were being saved. So it was and is God's plan and method of Israel's salvation as testified and demonstrated by Paul.

Paul was not writing to the saints at Rome about a future earthly exaltation or a national salvation or restoration of Israel in a millennial kingdom, as Scofield says. But he was writing to explain God's plan for Israel's salvation then and now. This is clearly declared, simply explained and easily understood by those who are willing to cast aside the darkness of dispensationalism.

PAUL'S PERSONAL TESTIMONY

Since Paul was one from whom God turned away ungodliness and saved by his grace, he was endeavoring to prove that God provided for the salvation of all Israel in this present age. His heart was heavy. He had continual sorrow. Rom. 9:1-3. His desire and prayer was that they might be saved. Rom. 10:1.

A study of Paul's travels and ministry confirms this. As he entered into a town or city, he ministered to the Jews first, if possible. If they rejected his message, he turned to the Gentiles to provoke the Jews to jealousy that they might be saved. Rom. 11:11-15. Though "there is no difference between the Jew or the Gentile, for the same Lord is rich unto all that call upon him," this was and still is God's method of salvation for elect Israel.

PAUL PLEADS FOR PREACHERS.

The fields were white unto harvest. The laborers were few. The deliverer had come from Sion, in fulfillment of Isaiah's prophecy, to turn away ungodliness from Jacob. "This is my covenant unto them, when I shall take away their sins." Rom. 11:26, 27.

This was the new covenant in his blood. He would remember their sins no more. But more preachers were needed for "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" See Rom. 10:9-21.

And so, (not then, but in this way or manner) all Israel shall be saved. And though we, as Gentiles, in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these (Israel) also now not believed, that through your mercy they may obtain mercy." See Rom. 11:30-32.

GOD IS ABLE

"And they also if they abide not still in unbelief, shall be grafted in for God is able to graft them in again." Rom. 11:23.

Though Scofield injects his fabulous fables of a future earthly millennial kingdom for national Israel, not a word or hint of this pernicious teaching is mentioned or implied by Paul. The natural Jewish branches, as well as the wild Gentile branches are grafted into the good olive tree. There is no difference. “For the scripture saith, whosoever believeth on him shall not be ashamed.” Rom. 10:11.

NO OTHER HOPE FOR ISRAEL

The scriptures offer no hope for the people of Israel either in the past, present or future apart from “the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek.” Rom. 1:16.

This is the only hope, the hope of Israel. It was this hope for which Paul was judged before king Agrippa and for which he was bound with a chain. See Acts 26:6, 8; 28:20. If Jesus had offered the dispensationalist’s millennial kingdom he would never have been rejected and slain. If Paul had preached the Scofield Jewish hopes he would never have been bound with a chain “..of the hope of the resurrection of the dead I am called in question.” Acts 23:6.

“And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust.” Acts 24:15.

“Acts 15:13, 14—THE MOST IMPORTANT PASSAGE IN THE N. T. DISPENSATIONALLY.” Scofield.

So says Scofield, but the context should be read from Acts 15:1^a31. Notice that Paul, Barnabas, the apostles, elders, and others gathered in Jerusalem to discuss difficulties that had transpired among them because of “certain men which came down from Judea.” Acts 15:1. Since the Gentiles were being saved through the ministry of Paul, Barnabas and Peter, certain men of Judea and some believing Pharisees taught the Gentiles that they must be circumcised and keep the law of Moses. These men and their teaching caused “no small dissension and disputation.” Acts 15:2, 5. The reason for the council is plainly stated as follows: “And the apostles and elders came together for to consider this matter.” Acts 15:6.

After “much disputing,” Peter, Barnabas and Paul declared their testimonies and experiences concerning the salvation of the Gentiles, and how God had “put no difference between us and them, purifying their hearts by faith.” Acts 15:7-12. so after the disputing had subsided and the testimonies of the experiences of the apostles were related, it was necessary that they should turn to the O. T. prophetic scriptures for enlightenment and proof of their fulfillment in this new movement of the Holy Spirit. These men searched and knew the scriptures. They applied them correctly under the Holy Spirit’s leading. so in this instance, James speaking of Simeon’s or Peter’s testimony concerning God’s salvation of the Gentiles, turns to Amos 9:11, 12 to prove that Peter’s ministry to the Gentiles was a fulfillment of this prophecy.

Nothing could be plainer or more simply stated when James said, “And to this agree the words of the prophets, as it is written.” Acts 15:15. Notice, James says “to this,”—not “to that”.

Therefore, the prophecy that follows must agree with the situation then present, and not to some far-off future period.

But here again, the scholarly Scofield blunders like a blind Pharisee! As in Rom. 11:26, he denies a past and present fulfillment of prophecy and projects it to a far-flung future fantasy. Here again he, like the Pharisees and scribes of old, “transgresses the commandment of God by his tradition,” and

eliminates the present plan and purpose of God by substituting an imaginary one thousand year future Jewish kingdom. It is the old Pharisaical scheme of emphasizing the outward and natural above the inward and spiritual. Dispensationalism had no place in the council at Jerusalem.

WHAT WAS THE TABERNACLE OF DAVID?

In Acts 15:15-17 James quotes from Amos 9:11-12.

“And to this agree the words of the prophets; as it is written. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.” Acts 15:15-17.

The tabernacle of David was a tent. It was pitched by David for a covering for the recovered ark of the covenant, a wooden box overlaid with gold which Moses had made 500 years previous. Though this ark had contained the tables of the law, a golden pot with manna, and Aaron’s rod in Moses’ time, it now contained the tables of the law, or the ten commandments only. This ark of the covenant with its contents was later removed to a more permanent location in Solomon’s temple, and the tabernacle or tent of David crumbled from existence.

And so, about 800 years before Christ, Amos the prophet predicted that God would rebuild the tent or tabernacle of David. Isaiah also prophecies, “And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and hastening righteousness.” Isa. 16:5.

But here again, Scofield and the dispensationalists cling to the natural shadows of the old covenant which were examples and figures of the true and eternal. God is not rebuilding nor repeating that which was done away in Christ. Neither shall he do so in the future.

“...We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man.” Heb. 8:1-2.

“But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building (creation).” Heb. 9:11.

The prophecy quoted by James, from Amos settled the “much disputing,” the “residue of men (Israel), and all the Gentiles upon whom my name is called” were and are being gathered in, for there is no difference.“

Wherefore,” said James, “my sentence is, that we trouble not them which from among the Gentiles are turned to God.” Acts 15:19.

Letters of consolation were written and delivered to several churches, “which when they had read, they rejoiced for the consolation.” Acts 15:31.

A fulfillment of the Davidic covenant as Scofield says? No! Re^aestablish the Davidic rule over Israel, as Scofield says? Not a word of it! Gone forever are the figures, examples, shadows, and patterns. The real, the true, and eternal, now shine with unfaded glory through Christ our high priest of good things to come by a greater and more perfect tabernacle or dwelling place, the heavenly, which Christ pitched, and not David.

CHAPTER VII

WHAT AND WHEN IS THE GREAT TRIBULATION?

SCOFIELD'S COMMENTS

“The great tribulation is the period of unexampled trouble predicted in the passages cited under that head from Ps. 2:5 to Rev. 7:14 and described in Rev. 11-18. Involving in a measure the whole earth it is yet distinctively ‘the time of Jacob’s trouble,’ and its vortex Jerusalem and the Holy Land. It involves the people of God who will have returned to Palestine in unbelief. Its duration is 3 ½ years, or the last half of the seventieth week of Daniel.”

“The great tribulation will be, however, a period of salvation. An election out of Israel is seen, as sealed for God and, with an innumerable multitude of Gentiles, are said to have come out of the great tribulation...” Sco. Ref. Bible, page 1337, note 1.

NOTE—(Read his complete notes - pages 1033, 1106, and 1337.)

THE WORDS OF OUR LORD.

“When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand).

Then let them which be in Judea flee into the mountains. Let him which is on the housetop not come down to take anything out of his house. Neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the sabbath day. For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” Matt. 24:15-21.

“And in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.” Mark 13:19.

“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains, and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” Luke 21:20-24.

THE SYNOPTIC RECORDS ARE INSEPARABLE.

Anyone who reads Matthew, Mark and Luke’s gospel accounts immediately recognizes similarities in all three. This is why we call them synonymous or synoptic. In many instances, though different words and terms are used, they are referring to and describing the same incident with a united testimony.

When reading the “great tribulation” accounts in Matt. 24, Mark 13, and Luke 21, we are assured that all three are referring to the time when Jesus departed from the temple and the disciples came to him upon the Mount of Olives. Jesus answered their question while they were together. He did not ask three different questions, neither did Jesus answer each one separately. With this in mind

we study the three accounts together. As we study these inseparable accounts we shall broaden our understanding of the different sidelights and details of these prophetic portions and see the oneness and similarity of these records. Thus, we shall not be inclined to divide or pull apart scriptures which refer to one and the same thing even though variations of words and terms are used.

THE DESTRUCTION OF THE TEMPLE—THE QUESTION.

Since Scofield claims that the disciples asked three questions, we quote the following records:

“Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?” Matt. 24:3.

“Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled?” Mark 13:4.

“Master, but when shall these things be? and what sign will there be when these things shall come to pass?” Luke 21:7.

Note the above question,—not three, but one. It was asked by Peter, James, John and Andrew, in reference to the statement of Christ concerning the destruction of the temple. Upon departing from the temple, having pronounced it desolate, the disciples reminded Jesus of the glory of its structure, its goodly stones and gifts. Surely, the widow’s mite could never build this temple! Were not the gifts of the rich to be recognized? See Luke 21:1-4.

THE DESTRUCTION OF THE TEMPLE—THE ANSWER.

“There shall not be left here one stone upon another that shall not be thrown down.” Matt. 24:2; Mark 13:1; Luke 21:6.

One can imagine how this answer of our Lord shocked the disciples. It was their place of gathering and worship before and during Christ’s first advent. It continued to be their place of worship after Christ’s ascension. Luke 24:52, 53. They were aware of the destruction of all things at the end of the world as predicted in the O. T. scriptures. Were these predictions to be fulfilled in their life time in preparation for the new heavens and the new earth? They knew of no O. T. prediction of the destruction of Jerusalem and this temple apart from Christ’s second coming. The disciples, as in other instances, were confused.

THE GREAT SIGN DIFFERENCE EXPLAINED.

The events or signs preceding the destruction of Jerusalem and the temple were to be vastly different from the events or signs preceding the destruction of the world. Jesus explains this difference thoroughly and clearly. The “times and seasons” were to be known, but not “the day nor the hour.”

Let us note the difference. The signs and warnings forecasting the destruction of Jerusalem and the temple were to be earthly only! There were to be false Christs, wars, rumors of wars, famines, pestilences, earthquakes, afflictions, persecutions, abounding iniquity, false prophets and the gospel preached as a witness to all nations. Everyone of these signs and warnings was fulfilled during the apostolic era. The gospel was preached to all nations in that generation. See Col. 1:6-23; Rom. 16:26. The last great sign and warning would be the “abomination of desolation,” as spoken by Matthew, or “Jerusalem compassed with armies,” synonymously predicted by Luke. Matt. 24:15, Luke 21:20.

THE FULFILLMENT IN A. D. 70.

The events preceding the destruction of Jerusalem were termed “great tribulation” by Matt., “affliction” by Mark and “vengeance” or “great distress in the land” by Luke. Though Scofield says that it involves in a measure the whole earth, Jesus said that it involves the land - Jerusalem and its environs, and the disciples’ only hope of saving their lives was to escape to the Judean mountains. Pregnant women, mothers and children would be more exposed to severe suffering than others. If their flight to the mountains should be in the winter time, or on the sabbath day, their chances of escape or survival would be lessened. Whether on the house-top or in the field, they were to waste no time for the time of “Jacob’s trouble” would be such as never was since there was a nation. All of these warnings were plainly stated by our Lord to his disciples, and were fulfilled when Jerusalem was destroyed in A. D. 70.

SIGNS PRECEDING CHRIST’S SECOND COMING.

How different would be the signs and warnings as told by our Lord preceding his second coming! Preceding the destruction of Jerusalem there was great distress “in the land”, but preceding his coming there would be “distress of nations with perplexity, the sea and the waves roaring.” Preceding the destruction of Jerusalem no signs in the heavens were predicted but preceding his coming again “the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken...and then shall the tribes of the earth mourn...” Matt. 24:27, 31; Heb. 12:25-28.

SCOFIELD CONFUSES WHAT JESUS MADE PLAIN.

No one can overlook the plain facts concerning the vast difference between the first and fulfilled earthly signs and warnings regarding Israel and Palestine, and the second world^awide and heavenly signs and warnings regarding Christ’s second coming. But Scofield divides the disciples’ questions into three parts, and overlooks the two contrasting answers of our Lord to the one question.

Further, he denies the fulfillment of the first part relating to Israel and Jerusalem and transfers it to a yet future so-called Jewish restoration period. Thus he deprives his followers of the knowledge of fulfilled prophecies and obscures their vision of things to come. Also he predicts a future calamity upon national Israel which has already been fulfilled and passed into history almost 2000 years ago.

CHAPTER VIII

WHAT IS THE MILLENNIUM OR ONE THOUSAND YEARS?

THE SCOFIELD REFERENCE BIBLE SAYS:

“Upon His return, the King will restore the Davidic monarchy in His own person, regather dispersed Israel, establish His power over all the earth, and reign one thousand years.” Sco. Ref. Bible, page 1227, note (6).

“The dispensation of the kingdom begins with the return of Christ to the earth, runs through the ‘thousand years’ of his earth-rule, and ends when he has delivered up the kingdom to the Father.” Sco. Ref. Bible, page 1341, note 1.

“The gospel of the kingdom. This is the good news that God purposes to set up on the earth, in fulfillment of the Davidic covenant, a kingdom, political, spiritual, Israelitish, universal, over which

God's son, David's heir, shall be king, and which shall be for one thousand years, the manifestation of the righteousness of God in human affairs." Sco. Ref. Bible, page 1343, note 1.

"Two resurrections are yet future, which are inclusive of 'all that are in the graves.' These are distinguished as 'of life' and 'of judgment.' They are separated by a period of one thousand years." Sco. Ref. Bible, page 1228, note (4)

GOD'S BIBLE SAYS:

"And I saw an angel come down from heaven, having the key to the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgement was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years. And when the thousand years are expired, Satan 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." Rev. 20:1-9.

WHAT COMMUNION HATH LIGHT WITH DARKNESS?

The above quotations from Scofield and the scriptures confront us with a vast and amazing difference. Even the casual reader observes no similarity between the two. They are as far apart as darkness from light! The Bible is no jig-saw puzzle committed to Scofield and dispensationalists to solve and put together.

Nowhere in the whole Bible is any mention ever made of a thousand years as a future period of time except in the above portion. Read the Scofield notes again! Then read Rev. 20:1-9. See the difference! John says nothing concerning the return of Christ to the earth, a restoration of the Davidic monarchy, regathering of dispersed Israel, the establishment of Christ's power over the earth, delivering up the kingdom to the Father, the gospel of the kingdom, the Davidic covenant, a kingdom, political, Israelitish, universal, the manifestation of God's righteousness in human affairs, nor a thousand years between two physical resurrections.

"JOHN—TO THE SEVEN CHURCHES."

It is vitally important to know the history and circumstances of the inspired writer of Revelation. We must stand by the side of John as he writes "to the seven churches which are in Asia." Rev. 1:4.

"What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia and unto Laodicea." Rev. 1:11.

The whole book, not just the first three chapters, was to be read by a reader in those seven churches. The audience was to hear. The application of the whole book was first to them of that generation, and to current circumstances and conditions. To say that when John heard the voice,

“come up hither,” in Rev. 4:1 is the rapture of the church, as Scofield does, is to rob the churches of the remainder of Revelation both then and now, and is to be wise above that which is written.

NOTICE THE SIMILARITY

It is necessary to observe that parts of John’s concluding message in the last chapter are similar to his introduction in the first chapter. Note the following comparisons in the first and last chapters:

“...to show unto his servants the things which must shortly come to pass.” 1:1.

“...to show unto his servants things which must shortly be done.” 22:6.

“...what thou seest write in a book, and send it unto the seven churches.” 1:11.

“I Jesus have sent mine angel to testify unto you these things in the churches.” 22:16.

Note also the similarity between the promises to the overcomers in each of the seven churches in chapters 2 and 3, and the blessings and rewards of chapters 20-22.

“...the tree of life.” 2:7. “...the tree of life...” 22:14

“...the second death.” 2:11. “...the second death.” 20:6.

“...a new name written.” 2:17. “...written in the book of life” 20:15; 21:27.

“...the morning star.” 2:28. “...the bright and morning star.” 22:16

“...new Jerusalem which cometh.” 3:12. “...the holy Jerusalem descending.” 21:10.

“...the name of my God.” 3:12. “...his name in their foreheads.” 22:4.

“...my throne..his throne.” 3:21. “...the throne of God and of the Lamb.” 22:1-3.

So the book is one, and not just seven letters sent to seven different churches. Each church received the book complete. Each church was chastened. They were tempted and tried. They suffered under the persecutions of the Roman emperor, monster of cruelty, and Revelation was the book of the hour.

Many of them were converted Jews. In A. D. 60, James wrote “to the twelve tribes which are scattered abroad.” James 1:1. “Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.” James 1:18.

Many of these gave their lives for the witness of Jesus. They were beheaded and slain for the word of God. Rev. 6:9-11. “These were redeemed from among men, being the first fruits unto God and to the Lamb.” See Rev. 14:1-5.

“And John saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held.” Rev. 6:9, He saw the 144,000,—12,000 from each tribe,—the first fruits (Rev. 14:3-5), and “a great multitude, which no man could number.” Rev. 7:9.

REVELATION TWENTY

John was given eyes to see the spiritual. He saw Satan. He saw the angels. He saw an angel with the key to the bottomless pit and a great chain in his hand. He saw thrones, and the souls of them that were beheaded for the witness of Jesus.

This may seem strange and almost unbelievable to us, but it was not unbelievable with John. He had been caught up to heaven. He was given eyes to see what God sees,—the unseen. He was in heaven. He saw heaven with all its glories.

As in Rev. 6:9 where John saw “the souls of them,” here also in Rev. 20 he sees the souls of them. They were not resurrected bodies. They were the souls of them who had not worshipped the beast; the souls of them who had not received his mark upon their foreheads or in their hands. These souls lived and reigned with Christ a thousand years. This is the first resurrection!

AND NOW—THREE QUESTIONS

First, did John see resurrected bodies as Scofield claims? The answer is—believe the Bible! We must not add to it. We must not take anything from it.

Second, are the thousand years to be understood literally, that is, exactly one thousand years? The following Scriptures provide the answer.

“the cattle on a thousand hills are mine.” Ps. 50:10

“a day in thy courts is better than a thousand” Ps. 84:10

“a thousand years in thy sight are but as yesterday.” Ps. 90:4

“a thousand shall fall at thy side.” Ps. 91:7

“though he live a thousand years twice told.” Ecc. 6:6.

So in Revelation “a thousand years” is a large amount or a long period of time in contrast with a “little season.”

Third, when is Satan bound for “a thousand years.” or a long period of time?

Do you believe the following answer?

Now is the judgment of this world, now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me.” John 12:31, 32.

Jesus not only conquered sin at Calvary. He conquered Satan, the prince of demons, and the world. Satan is cast out. He is bound by the power of Christ who has all power in heaven and on earth. Matt. 28:18.

Satan is a spirit. He is the prince of the power of evil spirits. He works in the children of disobedience. They know not the power of Christ who reigns above all principalities and powers, and is able to save unto the uttermost all that come unto God by him. During their ministry, Jesus and his disciples cast out demons. They bound the strong man; they spoiled his goods. Satan’s kingdoms were being destroyed by the kingdom of God.

“And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.” Luke 10:17.

“But if I cast out devils by the Spirit of God, then the kingdom of God is come nigh unto you. Or else how can one enter into a strong man’s house, and spoil his goods, except he first bind the strong man? and then will he spoil his house.” Matt. 12:28, 29.

This was the great commission for the disciples. It is the great commission now by the power of the Holy Spirit by whom men are born again into the kingdom of God or of heaven.

God “commandeth all men, everywhere to repent.” Acts 17:30. “Who will have all men to be saved...” I Tim. 2:4. They are without excuse. The roaring devouring lion is resisted by the humble life of faith. Even the gates of hell cannot prevail against the child of God.

In Revelation 20 the “thousand years,” or long period of time began with Christ’s first coming and continues until the “little season” begins. Rev. 9:1-12 may be the answer as to when the “little season” begins. We quote in part: “And the fifth angel sounded, and I saw a star fall from heaven into the earth: and to him was given the key to the bottomless pit. And he opened the bottomless pit...”

“And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Appollyon.”

THE SCOFIELD SCHEME

The Scofield scheme of using Rev. 20:1-7 as a doctrinal springboard to inject his modernistic dispensationalism into the whole Bible is a rotten plank and robs the Christian of precious truths which belong to him. These precious truths bolstered the faith and courage of the early martyrs in John’s day. They continue to be a source of strength and hope for those who suffer now until Jesus comes. “If we suffer, we shall also reign with him.”

Scofield interprets the seven churches of Asia as representing seven future stages of the church in seven successive periods of time. One wonders why he did not apply this same unwarranted system of interpretation to the churches addressed by Paul and others. He injects the rapture of the church into Rev. 4:1, where John heard a voice “to come up hither,” (see also “Come up hither” in Rev. 11:12) thereby eliminating the application of the remainder portion of Revelation to the churches in Asia and taking from us the precious promises and glorious hopes that are written in the remainder of the book by applying them to a so-called dispensation after the rapture. And so he obscures the great design of important scriptural truths to be received and understood by those who “desire the sincere milk of the word,” and again demonstrates his dispensationalism as a most radical form of modernism.

CHAPTER IX

WHAT IS THE RESURRECTION OF THE DEAD?

SCOFIELD’S COMMENTS

“Two resurrections are yet future which are inclusive of ‘all that are in the graves.’ These are distinguished as ‘of life,’ and ‘of judgment.’ They are separated by a period of one thousand years. The ‘first resurrection,’ that ‘unto life,’ will occur at the second coming of Christ, the saints of the O. T. and church ages meeting Him in the air; while the martyrs of the tribulation, who also have part in the first resurrection, are raised at the end of the great tribulation. After the ‘thousand years’ the ‘resurrection unto judgment’ occurs. The resurrection body of the wicked dead is not described. They are judged according to their works, and cast into the lake of fire.” Sco. Ref. Bible, page 1228, note 1, (4) (7).

WHAT THE SCRIPTURES TEACH

“And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.” John 6:39, 40. “No man can come to me, except the Father which hath sent me draw him, and I will raise him up at the last day.” John 6:44. “Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.” John 6:54. “Martha said unto him, I know that he shall rise again in the resurrection at the last day.” John 11:24.

“He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.” John 12:48.

“Behold. I shew you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump.” I Cor. 15:51, 52.

“And the seventh angel sounded; and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever.” Rev. 11:15.

“And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.” Rev. 11:18.

“Marvel not at this: for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” John 5:28.

CONCLUSION

After reading the comments of Scofield, how refreshing and delightful it is to read the plain and precious words of our Lord Jesus Christ and from the pen of the apostles Paul and John. One does not need an “inventive” mind to understand them but he does need a willing heart. If our minds are saturated with dispensational theories it may take some time for the simplicity of God’s truth to penetrate, but if we humble ourselves from the pride of knowing we shall reap the blessings of believing. It is profitable therefore, to examine the Scofield notes in the light of the scriptures.

First, we shall prove that Scofield has gone far afield in his notes under Matt. 25 and I Cor. 15. Actually, as sure as one and one and one are three, Scofield has invented three resurrections, and not two,—one at the time of the rapture, which he claims, precedes the next coming of three and one-half (or seven?) years. The next is to be at the end of the tribulation, and the next, of the wicked, a thousand years later. Although Scofield calls it two resurrections, lest we detect the stupidity of his theories, it is evident he has planned three. After all, there would have to be three resurrections in order to keep his dispensational doctrines “straight”.

Now, in all this confusion, Scofield not only contradicts the words of Jesus but his own note on page 1228. In these notes he claims that the martyrs of the future tribulation period will be raised at the end of the great tribulation. But on page 1036, referring to this same time, he claims there is no resurrection.

According to the Scofield and dispensational scheme, they fail to mention a fourth resurrection which they evidently had forgotten to invent. After all, what about having a resurrection for the

saints at the end of the so-called millennium. Can it be that the dispensationalists had to call a halt to their theoretical resurrection march lest they be detected and exposed? Again we see that the Scofield Bible is what it claims to be,—a Scofield Bible.

Over and over again Jesus teaches the one general resurrection in the last day. All that are in the graves shall come forth. Mary and Martha knew that their departed brother, Lazarus, would rise again in the resurrection at the last day. And Jesus told the blind Jews who rejected him that they would be judged in the last day. Both tares and wheat must grow until the harvest or the end of the world. Then Jesus will return with the angel reapers and gather first the tares for burning, “but the righteous shall shine forth as the sun in the kingdom of their Fathers.”

As we turn to the sounding of the seventh or last trumpet in Rev. 11, we can almost hear the great voices in heaven saying “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign, (not for a thousand years, but) “forever and ever.” This last trumpet announces the time of the dead, that they should be judged. It will be the time of rewards to the saints, the prophets, and them that fear his name. It will be the time when God shall destroy them that destroy the earth. Rev. 11:15-19.

“Behold!” says Paul, “I show you a mystery. We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” I Cor. 15:51, 52.

We conclude therefore, there will be one resurrection in the last day, at the time of the last trumpet, when all that are in the graves shall come forth.

“Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.” Rev. 1:7.

CHAPTER X

HOW MANY GOSPELS?

SCOFIELD’S COMMENTS: GOSPEL

This great theme may be summarized as follows:

I “In itself the word Gospel means good news.”

II “Four FORMS of the Gospel are to be distinguished:

(1). The Gospel of the kingdom. This is the goodnews that God purposes to set up on the earth, in fulfillment of the Davidic Covenant, a kingdom, political, spiritual, Israelitish, universal, over which God’s Son, David’s heir, shall be King, and which shall be, for one thousand years, the manifestation of the righteousness of God in human affairs.”

(2). “The Gospel of the grace of God. This is the good news that Jesus Christ, the rejected King, has died on the cross for the sins of the world, that he was raised from the dead for our justification, and that by Him all that believe are justifiedÜj_____Ü from all things. This form of the Gospel is described in many ways.”

(3). “The everlasting Gospel. This is to be preached to the earth-dwellers at the very end of the great tribulation and immediately preceding the judgment of the nations. It is neither the Gospel of

the kingdom, nor of grace. Though its burden is judgment, not salvation, it is good news to Israel, and to those who during the tribulation have been saved.”

(4). “That which Paul calls ‘my gospel.’ This is the Gospel of the grace of God in its fullest development, but includes the revelation of the result of the Gospel in the outcalling of the church, her relationships, position, privileges, and responsibility. It is the distinctive truth of Ephesians and Colossians, but interpenetrates all of Paul’s writings.” Sco. Ref. Bible, page 1343, notes I, II.

THE BIBLE DEFINITION.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you...” Matt. 28:19, 20.

And he said unto them, “Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Mark 16:15, 16.

“And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.” Luke 24:46-48.

“...Behold the Lamb of God, which taketh away the sin of the world.” John 1:29.

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.” John 3:14, 15.

“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.” Acts 20:24, 25.

“Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.” Acts 26:22, 23.

“Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.” Acts 28:31.

THE GOSPEL IS ONE

As we compare the comments from Scofield and the scripture verses as quoted, we are confronted with a vast difference between the two. We have quoted the above scriptures from three different periods of time and events in order to prove that the gospel is one. Though Scofield claims the gospel is fourfold, his explanations clearly state three different gospels. We shall prove this later.

We have quoted from the last chapters of Matthew, Mark, and Luke. These portions are commonly known as “the great commission.” Matthew states that Jesus commanded them to teach all nations to observe all things that he commanded them, and to baptize. Now, if we read from the beginning of Matthew’s gospel account, the things that Jesus commanded are readily recognized. The sermon on the mount constitutes a large part of this teaching, to which Jesus referred in the great commission.

Mark records that Jesus commanded them to preach the gospel and to baptize. Again, there was nothing new mentioned. They had preached glad tidings or good news from the very beginning, and baptized those who repented and believed.

Luke also records the command of Christ to preach this good news and remission of sins. In all, they were to preach to all nations, or every creature. They were to begin at Jerusalem; they were to teach others what Jesus taught them. They were to preach repentance and the remission of sins and were to baptize. In general, this was their message. It was the same message of the kingdom that John the Baptist, Jesus and his disciples had been preaching. However, the sufferings and resurrection of Christ were now past. The glory of Christ at God's right hand and the descent of the Holy Spirit were to be fulfilled before they were to begin this ministry of the great commission. But it was to be the message of repentance and remission of sins. It was to be the same glad tidings of great joy for all people. It was to be the same good news of salvation from sin, as proclaimed by the angel to Joseph before Christ's birth. It was to be the same message as proclaimed by John, "Behold the Lamb of God, that taketh away the sin of the world," and the same as Jesus' message to Nicodemus.

Anyone who reads the Acts of the Apostles will discover that this great commission was preached and taught to the very end. Paul, while preaching the resurrection in the synagogue at Antioch in Pisidia, declared the glad tidings of the forgiveness of sins as "the sure mercies of David." See Acts 13:32-39. Upon his last visit with the Ephesian elders, Paul said that he had preached "the kingdom of God" among them and his ministry was to "testify the gospel of the grace of God." These two expressions were used synonymously.

In his defense before Agrippa, Paul said that his message to Jew and Gentile was "to repent and turn to God, and do works meet for repentance." Acts 26:20. This is exactly the same message John the Baptist preached. Matt. 3:2, 8. Paul also told Agrippa that he said "none other things than those which Moses and the prophets did say should come." Acts 26:18-23. And finally, the book of Acts closes with the closing scene of Paul's ministry. "He expounded and testified the kingdom of God, persuading them concerning Jesus." Acts 28:23, 31.

This, then, is the gospel. It is one. It is not fourfold. It is not a partly discontinued and postponed gospel. It is not three gospels. The gospel of the kingdom, of grace, of Christ, of Paul, or any other description of it, is one and the same. It was glad tidings to all people then, and it is the same today,—the forgiveness of sins, according to the riches of his grace through Christ Jesus.

Now in reference to the Scofield notes on the gospel, as recorded on page 1343 of the Scofield Bible, part of which has been quoted at the beginning of this chapter we note some strange and challenging statements.

First he defines the gospel of the kingdom as something entirely different from the gospel of the grace of God. In fact his descriptions of these two "forms" of the gospel are as far apart as East from West. "The gospel of the kingdom," says Scofield, "is political, spiritual, Israelitish, universal, over which God's Son, David's heir, shall be King, and which shall be for one thousand years, the manifestation of the righteousness of God in human affairs." However, if the reader will notice Scofield's description of the gospel of the grace of God, which is true to the word, he will discover that nothing in this description is found in his description of the gospel of the kingdom. He claims that the gospel of the grace of God and Paul's gospel originated in God's love. How about John 3:16? "For God so loved..." He claims that it flows from Christ's sacrifice. How about John 1:29? "Behold the Lamb of God..." He claims it is of the grace of God. How about John 1:16? "Of his

fulness we have all received grace upon grace.” He claims it is the gospel of glory. How about Luke 2:32? “A light to lighten the Gentiles, and the glory of thy people, Israel.” He claims it is the gospel of our salvation. How about Luke 1:77? “To give knowledge of salvation to his people.” And how about Luke 3:6? “All flesh shall see the salvation of God.” He claims it is the gospel of peace. How about Luke 2:14? “And on earth peace, good will toward men.”

Further, Scofield claims that the Bible mentions “two preachings” of the gospel of the kingdom, “One,” he says, “is past, beginning with the ministry of John the Baptist, continued by our Lord and his disciples, and ending with the Jewish rejection of the King. The other is yet future, during the great tribulation and immediately preceding the coming of the King of glory.” Sco. Ref. Bible, page 1343, note II (1). In other words, it was postponed for almost two thousand years, but will be resumed after the church and the Holy Spirit are taken away. Also, during the last part of this same time, the everlasting gospel will be preached. “It,” says Scofield, “is neither the gospel of the kingdom, nor the gospel of grace.”

So here it is! It is not four forms of the gospel, as he mildly puts it at the beginning, but actually at least three different gospels. Scofield claims that this last gospel, is a burden of judgment and not salvation, but good news to Israel and to those who have been saved during the tribulation. Now, a quick glance at the scripture on page 1343, just above his note, will assure the reader that it was to be preached “to every nation, and kindred, and tongue, and people.” Its message is “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.

Now, I ask, does this sound like a burden of judgment, or is it the gospel as it says it is? If it is what it says, then it is good news or glad tidings, for that is what the word “gospel” means. Paul said practically the same thing to the people of Derbe and Lystra. Read Acts 14:15-17, also to the men of Athens in Acts 17:22-31.

Further, we deem it necessary to mention only, a sort of a “super-gospel,” which Scofield mentions as Paul’s gospel, implying that it has a full development distinction for the Ephesians and Colossians, “but impenetrates all of Paul’s writings.” So here we are informed that the gospel was brought to us piece-meal or in certain stages of growth until it reached full development at the very end of Paul’s ministry in his Ephesian and Colossian letters.

But thank God for his “great salvation which at the first began to be spoken by the Lord and was confirmed unto us by them that heard him.” Heb. 2:3. No, there are not three gospels nor four forms of the Gospel. The “good tidings of great joy, which shall be to all people,” as recorded by Luke are the same as the glad tidings of the “sure mercies of David” as declared by Paul. There is one gospel, whether it is John the Baptist crying, “Behold the Lamb of God that taketh away the sin of the world:” or Peter’s sermon to the Jews at Jerusalem, “Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from your iniquities,” or Jeremiah saying, “thy sins and iniquities I will remember no more,” or John, on the isle of Patmos proclaiming to the seven churches, “Unto him that loved us, and washed us from our sins in his own blood... to him be glory and dominion forever and ever, Amen.”

So here again, we have proof of the folly and confusion exhibited by men who are wise above that which is written. No, God never intended for us to take his book, as we would a jigsaw puzzle, and piece it together until we finally obtain the completeness of his plan. To teach three gospels, and in the same breath, warn of “another gospel,” apart from the one and only gospel, as Scofield does,

proves the desperation of men's determinations to inject into the Bible their theories of Jewish dispensationalism.

Whether it is the gospel according to Matthew, Mark, Luke, John, Peter, or Paul, there is one gospel of Christ to be preached to all nations. Though it is called the gospel of Christ, the everlasting gospel, the gospel of the kingdom, the gospel of the grace of God, or the gospel of your salvation,—it is one.

CHAPTER XI

WHAT ARE THE MYSTERIES OF THE KINGDOM?

SCOFIELD'S COMMENTS:

1. "The seven parables of Matthew 13, called by our Lord 'mysteries of the kingdom of heaven' taken together, describe the result of the presence of the Gospel in the world during the present age, that is, the time of seed-sowing which began with our Lord's personal ministry and ends with the 'harvest.' Briefly, that result is the mingled tares and wheat, good fish and bad, in the sphere of Christian profession. It is Christendom."
2. "The figure marks a new beginning. To labour in God's vineyard is one thing, to go forth sowing the seed of the word in the field which is the world, quite another. One-fourth of the seed takes permanent root, but the result is 'wheat' or 'children of the kingdom.' This parable is treated throughout as foundational to the mysteries of the kingdom of heaven. It is interpreted by our Lord himself."
3. "A 'mystery' in scripture is a previously hidden truth, now divinely revealed, but in which a supernatural element still remains despite the revelation." Sco. Ref. Bible, page 1014, notes 1, 2, 3, (part).

A COMPARISON OF THE PARABLES AND THE SCOFIELD NOTES.

The Scofield notes from pages 1014 to 1018 consist of some 2000 words including many scripture references to explain his interpretation of the seven parables. We shall refer to some of these notes as we proceed, including his introductory notes as quoted above. The reading of the parables which takes about four minutes is important also.

One cannot read the parables without immediately recognizing their simplicity of design but profound depth to the natural mind. They were brief but not wanting in completeness. The explanation of the story was hidden in itself. Therefore, we must avoid any tendency of reading something into them rather than bringing out of these stories of the kingdom treasures "things new and old." Matt. 13:52.

By referring to the common things of life and human interests our Lord illuminated his teachings concerning the kingdom of heaven and tested the disposition of those who heard. But there were those who heard and understood not and those who saw but perceived not. However, these simple stories were not told by Jesus to confuse the mind or conceal the truth. They were a revelation. Their ultimate purpose was the salvation and not the condemnation of those who heard. But here again, the pride of the natural man prevents the things of the Spirit of God. These things are kept from the wise and prudent and revealed unto babes.

The parables of the sower and the tares which evidently confused the disciples were quickly and simply explained by our Lord. The other parables apparently needed no explanation because at the end of the concluding parable of the net, Jesus asked his disciples, "Have ye understood all these things?" They say unto him, "Yea, Lord." Matt. 13:51.

Notice that when Jesus explained the parables of the sower and the tares he did not refer to other scriptures. He explained them because they were mysteries or secrets only, inasmuch as the spiritual was to be understood through the natural. The world of nature was an emblem and a witness of the spiritual. And these spiritual things were within the parable itself and not beyond it.

But here again Scofield employs his tactics and tentacles of Jewish dispensationalism. He presents an array of scriptures from Genesis, Deuteronomy, Daniel, Zechariah and practically all of the N. T. books, to explain again what Jesus had already explained. We wonder how those poor disciples could ever understand without having access to the scholarly Scofield notes!

Scofield says that these parables "taken together describe the result of the presence of the gospel in the world during the present age." If this is true (and it is true); then why does scofield differentiate between the gospel of the kingdom and the gospel of the grace of God. These parables refer to the kingdom of heaven! And if, according to Scofield and the dispensationalists, the gospel of the kingdom of heaven was discontinued and postponed to a future period, then how can those parables refer to this present so-called parenthetical period of the gospel of grace? Here again is plain proof of the glaring contradictions and inconsistencies of dispensationalism.

Jesus did not begin his parables by saying, "the gospel is like," or "the mystery of the kingdom of heaven is like." But he did say, "the kingdom of heaven is like." The kingdom of heaven is not the mystery. The mystery is the working or action of the kingdom and the word of the kingdom! It is the secret of the inner working of the word of the kingdom in the minds and hearts of those who have ears to hear.

We call particular attention at this point to the words of Scofield that the parable of the sower "marks a new beginning" and "to labour in God's vineyard (Israel) is one thing, to go forth sowing the seed of the word in a field which is the world, quite another." So here again we are told by Scofield of another new beginning, as though Jesus and his disciples had laboured in Israel (the vineyard) only, until this time, but now, since Jesus refers to the "field" which is the "world," it was to include Gentiles. This type of exegesis reminds us to another Scofield comment on Matt. 11:28, where he again finds something new and different. These two incidents would have been an opportune time for dispensationalists to invent two more dispensations, postponements, or parenthetical periods, whichever should be most suitable to cut the scriptures to shreds, and confuse the earnest and unwary reader.

The plain truth was that Jesus and his disciples were sowing the word of the kingdom from the very beginning. Galilee of the Gentiles saw the Light some three years before our Lord uttered these parables.

The "whosoever" gospel did not begin with the parables or at Calvary or Pentecost. Tidings of great joy as spoken by the angel were to be for all people. He was the "Light to lighten the Gentiles" as spoken by Simeon. "As many as received him" refers to the beginning of Christ's ministry. John 3:16 was as true when Jesus said it as at any later time. The woman of Canaan's daughter was delivered from the devil because of the mother's great faith.

God's salvation was never late. From Adam until now, he was never willing that any should perish, and had no pleasure in the death of the wicked. Bethlehem, Calvary, and Olivet were the means, but not the results of the love of God and his saving grace. The coming of his beloved Son was planned and purposed in heaven's triune counsels before the beginning of the world. The shed blood of the Son of God and the empty tomb were the center of two eternities!

THE PARABLE OF THE TARES AND WHEAT!

Commenting on the parable of the tares and wheat, Scofield says "at the end of the age the tares are set apart for burning, but first the wheat is gathered into the barn." Here again, Scofield, by inference, injects his dispensationalism by twisting the very words of Jesus to an opposite meaning. Jesus said, "Gather ye together first the tares," but Scofield says "first the wheat is gathered." We wonder how such daring contradictions can come from the pen of one who claims to be a minister of Jesus Christ. We wonder too, how such remarks can be printed almost side by side with the words of our Lord.

THE PARABLE OF THE MUSTARD SEED

Commenting on the parable of the mustard seed, Scofield says, "it prefigures the rapid but unsubstantial growth of the mystery form of the kingdom from an insignificant beginning to a great place in the earth." Sco. Ref. Bible, page 1016, note 2 (All the Scofield note should be read).

Here again, Scofield refers to Acts, I Cor. and Daniel, to explain this simple little story of the mustard seed. As precious as these verses of scripture are, this is another example of how far a person can depart from the plain truth by using unparalleled scriptures to explain a story, and thereby produce an opposite meaning and a dangerous contradiction.

Scofield does not imply, but definitely states, that the mustard seed and tree, which represent the kingdom of heaven, is a figure drawn by Jesus Christ from the Nebuchadnezzar tree in Daniel 4:20-22.

Just look at the parable itself! It begins with, "the kingdom of heaven is like." Yes, the kingdom of heaven! Is the kingdom evil, or wicked, or bad? "Thy kingdom come," said Jesus, "for thine is the kingdom, and the power, and the glory forever," Again, we ask, "Is the mystery, or secret of the kingdom, wicked or evil? Were the disciples, who were the good seed, or children of the kingdom, wicked and corrupt? God forbid! and God be praised to be delivered from these Scofield dispensational corruptions.

"The kingdom of heaven is like," said Jesus. So, whatever follows in the remainder of the story is exactly what the kingdom of heaven is like. First, it is like a mustard seed. Now, is there anything bad about a mustard seed? Is there anything bad about a man sowing the seed? And since this little seed grew, in the providence of God to be the greatest among herbs and became a tree, was it evil? And next, as is perfectly natural, the birds came and lodged in the branches. Was the tree because it grew? And were the birds evil because they found shelter in it? The answer is, "No, of course not!" It was a marvelous miracle of God. Our heavenly Father feedeth them and provides rest and shelter for them.

And so is the kingdom of heaven. It is like a little seed, secretly, quietly, working in the hearts of men who hear the voice of the Son of God crying, "Repent, for the kingdom of heaven is at hand." And like a tiny mustard seed grows into a tree to become a shelter and lodging for God's winged creatures, so the King of the kingdom of heaven says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

THE PARABLE OF THE LEAVEN

The parable of the leaven was told in one sentence consisting of twenty-four words. It takes about eight seconds to read it. Again it begins with “The kingdom of heaven is like,” so we know that the eighteen words that follow are what the kingdom of heaven is like. Now if we know what leaven is and what dough or meal is and how leaven works in and through the dough, then we will understand the parable. And here again is clear proof that Jesus took the natural and simple things of life, which even a child could understand, to teach the spiritual and eternal. What a comfort to know that he who made the earth by his power, established the world by his wisdom and stretched out the heavens by his understanding, takes us into his everlasting arms to tell us the marvels of his eternal kingdom. The quiet and penetrating power of the leaven, as it ferments and spreads through the dough, is like the secret working of the kingdom of heaven.

But once again we are confronted with Scofield’s array of some twenty-five Scriptures from Matthew, Mark, Genesis, Leviticus, Zechariah, Revelation, Timothy, and Peter. We can imagine how confused the disciples would have been if they sat at the feet of Scofield! To refer to the scriptures is one thing; to properly apply them is another. When we observe prophetic O. T. Scriptures and their recorded fulfillments in the books of the N. T., we shall discover a sure and accurate guide.

But Scofield says that the leaven is bad and the woman who took the leaven and hid it in the dough, was wicked. But the meal was good, and because of the working of the leaven, it also became corrupt. So there you have it! In other words, the kingdom of heaven, the working of the kingdom, its penetrating power and influence were bad, evil, wicked and corrupt according to Scofield.

But, thank god, the very opposite is true! The three measures of meal, in this instance, may represent the individual and not the world. But the leaven does not always represent evil as noted in Leviticus 7:13. However, in most instances it does represent evil, working subtly as a serpent, and like sin, penetrating into our whole being. But in this parable the kingdom of heaven is like leaven, and wonder of wonders, it penetrates into our hearts and lives. As the Holy Spirit fills, sin is conquered and righteousness, peace and joy abide. “The kingdom of God is within you.”

THE PARABLE OF THE TREASURE

“Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.” Matt. 13:44.

So here we have another phase of the kingdom—its matchless and incomparable worth. Its inestimable value is greater far than all a man possesses and the joy of its discovery is above and beyond one’s most precious possession.

But once again dispensationalism is desperately on the march. With a great display of scripture taken from Mark, Acts, I Peter, Jeremiah, Exodus, Psalms, Matthew, Romans, Deuteronomy, Isaiah, and Genesis, Scofield endeavors to support his theory. But this, as all parables, appeals to the heart and not to the intellect. Tell this story to a little child and he will understand it. And he that humbleth himself as a little child shall not stumble over its simplicity but understand it too.

Confusing interpretations which make the Lord Jesus the buyer, Israel or Ephraim the treasure, and the joy, that of the O. T. prophets, remind us of spiders weaving their flimsy webs. But to those who understand, the Scofield interpretations vanish, and this treasure, the kingdom of heaven, becomes their greatest joy and most precious possession.

Jesus said, “the kingdom of heaven is like unto treasure hid in a field,” but Scofield says that Israel or Ephriam is the treasure hid in a field and that Jesus bought the field for the sake of Israel, the treasure, at the awful cost of his blood. So here it is,—another demonstration of Jewish dispensational Bible twisting.

The fact was that this very generation of Jews, which Scofield calls the kingdom of heaven or the hid treasure, and for whose sake he claims Jesus bought the field with his blood, was guilty of the blood of Christ. Jesus said...”ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? That upon you may come all the righteous blood shed upon the earth... All these things shall come upon this generation.” Matt. 23:31-36.

“Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always; for the wrath is come upon them to the uttermost.” I Thess. 2:16.

To twist the kingdom of heaven or the treasure hid in the field to mean Israel, is to go far deeper than a contradiction of the very words of Jesus. It implies that the Jews that had taken Christ and by wicked hands had slain, were the kingdom of heaven and the treasure. It justifies the crucifixion and the people to whom Jesus said, “But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.” Matt. 23:13, 15.

THE PARABLE OF THE PEARL

The next parable, that of the pearl of great price, again reminds us of the worth, the value and the attraction of the kingdom of heaven. Everything that a person possesses is not to be compared with its value. It is of great price. The parable of the treasure and the pearl seem similar. But the parable of the treasure emphasizes the treasure that is found and the joy of finding it, whereas the parable of the pearl emphasizes the seeker and the seeking of it.

But here again, Scofield presents a new kind of interpretational dispensational twist. The pearl of great price, he claims, is the church. But Jesus is not speaking about the church or Israel or the children of the kingdom, but about the kingdom of heaven. Each of the last three parables begins with the word, “Again.” The next six words in each parable are, “the kingdom of heaven is like.” Now what does Scofield find so difficult about these first seven words? But let us not be deceived. Scofield either overlooks their simplicity or makes them difficult to understand to inject his one and only hobby and pet theory—Jewish dispensationalism.

The blind and deaf Pharisees who heard these and other parables uttered by our Lord may have stopped their ears or, with a grinning smile, concluded that these little stories were for the children and the simple minded. But we sincerely doubt if these men would ever dare to go to the Scofield dispensational extreme in twisting the words of Jesus and then print them next to his words in a Bible called “The Scofield Bible.”

THE PARABLE OF THE NET

The seventh parable of the net was explained briefly, but thoroughly by our Lord, the master teacher. As in all parables, it contains a profound depth that no human mind can fathom. On the other hand, its simplicity is so pronounced that a child can grasp the explanation of its meaning.

Scotfield claims that this parable, as that of the wheat and tares, again reveals the mysteries of the kingdom, “as the sphere of profession”, and had a tendency to gather to itself that which is not really of it, in the unconverted net which had been cast into the unconverted sea. So here again we stand amazed in the presence of the Scotfield scholarly comments. The secret of the kingdom is the “sphere of profession,” or bad, says he. The kingdom of heaven has a tendency to gather to itself the bad! It is an unconverted or bad net! And then, to fill up the measure, he charges others with “infinite violence to sound exegesis” who have “the notion that the world is to be converted in this age,”—as though people who do not agree with him, have that notion!

We wonder if Scotfield really took special notice of our Lord’s explanation of this parable. Just one sentence of forty words and the disciples understood it. Notice the first ten words of the explanation. “So shall it be at the end of the world.” The parable has absolutely nothing to do with the past or present. In this sense it was unlike the parables of the sower, and the wheat and tares. It concerns the future only,—the judgment phase of the kingdom only. It is not sowing or growth or development. Fish do not live after they are caught and brought to shore. The net, and the casting of the net refer to the end of the world when “the angels shall come forth.” Then the net shall be cast.

Our Lord does not emphasize or explain the incidentals or details in this parable nor in the parable of the wheat and tares, and neither should we. To call attention to these details and delicate touches is to obscure the design and main purpose of the parable. We must seize the one truth the parable intends to set forth. The emphases in the parable of the net are not on the sea, nor the shore, nor the fishermen sitting on the shore, nor on the eternal blessing of the just. But Jesus said, “So shall it be at the end of the world: the angels shall come forth, and sever the wicked from the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.” Matt. 13:49, 50. See Matt. 25:31-46.

“Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.” Matt. 13:51-52.

In closing, we mention that in this eighth parable Jesus informs us of the value of being instructed and understanding the kingdom of heaven. To understand the old treasure, the earthly, and liken it to the new treasure, the kingdom of heaven, is our greatest treasure,—until the glorious promises of him “that sat upon the throne” are fulfilled for the “heirs of the kingdom which he hath promised to them that love him.” James 2:5.

CHAPTER XII

THE DAY OF CHRIST, THE DAY OF THE LORD, THE DAY OF GOD

SCOTFIELD’S DEFINITIONS AND NOTES.

“The ‘day of Christ’ relates wholly to the reward and blessing of saints at His coming, as ‘day of the Lord’ is connected with judgment.” Sco. Ref. Bible, page 1212, note 2.

“The day of Jehovah (called also ‘that day’ and ‘the great day’) is that lengthened period of time beginning with the return of the Lord in glory, and ending with the purgation of the heavens and the earth by fire preparatory to the new heavens and the new earth. The order of events appears to be:

- (1) The return of the Lord in glory.
- (2) The destruction of the beast and his host, 'the kings of the earth and their armies, and the false prophet which is the great and terrible' aspect of the day.
- (3) The judgment of the nations.
- (4) The thousand years, i.e. the kingdom age
- (5) The satanic revolt and its end.
- (6) The second resurrection and final judgment.
- (7) The 'day of God', earth purged by fire."

Sco. Ref. Bible, page 1349, note 1.

DEVASTATING DISPENSATIONAL DOCTRINES.

Here again Scofield displays the devastating power of his dispensational axe in chopping the sword of the spirit to pieces to establish his teachings. To make the day of Christ the time of the rapture, the time of reward and blessing of the saints apart from judgment; to make the day of the Lord a lengthened period of time (1007 years) ending with the purgation of the heavens and the earth by fire, the day of God, is to be carried about with divers and strange doctrines.

But since Scofield's purpose was to divide, postpone and parenthesize how could he teach otherwise? One doctrine must support another or his whole prefabricated unstable structure must collapse. We wonder how any person could ever discover such teachings by reading and studying the scriptures apart from being tossed to and from by windy dispensational Jewish fables.

THE SINGULARITY OF THE SECOND ADVENT

1. The Corinthians waited for the revelation or the unveiling. "...waiting for the coming (apokalupsin) of our Lord Jesus Christ." I Cor. 1:7.
2. The Corinthians looked forward to the end, the day of our Lord Jesus Christ. "...that we may be blameless in the day of our Lord Jesus Christ." I Cor. 1:8.
3. Paul's and Titus' hope was the appearing of the glory of the great God and our Saviour Jesus Christ. Titus 2:13.
4. The seven churches in Revelation were told, "Behold he cometh with clouds and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail because of him." Rev. 1:7.
5. The seven churches in Revelation were also told that when the seventh trumpet sounds it would be "...the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name and shouldest destroy them which destroy the earth." Rev. 11:15-18.
6. The sounding of this last of the seven trumpets fulfills Isaiah's prophecy, "He will swallow up death in victory..." Isa. 25:8, and Hosea's prophecy, "O death I will be thy plagues! O grave, I will be thy destruction." Hos. 13:14. Paul repeats these prophecies in his letter to Corinth (I Cor. 15:51-57) where he refers to the resurrection of the dead and the changing of the living saints at the last trumpet. This is simultaneous with the "rapture" described in I Thess. 4:16, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God,

and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord.”

7. The Thessalonians who were comforted with the knowledge of this blessed hope were also warned of the day of the Lord which was to come as a thief in the night to those who sleep in darkness. The Thessalonians were children of the light. They were not to sleep but to watch. Why? “But ye brethren are not in darkness that that day should overtake you as a thief.” I Thess. 5:4. “Therefore let us not sleep as do others.”

SCOFIELD OR PETER?

Finally Peter speaks of the day of the Lord and the day of God as a singular event. “But the day of the Lord will come as a thief in the night in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved what manner of persons ought ye to be in all holy conversation and godliness. Looking for and hasting unto the coming of the day of God wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat? II Peter 3:10-12.

According to these scriptures the day of Christ, the day of the Lord and the day of God are not separate or different events or periods of time as Scofield says. They are synonymous.

CHAPTER XIII

THE LAST DAYS AND THE LAST DAY

SCOFIELD’S NOTES:

“A distinction must be observed between ‘the last days’ when the prediction relates to Israel and ‘the last days’ when the prediction relates to the church. Also distinguish the expressions ‘the last days’ (plural) from ‘the last day’ (singular), the latter expression referring to the resurrections and last judgment. The ‘last days’ as related to the church began with the advent of Christ, but have special reference to the time of declension and apostasy at the end of this age. The ‘last days’ as related to Israel are the days of Israel’s exaltation and blessing, and are synonymous with the kingdom age. They are ‘last’ not with reference to this dispensation, but with reference to the whole of Israel’s history. Sco. Ref. Bible, page 1151.

TRUE OR FALSE

The above Scofield notes deal with two vast and important subjects—“the last days” (plural) and “the last day” (singular). We shall examine Scofield’s “last days” (plural) notes only. His “last day” (singular) notes were examined briefly in Chapter IX.

It is not to be wondered at that Scofield who authoritatively affirms two widely different periods of last days, one period relating to Israel and the other period relating to the Church, cites no N. T. scriptures to support his Israelitish last days or kingdom age theory. The reason is obvious. There is none.

Also, since his notes are supposed to refer to Acts 2:16-21 (a quotation by Peter of the fulfillment of Joel's prophecy) Scofield makes no comment on these verses.

But on page 932, note 1 he claims that Joel's prediction has only a partial fulfillment which began with Christ's first advent but awaits a greater fulfillment as applied to Israel.

But this partial fulfillment idea awaiting an Israelitish "last days" greater fulfillment is not what Peter said in Acts 2:16-21. These six verses were and are God's plan and program while "whosoever shall call on the name of the Lord shall be saved" until "the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come."

Peter, Paul, John and Jude said these are the last days, the last times. "God...hath in these last days spoken unto us by his Son." Heb. 1:1, 2. "...there shall come scoffers in the last days". II Peter 3:3. "...But was manifest in these last times for you." I Peter 1:20. "Little children, it is the last time." I John 2:18. "...there shall be mockers in the last time." Jude 18.

There is no Scriptural evidence to support any period of time or another "last days" to follow the present last times or days. These shall continue until there shall be "time no longer, but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished as he hath declared to his servants the prophets." Rev. 10:6, 7.

Then shall our Lord Jesus come as he said, as a thief in the night, suddenly, in the twinkling of an eye, with clouds, with his holy angels at the last trump—the day of rapture, resurrection, reward and retribution.

The universe shall be ablaze, the world shall be aflame, the elements shall melt, the earth and its works shall burn with fervent heat. Every eye shall see him, and all the kindreds of the earth shall wail because of him. Even so come, Lord Jesus.