A Few Lies of Scofield

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Plain evidence condemning C.I. Scofield (1843-1921) as a liar in spreading one of the most damnable systems of prophetic misinterpretation ever foisted on the saints.

"Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar."

Proverbs 30:5-6

"Not giving heed to Jewish fables, and commandments of men, that turn from the truth."

Titus 1:14

Scofield's Other Sins Against God

1. He put his own name on God's inspired scriptures and sold it as his Bible and necessary for learning.
2. He added his words to the words of God with little or no distinction between them (Rev 22:18).
3. He added center-column statements that certain verses of the Bible should be deleted and notes casting doubt on other verses – see Acts 8:37 and Mark 16:9, respectively (Rev 22:19; Gen 3:1).
4. He took a Bible without a copyright, added his words, and sold it as a copyrighted book (Titus 1:11).
5. His New Scofield Reference Bible (1967) included absurd and unwarranted alterations to the KJV text like the insertion of an ellipsis in I Samuel 13:1 and question marks in Romans 8:33-34.

Explanation	Scofield	Scripture
An essential pillar of premillennialism is the Jewish fable that physical Jews must yet possess physical land in the Middle East to fulfill the promises of God. First, and let it be known to all men, Israel already did possess all the land according to the conditional covenant by which God gave it to them, for He is righteous! Second, from Abraham onward, the spiritual seed knew that heaven was the real fulfillment of any land promises, for none of them were seduced by the desert in Palestine (Acts 7:5; Heb 11:8-16). No true Jew would worry about the strip of sand beside the Mediterranean called Israel, when he has already come into union with mount Sion, the city of the living God, and the heavenly Jerusalem above (Heb 12:22-24; Gal 4:21-31).	Scofield, page 250 "The Palestinian Covenant gives the conditions under which Israel entered the land of promise. It is important to see that the nation has never as yet taken the land under the unconditional Abrahamic Covenant, nor has it ever possessed the whole land."	Joshua 21:43-45 "And the LORD gave unto Israel all the land which he sware to give unto their fathers; and they possessed it, and dwelt therein." Nehemiah 9:7-8 "Thou are the LORD the God, who didst choose Abram … and madest a covenant with him to give the land of the Canaanites … and hast performed thy words; for thou art righteous." See also: Josh 11:23; 23:14-15; I Kgs 8:34,56; Neh 9:22-25; Ex 23:2 7-31; Num 34:1-15; Deut 11:22-25; Ps 44:1-3; 105:43-45; 135:10-12; Acts 7:4 5; Josh 2:24; 3:9-11; 22:4; 24:13; II Chron 6:25; Jer 32:21-23. Compare also: Deut 7:22; II Sam 8:1-6; I Kgs 4:20-21; I Sam 27:8-9.
The New Testament uses "kingdom of heaven" and "kingdom of God" as clear synonyms, but Scofield divided them to preserve the Jewish fable of a future kingdom on earth under the Messiah's reign in Jerusalem. The Holy Spirit's expressions are wise synonyms, for it was the God of heaven that set up the kingdom, justifying both names (Dan 2:44). John and Jesus used both names to announce the time was fulfilled and Messiah's kingdom was at hand at the same time. There is only one kingdom, set up by the God of heaven, and it is here to stay (Heb 12:28-29)! Scofield's fable of a future visible kingdom on earth for Jews is entirely a lie.	Scofield, page 1003 "The kingdom of God is to be distinguished from the kingdom of heaven in five respects."	Matthew 19:23-24 "Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Compare also: Mat 4:17 cp Mark 1:15; Matt 10:7 cp Luke 9:2; Matt 5:3 cp Luke 6:20; Matt 8:11-12 cp Luke 13:28-29; Matt 11:11 cp Luk e 7 :28; Matt 11:12 cp Luke 16:16; Matt 13:11 cp Mark 4:11; Matt 13:31 cp Mark 4:30 cp Luke 13:18; Matt 19:14 cp Mark 10:14 cp Luke 18:16.

Explanation	Scofield	Scripture
Scofield presumed the kingdom of heaven to be a future reign of Jesus Christ on earth; but John and Jesus announced the time had been fulfilled, the kingdom was then at hand, men were entering it, and it required conditions of obedience by those entering it. This glorious event of His first advent is now 2000 years past. Glory! The kingdom is here, and you should be part of it! Scofield is not just confused; he blasphemes by denying the King of the kingdom His rightful place at the right time!	Scofield, page 1010 "John Baptist was as great, morally, as any man 'born of woman,' but as to the kingdom, he but announced it at hand. The kingdom did not then come, but was rejected, and John was martyred, and the King presently crucified." Scofield, page 999 "Whenever the kingdom of heaven is established on earth …."	Luke 16:16 "The law and the prophets were until John: since that time the kingdom o f God is preached, and every man presseth into it." Matthew 11:12 "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." Compare also: Matt 16:19; 18:1-4; 19:12; 23:13; 25:1,14; Heb 12:28-29.
God foretold Elijah would come with a preparatory ministry for the Messiah in the final words of the Old Testament, and Jesus confirmed him as John the Baptist (Mal 4:5-6). Scofield denied Jesus Christ's plain doctrine and promoted the well-known Jewish fable that Elijah would literally return (Matt 16:14; 17:10; John 1:21). Babes with hearing ears easily see the fulfillment, as Jesus plainly declared, but Scofield revealed his depraved thinking and rebellion against scripture. He further corrupted this prophecy to make Elijah one of the two witnesses of Revelation 11:3-6, though Elijah fits it no better than Jonathan and his armor bearer, Jacob and Esau, or Haggai and Zechariah! When Will Elijah the Prophet Come?	Scofield, page 984 "Elijah to come again before the day of the LORD. (Cf. Rev. 11.3-6.) Scofield, page 1023 "Christ confirms the specific and still unfulfilled prophecy of Mal. 4.5,6: 'Elias shall truly first come and restore all things.'"	Matthew 11:14-15 "And if ye will receive it, this is Elias, which was for to come. He that hath ears to hear, let him hear." Matthew 17:12-13 "But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." Luke 1:17 "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children , and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."
Jesus promised to take the kingdom from the Jews and give it to the Gentiles, and Paul declared that both Jews and Gentiles make up the body of Christ (Eph 2:11-22; 3:1-13; Gal 3:28; Col 3:11). Nowhere is an earthly kingdom offered, especially to Jews! When Paul wrote to Israel, he told them the gospel kingdom was all they could expect (Heb 12:22-29). And Abraham declared total disdain for any such Scofield fable of an earthly kingdom (Heb 11:8-16).	Scofield, page 1206 "According to the prophets, Israel, regathered from all nations, restored to her own land and converted, is yet to have her greatest earthly exaltation and glory." Scofield, page 1204 "Israel as a nation always has its own place, and is yet to have its greatest exaltation as the earthly people of God.	Matthew 21:43 "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Hebrews 12:28-29 "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire."

Explanation	Scofield	Scripture
The prophecies of David's son sitting on David's throne forever were fulfilled in Jesus Christ at His ascension into heaven, where He was highly exalted and sat down on the throne of David as the blessed and only Potentate (Heb 1:1-9; 2:5-13). Peter declared unequivocally that David's prophecy was fulfilled at the resurrection and ascension of Jesus Christ, which all the hearing Jews understood. There is not a reason in the world to think there is any difference between Jesus Christ's throne and God's throne in Revelation 3:21, since Jesus and His Father are one, as He declared repeatedly. What was the glorified Christ doing with the key of David, if He had no right to his throne (Rev 3:7)? What were the apostles building up the tabernacle of David for through the gospel, if the throne over the kingdom was empty (Acts 15:14-16)? The sure mercies of David, a king on his throne forever, were realized at Christ's resurrection (Acts 13:33)!	Scofield, page 1334 "This passage [Rev 3:21], in harmony with Lk. 1.32,33; Mt. 19.28; Acts 2.30,34,35; 15.14-16, is conclusive that Christ is not now seated upon His own throne. The Davidic Covenant, and the promises of God through the prophets and the Angel Gabriel concerning the Messianic kingdom await fulfillment."	Acts 2:30-36 "Therefore being a prophet, and knowing that God had sworn wit h 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; He seeing this before spake o f the resurrection of Christ, that h is soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. 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. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit thou o n my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."
James, inspired by the Holy Ghost, declared that the conversion of the Gentiles fulfilled the prophets, and he applied Amos 9:11-12 to prove that David's kingdom was being rebuilt by Gentile converts. It is profane heresy for Scofield to take this inspired fulfillment of the first century and throw it into the distant future, and to take a spiritual fulfillment in Christ and pervert it for a carnal kingdom on earth. His perversion of this passage totally destroys James' argument and the true fulfillment of Amos. As promised earlier, Jesus Christ transferred the kingdom from the Jews to the Gentiles (Mat 21:43).	Scofield, page 1169 "Dispensationally, this is the most important passage in the N.T…. 'After this [viz. the outcalling] I will return .' James quotes from Amos 9.11,12. The verses which follow in Amos describe the final regathering of Israel, which the other prophets invariably connect with the fulfillment of the Davidic Covenant (e.g. Isa.11.1,10-12; Jer. 23.5-8). 'And will build again the tabernacle of David,' i.e. re-establish the Davidic rule over Israel (2 Sam. 7.8-17; Lk. 1.31-33)."	Acts 15:14-18 "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: That the residue of men might seek after the Lord, and all t h e Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."

Explanation	Scofield	Scripture
Abraham understand God's covenant with him far better than Scofield ever dreamed. He rejoiced to see Jesus Christ (John 8:56), and he sought heaven, not the sandy wasteland by the Mediterranean (Heb 11:8-16). Paul told the Gentiles of Galatia that they were the true seed of promise of Abraham and that physical Jews were to be connected to the rejected Hagar and Ishmael (Gal 4:21-31). Jesus told the Jews trusting in Abraham that they were the children of the devil (John 8:44; Rev 2:9; 3:9).	Scofield, page 1204 "That the Christian now inherits the distinctive Jewish promises is not taught in Scripture."	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." Galatians 3:27-28 "For as many of you as have been baptized into Christ have put on Christ. 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. And if y e be Christ's, then are ye Abraham's seed, and heirs according to the promise."
Scofield assigned Israel's salvation to a future work of Jesus coming out of Zion; but Paul quoted Isaiah 59:20, where the future tense is Isaiah's, not Paul's! Jesus Christ finished the work of salvation in 30 A.D., and He immediately took the news to the Jews. Only part of the nation will be saved anyway, the elect remnant within the nation (Rom 9:6-8,24).	Scofield, page 1204 "The promised Deliverer will come out of Zion and the nation will be saved (vs. 25-29)."	Matthew 1:21 "And she shall bring forth a so n , an d thou shalt call his name JESUS: for he shall save his people from their sins." Acts 3:26 "Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."
Scofield's "great tribulation" is a perversion of the 70th week of Daniel (Dan 9:24-27). There is not a word in the Bible about Jewish missionaries coming out of it. Consider! The "great tribulation" was fulfilled in 70 A.D. according to our Lord! And the robed multitude that came out of great tribulation were Gentiles – out of the nations (Rev 7:9-14)!	Scofield, page 1205 "During the great tribulation a remnant out of all Israel will turn to Jesus as Messiah, and will become His witnesses after the removal of the church (Rev. 7.3-8)."	Matthew 24:21 "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." Matthew 24:34 "Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

Explanation	Scofield	Scripture
Here is another example of Scofield's blasphemy against Jesus Christ. The great mystery of godliness is God's manifestation in human nature in the person of Jesus Christ (Is 9:6; Col 2:9; etc.). But Scofield presumes to identify the great mystery as the processes by which men are restored to godlikeness?! When were men ever like God? And when shall they ever be like God again? What in the world is this heretic talking about from this text?	Scofield, page 1014 "A 'mystery' in Scripture is a previously hidden truth, now divinely revealed, but in which a supernatural element still remains despite the revelation. The greater mysteries … the mystery of the processes by which godlikeness is restored to man (1 Tim. 3. 16)."	I Timothy 3:16 "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." John 1:14 "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."
The blessed God of heaven shook the religious world in the time of reformation (Heb 9:10), the days beginning with John and ending with the apostles (Luke 16:16), when He replaced Old Testament worship with New Testament worship (John 4:20-24). Paul declared plainly that God had shaken away the Old Testament and the New was now in place to never be shaken or removed. The future tense was Haggai's, not Paul's (Heb 12:26-27). The event was past to Paul and the Hebrews, leaving a kingdom which would never be altered!	Scofield, page 963 "[Haggai] Verse 7: 'I will shake all nations,' refers to the great tribulation and is followed by the coming of Christ in glory, as in Mt. 24. 29, 30."	Hebrews 12:26-29 "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only , but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain . **Wherefore we receiving a kingdom which cannot be moved,** let us have grace, whereby we may serve God acceptably with reverence and godly fear: For our God is a consuming fire."
There are only two Jerusalem temples – Solomon's and Zerubbabel's. They are called the former and the latter by Haggai. They are called the first house and this house by Ezra. Scofield is wrong for an evil purpose, because he must have a temple in some imagined future tribulation period. But God has already sent the Desire of all Nations to Zerubbabel's temple in the person of Jesus Christ, Who made peace with God in that place and tore the temple veil in two from top to bottom! Glory!	Scofield, page 963 "In a sense all the temples (i.e. Solomon's; Ezra's; Herod's; that which will be used by the unbelieving Jews under covenant with the Beast [Dan. 9. 27; Mt. 24. 15; 2 Thes. 2. 3,4]; and Ezekiel's future kingdom temple [Ezk. 40.-47.]), are treated as one 'house' – the 'house of the Lord,' since they all profess to be that."	Haggai 2:9 "The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give peace, saith the LORD of hosts." Ezra 3:12 "But many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice; and many shouted aloud for joy:"

Explanation	Scofield	Scripture
Any child, especially a God-fearing one, knows the 70th week began right after the end of the 69th! Scofield fusses that the length of a "week" must be seven years based on the other weeks, but he inserts a 2000-year gap, though there were no other gaps! Since 69 weeks only brought us to Messiah, all His works were in the 70th! Jesus Christ confirmed the covenant with many for one week, and He died in the midst of that 70th week for others – even the elect, ending the sacrificial system and bringing in everlasting righteousness (Dan 9:24-27)! Glory!	Scofield, page 914 "When the Church-age will end, and the seventieth week begin, is nowhere revealed. Its duration can be but seven years. To make it more violates the principle of interpretation already confirmed by fulfillment."	Mark 1:15 "And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Luke 2:25 "And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him." Luke 2:38 "And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."
The prophecy says nothing about ending national chastisement or re-establishing the nation in everlasting righteousness, but it does describe in six phrases the salvation work of the Lord Jesus Christ, Whose death on the cross made an end of sins, made reconciliation for iniquity, and brought in everlasting righteousness, among other glorious results (Dan 9:24). And when was Messiah cut off for others to accomplish these things? In the 70th week, of course! Shame on Scofield and his dupes!	Scofield, page 914 "Within these 'weeks' the national chastisement must be ended and the nation re-established in everlasting righteousness (v. 24)."	Hebrews 10:12 "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;" Colossians 1:20 "And, having made peace through t he blood of his cross, by him to reconcile all things unto himself." II Cor 5:21 "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."
Scofield's confusion here is beyond comprehension. There is nothing in Matthew 12:1-7 about a rejected Saviour or a rejected King. There is an object lesson of the true Lord of the Sabbath (12:8), and there is the defense of His disciples' eating on the Sabbath by David's example of eating the shewbread on the basis of God's greater love of mercy than sacrifice!	Scofield, page 1012 "Jesus' action (Mt. 12. 1-7) is highly significant. 'What David did' refers to the time of his rejection and persecution by Saul (1 Sam. 21. 6). Jesus here is not so much the rejected Saviour as the rejected King; hence the reference to David.	Matthew 12:3-4 "But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him; How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?"

Explanation	Scofield	Scripture
There is no point of change in the ministry of our Lord at this time, let alone a pivotal point! John and Jesus announced the kingdom, and men pressed into it throughout their ministries (Luke 16:16). The kingdom message of the gospel was not interrupted at any point in time, for our Lord continued to preach the kingdom, and His apostles took it to the whole world after He ascended into heaven (Matt 22:1-7; 25:14; Luke 22:16,29-30; John 18:36; Acts 1:3; 14:22; 19:8; 20:25; 28:23,31; Rom 14:17; I Cor 15:24; Heb 12:28; Jas 2:5; Rev 1:9; etc. etc.)!	Scofield, page 1011 "The new message of Jesus. The rejected King now turns from the rejecting nation and offers, not the kingdom, but rest and service to such in the nation as are conscious of need. It is a pivotal point in the ministry of Jesus."	Matthew 24:14 "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:34 "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Acts 8:12 "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."
C.I. Scofield held to the "gap theory." God created the heavens and the earth in the distant and undated past, and then there was an indeterminate gap of time until He created the things expressly stated as created in Genesis chapter 1. This is heresy for all young-earth Bible believers based on what the Holy Spirit declared in other places. Whatever is intended by the heaven and earth of Genesis 1:1 was created or made in the six days of creation and no more.	Scofield, page 1 "Scripture gives no data for determining how long ago the universe was created. "The first creative act refers to the dateless past."	Exodus 20:11 "For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the LORD blessed the sabbath day, and hallowed it." Exodus 31:17 "It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed.
Once a person concocts a manmade scheme of prophecy, he must alter the word of God to agree with it, as Scofield does here by adding an unknown concept to the Bible of a third coming of Jesus after His second coming! The Bible order of events is very plain – first, there must be a great falling away, or apostacy (I Tim 4:1-3); second, the man of sin would be revealed; third, Jesus would come the second time for His own and to pour out vengeance on the wicked (II Thess 1:7-10). Which Comes First? Christ or Antichrist?	Scofield, page 1294 "The theme of Second Thessalonians has, unfortunately, been obscured by a mistranslation in the KJV of 2:2, where 'day of Christ is at hand' should be 'day of the Lord is present.' "The present letter, then, was written to instruct the Thessalonian Christians that 'our gathering together unto him [Christ]' will precede the Day of the Lord."	II Thessalonians 2:1-3 "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;