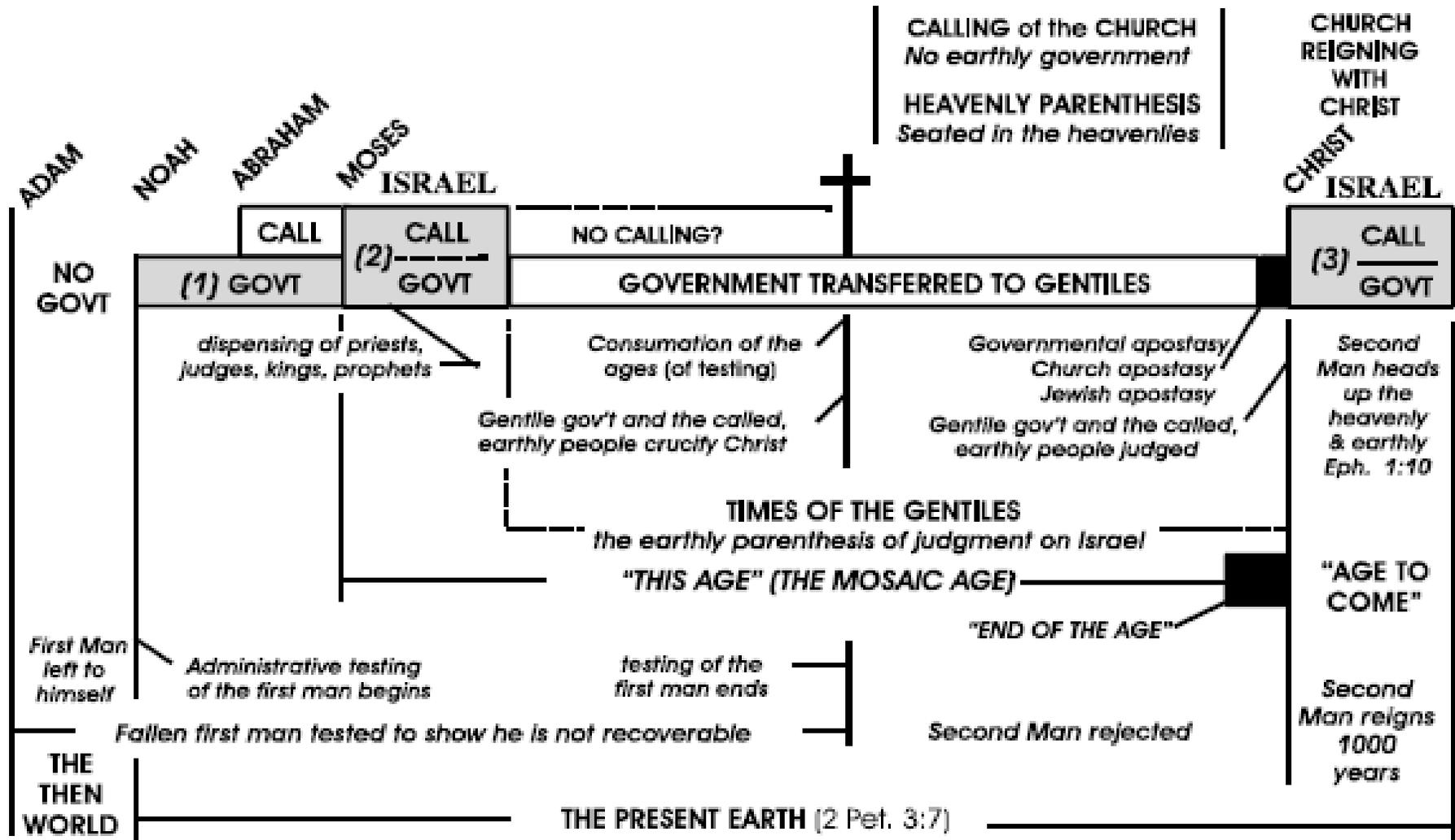


Lesson 74 Publication, Impact, and Legacy of the Scofield Reference Bible

The Three Administrations

God's purpose to glorify Himself in Christ, in two spheres
 (A representation of some dispensational truth expounded by J. N. Darby)



Scofield's Dispensational Scheme

DISPENSATION	RECORDED IN SCRIPTURE	TEST	RESULT
Innocence	Gen. 1:28 - 3:13	Do not eat from the Tree of the Knowledge of Good and Evil	FAILURE Expulsion from the garden of Eden
Conscience	Gen. 3:22 - 7:23	Live according to the vague awareness of God's will awakened by the eating of the Tree of the Knowledge of Good and Evil	FAILURE The flood (as judgment)
Human Government	Gen. 8:20-11:9	The dictates of conscience are enforced by the divine institution of human government, including capital punishment for capital offenses	FAILURE Tower of Babel, confusion of languages Blessing focused on only one race of people: the Jews
Promise	Gen. 12:1 – Ex. 19:8	Obey God out of love for Him, because of His gracious and unconditional promise to bless Israel, prosper her in the Land, and send her the Redeemer	SUSPENDED "when Israel rashly accepted the law" (Scofield Reference Bible, note on Gen. 12:1)
Law	Ex. 19:8 – Matt. 27:35	Live according to the rigorous dictates of the Mosaic law	FAILURE Cursing and captivity of the nation of Israel
Grace	End of the Gospels – Rev. 3 (Begins with the death and resurrection of Christ; ends at the rapture and beginning of the great tribulation)	"The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation" (Scofield Reference Bible, note on John 1:17)	(Eventual) FAILURE As world affairs grow more wicked, few will accept Christ, thus provoking God to judge the earth in the great tribulation
Kingdom	Prophets; Rev. 20 (This is the millennium, the revival of the kingdom promises to Israel and fulfillment of the Davidic covenant)	Once again legal obedience, but this time glorified and unglorified saints are enabled to obey by the supernatural power of the Holy Spirit	FINAL WAR When Satan is released he again deceives a large portion of humanity, leading to a final devastating battle that ends history, followed by the final judgment

Isaac Watts' Dispensational Scheme

Dispensations/Ages	Covenant Concepts	Comments
<u>The dispensation of innocency</u> , or the religion of Adam at first	Covenant of works	"that original covenant of works, or law of innocency"
<u>The Adamic dispensation</u> of the covenant of grace, or the religion of Adam after the fall	First edition of the covenant of grace	"The whole system of natural duties, or the whole moral law, is taken into every edition of the covenant of grace."
<u>The Noachical dispensation</u> ; or the religion of Noah	Second edition of the covenant of grace	"Three early dispensations of grace, are called the patriarchal dispensations."
<u>The Abrahamic dispensation</u> ; or, the religion of Abraham	Third edition of the covenant of grace	"different editions or manifestations of the covenant of grace to men in several ages of the world."
<u>The Mosaic dispensation</u> ; or, the Jewish religion	Fourth edition of the covenant of grace (mixture with covenant of works)	The Sinai covenant is "not only an emblem, but was really a covenant of works"
<u>The Christian dispensation</u>	"This is the last edition of the covenant of grace, and its eminently called the gospel"	

Final Judgment

Scofield's Dispensational Synthesis

Age-ism Scheme Barrowed From Watts	Concepts Barrowed from Darby
Innocence (Gen. 1:28)	The distinction between the church as a heavenly people and Israel as an earthly people.
Conscience (Gen. 3:23)	The pretribulation rapture of the church.
Human Government (Gen. 8:20)	The postponement of the kingdom.
Promise (Gen. 12:1)	The distinction between the kingdom of God and the kingdom of heaven.
Law (Ex. 19:8)	<u>Result:</u> CIS's scheme is an age-ism scheme barrowed from Watts mixed with concepts from JND, thereby clearing out the covenantism.
Grace (John 1:17)	
Kingdom (Eph. 1:10) <i>Not identified by Watts as a dispensation/age.</i>	

Covenant vs. Dispensational Theology

Covenant Theology	Theology of the <i>SRB</i>
<p>“The law a given by God is a gracious guide for living righteously for the person in right relationship to God, such that even the present day believer is provided through the Mosaic law clear principles for living in a way that pleases God.”</p>	<p>“The view that the law and grace are mutually exclusive principles that characterize different dispensations, which are set in diametric contrast to one another.”</p>
<p>“The Old Testament people of God were saved by grace through faith just as New Testament people of God are.”</p>	<p>“The view that the Old Testaments people of God were saved through different, less gracious means than the New Testament people of God.”</p>
<p>“Jesus and the apostles clarified and proclaimed the divine intention and character of relationship with him. Ethnicity and biological relationship to Abraham were always somewhat incidental feature, which became clear only when people genetically related to Abraham reject the core principles of proper relationship to God; those not genetically related to Abraham were the ones who manifested the characteristic of Abraham most important to God: faith.”</p>	<p>“The view that Israel and the church are essentially and eternally separate in even the mind and dealings of god.”</p>
<p>“The kingdom was always intended by God to be primarily relation and ethical at its core (rather than political or national). The kingdom of God that Jesus announced and inaugurated forms the core goals, vision, and calling of the people of God in any age (including ours). These should still form our core understanding of what our obligations and responsibilities are before God today.”</p>	<p>“The view that the kingdom that Jesus preached was purely Jewish in orientation, was reject by the Jews in the first century, and its completely future in its inauguration and implementation.”</p> <p>All quotes taken from <i>The Scofield Bible</i> by R. Todd Mangum and Mark S. Sweetnam</p>