

Heresies in the Scofield Reference Bible

C.I. Scofield's Original Footnotes

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Note: This outline is given primarily to provide a copy of C.I. Scofield's 1917 footnotes as quoted in the accompanying audio messages, not to provide an exhaustive review or rebuttal of Scofield's heresies. Though some rebuttal is provided herein, more thorough expose` and rebuttal is covered in the audio messages cited herein. All quotes below are taken from Scofield's original footnotes from the 1917 Edition of the Scofield Reference Bible and are shown in [*italics Roman font (bold emphasis added)*]. Scripture references in brackets preceding quotes show where Scofield's note is found.

I. Scofield's Dispensational System

According to C.I. Scofield, all human history is to be divided into seven periods of time referred to as **dispensations**. Scofield's note at Genesis 1:28 defines a *dispensation* as: "*a period of time during which man is tested in respect of obedience to some specific revelation of the will of God. Seven such dispensations are distinguished in Scripture*"

Fundamental Flaw in Scofield's System: Scofield compartmentalized the Bible in the extreme rather than viewing it as a unified, organic statement of God's will for mankind. Contrary to Scofield's view, the dispensation of grace began, not at the cross, but at the fall of Adam. Conversely, while a new and much better covenant began at the cross, the law was not completely nullified; it continues in effect to define sin and to lead sinners to Christ. Contrary to Scofield's view, salvation was always, in every era, by grace thru faith, never through "*legal obedience as the condition of salvation*" as Scofield states in his note at John 1:17. Scofield's 4th dispensation of **Promise** as a "period of testing" is a completely concocted concept; nowhere does the Bible teach that "*the descendants of Abraham had but to abide in their own land to inherit every blessing,*" or that, "*The Dispensation of Promise ended when Israel rashly accepted the law.*" The **agenda** behind Scofield's system is to promote a multi-gospel, pro-Jewish agenda that accommodates unbelieving Jews, excuses their rejection of the Messiah, and secures to them an earthly kingdom. In the process Scofield attacked the mission, ministry and message of the Lord Jesus as being a distinct gospel from Paul's, irrelevant to the Church and directed only to Israel and the Jews, as stated throughout his notes: [Matthew 5:2] "*...the Sermon on the Mount in its primary application gives neither the privilege nor the duty of the Church. These are found in the Epistles...*" (see Intro. to 2 Corinthians, etc.).

Scofield's seven dispensations are as follows, and are **refuted** in these audio messages:

Scofield's Heretical System - www.sermonaudio.com/sermoninfo.asp?SID=1130131648268

Rightly Dividing Revelation - www.sermonaudio.com/sermoninfo.asp?SID=516142111530

[Gen. 1:28] - **The First Dispensation: Innocency.** *Man was created in innocency, placed in a perfect environment, subjected to an absolutely simple test, and warned of the consequence of disobedience. The woman fell through pride; the man deliberately. 1Ti.2:14 God restored His sinning creatures, but the dispensation of innocency ended in the judgment of the Expulsion Gen.3:24*

[Gen. 3:23] - **The Second Dispensation: Conscience.** *By disobedience man came to a personal and experimental knowledge of good and evil -- of good as obedience, of evil as disobedience to the known will of God. Through that knowledge conscience awoke. Expelled from Eden and placed under the second, or ADAMIC COVENANT, man was responsible to do all known good, to abstain from all known evil, and to approach God through sacrifice. The result of this second testing of man is stated in Gen.6:5 and the dispensation ended in the judgment of the Flood . . .*

[Gen. 8:21] - **The Third Dispensation: Human Government.** *Under Conscience, as in Innocency, man utterly failed, and the judgment of the Flood marks the end of the second*

dispensation and the beginning of the third. The declaration of the Noahic Covenant subjects humanity to a new test. Its distinctive feature is the institution, for the first time, of human government -- the government of man by man . . .

[Gen. 12:1] - **The Fourth Dispensation: Promise.** For Abraham, and his descendants ... the Abrahamic Covenant (Gen.15:18) made a great change. They became distinctively the heirs of promise. That covenant is wholly gracious and unconditional. The descendants of Abraham had but to abide in their own land to inherit every blessing. In Egypt they lost their blessings, but not their covenant. The Dispensation of Promise ended when Israel rashly accepted the law Exo.19:8. Grace had prepared a deliverer Moses, provided a sacrifice for the guilty, and by divine power brought them out of bondage Exo.19:4 but at Sinai they exchanged grace for law...

[Gen. 1:28] - **The Fifth Dispensation: Law.** This dispensation extends from Sinai to Calvary -- from Exodus to the Cross. The history of Israel in the wilderness and in the land is one long record of the violation of the law. The testing of the nation by law ended in the judgment of the Captivities, but the dispensation ended at the Cross...

[John 1:17] [The Sixth Dispensation] - **Grace.** Summary: (1) Grace is "the kindness and love of God our Saviour toward man. . . Not by works of righteousness which we have done" Tit.3:4; Tit.3:5. It is, therefore, constantly set in contrast to law, under which God demands righteousness from man, as, under grace, he gives righteousness to man Rom.3:21-22, 8:4; . . . (2) As a dispensation, grace begins with the death and resurrection of Christ Rom.3:24-26; Rom.3:4; Rom.3:24; Rom.3:25. The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as a fruit of salvation, . . .

[Eph. 1:10] **The [Seventh] Dispensation of the Fulness of Times.** This, the seventh and last of the ordered ages which condition human life on the earth, is identical with the kingdom covenanted to David... and gathers into itself under Christ all past "times": (1) The time of oppression and misrule ends by Christ taking His kingdom...(2) The time of testimony and divine forbearance ends in judgment...(3) The time of toil ends in rest and reward...(4) The time of suffering ends in glory...(5) The time of Israel's blindness and chastisement ends in restoration and conversion...(6) The times of the Gentiles end in the smiting of the image and the setting up of the kingdom of the heavens...(7) The time of creation's thralldom ends in deliverance at the manifestation of the sons of God... [scripture references omitted]

II. Associated Heresies in Scofield's Notes

1. Two Chosen Brides - Two Separate Peoples of God

Scofield broke with historic church doctrine to teach that God has two separate chosen peoples; (1) the Church, which is the Bride of Christ, and (2) national Israel, the "wife of Jehovah":

[Hosea 2:2] *That Israel is the wife of Jehovah (see v.16-23); now disowned but yet to be restored, is the clear teaching of the passages. **This relationship is not to be confounded with that of the Church of Christ.** (Jn.3:29, refs.). In the mystery of the Divine tri-unity both are true. The New Testament speaks of the Church as a virgin espoused to one husband (2 Cor.11:1,2) **which could never be said of an adulterous wife** *, restored in grace. Israel is, then, to be the **restored and forgiven wife of Jehovah**, the Church the **virgin wife of the Lamb**; (Jn.3:29, Rev.19:6-8). **Israel Jehovah's earthly wife (Hos.2:23); the Church the Lamb's heavenly bride, (Rev.19:7).***

Rebuttal: Scofield's dual-bride doctrine is the basis for John Hagee's dual-covenant heresy, and is in direct opposition to the clear teaching of several NT passages, beginning with Christ's declaration that there shall be "**one fold and one shepherd**" (Jn. 10:16). Paul taught very clearly that saved Gentiles will be **united** with the "commonwealth of Israel" (Eph. 2:11-19, 3:2-6) into one "new man" and one

body; and that both are combined into **one** olive tree, not two; Rom. 11:1-31. The NT Church is the fulfillment of the OT type of the calling out of national Israel (1 Pet. 2:9-10; Gal. 3:28-29). There is today only **ONE** group of chosen people, **NOT TWO**. Hence, no unbelieving Jew OR Gentile can today call himself one of God's chosen people. For further rebuttal:

There's ONE Chosen People, NOT TWO - www.sermonaudio.com/sermoninfo.asp?SID=1281315883

* Associated with this dual-bride doctrine is Scofield's denigration of the Church to set it up for failure, to be replaced by National Israel, which will supposedly then succeed where the Church failed (which contradicts his statement at Hosea 2:2 that it cannot be said that the church could be adulterous):

[Genesis 2:23] - *Eve, type of the Church as bride of Christ* (Jn. 3:28-29; 2Co. 11:2; Eph. 5:25-32; Rev. 19:7-8).

[Genesis 11:1] - *The history of Babel ("confusion") strikingly parallels that of the professing Church. (1) Unity (Gen. 11:1) -- the Apostolic Church (Act. 4:32-32); (2) Ambition (Gen. 11:4), using worldly, not spiritual means (Gen. 11:3), ending in a man-made unity -- the papacy; (3) the confusion of tongues (Gen. 11:7) -- Protestantism, with its innumerable sects. (See Isa. 13:1, note).*

Rebuttal: NOWHERE do the scriptures teach that Eve in her fall or Babel in its rebellion are types of the Church; or that the Church will be recalled in defeat; the Lord Jesus stated clearly that the "gates of hell" would not prevail against His church! His church will prevail as it always has, through a faithful, persecuted remnant who will continue to stand until Christ returns as foretold in Rev. 12:11.

2. Two Separate Kingdoms

Scofield drew a distinction between the Kingdom of God and the Kingdom of Heaven, saying that the Kingdom of Heaven is an earthly political kingdom reserved for Israel, while the Kingdom of God is more spiritual and heavenly in nature to be occupied by the Church; thus opening a door to his heresy that the "gospel of the kingdom" preached by Christ was a different gospel than that preached by Paul and the apostles (Rev. 14:6), and enabling a blasphemous attack on the teachings of Christ as being irrelevant to the Church, intended instead and only for Israel and its earthly kingdom. Scofield says:

[Matt. 6:33 - Kingdom of Heaven & Kingdom of God contrasted] *The kingdom of God is to be distinguished from the kingdom of heaven...in five respects: (1) The kingdom of God is universal, including all moral intelligences willingly subject to the will of God, whether angels, the Church, or saints of past or future dispensations...while the kingdom of heaven is Messianic, mediatorial, and Davidic, and has for its object the establishment of the kingdom of God in the earth... (2) The kingdom of God is entered only by the new birth Jn.3:5-7; the kingdom of heaven, during this age, is the sphere of a profession which may be real or false... (3) Since the kingdom of heaven is the earthly sphere of the universal kingdom of God, the two have almost all things in common. For this reason many parables and other teachings are spoken of the kingdom of heaven in Matthew, and of the kingdom of God in Mark and Luke. It is the omissions which are significant... (4) The kingdom of God "comes not with outward show" Luk.17:20 but is chiefly that which is inward and spiritual (Rom.14:17) while the kingdom of heaven is organic, and is to be manifested in glory on the earth...(5) The kingdom of heaven merges into the kingdom of God when Christ, having put all enemies under his feet, "shall have delivered up the kingdom to God, even the Father" 1Co.15:24-28. Cf. Mt. 3:2, note.*

[Matt. 3:2 - Kingdom of Heaven defined] *(1) The phrase, kingdom of heaven literally, of the heavens, is peculiar to Matthew and signifies the Messianic earth rule of Jesus Christ, the Son of David. It is called the kingdom of the heavens because it is the rule of the heavens over the earth; Mat.6:10... (2) The kingdom of heaven has three aspects in Matthew: (a) "at hand"*

from the beginning of the ministry of John the Baptist Mat.3:2 to the virtual rejection of the King, and the announcement of the new brotherhood Mat.12:46-50. (b) in seven "mysteries of the kingdom of heaven," to be fulfilled during the present age ... to which are to be added the parables of the kingdom of heaven which were spoken after those of Mt. 13, and which have to do with the sphere of Christian profession during this age; (c) the prophetic aspect - the kingdom to be set up after the return of the King in glory... See "Kingdom N.T"; Luk.1:33; 1Co.15:28. Compare "Kingdom of God," Mat.6:33.

[1 Cor. 15:24] **Kingdom** (N.T.), Summary: See "Kingdom (O.T.)" (Gen 1:26-28; Zec 12:8, note). Kingdom truth is developed in the New Testament in the following order: (1) The promise of the kingdom to David and his seed, and described in the prophets...enters the New Testament absolutely unchanged (Luk 1:31-33). The King was born in Bethlehem...of a virgin... (2) The kingdom announced as "at hand" ...by John the Baptist, by the King, and by the Twelve, **was rejected by the Jews, first morally (Mt. 11:20, note), and afterward, officially, (Mt. 21:42-43),** and the King, crowned with thorns, was crucified. (3) **In anticipation of His official rejection and crucifixion, the King revealed the "mysteries" of the kingdom of heaven, (Mt. 13:11, note) to be fulfilled in the interval between His rejection and His return in glory (Mt. 13:1-50).** (4) **Afterward, He announced His purpose to "build" His church, (Mt. 16:18, refs.), another "mystery" revealed through Paul which is being fulfilled contemporaneously with the mysteries of the kingdom. The "mysteries of the kingdom of heaven" and the "mystery" of the church (Eph 3:9-11) occupy, historically, the same period, that is, this present age.** (5) **The mysteries of the kingdom will be brought to an end by "the harvest" (Mt. 13:39-43, 49-50) at the return of the King in glory, the church having previously been caught up to meet Him in the air. (1Th 4:14-17).** (6) Upon His return the King will restore the Davidic monarchy in His own person, re-gather dispersed Israel, establish His power over all the earth, and reign one thousand years...(7) **The kingdom of heaven (Mt. 3:2, note), thus established under David's divine Son, has for its object the restoration of the divine authority in the earth, which may be regarded as a revolted province of the great kingdom of God... The kingdom-age constitutes the seventh Dispensation (Eph 1:10, note).**

Rebuttal: First, **multiple** scriptures show that the phrases "Kingdom of God" and "Kingdom of Heaven" are **synonymous terms** used interchangeably of ONE kingdom: (1) Jesus said both kingdoms were "at hand" - Matt. 3:2, 4:17, 10:7 vs. Mark 1:15; (2) both kingdoms are accessed through the new birth - Matt. 18:3 vs. John 3:3; (3) both kingdoms are described in the parable of the sower - Matt. 13:11 vs. Mark 4:11, Luke 8:10; (4) the least in each kingdom is greater than John the Baptist - Matt. 11:11 vs. Luke 7:28; (5) both kingdoms are for children and accessed by child-like faith; Matt. 18:3, 19:14 vs. Mark. 10:14, Luke 18:16-17; (6) both kingdoms are difficult for rich men to enter - Matt. 19:23-24 [here Matthew uses both terms, interchangeably(!)] vs. Mark 10:24-25.

Further, there is **no scripture** in **ANY** of the four gospel accounts that supports Scofield's **ridiculous** notion that the mission of the Lord Jesus at His first advent was to offer Israel an earthly kingdom, or that because of the Jews rejection of that kingdom He then implemented "Plan B" and went to the cross as Scofield states here. Instead, it was Jesus who rejected an earthly kingdom at his first advent -- in refusing to allow the Jews to make Him king by force (John 6:15). Christ's mission at His first advent was to redeem mankind from sin, not to reign politically (Luke 19:10, John 18:36-37).

This entire heresy **dual-kingdom, dual chosen people and multi-gospel heresy** was promulgated to sway Christian opinion in favor of Jewish Zionism and to gain Christian support for the goal of Scofield's financiers, the Jewish World Zionist Organization, of the conquest of Palestine to re-establish a Jewish Homeland. For further information and rebuttal of this heresy:

Dual Kingdom, Dueling Gospels - www.sermonaudio.com/sermoninfo.asp?SID=1228131536403

Who Has a Right to Jerusalem? - www.sermonaudio.com/sermoninfo.asp?SID=620171310482

Scofield's Hyper-Zionists: Useful Idiots - www.sermonaudio.com/sermoninfo.asp?SID=828171513283

3. Four Separate Gospels

Scotfield brazenly taught that there are multiple gospels for different ages, with a different gospel for Israel than for the Church, opening the door for Peter Ruckman's and John Hagee's similarly damnable heresies. Scotfield's notes on this topic are as follows, rebutted in these messages:

[The FALSE GOSPEL\(s\) of the Pretrib Rapture](http://www.sermonaudio.com/sermoninfo.asp?SID=81621859482407) - www.sermonaudio.com/sermoninfo.asp?SID=81621859482407

[The Everlasting Gospel](http://www.sermonaudio.com/sermoninfo.asp?SID=12020143172758) - www.sermonaudio.com/sermoninfo.asp?SID=12020143172758

[Dual Kingdom, Dueling Gospels](http://www.sermonaudio.com/sermoninfo.asp?SID=1228131536403) - www.sermonaudio.com/sermoninfo.asp?SID=1228131536403

[Rev. 14:6] - *Gospel. This great theme may be summarized as follows: I. In itself, the word Gospel means good news...*

II. Four forms of the Gospel are to be distinguished:

(1) The Gospel of the kingdom. This is the good news that God purposes to set up on the earth, in fulfilment of the Davidic Covenant: (2Sa.7:16): a kingdom, political, spiritual, Israelitish, universal, over which God's Son, David's heir, shall be King, and which shall be, for one thousand years, the manifestation of the righteousness of God in human affairs. See Mt. 3:2, note. Two preachings of this Gospel are mentioned, one past, beginning with the ministry of John the Baptist, continued by our Lord and His disciples, and ending with the Jewish rejection of the King. The other is yet future (Mat.24:14) during the great tribulation, and immediately preceding the coming of the King in glory.

(2) The Gospel of the grace of God. This is the good news that Jesus Christ, the rejected King, has died on the cross for the sins of the world, that He was raised from the dead for our justification, and that, by Him, all that believe are justified from all things . . .

(3) The everlasting Gospel. (Rev.14:6). This is to be preached to the earth-dwellers at the very end of the great tribulation and immediately preceding the judgment of the nations (Mat.15:31). It is neither the Gospel of the kingdom, nor of grace. Though its burden is judgment, not salvation, it is good news to Israel and to those who, during the tribulation, have been saved; (Rev.7:9-14); (Lk.21:28); (Ps.96:11-13); (Isa.35:4-10).

(4) That which Paul calls, "my Gospel" (Rom.2:16). This is the Gospel of the grace of God in its fullest development, but includes the revelation of the result of that Gospel in the outcalling of the church, her relationships, position, privileges, and responsibility. It is the distinctive truth of Ephesians and Colossians, but interpenetrates all of Paul's writings.

[Matt. 11:20] - *The kingdom of heaven announced as "at hand" by John the Baptist, by the King Himself, and by the twelve, and attested by mighty works, has been morally rejected. The places chosen for the testing of the nation, Chorazin, Bethsaida, etc. having rejected both John and Jesus, the rejected King now speaks of judgment. The final official rejection is later. (Mt. 27:31-37).*

[Matt. 11:28] - *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 the need. It is a pivotal point in the ministry of Jesus.*

4. Attack and Denigration of Christ's Ministry and Message

Tied in with the dual kingdom/dual gospel heresy, Scotfield launched a blasphemous attack on the mission and message of the Lord Jesus as being irrelevant to the church, saying His mission at His first advent was only to the Jews and national Israel, and that the gospel He preached was only that of an earthly kingdom for Israel. The **blasphemous** quotes below are firmly rebutted at:

Paul's Gospel – vs. Christ's? - www.sermonaudio.com/sermoninfo.asp?SID=1228211250534469

Dual Kingdom, Dueling Gospels - www.sermonaudio.com/sermoninfo.asp?SID=1228131536403

[Introduction to 2 Corinthians] - "...It is evident that the really dangerous sect in Corinth was that which said, "and I of Christ" (1Co.1:12). They rejected the new revelation through Paul of the doctrines of grace; grounding themselves, probably, on the kingdom teachings of our Lord as "a minister of circumcision" (Rom.15:8); seemingly oblivious that a new dispensation had been introduced by Christ's death..."

[Introduction to New Testament] - "The mission of Jesus was, primarily, to the Jews ... Expect, therefore, a strong legal and Jewish colouring up to the cross The Sermon on the Mount is law, not grace ... The doctrines of grace are to be sought in the epistles, not in the Gospels"

[Matthew 5:2] "...the Sermon on the Mount in its primary application gives neither the privilege nor the duty of the Church. These are found in the Epistles..."

[Matthew 28:19] - "With the death and resurrection of Jesus Christ begins the "dispensation of the grace of God..." [(continues with good comments on the trinity, but none on evangelism)]

[Matthew 28:20] - margin note - *end of the world* - *consummation of the age*. [no comment on evangelism or on "teaching them to observe *all things whatsoever I have commanded you.*"]

[Eph. 3:6] - *That the Gentiles were to be saved was no mystery (Rom. 9:24-33; Rom. 10:19-21). The mystery "hid in God", was the divine purpose to make of Jew and Gentile a wholly new thing -- "the church, which is his [Christ's] body," formed by the baptism with the Holy Spirit (1 Cor. 12:12, 13), and in which the earthly distinction of Jew and Gentile disappears (Eph. 2:14,15, Col. 3:10,11). The revelation of this mystery, which was foretold, but not explained, by Christ (Mat. 16:18) was committed to Paul. In his writings alone, we find the doctrine, position, walk, and destiny of the church.*

5. Two Returns of Christ - the Pretribulation "Rapture"

Scofield did not use the phrase, but propounded the doctrine in his notes that later came to be known as the "Pretribulation Rapture" of "the Church" - or that the collective body of redeemed saints on earth would be caught up to be with the Lord before the "great tribulation" period, i.e. Daniel's 70th Week, i.e., "the time of Jacob's trouble." Scofield did not use the term "rapture" or "pre-tribulation" in his notes, but referred to the event as the "First Resurrection." His notes include:

[Rev. 4:1] **Come up hither** - *This call seems clearly to indicate the fulfillment of 1Thes. 4:14-17. The word "church" does not again occur in the Revelation till all is fulfilled...*

[1 Cor. 15:52] ...(4) *Two resurrections are yet future, which are inclusive of "all that are in the graves.... These are distinguished as "of life".. and "of judgment";... They are separated by a period of one thousand years ...The "first resurrection," that "unto life," will occur at the second coming of Christ .. the saints of the Old Testament and church ages meeting Him in the air ... while the martyrs of the tribulation, who also have part in the resurrection ... are raised at the end of the great tribulation. [thus splitting Christ's second advent into two "comings"]*

[2 Thes. 2:3] *The order of events is: (1) The working of the mystery of lawlessness under divine restraint which had already begun in the apostle's time ... (2) the apostasy of the professing church ... (3) the removal of that which restrains the mystery of lawlessness ... The restrainer is a person -- "he," and since a "mystery" always implies a supernatural element, this Person can be none other than the Holy Spirit in the church, to be "taken out of the way"... (4) the manifestation of the lawless one, (5) the coming of Christ in glory and the destruction of the lawless one ...(6) the day of Jehovah*

This heresy is refuted in detail in the attached outline on the following pages, as also found (along with links to relevant sermons) on our webpage on the subject:

<https://independencebaptist.com/post-trib-rapture/>

The Post-Tribulation Rapture of the Church

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The doctrine of the "rapture" of Christ's New Testament Church¹ is clearly taught in scripture, as expressed in the Greek word "harpazo," translated "caught up" in 1 Thes. 4:17; and is one and the same event as the long-awaited resurrection of Christ's saints as seen in many passages. Among premillennialists (those who rightly believe that the Second Coming of Christ precedes his literal thousand-year reign on earth, Rev. 19:11-20:6) there are several opposing views concerning the timing of the rapture in relation to the "great tribulation" of Matt. 24:21-29, Daniel 12:1, etc. The following arguments show that contrary to the popular Pre-tribulation rapture position, all scriptures dealing with the timing of the rapture show it to occur after the great tribulation, in particular Matt. 24:29-31, 1 Cor. 15:51-52, 2 Thes. 2:1-8 and Rev. 20:4-5. Not only is the pre-trib rapture position in direct conflict with these scriptures, but there is no verse or passage anywhere in the Bible that teaches that the Rapture must precede the Tribulation. The Post-Tribulation Rapture (the Church to be on earth through the entire Tribulation period) is the only position clearly taught in scripture, and is also the only position that easily harmonizes with all passages dealing with the Second Coming of Christ.

1. The Lord Jesus clearly taught a Post-Tribulation Rapture in Matthew 24:29-31 (& Mark 13:24-27). "Immediately after the Tribulation of those days he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (cf. Mark 13:27).

Jesus said it clearly! The trumpet will sound and the elect will be gathered immediately after the Tribulation of those days. Pre-trib proponents must dismiss this passage by saying it does not refer to the Rapture of the Church, but typically say it refers to another gathering together of "elect" Jews to the land of Israel. The following arguments show that the event described in Matt. 24:31 IS the rapture of the Church:

- a. The event in this passage being the rapture easily harmonizes with the other "rapture" passages
 - Jesus coming in the clouds of heaven - cf. 1 Thes. 4:17, Daniel 7:13
 - heralded by sound of a great trumpet - cf. 1 Thes. 4:16, 1 Cor. 15:52 (Rev. 11:15-18)
 - accompanied by the angels - cf. 1 Thes. 4:16 (voice of archangel); 2 Thes. 1:4-10
 - gathering the elect from heaven and earth - Mark 13:27, 1 Thes. 4:14-17; 2 Thes. 2:1
- b. Jesus is privately addressing His closest disciples (Peter, James, John & Andrew) in this discourse (see Mark 13:3), to whom He had already announced the conception of the Church (Matt 16:18, 18:17). If the Church was to escape the tribulation, Jesus would certainly have told these men who would be leading the early Church. Instead, he taught them to expect persecution or martyrdom, and to await their promised deliverance after those days. He would not have taught this here and then later revealed to Paul that the Church would be exempted.
- c. The dispensational argument that Jesus is addressing national Israel in this discourse rather than the Church, that the "elect" in this passage is the elect remnant of Israel, is false:
 1. verse 9 of Matt. 24 shows that Jesus is addressing New Testament Christians, not national Israel or Jews alone (they are persecuted "for my name's sake," John 15:18-21).
 2. The four disciples addressed here are representative of Christians that would be on earth throughout the entire church age, both before and during the Tribulation; before the "gospel of the kingdom" is preached in all the world, and after; see Matt. 24:14-15, and the usage of the word "you" in Matt. 24:9 & 26.²
 3. The "gathering of the elect" in v. 31 cannot refer to the regathering of national Israel (Isaiah 11:11). The Antichrist must confirm a 7-year covenant with Israel (Daniel 9:24-27); therefore Israel must be regathered and already in place before the tribulation (the time of Jacob's trouble, Jer. 30:7) can begin.

¹ Although the writer rejects the popular doctrine of a universal invisible Church existing in this age, the word "Church" as used herein refers to all born-again believers in the Lord Jesus who will be either resurrected at Christ's second advent or instantly "changed, in a moment, in the twinkling of an eye, at the last trump..." (1 Cor. 15:51-52, 1 Thes. 4:14-17)

² C.I. Scofield's footnote at Rev. 14:6, that the "gospel of the kingdom" referenced by Christ at Mt. 24:14-15 is a *different gospel* than Paul's gospel, is an abominable and damnable heresy (see Gal. 1:8-9). Christ and the apostles preached the same gospel; that to be saved one must: (a) come to repentance - cf. Mat. 9:13, Lk. 24:47 with Acts 2:38, **3:19,26**, 5:31, 8:22, 11:18, 17:30, 20:21, **26:20**; (b) believe on Christ - Jn. 3:14-18, 6:29, 8:24 & 20:31, Mt. 18:6, Mk. 1:15 & 16:15-16, etc.; (c) be born again - cf. Jn. 3:3-8; and (d) enter the kingdom - cf. Mt. 4:17, Mk. 1:14-15 & 12:34, etc. with Acts 14:22, 19:8, 20:25, 28:31, etc.

d. Throughout the N.T. the word "elect" as used in v. 31 (Gr. eklectos [1588], meaning "chosen") refers not to Israel but to the Church, including both Jews and Gentiles called to salvation: Luke 18:7, Romans 8:33, 9:11-16, & 11:7 (the elect have obtained what Israel could not); Col. 3:12; 1 Thes. 1:4; Tit 1:1; 1 Pet 1:2; 5:13; 2 John 1,13. Arguments a-c above show that the word means the same thing in this discourse.

2. The Apostle Paul taught in Romans 8:18-23 that the Rapture of the Church will be a creation-changing event, which therefore cannot precede the cataclysmic judgments of the Tribulation. Paul teaches in this passage that the one main event that all creation is "groaning" and "waiting" for is the "redemption of our body" - which IS the rapture of the Church. Creation and mankind were cursed at the same time (Gen. 3:17-19), and this passage shows they will also be redeemed at the same time. Therefore, the Rapture of the Church CANNOT precede the cataclysmic judgments of ANY PART of the tribulation - seals, trumpets, or vial judgments included; and instead occurs at the very beginning of the Millennial Reign of Christ, at which time also creation will be restored to its Edenic state.
3. The Apostle Paul taught in 2 Thessalonians 2:1-8 that a massive apostasy and the revelation of Antichrist precedes the Rapture.

The plain sense interpretation and obvious point of this passage, meant to dispel false alarm at Thessalonica, is that the "coming of our Lord Jesus Christ" and "our gathering together unto Him" in v. 1 (the "Day of Christ" in v. 2 and "that day" in v. 3) will not occur until after the "falling away" (apostasy) and the antichrist is revealed and destroyed in v. 3. (The word "by" in v. 1 (Gr. huper, 5228) means "concerning" or "regarding").

The "falling away" in v. 3 (Gr. apostosia.) cannot mean the rapture (departure from earth rather than from the faith) because (1) the clear meaning of the Greek word apostosia is that of rebellion and anarchy, and (2) because the Apostle Paul would then be making the contradictory statement that our gathering together unto him (v. 1) will not happen until after our gathering together unto Him (v.3).

Pre-tribblers claim "he who now letteth" in v. 7 is the Holy Spirit as working through the Church, therefore the Church must be removed from earth before the antichrist can be revealed. This theory is entirely in error: (1) the Church would never be described as "He"; (2) the Holy Spirit is omnipresent God and will never be "taken out of the way"; (2) the theory completely ignores Paul's context and main point which runs through the entire passage, that Christ's coming must be preceded by the apostasy and coming of antichrist. This is the point v. 1-3, and again in v. 6-8. The word withholdeth and letteth in v. 6 and 7 is the same word in the Greek, and it is the same person withholding in both places. The phrase "and then" in v. 8 means "at that time." It is the coming of antichrist that is withholding the revealing of Christ in His time. The mystery of iniquity in v. 7 is Satan himself (see 1 Jn. 2:18). It is the antichrist that will be taken out of the way, at Christ's coming (Rev. 19:20).

4. The Apostle Paul taught a Post-trib Rapture in 1 Corinthians 15:51-52. "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." Since the Resurrection/Rapture occurs at the "last trump" it cannot take place before the "great sound of a trumpet" mentioned by the Lord Jesus in Matt. 24:31, nor can it precede the Seven Trumpet judgments of Rev. 8-11, and actually occurs at the 7th trumpet itself (Rev. 11:15-18). This "last trump" is the same trumpet mentioned in 1 Thes. 4:16 and Matt. 24:31.³

5. The Lord Jesus taught a Post-Tribulation Rapture in his parables.
 - a. The Parable of the Wheat and the Tares in Matthew 13:24-30,36-43 disproves the Pre-trib rapture theory, showing it is the wicked that will be removed from earth (Rev. 19:14-21) not the righteous; after which the Rapture will occur, the dead in Christ will be raised, and those believers who survive the Tribulation will be transformed to enter the Millennium (Rev. 20:1-4, 1 Cor. 15:51-52, 1 Thes. 4:16-17, Matt. 24:31)
 - b. The parable of the days of Noah in Matthew 24:37-41 agrees with the Parable of the Wheat and Tares; it is the wicked that were "taken away" in the flood, not the righteous.

Both of these parables agree with the progression of events seen in Revelation 19:11-20:6; the wicked are destroyed from off the earth before the righteous are raised at the same time creation is restored (Rom. 8:18-23).

³ The book of Revelation is not given in a linear, sequential chronology. The 6th Seal, 7th Trump & 7th Vial Judgments all describe the same cataclysmic event, which ends the tribulation at Christ's coming (compare Matt. 24:29 with Rev. 6:13-14; 11:15-19; and 16:17-21). Thus, the Seal, Trumpet, and Vial judgments are three separate visions of the tribulation period, separated by parenthetic interludes at chapters 7 and 11-14 of the book.

6. The Book of Revelation teaches a Post-Tribulation Rapture. Rev. 20:4-6 describes the Resurrection (the "First Resurrection") of the Righteous who will reign with Christ on earth for 1000 years. The event is presented in clear chronological order following the Tribulation period and the Battle of Armageddon, after the antichrist and false prophet are cast alive into the lake of fire and Satan is bound for the thousand years. There is no previous resurrection presented in Revelation (although this same event is alluded to in 11:15-19, the 7th Trumpet). This event, in Rev. 20:4, IS the Rapture of the Church.

The event in Rev. 20 is referred to as the "First Resurrection." If there was another resurrection or rapture before the Tribulation, the event in Rev. 20 would be the Second resurrection, not the First. A simple word study of the word "first" in its context in Rev. 20 shows that the word clearly means first in chronological order, not "best" as some have claimed. It is the "first" resurrection as compared and opposed to the second resurrection and "second death" of the wicked a thousand years later following the Millennial reign of Christ (Rev 20:12-15).

Pre-tribbers claim the words in Rev. 4:1, "Come up hither" is a hidden reference to the rapture. This absurd attempt to find a Pre-trib rapture where none is taught is typical of the many secretive and twisted interpretations required to support the Pre-trib position. The Rapture of the Church is to be a glorious, unmistakable, creation-changing event (Rom. 8:18-23), not a secret, silent event (# 6 below). Given the clear and unmistakable presentation in Rev. 20 of the First Resurrection, why would such a momentous, creation-changing event as a Pre-trib rapture or resurrection not also be clearly presented? The invitation at this verse is given to John alone.

7. The Pre-trib argument that the Church is not mentioned in the book of Revelation after chapter 3 and that hence the rapture must have occurred at Rev. 4:1 is blatantly false.
- The Bible does not contain the words "rapture" or "trinity" but still clearly teaches these doctrines. The word "church" is also not found in the books of 2 Timothy, Titus, 2 Peter, 1 or 2 John or Jude, but these books are clearly written both to and about the Church.
 - The book of Jude does not mention the Church by name, but uses the word "saints" to refer to the Church in v. 3 & 14, just as the Apostle John does throughout the book of Revelation (Rev. 13:7, 13:10, 14:12, 17:6, 18:24, and 19:8). Other references to a faithful church remnant in Revelation are the martyrs of 6:9-11, the great multitude of 7:9-17, those who die in the Lord in Rev. 14:13, and the people of God called out of Babylon, Rev. 18:4. The "Church" (see footnote 1, page 1) is seen all throughout the book of Revelation. To say that these "saints" are Israelites who believe during the Tribulation but who are not as worthy as we are of being spared that awful time, is not justifiable.
8. The Second Coming of Christ is presented throughout the Bible as a one-time climactic event, not to be divided into two phases of Rapture (resurrection) and then Return. Jesus will return at the end of the Tribulation, first to put down antichrist's rebellion, and then to resurrect His saints.
- Nowhere in the Bible is there any indication or teaching given that the Second Advent will be in two phases, or that it will be preceded seven years beforehand by such a momentous event as the rapture of the Church. This doctrine (two-stage return) was not taught by any of the Apostles. All references to the Second Coming are of one end-time event. (Matt. 16:27-28; Matt. 24-25; Mark 13; Luke 12:35-40; Luke 21; John 14:1-3; 1 Cor. 1:7-8; 1 Cor. 15:23-24, 51-53; Phillip. 3:20-21; 1 Thes. 3:13, 4:15-18 & 5:23; 2 Thes. 1:4-10, 2:8; 1 Tim 6:14, 2 Tim 4:1-8; Titus 2:13; 1 Pet 1:7,13 & 4:12-13; 1 Jn 3:2, Rev. 19:11-21)
 - The three Greek words used in the NT for the Second Coming (parousia, epiphaneia, and apokolupsis) are used interchangeably in relation to all end-time events associated with the Second Coming, with no distinction ever being made between the Rapture and the Return of Christ:
 - Epiphaneia (2015) - usually translated "appearing," used in the following passages:
 - Titus 2:13 - our blessed hope
 - 2 Thes. 2:8 - (translated "brightness" in KJV) - destruction of antichrist
 - 1 Tim 6:14 (v. 11-19) - conclusion of church ministry and service
 - 2 Tim 4:1 - judgment of the living and the deadConclusion: The epiphaneia of Christ is our blessed hope, at which time antichrist will be destroyed, our work on earth will be ended, and the living and the dead will be judged

2. Apokalupsis (602) - translated "revelation" or "revealed," used in the following passages:
 2 Thes. 1:5-10 - Christ coming with his angels to end our suffering (No hint of any Pre-trib rapture here; the only comfort given is the vengeance to be taken on the enemies of God's people)
 1 Peter 1:7,13 & 4:13 - Christ coming after the testing of our faith by fire (no Pre-trib promise)
 1 Cor. 1:7-8 - Christ coming at "the end," confirming the saints unto the Day of Christ
 Conclusion: The apokalupsis of Christ occurs at the end, at the day of the Lord, after the testing of our faith by fire, when He comes with his angels taking vengeance on His enemies, and to be glorified in His saints.
3. Parousia (3952) - usually translated "coming," used in the following passages:
 Matt. 24:3,27,30 - Christ's coming following the "tribulation of those days"
 1 Cor. 15:23 - Resurrection of those that are Christ's at His coming
 1 Thes. 3:13 - Christ coming with all His saints
 1 Thes. 4:15 - the Rapture occurs at Christ's coming
 1 Thes 5:23 - Paul's prayer for believers to remain blameless until the Lord's coming
 2 Thes 2:8 - Destruction of antichrist by the appearing (epiphaneia) of Christ's coming
 Conclusion: At the parousia of Christ, all the above takes place: Christ comes with his saints, after the tribulation, to destroy antichrist, and to resurrect (rapture) all those "asleep" in Christ

Conclusion: the way these Greek words are used interchangeably in relation to all these end-time events, with no distinction made between rapture and return, shows that they all take place at about the same time in planned sequence and are not separated by the 7-year Tribulation Period.

9. The argument that the "Imminency" of the Rapture (that it is the next prophetic event to be fulfilled with no signs preceding it) requires the Rapture to Precede the Tribulation, is false. This argument is based on circular reasoning (use of a false conclusion drawn from the Pre-trib position in attempt to support the Pre-trib theory). We are given several signs in Matthew 24 (and elsewhere) which Jesus himself clearly taught would precede His return. These signs include the Gospel being preached in all nations (Mt. 24:14-15; see Note above at 1.c.2 re. Scofield's heretical note at Rev. 14:6 re. Christ's gospel vs. Paul's), the coming of the great tribulation, the rise of the "apostasy" and of antichrist (2 Thes. 2:1-3, 1 Tim. 4:1), Peter's martyrdom (John 21:18-19), etc.

The passage of time cannot change the meaning of scripture. If the Lord's return was not imminent (any moment) when scripture was written (it wasn't imminent for Peter!), it cannot be so now either. There are several signs that must be fulfilled before the Lord's return. No man can know the day or hour of the Lord's return, but we are "not in darkness" and are supposed to know when it is near (Matt. 24:33, 1 Thes. 5:4).

10. The Pre-trib argument that the nature of the Church (the Bride of Christ) forbids it going through the Tribulation is in error. This argument is based on the premise that the church is exempt from suffering the wrath of God, Rom. 5:9, 1 Thes. 5:9, Rev. 3:10. This argument is in error because:
 - a. The "wrath" mentioned in many passages cited refers to the wrath of eternal judgment in hell rather than suffering through the Tribulation (see Rom 1:18, 2:5-10, Heb. 3:11, etc.)
 - b. If believers are to be "raptured" to escape the wrath of the great Tribulation, then those who believe during the Tribulation must be immediately raptured upon conversion, which is clearly not the case.
 - c. Christians need not be removed from earth for God to protect them from His wrath (John 17:15). God's protection of the Israelites during the plagues on Egypt typifies protection of the faithful remnant of the Church during the Tribulation (similar plagues). Noah was not removed from earth during God's judgment but was protected through it. Lot was not raptured but was moved to a place of safety. The phrase "I also will keep thee from the hour of temptation which shall come upon all the world" in Rev. 3:10 can refer to divine protection rather than removal from the earth, and was a conditional promise given to only one of the seven churches of Asia, as compared to the promise of persecution and Tribulation given to the faithful church at Smyrna (Rev. 2:8-11).
 - d. Jesus will return for a Bride that has made herself ready (Rev 19:7), and that has been purged, purified, and made white (Dan 11:35, 12:10). This purification will happen, as always throughout history, through the refining fire of suffering and persecution (Acts 14:22). We are to take up our cross and follow Jesus; the way of the cross has in most ages of the church been the way of persecution and suffering (John 15:18-24; Phillip. 1:29; 1 Thes. 3:4; 2 Tim. 2:12 & 3:12, etc).

11. The argument that the Post-trib Rapture is impossible, as it leaves no "non-raptured" people to populate the earth during the Millennium, is false. There are at least three possible answers to this argument:
- The wicked unsaved who are destroyed at the Lord's coming will have children that have not yet reached the age of accountability. The earth may be re-populated by orphans (Jer. 49:11).
 - The Bible does not teach that all unsaved are destroyed at Christ's return. In fact it indicates otherwise: Zech 14:16 - "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles." Many unsaved people may indeed be spared annihilation at the time of Christ's return.
 - Matt 3:9 - "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." God is sovereign and can do as He pleases. The Bible's clear teaching of a post-trib rapture cannot be undone by an argument from mere logic.

CONCLUSION

All scriptures dealing with the timing of the rapture show it to occur after the great tribulation, in particular Matt. 24:29-31, 1 Cor. 15:51-52, 2 Thes. 2:1-8 and Rev. 20:4-5. Not only is the pre-trib rapture position in direct conflict with these scriptures, but there is no verse or passage anywhere in the Bible that teaches that the Rapture must precede the Tribulation. The arguments given to support a Pre-trib rapture are indirect and very weak at best, and involve forced, spiritualized or secretive interpretations of all passages it obviously conflicts with to conform the text to the Pre-trib position, rather than relying on the plain-sense interpretation of the scriptures. The Post-Tribulation Rapture position has none of these conflicts, was the historic position of the Apostles and early church, and because it IS exegetically derived from scripture it easily harmonizes with all passages related to the second coming of Christ.

The great danger of the popular Pre-trib position is that it has produced a generation of Christians that are totally unprepared for days ahead, who believe they can ignore the warnings of Matthew 24 the book of Revelation, and who see no reason to separate themselves from the rising "beast" system of Revelation 13, having been duped into believing those passages do not or will not apply to them. It is this writer's opinion that all the necessary mechanisms are now in place for Satan to attempt to implement the enslavement of all humanity under the rule of the antichrist, from the globally connected electronic banking system to the global government system being set up through the UN. Christians must draw near to the Lord and do all they can to prepare for very difficult days ahead, including preparing spiritually and mentally to suffer great persecution such as the Western church has not seen in centuries. Christians should prepare to remove themselves or be cut off from the banking and SS ("social security") systems, and learn survival skills needed to function outside of those systems.

Finally, in addition to becoming aggressive confrontational soul-winners in this late hour, Christians should try to correct and inform their deceived brethren who have bought into in the hoax of the Pretrib Rapture.

The Book of Revelation - Outline

I. Introduction

1:1-3 Introduction, Blessing for those who listen

1:4-8 Salutation

1:9-20 Vision of the Lord Jesus

II. Messages to the Seven Churches

2:1-7 Ephesus - the Busy Church

2:8-11 Smyrna - the Faithful Church

2:12-17 Pergamos - the Compromising Church

2:18-29 Thyatira - the Immoral Church

3:1-6 Sardis - the Defiled and Dead Church

3:7-13 Philadelphia - the Church of the Open Door

3:14-22 Laodicea - the Lukewarm Church

Commendation to all but Laodicea

Rebuke to all but Smyrna and Philadelphia

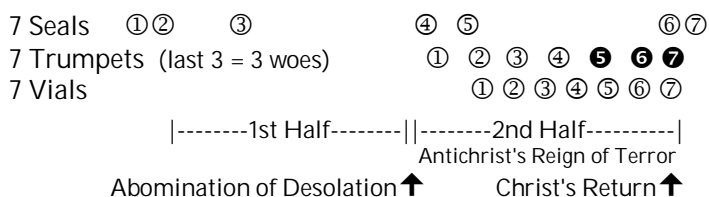
Common message to all the churches: He that has ears to hear must listen; he that overcomes will be rewarded, and what Christ says to one, He says to all

III. The Throne Room in Heaven and Worship of the Lamb - Chapters 4-5

IV. Chapters 6-19 - The Tribulation Period (70th Week of Daniel 9)

The events described in these chapters are not given in chronological order. The 6th Seal, 7th Trump & 7th Vial Judgments all describe the same event, which ends the tribulation at Christ's coming; thus the 7 Seals, Trumpets, and 7 Vials are three separate visions of parallel portions of the period, separated by parenthetical interludes at chapters 7 and 11-14, going both into past history and the heavenly throne. The Seal judgments encompass the entire 70th week of Daniel 9, with the first two immediately preceding and seventh immediately following, while the Trumpet and Vial Judgments occur only in the latter half (42 months) of that 'week' (Rev. 11:2-3, 12:6-7,14 & 13:5):

Timeline of Tribulation - Daniel's 70th Week



IV.1 Seven Seal Judgments - Chapter 6, 8:1

1st six seals - Chapter 6

① White Horse - Antichrist's Rise to Power - 6:1-2

② Red Horse - Global Warfare - 6:3-4
(precipitates the covenant of Daniel 9:27)

③ Black Horse - Feast & Famine - 6:5-6

④ Pale Horse - Death - Pandemics & Plagues - 6:4-8

⑤ Martyrdom, promise of vengeance - 6:9-11

⑥ Great Earthquake & Signs in the Heavens - 6:13-14
(6th Seal is also described at Matt. 24:29; takes place "immediately after the tribulation of those days")

IV.2 (Parenthetical Interlude) - Chapter 7

144,000 Sealed, Redeemed Multitude in Heaven

⑦ 7th Seal: Silence in Heaven - 8:1

IV.3 Seven Trumpet Judgments - Chapters 8-9, 11

① Flaming Hail burns 1/3 earth - 8:7

② Burning Mountain - 1/3 Seas turned to blood - 8:8

③ Burning Star (Wormwood) - 1/3 Rivers/streams smitten

④ 1/3 Sun Moon & Stars smitten - darkness - 8:12

Last Three Trumpets - 3 woes (8:13):

⑤ Apollyon - Torment by scorpion-like locusts - 9:1-12

⑥ 200M Man Army from east of Euphrates - 9:13-21
1/3 of mankind killed

IV.4 Seven Thunders - a Mystery message - Ch. 10

⑦ The Last Trump - 10:7, 11:15-19
Previews the 2nd Coming of Christ
Great earthquake, hail (6th Seal, 7th Vial)
(Ends the tribulation; cf. Rev 20:1-6,
1 Cor. 15:51-52, Matt. 24:31)

IV.5 (Parenthetical Interludes)

Chapter 11:1-14 - The Two Witnesses

Chapter 12 - Satan attacks Israel

Chapter 13 - Antichrist and the False Prophet

Chapter 14 - Angelic Announcements

IV.6 Seven Vial Judgments - Chapters 15-16

① Grievous Sores - 16:2

② Sea turned to blood - all sea life dies - 16:3

③ All rivers & springs turned to blood - 16:4-7

④ Scorching Heat - 16:8-9

⑤ Darkness & Pain - 16:10-11

⑥ Euphrates dried up for Kings of East - 16:12-16
Preparations for Armageddon

⑦ Great Earthquake, Hail (6th Seal, 7th Trump) - 16:17-21

IV.7 Babylon - Revived Roman Empire

Chapter 17 - Religious Babylon - Rome

Chapter 18 - Commercial/Political Babylon

Destruction of Babylon (Roman/American Empire)

V. CHRIST'S SECOND ADVENT

Chapter 19 - Battle of Armageddon

VI. Millennial Reign of Christ - 20:1-6

a. Satan bound for 1000 years - 20:2-3

b. "First Resurrection" of the Redeemed - 20:4-6
Judgment Seat of Christ (Rom. 14:10) - believers only

c. Millennial Reign of Christ on Earth
(Dan. 7:18, 26-27)

d. Satan's Final Rebellion & Destruction - 20:7-10

VII. Great White Throne Judgment - 20:11-15

VIII. Our Eternal Inheritance - 21:1-22:5

The New Jerusalem

IX. Epilogue & Conclusion - 22:6-21