

A Brief Summary of Dr. Murrell's Book
Simple Studies in Dispensational Theology
Rightly Dividing the Word of Truth
C. I. Scofield
Leader's Study Guide: A Critical Review
Dr. Stanford E. Murrell

Based on an early edition (1896) of the ninety-eight page pamphlet *Rightly Dividing the Word of Truth* by C. I. Scofield (1843-1921), Stanford E. Murrell has written a critical study guide for those who would like to know more about Dispensationalism by someone who is concerned with its teachings. The writer offers by way of questions a *Review* section of the material of each chapter followed by *Reflection* questions with *Personal Application* and a suggested *Scripture* to memorize. *Supplemental Material* is provided when appropriate.

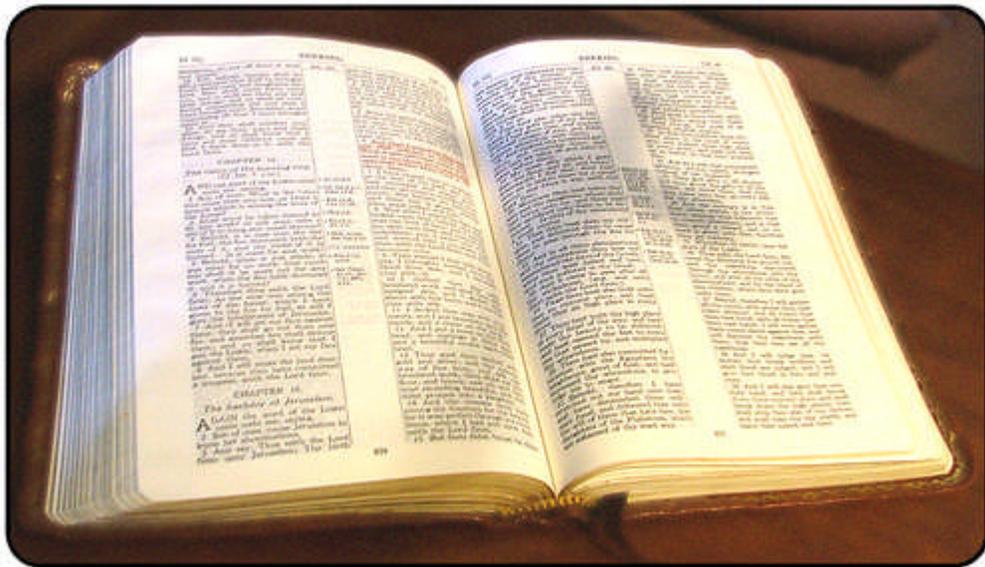
The importance of Mr. Scofield's book, *Rightly Dividing the Word of Truth* (1888), in advancing Dispensational Theology throughout the church cannot be overstated because his book was incorporated into the *Scofield Study Bible*. Since 1909 millions of copies of the *Scofield Study Bible* have been sold. His ideas have influenced countless Bible colleges, seminaries, and students in addition to the general population. But there is room for concern for Mr. Scofield did not "contend for the faith once delivered to the saints", he changed it. That is a serious accusation but the document under review speaks for itself when read in a critical light and with a Bible in hand. The reader will be able to judge between The System advocated by Mr. Scofield and The *Scriptures*. Of course not all that Mr. Scofield taught was unscriptural but there is enough material that deviates from the simplicity of the Bible and from the historical faith that warrants a careful review.

For those who find the *Leader's Study Guide: A Critical Review* helpful, a *Student's Study Guide* will be provided in order to facilitate group studies. For a free *Student's Study Guide* write to:

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Simple Studies in Dispensational Theology
A Critical Review
of
Rightly Dividing the Word of Truth
C. I. Scofield



2 Timothy 2:15

*“Study to shew thyself approved unto God,
a workman that needeth not to be ashamed,
rightly dividing the word of truth”.*

Leader’s Study Guide

Dr. Stanford E. Murrell

Rightly Dividing the Word of Truth
(2 Timothy 2:15)
Being
TEN OUTLINE STUDIES
OF THE MORE
IMPORTANT DIVISIONS OF SCRIPTURE

By Dr. C. I. Scofield

"Higher Criticism divides Scripture up into documents which differ from or contradict one another. Dispensationalism divides the Bible up into dispensations which differ from or even contradict one another; and so radical is this difference as viewed by the extremist that the Christian of today who accepts the Dispensationalist view finds his Bible (the part directly intended for him) shrunk to the compass of the Imprisonment Epistles"

Oswald T. Allis, *Evangelical Quarterly*, Jan., 1936

Rightly Dividing the Word of Truth

C. I. Scofield



Editor's Note

I offer this study to the public by C. I. Scofield for two reasons. First, it is good to read original source material and not merely what others have written about it. The actual words of Mr. Scofield should be evaluated by sincere critics of the System of Theology known as Dispensationalism. Second, this work is valuable in understanding Dispensational Theology in summary form.

Biographical Information

For critical information on Mr. Scofield read, *The Praise of Folly: The Enigmatic Life & Theology of C. I. Scofield* by David Lutzweiler, and *The Incredible Scofield and His Book* by Joseph Canfield.

For favorable works on Mr. Scofield see *The Life Story of C. I. Scofield* by Charles Trumbull, Oxford University Press, New York, 1920. In 1960, William BeVier, a Master's student at Southern Methodist University, completed a thesis, "*A Biographical Sketch of C. I. Scofield.*" This has not been published, but it is found in some Evangelical school libraries and contains important information. In 1942-43, the late Arno Gaebelein wrote a series of articles for Moody Monthly, "*The Story of the Scofield Reference Bible.*"

INTRODUCTION

In 2 Timothy 2 the believer is presented in seven characters. He is called a son (verse 1), a soldier (verse 3), an athlete (verse 5), a husbandman (verse 6), a workman (verse 15), a vessel (verse 21), and a servant (verse 24).

With each of these characters there is a well-suited exhortation. As a son, Timothy is exhorted to be strong in grace. Grace goes with sonship, just as law goes with servitude-as we learn from Galatians. Then, as a soldier, Timothy is exhorted to endure hardness and to avoid worldly entanglements; these are right elements of good soldiership. As a vessel, he is to be cleansed, separated; as a servant, gentle, patient, meek; and so of each of these seven aspects of his life as a Christian.

In 2 Timothy 15 he is told what is required of him as a workman: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The Word of truth, then, has right divisions, and it must be evident that, as one cannot be "a workman that needeth not to be ashamed" without observing them, so any study of that Word which ignores those divisions must be in large measure profitless and confusing. Many Christians freely confess that they find the study of the Bible weary work. More find it so, who are ashamed to make the confession.

The purpose of this pamphlet is to indicate the more important divisions of the Word of truth. That this could not be fully done short of a complete analysis of the Bible is, of course, evident. But it is believed that enough is given to enable the diligent student to perceive the greater outlines of truth and something of the ordered beauty and symmetry of that Word of God which, to the natural mind, seems a mere confusion of inharmonious and conflicting ideas.

The student is earnestly exhorted not to receive a single doctrine upon the authority of this book, but, like the noble Bereans (Acts 17: 11), to search the Scriptures daily whether these things are so. No appeal is made to human authority. "The anointing which ye have received of him abideth in you, and ye need not that any man teach you" (I John 2:27).

Editor's Note

In his book, *The Praise of Folly*, Mr. Lutzweiler notes the misunderstanding of the word "dividing" in 2 Timothy 2:15. "*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*" Commenting on this text Mr. Scofield says, "The Word of Truth, then, has right divisions, and it must be evident that, as one cannot be "a workman that needed not to be ashamed" without observing them, so *any study* of that Word which ignores those divisions must be in large measure profitless and confusing." The problem is that in context the apostle Paul did not have in mind various divisions of Scripture to be understood according to a sevenfold dispensational scheme, but rather a minister must properly handle God's Word. Mr. Lutzeiler notes, "The word's emphasis is on the "straightness" of the cut – i.e., the competency of the workman – and not

on the fact that the cutting results in separate pieces of material, or “divisions” in it.... no one in the entire history of the church ever understood the word in the sense that Scofield gave it in this booklet.”

Editor’s Note

The original text is presented here with the basic format used by Bible Truth Press 19 W. 21st St. N.Y. but with some changes to the material which can easily be identified. For example, all the Biblical passages not given in full but only alluded to have been inserted. They are recognized by a bullet. If a speaker or writer appeals to a passage of Scripture as a “proof-text” for a particular statement made or concept summarized then the Scripture cited should reflect what is being advocated. Only by reading the Scripture can it be seen if the speaker or writer has accomplished his objective or has misused the Word of God.

Those who have studied Dispensational Theology with objectivity have noticed a recurring pattern of alluding to certain Scripture as a proof text for a point made but when the text is actually looked at in context the meaning is often far different from what is being articulated. Mr. Scofield would approve of appealing to readers to look at the verses being quoted and their context for he says in his introduction: “The student is earnestly exhorted not to receive a single doctrine upon the authority of this book, but, like the noble Bereans (Acts 17: 11), to search the Scriptures daily whether these things are so”. The student is encouraged to apply this same principle of searching out the context of any Scripture appealed to in the Supplemental Material. And so it shall be done.

All quotations with bullets are from the Authorized Version. Mr. Scofield also liked to quote from the R.V. or Revised Version (1881).

Second, in some places clarification material has been inserted indicated by brackets [].

Third, portions of the *Baptist Confession of 1689* have been provide in the *Supplemental* section of the *Study Guide* to serve as a guideline of what the historic faith has been in critical areas prior to Mr. Scofield introducing the new Dispensational System of Theology.

Finally, reference to “the System” is designed to be used as a comprehensive term that embraces all the facets of Pre-tribulation, Pre-Millennial Dispensational Theology. In this study the desire is not to disparage Mr. Scofield as a person and certainly not to engage in *ad hominem* attacks but to critically examine his ideas and teachings against the simplicity of the Bible and the historical faith.

Mr. Scofield Continues...

CHAPTER 1

THE JEW, THE GENTILE, AND THE CHURCH OF GOD

*“Give none offence, neither to the Jews,
nor to the Gentiles, nor to the church of God”.*

1 Corinthians 10:32

The Teaching of C. I. Scofield

Whoever reads the Bible with any attention cannot fail to perceive that more than half of its contents relate to one nation: the Israelites. He perceives, too, that they have a distinct place in the dealings and counsels of God. Separated from the mass of mankind, they are taken into covenant with Jehovah, who gives them specific promises not given to any other nation. Their history alone is told in Old Testament narrative and prophecy; other nations are mentioned only as they touch the Jew. It appears, also, that all the communications of Jehovah to Israel as a nation relate to the Earth. If faithful and obedient, the nation is promised earthly greatness, riches, and power; if unfaithful and disobedient, it is to be scattered among all people, from the one end of the earth even unto the other" (Deut. 28:64). Even the promise of the Messiah is of blessing to "all the families of the Earth."

- *Deuteronomy 28:64 And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.*

Continuing his research, the student finds mention in Scripture of another distinct body, which is called the church. This body also has a peculiar relation to God and, like Israel, has received from Him specific promises. But similarity ends there, and the most striking contrast begins. Instead of being formed of the natural descendants of Abraham alone, it is a body in which the distinction of Jew and Gentile is lost. Instead of the relation being one of mere covenant, it is one of birth. Instead of obedience bringing the reward of earthly greatness and wealth, the church is taught to be content with food and raiment, and to expect persecution and hatred; it is perceived that just as distinctly as Israel stands connected with temporal and earthly things, so distinctly does the church stand connected with spiritual and heavenly things.

Further, Scripture shows the student that neither Israel nor the church always existed; each had a recorded beginning. The beginning of Israel he finds in the call of Abram. Looking then for the birth of the church he finds (contrary, perhaps, to his expectations, for he has probably been taught that Adam and the patriarchs are in the church) that it certainly did not exist before, nor during, the earth life of Christ, for he finds Him speaking of His church as yet future when He says (Matt. 16:18), "Upon this rock I will build my church." Not, have built, nor am building, but *will* build.

- *Matthew 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*

He finds, too, from Ephesians 3:5-10, that the church is not once mentioned in Old Testament prophecy, but was, in those ages, a mystery "hid in God." Scripturally, he finds the birth of the church in Acts 2, and the termination of its career on the earth in 1 Thessalonians 4.

- *Ephesians 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,*
- *Acts 2:1 And when the day of Pentecost was fully come, they were all with one accord in one place. 2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. 3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. 6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? 8 And how hear we every man in our own tongue, wherein we were born? 9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, 10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, 11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. 12 And they were all amazed, and were in doubt, saying one to another, What meaneth this? 13 Others mocking said, These men are full of new wine. 14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: 15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day. 16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: 21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. 22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: 24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. 25 For David speaketh concerning him, I foresaw the Lord*

always before my face, for he is on my right hand, that I should not be moved: 26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: 27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. 28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. 29 Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. 30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; 31 He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. 32 This Jesus hath God raised up, whereof we all are witnesses. 33 Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. 34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, 35 Until I make thy foes thy footstool. 36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. 37 Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. 40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. 41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 43 And fear came upon every soul: and many wonders and signs were done by the apostles. 44 And all that believed were together, and had all things common; 45 And sold their possessions and goods, and parted them to all men, as every man had need. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, 47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

- *1 Thessalonians 4 Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. 2 For ye know what commandments we gave you by the Lord Jesus. 3 For this is the will of God, even your sanctification, that ye should abstain from fornication: 4 That every one of you should know how to possess his vessel in sanctification and honour; 5 Not in the lust of concupiscence, even as the Gentiles which know not God: 6 That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. 7 For God hath not called us unto uncleanness, but unto holiness. 8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. 9 But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another. 10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more; 11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; 12 That ye may walk honestly toward them that are without, and*

that ye may have lack of nothing. 13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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: 17 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. 18 Wherefore comfort one another with these words.

The student also finds, in the scriptural division of the race, another class, rarely mentioned, and distinguished in every respect from either Israel or the church: the Gentiles. The comparative position of the Jew, the Gentile, and the church may be briefly seen in the following Scriptures: the Jew (Rom. 9:4-5; John 4:22; Rom. 3:1-2); the Gentile (Eph. 2:11-12; Eph. 4:17-18; Mark 7:27-28); the Church (Eph. 1:22-23; Eph. 5:29-33; 1 Pet. 2:9).

The Jew

- *Romans 9:4 Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; 5 Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.*
- *John 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.*
- *Romans 3:1 What advantage then hath the Jew? Or what profit is there of circumcision? 2 Much every way: chiefly, because that unto them were committed the oracles of God.*

The Gentile

- *Ephesians 2:11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:*
- *Ephesians 4:17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:*
- *Mark 7:27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. 28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.*

The Church

- *Ephesians 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.*
- *Ephesians 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 30 For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church.*
- *1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*

Comparing, then, what is said in Scripture concerning Israel and the Church, he finds that in origin, calling, promise, worship, principles of conduct, and future destiny that all is contrast. Compare first the calling of Israel with that of the church.

THE CALLING OF ISRAEL

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee (Gen. 12: 1).

For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness (Deut. 8:7-9).

And he said, I am Abraham's servant. And the LORD hath blessed my master greatly, and he is become great; and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses (Gen. 24:34-35).

The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways (Deut. 28:7).

And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath (Deut. 28:13).

THE CALLING OF THE CHURCH

Wherefore, holy brethren, partakers of the heavenly calling (Heb. 3: 1).

- *Hebrews 3:1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;*

For our citizenship is in heaven (Phil. 3:20, R.V, i.e., Revised Version).

- *Philippians 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:*

And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head (Matt. 8:20).

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you (I Pet. 1:4).

Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place (I Cor. 4: 11).

And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! (Mark 10:23).

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? (James 2:5).

They shall put you out of the synagogues: yea, the time cometh that whosoever killeth you will think that he doeth God service (John 16:2).

Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven (Matt. 18:4).

Of course it is not meant that a godly Jew did not, at death, go to heaven. The distinction is that the incentive to godliness in his case was earthly blessings, not heavenly. It should be needless to say that, in this dispensation, neither Jew nor Gentile can be saved otherwise than by the exercise of that faith on the Lord Jesus Christ whereby both are born again (John 3:3, 16) and are baptized into that "one body" (1 Con 12:13) which is "the church" (Eph. 1:22-23). In the church the distinction of Jew and Gentile disappears. (1 Cor. 12:13; Gal. 3:28; Eph. 2:14. So in writing to the Ephesians the apostle speaks of them as "in time past Gentiles," Eph. 2:11; 1 Cor. 12:2, also says, "ye were Gentiles.")

- *John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.*
- *John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
- *1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*
- *Ephesians 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fulness of him that filleth all in all.*
- *1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

- *Galatians 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*
- *Ephesians 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;*
- *Ephesians 2:11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;*
- *1 Corinthians 12:2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.*

The contrast between Israel and the church further appears in the rules given for the conduct of each.

RULES OF CONDUCT FOR ISRAEL

[Kill one's enemies.] When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee . . . thou shalt smite them, and utterly destroy them: thou shalt make no covenant with them, nor show mercy unto them (Deut. 7:1-2).

[Enforce the Law of *Lex Talionis*.] Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe (Exod. 21:24-25).

[Execute the Rebellious Child.] See also Deuteronomy 21:18-21.

- *Deuteronomy 21:18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: 19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; 20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. 21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.*

RULES OF CONDUCT FOR THE CHURCH

[Love Your Enemies.] But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you (Matt. 5:44).

[Do not Retaliate.] Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat (I Cor. 4:12-13).

[Turn the Other Cheek.] But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also (Matt. 5:39).

See also: Luke 15:20-23.

- *Luke 15:20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. 22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:23 And bring hither the fatted calf, and kill it; and let us eat, and be merry:*

[CONTRAST OF WORSHIP BETWEEN ISRAEL AND THE CHURCH]

In the appointments for worship we still find contrast. Israel could worship in but one place and at a distance from God-only approaching Him through a priest. The church worships wherever two or three are gathered, has boldness to enter into the holiest, and is composed of priests. Compare Leviticus 17:8- 9 with Matthew 18:20, Luke 1:10 with Hebrews 10:19-20, Numbers 3:10 with 1 Peter 2:5.

Israel

- *Leviticus 17:8 And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering of sacrifice, 9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man shall be cut off from among his people.*

Church

Matthew 18:20 For where two or three are gathered together in my name, there am I in the midst of them.

Israel

- *Luke 1:10 And the whole multitude of the people were praying without at the time of incense.*

Church

Hebrews 10:19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, 20 By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh;

Israel had a Specialized Priesthood

- *Numbers 3:10 And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death.*

The Church has a Universal Priesthood

1 Peter 2:5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

THE FUTURE OF ISRAEL

In the predictions concerning the future of Israel and the church, the distinction is still more startling. The church will be taken away from the earth entirely, but restored Israel is yet to have her greatest earthly splendor and power. See what Scripture says as to the church.

AS TO THE CHURCH

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; *that where I am, there ye may be also* (John 14:2, 3).

For this we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent [precede] them which are asleep. 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* (1 Thess. 4:15-17).

For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory (Phil. 3:20, 21, R. V.).

Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, *when he shall appear, we shall be like him; for we shall see him as he is* (I John 3:2).

Let us be glad and rejoice, and give honor to him: *for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb* (Rev. 19:7-9).

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* (Rev. 20:6).

AS TO ISRAEL

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end (Luke 1:31-33).

(Of these seven promises to Mary five have already been literally fulfilled. By what rule of interpretation are we authorized to say the remaining two will not be also fulfilled?)

Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. 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 (Acts 15; 14-16).

I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin [Romans 11:1]. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy [Romans 11:11]. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; *how much more shall these*, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, *until the fulness of the Gentiles be come in*. AND SO ALL ISRAEL SHALL BE SAVED: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob (Rom. 11:1, 11, 24-26).

And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people....

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth (Isa. 11: 11 - 12).

- *Isaiah 11:11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*

Editor's Note

Notice that Mr. Scofield deliberately cuts off the last portion of the divine prophecy which says specifically that the Israelites would return "*from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.*" If the Scriptures are to be literally fulfilled then Mr. Scofield would have to look to this ancient prophecy having been fulfilled rather than a futuristic anticipation of fulfillment for the nations of Assyria etc are now in the dustbins of history.

Mr. Scofield Continues...

For the Lord will have mercy on Jacob and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob" (Isa. 14:1).

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into the land that I gave unto their fathers" (Jer. 16:14-15).

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5-6).

"Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God" (Jer. 32:37, 38).

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more" (Zeph. 3:14-15).

[MR. SCOFIELD'S ASSESSMENT OF THE CHURCH]

It may safely be said that the Judaizing of the church has done more to hinder her progress, pervert her mission, and destroy her spiritually than all other causes combined. Instead of pursuing her appointed path of separation from the world and following the Lord in her heavenly calling, she has used Jewish Scriptures to justify herself in lowering her purpose to the civilization of the world, the acquisition of wealth, the use of an imposing ritual, the erection of magnificent churches, the invocation of God's blessing upon the conflicts of armies, and the division of an equal brotherhood into "clergy" and "laity."

RIGHTLY DIVIDING THE WORD OF TRUTH

CHAPTER 1

THE JEW, THE GENTILE, AND THE CHURCH OF GOD

Leader's Study Guide

Review Questions and Answers for Chapter 1

1. Which prominent nation in Scripture has a privileged covenant relation with God?

Answer

The nation of Israel enjoyed a privileged covenant relation with God. *Deuteronomy 7:6 For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.*

2. How many times is the phrase “*all the families of the Earth*” used in Scripture and to whom is the reference made? (Consult a Bible Concordance)

Answer.

Three times the phrase “*all the families of the Earth*” is used in Scripture.

Abraham. *Genesis 28:14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.*

National Israel. *Amos 3:2 You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.*

The Gentiles. *Zechariah 14:17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.*

3. Compare and contrast the Church with Israel.

Answer.

Comparison.

Item. Like Israel the Church has received from God specific promises.

Item. Neither Israel nor the Church always existed. Israel came into existence with the call of Abram while the Church came into existence following the death, burial and resurrection of Christ.

Contrast.

Item. Israel is formed from the natural descendants of Abraham. The Church has no distinction of Jew and Gentile.

Item. The relationship between God and Israel was one of a mere covenant while that of the Church is one of birth.

Item. Israel could anticipate temporal and earthly things based on legal obedience while the Church anticipates spiritual and heavenly things.

4. List six areas of contrast between Israel and the Church.

Answer.

In origin, calling, promise, worship, principles of conduct, and future destiny all is in contrast between Israel and the Church.

5. What seven promises were made to Mary?

Answer.

Seven Promises to Mary

- Mary would conceive a child as a virgin

- Mary would bring forth a son
- Mary would call His name Jesus
- The Child would be great
- The Child would be called the Son of the Highest
- The Child would be given the throne of David
- The Child would reign over the house of Jacob forever

Editor's Note

Depending on how the promises are divided, an eighth could be added to the list.

- The kingdom of the Child would be without end
6. Which prophetic utterance of Isaiah does Mr. Scofield cut off in the section AS TO ISRAEL? What is the significance of doing that?

Answer.

Mr. Scofield deliberately cuts off the last portion of the divine prophecy of Isaiah 11:11 which says specifically that the Israelites would return “*from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.*” The cut off is significant for if the Scriptures are to be literally fulfilled in the way that Mr. Scofield insists, then he would have to look to this ancient prophecy having already been fulfilled. Mr. Scofield argues that there is still a futuristic anticipation of a regathered Israel and wants to use Isaiah 11:11 as a proof text. The text has to be cut off to make his point for the Assyrian nation is long past buried in the dustbin of history.

Reflection

1. Would you agree or disagree with the concept of Mr. Scofield that “all the communications of Jehovah to Israel as a *nation* relate to the Earth”? How would you understand the words of Hebrews 11:1-40 which unites the eternal with the temporal, the material with the spiritual, and the heavenlies with the earthly?
 - *Hebrews 11:1 Now faith is the substance of things hoped for, the evidence of things not seen. 2 For by it the elders obtained a good report. 3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. 4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. 5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. 6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them*

that diligently seek him. 7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. 8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 For he looked for a city which hath foundations, whose builder and maker is God. 11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. 12 Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. 13 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. 14 For they that say such things declare plainly that they seek a country. 15 And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. 16 But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city. 17 By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, 18 Of whom it was said, That in Isaac shall thy seed be called: 19 Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure. 20 By faith Isaac blessed Jacob and Esau concerning things to come. 21 By faith Jacob, when he was a dying, blessed both the sons of Joseph; and worshipped, leaning upon the top of his staff. 22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones. 23 By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. 24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. 29 By faith they passed through the Red sea as by dry land: which the Egyptians assaying to do were drowned. 30 By faith the walls of Jericho fell down, after they were compassed about seven days. 31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace. 32 And what shall I more say? For the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: 33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, 34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. 35 Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: 36 And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: 37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered

about in sheepskins and goatskins; being destitute, afflicted, tormented; 38 (Of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth. 39 And these all, having obtained a good report through faith, received not the promise: 40 God having provided some better thing for us, that they without us should not be made perfect.

2. Mr. Scofield believes that Christians have been mistaught that “Adam and the Patriarch are in the Church.” Would you agree or disagree that for centuries Christians were wrong to believe that Adam and the Patriarchs such as Abraham, Isaac, Jacob, David, and Daniel etc are in the Church? What would Mr. Spurgeon say about the concept of the Old Testament saints not being part of the Church?

“THERE BE SOME THAT TROUBLE YOU”

Sword and Trowel, March, 1867

The early history of the Christian Church bears a remarkable witness to the profound reverence with which Gentile believers honored the names of the venerable fathers of the Jewish people. These grafts from an alien stock into the true vine felt peculiarly sensitive on the question of pedigree. The arguments so plentifully employed by the Apostle Paul to prove that in Christ Jesus there is no difference, sufficed not to disabuse their minds of inferiority.

Just as we can now suppose that generations must elapse before the negro, not only liberated, but enfranchised, will cease to feel that his sable skin betrays a debased ancestry; so then, there was a sense of shame when reflecting on themselves, and a sense of envy when regarding their Jewish brethren, which prompted the converts of the Gospel — whether Greeks or barbarians — to seek out and establish some points of alliance with the blessed patriarchs and prophets of the Israelitish faith. Their very credulity is instructive.

You might easily persuade them to submit in ripe years to the ordinance of circumcision; they would willingly observe any fasts or feasts, undertake long and tedious journeys to Jerusalem, or conform to any Judaical usages, lured by the tempting bait of association with the favored race “to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever.”

The epistle to the Galatians was written with an express purpose to check the Judaizing tendencies of those churches. In prosecuting this object, the apostle used extraordinary severity while denouncing the false teachers. But his tender sympathy towards the weak consciences of disciples is no less conspicuous. He gives and repeats assurance after assurance that their apprehensions of disability were groundless. They possessed an indefeasible title to all patrimonial and federal blessings. This was sealed by the Spirit of God, and would rather be compromised than confirmed by any carnal acts.

“If ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise [Galatians 3:29].”

The Error Stated

An error of an opposite kind has attained some notoriety in our day. The Gentile element is predominant almost to exclusiveness in the Christian Church. Occupying a place of privilege which our forefathers knew not, there have arisen among us certain brethren who stealthily at first, and afterwards more boldly, have disparaged the Jewish patriarchs, and vaunted for themselves a superior claim to the love of God, and a higher place in the destinies of heaven than they deem it possible for the saints of the pre-Christian era to inherit. Profane rivalry! Not more pretentious than unwarranted; not more audacious than unscriptural. Does the proposition admit of debate, or is it necessary to do more than refer every inquirer to the plain, unequivocal testimony of the New Testament? So we thought at first, as our spiritual instincts revolted at the heresy.

In obedience to the divine counsel—"foolish and unlearned questions avoid, knowing that they do gender strife"—we would have contented ourselves with warning the flock we delight to feed. For divers reasons, the obligation of another article is forced upon us. We give place to no one in the intense sympathy we feel with the honest scruples of every soul that conscientiously seeks the light of truth. If he be a penitent who has stumbled on the very threshold of revelation, or if he be a believer who has fallen into the hands of unsafe guides, and become embarrassed in the effort to find his way into the deeper mysteries of its inner courts, we would offer our prayer to God for the Spirit of wisdom, that shall enable us to direct him aright.

Difference of Dispensation

From the tenor of the correspondence we have received, we infer that there are not a few such sincere believers in Christ, who have had their minds unhinged by the various tracts and publications which have been, for the most part, anonymously put into circulation. Their question is, "In view of the various dispensations under which it has pleased God to gather an elect and faithful people out of the world, has it not been reserved to the Christian dispensation to furnish the privileged company, which, in their unity, is called "the Church," "the bride of Jesus," "the Lamb's wife?"

We have already refuted this notion. Still, it appears that stumbling blocks have been laid in the path of those who diligently search the Scriptures, which, by the grace of God, we will endeavor to remove.

And, first of all, do not, we beseech you, be cajoled by any appeal to "God's dispensational arrangements," knowing that, however various they may have been, His covenant has endured the same through them all. It is a mere truism that Abel was not circumcised, that Noah did not observe the Passover, and Abraham was not baptized.

Only One Covenant of Grace

Difference of dispensation does not involve a difference of Covenant; and it is according to the Covenant of Grace that all spiritual blessings are bestowed. So far as dispensations reach they indicate degrees of knowledge, degrees of privilege, and variety in the ordinances of worship. The unity of the faith is not affected by these, as we are taught in the eleventh chapter of the Epistle to the Hebrews. The faithful of every age concur in looking for one city, and that city is identically the same with the New Jerusalem described in the Apocalypse as "a bride adorned for her husband."

Surely, beloved brethren, you ought not to stumble at the anachronism of comprising Abraham, David and others, in the fellowship of the Church! If you can understand how we,

who live under the present economy and, unlike those Jews, have never been circumcised, are nevertheless accounted the true circumcision, who worship God in the Spirit, and not in the flesh, you can have very little difficulty in perceiving that those Old Testament saints, who were participators in the faith of Christ's death and resurrection, were verily baptized into Him according to the Spirit. Neither time nor circumcision founded the faith of Abraham. He rejoiced to see Messiah's day; and he saw it and was glad. He believed in God who "Calleth those things that be not as though they were." It were [is] well for us to walk in the footsteps of the same faith.

The Church on Earth is Not Perfect

It was doubtless with an advance of knowledge, privilege and worship, beyond measure bright, that the Christian dispensation. like the kingdom of heaven upon earth, was ushered in. We may regard it as inaugurated by the personal ministry of our Lord Jesus Christ Himself, attested by His Resurrection, and unfolded by the Spirit of God. But who among us will venture to think that this economy, under which we are called, in contrast with the economies that preceded it is perfect?

Perfect in what? Are we perfect in knowledge? We know in part, we prophesy in part; when that which is perfect is come, then that which is in part shall be done away. Are we perfect in privilege? Alas! The great majority of believers walk in bondage, failing to enjoy a clear assurance of their pardon, a thorough immunity from the fear of death, or a joyful anticipation of the glory that is yet to be revealed.

Would you dream that we are perfect in organization? In how few instances are all the component offices of fellowship filled by men who are moved and actuated by the Holy Spirit! Is there in any one of the Churches, that claim allegiance to the commandment of our Lord and Savior, Jesus Christ, such a complete presence of true believers, and such a complete exclusion of all unholy persons, as to warrant our supposing that that particular church represents the bride of Christ? Was it anticipated in the parables of "the kingdom of heaven," that there ever would be?

Where is the Church on Earth?

Let the Plymouth Brethren define "the Church" from which, by injunction or consent of their leaders, Abraham, Moses, David, and others, "as individual servants," are to be kept aloof. Their "plain papers" will tell us, "it is the actual living unity with Christ, and with each other of those who, since Christ's Resurrection, are formed into this unity by the Holy Ghost come down from heaven."

Turn aside now and see this great sight. Where is it to be beheld? In the Ecumenical Church of Rome! In the Episcopal Church of England by law established! In the sections of Presbyterianism! Among the Methodist societies! Among the Congregationalists!

Or is it, after all, among the Plymouth Brethren themselves, whose diversities and disunion are so notorious? We venture to suggest that the Church, which is the bride, has not her counterpart on this earth. While Christ, Who is our life, is absent, the life of the saints is hidden — hid with Christ in God. The new Jerusalem is out of sight. The Epiphany of the Church is a feast yet to be celebrated. That fair damsel has not yet (in the language of courtly fashion) come out. She has not been introduced. Her appearance will be the signal for nuptial festivities. Not all who claim to be Church members on earth, because they live under this dispensation, will be acknowledged in the day of the Lord. Nor will the accident or

circumstance of having lived before this dispensation preclude the recognition of any saints in living unity with Christ at His appearing.

The Church in “Romans” and “Galatians”

We extract the following note from the January number of *Things New and Old*, the editor of whom is a gentleman to be easily recognized by his initials, as well as his name: ‘MG.’ —

Your kind communication did not reach us in time for our December issue. The difficulty of your friend arises, very much, we should say, from not seeing that the Church, as such, is not before the apostle’s mind in Galatians or Romans. He is speaking of believers, and the ground on which they are individually justified before God. They are justified by faith, as Abraham was, and, hence, are morally the children of Abraham. And, further, though Abraham did not and could not belong to a body which had no existence, save in the purpose of God, until the Head ascended into the heavens, still, most assuredly, Abraham and all the Old Testament Saints will share in the heavenly glory. Very many, we doubt not, are perplexed as to this point, because they make it a question of comparing individuals one with another. If it be a question of personal worthiness, holiness or devotedness, Abraham might stand above the most holy and devoted among us. But it is not so at all, but simply a question of God’s dispensational arrangements; and if any be disposed to find fault with these, we are not disposed to argue with them. Some nowadays, have a way of turning the subject into ridicule, which savours far more of wit than of spirituality or acquaintance with the Word of God. But we trust that we shall never surrender the truth of God, in order to escape the shafts of human ridicule.”

Here is the very gist of the matter. But as for the remark that the Apostle Paul was handling “*simply a question of God’s dispensational arrangements*” this view is so contrary to that which he has himself put forth in his “Notes on Genesis,” that we need only refer our readers to his own Commentary on the 16th and 22nd chapters of Genesis, for a candid admission that Paul’s allegory drawn from the history of Hagar and Sarah referred to the Covenants, and not the dispensations.

We may, however, still be allowed to express our profound astonishment at the declaration that the Church is not before the Apostle’s mind in either the epistle to the Galatians or that to the Romans. If “Jerusalem which is above which is Free” does not mean “*the Church,*” what does it mean? We are aware that some annotators have interpreted it of the Church militant, and others of the Church triumphant. The news has yet to reach us that “individuals justified before God” were alluded to in this maternity. Supposing that “the Church” is not the mother of us all, the inference stands transparently forth, “Abraham is the father of the faithful, but each justified man is his own mother,” *qe. ducens ad absurdum.*

Let this suffice. We have no intention to open the pages of this magazine to vain jangling. An earnest study of those Scriptures which disclose

“The Everlasting Covenant”

as it was gradually but distinctly revealed, will do more than any arguments of ours to dissipate the mist of those strange doctrines we have referred to. That Covenant was declared to Noah; it was still further opened to Abraham and Isaac, it was confirmed to David; Isaiah rejoiced in its sure mercies, Jeremiah was privileged to relate many of its special provisions; and Paul avers [argues] in his epistle to the Hebrews that this is the Covenant under the provisions of which the precious blood of Christ was shed; it is the blood of the new

Covenant. The priesthood of Christ is declared to be after the order of Melchizedec; it was, therefore, revealed in the days of Abraham. The word of the oath by which he was consecrated is communicated to us in the 110th Psalm, and so it was well known to David. In like manner, the gift of the Holy Spirit, though not bestowed till after the ascension of Christ, was explained by the Apostle Peter, on the day of Pentecost, to be the fulfillment of prophecy that was spoken before the Incarnation. The dispensational succession of events does not affect the Covenant. If it did, then Abraham could have no more interest in the Jewish than in the Christian economy, Canaan not having come into possession of his posterity till centuries after the patriarch's sojourn on earth had terminated.

Interest in Christ's Death

Had none of those believers any interest in the death of Christ, they must have died in their sins; but if they were interested in His death, why not in all the blessings that ensued? Is it pretended that although their welfare was deeply involved in the fact that "Jesus should die for that nation, and not for that nation only," they are wittingly excluded from participating in the immediate consequence—"that also he should gather together in one the children of God that were scattered abroad?" According to the terms of the everlasting Covenant, and not according to the law, nor yet according to the tenor of any transient dispensations, the Old Testament saints were justified and accepted of God.

The testimony to the bride is not peculiar to the New Testament. Her praise and her destiny were sung by those who went before. And it does appear to us that the whole discussion that has been raised should excite a sigh deep and solemn in our breasts. Where has humility fled? Has it ceased to be a cardinal virtue among the followers of the Lamb?

Are we one with the Patriarchs?

When our readers lay down this magazine, let them take up the Gospel of Matthew and read at the eighth chapter, verse 11: "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven." Mark the words "kingdom of heaven," so often used by Christ to signify the Gospel dispensation. The next words make this construction more obvious: "But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

Let us implore you to invert the question you have propounded to us. Those blessed patriarchs are undoubtedly heirs of the promises. Christ has acknowledged them. You need not ask whether they shall sit down with you, but your enquiry may well be whether you shall sit down with them in the kingdom of heaven.

3. Mr. Scofield sees a dramatic distinction between Israel and the Church. Does such a dramatic distinction really exist in light of Romans 9:6-8 and Matthew 8:11?

- *Romans 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.*

- *Matthew 8:11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.*

Editor's Note

The non recognition of the saints as being in the Church is a critical point. If the unity of the Church with both Old Testament and New Testament saints is rejected, much error is bound to come. Consider the words of Horatius Bonar, D.D. regarding the Old Testament Patriarchs.

Horatius Bonar

They were "saints" as truly as we are (Ex. 19 :6; Lev. 11 :44, 19:2; Deut. 33 :3; Ps. 89:5-7); dwelt in, and filled with the Holy Spirit (Ex. 28:3, 31:3, 35:31; Num. 11:17, 25; 2 Sam. 23:2; Prov. 1:23; Isa. 44:3, 63:11; Micah 3:8; 2 Pet. 1:21); sons of God (Ex. 4:22, 23; Prov. 3:11; Jer. 31:9-20; Hosea 1:10; Heb. 12:5); God's royal priesthood (Ex. 19 :6) ; God's portion and inheritance (Deut. 32:9); heirs of the kingdom of heaven (Matt. 8:11); strangers upon earth (1 Chron. 29:15; Ps. 39:12; Heb. 11:13); partakers of the first resurrection (Heb. 11:35) ; members of Christ's body (Isa. 26:19); His spouse and bride (Ps. 45:10-14; Cant. 4:8; Isa. 54:5; 62:5); partakers of the heavenly calling (Heb. 11:10, 16). In short, there is nothing affirmed of New Testament saints that is not affirmed of Old Testament ones; and to say that because Israel as a *nation* had the earthly things, therefore *the" saints in Israel* had not the *heavenly*, is to overlook some of the clearest declarations of the Word. The mystery or secret which the apostle announces (Eph. 3:6), was not that a new thing called the church had commenced at Pentecost (there is no hint of such a thing), but that into the *old and well-known body*, THE CHURCH, so often spoken of in the Old Testament, and symbolized in the Song of Solomon as THE *church without spot or wrinkle* (Song 4:7), the Gentiles were to be introduced and set on the same level as the Old Testament members. "That the Gentiles should be *fellow-heirs* (with the *ancient saints*), and of the *same body*" (with them), is the fair interpretation of the apostle's language.

4. How are the words of Jesus in Matthew 16:18 to be understood as the Lord tells Peter He *will* build His Church on him?

Editor's Note

The concept of a person using the future tense in anticipation of the future does not negate a present reality. A successful businessman who is a father might one day call his son and say to him, "*My child, one day I shall build my business on you when you are old enough and mature enough to handle matters.*" That promise does not negate the present existence of a successful business.

Editor's Note

See Acts 7:38. Peter speaks of the Church in the wilderness. *Acts 7:38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:*

5. Mr. Scofield asserts that the Church is not once mentioned in Old Testament prophecy, but was, in those ages, a mystery “*hid in God.*” He appeals to Ephesians 3:5-10 to support this assertion.

- *Ephesians 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: 7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. 8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 9 And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: 10 To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God,*

Do you agree or disagree that the Church is not mentioned in Old Testament prophecy?

Editor’s Note

It is not the Church in and of itself which Paul writes of as being a mystery now understood but the amazing concept to a devout Jew that God intended to save the Gentiles too.

Editor’s Note

The little word “*as*” means “*to the same extent*” and speaks of how or in what manner something is revealed. The concept of Gentiles being part of the body of Christ has always been part of divine revelation even in the Old Testament but it remained a mystery for the most part. That God has always included the Gentiles in His plan of salvation and thus the church can be argued from the following facts.

Item. Moses anticipated proselytes. *Exodus 12:48 And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. 49 One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. 50 Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they.*

Item. Gentiles are part of the Messianic bloodline reflected in Rahab and Ruth. *Matthew 1:5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;*

Item. The prophets such as Isaiah spoke of salvation coming to the “*isles*” or Gentiles. *Isaiah 42:8 I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images. 9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. 10 Sing unto the Lord a new song, and his*

praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof. 11 Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock sing, let them shout from the top of the mountains. 12 Let them give glory unto the Lord, and declare his praise in the islands.

Item. Abraham himself was a Gentile from Ur of the Chaldees. *Genesis 12:1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:*

There is More

Item. All the prophets spoke of the New Testament era of grace.

- *Acts 3:24 Yea, and **all the prophets** from Samuel and those that follow after, as many as have spoken, have likewise **foretold of these days.***

- *1 Peter 1:1-12 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. 3 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. 6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: 7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: 8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: 9 Receiving the end of your faith, even the salvation of your souls. 10 Of which salvation the prophets have inquired and searched diligently, **who prophesied of the grace that should come unto you:** 11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 12 Unto whom **it was revealed**, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.*

- *Acts 26:22 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:***

6. Are the six fold divisions between Israel and the Church set forth by Mr. Scofield valid? Why or why not?
7. Mr. Scofield declares that, "It should be needless to say that, in this dispensation, neither Jew nor Gentile can be saved otherwise than by the exercise of that faith on the Lord Jesus Christ whereby both are born again (John 3:3, 16) and are baptized into that "one body" (I Con 12:13) which is "the church" (Eph. 1:22-23). So far so good. However, what is implied is that in ANOTHER dispensation, in particular under the Dispensation of Law, the basis of salvation was different. The serious charge leveled against Mr. Scofield and Dispensational Theology is that it advocates two forms of salvation. There is a salvation of legal obedience under the Law and a salvation of grace through faith under the New Covenant. Is this a valid inference of Dispensational Theology? Is the charge accurate?
8. Do you believe that *all* of the promises made to Mary have already been fulfilled or are their promises yet to be fulfilled as Mr. Scofield suggests?
9. What do you think of Mr. Scofield cutting off an important passage of Scripture in order to make it futuristic and thus fit into his scheme of Dispensationalism? Might this be an example of "wresting" [lit. torturing] Scripture of which Peter warned? *2 Peter 3:16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.*

Personal Application

1. Are you a devoted student of Dispensational Theology?
2. Are you emotionally committed to Dispensational Theology as many are?
3. Do you have any major concerns with what you are now studying? If so, what are they? Be specific.
4. Can you see the importance of taking in the whole counsel of God and not picking and choosing texts to fit a theological bias?
5. Does it bother you that Mr. Scofield has boldly stated that Christians have been mistaught for centuries that the saints of the Old Testament are included in the Church and that he demands his understanding of the Bible be embraced? Are you aware it is the mark of every religious cult leader and political dictator to dismiss the past in order to guide followers in the present and in the future? By denouncing established authority a person sets themselves up as the new authority to be trusted, believed, followed and obeyed against all others.
6. Do you love the church?
7. Do you think someone can love the church who believes the church is hindered in her progress, perverted in her mission and destitute of spirituality? Read the attitude of Christ for

the church in Ephesians 5:25-27. “Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish”.

Scripture Memorization

1 Corinthians 10:32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

Supplemental Material

THE BAPTIST CONFESSION OF FAITH

**With Scripture Proofs Adopted by the Ministers and Messengers
of the general assembly which met in London in 1689**

Chapter 26: Of the Church

1. The catholic or universal church, which (with respect to the internal work of the Spirit and truth of grace) may be called invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of him that filleth all in all.
 - Hebrews 12:23; Colossians 1:18; Ephesians 1:10, 22, 23; Ephesians 5:23, 27, 32
2. All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ according unto it, not destroying their own profession by any errors everting the foundation, or unholiness of conversation, are and may be called visible saints; and of such ought all particular congregations to be constituted.
 - 1 Corinthians 1:2; Acts 11:26; Romans 1:7; Ephesians 1:20-22

3. The purest churches under heaven are subject to mixture and error; and some have so degenerated as to become no churches of Christ, but synagogues of Satan; nevertheless Christ always hath had, and ever shall have a kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.
 - 1 Corinthians 5; Revelation 2; Revelation 3; Revelation 18:2; 2 Thessalonians 2:11, 12; Matthew 16:18; Psalms 72:17; Psalm 102:28; Revelation 12:17
4. The Lord Jesus Christ is the Head of the church, in whom, by the appointment of the Father, all power for the calling, institution, order or government of the church, is invested in a supreme and sovereign manner; neither can the Pope of Rome in any sense be head thereof, but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.
 - Colossians 1:18; Matthew 28:18-20; Ephesians 4:11, 12; 2 Thessalonians 2:2-9
5. In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto himself, through the ministry of his word, by his Spirit, those that are given unto him by his Father, that they may walk before him in all the ways of obedience, which he prescribeth to them in his word. Those thus called, he commandeth to walk together in particular societies, or churches, for their mutual edification, and the due performance of that public worship, which he requireth of them in the world.
 - John 10:16; John 12:32; Matthew 28:20; Matthew 18:15-20
6. The members of these churches are saints by calling, visibly manifesting and evidencing (in and by their profession and walking) their obedience unto that call of Christ; and do willingly consent to walk together, according to the appointment of Christ; giving up themselves to the Lord, and one to another, by the will of God, in professed subjection to the ordinances of the Gospel.
 - Romans. 1:7; 1 Corinthians 1:2; Acts 2:41, 42; Acts 5:13, 14; 2 Corinthians 9:13
7. To each of these churches thus gathered, according to his mind declared in his word, he hath given all that power and authority, which is in any way needful for their carrying on that order in worship and discipline, which he hath instituted for them to observe; with commands and rules for the due and right exerting, and executing of that power.
 - Matthew 18:17, 18; 1 Corinthians 5:4, 5; 1 Corinthians 5:13; 2 Corinthians 2:6-8
8. A particular church, gathered and completely organized according to the mind of Christ, consists of officers and members; and the officers appointed by Christ to be chosen and set apart by the church (so called and gathered), for the peculiar administration of ordinances, and execution of power or duty, which he intrusts them with, or calls them to, to be continued to the end of the world, are bishops or elders, and deacons.
 - Acts 20:17, 28; Philippians 1:1

9. The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop or elder in a church, is, that he be chosen thereunto by the common suffrage of the church itself; and solemnly set apart by fasting and prayer, with imposition of hands of the eldership of the church, if there be any before constituted therein; and of a deacon that he be chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

- Acts 14:23; 1 Timothy 4:14; Acts 6:3, 5, 6

10. The work of pastors being constantly to attend the service of Christ, in his churches, in the ministry of the word and prayer, with watching for their souls, as they that must give an account to Him; it is incumbent on the churches to whom they minister, not only to give them all due respect, but also to communicate to them of all their good things according to their ability, so as they may have a comfortable supply, without being themselves entangled in secular affairs; and may also be capable of exercising hospitality towards others; and this is required by the law of nature, and by the express order of our Lord Jesus, who hath ordained that they that preach the Gospel should live of the Gospel.

- Acts 6:4; Hebrews 13:17; 1 Timothy 5:17, 18; Galatians 6:6, 7; 2 Timothy 2:4; 1 Timothy 3:2; 1 Corinthians 9:6-14

11. Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the word, by way of office, yet the work of preaching the word is not so peculiarly confined to them but that others also gifted and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

- Acts 11:19-21; 1 Peter 4:10, 11

12. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do; so all that are admitted unto the privileges of a church, are also under the censures and government thereof, according to the rule of Christ.

- 1 Thessalonians 5:14; 2 Thessalonians 3:6, 14, 15

13. No church members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb any church-order, or absent themselves from the assemblies of the church, or administration of any ordinances, upon the account of such offence at any of their fellow members, but to wait upon Christ, in the further proceeding of the church.

- Matthew 18:15-17; Ephesians 4:2, 3

14. As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ, in all places, and upon all occasions to further every

one within the bounds of their places and callings, in the exercise of their gifts and graces, so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold communion among themselves, for their peace, increase of love, and mutual edification.

- Ephesians 6:18; Psalms 122:6; Romans 16:1, 2; 3 John 8-10

15. In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned; howbeit these messengers assembled, are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

- Acts 15:2, 4, 6, 22, 23, 25; 2 Corinthians 1:24; 1 John 4:1

RIGHTLY DIVIDING THE WORD OF TRUTH

CHAPTER 2

THE SEVEN DISPENSATIONS

The Scriptures divide time (by which is meant the entire period from the creation of Adam to the "new heaven and a new earth" of Rev. 21: 1) into seven unequal periods, usually called dispensations (Eph. 3:2), although these periods are also called ages (Eph. 2:7) and days, as in "day of the Lord."

- *Revelation 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.*
- *Ephesians 3:2 If ye have heard of the dispensation of the grace of God which is given me to you ward:*
- *Ephesians 2:7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*

These periods are marked off in Scripture by some change in God's method of dealing with mankind, or a portion of mankind, in respect of the two questions: of sin, and of man's responsibility. Each of the dispensations may be regarded as a new test of the natural man, and each ends in judgment – marking his utter failure in every dispensation.

Five of these dispensations, or periods of time, have been fulfilled; we are living in the sixth, probably toward its close, and have before us the seventh, and last: the millennium.

1. **Man innocent.** This dispensation extends from the creation of Adam in Genesis 2:7 to the expulsion from Eden. Adam, created innocent and ignorant of good and evil, was placed in the garden of Eden with his wife, Eve, and put under responsibility to abstain from the fruit of the tree of the knowledge of good and evil. The dispensation of innocence resulted in the first failure of man, and in its far-reaching effects, the most disastrous. It closed in judgment: "So he drove out the man." See Gen. 1:26; Gen. 2:16, 17; Gen. 3:6; Gen. 3:22-24.)

- *Genesis 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. 27 So God created man in his own image, in the image of God created he him; male and female created he them.*
- *Genesis 2:16 And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*
- *Genesis 3:6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*
- *Genesis 3:22 And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever: 23 Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. 24 So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.*

2. **Man under conscience.** By the fall, Adam and Eve acquired and transmitted to the race the knowledge of good and evil. This gave conscience a basis for right moral judgment, and hence the race came under this measure of responsibility to do good and eschew evil. The result of the dispensation of conscience, from Eden to the flood (while there was no institution of government and of law), was that "all flesh had corrupted his way on the earth," that "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," and God closed the second testing of the natural man with judgment – the flood. See Gen. 3:7, 22; Gen. 6:5, 11-12; Gen. 7:11-12, 23.)

- *Genesis 3:7 And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.*

- *Genesis 3:22 And the Lord God said, Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever:*
- *Genesis 6:5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.*
- *Genesis 6:11 The earth also was corrupt before God, and the earth was filled with violence. 12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.*
- *Genesis 7:11 In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. 12 And the rain was upon the earth forty days and forty nights.*
- *Genesis 7:23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.*

3. **Man in authority over the earth.** Out of the fearful judgment of the flood God saved eight persons, to whom, after the waters were assuaged, He gave the purified earth with ample power to govern it. This, Noah and his descendants were responsible to do. The dispensation of human government resulted, upon the plain of Shinar, in the impious attempt to become independent of God and closed in judgment: the confusion of tongues. (See Gen. 9: 1, 2; Gen. 11: 1-4; Gen. 11:5-8.)

- *Genesis 9:1 And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth. 2 And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.*
- *Genesis 11:1 And the whole earth was of one language, and of one speech. 2 And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there. 3 And they said one to another, Go to, let us make brick, and burn them throughly. And they had brick for stone, and slime had they for mortar. 4 And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth.*
- *Genesis 11:5 And the Lord came down to see the city and the tower, which the children of men builded. 6 And the Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. 7 Go to, let us go down, and there confound their language,*

that they may not understand one another's speech. 8 So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city.

4. **Man under promise.** Out of the dispersed descendants of the builders of Babel, God called one man, Abram, with whom He enters into covenant. Some of the promises to Abram and his descendants were purely gracious and unconditional. These either have been or will yet be literally fulfilled. Other promises were conditional upon the faithfulness and obedience of the Israelites. Every one of these conditions was violated, and the dispensation of promise resulted in the failure of Israel and closed in the judgment of bondage in Egypt.

The book of Genesis, which opens with the sublime words, "In the beginning God created," closes with, "In a coffin in Egypt." (See Gen. 12:1-3; Gen. 13:14-17; Gen. 15:5; Gen. 26:3; Gen. 28:12-13; Exod. 1: 13-14.)

- *Genesis 12:1 Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: 3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.*

- *Genesis 13:14 And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: 15 For all the land which thou seest, to thee will I give it, and to thy seed for ever. 16 And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered. 17 Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.*

- *Genesis 15:5 And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.*

- *Genesis 26:3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father;*

- *Genesis 28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.*

- *13 And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;*

- *Exodus 1:13 And the Egyptians made the children of Israel to serve with rigour: 14 And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.*

5. **Man under law.** Again the grace of God came to the help of helpless man and redeemed the chosen people out of the hand of the oppressor. In the wilderness of Sinai He proposed to them the covenant of law. Instead of humbly pleading for a continued relation of grace, they presumptuously answered: "All that the Lord hath spoken we will do." The history of Israel in the wilderness and in the land is one long record of flagrant, persistent violation of the law, and at last, after multiplied warnings, God closed the testing of man by law in judgment: first Israel, and then Judah, were driven out of the land into a dispersion which still continues. A feeble remnant returned under Ezra and Nehemiah, of which, in due time, Christ came: "Born of a woman-made under the law." Both Jews and Gentiles conspired to crucify Him. (See Exod. 19:1-8; 2 Kings 17:1-18; 2 Kings 25: 1 -11; Acts 2:22-23; Acts 7:51-52; Rom. 3:19-20; Rom. 10:5; Gal. 3: 10.)

- *Exodus 19:1 In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. 2 For they were departed from Rephidim, and were come to the desert of Sinai, and had pitched in the wilderness; and there Israel camped before the mount. 3 And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; 4 Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. 5 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: 6 And ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel. 7 And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. 8 And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.*
- *2 Kings 17:1 In the twelfth year of Ahaz king of Judah began Hoshea the son of Elah to reign in Samaria over Israel nine years. 2 And he did that which was evil in the sight of the Lord, but not as the kings of Israel that were before him. 3 Against him came up Shalmaneser king of Assyria; and Hoshea became his servant, and gave him presents. 4 And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, as he had done year by year: therefore the king of Assyria shut him up, and bound him in prison. 5 Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years. 6 In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes. 7 For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, 8 And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made. 9 And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. 10 And they set them up images and groves in every high hill, and under every green tree: 11 And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before*

them; and wrought wicked things to provoke the Lord to anger: 12 For they served idols, whereof the Lord had said unto them, Ye shall not do this thing. 13 Yet the Lord testified against Israel, and against Judah, by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. 14 Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. 15 And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. 16 And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. 17 And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. 18 Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only.

- *2 Kings 25:1 And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it; and they built forts against it round about. 2 And the city was besieged unto the eleventh year of king Zedekiah. 3 And on the ninth day of the fourth month the famine prevailed in the city, and there was no bread for the people of the land. 4 And the city was broken up, and all the men of war fled by night by the way of the gate between two walls, which is by the king's garden: (now the Chaldees were against the city round about:) and the king went the way toward the plain. 5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho: and all his army were scattered from him. 6 So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. 7 And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon. 8 And in the fifth month, on the seventh day of the month, which is the nineteenth year of king Nebuchadnezzar king of Babylon, came Nebuzar-adan, captain of the guard, a servant of the king of Babylon, unto Jerusalem: 9 And he burnt the house of the Lord, and the king's house, and all the houses of Jerusalem, and every great man's house burnt he with fire. 10 And all the army of the Chaldees, that were with the captain of the guard, brake down the walls of Jerusalem round about. 11 Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.*
- *Acts 2:22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: 23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:*
- *Acts 7:51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. 52 Which of the prophets have not your fathers*

persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers:

- *Romans 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*
- *Romans 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.*
- *Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.*

Editor's Note

Mr. Scofield teaches the Exodus Generation gave a presumptuous response when they embraced the holy Law given by God at Mount Sinai.

In contrast, Psalm 105 teaches the giving of the Law was in fulfillment of God's covenant with Abraham. *Psalms 105:8 He hath remembered his covenant for ever, the word which he commanded to a thousand generations. 9 Which covenant he made with Abraham, and his oath unto Isaac; 10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant."*

The reason God gave the Law was because He loved His people and wanted them to observe His statutes and keep His commandments. The Law provided people with an access to Him for worship and for obtaining mercy and blessings. The Law gave the church of the *Old Testament* a covenant to keep, a sanctuary, priesthood and acceptable sacrifices including a sin offering.

The Law provided the means for the people to be a kingdom of priests and a holy nation (Ex. 19:4, 5). The law was holy, just and good. And because of that it is written upon the hearts of all redeemed people.

2 Corinthians 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. Hebrews 8:10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

Would any parent be displeased if a child were to express their commitment to parental obedience? Is God displeased when people express a desire to obey Him? Of course not.

Mr. Scofield Continues...

6. **Man under grace.** The sacrificial death of the Lord Jesus Christ introduced the dispensation of pure grace, which means undeserved favor, or God giving righteousness, instead of God requiring righteousness, as under law.

Salvation, perfect and eternal, is now freely offered to Jew and Gentile upon the acknowledgment of sin, or repentance, with faith in Christ.

Jesus answered and said unto them, This is the work of God, that ye BELIEVE on him whom he hath sent" (John 6:29).

Verily, verily, I say unto you, He that BELIEVETH ON ME hath everlasting life (John 6:47).

Very, verily, I say unto you, He that heareth my word, and BELIEVETH Him that sent ME, HATH eternal life, *and cometh not into judgment*, but hath passed out of death into life (John 5:24, R.V.).

- *John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; *and they shall never perish* (John 10:27-28).

For by grace have ye been saved through faith; and that not of yourselves: it is the *gift* of God: not of works, that no man should glory (Eph. 2:8-9, R.V.).

- *Ephesians 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.*

The predicted result of this testing of man under grace is judgment upon an unbelieving world and an apostate church. (See Luke 17:26-30; Luke 18:8; 2 Thess. 2:7-12; Rev. 3:15-16.)

- *Luke 17:26 And as it was in the days of Noe, so shall it be also in the days of the Son of man. 27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. 28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; 29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. 30 Even thus shall it be in the day when the Son of man is revealed.*
- *Luke 18:8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?*

- *2 Thessalonians 2:7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders, 10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 11 And for this cause God shall send them strong delusion, that they should believe a lie: 12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*
- *Revelation 3:15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.*

The first event in the closing of this dispensation will be the descent of the Lord from heaven, when sleeping saints will be raised and, together with believers then living, caught up "to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16-17).

Then follows the brief period called "the great tribulation." (See Jer. 30:5-7; Dan. 12:1; Zeph. 1:15-18; Matt. 24:21-22.)

- *1 Thessalonians 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: 17 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.*
- *Jeremiah 30:5 For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. 6 Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? 7 Alas! For that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.*
- *Daniel 12:1 And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*
- *Zephaniah 1:15 That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, 16 A day of the trumpet and alarm against the fenced cities, and against the high towers. 17 And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung. 18 Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy: for he shall make even a speedy riddance of all them that dwell in the land.*

- *Matthew 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.*

After this the personal return of the Lord to the earth in power and great glory occurs, and the judgments which introduce the seventh, and last dispensation. (See Matt. 25:31-46 and Matt. 24:29- 30.)

- *Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? Or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? Or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.*
- *Matthew 24:29 Immediately after the tribulation of those days shall the sun 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: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*

7. **Man under the personal reign of Christ.** After the purifying judgments which attend the personal return of Christ to the earth, He will reign over restored Israel and over the earth for one thousand years. This is the period commonly called the millennium. The seat of His power will be Jerusalem, and the saints, including the saved of the dispensation of grace, namely the church, will be associated with Him in His glory. (See Isa. 2:1-4; Isa. 11; Acts 15:14-17; Rev. 19:11-21; Rev. 20:1-6.

- *Isaiah 2:1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. 2 And it shall come to pass in the last days, that the mountain of the Lord's house shall be*

established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. 3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. 4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

- *Isaiah 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 2 And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; 3 And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: 4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. 5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7 And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. 10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. 11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. 13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. 14 But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. 15 And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. 16 And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.*
- *Acts 15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. 15 And to this agree the words of the prophets; as it is written, 16 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: 17 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.*

- *Revelation 19:11 And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was clothed with a vesture dipped in blood: and his name is called The Word of God. 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. 17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; 18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. 19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 21 And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.*
- *Revelation 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 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. 4 And I saw thrones, and they sat upon them, and judgment 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. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 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.*

But when Satan is "loosed a little season," he finds the natural heart as prone to evil as ever, and easily gathers the nations to battle against the Lord and His saints, and this last dispensation closes, like all the others, in judgment. The "great white throne" is set, the wicked dead are raised and finally judged, and then come the "new heaven and a new earth." Eternity is begun. (See Rev. 20:3, 7-15; Rev. 21 and 22.)

- *Revelation 20:3 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.*

- Revelation 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison, 8 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. 9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. 10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. 11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.*
- Revelation 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. 9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 11 Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; 12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates. 14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. 15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. 17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. 18 And the building of the wall*

of it was of jasper: and the city was pure gold, like unto clear glass. 19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. 21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. 22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. 25 And the gates of it shall not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honour of the nations into it. 27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

- Revelation 22:1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. 2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: 4 And they shall see his face; and his name shall be in their foreheads. 5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. 6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done. 7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. 8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9 Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. 10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. 11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. 13 I am Alpha and Omega, the beginning and the end, the first and the last. 14 Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. 15 For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. 16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. 17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. 18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the

things which are written in this book. 20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. 21 The grace of our Lord Jesus Christ be with you all. Amen.

RIGHTLY DIVIDING THE WORD OF TRUTH

CHAPTER 2

THE SEVEN DISPENSATIONS

Leader's Study Guide

Review Questions and Answers for Chapter 2

1. It is asserted that the Scriptures divide time into seven unequal periods, usually called Dispensations. What are the seven unequal periods?

Answer.

According to the System set forth the seven unequal periods are as follows.

- Man Innocent.
- Man Under Conscience.

- Man in Authority Over the Earth.
- Man Under Promise.
- Man Under Law.
- Man Under Grace.
- Man Under the Personal Reign of Christ.

2. Find the four passages in the Bible that uses the term “*dispensation*”. (Consult a Bible Concordance)

- *1 Corinthians 9:17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.*
- *Ephesians 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:*
- *Ephesians 3:2 If ye have heard of the dispensation of the grace of God which is given me to youward:*
- *Colossians 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;*

3. The System teaches that each dispensation has a distinct beginning and end. What does he say marks the beginning and the end of each dispensation?

- Man Innocent.
Dispensation of Innocence. From the creation of Adam (Genesis 2:7), to the expulsion from Eden.
- Man under Conscience.
Dispensation of Conscience. From the Fall in Eden to the Flood.
- Man in Authority Over the Earth.
Dispensation of Human Government. From the Flood to Babylon and the Confusion of Tongues.
- Man under Promise.
Dispensation of Promise. From Babylon and the Confusion of Tongues to the Bondage in Egypt.
- Man under Law.
Covenant of Law. From Mount Sinai to the Cross.
- Man under Grace. From the Cross to the Rapture.
Dispensation of Grace.
- Man under the Personal Reign of Christ.
The Millennium. From the Second Advent to the end of the Millennium.

4. By what other names can a dispensation to be known by?

Answer.

These periods are also called ages (Eph. 2:7) and days, as in "day of the Lord."

- *Ephesians 2:7 That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.*

5. How does Mr. Scofield define and characterize a dispensation?

Answer.

Mr. Scofield defines a dispensation as a period of time marked off in Scripture by some change in God's method of dealing with mankind, or a portion of mankind, in respect of the two questions: of sin, and of man's responsibility. Each of the dispensations may be regarded as a new test of the natural man, and each ends in judgment, marking his utter failure in every dispensation.

6. According to Mr. Scofield how many of the dispensations or periods of time have been fulfilled?

Answer.

Five of these dispensations, or periods of time, have been fulfilled; we are living in the sixth, probably toward its close, and have before us the seventh, and last: the millennium.

7. In the area of righteousness what does God do in grace to those no longer under the Law?

Answer.

Under the reign of grace God gives righteousness instead of demanding or requiring righteousness as under Law.

8. What was the response of the people at Mount Sinai when the Law was given?

Answer.

The people responded with enthusiasm saying, “*All that the Lord hath spoken we will do.*”

- *Exodus 19:8 And all the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord.*

9. How does Mr. Scofield believe the present dispensation will close?

Answer.

Mr. Scofield believes the present dispensation will close with two events. “The first event in the closing of this dispensation will be the descent of the Lord from heaven, when sleeping saints will be raised and, together with believers then living, caught up “to meet the Lord in the air: and so shall we ever be with the Lord” (1 Thess. 4:16-17). Then follows the brief period called “the great tribulation.” (See Jer. 30:5-7; Dan. 12:1; Zeph. 1:15-18; Matt. 24:21-22.)”

Reflection

1. Mr. Scofield boldly states the Bible divides time into “seven unequal periods, usually called dispensations”. He cites Ephesians 3:2 as a proof text.

- *Ephesians 3:2 If ye have heard of the dispensation of the grace of God which is given me to youward:*

Do you believe the Bible really divides time into “seven unequal periods” or is this system of interpretation arbitrarily superimposed on the Scriptures?

2. One of the techniques of presenting a novel theory as fact is to speak of it as an established truth by using a language of assumption. Mr. Scofield does this when he writes that the period he designates as Man Under the Personal Reign of Christ is “commonly called the Millennium.” Are you aware of this technique being used? Can you provide an example of how one of the cults use this method of articulating a language of assumption?
3. Notice that Mr. Scofield says that the great tribulation period will close out the dispensation of Man Under Grace following the Rapture of the saints. However, in reality the great tribulation is really a separate time period of seven years duration, according to the System, and will bring worldwide judgment, not grace. Logically, someone could take Mr. Scofield’s System and argue for eight dispensations, not seven, the eighth one being The Great Tribulation: From the Rapture to the Revelation (Second Advent). Do you see how arbitrary the System is when dividing up time? As many “dispensations” can be conjured up as an imaginative mind can make it and yet Dispensational Theology is taught as a fact. Does that bother you in any way? Please explain.

4. After studying the Doctrine of the Day of the Lord would you concur with Mr. Scofield that the expression “*day of the Lord*” is simply another term for a dispensation? Please explain your position.
5. Please study the Doctrine of Dispensation. Do you agree with Mr. Scofield’s definition of a dispensation? Why or why not?
6. Do you believe that God demanded righteousness under the Law but merely gives it under the reign of Grace? Are there no New Testament demands for righteousness? Study the following passages.
 - *Matthew 5:20 For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.*
 - *Matthew 5:48 Be ye therefore perfect, even as your Father which is in heaven is perfect.*
 - *1 Peter 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation; 16 Because it is written, Be ye holy; for I am holy.*
 - *2 Corinthians 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*
7. In the section Man Under Law, Mr. Scofield indicates his belief that the response of God’s people at Mount Sinai was inappropriate. Do you believe the response was inappropriate?
8. Do you believe Mr. Scofield is correct when he teaches this dispensation will end with “the descent of the Lord from heaven, when sleeping saints will be raised and, together with believers then living, caught up "to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16-17). Then follows the brief period called "the great tribulation." (See Jer. 30:5-7; Dan. 12:1; Zeph. 1:15-18; Matt. 24:21-22.)” Is this descent of the Lord to receive sleeping saints and returning to heaven to allow a great tribulation period before returning AGAIN not adding another coming of the Lord? Is this teaching not contradicted by Hebrews 9:28? Explain your understanding coming of Christ.

Personal Application

1. Do you speak with holy boldness about what the Scriptures actually teach or with unholy boldness about what your studies have led you to think you have discovered?
2. Do you compare what you teach with the historical faith of the church reflected in the creeds of Christendom and by consulting trusted commentaries, pastors, church leaders etc?
3. The temptation comes to act as an authority unto oneself. Are you under the authority of a pastor or church or some religious body or spiritual mentor that can help you and guide you in your journey in grace?
4. On a sheet of paper write down several examples of how Law can be found under the reign of Grace and how grace was found under the reign of the Mosaic Law.

For example.

In the Old Testament Era there was Grace under Law

Law. *Exodus 20:3 Thou shalt have no other gods before me.*

Grace. *Exodus 22:22 Ye shall not afflict any widow, or fatherless child.*

In the New Testament Era there is Law under Grace

Grace. *Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*

Law. *2 Timothy 2:15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.*

5. What is your response when God comes to you and by His Word and Spirit convicts your heart and imposes His will upon your life?

Scripture Memorization

Ephesians 1:10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

Editor's Note

In the section Man Under Grace, Mr. Scofield writes, "Salvation, perfect and eternal, is now freely offered to the Jew and Gentile upon the acknowledgement of sin, or repentance, with faith in Christ." The force of the term "now" implies there was another way of salvation for people in the Old Testament economy other than acknowledgment of sin, repentance and faith in Christ. Many have found this implication disturbing. *Acts 4:12 Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

Supplemental Material

Doctrine of the Day of the Lord

The Day of the Lord in the Old Testament

1. The Day of the Lord is an expression used seventeen times in the Old Testament by eight authors over a period of at least seven centuries.

The Prophet	The Years of Public Ministry
• Isaiah	740-680 BC
• Jeremiah	627-580 BC
• Ezekiel	592- 570 BC
• Joel	cannot be dated with certainty, c. 835 BC
• Amos	c. 755 BC
• Obadiah	8 th century prophet
• Zephaniah	640-612 BC
• Zechariah	520 BC

2. If the expression in the Old Testament is isolated from its usage in historical context and is catapulted into the future then it may very well refer to one specific end time moment.
3. However, it is not unreasonable to consider the expression in association with the various judgments that God sent Israel for idolatry and rebellion. These judgments are verified by history so that it can be said that the *day of the Lord* predicted came each time it was foretold.
4. In other words, “*the day of the Lord*”, in the *Old Testament*, referred to any “*day*” the Lord came to discipline His people in righteousness.
5. Many men of prophecy communicated this concept in their message.
6. There was the message of Isaiah.
 - *Isaiah 2:12 For the day of the LORD of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low:*
 - *Isaiah 13:6 Howl ye; for the day of the LORD is at hand; it shall come as a destruction from the Almighty.*
 - *Isaiah 13:9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it.*

Commentary. All that Isaiah predicted came to pass in 721 BC when the Northern Kingdom fell. The proud rulers of Israel were brought low; the Assyrians were an instrument of destruction from the Almighty; the land was made desolate and many sinners were destroyed. Once Israel was destroyed the prophet warned Judah of judgment, not by the Assyrians but by the Babylonians, even though this empire had not yet risen to power.

7. There was the message of Jeremiah.

- *Jeremiah 46:10 For this is the day of the LORD GOD of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour, and it shall be satiate and made drunk with their blood: for the Lord GOD of hosts hath a sacrifice in the north country by the river Euphrates.*

Commentary. In Jeremiah, God is presented as being very patient. He has delayed His judgment in order to appeal to the people to repent. But the people defiled God's words, refused to listen to His prophets, and so the day of vengeance came in 586 BC.

8. There was the message of Ezekiel

- *Ezekiel 13:5 Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the LORD.*
- *Ezekiel 30:3 For the day is near, even the day of the LORD is near, a cloudy day; it shall be the time of the heathen.*

Commentary. Nebuchadnezzar destroyed the city of Jerusalem in three stages. In 605 BC he forced the surrender of Jehoiakim and took key hostages of leading families including Daniel and his friends. Then, in 597 BC Nebuchadnezzar returned to put down the rebellion against his rule. Ten thousand hostages were carried off into captivity including Jehoiachin and Ezekiel (b. 622 BC, deported 597 BC; died 560 BC). Finally, in 586 BC, after a long siege, the Holy City was destroyed. Ezekiel prophesied among the Jewish exiles in Babylon during the last days of Judah's decline and fall. All that he predicted came to pass. The house of Israel could not stand in the day of Battle. Life was one dark and cloudy day. It was the time of the heathen.

9. There was the message of Joel. According to Joel the day of the Lord should be associated with a plague of locust on the land. Moses had warned that God would do this (Deut. 28:38, 42).

- *Joel 1:15 Alas for the day! For the day of the LORD is at hand, and as a destruction from the Almighty shall it come.*
- *Joel 2:1 Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for it is nigh at hand;*

- *Joel 2:11 And the LORD shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the LORD is great and very terrible; and who can abide it?*
- *Joel 3:14 Multitudes, multitudes in the valley of decision: for the day of the LORD is near in the valley of decision.*
- *Deuteronomy 28:38 Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.*
- *Deuteronomy 28:42 All thy trees and fruit of thy land shall the locust consume.*

10. There was the message of Amos.

- *Amos 5:18 Woe unto you that desire the day of the LORD! To what end is it for you? the day of the LORD is darkness, and not light.*
- *Amos 5:20 Shall not the day of the LORD be darkness, and not light? Even very dark, and no brightness in it?*

Commentary. Amos prophesied in the days of Uzziah, king of Judah (reigned, 767-739 BC), and in the days of Jeroboam II (reigned, 782-753 BC) the son of Joash, king of Israel. Amos anticipated the 722 BC Assyrian captivity of Israel (Amos 7:11) and the fact that the sins of the people were so great they desired as it were the day of the Lord or the day of divine visitation in judgment. And the day of the Lord came. Because Amos ministered in a time of economic prosperity and military security his prophetic voice was ignored.

11. The Message of Obadiah.

- *Obadiah 15 For the day of the LORD is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head.*

Commentary. The message of Obadiah was a message of destruction against Edom for its cruelty to Judah. What Obadiah predicted came to pass for “*the day of the Lord*” drew near and then arrived. Edom was made small among the nations and was cut off. During the rule of the Maccabees the Edomites were completely subdued and even forced to conform to Jewish laws and rites and submit to the government of Jewish prefects. The Edomites were then incorporated into the Jewish nation, and the whole province was often termed by Greek and Roman writers “Idumaea.” Immediately before the siege of Jerusalem by Titus, twenty thousand Idumaeans were admitted to the Holy City, which they filled with robbery and bloodshed. From this time the Edomites, as a separate people, disappear from the pages of history. Scriptural indications that they were idolaters (2 Chron 25:14-15, 20) are amply confirmed and illuminated by discoveries at Petra (*The New Unger's Bible Dictionary*).

- *2 Chronicles 25:14 Now it came to pass, after that Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed down himself before them, and burned incense unto them. 15 Wherefore the anger of the Lord was kindled against Amaziah, and he sent unto him a prophet, which said unto him, Why hast thou sought after the gods of the people, which could not deliver their own people out of thine hand?*
- *2 Chronicles 25:20 But Amaziah would not hear; for it came of God, that he might deliver them into the hand of their enemies, because they sought after the gods of Edom.*

12. The Message of Zephaniah.

- *Zephaniah 1:7 Hold thy peace at the presence of the Lord GOD: for the day of the LORD is at hand: for the LORD hath prepared a sacrifice, he hath bid his guests.*
- *Zephaniah 1:14 The great day of the LORD is near, it is near, and hasteth greatly, even the voice of the day of the LORD: the mighty man shall cry there bitterly.*

Commentary. Zephaniah describes the coming day of judgment upon Judah. The holiness of God was not going to allow Judah to go unpunished. That day came though a righteous remnant did survive, also according to prophecy (Zeph. 3:9-20) to call upon the Lord with a remnant of righteous Gentiles amidst much rejoicing. That remnant is called the Church today.

13. There was the message of Zechariah.

- *Zechariah 14:1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.*

Commentary. In the Zech 14:1 passage *the day of the Lord* refers to the coming of judgment upon Judah by vindicating His justice, by punishing the wicked, and then saving His elect people (Joel 2:31; 3:14; Mal 4:1,5). And, once more, this happened.

14. There are only a few options to consider. To dismiss the “*day of the Lord*” from its historical usage as a warning of judgment and to deny its historical fulfillment means:

- God *kept* His word and the “*day of the Lord*” came as predicted with each divine visitation. Believing in a literal fulfillment of the predictive message resolves all the questions that are posed by those who either deny the historical narrative or look for future fulfillment on some level.
- God did *not* keep his word and whatever happened historically to the nations is not part of predictive prophecy.

- God *will* yet keep His word and these severe warnings directly delivered to specific people in time and will have to be brought forth again on the earth for a literal fulfillment.
 - There is a *dual* fulfillment of these Old Testament predictions.
15. Apart from clear New Testament statements that the “*day* “ of our Lord Jesus is the same as the “*day of the Lord*” of the Old Testament it would seem to be best to consider that what God said would happen to those people He spoke to did happen in a literal manner. The “*day of the Lord*“ came and came again and again.

The Day of the Lord in the New Testament

1. The *Old Testament* expression “*day of the Lord*” is adopted by New Testament writers to refer to the Second Advent of Christ.
 - *1 Corinthians 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*
 - *2 Corinthians 1:14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.*
 - *1 Thessalonians 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.*
 - *2 Peter 3:10 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.*
2. At the Second Advent of Christ specific events will occur.
 - Individuals will be saved in their totality and that means that bodies will be re-united with their immortal spirits. *1 Corinthians 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*
 - There will be great rejoicing among the believers for one another. *2 Corinthians 1:14 As also ye have acknowledged us in part, that we are your rejoicing, even as ye also are ours in the day of the Lord Jesus.*
 - The Second Coming of Christ will come in an unexpected time which might indicate that the fascination with end time prophecy will cease and the Church will be careless on this matter or it could mean that the Lord will come suddenly and with great power whether or not there is anyone “*home*”. *1 Thessalonians 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.*

- When Jesus comes there will be a renovation of heaven and earth. *2 Peter 3:10 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.*
- On that “*day of the Lord Jesus*”, which is the day of His Second Advent, the saints will rise to greet the Lord in the air in order to escort the coming King to the place where He has promised to return in the same manner in which He went away (Acts 1:11; 1 Thess. 4:16ff).

Acts 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

1 Thessalonians 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: 17 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. 18 Wherefore comfort one another with these words.

3. When the Old Testament prophets are quoted in the New Testament the message is that of practical application or that of prophecy being fulfilled. For example, Amos is quoted in Matthew, Acts, and Romans.
 - *Amos 4:11 I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the LORD.*

Application.

- *Romans 9:29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha.*
- *Amos 5:25-27 Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? 26 But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves. 27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name is The God of hosts.*

Application

- *Acts 7:42-43 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness? 43 Yea, ye took up*

the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

- *Amos 8:9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the sun to go down at noon, and I will darken the earth in the clear day:*

Application

- *Matthew 24:29 Immediately after the tribulation of those days shall the sun 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:*
- *Amos 9:11-12 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: 12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.*

Interpretation

- *Acts 15:13 And after they had held their peace, James answered, saying, Men and brethren, hearken unto me: 14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. 15 And to this agree the words of the prophets; as it is written, 16-18 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: 17 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. 18 Known unto God are all his works from the beginning of the world.*
4. Historically the Old Testament prophecies find fulfillment in the generations to which they applied. When the New Testament takes the Old Testament prophecies and provides an interpretation and/or an application then that is legitimate, for the writers of the New Testament were under the inspiration of the Holy Spirit.
 5. What believers cannot do is to take Old Testament passages and thrust them into the future apart from their historical fulfillment as if those today who make the application and/or interpretation are under divine influence. In other words, there is no right to go beyond what the Scriptures teach. That this freedom to find application/interpretation of Old Testament passages takes place is unfortunate.

Doctrine of a Dispensation

1. C.I. Scofield has made popular the concept that, "*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.*" With this definition in mind Scofield divided up the Bible according to seven dispensations: Innocence, Conscience, Human Government, Promise, Law, Grace, and Kingdom.

2. W.E. Vine, who is not unsympathetic to Scofield's theology, correctly challenges Scofield's definition of a dispensation being a period of time as he writes that, "*A dispensation is not a period of epoch (a common, but erroneous, use of the word), but a mode of dealing, an arrangement or administration of affairs*" (*Expository Dictionary of New Testament Words*).
3. Strong's Dictionary provides additional information. *Oikonomia* primarily signifies "the management of a household or of household affairs" (*oikos*, "a house," *nomos*, "a law"); then the management or administration of the property of others, and so "a stewardship," (Luke 16:2-4); elsewhere only in the epistles of Paul, who applies it
 - to the responsibility entrusted to him of preaching the gospel, (1 Cor. 9:17) (RV, "*stewardship*," KJV, "dispensation");
 - to the stewardship committed to him "*to fulfill the Word of God*," the fulfillment being the unfolding of the completion of the divinely arranged and imparted cycle of truths which are consummated in the truth relating to the church as the body of Christ, (Col. 1:25) (RV and KJV, "*dispensation*"); so in (Eph. 3:2), of the grace of God given him as a stewardship ("*dispensation*") in regard to the same "mystery";
 - in (Eph. 1:10) and (3:9), it is used of the arrangement or administration by God, by which in "*the fullness of the times*" (or seasons) God will sum up all things in the heavens and on earth in Christ. In (Eph. 3:9) some mss. have *koinonia*, "*fellowship*," for *oikonomia*, "*dispensation*." In (1 Tim. 1:4) *oikonomia* may mean either a stewardship in the sense of (a) above, or a "*dispensation*" in the sense of (c). The reading *oikodomia*, "*edifying*," in some mss. is not to be accepted.
4. The word "*dispensation*" is used only four times in the Authorized Version (1 Cor. 9:17; Eph. 1:10; 3:2; Col. 1:25).
5. According to Vine a dispensation (*oikonomia*) primarily signifies the management of a household or a household of affairs (*oikos*, a house; *nomos*, a law). The word came to refer to the management or administrative of the property of others, and so to a stewardship (cp. Luke 16:2, 3, 4; *oikonomos*, a steward; *oikonomeo*, to be a steward).
6. The apostle Paul used the word dispensation in 1 Corinthians 9:17 in the sense of having the responsibility or stewardship entrusted to him of preaching the gospel. The RV recognizes this concept and translates the word "*stewardship*."
7. In Colossians 1:25 the apostle feels the responsibility of the stewardship committed to *him* "*to fulfill the Word of God*." The fulfillment being the proclamation of the truths relating to the Church as the body of Christ.
8. Writing to the saints at Ephesus (Eph. 3:2) Paul speaks of how God gave to him as a stewardship (dispensation) the mystery of the glorious gospel of Jesus Christ.

9. In Ephesians 1:10 and 3:10 the word is used of the arrangement or administration by God, by which in "*the fullness of the times*" (or seasons) God will bring to a conclusion and sum up all things in heaven and on earth in Christ.
10. The English word dispensation translates the Greek *oikonomia* and occurs in the following passages:
- *1 Cor 9:17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.*
 - *Eph 1:10 That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:*
 - *Eph 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:*
 - *Eph 3:9 And to make all men see what is the fellowship of the mystery [i.e. oikonomia], which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:*
 - *Col 1:25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God;*
11. *Oikonomia* also occurs in the following passages where it is rendered stewardship:
- *Luke 16:2 And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward.*
 - *Luke 16:3 Then the steward said within himself, What shall I do? For my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.*
 - *Luke 16:4 I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.*
12. In the best Greek texts of 1 Tim 1:4 the term is found: *Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying [i.e. oikodomen] which is in faith: so do.*

RIGHTLY DIVIDING THE WORD OF TRUTH

CHAPTER 3

THE TWO ADVENTS

*“When it testified beforehand the sufferings of Christ,
and the glory that should follow”.*

1 Peter 1: 11

Whoever carefully considers Old Testament prophecies must be struck by two contrasting and seemingly contradictory lines of prediction concerning the coming Messiah. One body of prediction speaks of Him as coming in weakness and humiliation, a man of sorrows and acquainted with grief, as a root out of dry ground, having no form nor comeliness, nor beauty that He should be desired. His visage is to be marred, His hands and feet pierced, He is to be forsaken of man and of God, and to make His grave with the wicked. (See Ps. 22:1-18; Isa. 7:14; Isa. 53; Dan. 9:26; Zech. 13:6-7; Mark 14:27.)

- *Isaiah 53 Who hath believed our report? And to whom is the arm of the Lord revealed? 2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. 7 He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. 8 He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken. 9 And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 10 Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.*
- *Daniel 9:26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.*
- *Zechariah 13:6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends. 7 Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.*
- *Mark 14:27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.*

The other line of prophecy foretells a splendid and resistless Sovereign, purging the earth with awful judgments, regathering dispersed Israel, restoring the throne of David in more than Solomon's splendor, and introducing a reign of profound peace and perfect righteousness. (See Deut. 30:1-7; Isa. 11:1-2, 10-12; Isa. 9:6-7; Isa. 24:21-23; Isa. 40:9-11; Jer. 23:5-8; Dan. 7:13-14; Mic. 5:2; Matt. 1: 1; Matt. 2:2; Luke 1:31-33.)

- *Deuteronomy 30:1 And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, 2 And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; 3 That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. 4 If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: 5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. 6 And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. 7 And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.*
- *Isaiah 11:1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: 2 And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;*
- *Isaiah 11:10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. 11 And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. 12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*
- *Isaiah 9:6 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. 7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.*
- *Isaiah 24:21 And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. 22 And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. 23 Then the moon shall be*

- confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously.*
- *Isaiah 40:9 O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! 10 Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. 11 He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young.*
 - *Jeremiah 23:5 Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. 6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE Lord OUR RIGHTEOUSNESS. 7 Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; 8 But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.*
 - *Daniel 7:13 I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. 14 And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*
 - *Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.*
 - *Matthew 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.*
 - *Matthew 2:2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.*

 - *Luke 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*

In due time the fulfillment of messianic prophecy began with the birth of the virgin's Son according to Isaiah, in Bethlehem according to Micah, and proceeded with perfect literalness unto the full accomplishment of every prediction of Messiah's humiliation; for sin must first be put away, before the kingdom could be established. But the Jews would not receive their King in the form in which He was presented, "meek and sitting upon an ass and a colt the foal of an ass," and they crucified Him. (See Zech. 9:9 with Matt. 21:1-5; John 19:15-16.)

- *Zechariah 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.*
- *Matthew 21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.*
- *John 19:15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priest answered, We have no king but Caesar. 16 Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.*

But we must not conclude that the wickedness of man has baffled the deliberate purpose of God, for His counsels include a second advent of His Son, when the predictions concerning Messiah's earthly *glory* will receive the same precise and literal fulfillment as did those which concerned His earthly *sufferings*. (See Hos. 3:4-5; Matt. 24:27-30; Luke 1:31-33; Acts 1:6-7; Acts 15:14-17.)

- *Hosea 3:4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: 5 Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.*
- *Matthew 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. 28 For wheresoever the carcass is, there will the eagles be gathered together. 29 Immediately after the tribulation of those days shall the sun 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: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*
- *Luke 1:31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. 32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: 33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.*
- *Acts 1:6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power.*
- *Acts 15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. 15 And to this agree the words of the prophets; as it is written, 16 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: 17 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.*

The Jews were slow of heart to believe *all* that the prophets had spoken concerning the sufferings of their Messiah; we are slow of heart to believe *all* that they have spoken concerning His GLORY. Surely the greater reproach is ours, for it ought to be easier to believe that the Son of God would come "in the clouds of heaven, with power and great glory" than that He would come as the babe of Bethlehem and the carpenter of Nazareth. Indeed, we believe the latter because it has happened, not because the prophets foretold it, and it is time we ceased to reproach the Jews for their unbelief. If it be asked how they could possibly be blinded to the evident meaning of so many and such unequivocal predictions, the answer is that they were blinded in exactly the same way that many Christians are blinded to the equally evident meaning of a far greater number of predictions of His *earthly glory*, namely, by the process of "spiritualizing" Scripture. In other words, the ancient scribes told the people that the prophecies of Messiah's *sufferings* were not to be interpreted literally, just as some modern scribes are telling the people that the prophecies of Messiah's *earthly glory* are not to be literally interpreted.

But the Second Advent is a promise to the church as well as to the Jew. Among the last words of comfort and exhortation addressed by our Lord to His perplexed and sorrowing disciples before He accomplished the sacrifice of the cross were these:

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Here the Lord speaks of His coming again in precisely the same terms as of His departure. The latter was, we know, personal and bodily. If we say that the former is impersonal and "spiritual," surely to such a forced interpretation of simple language we ought to be constrained only by the most imperative and unqualified Scripture elsewhere. But no such passages exist.

But we are not left to doubt upon this vital point, nor to draw conclusions of reason, however irresistible. In the very moment of our Lord's disappearance from the sight of His disciples, "Two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? THIS SAME JESUS, which is taken up from you into heaven, shall so come IN LIKE MANNER as ye have seen him go into heaven" (Acts 1:10-11).

To the same purport is 1 Thess. 4:16-17:

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.

Looking for that blessed hope, and the glorious APPEARING of the great God and our Saviour Jesus Christ (Titus 2:13).

For our citizenship is in heaven; from whence also WE WAIT FOR a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, according to the working where by he is able even to subject all things unto himself (Phil. 3:20-21 RV).

- *“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” (Phil. 3:20-21).*

Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, WHEN HE SHALL APPEAR, we shall be like him; for we shall see him as he is (1 John 3:2).

And behold, I COME quickly; and my reward is with me, to give every man according as his work shall be (Rev. 22:12).

For this "blessed hope" we are taught to "watch" (Mark 13:33, 35, 37; Matt. 24:42; 25:13), "wait" (1 Thess. 1: 10), and be "ready" (Matt. 24:44). The last prayer in the Bible is one for Christ's speedy return (Rev. 22:20).

- *Mark 13:33 Take ye heed, watch and pray: for ye know not when the time is.*
- *Mark 13:35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:*
- *Mark 13:37 And what I say unto you I say unto all, Watch.*
- *Matthew 24:42 Watch therefore: for ye know not what hour your Lord doth come.*
- *Matthew 25:13 Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.*
- *1 Thessalonians 1:10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.*
- *Matthew 24:44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.*
- *Revelation 22:20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.*

By these Scriptures it abundantly appears that the second advent will be personal and bodily. Therefore it does not mean the death of the believer, nor the destruction of Jerusalem, nor the descent of the Holy Spirit at Pentecost, nor the gradual diffusion of Christianity, but that it is the "blessed hope" of the church, the time when sleeping saints will be raised, and, together with saints then living, who will be "changed" (1 Cor. 15:51-52), caught up to meet the Lord-the time when we who are now the sons of God will be like Him and when faithful saints will be rewarded for works of faith, for His name's sake, after they have been saved.

- *1 Corinthians 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 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.*

The following Scriptures will further bring into view the contrast between the two advents of our Lord. Compare the first advent with the second.

THE FIRST ADVENT

And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn (Luke 2:7).

But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself (Heb. 9:26).

For the Son of man is come to seek and to save that which was lost (Luke 19:10).

For God sent not his Son into the world to condemn the world; but that the world through him might be saved (John 3:17).

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world (John 12:47).

THE SECOND ADVENT

And then shall appear the sign of the Son of man, in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory (Matt. 24:30).

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation (Heb. 9:28).

And to you who are troubled, rest with us: when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ (2 Thess. 1:7-8).

Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead (Acts 17:31).

The student may multiply these contrasts almost indefinitely. Enough, however, has been put forth that both the promises to Israel and to the church imperatively *require* a return of our Lord to the earth.

NOTE. It may be helpful to beginning Bible students to consider, briefly, the various theories which are put forward to oppose the scriptural doctrine of the personal and corporeal return, or Second Advent, of Christ.

It will, of course, be clearly understood that the Scriptures which speak of His visible and bodily appearing at the close of this dispensation must be distinguished from those which refer to His divine attributes of omniscience and omnipresence, by virtue of which He knows all things and is always present everywhere and of which such passages as Matthew 18:20 and Matthew 28:20 are examples.

- *Matthew 18:20 For where two or three are gathered together in my name, there am I in the midst of them.*
- *Matthew 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*

It is blessedly true that, in this sense, He is with us always, even unto the end of the age.

But the “MAN CHRIST JESUS” is now personally and corporeally at the right hand of God, as Acts 1:9-11 plainly declares: And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Stephen saw Him there: But he, being full of the Holy Ghost looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God (Acts 7:55-56).

...When he had by himself purged our sins, sat down ON THE RIGHT HAND OF THE MAJESTY ON HIGH (Heb. 1:3).

- *Hebrews 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;*

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God (Col. 3: 1).

To illustrate: During the Franco-Prussian war [the chief of staff of the Prussian army Helmuth] Von MoItke [October 26, 1800 – April 24, 1891], by his genius and skill and by a network of telegraph wires, was really present on every battlefield, though visibly and personally present in his office in Berlin. Later in the war he joined the army before Paris, after which his actual and visible presence was there. So our Lord, by virtue of His divine attributes, is really present with His church now, but He will be visibly and personally upon the earth at His second coming.

1. *The prophecies concerning the return of the Lord were not fulfilled by the descent of the Holy Spirit at Pentecost, nor by His manifestation in powerful revivals and happy prayer meetings.*

1st. This interpretation practically nullifies the doctrine of the Trinity – making the Holy Spirit only a manifestation of Christ.

2nd. Because, In Christ's promise of the descent of the Spirit He distinctly speaks of Him as "ANOTHER COMFORTER" (John 14:16), and in John 16:7 Christ says: "If I go not away, the Comforter will not come unto you; but if I depart I will send him unto you."

3rd. The inspired writers of Acts, the Epistles, and of Revelation, mention the return of the Lord more than one hundred and fifty times *after* Pentecost, and always as *yet future*.

4th. Because, None of the events predicted to accompany the second advent of Christ occurred at Pentecost. These are: The resurrection of sleeping saints (I Cor. 15:22-23; 1 Thess. 4:13-16), the "change" of living believers, by which they "put on incorruption", their vile bodies" being "fashioned like unto His glorious body," and their being caught up to meet the Lord in the air (I Cor. 15:51-53; 1 Thess. 4:17; Phil. 3:20-21), and the mourning of all the tribes of the earth because of the visible coming of the Son of man in power and great glory (Matt. 24:29-30; Rev. 1:7).

- *1 Corinthians 15:22 For as in Adam all die, even so in Christ shall all be made alive. 23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.*
- *1 Thessalonians 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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:*
- *1 Corinthians 15:51 Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, 52 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. 53 For this corruptible must put on incorruption, and this mortal must put on immortality.*
- *1 Thessalonians 4:17 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.*
- *Philippians 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*
- *Matthew 24:29 Immediately after the tribulation of those days shall the sun 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: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*

- *Revelation 1:7 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.*

These are the phenomena associated with the event of our Lord's return. When He comes, these phenomena will be present. Not one of these things occurred at Pentecost, nor in any other manifestation of the Holy Spirit.

2. *The conversion of a sinner is not the coming of the Lord.* One would think this theory too puerile [juvenile, childish, silly] to be seriously put forth as a sufficient explanation of prophecies so numerous and circumstantial.

1st. According to Scripture this is exactly reversed. Conversion is the coming of a sinner to Christ, not the coming of Christ to a sinner (Matt. 11:28; John 5:40; John 7:37; John 6:37).

- *Matthew 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.*
- *John 5:40 And ye will not come to me, that ye might have life.*
- *John 7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.*
- *John 6:37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.*

2nd. None of the events enumerated above, predicted to occur when the Lord returns, accompany the conversion of a sinner.

3. *The death of a Christian is not the coming of Christ;* for

1st. When the disciples understood the Lord to say that one of their number should tarry till He came, the saying went abroad among them that "that disciple should not die" (John 21:22-24).

- *John 21:22 Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. 23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? 24 This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.*

2nd. The inspired writers always refer to a believer's death as his departure. In not one instance is the coming of the Lord connected with a Christian's death. (See Phil. 1:23; 2 Tim. 4:6; 2 Cor. 5:8.) Dying Stephen saw the heavens opened, and the Son of man, not coming but "standing on the right hand of God" (Acts 7:55-56).

- *Philippians 1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:*
- *2 Timothy 4:6 For I am now ready to be offered, and the time of my departure is at hand.*
- *2 Corinthians 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*
- *Acts 7:55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, 56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.*

3rd. None of the events predicted to occur when the Lord returns accompany the death of a Christian.

4. *The destruction of Jerusalem by the Romans was not the second coming of Christ.*

1st. In Matthew 24 and Luke 21 three events are foretold: the destruction of the temple, the coming of the Lord, and the end of the world (age). (See Matt. 24:3.) It was the needless confusion of these perfectly distinct things which gave rise to the notion that the fulfillment of one was the fulfillment of all.

- *Matthew 24:3 And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world?*

2nd. The apostle John wrote the book of Revelation after the destruction of Jerusalem, but still speaks of the coming of the Lord as a future event (Rev. 1:4, 7; 2:25; 3:11; 22:7, 12, 20). The last promise of the Bible is, "Surely, I come quickly"; the last prayer, "Even so, come Lord Jesus."

- *Revelation 1:4 John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;*
- *Revelation 1:7 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.*
- *Revelation 3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.*

- *Revelation 22:7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.*
- *Revelation 22:12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.*
- *Revelation 22:20 He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.*

3rd. None of the events predicted to occur when the Lord returns occurred when Jerusalem was destroyed. (See I Thess. 4:14-17 Matt. 24:29-31; Matt. 25:31-32.)

- *1 Thessalonians 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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: 17 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.*
- *Matthew 24:29 Immediately after the tribulation of those days shall the sun 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: 30 And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 31 And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.*
- *Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:*

5. *The diffusion of Christianity is not the second coming of Christ.*

1st. The diffusion of Christianity is gradual, whereas the Scriptures refer to the return of the Lord as sudden and unexpected (Matt. 24:27, 36-42, 44, 50; 2 Pet. 3:10; Rev. 3:3).

- *Matthew 24:27 For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be.*
- *Matthew 24:36 But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. 37 But as the days of Noe were, so shall also the coming of the Son of man be. 38 For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, 39 And*

knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 40 Then shall two be in the field; the one shall be taken, and the other left. 41 Two women shall be grinding at the mill; the one shall be taken, and the other left. 42 Watch therefore: for ye know not what hour your Lord doth come.

- *Matthew 24:44 Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.*
- *Matthew 24:50 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of,*
- *2 Peter 3:10 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.*
- *Revelation 3:3 Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.*

2nd. The diffusion of Christianity is a process; Scripture invariably speaks of the return of the Lord as an *event*.

3rd. The diffusion of Christianity brings salvation to the wicked, whereas the coming of Christ is said to bring not salvation to them but "sudden destruction" (I Thess. 5:2, 3; 2 Thess. 1:7-10; Matt. 25:31- 46).

- *1 Thessalonians 5:2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. 3 For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.*
- *Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: 33 And he shall set the sheep on his right hand, but the goats on the left. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: 35 For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: 36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. 37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? 38 When saw we thee a stranger, and took thee in? or naked, and clothed thee? 39 Or when saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an*

hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. 46 And these shall go away into everlasting punishment: but the righteous into life eternal.

6. *These alleged explanations and theories, though widespread, do not appear in the books of reputable theologians of any school or denomination, nor are they maintained by a single exegete of universally recognized eminence. These all maintain the bodily and visible second coming of Christ.*

It is, however, sometimes said that this coming cannot occur until after the world has been converted by the preaching of the gospel and has submitted to the spiritual reign of Christ for one thousand years. It is submitted that this view is wholly erroneous for the following reasons.

1st. Scripture clearly describes the condition of the earth at the second coming of Christ to be one of awful wickedness, not of millennial blessedness (Luke 17:26-32, with Gen. 6:5-7 and Gen. 13:13; Luke 18:8; Luke 21:25-27).

- *Luke 7:26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. 27 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. 29 And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. 31 And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like? 32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.*
- *Genesis 6:5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. 6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart. 7 And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.*
- *Genesis 13:13 But the men of Sodom were wicked and sinners before the Lord exceedingly.*
- *Luke 18:8 I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?*

- *Luke 21:25 And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; 26 Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. 27 And then shall they see the Son of man coming in a cloud with power and great glory.*

2nd. Scripture describes the whole course of this dispensation from the beginning to the end in such terms as to exclude the possibility of a converted world in any part of it (Matt. 13:36-43, 47-50; Matt. 25: 1 - 10; 1 Tim. 4: 1; 2 Tim. 3:1-9; 4:3-4; 2 Pet. 3:3-4; Jude 17-19).

- *Matthew 13:36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. 37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*
- *Matthew 13:47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. 49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, 50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.*
- *Matthew 25:1 Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2 And five of them were wise, and five were foolish. 3 They that were foolish took their lamps, and took no oil with them: 4 But the wise took oil in their vessels with their lamps. 5 While the bridegroom tarried, they all slumbered and slept. 6 And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. 7 Then all those virgins arose, and trimmed their lamps. 8 And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. 9 But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10 And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.*
- *1 Timothy 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;*
- *2 Timothy 3:1 This know also, that in the last days perilous times shall come. 2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, 3 Without natural affection, trucebreakers, false accusers,*

incontinent, fierce, despisers of those that are good, 4 Traitors, heady, highminded, lovers of pleasures more than lovers of God; 5 Having a form of godliness, but denying the power thereof: from such turn away. 6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, 7 Ever learning, and never able to come to the knowledge of the truth. 8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. 9 But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was.

- *2 Timothy 4:3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; 4 And they shall turn away their ears from the truth, and shall be turned unto fables.*
- *2 Peter 3:3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, 4 And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.*
- *Jude 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; 18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. 19 These be they who separate themselves, sensual, having not the Spirit.*

3rd. The purpose of God in this dispensation is declared to be to "gather out of the Gentiles a people for his name," not the conversion of the world. After this He "will return," and then, and not before, will the world be converted. See:

- *Acts 15:14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. 15 And to this agree the words of the prophets; as it is written, 16 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: 17 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.*
- *Matt. 24:14 ["for a witness"] And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.*
- *Rom. 1:5 ["among" not "of" all nations] By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:*
- *Rom. 11:14 ["some," not "all"] If by any means I may provoke to emulation them which are my flesh, and might save some of them.*
- *1 Corinthians 9:22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.*

- *Rev. 5:9 ["out of" not "all" of] And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*
- 4th. It would be impossible to "watch" and "wait" for an event which we knew could not occur for more than one thousand years.

RIGHTLY DIVIDING THE WORD OF TRUTH

CHAPTER 3

THE TWO ADVENTS

Leader's Study Guide

Review Questions and Answers for Chapter 3

1. What two contrasting lines of prediction with corollary details are presented of the Messiah in the Old Testament?

Answer

The Old Testament presents a Messiah of Suffering Tragedy.

- He is a man of sorrows and acquainted with grief
- He is a root out of a dry ground
- He has no form nor comeliness nor beauty to be desired
- His visage is to be marred
- His hands and feet are to be pierced
- He is to be forsaken of men and of God
- He will make his grave with the wicked

The Old Testament presents a Messiah of Sovereign Triumph.

- He is to be a splendid and resistless Sovereign
- He is to purge the earth with awful judgments
- He is to regather dispersed Israel
- He is to restore the throne of David
- He is to introduce a reign of profound peace and perfect righteousness

2. How is it possible for modern Christians to be blinded concerning the earthly glory of the Messiah?

Answer.

By the process of “spiritualizing” Scripture, some modern day scribes are telling the people of God that the prophecies of Messiah’s earthly glory are not to be literally interpreted.

3. How did Jesus say He would come again?

Answer.

In the very moment of our Lord's disappearance from the sight of His disciples, "Two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? THIS SAME JESUS, which is taken up from you into heaven, shall so come IN LIKE MANNER as ye have seen him go into heaven" (Acts 1:10-11).

4. List five statements summarizing what the second advent of Christ is not.

Answer.

- The prophecies concerning the return of the Lord were not fulfilled by the descent of the Holy Spirit.
- The conversion of a sinner is not the coming of the Lord.
- The death of a Christian is not the coming of the Lord.
- The destruction of Jerusalem by the Romans was not the second coming of Christ.
- The diffusion of Christianity is not the second coming of Christ.

Reflection

1. Mr. Scofield argues that the Jews would not receive their King in the form in which He was presented, “meek and sitting upon an ass and a colt the foal of an ass.” After examining the following passages of Scripture, do you think Mr. Scofield is right? Did the Jews initially reject Christ as King?

- *John 6:14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. 15 When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.*
- *Matthew 21:1 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, 2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. 3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. 4 All this was done, that it might be fulfilled which was spoken by the prophet, saying, 5 Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. 6 And the disciples went, and did as Jesus commanded them, 7 And brought the ass, and the colt, and put on them their clothes, and they set him thereon. 8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. 9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. 10 And when he was come into Jerusalem, all the city was moved, saying, Who is this? 11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.*

2. Do you think it is wrong to “spiritualize” at least some Scripture when the New Testament reveals Old Testament prophets as being fulfilled but not in a way that a wooden literal interpretation might anticipate?

Example. The prophet Malachi predicted the return of Elijah before the advent of Christ. *Malachi 4:5 Behold, I will send you Elijah the prophet before the coming of the great and*

dreadful day of the Lord: 6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Jesus says plainly that John the Baptist is the fulfillment of this prophecy. *Matthew 11:13 For all the prophets and the law prophesied until John. 14 And if ye will receive it, this is Elias, which was for to come.*

Example. The prophet Joel anticipated a special time of the Holy Spirit being poured out in great power. *Joel 2:28 And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: 29 And also upon the servants and upon the handmaids in those days will I pour out my spirit. 30 And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. 31 The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. 32 And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.*

On the day of Pentecost the apostle Peter declared the prophetic words of Joel were being fulfilled. *Acts 2:16 But this is that which was spoken by the prophet Joel; 17 And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: 18 And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: 19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: 20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: 21 And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.*

Editor's Note

There are two principles of hermeneutics that will help guide a Christian in understanding the New Testament's quotation of the old.

- Principle One. Let the New Testament interpret the Old Testament.
 - Principle Two. When the New Testament interprets the Old Testament, believe it.
3. In light of the manner in which it is said Jesus is to return according to Acts 1:10, 11 and Hebrews 9:28, why do so many people believe in a secret, silent coming of Christ sometimes referred to as the Rapture or the Great Snatch? Jesus went away slowly, visibly, bodily and He is said to return the same way. Why then do so many modern Christian believe multitudes will disappear in the blink of an eye?
 4. Mr. Scofield titles chapter three, Two Advents. Why does he advocate a System of Theology which teaches a third advent of Christ?

The Three Advents (Comings) of Christ of Dispensational Theology

First Coming

Virgin Birth

Second Coming

Rapture

Christ comes for the saints

Third Coming

Second Advent Proper

Christ comes with the saints

In light of Acts 1:10-11 and Hebrews 9:28 how can Dispensational Theology reconcile what it teaches with Scripture?

- *Acts 1:10 And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; 11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*
- *Hebrews 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear **the second time** without sin unto salvation.*

The idea of a third coming of Christ called the Rapture was never known in church history until the idea was introduced c. 1830. The doctrine is not part of any discussion in the great historic church councils nor is the belief to be found in the creeds of Christendom. Paul's counsel is still wise as set forth in 1 Timothy 4:7. "*But refuse profane and old wives' fables, and exercise thyself rather unto godliness*".

Personal Application

1. What would you do differently if you knew that Jesus Christ was going to return tomorrow?
2. Are you living a watchful and careful life? *Mark 13:35 Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: 36 Lest coming suddenly he find you sleeping. 37 And what I say unto you I say unto all, Watch.*
3. When you talk about the Lord's return do you talk about the imminent return of Christ or the impending return of Christ? The first word creates a sense of immediate expectation while the latter word understands the Master might be awhile having gone into a far country.
4. Do you enjoy the presence of the Lord on a daily basis by virtue of His divine attributes, the comfort of the Holy Spirit and the Bible? What are you doing in order to be occupied with the Person of Christ?
5. Are you eligible to receive the crown of righteousness? *2 Timothy 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*

Scripture Memorization

1 Thessalonians 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: 17

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.

RIGHTLY DIVIDING THE WORD OF TRUTH

CHAPTER 4

THE TWO RESURRECTIONS

The Word of truth teaches in the clearest and most positive terms that all of the dead will be raised. No doctrine of the faith rests upon a more literal and emphatic body of Scripture authority than this, nor is any more vital to Christianity. "But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:13-14.)

But it is important to observe that the Scriptures do not teach that all the dead are raised at one time. A partial resurrection of saints has already occurred. "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matt. 27:52-53).

Two resurrections, differing in respect of time and of those who are the subjects of the resurrection, are yet future. These are variously distinguished as "the resurrection of life," and "the resurrection of damnation," "the resurrection of the just and the unjust," etc. The following Scriptures refer to this important subject.

"Marvel not at this: for the hour is coming, in the 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 5:28-29.)

If it be objected that the word "hour" would indicate a simultaneous resurrection of these two classes, it is answered that the "hour" of verse 25 has already lasted eighteen hundred years. (See also "day," in 2 Pet. 3:8; 2 Cor. 6:2; John 8:56).

"But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:13-14).

In this passage our Lord speaks of the first resurrection only. In 1 Corinthians 15 the distinction still further appears: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming (1 Cor. 15:22-23).

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so *them also which sleep in Jesus* will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent (*precede*) them which are asleep. 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" (1 Thess. 4:13-16).

This “resurrection of life,” of “the just,” of “the dead in Christ,” is that of which Paul speaks in Phil. 3:11 (R.V.): If by any means I may attain unto the resurrection from the dead. Not “of the dead,” as in the A.V. The resurrection *of* the dead would imply that all the dead were raised simultaneously: “*from* the dead,” necessarily implies a selection – that some of “the dead” remain. Literally, it is “the resurrection out of the dead ones.” The Emphatic Diaglott has “from among the dead;” Rotherham, “the out-resurrection, that from among the dead.”

Editor’s Note

The Emphatic Diaglott is a diaglot, or two language polyglot translations, of the New Testament by Benjamin Wilson, first published in 1864. It is an interlinear translation with the original Greek text and a word-for-word English translation in the left column, and a full English translation in the right column. It is based on the interlinear translation, on the renderings of eminent critics, and on the various readings of the Vatican Manuscript. Together with illustrative and explanatory foot notes, and a copious selection of references, to the whole of which is added an alphabetical appendix. The Greek text is that of Johann Jakob Griesbach.

Editor’s Note

The reference to Rotherham is a reference to Joseph Bryant Rotherham and his work, *The New Testament: newly translated from the Greek text of Tregelles and critically emphasized, according to the logical idiom of the original; with an introduction and occasional notes.* London: Samuel Bagster and Sons, 1872.

Mr. Scofield Continues...

If the apostle had in mind a resurrection of all the dead, how could he speak of attaining it "by any means," since he could not possibly escape it?

In Revelation 20:4-6 the two resurrections are again mentioned together, with the important addition of the time which intervenes between the resurrection of the saved and of the unsaved. "And I saw thrones, and they sat upon them, and judgment 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."

Verses 12 and 13 describe the second resurrection-that "unto damnation."

The testimony of Scripture, then, is clear that believers' bodies are raised from among the bodies of unbelievers and caught up to meet the Lord in the air a thousand years before the resurrection of the latter. It should be firmly held that the doctrine of the resurrection concerns only the *bodies* of the dead. Their disembodied spirits are instantly in conscious bliss or woe (Phil. 1:23 2 Con 5:8; Luke 16:22-23).

- *Philippians 1:23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:*
- *2 Corinthians 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.*
- *Luke 16:22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; 23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.*

RIGHTLY DIVIDING THE WORD OF TRUTH

CHAPTER 4

THE TWO RESURRECTIONS

Leader's Study Guide

Review Questions and Answers for Chapter 4

1. Mr. Scofield finds two distinguished resurrections yet future in Scripture. What are they?

Answer.

There is "the resurrection of life" and there is "the resurrection of damnation." *John 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 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.*

2. How does Mr. Scofield respond to the objection that the word "hour" indicates a *simultaneous* resurrection of the righteous with the unrighteous?

Answer.

It is answered that the "hour" of verse 25 has already lasted eighteen hundred years. (See also "day," in 2 Pet. 3:8; 2 Cor. 6:2; John 8:56).

3. What evidence does Mr. Scofield provide that a partial resurrection of *saints* has already occurred?

Answer.

A partial resurrection of *saints* has already occurred. *"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matt. 27:52-53).*

Reflection

1. In John 5:28 Jesus speaks of one general resurrection for He speaks of all that are in the graves in the same hour as being resurrected. As people come forth from this one general

resurrection their destinies will be different. Mr. Scofield takes this passage and separates the narrative into two distinct resurrections at different times. Should this be done?

2. Do you believe that Mr. Scofield's response is satisfactory to the logical objection that the word "hour" refers to a simultaneous general resurrection of the righteous and the dead?
3. In his attempt to prove there is not a general resurrection of the just and the unjust together as Jesus taught in John 8:56, Mr. Scofield cites other Scriptures where the context does mention only the resurrection of the righteous. (Luke 14:13, 14; 1 Cor. 15:22, 23; 1 Thess. 4:13-16). Is this a proper usage of Scripture? Technically this technique is called "proof texting". If it is possible to use Scripture to explain a less obscure passage in light of a more clear teaching is it also possible to try to use other passages of Scripture to obscure the plain teaching of another?
4. It is clear that Mr. Scofield does not believe in a general resurrection of the dead and so, by making a dramatic distinction in Scripture and by inferring something from what is *not* said, he presents his argument. Do you think the following passages clearly teach a general resurrection of the dead?
 - *Daniel 12:2 And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*
 - *John 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 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.*
 - *Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. 32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter. The world is to be judged in a day.*
 - *Acts 23:6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, 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.*
 - *Acts 24:15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.*
 - *Hebrews 6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.*
 - *Revelation 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*
4. What do you think happened to the saints that arose following the resurrection of Christ? Is this a true resurrection like that of Christ? Did these saints die again? Were they translated into heaven? Do they exist today somewhere in a glorified body?
 - *"And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matt. 27:52-53).*

5. Mr. Scofield states “The testimony of Scripture, then, is clear that believers' bodies are raised from among the bodies of unbelievers and caught up to meet the Lord in the air a thousand years before the resurrection of the latter”. Do you believe this is a clear teaching of Scripture?

6. If the believer’s bodies are raised up from among the bodies of unbelievers, and caught up to meet the Lord in the air a thousand years before the resurrection of the latter, is there going to be a second resurrection for believers at the end of the great tribulation period and prior to the second advent? And then, will there be a third resurrection for believers during or at the end of the millennium reign for some will have died during this period?

7. Do you think that a denial of a single general resurrection of the righteous and the unrighteous of necessity demands a belief in multiple resurrections?

Resurrections Suggested Dispensational Theology

First Resurrection	Second Resurrection	Third Resurrection
(Rapture)	(End of Tribulation Period)	(End of Millennium Period)

Personal Application

1. Mr. Scofield affirms what he denies and then denies what he affirms.

Example. Mr. Scofield affirms his belief in a literal interpretation of the Bible but then He denies a literal understanding of there being an “*hour*” in which all who in the grave shall come forth *simultaneously* even though it is the plain teaching of Jesus Christ Himself.

Question. Do you affirm what you will deny and then deny what you will affirm?

2. Are you ever guilty of “proof texting” a topic under discussion instead of harmonizing the whole counsel of God on the matter?

3. Do you make dramatic distinctions in Scripture where none exists?

4. Write out in full the following verses that speak of the resurrection of the dead.
 - *Matthew 22:31 But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,*
 - *Acts 17:32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.*
 - *Acts 23:6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, 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.*

- *Acts 24:15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.*
- *Acts 24:21 Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.*
- *1 Corinthians 15:12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?*
- *1 Corinthians 15:13 But if there be no resurrection of the dead, then is Christ not risen:*
- *1 Corinthians 15:21 For since by man came death, by man came also the resurrection of the dead.*
- *1 Corinthians 15:42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:*
- *Philippians 3:11 If by any means I might attain unto the resurrection of the dead.*
- *Hebrews 6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.*

Scripture Memorization

1 Corinthians 15:13 But if there be no resurrection of the dead, then is Christ not risen: 14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.

Supplemental Material

THE BAPTIST CONFESSION OF FAITH

Chapter 31

Of the State of Man after Death and Of the Resurrection of the Dead

1. The bodies of men after death return to dust, and see corruption; but their souls, which neither die nor sleep, having an immortal subsistence, immediately return to God who gave them. The souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell; where they remain in torment and utter darkness, reserved to the judgment of the great day; besides these two places, for souls separated from their bodies, the Scripture acknowledgeth none.
 - Genesis 3:19; Acts 13:36; Ecclesiastes 12:7; Luke 23:43; 2 Corinthians 5:1, 6,8; Philippians 1:23; Hebrews 12:23; Jude 6, 7; 1 Peter 3:19; Luke 16:23, 24
2. At the last day, such of the saints as are found alive, shall not sleep, but be changed; and all the dead shall be raised up with the selfsame bodies, and none other; although with different qualities, which shall be united again to their souls forever.

- 1 Corinthians 15:51, 52; 1 Thessalonians 4:17; Job 19:26, 27; 1 Corinthians 15:42, 43
3. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious body.
- Acts 24:15; John 5:28, 29; Philippians 3:21

RIGHTLY DIVIDING THE WORD OF TRUTH

CHAPTER 5

THE FIVE JUDGMENTS

The expression "general judgment," of such frequent occurrence in religious literature, is not found in the Scriptures, and, what is of more importance, the idea intended to be conveyed by that expression is not found in the Scriptures.

Dr. Pentecost well says: "It is a mischievous habit that has led the Christian world to speak of the Judgment as being one great event taking place at the end of the world, when all human beings, saints, sinners, Jews and Gentiles, the living and the dead, shall stand up before the great white throne and there be judged. Nothing can be more wide of the teaching of the Scriptures."

The Scriptures speak of five judgments, and they differ in four general respects:

- (1) As to who are the *subjects* of judgment.
- (2) As to the *place* of judgment.
- (3) As to the *time* of judgment; and

(4) As to the *result* of the judgment.

THE JUDGMENT AS TO BELIEVERS

Their sins *have been* judged.

Time: A. D. 30.

Place: the cross.

Result: death for Christ: justification for the believer.

And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: Where they *crucified him* (John 19:17-18).

- *John 19:17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha: 18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.*

Who his own self bare our sins in his own body on the tree (1 Pet. 2:24).

- *1 Peter 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

For Christ also *hath once suffered for sins*, the Just for the unjust, that he might bring us to God (1 Pet. 3: 18).

- *1 Peter 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:*

Christ *hath redeemed us* from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree (Gal. 3:13).

For he [God] hath made him [Christ] *to be sin for us*, who knew no sin; that *we might be made the righteousness of God in him* (2 Cor. 5:21).

But now once in the end of the world hath he appeared, *to put away sin* by the sacrifice of himself (Heb. 9:26).

When he had *by himself* purged our sins (Heb. 1:3).

- *Hebrews 1:3 Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high;*

There is therefore now *no condemnation* to them which are in Christ Jesus, (Rom. 8:1, R.V.).

- *Romans 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

Verily, verily, I say unto you, He that hearth my word, and believeth him that sent me, hath *eternal life* and *cometh not into judgment*, but hath passed out of death into life (John 5:24, R.V.).

- *John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

The word translated “judgment” in this passage (“condemnation” in the common version) is the same word rendered “judgment” in Matt. 10:15; Heb. 9:27; 2 Pet. 2:4. An entirely different word is used in 2 Cor. 5:10, where the judgment of our *works* as believers is referred to.

Krisis

- *Matthew 10:15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.*
- *Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment:*
- *2 Peter 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;*

Bema

- *2 Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

Editor’s Note

The word translated “judgment” in John 5:24, Matthew 10:15, Hebrews 9:27 and 2 Peter 2:4 is *krisis* (kree'-sis) and refers to a decision (subjectively or objectively, for or against); by extension, a tribunal; by implication, justice (especially, divine law).

- *John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*
- *Matthew 10:15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.*

- *Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment:*
- *2 Peter 2:4 For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment;*

The word used in 2 Corinthians 5:10 is *bema* (bay'-ma), referring to a step, i.e. foot-breath; by implication, a rostrum, i.e. a tribunal; a judicial bench, place of judgment, court.

If a dramatic distinction is trying to be made between *krisis* and *bema* then too much is being made. *Krisis* is the act of judging in court while the *bema* is the place of judgment. In each context the judgement of the works of men is in view.

THE JUDGMENT OF SIN IN THE BELIEVER

Time: any time.

Place: anywhere.

Result: chastisement by the Lord, if we judge not ourselves.

For if we would judge *ourselves*, we should not be judged. But when we are judged, we are *chastened of the Lord*, that we should not be condemned with the world (1 Cor. 11:31-32).

If ye endure *chastening*, God dealeth with you as with sons; for what son is he whom the father chasteneth not? (Heb. 12:7).

See also 1 Pet. 4:17; 1 Cor. 5:5; 2 Sam. 7:14-15; 2 Sam. 12:13-14; 1 Tim. 1:20.

- *1 Peter 4:17 For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?*
- *1 Corinthians 5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*
- *2 Samuel 7:14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.*
- *2 Samuel 12:13 And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. 14 Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die.*
- *1 Timothy 1:20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.*

THE CONDUCT, OR WORKS OF BELIEVERS ARE TO BE JUDGED

Time: when Christ comes.

Place: "in the air."

Result to the believer: "reward" or "loss." "But he himself shall be saved."

It is a solemn thought that though Christ bore our *sins* in His own body on the tree and God has entered into covenant with us to "remember them no more" (Heb. 10: 17), every *work* must come into judgment. The life, the works of the believer must be reviewed by the Lord.

Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him. For we must all be made manifest before the judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad (2 Cor. 5:9-10, R.V.).

- *2 Corinthians 5:9 Wherefore we labour, that, whether present or absent, we may be accepted of him. 10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

But why dost thou judge thy brother? Or why dost thou set at naught thy brother? For we shall all stand before the judgment seat of Christ (Rom. 14: 10).

It will be observed that both of these passages are limited by the context to *believers*. In the first, the Apostle speaks of us as in one of two states: either we are at home in the body and absent from the Lord, or absent from the body and present with the Lord language which could not be used of unbelievers. "Wherefore we make it our aim" to be well-pleasing unto the Lord, "for we must all be made manifest," etc. (2 Cor. 5:8-9).

- *2 Corinthians 5:8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. 9 Wherefore we labour, that, whether present or absent, we may be accepted of him.*

In the other passage the words "we" and "brother" again limits it to believers. The Holy Spirit never co-mingles the saved and the unsaved. Then, lest it should seem incredible that a blood-cleansed saint could come into any judgment whatever, he quotes from Isaiah to prove that "every knee shall bow," etc., and adds, "So then every one of us shall give account of himself to God."

The following passage gives the basis of the judgment of works: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble: every man's *work* shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try *every man's work* of

what sort it is. If any man's work abide which he hath built thereupon, he shall *receive a reward*. If any man's work shall be burned, he shall suffer loss; but *he himself* shall be saved; yet so as by fire" (1 Cor. 3:11-15).

The following passages fix the *time* of this judgment.

For the Son of man shall come in the glory of his Father, with his angels: and *then* he shall reward every man according to his works (Matt. 16:27).

And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed *at the resurrection of the just* (Luke 14:14). See 1 Cor. 15:22-23.

Therefore judge nothing before the time, *until the Lord come*, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and *then* shall every man have praise of God (1 Cor. 4:5).

But how comforting it is, in view of that inevitable scrutiny of our poor works, to learn that in His patient love He is so leading us and working in us now that He can then find *something* in it all for which to praise us.

Behold, I come quickly; and my *reward* is with me, to give every man according as his *work* shall be (Rev. 22:12).

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day (2 Tim. 4:9).

For the place of this judgment, see 1 Thess. 4:17 and Matt. 25:24-30.

- *1 Thessalonians 4:17 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.*
- *Matthew 25:24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.*

THE JUDGMENT OF THE NATIONS

Time: the glorious appearing of Christ (Matt. 25:31-32; Matt. 13:40-41).

- *Matthew 25:31 When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:*
- *Matthew 13:40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;*

Place: the valley of Jehoshaphat (Joel 3:1-2, 12-14).

- *Joel 3:1 For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, 2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.*
- *Joel 3:12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. 13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. 14 Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision.*

Result: some saved, some lost (Matt. 25:46).

- *Matthew 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.*

Basis: The treatment of those whom Christ there calls, "My brethren" (Matt. 25:40-45; Joel 3:3, 6-7). These "brethren" we believe are the Jewish Remnant who shall turn to Jesus as their Messiah during "the great tribulation" which follows the taking away of the church and is terminated by the glorious appearing of our Lord (Matt. 24:21-22; Rev. 7:14 R.V.; 2 Thess. 2:3-9, R.V.). The proof is too extensive to be put forth here. It is evident, however, that these "brethren" cannot be believers of this dispensation, for it would be impossible to find any considerable number of Christians who are so ignorant that they do not know that offices of kindness to believers are really ministries to Jesus Himself.

- *Matthew 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. 41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: 43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. 44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or*

athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? 45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.

- *Joel 3:3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.*
- *Joel 3:6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. 7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head:*
- *Matthew 24:21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. 22 And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.*
- *Revelation 7:14 And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.*
- *2 Thessalonians 2:3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. 5 Remember ye not, that, when I was yet with you, I told you these things? 6 And now ye know what withholdeth that he might be revealed in his time. 7 For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. 8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: 9 Even him, whose coming is after the working of Satan with all power and signs and lying wonders,*

As this judgment of the living nations is sometimes confounded with that of the “great white throne” in Revelation 20:11, it may be well to note the following contrasts between the two scenes.

- *Revelation 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.*

Living Nations

No resurrection.

Living nations judged.

On the earth.

No books.

Three classes-sheep, goats, "brethren."

Time, when Christ appears.

Great White Throne

A resurrection.

"The dead" judged.

Heavens and earth fled away.

"Books were opened."

One class—"the dead."

After He has reigned 1,000 years.

The saints will be associated with Christ in this judgment and hence cannot be the subjects of it. See 1 Cor. 6:2; Dan. 7:22; Jude verses 14-15.

- *1 Corinthians 6:2 Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters?*
- *Daniel 7:22 Until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom.*
- *Jude 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, 15 To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.*

In truth, the judgment of the great white throne and the judgment of the living nations have but one thing in common— the Judge.

THE JUDGMENT OF THE WICKED DEAD

Time: a determined day, after the millennium (Acts 17:31; Rev. 20:5, 7).

- *Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*
- *Revelation 20:5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*
- *Revelation 20:7 And when the thousand years are expired, Satan shall be loosed out of his prison,*

Place: before “the great white throne” (Rev. 20: 11).

- *Revelation 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.*

Result: Rev. 20:15.

- *Revelation 20:15 And whosoever was not found written in the book of life was cast into the lake of fire.*

[Note. – The Scriptures speak, also, of a judgment of angels (1 Cor. 6:3; Jude 6; 2 Pet. 2:3). Luke 22:30 probably refers to Judges as under the Theocracy—an administrative office, rather than judicial. See Isaiah 1:26.]

- *1 Corinthians 6:3 Know ye not that we shall judge angels? How much more things that pertain to this life?*
- *Jude 6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.*
- *2 Peter 2:3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.*
- *Luke 22:30 That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.*
- *Isaiah 1:26 And I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city.*

Some may be troubled by the word "day" in such passages as Acts 17:31 and in Romans 2:16.

- *Acts 17:31 Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.*
- *Romans 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.*

See the following passages, where "day" means a lengthened period: 2 Pet. 3:8; 2 Cor. 6:2; John 8:56. The "hour" of John 5:25 has now lasted more than eighteen hundred years.

- *2 Peter 3:8 But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.*
- *2 Corinthians 6:2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)*
- *John 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.*
- *John 5:25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.*

RIGHTLY DIVIDING THE WORD OF TRUTH

CHAPTER 5

THE FIVE JUDGMENTS

Leader's Study Guide

Review Questions and Answers for Chapter 5

1. List the five judgments Mr. Scofield sees in Scripture.

Answer.

- The Judgement for Believers
- The Judgment of Sin in the Believer
- The Judgment of the Conduct or Works of Believers are to be Judged
- The Judgment of the Nations
- The Judgment of the Wicked Dead

2. How are the judgments said to differ?

Answer

The Scriptures speak of five judgments, and they differ in four general respects:

- (1) As to who are the *subjects* of judgment.
- (2) As to the *place* of judgment.
- (3) As to the *time* of judgment; and
- (4) As to the *result* of the judgment.

3. Comment on the Subjects, Time, Place and Result for each judgment.

Answer

- Subjects: The Judgement for Believers:
Time: AD 30
Place: The Cross
Result: Death for Christ; justification for the believer

 - Subjects: The Judgment of Sin in the Believer
Time: Anytime
Place: Anywhere
Result: Chastisement by the Lord, if we judge not ourselves.

 - Subjects: The Judgment of the Conduct or Works of Believers are to be Judged
Time: When Jesus comes [at the Rapture?]
Place: “In the air”
Result: “Reward” or “loss” – “but he himself shall be saved.”

 - Subjects: The Judgment of the Nations
Time: The glorious appearing of Christ [i.e., at the Second Advent proper following the Rapture and tribulation period?]
Place: The valley of Jehoshaphat
Result: Some saved, some lost.

 - Subjects: The Judgment of the Wicked Dead
Time: A determined day, after the Millennial
Place: Before “the great white throne”
Result: Rev. 20:15. *Revelation 20:15. “And whosoever was not found written in the book of life was cast into the lake of fire.”*
4. What does Mr. Scofield teach about the Holy Spirit working with the saved and the unsaved (see The Conduct, or Works of Believers Are To Be Judged)?

Answer

The Holy Spirit never commingles the saved and the unsaved.

5. In Matthew 25:40, 45, whom does Mr. Scofield believe the “brethren” to be?

Answer

Mr. Scofield believes the “brethren” to be the Jewish Remnant who shall turn to Jesus as their Messiah during “the great tribulation” which is said to follow the taking away of the Church, and is terminated by the glorious appearing of our Lord.

- *Matthew 25:40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.*
- *Matthew 25:45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.*

6. What major argument does Mr. Scofield set forth as to why the “brethren” of Matthew 25:40, 45 etc. cannot be believers of this dispensation?

Answer.

These "brethren" cannot be believers of this dispensation, for it would be impossible to find any considerable number of Christians who are so ignorant that they do not know that offices of kindness to believers are really ministries to Jesus Himself.

7. Where is the Valley of Jehoshaphat and what is its significance according to Mr. Scofield?

Answer

The Valley of Jehoshaphat refers to a deep ravine which separates Jerusalem from the Mount of Olives, through which at one time the Kedron forced its stream.

Joel 3:1 For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, 2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.

According to Mr. Scofield, one day, following “the great tribulation” period and at the glorious appearing of Christ, the nations of the earth will be brought there and judged.

Reflection

1. Mr. Scofield objects to the phrase “general judgment” declaring it is not found in Scripture and neither is the idea it is intended to convey. Since Mr. Scofield has invented some novel

concepts regarding dispensations and uses unique words that are not found in Scripture such as the word Rapture. Is it right for him to protest this expression too vigorously, if at all?

2. Are there other judgments that could be identified in Scripture?
3. Is it possible to appropriate the provision of 1 Corinthians 11:31 in order not to change and to lessen the fear of being judged by God?

- *1 Corinthians 11:31 For if we would judge ourselves, we should not be judged.*

4. Should people who have swindled or stolen from others try to make restitution as a Christian or does salvation relieve a person of their obligations? Note Zacharias.

- *Luke 19:1 And Jesus entered and passed through Jericho. 2 And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. 3 And he sought to see Jesus who he was; and could not for the press, because he was little of stature. 4 And he ran before, and climbed up into a sycamore tree to see him: for he was to pass that way. 5 And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. 6 And he made haste, and came down, and received him joyfully. 7 And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. 8 And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. 9 And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. 10 For the Son of man is come to seek and to save that which was lost.*

5. Does time and distance negate a past transgression? Defend your answer from Scripture.
6. Is it true that while our sins will be remembered no more our works will yet come into judgment?

- *Hebrews 10:17 And their sins and iniquities will I remember no more.*
- *2 Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*

7. How can a person know if they are being chastened of the Lord or merely being the object of the consequences of living in a fallen world?
8. Would you agree or disagree that the Holy Spirit never commingles [to blend thoroughly into a harmonious whole] the saved and the unsaved in acts of judgment?
9. In Matthew 25:40, 45, whom do you believe the “brethren” to be? Why?
10. Does the prophecy of Joel concerning the Valley of Jehoshaphat find a historical reality or is this utterance by Joel yet to be fulfilled?

- *Joel 3:2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land.*
- *Joel 3:12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about.*

Personal Application

1. How do you handle self judgment? Is this a private matter or do you make yourself accountable to someone?
2. Have you ever made restitution to someone whom you have wronged? Is there still someone you should make restitution to? What are you going to do about the matter?
3. Are you a child of God? What evidence is there for it? What chastening of the Lord have you received and endured?
4. Do you have inner confidence that you are personally saved and will go to heaven when you die? How can you receive assurance of salvation?
5. Are you ready to be judged by God? What can you do to prepare your heart for that day of ultimate judgment?

Scripture Memorization

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Supplemental Material

The Valley of Jehoshaphat

Jehoshaphat, Valley Of (valley of the judgment of Jehovah) refers to a valley mentioned only by the prophet Joel, as the traditional spot in which, after the return of Judah and Jerusalem from the Babylonian captivity (of 586 BC), Jehovah would gather all the heathen, Joel 3:2, and would there sit to judge them for their misdeeds to Israel (Joel 3:2, 12).

The scene of "Jehovah's judgment" has been localized, and the name has come down to refer to a deep ravine which separates Jerusalem from the Mount of Olives, through which at one time the Kedron forced its stream. Many commentators place the Valley of Jehoshaphat between Jerusalem and the Mt of Olives, but there is no historical or geographical evidence to support this.

At what period the name "valley of Jehoshaphat" was first applied to this spot is unknown. It is not mentioned in the Bible or Josephus, but is first encountered in the middle of the fourth century AD.

Both Moslems and Jews believe that the last judgment is to take place in the Valley of Jehoshaphat. The steep sides of the ravine, wherever a level strip affords the opportunity, are crowded — in places almost paved — by the sepulchers of the Moslems, or the simpler slabs of the Jewish tombs, alike awaiting the assembly of the last judgment.

The name is generally confined by travelers to the upper part of the glen.

Some suppose that the name is only an imaginary one, "the valley of the judgment of Jehovah" referring to some great victories of God's people in which judgment was executed upon the heathen; or perhaps, as Keil, etc., to the end of the world. — Editor (*Smith's Bible Dictionary*).

The Valley of Jehoshaphat

1. In relation to the Valley of Jehoshaphat in Joel 3, it is recorded, "I will also gather all nations, and will bring them down into the Valley of Jehoshaphat," (verse 2) and "let the heathen be wakened and come up to the valley of Jehoshaphat: for there will I sit to judge round about." (verse 12).
2. Geographers say there was no such physical place as the Valley of Jehoshaphat.
3. However, there was a battle that involved the king of Judah named Jehoshaphat. The story is told in 2 Chronicles 20 that the Lord destroyed the enemies of Judah without the people of Israel having to fight. This was a miraculous victory for Israel, and brings to mind that reference in Zechariah 14:3, which says, "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle".
4. From 2 Chronicles 20, the following facts emerge.
 - Jehoshaphat, whose name means "Yahweh will judge", was the fourth king of Judah (873-848).
 - He witnessed a battle which required no fighting by the people of Judah, Israel.

- Forces led by Ammon, Moab and Mt Seir had assembled in Engedi against Judah.
- The people of Judah were in great fear and gathered with Jehoshaphat before the Temple in Jerusalem to pray and seek the Lord's help.
- This seeking of divine assistance was consistent with the prayer of Solomon at the time of the dedication of the Temple (1 Kings 8).
- Jahaziel in the spirit of the Lord revealed to the people of Judah that the battle was not theirs but God's."
- The people were told to go to the cliff of Ziz and to be still and see the salvation of the Lord. *2 Chronicles 6:16 Now therefore, O Lord God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit upon the throne of Israel; yet so that thy children take heed to their way to walk in my law, as thou hast walked before me. 17 Now then, O Lord God of Israel, let thy word be verified, which thou hast spoken unto thy servant David. 18 But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I have built!*
- The people went to the wilderness of Tekoa and witnessed the destruction of their enemies as the armies of Ammon, Moab and Mt Seir engaged in battle amongst themselves. It is here that we recall Jahaziel's name, "he will be divided of El."
- In the aftermath of the battle in which, not they but the Lord had fought for the people, the people, with Jehoshaphat, assembled in the valley of Berachah (which means 'blessing'), where they blessed the Lord who had caused them to rejoice over their enemies." (verse 20) This is why the valley was called Berachah and not Jehoshaphat, The victory was the Lord's and not Jehoshaphat's.

Matthew Henry Commentary

The Valley of Jehoshaphat Threatenings against Israel's Enemies

BC 720

Joel 3:1-8

1 For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, 2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land. 3 And they have cast lots for my people; and have given a boy for a harlot, and sold a girl for wine, that they might drink. 4

Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? Will ye render me a recompence? and if ye recompense me, swiftly and speedily will I return your recompence upon your own head; 5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things: 6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border. 7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head: 8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken it.

We have often heard of the year of the redeemed, and the year of recompences for the controversy of Zion; now here we have a description of the transactions of that year, and a prophecy of what shall be done when it comes, whenever it comes, for it comes often, and at the end of time it will come once for all.

I. It shall be the year of the redeemed, for God will bring again the captivity of Judah and Jerusalem, Joel 3, v. 1. Though the bondage of God's people may be grievous and very long, yet it shall not be everlasting. That in Egypt ended at length in their deliverance into the glorious liberty of the children of God. Let my son go, that he may serve me. That in Babylon shall likewise end well. And the Lord Jesus will provide for the effectual redemption of poor enslaved souls from under the dominion of sin and Satan, and will proclaim that acceptable year, the year of jubilee, the release of debts and servants, and the opening of the prison to those that were bound. There is a day, there is a time, fixed for the bringing again of the captivity of God's children, for the redeeming of them from the power of the grave; and it shall be the last day and the end of all time.

II. It shall be the year of recompences for the controversy of Zion. Though God may suffer the enemies of his people to prevail against them very far and for a long time, yet he will call them to an account for it, and will lead captivity captive (Psalms 68:18), will lead those captive that led his people captive, Revelation 13:10.

Observe,

1. Who are those that shall be reckoned with—all nations, Joel 3, v. 2.

This intimates,

(1.) That all the nations had made themselves liable to the judgment of God for wrong done to his people. Persecution is the reigning crying sin of the world; that lying in wickedness itself is set against godliness. The enmity that is in the old serpent, the god of this world, against the seed of the woman, appears more or less in the children of this world. Marvel not if the world hate you.

(2.) That, whatsoever nation injured God's nation, they should not go unpunished; for he that touches the Israel of God shall be made to know that he touches the apple of his eye. Jerusalem will be a burdensome stone to all people, Zechariah 12:3. But the neighboring nations shall be particularly reckoned with—Tyre, and Sidon, and all the coasts of Palestine,

or the Philistines, who have been troublesome neighbours to the Israel of God, v. 4. When the more remote and potent nations that laid Israel wastes are reckoned with the impotent malice of those that lay near them, and helped forward the affliction, (Zechariah 1:15), and made a hand of it (Ezekiel 26:2), shall not be passed by.

Note,

Little persecutors shall be called to an account as well as great ones; and, though they could not do much mischief, shall be reckoned with according to the wickedness of their endeavors and the mischief they would have done.

2. The sitting of this court for judgment. They shall all be gathered (Joel 3, v. 2), that those who have combined together against God's people, with one consent (Psalms 83:5), may together receive their doom. They shall be brought down into the valley of Jehoshaphat, which lay near Jerusalem, and there God will plead with them,

(1.) Because it is fit that criminals should be tried in the same country where they did the fact.

(2.) For their greater confusion, when they shall see that Jerusalem which they have so long endeavored and hoped for the ruin of, in spite of all their rage, made a praise in the earth.

(3.) For the greater comfort and honor of God's Jerusalem, which shall see God pleading their cause.

(4.) Then shall be re-acted what God did for Jehoshaphat when he gave him victory over those that invaded him, and furnished him and his people with matter of joy and praise, in the valley of Berachah. See 2 Chronicles 20:26.

(5.) It was in this valley of Jehoshaphat (as Dr. Lightfoot suggests) that Sennacherib's army, or part of it, lay, when it was destroyed by an angel. They came together to ruin Jerusalem, but God brought them together for their own ruin, as sheaves into the floor, Micah 4:12.

3. The plaintiff called, on whose behalf this prosecution is set on foot; it is for my people, and for my heritage Israel. It is their cause that God will now plead with jealousy.

Note,

God's people are his heritage, his peculiar, his portion, his treasure, above all people, Exodus 19:5; Deuteronomy 32:9. They are his demesne, and therefore he has a good action against those that trespass upon them.

4. The charge exhibited against them, which is very particular. Many affronts they had put upon God by their idolatries, but that for which God has a quarrel with them is the affront they have put upon his people and upon the vessels of his sanctuary.

(1.) They had been very abusive to the people of Israel, had scattered them among the nations and forced them to seek for shelter where they could find a place, or carried them captive into their respective countries and there industriously dispersed them, for fear of their incorporating for their common safety. They parted their land, and took every one his share of it as their own; nay, they have cast lots for my people, and sold them. When they had taken them prisoners,

[1.] They made a jest of them, made a scorn of them as of no value. They would not release them and yet thought them not worth the keeping; they made nothing of playing them away at dice. Or they made a dividend of the prisoners by lot, as the soldiers did of Christ's garments.

[2.] They made a gain of them. When they had them they sold them, yet with so much contempt that they did not increase their wealth by their price, but sold them for their pleasure rather than their profit; they gave a boy taken in war for the hire of a harlot, and a girl for so many bottles of wine as would serve them for one sitting, a goodly price at which they valued them, and goodly preferment for a son and daughter of Israel to be a slave and a drudge in a tavern or a brothel.

Observe, here,

how that which is got by sin is commonly spent upon another. The spoil which these enemies of the Jews gathered by injustice and violence they scattered and threw away in drinking and whoring; such is frequently the character, and such the conversation, of the enemies and persecutors of the people of God. The Tyrians and Philistines, when they seized any of the children of Judah and Jerusalem, either took them prisoners in war or kidnapped them, they sold them to the Grecians (with whom the men of Tyre traded in the persons of men, Ezekiel 27:13), that they might remove them far from their own border, v. 6. It was a great reproach to Israel, God's first-born, his free-born, to be thus bought and sold among the heathen.

(2.) They had unjustly seized God's silver and gold (v. 5), by which some understand the wealth of Israel. The silver and gold which God's people had he calls his, because they had received it from him and devoted it to him; and whosoever robbed them God took it as if they had robbed him and would make reprisals accordingly. Those who take away the estates of good men for well-doing will be found guilty of sacrilege; they take God's silver and gold.

But it seems rather to be meant of the vessels and treasures of the temple, which God here calls his goodly pleasant things, precious and desirable to him and all that are his. These they carried into their temples as trophies of their victory over God's Israel, thinking that therein they triumphed over Israel's God, nay, and that their idols triumphed over him. Thus the ark was put in Dagon's temple. Thus they did unjustly. "What have you to do with me (v. 4), with my people; what wrong have they done you? What provocation have they given you? You had nothing to do with them, and yet you do all this against them. Devices are devised against the quiet in the land, and those offended and harmed that are harmless and inoffensive: Will you render me a recompence?"

Can they pretend that either God or his people have done them any injury, for which they may justify themselves by the law of retaliation in doing them these mischiefs? No; they

have no colour for it. Note, It is no new thing for those who have been very civil and obliging to their neighbours to find them very unkind and unneighbourly and for those who do no injuries to suffer many.

5. The sentence passed upon them. In general (v. 4), "If you recompense me, if you pretend a quarrel with me, if you provoke me thus to jealousy, if you touch the apple of my eye, I will swiftly and speedily return your recompence upon your own head." Those that contend with God will find themselves unable to make their part good with him. He will recompense them suddenly, when they little think of it, and have not time to prevent it; if he take them to task, he will soon effect their ruin. Particularly, it is threatened,

(1.) That they should not gain their end in the mischief they designed against God's people. They thought to remove them so far from their border that they should never return to it again, v. 6. But (says God) "I will raise them out of the place whither you have sold them, and they shall not, as you intended, be buried alive there." Men's selling the people of God will not deprive him of his property in them.

(2.) That they shall be paid in their own coin, as Adonibezek was (v. 8): "I will sell your sons and your daughters into the hands of the children of Judah; you shall lie as much at their mercy as they have been at yours," Isaiah 60:14.

Thus the Jews had rule over those that hated them, Esther 9:1. And then they shall justly be sold to the Sabeans, to a people far off. This (some think) had its accomplishment in the victories obtained by the Maccabees over the enemies of the Jews; others think it looks as far forward as the last day, when the upright shall have dominion (Psalms 49:14) and the saints shall judge the world.

It is certain that none ever hardened his heart against God, or his church, and prospered long; no, not Pharaoh himself, for the Lord has spoken it, for the comfort of all his suffering servants, that vengeance is his and he will repay.

9 Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: 10 Beat your plowshares into swords, and your pruning-hooks into spears: let the weak say, I am strong. 11 Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. 12 Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. 13 Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. 14 Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. 15 The sun and the moon shall be darkened, and the stars shall withdraw their shining. 16 The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. 17 So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

What the psalmist had long before ordered to be said among the heathen (Psalms 96:10) the prophet here will have in like manner to be published to all nations, That the Lord reigns, and

that he comes, he comes to judge the earth, as he had long been judging in the earth. The notice here given of God's judging the nations may have reference to the destruction of Sennacherib, Nebuchadnezzar, Antiochus, and to the Antichrist especially, and all the proud enemies of the Christian church; but some of the best interpreters, ancient and modern (particularly the learned Dr. Pollock), think the scope of these verses is to set forth the day of the last judgment under the similitude of God's making war upon the enemies of his kingdom, and his gathering in the harvest of the earth, both which similitudes we find used in the Revelation, ch. 19:11; 14:18. Here we have,

I. A challenge given to all the enemies of God's kingdom to do their worst. To signify to them that God is preparing war against them, they are called upon to prepare war against him, v. 9-11. When the hour of God's judgment shall come effectual methods shall be taken to gather all nations to the battle of that great day of God Almighty, Revelation 16:14; 20:8.

It seems to be here spoken ironically:

"Proclaim you this among the Gentiles; let all the forces of the nations be summoned to join in confederacy against God and his people."

It is like that, Isaiah 7:9, "Associate yourselves, O you people! And gird yourselves, but you shall be broken to pieces. Prepare war; muster up all your strength; wake up the mighty men; call them into your service; excite them to vigilance and resolution; let all the men of war draw near.

Let them come and enter the lists with Omnipotence if they dare; let them not complain for want of weapons, but let them beat their ploughshares into swords and their pruning-hooks into spears.

Let them resolve, if they will, never to return to their husbandry again, but either to conquer or die; let none plead unfitness to bear arms, but let the weak say, I am strong and will venture into the field of battle."

Thus does a God of almighty power bid defiance to all the opposition of the powers of darkness; let the heathen rage, and the kings of the earth take counsel together, against the Lord and his Christ; let them assemble, and come, and gather themselves together; but he that sits in heaven shall laugh at them, and, while he thus calls them, he has them in derision, Psalms 2:1, 4. The heathen must be wakened, must be raised from the dead, that they may come up to the valley of Jehoshaphat, to receive their doom (v. 12), may come up out of their graves, come up into the air, to meet the Lord there. Jehoshaphat signifies the judgment of the Lord.

Let them come to the place of God's judgment, which perhaps is the chief reason for the using of this name here, but it is put together as a proper name for the sake of allusions to the place so called, which we observed before; let them come thither where God will sit to judge the heathen, to that throne of glory before which shall be gathered all nations (Matthew 25:32), for before the judgment-seat of Christ we must all appear. The challenge (v. 9) is

turned into a summons, v. 12. It is not only, Come if you dare, but You shall come whether you will or no, for there is no escaping the judgments of God.

II. A charge given to the ministers of God's justice to appear and act against these daring enemies of his kingdom among men: And therefore cause thy mighty ones to come down, O Lord! v. 11. When they bring their forces into the field, let God bring his, let the archangel's trumpet sound a charge, to call together his mighty ones, that is, his angels. Perhaps it is with reference to this that Christ's coming from heaven at the last day is said to be with his mighty angels, 2 Thessalonians 1:7. These are the hosts of the Lord, that shall fight his battles when he shall put down all opposing rule, principality, and power when he shall judge among the heathen, Psalms 110:6. Some think these words (v. 9, 10), Prepare war, wake up the mighty men, are not a challenge to the enemies' hosts, but a charge to God's hosts; let them draw near, and come up. When God's cause is to be pleaded, either by the law or by the sword, he has those ready that shall please it effectually, witnesses ready to appear for him in the court of judgment, soldiers ready to appear for him in the field of battle. They shall beat ploughshares into swords, if need be. However, it is plain that to them the charge is given (v. 13), Put you in the sickle, for the harvest is ripe; that is, their wickedness is great, the measure of it is full, and they are ripe for ruin. Our Saviour has expounded this, Matthew 13:39. The harvest is the end of the world, and the reapers are the angels. And they are commanded to thrust in their sickle. Their sharp sickle, and gather in both the harvest and the vintage, Revelation 14:15, 18.

Note,

The greatness of men's wickedness makes them ripe for God's judgment.

Doctrine of the Various Judgments of Scripture

1. The judgment of Satan and the fallen angels.

- *Isaiah 14:12-14 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High.*
- *Matthew 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:*

2. The judgment of Adam and Eve in the Garden of Eden.

- *Genesis 3: 8 And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. 9 And the LORD God called unto Adam, and said unto him, Where art thou? 10 And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. 11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? 12 And the man said, The woman whom thou gavest to be with me,*

she gave me of the tree, and I did eat. 13 And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. 14 And the LORD God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: 15 And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. 16 Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee. 17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; 18 Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; 19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

3. The judgment of Adam's posterity.

- *Galatians 3:22 But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.*
- *Romans 5:12 Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: 13 (For until the law sin was in the world: but sin is not imputed when there is no law. 14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. 15 But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.*

4. The judgment unto moral degeneracy.

- *Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; 19 Because that which may be known of God is manifest in them; for God hath shewed it unto them. 20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: 21 Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. 22 Professing themselves to be wise, they became fools, 23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. 24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: 25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. 26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: 27*

And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. 28 And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; 29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, 30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, 31 Without understanding, covenant breakers, without natural affection, implacable, unmerciful: 32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

5. The judgment of Christ for the sin of the world.

- *Isaiah 53:4 Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.*
- *2 Corinthians 5:21 He made Him who knew no sin to be sin on our behalf, that we might become the righteousness of God in Him.*
- *1 Peter 2:24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

6. The judgment of Christ which frees the believer from sin's reign as a principle of power.

- *Romans 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*
- *Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

- *Romans 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*

7. The self-judgment of the believer.

- *1 Corinthians 11:31 For if we would judge ourselves, we should not be judged.*

8. The judgment of God as He disciplines His owns.

- *Hebrews 12:4 You have not yet resisted to the point of shedding blood in your striving against sin; 5 and you have forgotten the exhortation which is addressed to you as sons, "My son, do not regard lightly the discipline of the Lord, Nor faint when you are reprov'd by Him; 6 For those whom the Lord loves He disciplines, And He scourges every son whom He receives." 7 It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? 8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. 9 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? 10 For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, that we may share His holiness. 11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.*

God disciplines His children for a variety of reasons but mainly to bring a wayward child who refuses to judge himself back into fellowship.

- *1 Corinthians 11:31 For if we would judge ourselves, we should not be judged. 32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*
- *Psalms 32:3 When I kept silence, my bones waxed old through my roaring all the day long. 4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. 5 I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.*

Divine discipline is part of the training process by which God's children are brought into the experience of God's holiness.

- *Hebrews 12:10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.*

Divine discipline is an expression and a proof of God's love.

- *Hebrews 12:6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.*
- *Hebrews 12:8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.*

Divine discipline is designed to produce obedience and to protect the believer against an untimely physical death.

- *Hebrews 12:9 Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?*
- *Romans 8:13 For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.*
- *1 Corinthians 11:30 For this cause many are weak and sickly among you, and many sleep.*

Divine discipline yields the peaceful fruit of righteousness.

- *Hebrews 12:11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.*

9. There is the righteous judgment of human opinion.

Generally speaking human judgment must not take place too quickly or without caution. The principle is stated in Matthew 7:1-5.

- *Matthew 7:1 Judge not, that ye be not judged. 2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. 3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? 4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? 5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.*

In doubtful matters even more caution is to be exercised.

- *Romans 14:1 Him that is weak in the faith receive ye, but not to doubtful disputations. 2 For one believeth that he may eat all things: another, who is weak, eateth herbs. 3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. 4 Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up:*

for God is able to make him stand. 5 One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

However, Scripture does allow for critical discernment on certain matters. For instance, Matthew 7 which tells us not to judge also commands that holy matters not be given to swine.

- *Matthew 7:6 Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.*

How can the category of swine, referring to those incapable of appreciating the truth, be made apart from critical discernment or a certain judgment?

In addition believers are called upon to make judgments in the sense of evaluations when it comes to selecting elders and deacons, or in dealing with those who have fallen into sin.

- *1 Timothy 3:1 This is a true saying, If a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. 8 Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre; 9 Holding the mystery of the faith in a pure conscience. 10 And let these also first be proved; then let them use the office of a deacon, being found blameless. 11 Even so must their wives be grave, not slanderers, sober, faithful in all things. 12 Let the deacons be the husbands of one wife, ruling their children and their own houses well. 13 For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.*
- *Galatians 6:1-5 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfill the law of Christ. 3 For if a man think himself to be something, when he is nothing, he deceiveth himself. 4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. 5 For every man shall bear his own burden.*
- *2 Thessalonians 3:6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. 7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; 8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that*

we might not be chargeable to any of you: 9 Not because we have not power, but to make ourselves an ensample unto you to follow us. 10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat. 11 For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. 12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. 13 But ye, brethren, be not weary in well doing. 14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15 Yet count him not as an enemy, but admonish him as a brother.

8. The judgment of the righteous and unrighteous at the *Bema* seat of Christ.

- *John 5:28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 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.*
- *2 Corinthians 5:10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.*
- *Revelation 20:11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death. 15 And whosoever was not found written in the book of life was cast into the lake of fire.*

RIGHTLY DIVIDING THE WORD OF TRUTH

CHAPTER 6

LAW AND GRACE

The most obvious and striking division of the Word of truth is that between law and grace. Indeed, these contrasting principles characterize the two most important dispensations: the Jewish and Christian.

For the law was given by Moses, but grace and truth came by Jesus Christ (John 1:17).

It is not, of course, meant that there was no law before Moses, any more than that there was no grace and truth before Jesus Christ. The forbidding to Adam of the fruit of the tree of the knowledge of good and evil (Gen. 2:17) was *law*, and surely *grace* was most sweetly manifested in the Lord God seeking His sinning creatures and in His clothing them with coats of skins (Gen. 3:21)-a beautiful type of Christ who "is made unto us . . . righteousness" (1 Cor. 1:30).

- *Genesis 2:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*
- *1 Corinthians 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*

Law, in the sense of *some* revelation of God's will, and grace, in the sense of some revelation of God's goodness, have always existed, and to this Scripture abundantly testifies. But "the law" most frequently mentioned in Scripture was given by Moses, and from Sinai to Calvary, dominates, characterizes, the time; just as grace dominates or gives its peculiar character to the dispensation which begins at Calvary and has its predicted termination in the rapture of the church.

Editor's Note

The "rapture" of the church is the dispensational doctrine that the church will be taken away before a period of great tribulation. The contradictory teachings of Dispensational Theology are made manifest in part by pursuing the broader writings of its founders. In his article *The Biggest Failure of the Church Age*, Mr. Scofield writes, "The promise to the Church is a promise of persecution, if faithful in this world, but a promise of a great inheritance and reward hereafter". In one manuscript there is the teaching of abiding persecution while in another article by the same author there is the teaching of "rapture" from persecution.

Mr. Scofield Continues...

It is, however, of the most vital moment to observe that Scripture never, in any dispensation, mingles these two principles. Law always has a place and work distinct and wholly diverse from that of grace. Law is God prohibiting and requiring; grace is God beseeching and bestowing. Law is a ministry of condemnation; grace, of forgiveness. Law curses; grace redeems from that curse. Law kills; grace makes alive. Law shuts every mouth before God; grace opens every mouth to praise Him. Law puts a great and guilty distance between man and God; grace makes guilty man nigh to God. Law says, 'An eye for an eye, and a tooth for a tooth'; grace says, "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Law says, "Hate thine enemy"; grace says, "Love your enemies, bless them that despitefully use you." Law says, do and live; grace says, believe and live. Law never had a missionary; grace is to be preached to every creature. Law utterly condemns the best man; grace freely justifies the worst (Luke 23:43; Rom. 5:8; 1 Tim 1:15; 1 Cor. 6:9-11).

- *Luke 23:43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise.*
- *Romans 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*
- *1 Timothy 1:15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.*
- *1 Corinthians 6:9-11 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 11 And such were some*

of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Law is a system of probation; grace, of favor. Law stones an adulteress; grace says, "Neither do I condemn thee: go, and sin no more." Under law the sheep dies for the shepherd: under grace the Shepherd dies for the sheep.

Everywhere the Scriptures present law and grace in sharply contrasted spheres.

The mingling of them in much of the current teaching of the day spoils both, for law is robbed of its terror, and grace of its freeness.

The student should observe that "law" in the New Testament Scriptures, always means the law given by Moses (Rom. 7:23 is the only exception); but sometimes the whole law – the moral, so-called, or Ten Commandments, and the ceremonial— is meant; sometimes the commandments only; sometimes the ceremonial only. Among passages of the first class, Rom. 6:14; Gal. 2:16, and 3:2 are examples. Of the second type, Rom. 3:19 and 7:7-12 are examples. Of the third type, Col. 2:14-17 is an example.

- *Romans 7:23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.*
- *Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace.*
- *Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*
- *Galatians 3:2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?*
- *Romans 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*
- *Romans 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. 8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. 9 For I was alive without the law once: but when the commandment came, sin revived, and I died. 10 And the commandment, which was ordained to life, I found to be unto death. 11 For sin, taking occasion by the commandment, deceived me, and by it slew me. 12 Wherefore the law is holy, and the commandment holy, and just, and good.*
- *Colossians 2:14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; 15 And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. 16 Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: 17 Which are a shadow of things to come; but the body is of Christ.*

It should be remembered also, that in the ceremonial law are enshrined those marvelous *types*-the beautiful foreshadowings of the Person and work of the Lord Jesus as Priest and Sacrifice, as in The tabernacle (Exod. 25-30) and Levitical offerings (Lev. chapters 1-7), which must ever be the wonder and delight of the spiritually minded.

Expressions in the Psalms, too, which would be inexplicable if understood only of the "ministration of death, written and engraven in stones" (2 Cor. 3:7), are made clear when seen to refer to Christ or to the redeemed.

- *2 Corinthians 3:7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:*

But his delight is in the law of the LORD; and in his law doth he meditate day and night (Ps. 1:2).

O how I love thy law! It is my meditation all the day (Ps. 119:97).

Three errors have troubled the church touching the right relation of law to grace:

1. **ANTINOMIANISM**, or the denial of all rule over the lives of believers; the affirmation that, because saved by God's free grace, wholly without merit, men are not required to live holy lives because they are saved by God's free grace,

They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate" (Titus 1: 16).

For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, *turning the grace of our God into lasciviousness*, and denying the only Lord God, and our Lord Jesus Christ (Jude verse 4).

2. **CEREMONIALISM**. In its first form, the demand that believers should observe the Levitical ordinances.

And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved (Acts 15:1).

The Modern form of this error is the teaching that Christian ordinances are essential to salvation.

2. **Galatianism**, or the *mingling* of law and grace—the teaching that justification is partly by grace, partly by law, or, that grace is given to enable an otherwise helpless sinner to keep the law.

Against this error, the most wide-spread of all, the solemn warnings, the unanswerable logic, the emphatic declarations of the epistle to the Galatians are God's conclusive answer.

This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh? (Gal. 3:2- 3).

I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another [there *could* not be another *gospel*]; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (Gal. 1:6-8).

The following may be helpful as an outline of Scripture teaching on this important subject. The moral law only is referred to in the passages cited.

1. WHAT THE LAW IS

Wherefore the law is holy, and the commandment holy, and just, and good (Rom. 7:12)

For we know that the law is spiritual: but I am carnal, sold under sin (Rom. 7:14).

For I delight in the law of God after the inward man (Rom. 7:22).

But we know that the law is good, if a man use it lawfully (1 Tim. 1:8).

And the law is not of faith (Gal. 3:12).

- *Galatians 3:12 And the law is not of faith: but, The man that doeth them shall live in them.*

2. THE LAWFUL USE OF THE LAW

What shall we say then? Is the law sin? God forbid. Nay, *I had not known sin, but by the law:* for I had not known lust, except the law had said, Thou shalt not covet (Rom. 7:7; see also verse 13).

- *Romans 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.*

Therefore by the deeds of the law there shall no flesh be justified in his sight: for *by the law is the knowledge of sin* (Rom. 3:20).

Wherefore then serveth the law? *It was added because of transgressions* (Gal. 3:19).

Now we know, that what things soever the law saith, it saith to them who are under the law; *that every mouth may be stopped, and all the world may become guilty before God*" (Rom. 3:19).

[Law has but one language: "what things *soever*." It speaks only to condemn.]

For as many as are of the works of the law *are under the curse*: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them (Gal. 3:10).

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all (James 2:10).

The ministration of death, written and engraven in stones (2 Cor. 3:7).

- *2 Corinthians 3:7 But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away:*

The ministration of condemnation (2 Cor. 3:9).

- *2 Corinthians 3:9 For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.*

For I was alive without the law once: but when the commandment came, sin revived, and I died (Rom. 7:9).

The strength of sin is the law (1 Cor. 15:56).

- *1 Corinthians 15:56 The sting of death is sin; and the strength of sin is the law.*

It is evident, then, that God's purpose in giving the law, after the race had existed twenty-five hundred years without it (John 1: 17; Gal. 3:17), was to bring to guilty man the knowledge of his sin first, and then of his utter helplessness in view of God's just requirements. It is purely and only a ministration of condemnation and death.

- *John 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.*
- *Galatians 3:17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.*

3. WHAT THE LAW CANNOT DO

Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin (Rom. 3:20).

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified (Gal. 2:16).

I do not frustrate the grace of God: for if righteousness come by the law, *then Christ* is dead in vain (Gal. 2:21).

But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith (Gal. 3: 11).

For what the law *could not do*, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh (Rom. 8:3).

And by him, all that believe are justified from all things, *from which ye could not be justified by the law of Moses* (Acts 13:39).

For the law made nothing perfect, but the bringing in of a better hope *did*; by the which we draw nigh unto God (Heb. 7:19).

4. THE BELIEVER IS NOT UNDER THE LAW

The 6th of Romans, after declaring the doctrine of the believer's identification with Christ in His death, of which baptism is the symbol (verses 1-10), begins, with verse 11, the declarations of the principles which should govern the *walk* of the believer—his rule of life. This is the subject of the remaining twelve verses; verse 14 gives the great *principle* of his deliverance— not from the *guilt* of sin that is met by Christ's blood— but from the *dominion* of sin; his bondage under it.

For sin shall not have dominion over you: for ye are not *under the law*, but *under grace* [Rom. 6:14].

- *Romans 6:1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? 4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 5 For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: 6 Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 7 For he that is dead is freed from sin. 8 Now if we be dead with Christ, we believe that we shall also live with him: 9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. 10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.*
- *Romans 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

Lest this should lead to the monstrous Antinomianism of saying that therefore a godly life was not important, the Spirit immediately adds:

What then? Shall we sin, because we are not under the law, but under grace? God forbid (Rom. 6:15).

Surely every renewed heart answers 'Amen' to this.

Then the 7th of Romans introduces another principle of deliverance from law.

Wherefore, my brethren, ye also are become *dead to the law* by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were *by the law*, did work in our members to bring forth fruit unto death. But now *we are delivered from the law*, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter" (Rom. 7:4-6).

(This does not refer to the ceremonial law; see verse 7.)

- *Romans 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*

For I through the law *am dead to the law*, that I might live unto God (Gal. 2:19).

But before faith came, we were kept under the law, shut up, unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. *But after that faith is come, we are no longer under a schoolmaster* (Gal. 3:23-25).

But we know that the law is good, if a man use it lawfully; knowing this, that the law is *not* made for a righteous man (1 Tim. 1:8-9).

5. WHAT IS THE BELIEVER'S RULE OF LIFE?

He that saith he abideth in him, ought himself also so to walk, *even as he walked* (1 John 2:6).

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren (1 John 3:16).

Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul (1 Pet. 2:11; see also verses 12-23).

- *1 Peter 2:12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. 13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; 14 Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. 15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: 16 As free, and not using your liberty for a cloke of*

maliciousness, but as the servants of God. 17 Honour all men. Love the brotherhood. Fear God. Honour the king. 18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. 19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. 20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. 21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: 22 Who did no sin, neither was guile found in his mouth: 23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:

I therefore, the prisoner of the Lord, beseech you that ye *walk worthy* of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love (Eph. 4:1-2).

Be ye therefore followers of God, as dear children; and *walk in love* as Christ also hath loved us, and hath given himself for us (Eph. 5:1-2).

For ye were sometimes darkness, but now are ye light in the Lord: *walk as children of light*" (Eph. 5:8).

See then that ye walk circumspectly, not as fools, but *as wise*, redeeming the time, because the days are evil (Eph. 5:15-16).

This I say then, *Walk in the Spirit*, and ye shall not fulfil the lust of the flesh (Gal. 5:16).

For I have given you an example, that ye should do *as I have done to you* (John 13:15).

If ye *keep my commandments*, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love (John 15: 10).

This is my commandment, That ye *love one another*, as I have loved you (John 15:12).

He that hath my commandments, and keepeth them, he it is that loveth me (John 14:21).

And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should *believe* on the name of his Son Jesus Christ, and love one another, as he gave us commandment (1 John 3:22-23).

This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their *hearts*, and in their minds will I write them (Heb. 10: 16).

A beautiful illustration of this principle is seen in a mother's love for her child. The law requires parents to care for their offspring and pronounces penalties for the willful neglect of them; but the land is full of happy mothers who tenderly care for their children in perfect ignorance of the existence of such a statute. *The law is in their hearts.*

It is instructive, in this connection, to remember that God's appointed place for the tables of the law was *within* the ark of the testimony. With them were "the golden pot that had manna, and Aaron's rod that budded" (types, the one of Christ our wilderness bread, the other of resurrection, and both speaking of grace), while they were covered from sight by the golden mercy-seat upon which was sprinkled the blood of atonement. The eye of God could see His broken law only *through the blood* that completely vindicated His justice and propitiated His wrath (Heb. 9:4-5).

- *Hebrews 9:4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; 5 And over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly.*

It was reserved to modern nomolators [*nomothetical*, Legislative; enacting laws; i.e., in context, people who love the Moral Law of God] to wrench these holy and just but deathful tables from underneath the mercy-seat and the atoning blood and erect them in Christian churches as the rule of Christian life.

6. WHAT IS GRACE?

But after that the *kindness* and *love* of God our Saviour toward man appeared . . . according to his mercy he saved us (Titus 3:4-5).

That in the ages to come he might show the exceeding riches of his grace, in *his kindness* toward us through Christ Jesus (Eph. 2:7).

But God commendeth his love toward us, in that, *while we were yet sinners, Christ died for us* (Rom. 5:8).

7. WHAT IS GOD'S PURPOSE IN GRACE?

For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, *lest any man should boast* (Eph. 2:8-9).

For the grace of God that *bringeth salvation* hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ (Titus 2:11-13).

That, being *justified by his grace*, we should be made heirs according to the hope of eternal life (Titus 3:7).

Being *justified freely* by his grace; through the redemption that is in Christ Jesus (Rom. 3:24).

By whom also we have access by faith into this grace *wherein we stand* (Rom. 5:2).

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to *give you an inheritance* among all them which are sanctified (Acts 20:32).

To the praise of the glory of his grace, wherein he hath made us *accepted in the beloved*: in whom we *have* redemption through his blood, the forgiveness of sins, according to the riches of his grace (Eph. 1:6-7).

Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find *grace to help* in time of need (Heb. 4:16).

How complete, how all-inclusive! *Grace saves, justifies, builds up, makes accepted, redeems, forgives, bestows an inheritance, gives standing before God*, provides a throne of grace to which we may come boldly for *mercy and help*; it teaches us how to live and gives us a *blessed hope*!

**It remains to note that these diverse
principles cannot be intermingled.**

And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work (Rom. 11:6).

Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness (Rom. 4:4-5; see also Gal. 3:16-18; 4:21-31).

- *Galatians 3:16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. 17 And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. 18 For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.*
- *Galatians 4:21 Tell me, ye that desire to be under the law, do ye not hear the law? 22 For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. 23 But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. 24 Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. 25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. 26 But Jerusalem which is above is free, which is the mother of us all. 27 For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. 28 Now we, brethren, as Isaac was, are the children of promise. 29 But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. 30 Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. 31 So then, brethren, we are not children of the bondwoman, but of the free.*

So then, brethren, we are not children of the bond-woman, but of the free (Gal. 4:31).

For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words: which voice they that heard entreated that the word should not be spoken to them any more (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall he stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake). 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, to the general assembly and church of the firstborn which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel (Heb. 12:18-24).

It is not, then a question of dividing what God spoke from Sinai into "Moral Law" and "Ceremonial Law"-the believer does not come to that mount at all.

As sound old Bunyan said:

"The believer is now, by faith in the Lord Jesus, shrouded under so perfect and blessed righteousness, that this thundering law of Mount Sinai cannot find the least fault or diminution therein. THIS IS CALLED THE RIGHTEOUSNESS OF GOD WITHOUT THE LAW."

Should this meet the eye of an unbeliever, he is affectionately exhorted to accept the true sentence of that holy and just law which he has violated:

For there is no difference: for *all have sinned, and come short of the glory of God* (Rom. 3:22-23).

In Christ such will find a perfect and eternal salvation, as it is written:

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9);

for Christ is "the end of the law for righteousness to every one that believeth" (Rom. 10:4).

RIGHTLY DIVIDING THE WORD OF TRUTH

CHAPTER 6

LAW AND GRACE

Leader's Study Guide

Review Questions and Answers for Chapter 6

1. According to Mr. Scofield, when did the Dispensation of Grace begin and when will it end?

Answer

The Dispensation of Grace began at Calvary and has its predicted termination in the rapture of the Church.

2. Give fourteen contrasts between Law and Grace.

Answer.

- Law is God prohibiting and requiring; grace is God beseeching and bestowing.
- Law is a ministry of condemnation; grace, of forgiveness.
- Law curses; grace redeems from that curse.
- Law kills; grace makes alive.
- Law shuts every mouth before God; grace opens every mouth to praise Him.
- Law puts a great and guilty distance between man and God; grace makes guilty man nigh to God.
- Law says, 'An eye for an eye, and a tooth for a tooth'; grace says, "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also."
- Law says, "Hate thine enemy"; grace says, "Love your enemies, bless them that despitefully use you."
- Law says, do and live; grace says, believe and live.
- Law never had a missionary; grace is to be preached to every creature.
- Law utterly condemns the best man; grace freely justifies the worst (Luke 23:43; Rom. 5:8; 1 Tim 1:15; 1 Cor. 6:9-11).
- Law is a system of probation; grace, of favor.
- Law stones an adulteress; grace says, "Neither do I condemn thee: go, and sin no more."

- Under law the sheep dies for the shepherd: under grace the Shepherd dies for the sheep.

3. What effect is produced when law and grace are united according to Mr. Scofield?

Answer.

The mingling of them in much of the current teaching of the day spoils both, for law is robbed of its terror, and grace of its freeness.

4. Summarize three errors that have troubled the Church touching the right relations of law and grace.

Answer.

- Antinomianism, or the denial of all rule over the lives of believers.
 - Ceremonialism, or the demand that believers should observe the Levitical ordinances.
 - Galatianism, or the mingling of law and grace—the teaching that justification is partly by grace, partly by law, or, that grace is given to enable an otherwise helpless sinner to keep the law.
5. Summarize the seven point outline of Scripture teaching on this important subject of Law and Grace. Provide at least one biblical reference for each major point.

Outline

1. WHAT THE LAW IS.

The Law is Holy, Just, and Good

- *Romans 7:12 Wherefore the law is holy, and the commandment holy, and just, and good.*

2. THE LAWFUL USE OF THE LAW.

To Convict of Sin and Cause the Sinner to Flee to Christ

- *Romans 7:7 What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*

See also...

- *Galatians 3:24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.*

3. WHAT THE LAW CANNOT DO

The Law Cannot Justify the Ungodly

- *Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*

4. THE BELIEVER IS NOT UNDER THE LAW

The Law is no Longer the Reigning Principle

- *Romans 6:14 For sin shall not have dominion over you: for ye are not under the law, but under grace. 15 What then? Shall we sin, because we are not under the law, but under grace? God forbid.*

5. WHAT IS THE BELIEVERS RULE OF LIFE?

Love is the Reigning Principle

- *Ephesians 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, 2 With all lowliness and meekness, with longsuffering, forbearing one another in love;*

6. WHAT IS GRACE?

Grace is Kindness and Love Shown towards the Undeserving

- *Titus 3:4 But after that the kindness and love of God our Saviour toward man appeared, 5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;*

7. WHAT IS GOD'S PURPOSE IN GRACE?

To The Praise of His Glory

- *Ephesians 1:6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*

6. In what divinely appointed way did God choose to see His broken law?

Answer.

God's appointed place for the tables of the law was *within* the ark of the testimony. With them were "the golden pot that had manna, and Aaron's rod that budded" (types, the one of Christ our wilderness bread, the other of resurrection, and both speaking of grace), while they were covered from sight by the golden mercy-seat upon which was sprinkled the blood of atonement. The eye of God could see His broken law only *through the blood* that completely vindicated His justice and propitiated His wrath (Heb. 9:4-5).

7. What does Mr. Scofield call the holy tables of stone in the Ark of the Covenant?

Answer.

Mr. Scofield calls the tables of stone, written by the finger of God, "deathful tables".

8. Mr. Scofield denounces churches that display the Ten Commandments as the rule of Christian life. He calls such people "nomolators". "It was reserved to modern nomolators to wrench these holy and just but deathful tables from underneath the mercy-seat and the atoning blood and erect them in Christian churches as the rule of Christian life".

Editor's Note

In context the term "nomolators" [*nomothetical*, Legislative; enacting laws] refers to individuals who love the Moral Law of God summarized in the Ten Commandments.

Mr. Scofield Continues...

If the Ten Commandments are not binding on Christians today, which commandment(s) can be dismissed? Which one(s) do you believe has been abolished? Would you display the Ten Commandments in your home or church?

Reflection

1. Do you agree or disagree that the so called Dispensation of Grace only began at Calvary and will end at the rapture of the Church? Why?
2. Comment on the dramatic distinctions being made between Law and Grace in the fourteen points given. Are there any concerns? Is not the law holy, and the commandment holy, and just, and good (Rom. 7:12)?
3. Does the law rob grace of its freeness? Does grace rob the law of its terror? It was under grace that Paul wrote the following: *Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences (2 Corinthians 5:11).*

4. Is it possible to make artificial, contradictory and unnecessary divisions in Scripture where none exists? Do you think Mr. Scofield has done this? Comment on the observation made by Oswald T. Allis. "*Higher Criticism divides Scripture up into documents which differ from or contradict one another. Dispensationalism divides the Bible up into dispensations which differ from or even contradict one another; and so radical is this difference as viewed by the extremist that the Christian of today who accepts the Dispensationalist view finds his Bible (the part directly intended for him) shrunk to the compass of the Imprisonment Epistles*" (Oswald T. Allis, *Evangelical Quarterly*, Jan., 1936).

Editor's Note

Historical criticism or higher criticism is a type of literary analysis focuses on the sources of a document to determine who wrote it, when it was written, and where. The phrase higher criticism is used in contrast with Lower criticism (or textual criticism) where the endeavour is to determine what a text originally said before it was altered (through error or intent). Higher criticism treats the Bible as a text created by human beings at a particular historical time and for various human motives, in contrast with the treatment of the Bible as the inerrant word of God. (Wikipedia Encyclopedia).

5. Discuss various ways people can come to hate or mistrust the Law of God.
 - Example. The conscience is violated and the Law convicts and condemns.
 - Example. A system of theology pits Moses against Christ and law against grace to the point that Moses is dishonored and the law is made to be an enemy of grace.
 - Example. Evil is justified while holiness and virtue are minimized or dismissed.
6. In the final section What is God's Purpose in Grace? Mr. Scofield says that the believer does not come to "that mount", Sinai, at all and so there is no need to make a division into "Moral Law" and "Ceremonial Law." Would you agree the Moral Law of Mt. Sinai, the Ten Commandments, are not binding on believers today and we do not need to go to "that mount" to embrace, understand or find them binding on our lives today?
7. Would you call the tables of law, written by the finger of God and preserved in the Ark of the Covenant, "deathful tablets?" Does such language encourage an emotional hatred of the Law of God?

Personal Application

1. Do you personally love the Law of God or have you grown to hate and resent it?
2. Do you live your life as a practical antinomian or lawless person by professing one set of ethics but practicing another?
3. Are you living a holy life? *1 Thessalonians 4:3 For this is the will of God, even your sanctification, that ye should abstain from fornication: 4 That every one of you should know how to possess his vessel in sanctification and honour.*
4. Is love the reigning principle governing your life?
5. Do you compartmentalize sin in your soul in order not to feel the pangs of a violated conscience?

Scripture Memorization

Ephesians 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.

Supplemental Material

THE BAPTIST CONFESSION OF FAITH

Chapter 19

Of the Law of God

1. God gave to Adam a law of universal obedience written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil; by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it, and endued him with power and ability to keep it.
 - Genesis 1:27; Ecclesiastes 7:29; Romans 10:5; Galatians 3:10, 12
2. The same law that was first written in the heart of man continued to be a perfect rule of righteousness after the fall, and was delivered by God upon Mount Sinai, in ten commandments, and written in two tables, the four first containing our duty towards God, and the other six, our duty to man.
 - Romans 2:14, 15; Deuteronomy 10:4
3. Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits; and partly holding forth divers instructions of moral duties, all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ the true Messiah and only law-giver, who was furnished with power from the Father for that end abrogated and taken away.
 - Hebrews 10:1; Colossians 2:17; 1 Corinthians 5:7; Colossians 2:14, 16, 17; Ephesians 2:14, 16
4. To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general equity only being of moral use.

- 1 Corinthians 9:8-10
5. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator, who gave it; neither doth Christ in the Gospel any way dissolve, but much strengthen this obligation.
- Romans 13:8-10; James 2:8, 10-12; James 2:10, 11; Matthew 5:17-19; Romans 3:31
6. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned, yet it is of great use to them as well as to others, in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; discovering also the sinful pollutions of their natures, hearts, and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against, sin; together with a clearer sight of the need they have of Christ and the perfection of his obedience; it is likewise of use to the regenerate to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof. The promises of it likewise shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good and refraining from evil, because the law encourageth to the one and deterreth from the other, is no evidence of his being under the law and not under grace.
- Romans 6:14; Galatians 2:16; Romans 8:1; Romans 10:4; Romans 3:20; Romans 7:7, etc; Romans 6:12-14; 1 Peter 3:8-13
7. Neither are the aforementioned uses of the law contrary to the grace of the Gospel, but do sweetly comply with it, the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God, revealed in the law, requireth to be done.
- Galatians 3:21; Ezekiel 36:27

THE BAPTIST CONFESSION OF FAITH

Chapter 20

Of the Gospel, and of the Extent of the Grace Thereof

1. The covenant of works being broken by sin, and made unprofitable unto life, God was pleased to give forth the promise of Christ, the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance; in this promise the gospel, as to the substance of it, was revealed, and [is] therein effectual for the conversion and salvation of sinners.
 - Genesis 3:15; Revelation 13:8
2. This promise of Christ, and salvation by him, is revealed only by the Word of God; neither do the works of creation or providence, with the light of nature, make discovery of Christ, or of grace by him, so much as in a general or obscure way; much less that men destitute of the revelation of Him by the promise or gospel, should be enabled thereby to attain saving faith or repentance.
 - Romans 1:17; Romans 10:14,15,17; Proverbs 29:18; Isaiah 25:7; Isaiah 60:2, 3
3. The revelation of the gospel unto sinners, made in divers times and by sundry parts, with the addition of promises and precepts for the obedience required therein, as to the nations and persons to whom it is granted, is merely of the sovereign will and good pleasure of God; not being annexed by virtue of any promise to the due improvement of men's natural abilities, by virtue of common light received without it, which none ever did make, or can do so; and therefore in all ages, the preaching of the gospel has been granted unto persons and nations, as to the extent or straitening of it, in great variety, according to the counsel of the will of God.
 - Psalms 147:20; Acts 16:7; Romans 1:18-32
4. Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto; yet that men who are dead in trespasses may be born again, quickened or regenerated, there is moreover necessary an effectual insuperable work of the Holy Spirit upon the whole soul, for the producing in them a new spiritual life; without which no other means will effect their conversion unto God.
 - Psalms 110:3; 1 Corinthians 2:14; Ephesians 1:19, 20; John 6:44; 2 Corinthians 4:4, 6

RIGHTLY DIVIDING THE WORD OF TRUTH

CHAPTER 7

THE BELIEVER'S TWO NATURES

The Scriptures teach that every regenerate person is the possessor of two natures: one, received by natural birth, which is wholly and hopelessly bad; and a new nature, received through the new birth, which is the nature of God Himself, and therefore wholly good.

The following Scriptures will sufficiently manifest what God thinks of the old, or Adam nature:

Behold, I was shapen in iniquity, and in sin did my mother conceive me (Ps. 51:5).

The heart is deceitful above all things, and desperately wicked: who can know it? (Jer. 17:9).

(Dr. Young's literal rendering of this passage is: "Crooked is the heart above all things, and it is incurable—who doth know it?")

Editor's Note

Robert Young, *The Holy Bible, Consisting of the Old and New Covenants; Translated according to the Letter and Idioms of the Original Languages*. Edinburgh: George Adam Young & Co., 1863. Revised edition 1887. Third edition 1898. Reprinted frequently under the title, *Young's Literal Translation*.

Mr. Scofield Continues...

There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one (Rom. 3:10-12).

God does not say that none of the unregenerate are refined, or cultured, or able, or sweet-tempered, or generous, or charitable, or even religious. But He does say that none are righteous, none understand God, or seek after Him.

It is one of the sorest of faith's trials to accept the divine estimate of human nature, to realize that our genial and moral friends, who, not infrequently, are scrupulous in the discharge of every duty, filled with sympathy for the woes and the aspirations of humanity, and strenuous in the assertion of human rights, are yet utter despisers of God's rights and untouched by the sacrifice

of His Son, whose divinity they with unspeakable insolence deny and whose word they contemptuously reject. A refined and gentle lady who would shrink with horror from the coarseness of giving a fellow creature the lie, will yet make God a liar every day! (See 1 John 1:10; 5:10). And this difficulty is vastly increased for thousands by the current praise of humanity from the pulpit.

- *1 John 1:10 If we say that we have not sinned, we make him a liar, and his word is not in us.*
- *1 John 5:10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.*

How startling the contrast between appearances and realities in the time before the flood. There were giants in the earth in those days; and also after that (*i.e.*, improving still upon that), when the sons of God (descendants of Seth) came in unto the daughters of men (descendants of Cain), and they bare children to them, the same became mighty men which were of old, men of renown (Gen. 6:4).

And so it appeared that the world was growing better, in men's eyes; a continual improvement they probably would trace, and the apparent result of the unholy intermarriage of the godly with the worldly was the lifting up of human nature to still grander heights.

But "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually (Gen. 6:5).

See, further:

For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile man (Mark 7:21-23).

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned (1 Cor. 2:14).

Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God (Rom. 8:7-8).

Among whom also we all had our conversation [manner of life] in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath (Eph. 2:3).

By these it appears that the unconverted man has a three-fold incapacity. He may be gifted, or cultured, or amiable, or generous, or religious. He may pay his honest debts, be truthful, industrious, a good husband and father-or all these together-but he can neither obey God, please God, nor understand God.

The believer, on the contrary, while still having his old nature, unchanged and unchangeable, has received a new nature which "after God is created in righteousness and true holiness."

- *Ephesians 4:24* And that ye put on the new man, which after God is created in righteousness and true holiness.

The following Scriptures will show the origin and character of the new man.

It will be seen that regeneration is a creation, not a mere transformation—the bringing in a new thing, not the change of an old. As we received human nature by natural generation, so do we receive the divine nature by regeneration.

Verily, verily, I say unto thee (Nicodemus, a moral, religious man), Except a man be *born again*, he cannot see the kingdom of God (John 3:3).

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but *of God* (John 1:12-13).

For ye are all the children of God by faith in Christ Jesus (Gal. 3:26).

(It will be observed what bearing these scriptures have upon that specious and "taking" [plausible], but utterly unscriptural phrase so popular in our day, "The universal fatherhood of God, and the universal brotherhood of man"—an expression all the more dangerous for the half-truth of the last clause. Not all who are born, but all who are *born again* are the children of God. The Scripture tells us indeed that Adam was the son of God, but it is also careful to state that Seth was the son of Adam—Luke 3:38).

- *Luke 3:38* Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God.

And that ye put on the new man, which after God is created in righteousness and true holiness (Eph. 4:24).

Therefore if any man be in Christ, he is a *new creature* [literally, a new creation]: old things are passed away; behold, all things are become new (2 Cor. 5:17).

And this "new man" is linked with Christ.

I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me*: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me (Gal. 2:20).

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you*, the hope of glory" (Col. 1:27).

For ye are dead, and your life is hid with Christ in God. When *Christ who is our life* shall appear, then shall ye also appear with him in glory (Col. 3:3-4).

Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of *the divine nature* (2 Pet. 1:4).

And *if Christ be in you*, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. 8: 10).

And this is the record, that God hath given to us eternal life, and this life is in his Son. He that *hath* the Son hath life: and he that hath not the Son of God hath not life (1 John 5:11-12).

But this new, divine nature, which is Christ's own, subsists in the believer together with the old nature. It is the same Paul who could say, "Yet not I, but Christ liveth in me," who also says, "For I know that in me (that is, in my flesh), dwelleth no good thing" (Rom. 7: 18); and, "I find then a law, that, when I would do good, evil is present with me (Rom. 7:21). It was Job, the perfect and upright man," who said, "I abhor myself." It was Daniel, eminently a man of God, who said, "My comeliness was turned in me into corruption," when he saw the glorified Ancient of Days.

Between these two natures there is conflict.

Study carefully the battle between the two "I's"— the old Saul and the new Paul in Romans 7:14-25.

- *Romans 7:14 For we know that the law is spiritual: but I am carnal, sold under sin. 15 For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. 16 If then I do that which I would not, I consent unto the law that it is good. 17 Now then it is no more I that do it, but sin that dwelleth in me. 18 For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. 19 For the good that I would I do not: but the evil which I would not, that I do. 20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. 21 I find then a law, that, when I would do good, evil is present with me. 22 For I delight in the law of God after the inward man: 23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. 24 O wretched man that I am! Who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*

It is an experience like this which so discourages and perplexes young converts. The first joy of conversion has subsided, his glowing expectations become chilled, and the convert is dismayed to find the flesh with its old habits and desires within himself as before his conversion, and he is led to doubt his acceptance with God. This is a time of discouragement and danger. Paul in this crisis, cries out for deliverance, calling his old nature a "body of death." The law only intensifies

his agony (though a converted man), and he finds deliverance from "the flesh," not through effort, nor through striving to keep the law, but "through Jesus Christ our Lord" (Rom. 7:24-25).

- *Romans 7:24 O wretched man that I am! Who shall deliver me from the body of this death? 25 I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*

The presence of the flesh is not, however, an excuse for walking in it. We are taught that "our old man is crucified with Christ"; that, in that sense, we "are dead," and we are called upon to make this a constant experience by mortifying ("making dead") our members which are upon the earth.

The power for this is that of the Holy Spirit who dwells in every believer (1 Cor. 6:19) and whose blessed office is to subdue the flesh.

- *1 Corinthians 6:19 What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?*

"But I saw, Walk by the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: for these are contrary the one to the other; that ye may not do the things that ye would" (Gal. 5:16, 17 R.V.).

- *Galatians 5:16 This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. 17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*

For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live (Rom. 8:13).

Therefore, instead of meeting the solicitations of the old nature by force of will, or by good resolutions, turn the conflict over to the indwelling Spirit of God.

The 7th [chapter] of Romans is a record of the conflict of regenerate man with his old self, and is, therefore, intensely personal. "I would," "I do not," "I would not," "I do," is the sad confession of defeat which finds an echo in so many Christian hearts. In the eighth chapter the conflict still goes on, but how blessedly impersonal! There is no agony, for Paul is out of it; the conflict is now between "flesh" – Saul of Tarsus—and the Holy Spirit. Paul is at peace and victorious.

(It will be understood that this refers to victory over the flesh, such *inward solicitations* to evil as lust, pride, anger, etc.; temptations from without are met by recourse to Christ our high priest).

Consider attentively the following passages:

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed (annulled, rendered powerless) that henceforth we should not serve sin" (Rom. 6:6).

For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh (Phil. 3:3).

For ye are dead (i.e., have died-in Christ), and your life is hid with Christ in God (Col. 3:3).

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord (Rom. 6: 11).

But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof (Rom. 13:14).

Therefore, brethren, we are debtors, not to the flesh, to live after the flesh (Rom. 8:12).

RIGHTLY DIVIDING THE WORD OF TRUTH

CHAPTER 7

THE BELIEVER'S TWO NATURES

Leader's Study Guide

Review Questions and Answers for Chapter 7

1. How does every regenerate person come to possess two natures?

Answer

One nature is received by natural birth, which is wholly and hopelessly bad. The second or new nature is received through the new birth, which is the nature of God Himself, and therefore wholly good.

2. According to Mr. Scofield, who were the “sons of God” and who were the “daughters of men” that lived before the Flood?

Answer.

The sons of God were the descendants of Seth while the daughters of men were descendants of Cain.

- *Genesis 6:4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown.*

3. Characterize the old nature.

Answer.

The old nature is utterly corrupt. It remains unchanged and unchangeable. Vile thoughts and deeds emanates from the old nature.

- *Mark 7:21 For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, 22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: 23 All these evil things come from within, and defile the man.*
- *Romans 8:7 Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. 8 So then they that are in the flesh cannot please God.*

4. Briefly trace the origin and character of the new man.

Answer.

Regeneration is the origin of the new man who is characterized by the divine nature.

- *2 Corinthians 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new.*
- *2 Peter 1:4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.*

5. Who is in view in the conflict of Romans 7?

Answer.

The 7th [chapter] of Romans is a record of the conflict of regenerate man with his old self, and is, therefore, intensely personal. "I would," "I do not," "I would not," "I do," is the sad confession of defeat which finds an echo in so many Christian hearts.

Reflection

1. Do you think Christians have one nature or two? If the Christian does have two natures then how can holiness be advanced for the "old nature" will not confess sin and the "new nature" does not have to confess any sin?
2. Is it right or wrong for men in the pulpit to provide "laudations of humanity" or speak well about mankind's better nature and capacity for kindness and goodness?
3. Would you agree or disagree that throughout this work, *Rightly Dividing the Word of Truth*, Mr. Scofield makes remarks directly or indirectly to cast the church and or spiritual leaders, in a negative light so that an overall effect created toward the church is one of distrust and hostility? (See also in the *Addendum* Mr. Scofield's article *The Biggest Failure of the Church Age*).
4. Is it possible for Christians to live in such a way they make no provision for the flesh, or is this command an unattainable goal in time? *Romans 13:14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*
5. How can a person "put on the Lord Jesus Christ"? Discuss practical ways this can be done.

Personal Application

1. Do you struggle with sin? Do you have an area of strength whereby you will not, and cannot do certain things, but also an area of weakness that you engage in despite shame and remorse?
2. Is there some sinful activity that you once struggled with but you have received the victory over?
3. Is there still some area of sin that you have not yet conquered? What are you doing about it?

4. Write out the promise of 1 John 1:9. Will you use this divine provision often?
5. Do you reckon or count it a fact that you are dead unto sin as a ruling principle in your life but alive unto God through Jesus Christ our Lord? If not, why not? *Romans 6:11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.*

Scripture Memorization

Philippians 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ:

Supplemental Material

Robert Young (1822-1888) was a Scottish editor and publisher who became proficient in several ancient languages through self-study. This biographical article on Young comes from *The New Schaff-Herzog Encyclopedia of Religious Knowledge* edited by Samuel M. Jackson (Grand Rapids: Baker, 1964 reprint), vol. XII, p. 490.

YOUNG, ROBERT: Lay theologian and orientalist; b. at Edinburgh Sept. 10, 1822; d. there Oct. 14, 1888. He received his education at private schools, 1827-38; served an apprenticeship to the printing business, 1838-45, using his spare time to study the oriental languages; became a communicant in 1842; joined the Free Church, and became a Sabbath-school teacher in 1843. In 1847 he took up printing and bookselling on his own account, proceeding to publish books that tended to further the study of the Old Testament and its ancient versions; his first publication was an edition with translation of Maimonides' 613 precepts. He went to India as a literary missionary and superintendent of the mission press at Surat, in 1856, returning in 1861; conducted the "Missionary Institute," 1864-1874; and visited America in 1867. He was a moderate Calvinist, a simple Presbyterian, and a strict textual critic and theologian. His important work was the *Analytical Concordance to the Bible ... containing every Word in alphabetical Order, arranged under its Hebrew or Greek Original* (Edinburgh, 1879); one may cite also his *Concise Commentary on the Holy Bible, being a Companion to the new Translation of the Old and New Covenants ... 2 pt.* (1865); *Contributions to a New Revision; or, a critical Companion to the New Testament* (1881); and the *Christology of the Targums, or the Doctrine of the Messiah, as it is unfolded in the ancient Jewish Targums, or Chaldee Paraphrases of the Holy Scriptures*. Young was celebrated as an editor and translator of Jewish and Biblical writings in various languages, especially in Hebrew, Samaritan, Aramaic, Syriac, Arabic, and Gujarati, thus and in other ways contributing to the apparatus for textual criticism. He was also active in the region of comparative linguistics and in Semitic philology. (Bibliography: Banner of Ulster, Dec. 18, 1855; DNB, lxiii. 390).

Does Man Have two Natures?

The first problem that comes up with this question is one of semantics. For example, many prefer "sin nature," others prefer "sinful nature," and still others prefer the ambiguous

"flesh." Whatever the specific names used for the warring parties, what is relevant is that an ongoing battle rages within the Christian.

The second problem is the actual definition of "nature." How this significant word is defined determines how one sees the distinction between the "old man" and the "new man" and its relevant outworking in the life of the Christian. One way to view "nature" is to understand it as a "capacity" within a believer. Thus, the old man is interpreted as the former way of life, that of an unbeliever. In this sense, the Christian has two competing capacities within him—the old capacity to sin and the new capacity to resist sinning. The unbeliever has no such competition within; he does not have the capacity for godliness because he has only the sin nature. That's not to say he cannot do "good works," but his motivation for those works is always tainted by his sinfulness. In addition, he cannot resist sinning because he doesn't have the capacity to not sin.

The believer, on the other hand, has the capacity for godliness because the Spirit of God lives within him or her. He still has the capacity for sin as well, but he now has the ability to resist sin and, more importantly, the desire to resist and to live godly. When Christ was crucified, the old man was crucified with Him, resulting in the Christian's no longer being a slave to sin (Romans 6:6). We "have been set free from sin and have become slaves to righteousness" (Romans 6:18).

At the moment of conversion, the Christian receives a new nature. It is instantaneous. Sanctification, on the other hand, is the process by which God develops our new nature, enabling us to grow into more holiness through time. This is a continuous process with many victories and defeats as the new nature battles with the "tent" in which it resides—the old man, old nature, flesh.

In Romans 7, Paul explains the battle that rages continually in even the most spiritually mature people. He laments that he does what he doesn't want to do and, in fact, does the evil he detests. He says that is the result of "sin living in me" (Romans 7:20). He delights in God's law according to his "inner being," but he sees another law at work in "the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members" (v. 23). Here is the classic example of the two entities, whatever terms they may carry. The point is that the battle is real, and it is one Christians will wage throughout their lives.

This is why believers are encouraged to put to death the deeds of the body (Romans 8:13), to put to death that which makes a Christian sin (Colossians 3:5), and to put aside other sins such as anger, wrath, malice, etc. (Colossians 3:8). All this to say that the Christian has just one true nature, but that nature needs continual renewing (Colossians 3:10). This renewing, of course, is a lifetime process for the Christian. Even though the battle for sin is constant, we are no longer under the control of sin (Romans 6:6). The believer is truly a "new creation" in Christ (2 Corinthians 5:17), and it is Christ who will ultimately "rescue [us] from this body of death. Thanks be to God—through Jesus Christ our Lord! (Romans 7:24-25). (Source of Article, www.gotquestions.org).

RIGHTLY DIVIDING THE WORD OF TRUTH

CHAPTER 8

THE BELIEVER'S STANDING AND STATE

STATE

A distinction of vast importance to the right understanding of the Scriptures, especially of the Epistles, is that which concerns the standing or position of the believer, and his state, or walk. The first is the result of the work of Christ and is perfect and entire from the very moment that Christ is received by faith. Nothing in the afterlife of the believer adds in the smallest degree to his title of favor with God, nor to his perfect security. Through faith alone this standing before God is conferred, and before Him the weakest person, if he be but a true believer on the Lord Jesus Christ, has precisely the same title as the most illustrious saint.

What that title or standing is, may be briefly seen from the following Scriptures:

But as many as received him, to them gave he power to become *the sons of God*, even to them that believe on his name (John 1:12).

Whosoever believeth that Jesus is the Christ is *born of God* (1 John 5:1).

And if children, then *heirs*; heirs of God, and joint heirs with Christ (Rom. 8:17).

To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Pet. 1:4-5).

In whom also we have *obtained an inheritance* (Eph. 1: 11).

Beloved, *now are we the sons of God*; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him (1 John 3:2).

But ye are a chosen generation, *a royal priesthood*, a holy nation (1 Pet. 2:9).

Unto him that loved us, *and washed us from our sins* in his own blood, and hath made us *kings and priests* unto God and his Father (Rev. 1:5-6).

And *ye are complete in him*, which is the head of all principality and power (Col. 2: 10).

Therefore being justified by faith, we have *peace with God* through our Lord Jesus Christ: by whom also we have access by faith into *this grace wherein we stand*, and rejoice in hope of the glory of God (Rom. 5:1-2).

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have *everlasting life* (John 3:16).

These things have I written unto you that believe on the name of the Son of God; *that ye may know* that ye have eternal life (I John 5:13).

Having therefore, brethren, *boldness to enter into the holiest by the blood of Jesus* (Heb. 10: 19).

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with *all spiritual blessings* (Eph. 1:3).

To the praise of the glory of his grace, wherein he hath made us *accepted in the beloved* (Eph. 1:6).

But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath *quickened us together with Christ* (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus (Eph. 2:4-6).

But now, in Christ Jesus, ye who sometime were far off, are *made nigh* by the blood of Christ (Eph. 2:13).

In whom also, after that ye believed, ye were *sealed* with that Holy Spirit of promise (Eph. 1: 13).

For by one Spirit are we all baptized *into one body* (1 Cor. 12:13).

For we are *members of his body*, of his flesh, and of his bones (Eph. 5:30).

What? Know ye not that your body is the *temple of the Holy Ghost*? (1 Cor. 6:19).

Every one of these marvelous things is true of every believer on the Lord Jesus Christ. Not one item in this glorious inventory is said to be gained by prayer, or diligence in service, or churchgoing, or alms-giving, or self-denial, or holiness of life, or by any other description of good works. All is the gift of God through Christ to *faith*, and therefore belong equally to all *believers*. When the jailor of Philippi believed on the Lord Jesus Christ he became at once a child of God, a joint heir with Christ, a king and priest, and had the title to the incorruptible, undefiled, and unfading inheritance. In the instant that he believed with his heart and confessed with his mouth that Jesus was his Lord, he was justified from all things, had peace with God, a standing in His grace, and a sure hope of glory. He received the gift of eternal life, was made accepted in the full measure of Christ's own acceptance, was indwelt by, and sealed with the Holy Spirit, by whom also he was baptized into the mystical body of Christ—the church of God. Instantly he was clothed with the righteousness of God (Rom. 3:22), quickened with Christ, raised with Him, and in Him seated in the heavenlies.

- *Romans 3:22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*

What his actual state may have been is quite another matter certainly it was far, *far* below his exalted standing in the sight of God. It was not all at once that he became as royal, priestly, and heavenly in walk as he was at once in standing. The following passages will indicate the way one's standing and one's state are constantly discriminated in the Scriptures.

STANDING

Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus . . . I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ" (1 Cor. 1:2-9).

But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God (1 Cor. 6:11).

Know ye not that your bodies are the members of Christ? (1 Cor. 6:15).

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven (Matt. 16:17).

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son (Col. 1: 12-13).

STATE

For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you (1 Cor. 1:11).

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal . . . For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? (1 Cor. 3:1-3).

Now some are puffed up (1 Cor. 4:18).

- *1 Corinthians 4:18 Now some are puffed up, as though I would not come to you.*

And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you (1 Cor. 5:2).

Now therefore there is utterly a fault among you, because ye go to law one with another (1 Cor. 6:7).

Shall I then take the members of Christ, and make them the members of an harlot? (I Cor. 6:15).

But he turned, and said unto Peter, Get thee behind me, Satan; for thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men (Matt. 16:23).

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds (Col. 3:8-9).

The student cannot fail to notice, also, that the divine order, under grace, is first to give the highest possible standing and then to exhort the believer to maintain a state in accordance therewith. The beggar is lifted up from the dung-hill and set among princes (1 Sam. 2:8), and then exhorted to be princely. As examples, see the following verses.

- *1 Samuel 2:8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them.*

STANDING

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed (Rom. 6:6).

Ye are the light of the world (Matt. 5:14).

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began (2 Tim. 1:9).

And hath raised us up together, and made us sit together in heavenly places in Christ Jesus (Eph. 2:6).

When Christ, who is our life, shall appear, then shall ye also appear with him in glory (Col. 3:4).

For ye were sometimes darkness, but now are ye light in the Lord (Eph. 5:8).

Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness (1 Thess. 5:5).

For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him (1 Thess. 5:9-10).

By the which will we are sanctified, through the offering of the body of Jesus Christ once for all (Heb. 10:10).

But of him are ye in Christ Jesus, who of God is made unto us . . . sanctification (1 Cor. 1:30).

- *1 Corinthians 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:*

For by one offering he hath perfected forever them that are sanctified (Heb. 10:14).

Let us therefore, as many as be perfect, be thus minded (Phil. 3:15).

Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world (1 John 4:17).

STATE

Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? (Col. 2:20).

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven (Matt. 5:16).

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling (Phil. 2:12).

* Let it be observed, in reading this much abused text, that the salvation spoken of here is not that of the soul, but out of the snares which would hinder the Christian from doing the will of God.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God (Col. 3: 1).

Mortify therefore your members which are upon the earth (Col. 3:5).

- *Colossians 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:*

Walk as children of light (Eph. 5:8).

- *Ephesians 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:*

Therefore let us not sleep, as do others; but let us watch and be sober (1 Thess. 5:6).

Wherefore comfort yourselves together, and edify one another, even as also ye do (1 Thess. 5:11).

Sanctify them through thy truth: thy word is truth (John 17:17).

And the very God of peace sanctify you wholly (1 Thess. 5:23).

Not as though I had already attained, either were already perfect (Phil. 3:12).

- *Philippians 3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*

Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection (Heb. 6:1).

- *Hebrews 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,*

He that saith he abideth in him, ought himself also so to walk, even as he walked (1 John 2:6).

The student will be able to add largely to this list of comparative passages showing that the Scripture makes a clear distinction between the standing and state of the believer. It will be seen that he is not under probation to see if he is worthy of an inconceivably exalted position, but, beginning with the confession of his utter unworthiness, receives the position wholly as the result of Christ's work. Positionally he is "perfected forever" (Heb. 10: 14), but looking within, at his *state*, he must say, "Not as though I had already attained, either were already perfect" (Phil. 3:12).

- *Hebrews 10:14 For by one offering he hath perfected for ever them that are sanctified.*
- *Philippians 3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*

It may be said that all the afterwork of God in his behalf, the application of the Word to his walk and conscience (John 17:17; Eph. 5:26), the chastisements of the Father's hand (Heb. 12:10; 1 Cor. 11:32), the ministry of the Spirit (Eph. 4:11-12), all the difficulties and trials of the wilderness way (1 Pet. 4:12-14), and the final transformation when He shall appear (1 John 3:2), all are intended simply to bring the believer's character into perfect conformity to the position which is his in the instant of his conversion. He grows in grace, indeed, but *not into* grace.

- *John 17:17 Sanctify them through thy truth: thy word is truth.*
- *Ephesians 5:26 That he might sanctify and cleanse it with the washing of water by the word,*
- *Hebrews 12:10 For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.*
- *1 Corinthians 11:32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.*

- *Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*
- *1 Peter 4:12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: 13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. 14 If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.*
- *1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.*

A prince, while he is a little child, is presumably as willful and as ignorant as other little children. Sometimes he may be very obedient and teachable and affectionate, and then he is happy and approved; at other times he may be unruly, self-willed, and disobedient, and then he is unhappy and perhaps is chastised— but he is just as much a prince on the one day as on the other. It may be hoped that, as time goes on, he will learn to bring himself into willing and affectionate subjection to every right way, and then he will be more princely, but not more really a prince. He was *born* a prince.

In the case of every true son of the King of kings, and Lord of lords, this growth into kingliness is assured. In the end, standing and state, character and position, will be equal. But the position is not the reward of the perfected character—the character is developed from the position.

RIGHTLY DIVIDING THE WORD OF TRUTH

CHAPTER 8

THE BELIEVER'S STANDING AND STATE

Leader's Study Guide

Review Questions and Answers for Chapter 8

1. What is meant by the believer's "standing" and state?"

Answer.

The standing of a believer is who and what he is positionally in Christ while the state of the believer refers to his walk in the Christian life experientially.

2. List at least eleven biblical characteristics of the believer's standing before God.

Answer

- Power is given to the believer to become a son of God. John 1:12
- The believer becomes an heir of God and a joint heir with Christ. Romans 8:17
- The believer receives an inheritance incorruptible and undefiled. 1 Peter 1:4,5
- The believer is part of a royal priesthood. 1 Peter 2:9
- The believer enjoys peace with God. Romans 5:1,2
- The believer enjoys everlasting life. John 3:16
- There is assurance of salvation. 1 John 5:13
- There is boldness to enter into the presence of God. Hebrews 10:19
- The believer is accepted in the beloved. Ephesians 1:6
- The believer is sealed with the Holy Spirit. Ephesians 1:13
- The believer is baptized into the one body of Christ 1 Corinthians 12:13

3. Describe at least eighteen gifts of divine grace bestowed upon the jailor of Philippi the moment he believed in Christ.

Answer.

- He became at once a child of God.
- He became a joint heir with Christ.
- He became a king.

- He became a priest.
 - He received a title to the incorruptible, undefiled, and unfading inheritance.
 - He was justified from all sins.
-
- He had peace with God.
 - He received a standing in grace.
 - He received a sure hope of glory.
-
- He received the gift of eternal life.
 - He was made accepted in the full measure of Christ's own acceptance.
 - He was indwelt by the Holy Spirit.
-
- He was sealed with the Holy Spirit.
 - He was baptized into the mystical body of Christ –the Church of God.
 - He was clothed with the righteousness of God.
-
- He was quickened [made alive] with Christ.
 - He was raised with Christ.
 - He was seat with Christ in the heavenlies.

4. What is the divine order, under grace, between the standing and state of the believer?

Answer.

The divine order, under grace, is first to give the highest possible standing and then to exhort the believer to maintain a state in accordance therewith. The beggar is lifted up from the dung-hill and set among princes and then exhorted to be princely. *1 Samuel 2:8 He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them.*

5. How does Mr. Scofield believe Philippians 2:12 should be properly understood?

Answer.

- *Philippians 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.*

Commenting on this text Mr. Scofield notes, "Let it be observed, in reading this much abused text, that the salvation spoken of here is not that of the soul, but out of the snares which would hinder the Christian from doing the will of God".

6. From the passages Mr. Scofield cites, what was the state of the early Christians experientially? (see 1 Cor. 1:11; 1 Cor. 3:1-3; 1 Cor 4:18; 1 Cor. 6:7; 1 Cor. 6:15; Matt. 16:23; Col. 3:8; Matt. 5:16; Phil. 2:12; Col. 3:1; Col. 3:5; Eph. 5:8; 1 Thess. 5:6; 1 Thess. 5:11; John 17:17; Heb. 6:1; 1 John 2:6).

Answer.

Negative Behavior

- Christians were contentious with one another. *1 Corinthians 1:11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.*
- Christians were carnal. *1 Corinthians 3:1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. 2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. 3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?*
- Christians were proud. *1 Corinthians 4:18 Now some are puffed up, as though I would not come to you.*
- Christians were going to law with each other. *1 Corinthians 6:7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded?*
- Christians were engaging in immoral behavior. *1 Corinthians 6:15 Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.*
- Christians were opposing the known will of God. *Matthew 16:23 But he [Jesus] turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.*
- Christians were expressing many dark emotions. *Colossians 3:8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. 9 Lie not one to another, seeing that ye have put off the old man with his deeds;*

Positive Behavior

- Christians were light to the world. *Matthew 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

- Christians were striving to work out their salvation. *Philippians 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.*
- Christians were seeking a deeper and higher spiritual life. *Colossians 3:1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.*
- Christians were mortifying or putting to death sin in the soul. *Colossians 3:5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:*
- Christians were walking in the light. *Ephesians 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:*
- Christians were being watchful. *1 Thessalonians 5:6 Therefore let us not sleep, as do others; but let us watch and be sober.*
- Christians were edifying or teaching one another. *1 Thessalonians 5:11 Wherefore comfort yourselves together, and edify one another, even as also ye do.*
- Christians were being sanctified through the Word. *John 17:17 Sanctify them through thy truth: thy word is truth.*
- Christians were striving for perfection or maturity. *Hebrews 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,*
- Christians were abiding in Christ. *1 John 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.*

7. Draw a summary conclusion between the state or position of a Christians and his standing.

Answer.

Positionally the believer is "perfected forever", but looking within, at his *state*, he must say, "Not as though I had already attained, either were already perfect".

- *Hebrews 10:14 For by one offering he hath perfected for ever them that are sanctified.*
- *Philippians 3:12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*

In the end, standing and state, character and position, will be equal. But the position is not the reward of the perfected character—the character is developed from the position.

Reflection

1. Do you believe the division between the state and standing of a believer is a valid and biblical distinction?
2. Comments on God's gifts of divine grace. Are you surprised there are so many? Do you understand them? Is there any gift of divine grace that you do not understand?
3. Can an understanding of the believer's state in Christ lead to a standing of abuse of grace through careless living?

Personal Application

1. What is your state before God?
2. What is your personal standing before God?
3. Are you working out your salvation with fear and trembling?
4. Please answer the following questions.

Self Evaluation

- I am often contentious with others. Yes__ No__
- I live some of my Christian life in carnality or in a fleshly manner. Yes__ No__
- I struggle with pride. Yes__ No__
- I am willing to go to law with another Christian. Yes__ No__
- I engage in immoral behavior. Yes__ No__
- I have opposed the known will of God. Yes__ No__
- I express dark emotions of the soul. Yes__ No__
- I walk as a light to the world. Yes__ No__
- I strive to work out my salvation with fear and trembling. Yes__ No__
- I am seeking a deeper and higher spiritual life. Yes__ No__
- I am mortifying or putting to death sin in my soul. Yes__ No__
- I live my Christian life by walking in the light without secret sins. Yes__ No__
- I am a watchful Christian. Yes__ No__
- I try to edify or teach others. Yes__ No__
- I am being sanctified through the Word. Yes__ No__
- I am striving for Christian perfection or maturity. Yes__ No__
- I am abiding in Christ. Yes__ No__

Scripture Memorization

Ephesians 2:5-6 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 6 And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:

Supplemental Material

I Stand Amazed

*“I stand amazed in the presence
Of Jesus the Nazarene,
And wonder how He could love me,
A sinner, condemned, unclean.*

*O how marvelous! O how wonderful!
And my song shall ever be:
O how marvelous! O how wonderful!
Is my Savior’s love for me!*

*For me it was in the garden
He prayed: “Not My will, but Thine.”
He had no tears for His own griefs,
But sweat drops of blood for mine.*

*In pity angels beheld Him,
And came from the world of light
To comfort Him in the sorrows
He bore for my soul that night.*

*He took my sins and my sorrows,
He made them His very own;
He bore the burden to Calvary,
And suffered and died alone.*

*When with the ransomed in glory
His face I at last shall see,
'Twill be my joy through the ages
To sing of His love for me.”*

Charles H. Gabriel

RIGHTLY DIVIDING THE WORD OF TRUTH

CHAPTER 9

SALVATION AND REWARDS

The New Testament Scriptures contain a doctrine of salvation for the lost – for sinners, and a doctrine of rewards for the faithful services of those who are saved; and it is of great importance to the right understanding of the Word that the student should clearly make the distinction between these. What that distinction is may be seen by carefully noting the following contrasts:

SALVATION IS A FREE GIFT

Jesus answered and said unto her, If thou knewest the *gift* of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water (John 4:10).

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk *without* money and without price (Isa. 55:1).

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life *freely* (Rev. 22:17).

For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord (Rom. 6:23).

For by grace are ye saved through faith; and that not of yourselves: it is the *gift of God*: not of works lest any man should boast (Eph. 2:8-9).

But in contrast with the freeness of salvation, note that:

WORKS PLEASING TO GOD SHALL BE REWARDED

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward (Matt. 10:42).

I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness (2 Tim. 4:7-8).

- *2 Timothy 4:7 I have fought a good fight, I have finished my course, I have kept the faith: 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be (Rev. 22:12).

Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible (1 Cor 9:24-25).

And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities (Luke 19:17).

For other foundation can no man lay than that is laid, which Is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall he made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire (1 Cor. 3:11-15).

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life (Rev. 2: 10). Not receive "life"—the suffering saints in Smyrna had life, eternal life, and were suffering for righteousness' sake—but a crown of life they should receive.

Crowns are symbols of reward—of distinctions earned. It may be remarked that four crowns are mentioned: that of joy, or rejoicing, the reward of *ministry* (Phil. 4:1; 1 Thess. 2:19); of righteousness, the reward of faithfulness in *testimony* (2 Tim. 4:8); of life, the reward of faithfulness under *trial* (James 1: 12; Rev. 2: 10); of glory, the reward of faithfulness under *suffering* (1 Pet. 5:4; Heb. 2:9).

- *Philippians 4:1 Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.*
- *1 Thessalonians 2:19 For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?*
- *2 Timothy 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*
- *James 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.*
- *Revelation 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.*
- *1 Peter 5:4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.*
- *Hebrews 2:9 But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.*

SALVATION IS A PRESENT POSSESSION

He that believeth on the Son *hath* everlasting life (John 3:36).

- *John 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*

Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, *hath* eternal life, and cometh not into judgment, but hath passed out of death into life (John 5:24, R.V.).

- *John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

Verily, verily, I say unto you, He that believeth on me *hath* everlasting life (John 6:47).

Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace (2 Tim. 1:9).

And he said to the woman, Thy faith hath saved thee; go in peace (Luke 7:50).

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost (Titus 3:5).

And this is the record, that God hath given to us eternal life, and this life is in his Son (I John 5:11).

But:

REWARDS ARE BESTOWED IN THE FUTURE

For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works (Matt. 16:27).

For thou shalt be recompensed at the resurrection of the just (Luke 14:14).

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be (Rev. 22:12).

And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away (1 Pet. 5:4).

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day (2 Tim. 4:8).

After a long time the lord of those servants cometh, and reckoneth with them (Matt. 25:19).

God's purpose in promising to reward with heavenly and eternal honors the faithful service of His saints is to win them from the pursuit of earthly riches and pleasures, to sustain them in the fires of persecution, and to encourage them in the exercise of Christian virtues.

(See Dan. 12:3; Matt. 5:11-12; Matt. 10:41-42; Luke 12:35-37; Luke 14:12, 14; John 4:35-36; Col. 3:22-24; 2 Tim. 4:8; Heb. 6: 10; Heb. 11:8-10, 24-27; Heb. 12:2- 3.)

- *Daniel 12:3 And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.*
- *Matthew 5:11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*
- *Matthew 10:41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. 42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.*
- *Luke 12:35 Let your loins be girded about, and your lights burning; 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. 37 Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.*
- *Luke 14:12 Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee.*
- *Luke 14:14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.*
- *John 4:35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.*
- *Colossians 3:22 Servants, obey in all things your masters according to the flesh; not with eye service, as menpleasers; but in singleness of heart, fearing God: 23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men; 24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.*
- *2 Timothy 4:8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.*
- *Hebrews 6:10 For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.*
- *Hebrews 11:8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. 9 By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: 10 For he looked for a city which hath foundations, whose builder and maker is God.*
- *Hebrews 11:24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of God,*

than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

- *Hebrews 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. 3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.*

Finally, let us heed the warning—Rev. 3: 11.

- *Revelation 3:11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.*

RIGHTLY DIVIDING THE WORD OF TRUTH

CHAPTER 9

SALVATION AND REWARDS

Leader's Study Guide

Review Questions and Answers for Chapter 9

1. Which Scripture teaches that salvation is a free gift of God?

Answer.

- *John 4:10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.*
2. Which Scripture teaches salvation is not based on human good works?

Answer.

- *Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*
5. Provide a passage that teaches works pleasing to God shall be rewarded.

Answer.

- *Matthew 10:42 And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.*

6. What are symbols of reward?

Answer.

Crowns are symbols of rewards and distinctions earned.

7. List the four crowns noted by Mr. Scofield and why each one is given.

Answer.

- The Crown of Joy or Rejoicing is the reward of ministry.
 - The Crown of Righteousness is the reward for faithfulness in testimony.
 - The Crown of Life is the reward of faithfulness under trial.
 - The Crown of Glory is the reward for faithfulness under suffering.
8. Cite one Scripture teaching eternal life is a present possession.

Answer.

- *John 6:47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.*

9. Provide a Scripture that indicates when the rewards will be given.

Answer.

- *Matthew 16:27 For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.*

10. List three reasons why rewards are given.

Answer.

- Rewards are given to win believers from the pursuit of earthly riches and pleasures.
- Rewards are given to sustain believers in the fires of persecution.
- Rewards are given to encourage believers in the exercise of Christian virtues.

Reflection

1. Why are crowns offered to Christians? Can more than one crown be received?
2. What will be done with crowns after they are received?
3. Are these literal crowns?
4. Can the offer of a crown become a substitute for love and thankfulness as the main motive for Christian service?
5. What should be said to the person who declares they are not interested in receiving a crown?

Personal Application

1. Which crown will you receive? Which crown(s) would you like to receive?
2. Does the offer of rewards for Christian service excite and motivate you?
3. Please answer the following.
 - I am being faithful in executing the ministry God has entrusted to me. Yes__ No__
 - I am giving a faithful testimony by the life I live. Yes__ No__
 - I am being faithful under life's trails Yes__ No__
 - I want to be faithful even if I must suffer for the cause of Christ. Yes__ No__
4. Do you believe that you presently possess eternal life?

5. Has the promise of rewards won your heart from the pursuit of earthly riches and pleasures?

Scripture Memorization

James 1:12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.

Supplemental Material

Five Crowns of Glory

1. **The Incorruptible Crown** - *“And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.” (1 Corinthians 9:25).* Paul has in mind the athlete in the Roman arena. Before the contest, each participant practiced self-discipline, being temperate in all things. As is true of the world today, there were doubtless many pleasures and pastimes that the athletes might have entered into and enjoyed, but they denied themselves these things in order to do their best, and receive the crown of the victor. The incorruptible crown for the Christian is the victor’s crown for those who keep under the body and bring it into subjection. It is a conquering of the old nature.

2. **The Crown of Rejoicing.** *“For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy” (1 Thessalonians 2:19-20).* This is the soul-winner’s crown. The first thing that a Christian should pray for and seek to cultivate is the desire, ability, and wisdom to win lost souls to Jesus Christ. Paul was confident that when he would stand before the Judgment Seat of Christ, the Thessalonian converts would guarantee a crown for all those who shared in bringing them to Christ. Every time an individual is converted, there is joy in Heaven; but at the day of the giving of rewards, the soul-winner will be exceedingly joyful, when those are presented to God whom he had won to Christ. What is our hope of reward as Christ’s witnesses? The answer is in those who will be in Heaven because of our prayers, gifts, preaching, and personal work.

3. **The Crown of Righteousness.** *“Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto them also that love His appearing” (2 Timothy 4:8).* Here the character of the reward corresponds to the character of the Giver. Both are said to be righteous. The doctrine of our Lord’s return is regarded very highly by God. In spite of the fact that Jesus said He would come again, there are many people who scoff at the thought of Christ’s appearing. This and kindred truths have brought suffering and hardship, and in some cases death, to those who insisted on preaching and teaching them. But how wonderful to know that God has prepared a special reward for all who look for that blessed hope, who wait for His son from Heaven, and who love His appearing.

4. **The Crown of Life.** *“Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him” (James 1:12).* *“Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life” (Revelation 2:10).* The Crown of Life is reserved for those who have given all their lives for the sake of the Gospel. Not all of our Lord’s witnesses have been called to suffering and martyrdom. Not all would be willing to pay with their lives to take the message of salvation to the lost. How thoughtful and just our heavenly Father was when He prepared a martyr’s crown for those who suffer persecution for Christ’s sake! Though some of us will not receive the Crown of Life, we will rejoice with those who refused to count the cost and have died proclaiming the Gospel of Christ.

- 5. The Crown of Glory.** *“Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God’s heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble” (1 Peter 5:2-5).* There are many who have been called and ordained by God to preach and teach His Word. These are the under shepherds who care for the flock of God during the absence of the Chief Shepherd.

BELIEVERS AND PROFESSORS

Ever since God has had a people separated to Himself they have been sorely troubled by the presence among them of those who professed to be, but were not, of them. And this will continue until "the Son of man shall send forth his angels, and they shall Sober out of his kingdom all things that offend, and them which do iniquity... Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:14-43).

- *Matthew 13: 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*

Scripture plainly tells us of this mingling of tares and wheat—of mere professors among true believers; yet misguided students have frequently applied to the children of God the warnings and exhortations meant only for the self-deceived or hypocritical.

The fact of such admixture is abundantly recognized in the Scriptures. (See Gen. 4:3-5; Exod. 12:38; Num. 11:4-6; Neh. 7:63-65; Neh. 13:1-3; Matt. 13:24-30, 37-43; 2 Cor. 11: 13-15; Gal. 2:4; 2 Pet. 2:1-2.

- *Genesis 4:3 And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the Lord had respect unto Abel and to his offering: 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.*
- *Exodus 12:38 And a mixed multitude went up also with them; and flocks, and herds, even very much cattle.*
- *Numbers 11:4 And the mixt multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? 5 We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: 6 But our soul is dried away: there is nothing at all, beside this manna, before our eyes.*
- *Nehemiah 7:63 And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took one of the daughters of Barzillai the Gileadite to wife, and was called after their name. 64 These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood. 65 And the Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim.*

- *Nehemiah 13:1 On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the congregation of God for ever; 2 Because they met not the children of Israel with bread and with water, but hired Balaam against them, that he should curse them: howbeit*

- our God turned the curse into a blessing. 3 Now it came to pass, when they had heard the law, that they separated from Israel all the mixed multitude.*
- *Matthew 13:24 Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: 25 But while men slept, his enemy came and sowed tares among the wheat, and went his way. 26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also. 27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? 28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. 30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.*
 - *Matthew 13:37 He answered and said unto them, He that soweth the good seed is the Son of man; 38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; 39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*
 - *2 Corinthians 11:13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. 14 And no marvel; for Satan himself is transformed into an angel of light. 15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.*
 - *Galatians 2:4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:*
 - *2 Peter 2:1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.*

It is impossible, in a brief Bible reading, to refer to all the passages which discriminate true believers from the mass of mere formalists, hypocrites, or deceived legalists, who are working FOR their own salvation instead of working OUT a salvation already received as a free gift. (See Phil. 2:12-13 with Eph. 2:8-9.) The following comparison of verses will sufficiently indicate the lines of demarcation.

- *Philippians 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure.*

- *Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.*

BELIEVERS ARE SAVED, MERE PROFESSORS ARE LOST

TRUE BELIEVERS

And he said to the woman, Thy faith hath saved thee; go in peace (Luke 7:50).

And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers (Acts 2:42).

My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand (John 10:27-29).

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

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 (John 6:37,39).

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut (Matt. 25:10).

Even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference (Rom. 3:22).

Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteous acts of saints. (Rev 19:7, 8, R.V.).

- *Revelation 19:7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.*

I am the good shepherd, and know my sheep, and am known of mine (John 10: 14).

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his (2 Tim. 2:19).

Verily, verily, I say unto you, He that believeth on me hath everlasting life (John 6:47).

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world (John 17:24).

Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ (Phil. 1:6).

But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul (Heb. 10:39).

PRETENDERS

Then Simon himself believed also: and when he was baptized, he continued with Philip. But Peter said unto him ... Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God (Acts 8:13, 21).

They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us (John 2:19).

But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him (John 6:64-66).

Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not (Matt. 25:11-12).

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Ye serpents, ye generation of vipers! How can ye escape the damnation of hell? (Matt. 23:28, 33).

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness (Matt. 22:11-13).

Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity (Matt. 7:22-23).

What doth it profit, my brethren, though a man say he hath faith, and have not works? Can that faith save him? (James 2:14, R.V.).

- *James 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?*

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance (Heb. 6:4-6).

* Probably this passage, more than any other in the Bible, has been perverted to the distress of children of God, between whom and this supposititious “tasters” there is no real likeness. The text shows how very far tentative profession may be imagined to go, and yet fall short of entire surrender to Christ, which alone is conversion. Verse 9 ought to guard true believers against the perversion referred to, for it distinctly states that the things which accompany salvation are “better” than these.

Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him (Heb. 10:38).

BELIEVERS ARE REWARDED; PRETENDERS ARE CONDEMNED

Compare: Matthew 25:19-23 with Matthew 25:24-30; Luke 12:42-44 with Luke 12:45-47; Colossians 3:24 with Matthew 7:22-23.

Rewarded

- *Matthew 25:19 After a long time the lord of those servants cometh, and reckoneth with them. 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. 21 His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. 23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

Condemned

Matthew 25:24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: 25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. 26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: 27 Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. 28 Take therefore the talent from him, and give it unto him which hath ten talents. 29 For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. 30 And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

Rewarded

- *Luke 12:42 And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? 43 Blessed is that servant, whom his lord when he cometh shall find so doing. 44 Of a truth I say unto you, that he will make him ruler over all that he hath.*

Condemned

Luke 12:45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken; 46 The lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. 47 And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.

Rewarded

- *Colossians 3:24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.*

Condemned

Matthew 7:22-23 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? And in thy name have cast out devils? And in thy name done many wonderful works? 23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Some texts are not free from difficulty, but with prayer and careful study light will surely come when keeping in mind the important rule: "Never use a doubtful or obscure passage to contradict a clear and positive one," light will surely come. Do not use an "if" to contradict a "verily"—Hebrews 6:6 to contradict John 5:24.

- *Hebrews 6:6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.*
- *John 5:24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*

The cases of Judas Iscariot and of Peter should present no difficulty. Judas was never a believer; (see John 6:68-71). Peter never ceased to be one (Luke 22:31-32, R.V.).

- *John 6:68 Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. 69 And we believe and are sure that thou art that Christ, the Son of the living God. 70 Jesus answered them, Have not I chosen you twelve, and one of you is*

a devil? 71 He spake of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.

- *Luke 22:31 And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: 32 But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren.*

Finally: It should be ever remembered that these principles are to guide us only in rightly dividing the Word of God, but are never to be applied to living persons. The judgment of professors is not committed to us, but is reserved to the Son of Man (Matt. 13:28-29; 1 Cor. 4:5).

- *Matthew 13:28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? 29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.*
- *1 Corinthians 4:5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.*

CHAPTER 10

BELIEVERS AND PROFESSORS

Leader's Study Guide

Review Questions and Answers for Chapter 10

1. Provide one Scriptural example of a true believer and one example of a pretender.

Answer

- A True Believer. *Luke 7:50 And he said to the woman, Thy faith hath saved thee; go in peace.*
- A Pretender. *Acts 8:13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. ... 8:21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.*

2. How does Mr. Scofield understand the words of Hebrews 6:4-6?

Answer

The text shows how very far tentative profession may be imagined to go, and yet fall short of entire surrender to Christ, which alone is conversion. Verse 9 ought to guard true believers against the perversion referred to, for it distinctly states that the things which accompany salvation are “better” than these.

3. What two important rules should guide a student in the study of the Bible?

Answer

- Never use a doubtful or obscure passage to contradict a clear and positive one, light will surely come.
- Do not use an "if" to contradict a "verily"—Hebrews 6:6 to contradict John 5:24.

4. According to Mr. Scofield, to whom should the principles of chapter 10 never be applied?

Answer.

The principles of chapter 10 are to guide us only in rightly dividing the Word of God, but are never to be applied to living persons.

Reflection

1. Have you found this study of *Rightly Dividing the Word of Truth* helpful? If so, in what way? If not, why not?
2. Would you agree that “wheat” and “tares” still exist in the church today? What can be done to help weed out the “tares” in order to protect the “wheat”? Discuss the following options.
 - Study what constitutes a Biblical Christian.
 - Practice church discipline.
 - Promote personal Bible study.
 - Hold revival meetings.
 - Engage in personal counseling.
3. Do you agree that Christians are not to judge anyone? (Study Acts 8:13-21, 1 Cor. 5:1-5 and John 7:24). Or, are Christians not to make an ultimate judgement as to who is saved and who is not?
4. If “wheat” and “tares” are to grow together until the coming of the Lord then how can such a teaching be reconciled with the Dispensational teaching that at the Rapture only Christians are removed leaving only unbelievers?

Personal Application

1. Do you embrace Premillennial, Pretribulational, Rapture, Dispensational Theology? Will you teach it to others? If not, why not?
2. Has this study challenged you to want to know more about the simplicity of the Bible and church history?
3. What has surprised you in this study?
4. What has disappointed you?
5. Are you a judgmental person?

Scripture Memorization

2 Corinthians 13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

Addendum

Dispensationalism and C. I. Scofield

The Scriptures verses the System

1. According to the *Scofield Study Bible* “A dispensation is a period of time during which man is tested in respect to some specific revelation of the will of God” (note on Genesis 1:28).
2. With this definition Christians are introduced to the concept there are “seven such dispensations [which] are distinguished in the Scripture” (note on Genesis 1:28).
3. The seven dispensations are declared to be as follows:
 - ❖ Dispensation of Innocence
 - ❖ Dispensation of Conscience
 - ❖ Dispensation of Human Government
 - ❖ Dispensation of Promise
 - ❖ Dispensation of Law
 - ❖ Dispensation of Grace
 - ❖ Dispensation of the Millennial
4. According to the *Scofield Study Bible* each dispensation has “a character exclusively its own,” being “wholly complete and sufficient in itself,” that it “is in no wise exchangeable for the others, and cannot be commingled.”
5. Christians should be concerned with the pre-suppositional thinking of Dispensationalism for the following reasons.
 - ❖ First, in the four passages in the Bible where the word “dispensation” occurs, time is not a factor. The word means literally “administration” or “stewardship” and in context has reference to the gospel being dispersed. Paul was entrusted with the gospel in order to dispense it to the Gentiles.
 - *1 Corinthians 9:17* For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.
 - *Ephesians 1:10* That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:
 - *Ephesians 3:2* If ye have heard of the dispensation of the grace of God which is given me to you ward.
 - *Colossians 1:25* Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God.

- ❖ Second, the number seven is an arbitrary number. The *Bible* never clearly distinguishes between the seven dispensations suggested. The very names of the dispensations are also manufactured.
 - ❖ Third, even if seven dispensations could be distinguished in *Scripture* the dramatic distinctions alleged to exist are not found. For example, grace was found under the Law and Law is found under Grace.
6. The practical implication of dispensational thinking also becomes alarming.
- ❖ The System teaches the Sermon on the Mount is not binding on Christians today. Dr. Lewis Sperry Chafer held this position and wrote of it in his work, *Systematic Theology*.
 - ❖ The System contradicts the *Scripture*. The System says the age of the Law lasted until the Day of Pentecost. The Bible says the Law and the prophets were until John – not Calvary. *Luke 16:16 The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.*
 - ❖ The System teaches the Exodus Generation made a “rash” choice when they embraced the holy law given by God at Mount Sinai. *“It is exceedingly important to observe....that the Law was not imposed until it had been proposed and voluntarily accepted (Note on Ex. 19:3). “At Sinai they (Israel) exchanged Grace for Law. They rashly accepted the Law” (Note on Gen. 12:7).*

In contrast, Psalm 105 teaches the giving of the Law was in fulfillment of God’s covenant with Abraham. *Psalms 105:8 He hath remembered his covenant for ever, the word which he commanded to a thousand generations. 9 Which covenant he made with Abraham, and his oath unto Isaac; 10 And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant.”*

The reason God gave the Law was because He loved His people and wanted them to observe His statutes and keep His commandments. The Law provided people with an access to Him for worship and for obtaining mercy and blessings. The Law gave the church of the *Old Testament* a covenant to keep, a sanctuary, priesthood and acceptable sacrifices including a sin offering.

The Law provided the means for the people to be a kingdom of priests and a holy nation (Ex. 19:4,5). The law was holy, just and good. And because of that it is written upon the hearts of all redeemed people.

- *2 Corinthians 3:3 Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. Hebrews 8:10 For this is*

the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

7. The System exalts national and racial Israel without taking into consideration the spiritual dimension that all, Jew or Gentile, who have the faith of Abraham are counted his seed. *“Know ye therefore that they which are of faith, the same are the children of Abraham” (Gal. 3:7).*
8. There is nothing in the *New Testament* about the restoration of Jewry to all of its forfeited privileges with a temple, priesthood and earthly monarch. These are assumptions of The System. The only issue in the *New Testament* with respect to Israel is, *“What do you think of Christ?”*
9. Despite the sympathy of the dispensationalist with Jewish Zionism, Jesus repudiated the concept of an earthly kingdom in which Jewish national privileges and prerogatives will be restored. Attention is called to the seven parables of Matthew 13. Jesus clearly shows there is no room for any millennium, for the Kingdom of Grace which He established will continue unchanged until the end of the world at which time the tares will be separated from the wheat and the bad fish from the good.
10. Much confusion in prophetic matters would be resolved if two simple rules of interpretation were to be embraced. First, let the *New Testament* interpret the *Old Testament*. Second, once the *New Testament* speaks, believe it.
11. In the *New Testament*, there is a spiritual dimension that replaces much literalism. Jesus was constantly preparing hearts to abolish the outward signs to make ready for the spiritual truths they signified.
 - ❖ Example. In Luke 6:1 the disciples are found grinding the ears of corn in the palms of their hands. They are hungry. The Lord of the Sabbath approves (Matt. 12:8) for He is the Bread of Life. What better day than the Sabbath to feed upon Him who takes the symbol of the corn to prefigure His own redemptive sacrifice say, *“Except a corn of wheat fall into the ground and die...”* Later Jesus would use the far spreading cornfields to symbolize the spiritual harvest of the souls of men. *“Lift up your eyes and look on the fields: they are white already to harvest.”*
 - ❖ Example. Did not David eat of the bread of the holy temple which was reserved for the priests? Indeed he did. And now, here is One greater than the temple and greater than David, for in Him all become kings and priests who eat of His body, drink of His blood and are redeemed by His sacrifice.
 - ❖ Example. In the synagogue came a man with a withered hand (Mark 3:1-5). That man is Israel. The synagogue could do nothing for him. A withered hand is the symbol of lost dignity and inheritance. The healing of the man’s hand shows the nature of the

Messiah's kingdom. Christ has come to make people whole and restore them to the right hand of favor of God, especially on the Sabbath, the day of worship.

- ❖ Example. Every person can come by faith to Mt. Zion, the city of the living God (Heb. 12:22). Let the dispensationalist and the Jewish Zionist be incensed, the sacred precinct of their literalism is invaded, so be it as long as the soul can find rest in His city where *"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory"* (Isa. 60:19).

12. The spiritual dimension of the message of Christ is also reflected in the parables. *Matthew 13:9 "And the disciples came, and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given."*

Jesus said He spoke in parables because of *"them"* the impenitent and unbelieving Jews. *"And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear"* (Matt 13:14-16).

What did the *"eyes"* of the blessed *"see"*? What did the *"ears"* of the blessed *"hear"*? Was it the story of a physical millennial kingdom for Israel and their national exaltation as racial people among the nations of the earth? No! That which the righteous and the blessed desired to see was that which the Lord was now revealing to the apostles, and the apostles in turn declared to the world as recorded in the *New Testament*. What was being revealed was the Messianic kingdom for which good hearts had waited 4,000 years. What the righteous of old longed to see was the coming of the promised Seed of the Woman who by the Cross-was bruised by the Serpent and by the Cross crushed the Serpent's head by overcoming sin, death and the grave! Spiritual eyes *"see"* spiritual truth. Spiritual hearts love spiritual truth. Spiritual minds understand spiritual matters.

13. The mystery of the parable of the Sower is the kingdom comes, secretly, silently and imperceptibly as the gospel seed falls into receptive hearts of the repentant who look for mercy and forgiveness. The gospel works as leaven works in the dough, as fish are caught in the gospel net, or as a grain of mustard seed producing something great from something small.

The Jews of old, the dispensationalist today, along with the modern Zionist that expects the kingdom to come in a showy manner will be disappointed. Jesus said, *"My kingdom is not of this world"* (John 18:26). The King has come to His kingdom holding no weapon and wielding no outward scepter but appearing in deep humility to tell His

subject of free grace and mercy. The spiritual nature of the Kingdom confused the Jews many years ago and it continues to confound those today who walk by sight and not by faith.

The only kingdom of heaven that exists, or shall exist is that which is announced in Matthew 13. There is none other until this age ends, the Last Judgment is over and there is a new heaven and new earth.

- *Matthew 13:39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. 40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. 41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; 42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*

14. The concept of the end of the world is repeated in the last of the seven parables in Matthew 13, the parable of the gospel net let down into the sea, gathering fish “of every kind,” good and bad, not to be sorted out till the net is full and brought to the shore: “*So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth*” (Matt. 13:4-50). There is no room for a millennium kingdom. The gospel net drags on in the sea of this world, without change and without rest, till the Day of Judgment. There is nothing said about a converted world or a golden age or a latter day glory. There is no Puritan Hope of a Jewish solution to the problems of this world.

15. The tragedy of dispensational theology is that it does not appreciate the greatness of the church.. It looks at the church and sees only gloom and failure. This tragic view of the church is reflected in Mr. Scofield’s comments on Matt 13:31-22.

- *Matthew 13:31-32 Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: 32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.*

Mr. Scofield states this parable “*prefigures the rapid but unsubstantial growth of the mystery form of the kingdom from an insignificant beginning to a great place in the earth. The figure of the fowls finding shelter in the branches is drawn from Daniel 4:20-22. How insecure was such a refuge, the context in Daniel shows.*”

But what if Mr. Scofield is wrong? What if the figure of the tree whose branches provide shelter does *not* come from Daniel but from Ezekiel 17:22-24?

- *Ezekiel 17:22-24 Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender*

one, and will plant it upon an high mountain and eminent: 23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. 24 And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done it.

The tree of Ezekiel's vision is the tree of the New Covenant of grace. The tender young Twig cropped off from the old cedar is Christ! He springs in His humanity from the old stock of Israel's tree, the covenant of the law. From this new tree, Christ, the kingdom of grace springs up till its branches spread throughout the entire world as they do today. The "birds of every wing" which speak of individuals of every race and color find shelter in the covenant of divine grace. Thus the church cannot fail for Christ cannot fail.

16. The correctness of appealing to Ezekiel's vision of the tree is found in Luke 23:27-31. On the way to the cross Jesus quotes from Ezekiel 17: 24. Israel was the high tree brought low, and Christ was the low tree exalted. Israel was the green tree dried up, and Christ was the dry tree made to flourish.
17. When Robert McCheyne heard of the death of Edward Irving he is reported to say, "A good man, but one who did his Lord much harm." Perhaps those are fitting words to Mr. Scofield as well.
18. Another parable Mr. Scofield is wrong on is found in *Matthew 13:33 Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.* Says Mr. Scofield, "Leaven is the principle of corruption...it is invariably used in a bad sense."

The *Bible* says otherwise. Leviticus 7:13 and 23:17 show that leaven was commanded by the Lord to be used in two notable acts of worship. Leviticus 7 sets for the thanksgiving offering. Leviticus 23 speaks of a type of worship, which prefigured the Day of Pentecost. All the sacrifices of the Old Testament were meant to memorialize Christ, not sin. The kingdom in the form of the church grows and has grown like leaven in a lump and that is good, not evil.

The reference to "three measures" is also significant for it could remind a person of Sarah, the mother of us all, who took three measures of fine meal, kneaded it, and made a cake upon the hearth for the heavenly guests she and Abraham received (Gen. 18:6). And that too was good!

19. Moving into other areas there are many "doctrines" The System advocates without *Scriptural* support. A partial list can be noted.

- ❖ The Jews will return to the land to rebuild the Temple.
- ❖ The bloody sacrifices are to be reinstated for a memorial

- ❖ There will be a seven-year tribulation period to complete the prophecy made to Daniel (9:24-27).
- ❖ Before a great period of tribulation the church will be raptured.
- ❖ At the rapture the Holy Spirit will be removed from the earth.
- ❖ Despite the removal of the church and the Holy Spirit a great revival will break out and thousands will be converted in the days to follow
- ❖ The world will unite under an antichrist only to be betrayed by the same.
- ❖ The antichrist will bring peace to the middle east and then break covenant
- ❖ A great battle of Armageddon will come at the end of seven years. There will be so much blood it will literally flow as high as the bridle of a horse.
- ❖ Following the battle of Armageddon Christ will return to reign on earth a 1,000 years.
- ❖ During the millennial there will be bloody sacrifices and death though death will be after a prolonged life.
- ❖ National Israel will be exalted among the nations of the earth.
- ❖ The key to the future is Israel, not the church for the church is doomed to failure and apostasy.
- ❖ Eve is a type of the church, thus the “*proof*” of the failure of the church. Listed for Scriptural support are the following passages” John 3:28, 29; 2 Cor. 11:2; Eph. 5:25-32 and Revelation 19:7, 8. This is a common technique of the dispensationalist. A statement is made and a barrage of Scripture is cited as “*proof.*” But the problem is when one turns to the Scriptures cited they have nothing to do with the statement proposed! It is not right to allude to Scriptures, they must faithfully be exegete.

20. Specific charges can be and should be leveled against Dispensationalism.

- ❖ The System known as Dispensationalism downgrades the church and her role in the plan of God. On page 989 of a *Scofield Reference Bible* the comment is made, “*Especially is it necessary to exclude the notion – a legacy in Protestant thought from post apostolic and Roman Catholic tradition – that the Church is the true Israel, and that the Old Testament foreview of the kingdom is fulfilled in the Church*”.

According to dispensational teaching the church is doomed for apostasy and failure despite the promise of Christ to keep His own and to present the church as a bride without spot or wrinkle. *Ephesians 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

A foundation of fundamental disrespect for the church is laid early in the Scofield Reference Bible by associating Eve and the Adamic nature with the church. On page 9 the footnote says, “The Adamic Covenant conditions the life of fallen man—conditions which must remain till, in the kingdom age, ‘the creation also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God’ (Rom. 8:21). Turning to Romans 8:21 it is creation, not people, that is in view, and certainly not the church.”

While it is true sin shall be present till the Second Advent even in the lives of the saints the larger point is that a case is being made against the church doing any good for soon another footnotes parallels the professing church to the negative history of Babel (p. 18).

Nothing positive is said about the church being in Christ, the Last Adam 1 Cor 15:45 "And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit." In the footnote on Isaiah 13:1 Mr. Scofield says that Babylon means confusion and is used symbolically to refer ahead to the church. On page 725 he refers to apostate Christianity, destroyed by the nations headed up under The Beast and False Prophet of Revelation 17:16.

In contrast Paul teaches the church is destined to glorious victory. Ephesians 1:22 And hath put all things under his feet, and gave him to be the head over all things to the church, 23 Which is his body, the fullness of him that filleth all in all.

Jesus said not even the gates of hell can prevail against the church. Matthew 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

- ❖ *The System known as Dispensationalism teaches God has two people, two plans, two bodies; one called the church the other called Israel. There is a separate destiny for each.*

This is an amazing concept in light of the clear teaching of the Scriptures that God has one people. The church is the antitype known as the "Israel of God." The elect number from Israel plus the elect number of Gentiles constitute one and the same olive tree. Romans 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Romans 11:24 For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

The essential unity of the saints in the Old Testament era with the saints of the New Testament era is made clear in Gal 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen [Gentiles] through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham.

In order to advocate the fallacy God has two people, a silly distinction is made on page 922 of a Scofield Reference Bible advocating God has a wife (national Israel) and a bride (the church) – as of a bride is not a wife!

The Scriptural response is found in the following passages.

- *Galatians 3:28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. 29 And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.*

- *Ephesians 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; 15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:*
- *Ephesians 3:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) 5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel:*
- ❖ The System known as Dispensationalism teaches that God made promises to national Israel that have not been kept and that await future fulfillment.

Mr. Scofield teaches that God has future plans to regather national Israel to Palestine in order to rebuild the Temple and reinstate the Old Testament economy including bloody sacrifices. To support such teachings Mr. Scofield appeals to the Feast of Trumpets. On page 157 in the second footnote he states, *“The feast of Trumpets, vs. 23-25. This feast is a prophetic type and refers to the future regathering of long-dispersed Israel.”* The footnote goes on to declare that trumpets are always symbols of testimony and that they are connected with the regathering and repentance of Israel after the church, or Pentecostal period is ended. This conclusion is based on the following words.

- *Leviticus 23:23-25 And the LORD spake unto Moses, saying, 24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. 25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD.*

Notice that nothing is said in the passage that is remotely close to what Mr. Scofield has advocated. Once more there is an allusion to Holy Scripture that does not support the presuppositional thinking dogmatically contended for.

Recognizing the Bible prophetically records two regatherings of Israel to Palestine (see notes on page 25 of Scofield Reference Bible), Mr. Scofield goes on to say there will be a third regathering and as *“proof”* he appeals to Leviticus 23:23-24!

The *Scriptural* response to belief in a third regathering of Israel to the land is silence since there are no passages that mention this. On page 25 Mr. Scofield lists a number of scriptures purporting to prove a third regathering, but each passage in context refers either to the first or second regathering already fulfilled.

Not to be denied Mr. Scofield insists that the land promised to Abraham was never his or his descendants, therefore, since God must keep His word the day shall yet come

when Israel shall have all the land promised to Abraham. Hence, a third regathering is a logical deduction.

The problem with this “logical” deduction is that the Bible says the land promised to Abraham has been fulfilled. Consider the following passages.

- *Deuteronomy 1:8 Behold, I have set the land before you: go in and possess the land which the LORD swore unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them.*
- *Deuteronomy 6:23 And he brought us out from thence, that he might bring us in, to give us the land which he swore unto our fathers.*
- *Joshua 1:16 And they answered Joshua, saying, All that thou commandest us we will do, and whithersoever thou sendest us, we will go.*
- *Joshua 11:23 So Joshua took the whole land, according to all that the LORD said unto Moses; and Joshua gave it for an inheritance unto Israel according to their divisions by their tribes. And the land rested from war.*
- *Joshua 21:43-45 And the LORD gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. 44 And the LORD gave them rest round about, according to all that he swore unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered all their enemies into their hand. 45 There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.*
- *Nehemiah 9:23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess it.*

In the *Scofield Reference Bible* there are no footnotes devoted to any of these passages.

- ❖ The System known as Dispensationalism mishandles key passages of Scriptures.

Example. *Acts 15:16 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:*

One of the most important passages for The System known as Dispensationalism is Acts 15:16 (see p. 1169 of a *Scofield Reference Bible*). According to Mr. Scofield, after the time James was speaking God promises to return and rebuild the tabernacle of David.

However in context this is what is being said. James is quoting Amos 9:11 so the words are those of a prophet not the words of James. The words “*after this*” refers to a time following the message of Amos, not to a time subsequent to James. There is

more. James argues in context that the prophecy of Amos was fulfilled when the Gentile household of Cornelius was added to the church. If it is objected that this is a “*spiritualization*” of an *Old Testament Scripture* the blame must rest with James, and God the Holy the Spirit.

Example. On page 105, note 2 Dr. Scofield says, “*The parable of the wheat and tares is not a description of the world.*” Matthew 13:38 says, “*The field is the world.*” In other words The System says one thing and Jesus said something else.

Example. On page 1036 of a *Scofield Reference Bible*, note 1 The System gives a threefold division identifying sheep, goats and brethren where by the judgment of Matthew is to be distinguished from the judgment of the great white throne of Revelation 20. Says Mr. Scofield, “*These ‘brethren’ are the Jewish Remnant who will have preached the Gospel of the kingdom to all nations during the tribulation.*”

The *Scriptural* response is found in Matthew 12:48. *But he answered and said unto him that told him, Who is my mother? And who are my brethren? 49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! 50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.*

According to Jesus His ‘*brethren*’ has reference to anyone who does His will. So says also Hebrews 2:11 where Christians are referred to as “*my brethren*” not just the Jewish remnant who preach the gospel during a certain period.

- *Hebrews 2:11 For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, 12 Saying, I will declare thy name unto my brethren [Christians], in the midst of the church will I sing praise unto thee.*

According to Revelation 20:11-12 there are only two groups to be judged, not three.

- *Revelation 20:11-14 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. 12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. 13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. 14 And death and hell were cast into the lake of fire. This is the second death.*

Example. Mr. Scofield teaches that Elijah the prophet is still to come for prophecy has not been fulfilled. Says Mr. Scofield, “*Christ confirms the specific and still unfilled prophecy of Mal. 4:5, 6: ‘Elias shall truly first come and restore all things.’*” Mr. Scofield goes on to speak of “*that yet to be fulfilled in Elijah.*”

In contrast to Mr. Scofield are the words of Jesus. *Mark 9:13 But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.*

The boldness of Mr. Scofield to challenge and contradict Jesus and the foolishness of people to accept The System that is so plainly contrary to sound doctrine can only be attributed to a judicial judgment on individuals in the church. *2 Thess 2:11 And for this cause God shall send them strong delusion, that they should believe a lie:*

Example. Mr. Scofield says that the prophecy of Zechariah 12:10 refers to a time following the tribulation when national Israel will accept Christ. This is still in the future.

The *Scriptures* say explicitly that this prophecy was fulfilled when the spear pierced the side of Jesus on the cross at Calvary.

- *Zechariah 12:10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.*
- *John 19:34-37 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. 35 And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. 36 For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. 37 And again another scripture saith, They shall look on him whom they pierced.*
- ❖ The System known as Dispensationalism affirms what it denies and denies what it affirms. Specifically, Mr. Scofield lays himself open to the charge that he has more than one plan of salvation in his system.

On page 1115, note 2, these words appear: *“As a dispensation, grace begins with the death and resurrection of Christ (Rom. 3:24-26; 4:24, 25). The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation....”* And on page 1011, note 2 Mr. Scofield speaks on this same subject. *“The new message of Jesus. The rejected King now turns from the rejecting nation and offers, not the kingdom, but rest and service to such in the nation as are conscious of need. It is a pivotal point in the ministry of Jesus.”*

Note the words of Mr. Scofield: *“no longer legal obedience as the condition of salvation.”* What other conclusion can be drawn except that Mr. Scofield believed people in the Old Testament were saved by works and not by grace through faith alone?

Addendum

The Biggest Failure of the Church Age

Cyrus Ingerson Scofield
1843 - 1921

*Mr. Scofield's ambivalent feelings towards
the Church is reflected in this article.*

I believe that the failure of the Church to see that she is a separated, a called-out Body in the purposes of God, charged with a definite mission limited in its purpose and scope, and the endeavor to take from Israel her promises of earthly glory, and appropriate them over into this Church dispensation, has done more to swerve the Church from the appointed course than all other influences put together. It is not so much wealth, luxury, power, pomp, and pride that have served to deflect the Church from her appointed course, as the notion, founded upon Israelitish Old Testament promises, that the Church is of the world, and that therefore, her mission is to improve the world. Promises which were given to Israel alone are quoted as justifying what we see all about us today.

The Church, therefore, has failed to follow her appointed pathway of separation, holiness, heavenliness and testimony to an absent but coming Christ; she has turned aside from that purpose to the work of civilizing the world, building magnificent temples, and acquiring earthly power and wealth, and in this way, has ceased to follow in the footsteps of Him who had not where to lay His head. Did you ever put side by side the promises given to the Church, and to Israel, and see how absolutely in contrast they are? It is impossible to mingle them.

The Jew was promised an earthly inheritance, earthly wealth, earthly honor, earthly power. The Church is promised no such thing, but is pointed always to heaven as the place where she is to receive her rest and her reward. The promise to the Church is a promise of persecution, if faithful in this world, but a promise of a great inheritance and reward hereafter. In the meantime, she is to be a pilgrim body, passing through this scene, but abiding above.

In the New Testament we have the history of the Church down to the year 96 A.D. In the first chapter of Acts we have the birth of the Church, and oh, how beautiful she was in her first freshness of faith! It was a lovely manifestation of simplicity, unselfishness, holiness and spiritual power. Yet we pass on but a few years, and in the Epistles to the Corinthians, what do we find? Paul writes, "I hear there are divisions among you." They began then, and they have never ceased to this day. In the second and third chapters of Revelation we have the condition of the Church at that time; full of words still, but fallen from its first love.

After Ephesus, A.D. 96, comes the period of persecution. For three centuries the Church was in awful persecution. Then came a great change. The Emperor Constantine professed conversion, and Christianity became the court religion. Then the tables were turned and the Church began to persecute! And, of all things she should never have done, she became the *persecutrix* of the Jews! The Church, saved by faith in the Messiah who came from the Jews; having in her hand the Bible which was written by the Jews; receiving her teaching solely and only through Jewish

sources, became, for one thousand years, the bitter, relentless, bloody persecutor of Judaism. With that came worldliness and priestly assumption, and the Dark Ages.

Then in the fifteenth century, came the Reformation out of which have come Protestant movements of various kinds. The Bible was put into the hands of the people, and has been translated into many tongues. With an open Bible came light and liberty again, but never union again. On the contrary, division followed division; sect followed sect. It is true that the great body of the churches believes that Jesus is the Christ, the Son of the living God, but they have turned aside the greater part of their resources, to the attempt to reform the world, to educate the world, and, in short, to anticipate the next dispensation in which those things belong, and to do the work that is distinctly set apart for restored and converted Israel in her Kingdom Age.

Is the Gospel then a failure? God forbid! The Gospel never failed, and can never fail. God's Word by the Gospel is accomplishing precisely the mission which was foreseen and foretold for it, that whereunto it was sent. And we must not forget, either, that the Gospel will yet bring this world to the Saviour. It is not at all a question of the ultimate triumph of the blessed Lord. The heathen may rage and the people imagine vain things, but the Father will yet set His King on His holy hill in Zion. Converted Israel, glorified saints, even a mighty angel shall yet proclaim the Gospel of the Kingdom, and "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it" (Isa. 2:2). "The earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. 11:9). All this will surely come to pass, for the Lord hath spoken it--but not in this dispensation. This is the age of the "ecclesia"--of the called out ones.

Let me ask you, what is God doing in this age of ours? Is He not taking out of the Gentiles a people? A few Jews are being converted, for Paul tells us there is always a remnant in Israel according to the election of grace (Rom. 11:5), but the great, the altogether vast majority of the Church is taken out of the Gentiles. This we all see. To believe this is not at all a matter of faith, but of simple observation. Not, anywhere, the conversion of all, but everywhere, the taking out of some. The evangelization of the world, then, and not its conversion, is the mission committed to the Church. To do this, to preach the Gospel unto the uttermost parts of the earth, to offer salvation to every creature, is our responsibility. It is the divinely appointed means for the calling out of a people for His Name, the Church, the "Ecclesia."

Further, the purpose of the Father in this age is not the establishment of the Kingdom. The Old Testament prophets tell us in perfectly simple, unambiguous language how the Kingdom is to be brought in, who is to be its ruler, and the extent and character of that rule, and the result in the universal prevalence of peace and righteousness. Alas, nothing would suffice but the bringing of the prophets bodily over into this Church age! This is the irremediable disaster which the wild allegorizing of Origen and his school has inflicted upon exegesis. The intermingling of Church purpose with Kingdom purpose palsied evangelization for thirteen hundred years, and is today the heavy clog upon the feet of them who preach the glad tidings.

See how inevitably so. The Kingdom applies spiritual forces to the solution of material problems. How shall man live long and wisely? The Kingdom is the answer. How shall exact justice be done on earth? The Kingdom provides for it. When shall wars and human butchery cease in this blood-saturated earth? When the Kingdom is set up by the King Himself. When shall creation

give up to man her potential secrets? In the Kingdom age. When shall the earth be full of the knowledge of the Lord as the waters cover the sea? When the King and His Kingdom are here. Of all these things the O.T. prophets are full. We turn to the New Testament and find what? The birth of the King, the heralding of the Kingdom as "at hand," the announcement in the Sermon on the Mount of the principles of the Kingdom, the utter refusal of Israel to receive her King, the passing of the Kingdom into the mixed and veiled condition set forth in the seven parables of Matthew Thirteen, its full revelation being postponed till "the harvest," which is fixed definitely "at the end of this age." And then the Kingdom being thus postponed, what is revealed as filling and occupying this age? THE CHURCH! Christians, let us leave the government of the world till the King comes; let us leave the civilizing of the world to be the incidental effect of the presence there of the Gospel of Christ, and let us give our time, our strength, our money, our days to the mission distinctively committed to the Church, namely, to make the Lord Jesus Christ known "to every creature"!

Observation of the Terrible Charges Leveled Against the Church

by

Mr. Cyrus Ingerson Scofield

1843 - 1921

in

The Biggest Failure of the Church Age

1. The Church has failed to be self aware. The Church has failed to see itself as a separated, called-out Body in the purposes of God, charged with a definite mission limited in its purpose and scope.
 - **Biblical response.** *1 Corinthians 3:16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? (See also Romans 6:3 ; Romans 6:16; Romans 7:1; 1 Corinthians 5:6; 1 Corinthians 6:3; 1 Corinthians 6:9; 1 Corinthians 6:15; 1 Corinthians 6:16; 1 Corinthians 6:19; 1 Corinthians 9:24; 2 Corinthians 13:5; James 4:4). Such questions are rhetorical. Of course the church has a self awareness.*
2. The Church has endeavored to take from Israel her promises of earthly glory, and appropriate them over into this Church dispensation.
 - **Biblical Response.** *Galatians 3:7 Know ye [Church] therefore that they which are of faith, the same are the children of Abraham. 8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 9 So then they which be of faith are blessed with faithful Abraham.*
3. The Church wrongly sees herself as being of the world, and that therefore, her mission is to improve the world.
4. The Church has wrongly appropriated to herself promises which were given to Israel alone.
 - **Biblical Response.** *Romans 9:6 Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: 7 Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. 8 That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.*

The true Israel of God are those, Jew and Gentile, who have the faith of Abraham. This is the true church [*ecclesia*, called out] of God.

5. The Church has failed to follow an appointed pathway of separation, holiness, heavenliness and testimony to an absent but coming Christ.
 - **Biblical Response.** *Ephesians 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church,*

not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

6. The Church has turned aside to the work of civilizing the world, building magnificent temples, and acquiring earthly power and wealth, and in this way, has ceased to follow in the footsteps of Him who had not where to lay His head.
7. The Church is a divisive institution and nothing less than the “*persecutrix* of the Jews”! “The Church, saved by faith in the Messiah who came from the Jews; having in her hand the Bible which was written by the Jews; receiving her teaching solely and only through Jewish sources, became, for one thousand years, the bitter, relentless, bloody persecutor of Judaism. With that came worldliness and priestly assumption, and the Dark Ages”.

Biblical Response.

- *Acts 2:5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.... 41 Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. 42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.*
8. Following the Reformation the Church has tried to usurp what God has assigned Israel to do during the Kingdom Age and that is to reform and educate the world.
 - **Biblical Response.** *1 Corinthians 10:31 Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.*
 9. Oh the Gospel is not a failure, but the Church is! But there is hope. “...the Father will yet set His King on His holy hill in Zion. **Converted Israel**, glorified saints, even a mighty angel **shall yet proclaim** the Gospel of the Kingdom, and "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it" (Isa. 2:2). "The earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. 11:9). All this will surely come to pass, for the Lord hath spoken it—but **not in this dispensation [i.e., not in the Dispensation of Grace; the age of the Church]**. This is the age of the "ecclesia"—of the called out ones.
 - **Biblical Response.** *Matthew 28: 18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*

- **Biblical Response.** *Romans 14:11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*

10. So, what is the Church doing? What is the mission of the Church? Mr. Scofield gives the answer. “The evangelization of the world, then, **and not its conversion**, is the mission committed to the Church. To do this, to preach the Gospel unto the uttermost parts of the earth, to offer salvation to every creature, is our responsibility. It is the divinely appointed means for the calling out of a people for His Name, the Church, the "Ecclesia.”

- **Biblical Response.** *1 Corinthians 9:19 For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. 20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; 21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. 22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.*

Editor’s Note

For what purpose is evangelism if it is not to convert souls which make up the world? To teach that to day the mission of the Church is not to convert the world is utter nonsense and leaves the Church without a mission except to be a musical trumpet with no air.

- **Biblical Response.** *2 Corinthians 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 18 And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

11. The Church is not a kingdom. “Further, the purpose of the Father in this age is not the establishment of the Kingdom”.

Editor’s Note

This bold assertion is made despite biblical teaching to the contrary.

- Item. The Church is a nation, a kingdom unto God. *1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*
- Item. The Lord has made even now citizens of the kingdom kings and priests. *Revelation 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.*

What is the message of the church but to preach that the King has come and then to invite people to come to the kingdom of God? This is exactly what Paul said he did.

- **Biblical Response.** *Acts 20:25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.*
- **Biblical Response.** *Acts 28:31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.*

12. If the Church is failing in its responsibility to be more effective in society it is because the Church is being taught on the inside by individuals such as Mr. Scofield to try NOT to change lives and thus society. Listen to his words. "Christians, let us leave the government of the world till the King comes; let us leave the civilizing of the world to be the incidental effect of the presence there of the Gospel of Christ, and let us give our time, our strength, our money, our days to the mission distinctively committed to the Church, namely, to make the Lord Jesus Christ known "to every creature"!

- **Biblical Response.** *Revelation 21:1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. 2 And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. 3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. 4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. 5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. 6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. 7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son. 8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. 9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 11 Having the glory of God: and her light was like unto a stone most precious, even like*

a jasper stone, clear as crystal; 12 And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: 13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates. 14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. 15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. 16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. 17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. 18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. 19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. 21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. 22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. 24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. 25 And the gates of it shall not be shut at all by day: for there shall be no night there. 26 And they shall bring the glory and honour of the nations into it. 27 And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

Conclusion

In May, 1944 a report was adopted by the Southern Presbyterian Church in the United States. Part of the report said this:

“It is the unanimous opinion of your Committee that Dispensationalism is out of accord with the system of doctrines set forth in the Confession of Faith, not primarily or simply in the field of eschatology, but because it attacks the very heart of the theology of our Church. Dispensationalism rejects the doctrine that God has, since the Fall, but one plan of salvation for all mankind and affirms that God has been through the ages administering various and diverse plans of salvation for various groups....”

This is a serious charge but it does seem to be supported from the works of Mr. C. I. Scofield reflected in two of his major works, *Rightly Dividing the Word of Truth* and the *Scofield Reference Bible*.

It is my desire, not to discredit an individual but to challenge unscriptural teachings. This is not always pleasant but it is a Royal command.

Jude 3

*“Beloved, when I gave all diligence to write unto you
of the common salvation, it was needful for me to write unto you,
and exhort you that ye should earnestly contend for the faith
which was once delivered unto the saints.”*