

Rightly Dividing the Word of Truth

By C. I. Scofield



A Critical Review

Dr. Stanford E. Murrell



**RIGHTLY DIVIDING
THE WORD OF TRUTH**
BY C. I. SCOFIELD

"Scofield, Cyrus Ingerson (1843-1921), Bible student and author, born in Lenawee County, Michigan, reared in Wilson County, Tennessee, and privately educated. Fought in the Civil War from 1861-1865 under General Lee, his distinguished service earning him the Confederate Cross of Honor. Admitted to the Kansas bar in 1869, elected to the Kansas House of Representatives where he served for one year. President Grant appointed him United States Attorney for Kansas in 1873. Worked as a lawyer in Kansas and Missouri from 1869 to 1882. Converted at 36, he was ordained to the Congregational ministry in 1882, and served as pastor of the First Church, Dallas, Texas (1882-1895), and again (1902-1907); and of the Moody Church, Northfield, Massachusetts (1895-1902). Later years were spent lecturing on biblical subjects on both sides of the Atlantic. The work for which he is best remembered is his 1909 dispensational premillennial Scofield Reference Bible." (From "The Wycliffe Biographical Dictionary of the Church," page 362, Elgin S. Moyer, 1982, © Moody Press, Chicago, IL)

Foreword

A well-meaning but misguided prophetic pundit from California named Harold Camping predicted the world would come to an end on May 21, 2011. He was wrong despite his dogmatism and willingness to invest a large sum of money warning people prior to that date of the judgment to come.

But where did Mr. Camping get many of his ideas for the end of the world? Both he and his followers insisted he gleaned his ideas from a private study of the Bible. While that sounds majestic and noble, it is simply not true. Mr. Camping is the product of a historical movement called Dispensationalism, a system of theology that is at variance with the historic Christian faith.

Because many Christians do not know the origin of Dispensational thinking reflected in its founders and initial leading proponents such as Mr. Cyrus I. Scofield, they are either easily misled or they stand amazed at how a Harold Camping can emerge. With that in mind this timely work is set forth to help people learn a little about the origin of prophetic thinking that anticipates a doomsday scenario for the world, holds a fundamental contempt for the church, and promotes prophetic conferences with speakers declaring with audacity and in the name of God what the future holds.

Only by knowing the past can Christians understand the present and stop being afraid of the future. Deuteronomy 18:22 When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

Rightly Dividing the Word of Truth: A Critical Review

Preface

Rightly Dividing the Word of Truth by C. I. Scofield, first published in 1896, is an important religious work that alleges to explain perceived divisions in Scripture. While biblical distinctions of time can be made in the unfolding of the drama of redemption throughout history, the arbitrary division of Scriptures advocated by Mr. Scofield has led to much erroneous teaching within the body of Christ as the following critical review will demonstrate.

Mr. Scofield's original text has been left intact with accompanying critical or explanatory comments by myself placed within a box. Many of the biblical passages Mr. Scofield only alludes to are cited in full. The distinctive facets of Dispensational Theology are noted in the narrative and should be kept in mind at all times.

My desire is not to bring shame to the memory of Mr. Scofield nor to discredit him as a person but rather, "contend for the faith which was once delivered to the saints" (Jude 3). I do believe that much dispensational teaching, as advocated by Mr. Scofield, if embraced, leads to a radical departure from the faith and practice of the historic church. Because ideas have consequences many of the thoughts of Mr. Scofield are worthy of being challenged with the stated desire to help God's people grow in spiritual faith and true knowledge of the Lord Jesus Christ. To that end this critical review is offered to the public. The collective teaching of Dispensational Theology I sometimes label simply as "The System", for that is what it is. I strongly believe that Dispensationalism is a system of theological beliefs that challenges the Scriptures and sets itself as alternative to the historic Christian faith.

Because I Care,

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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 2:15 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.

Dispensationalism as a System has many presuppositional concepts proven to be hostile to a historic gospel and an extreme misunderstanding of key Biblical truths. In 2 Timothy 2:15 Timothy is exhorted by Paul to "*Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth*". The Greek word for "rightly dividing" is ὀρθοτομέω (orthotomeo / or-thot-om-eh'-o) and means "to make a straight cut, i.e. (figuratively) to dissect (expound) correctly (the divine message). For individuals who are steeped in dispensational theology this passage refers to dividing the *Word of God* or the *Bible* into specific dispensations or periods of time, usually seven in number if one is a student and devotee of Mr. C. I. Scofield. The dispensations may be briefly noted: Innocence, Conscience, Human Government, Promise, Law, Grace, Kingdom. It is very unlikely that the apostle Paul had a radical division of time and eras in mind when he gave this exhortation to Timothy. To rightly divide the Word of Truth means to present the gospel clearly and accurately. The word "*rightly divide*" means "*to make a straight cut, i.e. (figuratively) to dissect [or expound] correctly [the divine message]*" and has reference to the skill of the biblical teacher. Matthew Henry notes, "Ministers must be workmen; they have work to do, and they must take pains in it. Workmen that are unskillful, or unfaithful, or lazy, have need to be ashamed; but those who mind their business, and keep to their work, are workmen that need not be ashamed. And what is their work? It is rightly to divide the word of truth. Not to invent a new gospel, but rightly to divide the gospel that is committed to their trust. To speak terror to those to whom terror belongs, comfort to whom comfort; to give everyone his portion in due season, Matthew 24:45". It is not untrue, nor unkind, to say that those influenced by dispensational thinking can barely read 2 Timothy 2:15 without thinking of a time element of seven dispensations when the true interpretation of the passage has nothing to do with time but with the skill of the workman.

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).

Mr. Scofield's disarming exhortation for every believer to be like the noble Bereans is to be heeded for dispensationalists insist their main points are based on Scripture, which is not always the case. One of the techniques of dispensationalist is to allude to a passage to support a point being made but when that passage is actually turned to, what is being taught does not match the text of the Word of God. Another technique of dispensationalism is to engage in isogesis or a reading into the Scriptures what is not there. Unless one is critically aware of this method of reading and studying scripture, the mind will be seduced by presuppositional thoughts.

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 -- I Corinthians 10:32

1 Corinthians 10:32 is a foundational verse in dispensational theology for it is used to teach a dramatic distinction between the Jews, Gentiles and church of God. Of course, in the divine economy such dramatic distinctions do not exist for, "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" (Galatians 3:28). However, in context, this passage does teach something very important though not with dispensational theological distinctives in view. Matthew Henry explains. "The apostle takes occasion from this discourse to lay down a rule for Christians' conduct, and apply it to this particular case (v. 31,32), namely, that in eating and drinking, and in all we do, we should aim at the glory of God, at pleasing and honoring him. This is the fundamental principle of practical godliness. The great end of all practical religion must direct us where particular and express rules are wanting. Nothing must be done against the glory of God, and the good of our neighbors, connected with it. Nay, the tendency of our behavior to the common good, and the credit of our holy religion, should give direction to it. And therefore nothing should be done by us to offend any, whether Jew, or Gentile, or the church, v. 32. The Jews should not be unnecessarily grieved nor prejudiced, who have such an abhorrence of idols that they reckon everything offered to them thereby defiled, and that it will pollute and render culpable all who partake of it; nor should heathens be countenanced in their idolatry by any behavior of ours, which they may construe as homage or honour done to their idols; nor young converts from Gentilism take any encouragement from our conduct to retain any veneration for the heathen gods and worship, which they have renounced: nor should we do anything that may be a means to pervert any members of the church from their Christian profession or practice. Our own humor and appetite must not determine our practice, but the honour of God and the good and edification of the church. We should not so much consult our own pleasure and interest as the advancement of the kingdom of God among men. Note, A Christian should be a man devoted to God, and of a public spirit".

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."

The need for exegetical vigilance due to the subtlety of language and presuppositional thoughts used by dispensationalist is immediately manifested by Mr. Scofield's suggestive statement that, "It appears, also, that all the communication of Jehovah to Israel as a nation related to the Earth." The exact opposite is true. The Scriptures plainly teach that all the communications of Jehovah to Israel as a nation related not only to earthly blessings but to the spiritual. By letting Scripture interpret Scripture the New Testament plainly explains the Old Testament promises to Abraham and thus to Israel to be primarily spiritual in nature. The promise God made to Abraham in Genesis 15:4-5 is explained in 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. Abraham believed God and it was accounted to him for righteousness (Genesis 15:6 cf Galatians 3:6). Time after time in dispensational theology a statement will be made and a proposition will be set forth which is exactly the opposite of what is taught in Scripture. Therefore, beware.

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.

Mr. Scofield sees a dramatic and radical distinction between Israel and the church without taking into consideration that in the divine economy there is a fleshly Israel and a spiritual Israel. The "true" Israel of God is the spiritual, not the natural. 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.

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.

The practical danger with all erroneous teaching is that it contains elements of truth. Counterfeit truth comes as close to the original as possible before veering in a new direction. Mr. Scofield's plain teaching is that "Israel stands connected with temporal and earthly things" while "the church stands connected with spiritual and heavenly things". The false distinction implied is that there are no spiritual realities associated with Israel and no earthly blessings associated with the church. That is simply not true.

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.

Mr. Scofield teaches that neither Adam nor the patriarchs are in the church because they are part of the Old Testament economy meaning the church did not exist in the Old Testament era. According to dispensational theology God has two distinct and separate people, one called Israel and one called the church.

However, the Bible reveals there is only one people of God, (Hebrew, *kahal*; Greek, *ekklesia*), the called out assembly. The church is the true Israel of God because the true Israel of God includes both Jews and Gentiles. Galatians 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. 15 For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature. 16 And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

Despite the teaching of dispensationalism, there is only one Redeemer for Christians, for Jews, and for all on the face of this earth, and His name is Jesus Christ. 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.

All who are saved are in Christ. All who are in Christ are Abraham's true spiritual seed. Galatians 3:26 For ye are all the children of God by faith in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 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.

There is no room for dramatic divisions where none occur in Scripture and there is no distinction by God among His people. God is not partial with men. Acts 10:34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him. 36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)

The parallel covenantal language found in the Old Testament and the New Testament also shows that God has only one people. Compare, for example Exodus 19:5-6 with 1 Peter 2:9.

- Exodus 19:5 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.
- 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:

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 I Thessalonians 4.

With bold assurance Mr. Scofield declares that Ephesians 3:5-10 teaches "that the church is not once mentioned in Old Testament prophecy." Here is a clear example of the dispensational teacher's tendency to allude to a passage of Scripture as proof of an assertion. If the student of Scripture were to actually turn to Ephesians 3:5-10 this is what he would read.

- 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 fellow heirs, 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,

By a careful reading of the text and a searching of the Old Testament the words of Paul are clearly understood. The apostle does not say that the union of Jews and Gentiles "is not once mentioned in Old Testament prophecy" or never made known unto the sons of men for indeed it was.

The uniting of Jew and Gentile was prophetically revealed to Abraham. In Genesis 12:2-3 the Lord promised to bless all the nations through Abraham's seed. "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".

The uniting of Jew and Gentile was given in prophesy by Isaiah.

- Isaiah 42:5 Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: 6 I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; 7 To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. 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.

Just because the New Testament expression of the Church took many in national Israel by surprise does not mean the salvation of Gentiles and the incorporation of them into Christ was not prophesied. Indeed it was.

In Amos 3:7 the Lord promised, “Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets”. The preaching of the gospel and the union of Jews and Gentiles into one body was no exception. In a clear statement the prophetic voice could be heard.

- Isaiah 49:1 Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. 2 And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; 3 And said unto me, Thou art my servant, O Israel, in whom I will be glorified. 4 Then I said, I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God.

In Ephesians 3:5-10 Paul simply tells the church of Ephesus that the gospel he preached to them “was not so fully and clearly discovered in the ages before Christ as it is now revealed unto the prophets of this age, the prophets of the New Testament, who are immediately inspired and taught by the Spirit” (Matthew Henry). There is a difference between being “not so fully and clearly discovered in the ages before Christ” and teaching, as Mr. Scofield does, that “that the church is not once mentioned in Old Testament prophecy”.

An additional false teaching of Mr. Scofield in this section is that the termination of the church’s “career” is taught in 1 Thessalonians 4. That is a preposterous assertion. 1 Thessalonians 4 says nothing about the termination of the church’s career and for good reason. The church exists as the kingdom of God’s dear Son and of His kingdom there shall be no end. On this point the prophet Isaiah, the angel Gabriel, and the apostle Paul are in agreement.

- Isaiah 9:7 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.
- Luke 1:33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.
- Colossians 1:12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light. 13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: 14 In whom we have redemption through his blood, even the forgiveness of sins:

Any teacher who advocates the church will end for any reason is teaching something contrary to the historic faith and something contrary to the Word of God.

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).

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.**

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).

CHURCH

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

For our conversation is in heaven (Phil. 3:20).

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.

The idea set forth by Mr. Scofield that the godly Jew had as his incentive earthly blessings not heavenly is contradicted by Scripture. Hebrews 11:24-27 teaches that, "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. The Bible teaches that Abraham looked for a heavenly city which hath foundations, whose builder and maker is God" (Hebrews 11:9). The whole of Hebrews 11 dismisses the unworthy dispensational teaching that "a godly Jew was motivated by 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" (I Con 12:13) which is "the church" (Eph. 1:22-23). In the church the distinction of Jew and Gentile disappears. (I 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.")

Another unfortunate characteristic of dispensational teachers is a tendency to affirm what is later denied and a denial of what is eventually affirmed. The ground of salvation is one example. In *Rightly Dividing the Word of Truth* Mr. Scofield teaches "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". So far so good. However, it must be kept in mind that Mr. Scofield believes this is true only for the church age. In the Old Testament economy, in another dispensation, the ground of salvation was far different. Commenting on John 1:17 in the 1909 *Scofield Reference Bible* Mr. Scofield said, "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 the fruit of salvation".

Commenting on 1 John 3:7 Mr. Scofield wrote, “he that doeth righteousness is righteous”. The Scofield Reference Bible’s note is in part, “The righteous man under law became righteous by doing righteously; under grace he does righteously because he has been made righteous.” Gordon H. Clark concludes, “Thus instead of a covenant of grace-extending from Adam, through Abraham, into Galatians, and on to the culmination-dispensationalism has two methods of salvation”.

Modern dispensationalist are sensitive to the charge of teaching two ways of salvation which prompted Charles Ryrie to come to the defense of C. I. Scofield in his 1965 book, *Dispensationalism Today*. Dr. Ryrie only acknowledges that Mr. Scofield made “unguarded statements.” The New Scofield Bible has removed the controversial wording concerning John 1:17 and a clear statement of one way of salvation has been affirmed. Despite the attempt at theological revisionism, the original position of dispensational teachers such as Mr. Scofield remains a matter of historical record.

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

ISRAEL

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).

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).

CHURCH

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).

Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat (I Cor. 4:12-13).

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: Deuteronomy 21:18-21 and Luke 15:20-23.

There are some very difficult commandments given to national Israel which are happily not restated in the New Testament expression of the church. However, it serves no purpose to deny that spiritual Israel existed as the true Israel of God in the Old Testament era and is equivalent to those who are truly born again in the New Testament era.

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 I Peter 2:5.

Special Note

Rather than merely allude to biblical passages, they should be read. To that end the passages Mr. Scofield cites here in couplet form are quoted in full.

Leviticus 17:8-9 with Matthew 18:20

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.

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

Luke 1:10 with Hebrews 10:19-20

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

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;

Numbers 3:10 with 1 Peter 2:5

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.

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.

It is not true that Israel could worship in but one place for Jesus Himself taught and worshipped in various synagogues. Mark 1:21 mentions the synagogue of Capernaum. "And they went into Capernaum; and straightway on the Sabbath day he entered into the synagogue, and taught. 22 And they were astonished at his doctrine: for he taught them as one that had authority and not as the scribes". Before the Temple built by Solomon was destroyed in 586 BC, many Jews would go to Jerusalem three times a year, on Pesach (Passover), Shavuot (Pentecost), and Sukkot (Tabernacle). But even before the temple was destroyed we find Samuel worshipping in Shiloh (1 Samuel 15:25).

It is equally true that differences do exist between the church in the Old Testament economy and the church in the New Testament economy. One such difference is correctly noted by Mr. Scofield. Whereas in the Old Testament church the people engaged in ritual worship through a specialized priesthood, in the NT expression of the church every person is a believer priest unto God. “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:” (1 Peter 2:9).

**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.

Here are bold and sweeping statements with far reaching implications. The challenge is to respond in a concise manner. Therefore, with equally sweeping grandeur let it be noted that there is not a single verse in the Bible that teaches the church “will be taken away from the earth entirely.” Not one of the passages cited below in support of this concept, often referred to as “the Rapture”, teaches the church will be taken away from the earth. Moreover, the concept of a restored Israel “yet to have her greatest earthly splendor and power” finds no support in New Testament theology. The Bible does teach that Christ loved the church and gave Himself for her (Ephesians 5:20). The temporary place of national Israel in the plan of God is a spiritual reality many dispensationalists have not fully considered.

**The Essential Glory of the Church and
the Parenthetical Place of Israel
in the Plan of God**

1. The temporary place of Israel in the plan of God in human history is reflected in the following observations.
 - A large part of human history had already taken place when God called Abraham from Ur of the Chaldees. Before there was a nation of Israel souls were being saved by faith in Christ as He was revealed.
 - ❖ A righteous covering provided by God covered Adam and Eve. “*Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them*” (Gen. 3:21).
 - ❖ Hebrews 11:4 declares that “*By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous*”.
 - ❖ In Hebrews 11:5 we read that “*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.*”

- ❖ What was true of Adam and Eve, Abel and Enoch was true of Noah. Hebrews 11:7 reveals that *“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.”*

If there are no gaps in the genealogical tables of the early chapters of Genesis then we know that from the creation to the flood was 1656 years. Many more years elapsed from the time of Noah to Abraham. During that period souls were being saved. God was calling out a people for Himself.

- The Covenant promises made to Abraham and his descendents were always conditional. There was to be gospel obedience in all matters.
- ❖ *Genesis 22:18 And [Abraham] in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.*
- ❖ *Deut 28:58-66 If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD; 59 Then the LORD will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. 60 Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. 61 Also every sickness, and every plague, which is not written in the book of this law, them will the LORD bring upon thee, until thou be destroyed. 62 And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the LORD thy God. 63 And it shall come to pass, that as the LORD rejoiced over you to do you good, and to multiply you; so the LORD will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. 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. 65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:*
- The fact that in AD 70 God set Israel aside and has been working through the Gentiles to advance His kingdom illustrates the limited place Israel has had in the plan of God. Speaking to the nation of Israel Jesus told them plainly that their gospel privileges would be taken and given to another nation. Matt 21:43 *“Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”* The Church is that nation. 1 Peter 2:9 *“But ye are a chosen generation, a royal priesthood, an holy nation.”*

2. A transfer was made from national Israel to spiritual Israel, which has always included the Gentiles. This shift and emphasis is reflected in the following passages.
 - ❖ *Romans 9: 6-7 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.*
 - ❖ *Galatians 3:7 Know ye therefore that they which are of faith, the same are the children of Abraham.*
 - ❖ *James 1:1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.*
3. A simple time line illustrates the abiding existence of the Church from the Garden of Eden to the Second Advent.

**The Church as the called out assembly is found
in all the ages while Israel has played an important
but limited role in the overall plan of God**

Creation * Fall * Noah * Abraham * Moses * Cross * AD 70 * Present to Second's Advent

4. The Bible teaches plainly that Christ loved the Church and gave Himself for her. *Ephesians 5:25-27 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.*
5. God is neither a physical racist nor a nationalist. The only nation the Lord plans to exalt is the Church for of her citizens it has been promised, "*The meek shall inherit the earth*" (Psalm 37:11; Matt. 5:5).
6. The only people who reign in the New Testament are the saints.
 - ❖ *2 Timothy 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:*
 - ❖ *Revelation 20:4-6 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.*
7. The only people in the New Testament who sit in judgment over Israel, the world and even the angels is the Church.
- ❖ *Matthew 19:27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*
- ❖ *1 Corinthians 6:2-3 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? 3 Know ye not that we shall judge angels? How much more things that pertain to this life?*
8. Spiritual glory belongs to the Church and not to any nation or race that hates Christ and rejects Him as Lord and Savior.
9. God reveals the glory of the Church in her election.
- ❖ *Ephesians 1:1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus: 2 Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ. 3 Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: 4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: 5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.*
10. The glory of the Church is revealed in the great cost that was paid to purchase her.
- ❖ *1 Peter 1:18 Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 But with the precious blood of Christ, as of a lamb without blemish and without spot:*

11. The glory of the Church is revealed in the adoption of her members as children of God and the spiritual blessings that are accrued to include the kingdom of God (Luke 12:32), a new heaven and a new earth (2 Peter 3:13) and a vision of God (Matt. 5:8).
12. The glory of the Church is revealed in the position it has been raised to of high royalty. The Church alone has the pre-eminence in the plan of God.
13. The essential glory of the Church may be seen in the wonderful purpose and central place she possesses in the Plan of God
14. The essential glory of the Church is revealed in the honor of her leadership, the Lord Jesus Christ.
- ❖ *Eph 1:22 And [God the Father] hath put all things under his [Christ's'] feet, and gave him to be the head over all things to the church, (cf. Col. 1:15-19).*
15. The essential glory of the Church is revealed in the fact that she enjoys the personal and powerful ministry of the Holy Spirit (Eph. 1:13,14; 3:16,17; Rom. 8:9-16).
16. The glory of the Church is seen in her quest for true holiness.
17. The essential glory of the Church may be reflected and revealed in her nearness and access to God.
18. The essential glory of the Church may be revealed in her spiritual knowledge of all the mysteries of the gospel (Eph. 1:9; 3:2-5).
- ❖ *Ephesians 1:9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: (cf. Eph 3:2-5).*

See what Scripture says 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?)

Seven Promises to Mary Luke 1:31-33

- Though still a virgin Mary would conceive a child.
- Mary would bring forth a son.
- Mary would call the child, Jesus.
- The child would also be called the Son of the Highest.
- The Lord God would give unto the child the throne of David.
- The child would reign over the house of Jacob forever.
- Of his kingdom there would be no end.

Mr. Scofield *assumes* that only five of the seven promises to Mary have been literally fulfilled. Actually, all seven have been and are being literally fulfilled according to Scripture including the present reign of Christ over His kingdom of which there shall be no end. The practical theological problem is that dispensational theology does not recognize the present existence of Christ as King of kings and Lord of lords nor that His kingdom actually exists for ever and ever. Mr. Scofield believed and taught that Jesus would one day return to be a King over a millennial kingdom of his imagination with restored animal sacrifices and an exaltation of the Jews among the nations of the world. That is a far different understanding of the present and abiding sovereign rule and reign of the ascended Christ presented in the New Testament.

- 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.
- 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:

- 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.

The closing rhetorical question of Mr. Scofield is a classic Straw Man argument. "By what rule of interpretation are we authorized to say the remaining two will not be also fulfilled?" asks Mr. Scofield. Without recognizing or addressing the New Testament Biblical evidence for the present and eternal rule and reign of Christ over His kingdom, Mr. Scofield implies that non-dispensationalist do not believe in the rule and reign of Christ and thus in the fulfillment of prophecy. It is another distinctive mark of dispensational theology whereby something is implied about their theological opponents which is neither true nor fair. The historic faith of the church has always taught that all the promises of the Old Testament are fulfilled in Christ. Even Jesus Himself taught this truth as He ministered to the two disciples on the road to Emmaus.

- Luke 24:44 And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. 45 Then opened he their understanding, that they might understand the scriptures,

"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. 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. 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. It: It - 12).

"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).

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 (I Thess. 4:15-17).

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 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" (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).

Summary

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."

In his summary statement of this section Mr. Scofield reveals another distinctive of dispensational theology which is a fundamental contempt for the church. According to dispensational theology the church is an apostate organization, living in the "Laodicean era", and is certain to fail in its stated purpose and goal and so will apostatize. Harsh criticism is frequently leveled against the church by dispensational teachers such as Mr. Scofield reflected in the bitter string of accusations listed here without any mitigating context or noting the church's worldwide influence for goodness and peace. The open assault upon the visible church of the living God is one of the more shameful facets of dispensational theology and its advocates.

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."

With a fertile imagination and his presuppositional thoughts well established Mr. Scofield dogmatically asserts what the Scriptures do not reveal, "seven unequal periods, usually called dispensations (Eph. 3:2)". Such a clear cut and arbitrary division of dispensations cannot be found in the Bible. Ephesians 3:2 merely speaks of the "dispensation of the grace of God", which has nothing to do with time, only with stewardship for *oikonomi/a oikonomia* (oy-kon-om-ee'-ah) refers to the administration (of a household or estate). Matthew Henry correctly comments that Paul "speaks of the dispensation of this grace given to him; he means as he was authorized and commissioned by God to dispense the doctrine of the gospel, which commission and authority were given to him chiefly for the service of the Gentiles: to you-ward". It is a distinguishing mark of dispensational teachers to redefine biblical words or invent new ones in order to advance a theological construct.

Ephesians 2:7 speaks of the "ages to come", but has nothing to say about "seven unequal periods." 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.)
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.)

One practical problem with Mr. Scofield's arbitrary scheme of a dramatic and distinct sevenfold division of Scripture is that, as stated, it does not allow for any co-mingling of activity. Though the dispensation of conscience is said to be "from Eden to the flood", there is much said in the New Testament about the part conscience is to have in currently shaping Christian conduct. The believer is commanded to have a "good conscience" (1 Timothy 1:5, 19; Hebrews 13:18; 1 Peter 3:16, 21), a "pure conscience" (1 Timothy 3:9), and a "conscience void of offense" (Acts 24:16). Actions are to be taken "for conscience' sake" (Romans 13:5; 1 Corinthians 10:25, 27, 28).

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.)

The third dispensation is alleged to have extended from the time of Noah to the Tower of Babel and is called in the Scofield Reference Bible, Human Government, as if there were no human government prior to the flood despite multitudes being on the earth. The reality is that of necessity human government has existed since the extension of Adam's family to the present hour. Christians are specifically instructed to be in subjection to human governmental authorities and to pray for kings, rulers, and other magistrates. The New Testament teaches that "the powers that be are ordained of God," and the civil magistrate is the minister of God.

- Romans 13:1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.
- Titus 3:1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,
- 1 Peter 2:13 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.
- 1 Timothy 2:1 I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; 2 For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

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.)

The fourth division Mr. Scofield notes is the Dispensation of Promise: from the calling of Abraham until Mt. Sinai. Of course, the first promise in Scripture took place in the so called Age of Innocence when God promised the Savior.

- Genesis 3:15 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.

Mr. Scofield also refers to some promises made to Abraham which were "purely gracious and unconditional." It is a distinguishing mark of dispensational theology to speak of and emphasize what they call "unconditional" promises. In contrast, the Bible teaches that gospel obedience is required in every generation. Here is a case in point. God said that He would honor His promises to Abraham *because* Abraham obeyed the Lord.

- Genesis 22:18 And [Abraham] in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.
- Genesis 26:2 And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: 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 swore unto Abraham thy father; 4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; 5 Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

Without meaning to be unduly cynical, it can be noted that often, if the student of Scripture will take the distinguishing marks of Dispensational Theology when stated and simply reverse them, they will return to the truth of God's Word.

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.)

The Dispensation of the Law: from Mt. Sinai to the cross of Christ is next advocated by Mr. Scofield. While dispensational teachers disparage the Law, Philip Mauro wisely observes, "the gift of law to Israel was both a distinguished honor, and an unspeakable benefit. It gave them the knowledge of the true God; it gave them a way of access to Him for worship and for obtaining mercies and blessings; it gave them a sanctuary, a priesthood, acceptable sacrifices—including a sin-offering—and promises such that, by meeting the fair and reasonable conditions, they might have been a "peculiar treasure" to God and "a kingdom of priests and an holy nation" forever (Ex. 19:4, 5). Therefore, if it be asked, "What advantage then hath the Jew," over all other nations in the world? The inspired answer is, "Much every way.' Chiefly because that UNTO THEM WERE COMMITTED THE ORACLES OF GOD" (Rom. 3:1)" (*The Gospel of the Kingdom*).

In an effort to dramatically contrast the Law with the Gospel, Mr. Scofield diminishes the importance of the Law by implying there was no grace under law and further implying there is no law under grace.

Another distinguishing feature of Dispensational Theology to be noted here is the dismissal of Israel's response to the giving of the Law thereby turning a glorious event into a moment of shame. Observe the language Mr. Scofield uses. "Instead of humbly pleading for a continued relation of grace, they presumptuously answered: 'All that the Lord hath spoken we will do.'" In his *Reference Bible* Mr. Scofield commented that the embracing of the Law by the children of Israel was a rash decision. "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" (*Scofield Reference Bible*, Note on Gen. 12:7).

If the children of Israel "presumptuously answered" and "rashly accepted the Law" then so did the Lord Jesus Christ who embraced the Law and kept it fully. Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

In like manner, the Christian is not antinomian or lawless. There is law in the life of the believer, it is the law of the Spirit of life. Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

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). "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." (John 5:24). "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 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

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.)

The Dispensation of Grace. While every person can rejoice that "the grace of God that bringeth salvation hath appeared" (Tit 2:11), it must not be thought that the grace of God characterizes this present age exclusively. It must not be thought that Law and Grace cannot be commingled; and that, "They are as far asunder as Mount Sinai and the place called Calvary, and can no more mingle than the iron and clay of Nebuchadnezzar's dream-statue" (*Scofield Reference Bible*). Nor should it be thought the end of this era has a "predicted result" of an "apostate church". What is true is that the return of Christ will bring "judgment upon an unbelieving world".

The idea the church will ultimately and finally end in an apostate state is such an unworthy thought it borders on blasphemy. Christ loved the church and died for her, "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 (Ephesians 5:26-27). "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, 25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24-25). "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;" (Revelation 21:9-11).

How Firm a Foundation, Ye Saints of the Lord
by "Keen," 1787

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say than to you He hath said
Who unto the Savior for refuge have fled?

In every condition, -- in sickness, in health,
In poverty's vale, or abounding in wealth,
At home and abroad, on the land, on the sea, --
The Lord, the Almighty, they strength e'er shall be.

Fear not, I am with thee, oh, be not dismayed,
For I am thy God and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous, omnipotent hand.

When through the deep waters I call thee to go,
 The rivers of sorrow shall not overflow;
 For I will be with thee thy troubles to bless
 And sanctify to thee thy deepest distress.

When through fiery trials thy pathway shall lie,
 My grace, all-sufficient, shall be thy supply.
 The flames shall not hurt thee; I only design
 Thy dross to consume and thy gold to refine.

E'en down to old age all My people shall prove
 My sovereign, eternal, unchangeable love;
 And when hoary hairs shall their temples adorn,
 Like lambs they shall still in My bosom be borne.

The soul that on Jesus hath leaned for repose
 I will not, I will not, desert to his foes;
 That soul, though all hell should endeavor to shake,
 I'll never, no never, no never, forsake!"

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" (I 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.)

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.)

In this section Mr. Scofield promotes one of the more sensational teachings of Dispensational Theology which should properly be called the third coming of Christ. Of course dispensational teaching does not call their novel idea by that name, but they should.

First Coming of Christ
 Virgin Birth

"Second" Coming of Christ
 The Rapture

"Third" Coming of Christ
 Following the Tribulation

In order to avoid the honest promotion of a "third" coming of Christ, dispensationalism using nonsensical language such as "The first event in the closing of this dispensation etc." More modern dispensationalist such as Dr. John Walvoord spoke of this "first event" as Phase I of the Second Coming followed by seven years of tribulation and then Phase II, which is the Second Advent Proper.

While the language of Mr. Scofield and other dispensational teachers is smooth to the undiscerning ear the concept of the words conveyed cannot withstand the statements of clear passages of Scripture such as Acts 1:10-11 and Hebrews 9:28.

- 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 historic faith and teaching of the church prior to 1830 is that Jesus Christ is coming again the “second time without sin unto salvation”. The Bible says Jesus is coming again in the same way He went away, slowly, visibly, bodily. Jesus is not coming in a secret, silent manner. He is not coming in “Phases” or “Stages” or a “First Event” followed by seven years and then His “Second Event”. Jesus is coming again, not “again and again.” Jesus is coming the second time, period.

We Love Thy Coming, Lord

“We love Thy coming, Lord!
We know not when 'twill be,
But turn from all distracting things
Thine own dear face to see.

We serve the living God
And wait His Son to see;
For this we need faith, love, and hope,
Increasing constantly.

In Thy dear presence, Lord,
We hope we all may be
A crown of glory and a joy
To those we then shall see.

We love Thy coming, Lord;
The time is very nigh.
Our hearts unblameable must be
To greet Thee from on high.

The Lord Himself shall come
With loud assembling word,
And all the saints in Christ shall be
Forever with the Lord.

We're children of the day,
We're children of the light;
That day should never come to us
As does a thief at night.

Lord, wholly sanctify
And blameless let us be
In spirit, soul, and body too
For that blest day with Thee.

Question. "Why do so many people believe in this "first event" popularly known as the Rapture?"

Answer. Personally, I believe part of the answer is found in 2 Thessalonians 2:11. "And for this cause God shall send them strong delusion, that they should believe a lie:" The novel but exciting teaching of the Rapture whereby millions of people are suddenly removed from the earth is a form of divine judgment. Since multitudes will not believe the simple truth that Jesus is coming again, the Lord has allowed, for a little while, the sensationalized teaching of the Rapture. I believe this erroneous doctrine will disappear one day if the Lord tarries for it cannot stand the test of time nor the careful scrutiny of Scripture.

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.)

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.)

A literal millennium reign of Christ is a center piece of dispensational teachers for in their narrative it restores national Israel to a place of prominence in world history. For the dispensationalist, Israel, not the church, is the focal point of God's redemptive history. But not all Christians agree. The concept of a "thousand year" reign is mentioned only in Revelation 20.

- 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.

The Millennium Reign of Christ: A Historical Review

1. This doctrine is not taught anywhere else in the New Testament but was a prevalent concept among the early church especially from those who were influenced by Jewish sources.
2. The origin of this doctrine is found in Jewish expectations about a coming Messianic Age.
3. The general belief was that the kingdom of the Messiah would last forever (Daniel 7:14, 27).
4. After 100 BC there came a change. It was felt that the present world system was so evil that it would have to be destroyed. The Messiah would have a limited reign before the final consummation. Some said that the reign would last 40 years. Others argued for 100, 600, 1000, and even 7,000 years. In the apocrypha, 2 *Esdras* is very definite. "My Son the Messiah shall be revealed, together with those who are with him, and shall rejoice the survivors for four hundred years" (7:28, 29).
5. The most common view was that the reign of the Messiah would be for 1000 years corresponding to creation (Psalm 90:4; 2 Peter 3:8).
6. The Jews conceived of the reign of the Messiah in very materialistic terms. Israel would rule over the nations. Jerusalem would be the capital of the world. There would be no more diseases or untimely death. The earth would produce abundantly (2 *Baruch* 29:5, 6). Women would have no pain in childbirth.
7. It is not surprising that the early church would be influenced by Jewish expectations. It is not surprising to find a widespread belief of a millennium reign of Christ along materialistic Jewish expectations.
8. The church divided into two camps. Those who embraced the Jewish belief and those who did not.
9. Among the church fathers that embraced the Jewish concept was Justin Martyr (b. 100 AD-163 [or 167]).
10. For Justin Martyr it was an essential part of orthodox belief, although he agreed that there were good Christians who did not accept it. 'I and others, who are right-minded Christians at all points, are assured that there will be a resurrection of the dead, and a thousand years in Jerusalem, which will then be built, adorned, and enlarged as the prophets Ezekiel and Isaiah and other declare' (*Dialogue With Trypho*).
11. Irenaeus also held firmly to a belief in a millennium upon the earth [b. 130 AD-?] (*Against Heresies* 5:32).
12. One of his reasons was the conviction that, since the saints and the martyrs had suffered upon earth; it was only just that upon earth they should reap the rewards of their fidelity.

13. Tertullian also insisted upon the coming of a millennium (BC160 AD - ?) as did Papias (second century).
14. Papias, the second century collector of so much material upon the Gospels, insisted that Jesus taught the doctrine of the Millennium, and he hands down as the words of Jesus a passage which foretells the wondrous fertility of the earth which is to come: *"The days will come in which vines shall grow each having ten thousand shoots, and on each shoot ten thousand branches, and on each branch against ten thousand twigs, and on each twig ten thousand clusters, and on each cluster ten thousand grapes, and each grape when pressed shall yield five and twenty measures of wine. And when any of the saints shall have taken hold of one of their clusters, another shall cry, I am a better cluster; take me, bless the Lord through me. Likewise also a grain of wheat shall produce ten thousand heads, and every head shall have ten thousand grains, and every grain then thousand pounds of fine flour, bright and clean, and the other fruits, seeds and the grass, shall produce in similar proportions, and all the animals, using these fruits which are products of the soil, shall become in their turn peaceable and harmonious, obedient to man in all subjection."*
15. Despite these men of faith and influence, other men of equal stature who lived at the same time dismissed the Jewish concept that had infiltrated the church. Men such as Eusebius (c. 263-340). Eusebius almost contemptuously dismisses Papias's report. "I suppose he got those ideas," he says, 'through a misunderstanding of the apostolic records, not perceiving that the things said by them were said mystically in figures. For he seems to have been of very limited understanding' (*Eusebius: The Ecclesiastical History* 3:38).
16. Why did people reject early on the idea of a physical Millennial reign? Dr. William Barclay explains. *'One of the things which brought discredit upon Millenarianism was the fact that it undoubtedly lent itself to a materialistic interpretation in which it offered physical as much as spiritual pleasures. Eusebius tells how the great scholar Dionysius had in Egypt to deal with a certain much-respected bishop called Nepos who taught a 'millennium of bodily luxury upon this earth' (The Ecclesiastical History 7:24). Cerinthus, a heretic, deliberately taught a millennium of 'delights of the belly and sexual passion, eating and drinking and marrying' (Eusebius: The Ecclesiastical History 3:28).*
17. Origen (AD 185-251 or 254 died) also rejected the idea of a Millennium. Origen rebuked those who looked for bodily pleasure in the Millennium. *"The saints will eat, but it will be the bread of life; they will drink, but it will be the cup of wisdom."* (*De Principiis* 2.11.2, 3).
18. St. Jerome also opposed the Millennium (347-420). Jerome spoke contemptuously of *'these half-Jews who look for a Jerusalem of gold and precious stones from heaven, and a future kingdom of a thousand years, in which all nations shall serve Israel'* (*Commentary on Isaiah* 60:1).

19. Augustine (b. November 13, 354 AD-August 430) is credited with striking the deathblow to the Millennial teaching of the early church. At one time he had embraced the concept but saw in the scriptures the value of focusing on spiritual blessings. H.B. Swete summarizes the position of St. Augustine. 'He had learned to see in the captivity of Satan nothing else than the binding of the strong man by the stronger than he which the Lord had foretold (Mark 3:27; Luke 11:22); in the thousand years, the whole interval between the First Advent and the last conflict; in the reign of the saints, the entire course of the kingdom of heaven; in the judgment given to them, the binding and loosing of sinners; in the first resurrection, the spiritual share in the Resurrection of Christ which belongs to the baptized' (Augustine: The City Of God 20:7). Augustine spiritualized the whole idea of the Millennium.
20. The influence of Augustine in this area is reflected in the fact that for the most part the church is silent as to Millennial expectations until the Jewish dreams took root in England and spread to America. A critical year in this discussion is 1830. From that year on to the present hour the Jewish millennial expectations have taken deep root in the church. But as it was in the first centuries, so it is today. Millennial expectations are widespread but not universal.
21. Once more the material has found favor over the spiritual. Once more the Jewish hopes of Israel to be glorious among the nations is being articulated. Once more it is being denied that Jesus is a king and is in fact the King of kings. Once more preparation is encouraged to rebuild a third Temple to house the glory of God and to reinstate animal sacrifices. If Satan cannot tarnish the church of her essential glory he can promote the giving of her glory away by demeaning her self image or by suggesting Israel is really the favorite of God.

Dr. H. A. Ironside, a dispensationalist and an ardent disciple of Scofield, acknowledges that the unusual dispensational doctrine of the Church is of comparatively recent origin and that it was brought to the fore through the writings of Mr. J. N. Darby, the leader of the 'Plymouth Brethren,' who died in 1882.

When George Muller of Bristol was exposed to the Dispensationalist doctrines of the Brethren movement, he severed all connection with it. "The time came," he said, when I had either to part from my Bible or part from John Darby. I chose to keep my precious Bible and part from John Darby."

Dispensationalists lay special claim to "rightly dividing the word of truth." Actually, the arbitrary division of the Bible is confusing and a darkening of the gospel truth based on irresponsible exegesis.

Chapter 3

THE TWO ADVENTS

When it testified beforehand the sufferings of Christ, and the glory that should follow I 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.)

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.)

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.)

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.)

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.

It is difficult for those who are willing to defend the "spiritualizing" of those Scriptures meant to be spiritualized to defend the process in the face of sweeping and generalized accusations. Dispensational teachers such as Mr. Scofield pride themselves on "literally" interpreting the Bible, even though they are not and cannot be consistent in their exegesis. Jesus Himself did not hesitate to "spiritualize" His words.

- John 2:19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. 20 Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? 21 But he spake of the temple of his body.

Often when Jesus "spiritualized" His words, many did not understand what He was saying.

- John 6:48 I am that bread of life. 49 Your fathers did eat manna in the wilderness, and are dead. 50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die. 51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world. 52 The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?

Mr. Scofield provides another Straw Man argument when he says that "some modern scribes are telling the people that the prophecies of Messiah's earthly glory are not to be literally interpreted." It would be good if Mr. Scofield would provide a specific example of what concerns him and exactly who is saying what.

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 I 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).

It is a distinguishing mark of dispensational teachers to engage in the art of equivocation which means that while they might use traditional words and concepts they have a far different meaning in mind that only becomes clear upon detailed investigation of their writings. Here is a case in point. Mr. Scofield talks about the "second advent" of Christ and appeals to 1 Thessalonians 4:16-17 as a proof text. What is not so clear is that when Mr. Scofield uses the term "second advent" and cites 1 Thessalonians 4:16-17, in his mind that passage really teaches the "first event" of the second advent better known as "the Rapture of the church." Other events will then precede the "second advent" such as the great tribulation period of seven years. So smooth and so clever are dispensational writers in speaking of the "second advent" and "the rapture" (i.e., the blessed hope etc) as one and the same event that it becomes difficult to following their thoughts, especially when they allude to select Scriptures as supportive evidence. A thorough knowledge of the theological bias of dispensational teachers is essential if there is to be any real comprehension of the harm this system of biblical understanding has brought to the church.

"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 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: 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" (I 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" (I 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).

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" (I 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.

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

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).

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.

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. 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). "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).

During the Franco-Prussian war Von MoItke, 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.

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

b. 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."

c. 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.

d. 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).

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 to be seriously put forth as a sufficient explanation of prophecies so numerous and circumstantial.

- a. 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).
- b. 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.

- a. 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).
- b. 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).
- c. 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.

- a. 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.
- b. 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."
- c. 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.)

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

- a. 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).

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

c. 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).

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.

a. 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).

b. 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).

c. 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 15:14-17; Matt. 24:14 ["for a witness"]; Rom. 1:5 ["among" not "of all nations"]; Rom. 11:14 ["some," not "all"]; I Cor. 9:22; Rev. 5:9 ["out of" not "all" of].)

d. It would be impossible to "watch" and "wait" for an event which we knew could not occur for more than one thousand years.

Except for the distinguishing mark of equivocation regarding the "second advent" woven into some of the points of this section, the statements by Mr. Scofield are essential correct and reflect the historic faith of the church. Jesus will return personally, visibly, and bodily a second time for all who believe.

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" (I 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).

In this chapter another distinguishing mark of dispensational teaching is set forth, namely finding dramatic distinctions where none exist. While the church has always taught the bodily resurrection of the dead, Mr. Scofield insists on two resurrections. Other dispensational teachers insist on several more.

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).

Mr. Scofield insists in teaching there are two resurrections, "the resurrection of the just and the unjust" which are separated by a long interval of time. In contrast, Jesus plainly said "the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29). As always, the student of the Bible is left to choose between the plain teaching of Scripture and the teaching of The System. Many times what The System advocates is embraced in spite of how plain the biblical text appears. Anticipating obvious objections to key passages cited, such as John 5:28-29, Mr. Scofield has a ready answer, however implausible, as indicated here. Mr. Scofield notes that the "hour" of the resurrection "has already lasted eighteen hundred years", which is a meaningless statement for the specific hour of which Jesus spoke simply has not arrived. Moreover, the other passages listed bring no support to Mr. Scofield's proposition of there being two distinct resurrections separated by a long period of time.

- 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.

"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 context, just because the Lord speaks only of the "resurrection of the just" does not mean it should be categorized as the "first" resurrection implying there is a second, third, or fourth etc. As we shall soon see, in Revelation 20, the Bible does speak of "the first resurrection", but as shall be shown in context, the reference to the "first resurrection" is that of the new birth or the salvation of the soul as per John 5:25. Jesus said, "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". Because men are "dead in trespasses and sin" (Ephesians 2:1), individuals must be "quickenened" or made alive, "resurrected", in order for salvation to be effective.

In I 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" (I 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" (I Thess. 4:13-16).

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?

One of the more disturbing distinguishing marks of dispensational teachers is the absolute confidence with which they speak despite how nonsensical some of their concepts, statements, and questions sound. Many years ago, when discussing dispensational teaching with a friend, he suddenly said to me, "Stan, the hairs on the back of my neck are standing up as you speak. What you are saying makes sense. Many aspects of Dispensational Theology never made sense to me, but I just assumed I did not understand what was being taught." In the years since that initial

conversation I have had the same reaction from other people. So dogmatic are the proponents of dispensationalism that to question what is being said or to disagree with any major concept becomes emotionally dangerous, and in circles is a basis for loss of Christian fellowship.

In response to Mr. Scofield's rhetorical question based on Philippians 3:11, Matthew Henry is worthy of being quoted. Mr. Henry notes, "The apostle had his heart upon heaven as his happiness: If by any means I might attain to the resurrection of the dead, v. 11. The happiness of heaven is here called the resurrection of the dead, because, though the souls of the faithful, when they depart, are immediately with Christ, yet their happiness will not be complete till the general resurrection of the dead at the last day, when soul and body shall be glorified together. Anastasis— sometimes signifies the future state. This the apostle had his eye upon; this he would attain.

There will be a resurrection of the unjust, who shall arise to shame and everlasting contempt; and our care must be to escape that: but the joyful and glorious resurrection of saints is called the resurrection, *kat exochen*—by eminence, because it is in virtue of Christ's resurrection, as their head and first-fruits; whereas the wicked shall rise only by the power of Christ, as their judge. To the saints it will be indeed a resurrection, a return to bliss, and life, and glory; while the resurrection of the wicked is a rising from the grave, but a return to a second death. It is called the resurrection of the just, and the resurrection of life (John 5:29), and they are counted worthy to obtain that world and the resurrection from the dead, Luke 20:35. This joyful resurrection the apostle pressed towards."

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."

Turning to Revelation 20:4-6, Mr. Scofield believes he finds support for two resurrections, one for the righteous and another for the dead separated by one thousand years. When considering John's vision, it must be considered by keeping in mind the words of Jesus in John 5: 28-29 of the "hour" in which "all" who are in the grave shall come forth.

In Revelation 20, John states what he saw. John saw a number of thrones. How many John saw is not provided but the implication is that of a large number. John saw a certain group of people sitting on the thrones. He is very specific. It is the martyrs who sit on the thrones. They are singled out for special honor because they were beheaded for the witness of Jesus, they had not worshipped the Beast [Rome], they had not worshipped his image, and they had not received the mark of the Beast upon their foreheads or in their hands. John saw this very special group of martyred saints alive in heaven and reigning with Christ. They [the martyred saints] reigned with Him for a thousand years.

By staying close to the text we are forced to conclude that John has a focused truth in mind. He is telling the Church as a whole that those particular saints who have died for the cause of Christ at the hand of Rome are alive in heaven, sitting on thrones, and reigning with Christ. Such a message was comforting for the saints of the first century and is still comforting for the suffering Church today. For John the spiritual reign of the martyred saints with Christ was a present reality. For John the reign was to last a thousand years.

Why the specific number, “a thousand years”? The answer may be very simple. Psalm 50:10 says the cattle on a thousand hills belongs to God. Job 9:3 says that a man cannot answer God once in a thousand times. Paul said of the Corinthian saints that they had ten thousand instructors. Peter spoke of one day with the Lord as being a thousand years (2 Pet. 3:8). The point emerges. A thousand years may simply indicate a large number and is often used to indicate completeness (Rev. 7:5-8). The message is plain. The martyred dead shall reign with Christ until the Second Advent.

Revelation 20:5 becomes the most challenging text in the passage. John says simply enough, *“But the rest of the dead lived not again until the thousand years were finished.”*

The word *“but”* is a conjunction of contrast. There is a contrast between the living dead and the *“rest of the dead.”* Weymouth translates the verse to read, *“No one else who was dead rose to Life until the thousand years were at an end.”* By staying in context I would suggest that the rest of the dead refer primarily to the rest of the damned dead. The reasoning is this. The Bible teaches that all men live forever. Some live in heaven after death. Some live in eternal torment after death but all live. Those who are dead, yet are alive in heaven, enjoy the first resurrection which is spiritual (John 5:25). It begins at the moment of salvation, is enhanced in the intermediate state, and is completed in the general bodily resurrected when the glorified state is made manifest.

In contrast to those who are physically dead yet are spiritually alive, are those in hell who experience the general bodily resurrection at the end of the “millennium” only to know the renewed horrors of the second death (Revelation 20:14).

If the first resurrection is the spiritual life given to the martyred saints who did not worship the Beast [Rome] then there is great comfort for the people of God. “Blessed and holy is he that hath part in the first resurrection. On such the second death”, which will take place at the general resurrection, “hath no power”.

Again, with these words, John speaks to a very specific group of people for John has some very simple points to make. People have died for the cause of Christ. Nevertheless, those who are physically dead are spiritually alive. They live and reign with Christ. This is the first resurrection. The first resurrection is a spiritual resurrection of the soul.

The concept of a spiritual resurrection is taught elsewhere. In John 5:25. Jesus said, *“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.”* In this passage Jesus teaches that there are those who are dead but live because they have heard the voice of the Son of God. Those who have part in this first resurrection have no fear of the second death (Rev. 20:6 cf. 20:14). All who take part of the first resurrection which is spiritual are blessed and holy (cf. 1 John 3:14). The overarching theme to this portion of scripture is that of comfort for the people of God. The martyrs are alive and ALL (20:6) who enter into the first resurrection by faith shall be priests and shall reign with Christ. When a saint dies today, it is only to reign in heaven with Christ as a priest and king. All that Christ enjoys is a present reality for us to enjoy. If Christ is a King, so are we. If Christ reigns, so do we. Here is spiritual progression. We are made kings and priests by the new birth (Rev. 1:6). We reign with Christ as kings and priests in time and in eternity.

Finally, at the general resurrection, when the eternal state begins, we shall know the full glory of redemption in a glorified resurrected body. The thousand-year reign of Christ is a present reality. Therefore, the souls of those who have died in the faith are alive in heaven and presently reigning with Christ. This spiritual reign of Christ, which is present and very real, shall come to an end according to Divine decree. Other events will be allowed to happen in preparation for the eternal state. The conclusion of the matter is simple. Revelation 20 teaches about Satan being bound. That is a present reality. Revelation 20 teaches that those who have part in the first resurrection are blessed and holy and shall enjoy the present reality of reigning with Christ as priests of God. Here is comfort for those in tribulation and for those facing death.

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).

Once early dispensational teachers such as Mr. Scofield allowed for more than one general resurrection, subsequent dispensational writers found bodies popping up everywhere: at the Rapture, at the end of the tribulation period and prior to the millennium reign, at the end of the millennium, and after the final period of time when the devil was loosened “for a little season”.

Even in this section Mr. Scofield is not consistent about the time period between the alleged first resurrection of the just which he insists is “a thousand years” before the resurrection of the unbelievers. Here is the problem for Mr. Scofield. He believes the resurrection of the “believer’s bodies” which are caught up to “meet the Lord in the air” takes place at the Rapture. But then follows a seven year period of tribulation, according to Mr. Scofield, and that in turn is followed by a thousand year reign and then comes the resurrection of the unbelievers. So, the best Mr. Scofield can logically and consistently say is that “believers’ bodies are raised among the bodies of unbelievers and caught up to meet the Lord in the air” one thousand and seven (1007) years, not “a thousand years” 1000 years “before the resurrection of the latter.

The larger point is this: when the plain teaching of Christ is set aside in favor of The System of dispensational sensationalism, hopeless problems emerge by way of exegesis. It is far better for the Bible student to stay with the Word of God and set aside The System.

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 Dr. Pentecost quoted by Mr. Scofield is wrong. It is not a "mischievous habit" for Christians to speak of the judgment "as being one great event taking place at the end of the world", it is Scriptural.

The Final Day of Judgment

1. Every attitude and action will be judged and a final sentence passed on the great and final Day of Judgment.
 - Romans 14:10 But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
 - 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.
 - 2 Thessalonians 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.
2. The mediator and judge on the final Day of Judgment is the Lord Jesus Christ for all judgment is committed to Him.
 - 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.
 - John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:

- John 5:27 And hath given him authority to execute judgment also, because he is the Son of man.
 - 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.
3. As Mediator and Judge, Christ will complete and publically display the salvation of His people while punishing His enemies. In showing mercy and justice the righteousness of Christ is made manifest.
 4. The persons to be judged are the whole race of Adam without a single exception and the angels as well.
- The judging of Adam's race.
- ❖ 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.
 - ❖ 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.

❖ 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.

- The judging of the angels.

❖ 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;

❖ 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.

5. The rule of judgment is the standard of God's law as revealed to men, the heathen by the law as written on their hearts.

- Romans 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

- Luke 12:47 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. 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Special Note

- The Jew who “sinned in the law shall be judged by the law”.
- ❖ Romans 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;
- The Christian enjoying the light of revelation, by the will of God as made known to him.

- ❖ Matthew 11:20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.
- ❖ John 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.
- The secrets of all hearts will be brought to light in order to justify and validate the justice of the sentence pronounced.
- ❖ 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.
- ❖ Luke 8:17 For nothing is secret, that shall not be made manifest; neither any thing hid, that shall not be known and come abroad.
- ❖ Luke 12:2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.
- 6. The time of the judgment will be after the resurrection.
- Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment:
- 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.
- 7. The Scriptures represent the final judgment in a specific manner.
- The Final Day of Judgment is certain. Ecclesiastes 11:9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.
- The final Day of Judgment is universal. 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.

- The final Day of Judgment is righteous. Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;
 - The final Day of Judgment is decisive. 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 final Day of Judgment is eternal as to its consequences. Hebrews 6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
8. Because there will be a final Day of Judgment, every soul should be concerned for the welfare of the immortal soul. There is only one way to escape the fiery and holy wrath of God and that is to flee to the refuge set before us in the Person and work of Christ and plead the blood.
- 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.

The Scriptures speak of five judgments, and they differ in four general respects: as to who are the subjects of judgment; as to the place of judgment; as to the time of judgment; as to the result of the judgment.

While there is a day of final judgment the Bible does speak of other forms of judgments as Mr. Scofield notes.

THE JUDGMENT AS TO BELIEVERS

The Bible does teach that sin has been judged in Christ at the Cross for all who believe.

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).

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

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

"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).

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." (Rom. 8:1).

THE JUDGMENT OF SIN IN THE BELIEVER

The Bible does teach sin in believers is judged in time as well as in eternity. The judgment in time comes in the form of divine discipline or chastisement by the Lord, if we do not judge ourselves.

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" (I 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 I Pet. 4:17; 1 Cor. 5:5; 2 Sam. 7:14-15; 2 Sam. 12:13-14; 1 Tim. 1:20.)

THE CONDUCT, OR WORKS OF BELIEVERS ARE TO BE JUDGED

The Bible does teach the works of believers are to be judged but, as has been noted previously this takes place not "in the air" but at the Second Advent following the general resurrection of the dead. Dispensationalism teaches this judgment follows the Rapture but the concept of a Rapture seven years prior to the Second Advent is a novel idea in church history and is contrary to Acts 1:11 and Hebrews 9:28.

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 we labour, that, whether present or absent, we may be accepted of him. 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." (2 Cor. 5:9-10).

"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" (2 Cor. 5:8-9).

In the other passage the words "we" and "brother" again limit it to believers. The Holy Spirit never comingles the saved and the unsaved.

The idea the "Holy Spirit never comingles the saved and the unsaved" is a blatantly false teaching as the following Scriptures indicate.

- 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.
- Matthew 13:49 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.
- 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.

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," 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" (I 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 I 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" (I 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 I Thessalonians 4:17 and Matthew 25:24-30.

THE JUDGMENT OF THE NATIONS

The following are the initial passages used by Mr. Scofield to set forth his teaching on the judgment of the nations, as if somehow that is different from the judgment of all men on that great and final day of human history following the return of Christ and the resurrection from the dead. How "nations" can be judged without judging "individuals" is incomprehensible.

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

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

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

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

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; 2 Thess. 2:3-9). 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 offers of kindness to believers are really ministries to Jesus Himself.

When Mr. Scofield says, "we believe", he is setting forth another distinctive of Dispensational Theology and that is an arbitrary insertion of private and personal opinions in the gospel narrative which fits the fixed presuppositional templates of The System. There is not a single clear text of Scripture that supports the proposed scenario of the Rapture or the "taking away of the church" followed by "the great tribulation period" of seven years followed by a third coming of Christ. All of this and more can be placed within the "we believe" portion of The System.

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.

The living nations will be characterized by the following: no resurrection; living nations judged; on the earth; no books; three classes—sheep, goats, "brethren"; time, when Christ appears. The great white throne will be characterized by the following: a resurrection; "the dead" judged; heavens and earth fled away; "books were opened"; one class: "the dead"; after He has reigned one thousand years.

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

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

Because Mr. Scofield makes this judgment of the nations an important part of Dispensational Theology based in large part on Joel 3, it is good to remember what other saints have taught on this passage. The spiritual and insightful words of Matthew Henry are worthy of considering by way of contrast to the sensationalized teaching of Dispensationalism.

Joel 3:1-8

“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, 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, the 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 those are that shall be reckoned with—all nations, 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 (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. [“And on the fourth day they assembled themselves in the valley of Berachah; for there they blessed the Lord: therefore the name of the same place was called, The valley of Berachah, unto this day].

(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.

THE JUDGMENT OF THE WICKED DEAD

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

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

Result: Rev. 20:15.

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

It is a distinguishing mark of dispensational teachers to insist on a "literal" interpretation of every passage of Scripture, except when a different understanding better suits their theological bias. Though the Scriptures speak of a day of judgment in Acts 17:31 and Romans 2:16, Mr. Scofield assures us that the word "day" should pose no "trouble" for the word "day" in other passages "means a lengthened period" and the word "hour" Jesus spoke of in John 5:25 "has now lasted more than eighteen hundred years." Why would Mr. Scofield say all that?

Part of the answer is that while Mr. Scofield wants to teach a division of time between the judgment of the righteous and a judgment of the wicked, the Bible teaches a general day of judgment for all.

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.

The language of Acts 17:31 and Romans 2:16 of a general day of judgment for both the righteous and the wicked is simple, plain, and easy to understand.

Unfortunately for Mr. Scofield, the language of Scripture does not fit the dispensational template of various judgments. Therefore, according to Mr. Scofield, not only does “day” not mean “day” but the “day” is really one “day” for the righteous and then a thousand or more years another “day” for the wicked.

In order to solve his theological dilemma and maintain his isogetical bias, Mr. Scofield tries to distract the Bible student from accepting the simplicity of the words of Acts 17:31 and Romans 2:16 by bringing up a false analogy. The false analogy is that the word “day” is used in Scripture to make other theological points.

Point One. Time is meaningless to the Lord. 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.

Point Two. Salvation must not be put off. 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.)

Point Three. The eternal pre-incarnate Christ was known to the Patriarchs. John 8:56 Your father Abraham rejoiced to see my day: and he saw it, and was glad.

None of these points have any bearing on the teaching of a general day of judgment taught in Acts 17:31 and Romans 2:16.

Had Mr. Scofield wanted to appeal to other passages of Scripture for a true parallel of Acts 17:31 and Romans 2:16 in order to confirm a general resurrection and judgment of both the righteous and the unrighteous at the same time he could have cited Daniel 12:2-4 and John 5:28-29.

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. 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. 4 But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased.

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.

The Scriptures speak, also, of a judgment of angels (I Cor. 6:3; Jude verse 6; 2 Pet. 2:4). Luke 22:30 probably refers to judges as under the theocracy - an administrative office, rather than judicial. (See Isaiah 1:26.)

While some dispensational teaching is historical and biblical, other teaching on the same topic becomes hopeless confusing though at times sensational.

It is true the Bible teaches a judgment of angels. 1 Corinthians 6:3 Know ye not that we shall judge angels? How much more things that pertain to this life? Some angels have already been judge while others await a future judgment. 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 2:4 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;

It is true the Bible teaches that Christ was judged at the cross of Calvary resulting in death for the Lord Jesus and justification unto salvation for those who believe. Mr. Scofield refers to this as The judgment to the Believer.

It is true the Bible teaches self judgment in times, especially before the communion service. 1 Corinthians 11:31 For if we would judge ourselves, we should not be judged. Mr. Scofield refers to this as The Judgment of Sin in the Believer.

It is true the Bible teaches a final judgment of the works of men, both the righteous and the unrighteous.

What is not so certain is Mr. Scofield's division of the judgment of the works of men into separate periods of time, the righteous being judged "in the air" while the wicked dead are judged at a much later time "before the Great White Throne"

Doctrine of the Final Judgment

1. The Bible teaches that a Final Judgment is the sentence that will be passed on human actions and attitudes at the last day.
 - Romans 14:10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. 11 For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
 - 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.
 - 2 Thessalonians 1:7 And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, 8 In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: 9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; 10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.
2. The judge of the Final Judgment is Jesus Christ, as mediator. All judgment is committed to him. "It pertains to him as mediator to complete and publicly manifest the salvation of his people and the overthrow of his enemies, together with the glorious righteousness of his work in both respects."

- 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.
 - John 5:22 For the Father judgeth no man, but hath committed all judgment unto the Son:
 - John 5:27 And hath given him authority to execute judgment also, because he is the Son of man.
 - 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.
3. The Bible reveals who will be judged.
- The whole race of Adam without a single exception will be judged.

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.

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.

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.

- The fallen angels will be judged.

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;

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.

4. The ground or rule of the Final Judgment is the standard of God's moral law as revealed to men.

- The heathen are judged by the moral law as written on their hearts.

Luke 12:47 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. 48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

Romans 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; 13 (For not the hearers of the law are just before God, but the doers of the law shall be justified. 14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: 15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another;) 16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

- The Jew who "sinned in the law shall be judged by the law".

Romans 2:12 For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law;

- The Christian enjoying the light of revelation, by the will of God as made known to him will be judged by the moral law.

Matthew 11:20 Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not: 21 Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. 23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. 24 But I say unto you, That it shall be more tolerable for the land of Sodom in the Day of Judgment, than for thee.

John 3:19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

5. During the Final Judgment the secrets of all hearts will be brought to light to vindicate the justice of the sentence pronounced.
 - 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.
 - Luke 8:17 For nothing is secret, that shall not be made manifest; neither anything hid, that shall not be known and come abroad.
 - Luke 12:2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.
6. The time of the Final Judgment will be after the resurrection.
 - Hebrews 9:27 And as it is appointed unto men once to die, but after this the judgment:
 - 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.
7. The Scriptures represent the Final Judgment "as certain, universal, righteous, decisive, and eternal as to its consequences.
 - Certain. Ecclesiastes 11:9 Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.
 - Universal. 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.

- Righteous. Romans 2:5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;
 - Decisive. 1 Corinthians 15:52 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.
 - Eternal in its consequences. Hebrews 6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.
8. Because there is a Final Judgment for all, every person should be concerned for the welfare of their immortal soul. Every person should flee to Christ who is the only refuge set before sinner. Those who are saved should redeem the time while pursuing holiness without which no one will see the Lord.

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). 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.

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.

It is simply not true that law and grace are not mingled as principles in any dispensation, especially in the New Testament era. If the Law is as distinct and divorced from the dispensation of grace as Mr. Scofield and others would have the church believe, why does Paul, when writing to the church of Ephesus say, "Children, obey your parents in the Lord: for this is right. 2 Honour thy father and mother; (which is the first commandment with promise ;) 3 That it may be well with thee, and thou mayest live long on the earth" (Ephesians 6:1-3). Paul is quoting the Law of Moses, Exodus 20:12. "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee". There is a place for the moral law in the life of the believer. With that being said, the attempted contrast between law and grace set forth by Mr. Scofield is instructive.

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.

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, means the law given by Moses (Rom. 7:23 is an exception).

Sometimes the entire law (the moral, or the Ten Commandments and the ceremonial) is meant; sometimes the commandments only; sometimes the ceremonial only. Among passages of the first type, Romans 6:14; Galatians 2:16, and 3:2 are examples. Of the second type, Romans 3:19 and 7:7-12 are examples. Of the third type, Colossians 2:14-17 is an example.

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. 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. "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 concerning the right relation of law to grace:

1. **Antinomianism**- the denial of all rule over the lives of believers; the affirmation that 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**- the demand that believers should observe the Levitical ordinances. The modern form of this error is the teaching that Christian ordinances are essential to salvation.

"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).

3. **Galatianism**- 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.

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" (I Tim. 1:8).

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

It is not unfair nor untrue to state that a cumulative effect of Dispensational Theology upon the soul for the serious student of The System, and thus a distinguishing mark of the same, is to create a veiled hostility towards the Law of God. The heart does not start out that way but slowly the idea is grasped that law and grace are so diffident and so incompatible that a spirit of hostility to the law emerges. At the very least a harsh attitude towards the Law is a potential danger to be aware of in order to guard the heart against any reproach against any part of the Word of God.

What the Law of God Is Summarized

1. The law of God is holy, just and good.
2. The law of God is spiritual.
3. The law of God is delighted in by the inward man.
4. The law is good when used lawfully.
5. The law is not of faith.

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).

"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).

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

"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).

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.

The Lawful Use of the Law Summarized

1. The Law is used to know sin.
2. The Law is used to make individuals realize they cannot be justified by keeping the Law.
3. The Law is used to confront and condemn the guilty.
4. By the Law the curse is felt.
5. By the Law comes not only physical death but spiritual and eternal death.
6. By the Law comes a sense of condemnation.
7. By the Law the force of sin is strengthened.

Special Note

To say the Law "is purely and only a ministration of condemnation and death" is not entirely accurate. By having a knowledge of sin, by feeling a sense of condemnation, the Law served as the primary means to drive men to seek the way of salvation. "For I through the law am dead to the law, that I might live unto God" (Gal. 2:19). The Psalmist did not view the Law as modern Dispensationalist do, but valued it more than gold.

Psalms 19:7-10

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. 8 The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. 9 The fear of the Lord is clean, enduring for ever: the judgments of the Lord are true and righteous altogether. 10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Special Note

Those who study and embrace Dispensational Theology must learn to guard their hearts lest they find themselves holding in disrespect what God has honored. The Law is summed up in love. Matthew 22:37 Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. 38 This is the first and great commandment. 39 And the second is like unto it, Thou shalt love thy neighbour as thyself. 40 On these two commandments hang all the law and the prophets.

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).

The Limitations of the Law Summarized

1. The law cannot justify anyone by the deeds or works of the law.
2. The law cannot justify any person in the sight of God.
3. The law cannot be strong because it is weak through the flesh.
4. The law cannot make anything perfect.

THE BELIEVER IS NOT UNDER THE LAW

Romans 6, 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.

First Principle The Believer is no Longer Under the Dominion of Sin

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."

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.

Second Principle In Christ there is a Spiritual Death Allowing a Spiritual Remarriage to Another

Then Romans 7 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.)

"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" (I Tim. 1:8-9).

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" (I 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" (I John 3:16).

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

"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" (I 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).

<p>The sum of the verses cited by Mr. Scofield indicates that the Law, once written on physical Tables of Stone is now written on the spiritual Tables of Flesh in the heart.</p>

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.

Dispensational teachers such as Mr. Scofield will often use a questionable analogy to try to establish a major point. Here is such a case. Parental love is not as natural as it might appear for the law of parental love is written in Scripture to New Testament believers.

- Ephesians 6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.
- Colossians 3:21 Fathers, provoke not your children to anger, lest they be discouraged.
- Titus 2:4 That they may teach the young women to be sober, to love their husbands, to love their children,

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).

This is a lovely observation by Mr. Scofield.

It was reserved to modernists 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.

Referencing the moral law of God as "deathful tables" that should not be erected in Christian churches as the rule of Christian life is not only anti-nomian, but is contrary to sound doctrine and Scripture for it is exactly what Paul does in Ephesians 6.

- Ephesians 6:1 Children, obey your parents in the Lord: for this is right. 2 Honour thy father and mother; (which is the first commandment with promise ;) 3 That it may be well with thee, and thou mayest live long on the earth.

On at least seventeen occasions in the New Testament an appeal is made to something "in the law" to establish a major doctrinal teaching. If the law is as "deathful" as Mr. Scofield and his Dispensational Theology advocates, why does Jesus and Paul note something "in the law" as a springboard for their doctrinal teaching? It is not "modernists" who "wrench these holy and just" Scriptures "from under the mercy seat and the atoning blood and erect them in Christian churches" as the ruling principles of Christian life, it is Christ and Paul who does this. Two examples should suffice.

**Jesus' Rule for the Christian Life
The Principle of Love**

- Luke 10:26 He said unto him, What is written in the law? How readest thou? 27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. 28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

**Paul's Rule for the Christian Live
The Principle of Just Compensation**

- 1 Corinthians 9:8 Say I these things as a man? Or saith not the law the same also? 9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? 10 Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. 11 If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?

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).

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).

"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.

To say the believer does not come to Mt. Sinai *at all* is an extreme position. Mr. C. I. Scofield was so zealous to eliminate every vestige of law from the dispensation of grace that he embraced a form of antinomianism, despite his protests. The Moral Law of God is an integral part of the Christian's life and many other principles as well.

As sound old [John] Bunyan [28 November 1628 – 31 August 1688] said: "The believer is now, by faith in the Lord Jesus, shrouded under so perfect and blessed a 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 everyone that believeth" (Rom. 10:4).

Mr. Scofield's desire to see souls saved is most commendable. Whatever theological aberrations Mr. Scofield might have embraced, the historical record indicates he longed to see souls saved. God did give him many souls for his labors.

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 theological debate over the nature of man centers on whether man is made up of one, two, or three parts: monism, dichotomy, trichotomy. The monists contend that man is made up of only one part. They say that what we call the soul/spirit is simply a function of the body and that there is no existence outside of the body. This view is generally held by liberal theologians, cult leaders, and materialists who are agnostic or atheistic. The other two views of dichotomy and trichotomy are held and debated by traditional Christians.

The main argument among believers concerns whether or man consists of body and soul or body soul and spirit. The division between the soul and spirit stems from the fact that the Scripture seems to speak of the soul and spirit as interchangeable and synonymous terms in some passages while other passages seems to distinguish the soul and spirit.

Soul and Spirit are Used Interchangeable

- John 12:27 Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.
- John 13:21 When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.
- Luke 1:46 And Mary said, My soul doth magnify the Lord, 47 And my spirit hath rejoiced in God my Saviour.
- Hebrews 12:23 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,
- 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:
- Revelation 6:9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:
- Revelation 20:4 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.

Soul and Spirit are Distinguished

- 1 Thessalonians 5:23 And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.
- Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Many years ago I had a good question put to me: "If the Christian has two natures, which one will confess sin? The Old Nature will not acknowledge the evil it does and the New Nature does not have to." It is an interesting inquiry.

Mr. Scofield embraces the view that man consists of body, soul, and spirit thereby allowing the Christian man to have two natures: the Old Nature of Adam, and the New Nature of a born again Christian.

The Old Man

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)

"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 I John 1:10; 5:10). And this difficulty is vastly increased for thousands by the current praise of humanity from the pulpit.

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, 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" (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).

"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" (I 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 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 New Man

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." 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 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).

"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" (I 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.

The Conflict

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. 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).

Spiritual Death

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 of the Indwelling Spirit

The power for this is that of the Holy Spirit who dwells in every believer (I Cor. 6:19) and whose blessed office is to subdue the flesh. "This I say then, Walk in 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: and these are contrary the one to the other: so that ye cannot do the things that ye would." (Gal. 5:16-17).

"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.

Romans 7 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 chapter 8 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 [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).

Abiding sin in the soul of the professing believer is one of the most disturbing facets of the Christian experience producing much personal sorrow, guilt, and regret. The clarion call goes forth: there must be unity between the rhetoric of profession of faith and the reality of living out the ethics of the Christian life. While some of the thoughts of Mr. Scofield in this area are helpful, it might be better for the Christian to view himself as having one nature which comes by way of the new birth instead of being a spiritual schizophrenic characterized by disintegration of thought processes and of emotional responsiveness. The new nature in Christ is not a perfect nature until purified and glorified through death. Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

Chapter 8

THE BELIEVER'S STANDING AND 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.

Sons of God

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).

Born of God

"Whosoever believeth that Jesus is the Christ is born of God" (I John 5:1).

Heirs of God and Joint Heirs with Christ

"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).

Given an Inheritance

"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" (I John 3:2).

A Chosen Generation, Royal Priesthood, and a Holy Nation

"But ye are a chosen generation, a royal priesthood, an holy nation" (I Pet. 2:9).

Loved, Washed, and Made Kings and Priests

"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).

Completed

"And ye are complete in him, which is the head of all principality and power" (Col. 2: 10).

Justified

"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).

Loved of God

"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).

Eternal Life

"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).

Boldness of Holy Fellowship

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. 10: 19).

Blessed

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all- spiritual blessings" (Eph. 1:3).

Accepted

"To the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:6).

Quickened or Made Alive

"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).

Made Near to Christ

"But now, in Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ" (Eph. 2:13).

Sealed

"In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. 1:13).

Baptized into the Body of Christ

"For by one Spirit are we all baptized into one body" (I Cor. 12:13).

Members of Christ Body

"For we are members of his body, of his flesh, and of his bones" (Eph. 5:30).

Temple

"What? know ye not that your body is the temple of the Holy Ghost?" (I 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 are gifts of God through Christ and therefore belong equally to all believers.

Summary of Some of the Gifts of Divine Grace Given to Every Believer

- Made a child of God
- Born of God
- Made an heir of God and a joint heir of Christ
- Given an inheritance
- Part of a chosen generation
- Made a royal priest
- Citizen of a holy nation
- Loved by God
- Washed
- Made a king
- Made complete in Christ
- Justified
- Given eternal life
- Allowed to enter into the holy presence of God with boldness
- Blessed
- Accepted
- Made alive
- Placed near to the heart of Christ

- Sealed
- Baptized
- Made a member of the body of Christ
- Body made the temple of the Holy Spirit

The Spiritual Standing of the Philippian Jailer

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.

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 everything 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" (I 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" (I Cor. 6:11).

"Know ye not that your bodies are the members of Christ?" (I 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" (I 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?" (I Cor. 3:1-3).

"Now some are puffed up" (I Cor. 4:18).

"And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you" (I Cor. 5:2).

"Now therefore there is utterly a fault among you, because ye go to law one with another" (I 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 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 (I Sam. 2:8), and then exhorted to be princely. As examples, see the following verses.

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" (I 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" (I 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" (I Cor. 1:30).

"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" (I 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 salvation 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).

"Walk as children of light" (Eph. 5:8).

"Therefore let us not sleep, as do others; but let us watch and be sober" (I Thess. 5:6).

"Wherefore comfort yourselves together, and edify one another, even as also ye do" (I Thess. 5:11).

"Sanctify them through thy truth: thy word is truth" (John 17:17).

"And the very God of peace sanctify you wholly" (I Thess. 5:23).

"Not as though I had already attained, either were already perfect" (Phil. 3:12).

"Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection" (Heb. 6:1).

"He that saith he abideth in him, ought himself also so to walk, even as he walked" (I 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).

It is a helpful distinction that Mr. Scofield observes here lest the heart of the Christian become despondent and depressed and abandon any movement towards spiritual maturity. As a child must grow so the Christian begins as a babe in Christ and must grow in grace and knowledge. This is done in part by utilizing the means of grace God has provided for spiritual nourishment such as the Word of God.

- Galatians 4:9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?
- 1 Peter 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:
- 2 Peter 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

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 (I Pet. 4:12-14), and the final transformation when He shall appear (I 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.

The application of the Word

- 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,

The Chastisement of the Father's Hand

- 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.

The Ministry of the Spirit

- 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:

The Trials of Faith

- 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.

The Final Transformation

- 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.

Chapter 9

SALVATION AND REWARDS

The New Testament Scriptures contain a doctrine of salvation for sinners who are lost 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 those works that are pleasing to God shall be rewarded.

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).

"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" (I Cor 9:24-25).

'And he said unto him, Well, done 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" (I 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 rewards, 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 (I Pet. 5:4; Heb. 2:9).

SALVATION IS A PRESENT POSSESSION

"He that believeth on the Son hath everlasting life" (John 3:36).

"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." (John 5:24).

"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 these rewards are to be given at a future time.

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" (I 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. "Finally, let us heed the warning" (Rev. 3: 11). (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.)

Chapter 10

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 gather 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).

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.

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.

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 righteousness of saints." (Rev 19:7-8).

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 faith save him?" (James 2:14).

"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).

"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.

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. Do not use an "if" to contradict a "verily": Hebrews 6:6 to contradict John 5:24.

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).

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).

Chapters 9 and 10 of this work by Mr. Scofield are worthy of consideration. Those who embrace dispensational theology are to be counted as brethren, though much of what they believe is worthy of being challenged. To that end this study goes forth. My heart's desire is for God's people to have a historic faith, a simply faith, and a defensible faith.

- 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.

- 2 Corinthians 11:3 But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.
- 1 Peter 3:15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: