

Lutzweiler's "Folly"

By the Editor

David Lutzweiler, the brother of our Significant Trends columnist, has written another attack – he would probably call it an exposé – on Dr. C. I. Scofield, the prominent dispensationalist and editor of the father of all reference Bibles, the *Scofield Reference Bible*, first released a century ago. David is the man of whom I wrote that suggested wearing black armbands to celebrate the 100th anniversary of that reference work which stands strong for the Deity of Christ, the blood atonement, salvation by grace through faith, the Trinity, the second coming, and all the other fundamentals of the faith. The "Folly" in the title is his idea, but it fits the armband idea perfectly.

David's book is *The Praise of Folly*, subtitled "The Enigmatic Life & Theology of C. I. Scofield." His work is divided into two parts: Scofield's *Legacy* (55 pages) and Scofield's *Life* (140 pages). In short, the 'juicy,' gossipy part is over 2½ times the doctrinal section. Yet he has the audacity to say, "Although this book includes an updated biography of Scofield, *it is not primarily about his life*" (emphasis added). You could have fooled me (2½ to 1)!

DL (because of space reasons we will use DL for Lutzweiler, no disrespect intended), like fellow writer Joseph M. Canfield and his *The Incredible Scofield* (for whom we will use JMC; again, no disrespect intended), has an agenda – *and it shows!* (And for the Scofield Reference Bible we will use SRB.) Also like JMC, DL wants to discredit the theology by attacking the man. As Yogi Berra, whom DL also quotes, would say, "It's *déjà vu* all over again." In short, DL uses the same kind of spin JMC used.

In trying to be fair – and since DL's positions seemed so confusing, especially in the area of "Reformed" and "Covenant" – we wrote and asked him to explain. DL responded by saying he refused to do so, based on what he learned from A. W. Tozer. In short, if we have misrepresented him in any way, we feel absolved from blame.

He did say, "The only way to handle it is to use Covenant or Reformed . . . as general terms to put one into the right ball park, and then make inner refinements onward from that point. I think, however, that 'Modified Covenant' would suit me." So he is in the Reformed/Covenant "ball park," as is his publisher. DL notes that my review of JMC's work was "the longest and most scathing of any of the reviews that the book received." He will note the same about my review of his work.

Incredibly, DL describes JMC as "the redoubtable Canfield," which means "commanding or evoking respect, reverence, or the like." You could have fooled me or just about anyone who read either the book or my review of that slanderous work, a hatchet job on Scofield. And he speaks of JMC's "few flaws." (Wow! I wish he would be that gracious toward me!)

Interestingly, DL fails to mention another book on Scofield written by a husband and wife team, *Analyzing Scofield*. Why? Perhaps it was because it was just a rehash of Canfield's nonsense, repeated with JMC's permission. Or, perhaps it was that the husband and wife team were of the preterist persuasion and he didn't want to give them publicity.

Brother James assured me he had pleaded with Brother David not to print the book – in fact, didn't he say that in one of his "Trends" columns? – but author David herein thanks Jim for helping him with the research, saying without his input "this work could not have been written." And he said again, using a baseball metaphor, "My younger brother ... served as a manager by sending me to the plate ... he provided me with not only much of the material but the motivation to try to score the essential run." Wow; Saint Jimmy, as he calls himself, must have helped *tremendously!*

A dear friend of mine wrote a book on the second coming recently and when he sent me an advance copy, I not only told him I couldn't recommend it but I pleaded with him not to publish it. He did anyway, which was his right, but I did not help him with his research! But Dave and Jim are, after all, blood brothers. David personally sent me a review copy and he wrote nice things in the front of the book, including thanking me for my "invaluable contribution through your review of Canfield's book," adding, "It is, as you can see, an indispensable and major part of my work here. I could not have done a satisfactory job without it." He even facetiously said he thought about putting my name on the cover as co-author but felt I'd object. Boy, *would I!* Maybe even sue (speaking in the same vein).

Perhaps he *could* have thus credited me, but he doesn't even list my work in his Bibliography and in checking the Index, "Sumner, Robert" is only listed twice and one of those is in error (the name "Sumner" was on the page referenced, but the citation was for "Senator Charles Sumner," the Yankee gentleman who was beaten severely with a cane by a colleague on the Senate floor for his abolition views). Whoever did the indexing apparently saw the name "Sumner" and immediately put it down as a reference to me; those sloppy mistakes happen in books and I do not want to fault anyone, least of all the author. It reflects more on the publisher than anyone.

To be honest, DL's work shows much more indebtedness to JMC's *The Incredible Scofield and His Book*. (See Chapter 5 of our new book, *Fights I Didn't Start ... and some I did*, for a devastating critique of that work, the second longest chapter in the book.) It's unfortunate I hadn't seen this work before publishing; I could have added this review to that chapter.

JMC had difficulty finding a publisher – ending up *very poorly* self-published (I believe it was later reissued by Ross House Books, founded by postmillennialist R. J. Rushdoony, but I never saw anything but the original) – and DL had the same problem – his first self-published effort was *DispenSinsationalism: C. I. Scofield's Enigmatic Life and Errors* (wouldn't that kind of title intimate another hatchet job?) – finally ending with ApologeticsGroup, an arm of the 'Nicene Council,' a strong Reformed group with a position of rigid Calvinism and postmillennialism. Other really bad titles in the Ross House stable include Kenneth Gentry's *Defense of Predestination* and his *He Shall Have Dominion: A Postmillennial Eschatology*; Arthur Pink's *Study of Dispensationalism*; and a DVD, *The Late Great Planet Church, Volume One: The Rise of Dispensationalism*.

Without ever saying so, the kind of criticism DL gave what **he** called JMC's "various *ad hominem* comments"; his reference to "shadowy, unidentified 'hidden hands' guiding Scofield's career"; and other kinds of JMC's unproved, speculative, "over-reaction" remarks, mixing "highly flammable elements," seem to justify in DL's mind my calling JMC's work a "hatchet job"; which, of course, *it was!* Yet DL says "the facts in JMC's book are solidly and irrefutably documented." When I read that I said to myself, "Whoopee do!" Some of his "facts" – such as Baptist preacher William Miller being a founder of

the Seventh-day Adventist cult – were as wrong as a blizzard hitting Dallas in July. As I noted in my review, Miller was “never associated with any cult, nor ever a member of the Seventh-day Adventist movement. In fact, Miller acknowledged his ‘date’ errors and refused to have anything to do with the Adventist cult which sprang from those blunders.”

Alas, DL implies the same thing. He writes, “On October 15, 1843 and again in 1844 thousands of William Miller’s *unfortunate followers* were anticipating Christ’s Second Coming” (emphasis added). They were *not* Miller’s followers; they were Ellen G. White’s followers and those in the Seventh-day Adventist cult; it would have been accurate only if DL had said “Miller’s ex-followers,” but that would have ruined the effect he was trying to make, wouldn’t it? The more you can besmirch your enemy’s character, the better your argument – at least in some authors’ minds.

While many of JMC’s facts *were* true, I noted that his ‘applications’ and ‘interpretations’ of those facts were loony tunes! And even DL faults JMC with “Speculative and the Scriptural defects,” including “*ad hominem* argumentation.” He concludes that a “positive-thinking principle that much good can come even from bad was proved again.” Can you believe *that*? How come DL didn’t quote that principle in relation to authors he doesn’t like and accuses of falsehoods, Trumbull and BeVier? Again, it would have ruined the “effect,” wouldn’t it?

For an example of JMC, he would give as a fact something like a blistering attack on Scofield by a Kansas political opposition newspaper which no St. Louis paper repeated (even though it is customary to do so when the second paper feels the story *is true* and there is a *local* connection as per Scofield), then JMC would offer his interpretation that failure must have been due to “that special Providence which is alleged to watch over drunks, children and idiots,” a statement he repeated more than once. That kind of malarkey is neither honest nor responsible journalism – yet JMC filled his work with it. Strangely, DL says he saw “great value” in JMC’s work.

DL notes that Scofield was born during a time of great prophetic interest – and he refers to groups rising with false conclusions about it such as S-DAs and Mormons – but he may be forgetting that Almighty God offered special blessing for prophetic study found in His Word, for example The Book of the Revelation: “Blessed is he that *readeth*, and they that *hear the words* of this prophecy, and *keep those things which are written therein*: for the time is at hand” (Revelation 1:3, emphasis added). You read, you understand, you do! That promise, incidentally, is about a biblical book DL thinks you need a guide to understand, yet the very promise seems to indicate it is easy to comprehend. (But that is only if you don’t try to interpret everything symbolically and figuratively – if you do you’ll *really* need a guide – or a gentleman in a white coat to fit you with a straightjacket!)

DL described the works of William A. BeVier and Charles G. Trumbull as “flawed, hagiographical works.” [Our office *Random House Dictionary of the English Language* (Unabridged), admittedly not the latest on the market, gives a single definition for hagiographical, “the writing and critical study of the lives of the saints”; later dictionaries give two meanings, “biography of saints” and “a worshipful or idealizing biography,” the latter probably being DL’s intent.]

Yet BeVier, as we noted elsewhere, has “three earned degrees, all in history areas, and is obviously a most reliable and competent writer,” a true history scholar). DL’s work could very aptly be described as “hagiographical in reverse” (he demonized Scofield). DL admits his work is “interpretation” of Scofield’s

life, and he says he rejected offering a work just giving “the basic facts.”

DL says of Trumbull’s “flawed” (his word) biography that he was “years younger” than Scofield when he wrote it. The inference, perhaps unintentional, is that Trumbull was a kid, a novice. In fact, Trumbull (1872-1941), a lifelong literary man and the son of a lifelong literary man, was pushing the half-century mark at the time and it was only 21 years before his own death at age 69 or 70 (these dates are approximate, based on the year involved, not the month and day, which I do not know and could not find *anywhere*). Scofield would have been about 77.

BeVier, of course (after teaching at Northwestern, founded by W. B. Riley and followed in the presidency by Billy Graham), thanks to his eagle eye for biblical error and his accuracy as a historian, later became the head of an anti-cult ministry, the Religious Analysis Service, and thereby editor of *The Discerner*, a cult-exposing journal. I would trust him over several rooms full of men like JMC or DL.

DL speaks of “the millions of devoted admirers who think of Scofield as a near-infallible authority.” He might be right, but don’t put me in that group. While I ‘earned’ a SRB in my early unsaved teens (thanks to the Boy Scouts of America), I understood the footnotes to be exactly that, one man’s opinion. Later, as a born-again Christian, many of them I accepted based on my own study; some I did not. The most valuable aspect to me was the center references which consisted simply of a cross-reference link to other Scriptures, plus an occasional definition of a Hebrew or Greek word. I still, to this day, consider that very helpful. And I still use, in my preaching, a Scofield Reference Bible!

DL likes to use the term DPZ (which he jokes is pronounced “dipsy,” then suggests a transition to “dipsy doodle, a fitting description of the movement”). After he invented the ‘word,’ the ‘pronunciation,’ and the ‘fit’ (actually, the closest *real* word is dipso, which is an abbreviation for habitual drunk), he used a derogatory definition of dipsy doodle as “apropos” for it! – hey, if you can’t answer them, ridicule them, like JMC did, even if you have to invent things to do it.

Be that as it may, the letters stand for Dispensational, Premillennial and Zionist. Since the first two are familiar to most Christians, we will just say that Erickson’s *Concise Dictionary of Christian Theology* defines the third, “A movement attempting to restore the Jewish people to Israel.” DL falsely calls me a DPZ and, while I am a *moderate* dispensationalist and a *positive* premillennialist, I am no Zionist. DL admits my friend and mentor John R. Rice was not a Zionist and my position is the same as his. In the same vein, while I have refrained from so doing, I think a case could be made that many of those screaming the Zionism charge at everyone who says a nice word for the Jew *could* be described as anti-Semitic! Apparently some of them, given a choice of seeing the *destruction* of a rogue state like Iran, or an American ally like Israel, would choose Israel. I hope I’m wrong.

After naming John Nelson Darby a “co-conspirator” with Scofield in his “Acknowledgements,” he describes him in the book as “irascible,” which means easily provoked to anger, touchy, irritable, *et cetera*. He charges Darby with building on “the fabrications” of Francisco Ribera and Margaret MacDonald, using as proof the wild speculations of Dave MacPherson, a gentleman who has had a lifelong vendetta against dispensationalism (his battle was pretty much limited to fighting pretribulationism, at least at the first; I don’t know what he’s done lately). Incidentally, DL calls Dave a “renowned author,” which apparently simply means he holds DL’s position against Scofield. Admittedly, he is probably renowned among the ‘hate Scofield’ crowd.

MacPherson's squabble was based on his belief that the pre-trib teaching caused – or at least hastened – his mother's death (when his dad switched from pre- to post-rapture it triggered a big turmoil; his view getting him expelled, as I recall, from his California church – I was a neighboring pastor at the time). And when student Dave tried to “convert” everyone on campus to post-trib at then strong pre-trib BIOLA, he was booted (as was proper; he acted very unethically and unwisely, in my judgment).

These things apparently made it impossible for him, whom I have known since the 1930s (we even went ‘rattlesnake hunting’ together in the Northern California mountains one time), to think or write objectively on this subject. And the literary key to his writings is ‘sarcasm and ridicule’ for all who fail to hold his position. You know, something like JMC.

Was there no teaching in this area before Ribera and the teenager MacDonald (a strange young woman with strange dreams)? Let me reference Dr. Grant R. Jeffrey's article “A Pretrib Rapture Statement in the Early Medieval Church,” in *When the Trumpet Sounds* (Harvest House, 1995). He quotes Ephraem the Syrian, in his sermon, “On the Last Times, the Antichrist, and the End of the World,” as writing: “*For all the saints and Elect of God are gathered, prior to the tribulation that is to come, and are taken to the LORD lest they see the confusion that is to overwhelm the world because of our sins.*”

That was in A.D. 323. I think all would agree that he wrote a ‘tad’ before Fran and Marge. This ancient scholar believed that “sore affliction” would last one week of seven years, with “the great tribulation” being 3½ years. He based that on Daniel's prophecy of the seventy sevens. He sounds like a modern pretrib dispensationalist, doesn't he, about 1,700 years ahead of his time?

Jeffrey referred to “Paul Alexander, perhaps the most authoritative scholar on the writings of the early Byzantine church,” as concluding Ephraem's writing differed from others of that period (who taught God would *shorten* the time in the tribulation to protect His own) by saying the saints would be *removed* prior to it.

The same author in the same book quoted the illustrious John Gill (Spurgeon's predecessor) as teaching the pretrib rapture in 1748 in his First Thessalonians commentary. He even called the snatching up of saints “the rapture,” and said it would “be sudden, and unknown before-hand, and when least thought of and expected.” While he is not as clear as a Tim LaHaye would be, perhaps, his language leaves no doubt about what he was arguing.

Too, there is the fourth vision in *The Shepherd of Hermas* (c. A.D. 110!) which said “the elect” would *escape* the Great Tribulation. These teachings were *not* ‘invented’ by Scofield's friend John Nelson Darby, as DL insists.

Speaking of ‘the irascible’ Darby, did a solid Westminster Confessional Presbyterian like Dr. James A. Brookes succumb to what DL calls the false teaching (he kindly refrains, in print at least, from calling it heresy) of dispensationalism? DL responds that it was an example of “Darby's marketing effectiveness.” Obviously to DL, the Holy Spirit illuminating His Word had nothing to do with it. While that is not the blasphemy of the Holy Ghost (Matthew 12:24-32), it comes dangerously close if you believe the Bible teaches the rapture of the church. But then, DL doesn't.

I don't recall DL saying so, but Darby made six or seven visits to the United States between 1862 and 1877, spending a total of seven years in this country. He obviously had lots of time to spread his good news.

You wouldn't get the idea from DL, but whatever else may have been true of those early Brethren, they were not dummies. As William Conrad noted, they were "... *highly trained in biblical studies*. Craik, Müller, Darby, Newton, Wigram, Tregelles, C. H. Mackintosh and many others had exceptional skill in Hebrew and Greek, as well as theology. They could debate the fine points of biblical grammar and vocabulary with the top scholars of their day."

And even DL is compelled to admit that almost all of the major Bible schools and many of the leading ministers of the last century were dispensational premillennialists – some even (horrors, gasp) Zionists! However, we joyfully commend DL for admitting something JMC *never* would, noting Scofield had many solid, positive achievements: "successful pastorates, founding a Bible school, establishing a foreign mission, extensive writing, teaching, and preaching ... matched by few other fundamentalist leaders of the day." If he was trying to be "fair and balanced," that was good and we appreciate it, even if it was about the only nice thing we recall DL saying about Scofield in his entire book.

DL, like JMC, quotes harsh statements by A. W. Tozer about dispensationalism (Tozer *did* reject it after *first* endorsing it), but like JMC, DL offers no documentation other than *hearsay*, "I heard this personally on two occasions." If Tozer was that strong against such a popular idea of his day, wrote so many books, and edited a magazine for so long (DL described him as "world-renowned for his profoundly insightful and colorful writing and preaching," a description I accept), why didn't he ever say anything *in print* against it that his fans could quote? We have a personal theory, but since it would be judging we'll not offer it, even though DL confirmed it in our mind by something he said to me privately.

And, based on some other Tozer remarks, he calls the gospel of dispensationalism a "partly new gospel." We found that strange since all the DPs we know define the gospel in the terms of *I Corinthians 15:1-4* and preach a "by grace alone, through faith alone, plus nothing" message! We even believe someone could get saved on just Acts 16:30, 31 (gasp). Every truth in the NT, while much of it *is* good news, is not part of "the gospel," defined in the Corinthian passage.

DL speaks of "the venerators and the vilifiers" in Scofield biographies – he calls his own work "both fair-minded (sic) and thorough" – and refers to the positions as two baseball teams, then announces, "I am hereby volunteering my services to be the umpire." *Really?* A member of one of the teams offering to be the umpire? Isn't he of the same theological/philosophical persuasion as JMC? And isn't *this* book a biography that *puts down* Scofield and his doctrine? That kind of umpire wouldn't work too well, would it? I would certainly not want to be playing in a game where the calls were being made by such an 'unbiased' umpire!

In his scenario, the first batter (biographer), Charles G. Trumbull – a trained writer, a highly respected newspaper man long with the *Toronto Globe*, a syndicated columnist whose Sunday School lessons appeared in a host of prominent secular newspapers both in Canada and the United States, as well as being the editor of *The Sunday School Times* for many years – "strikes out." The second batter, BeVier, "is tagged out." The next batter (JMC, who believes like umpire DL) hit a long, solid triple – but failed to make it home (his vulgar [Random House primary definition: "characterized by ignorance of or lack of good breeding or taste"] language apparently tripped him up when he was rounding third). It is interesting that the pro-Scofieldites struck out or were tagged out, but the anti-Scofieldite, according to this new and fair-minded (sic) biographer/umpire, hit a solid triple!

The umpire? Oh, he abandoned *his home teaching* (his dad was a dispensational preacher and accomplished gospel musician), *his schooling* (Moody Bible Institute, a DP hotbed of dispensationalism when DL attended), and *early life* – all dispensational and premillennial (but he says “God’s mercy” saved him out of that horrible morass) – to *join* (he didn’t even get traded) the other team. He says that as an ex-dispensationalist knowing the system from the inside out, he is in a position to be fair. *Really?* But why would he be so any more than the tens of thousands on the other team – like Dr. James Brookes mentioned above – who were trained in DL’s present position and repudiated it? It *is* puzzling.

On the first page of DL’s work (the Preface) he questions Scofield’s salvation account (“cast a shadow on his profession of faith”) and goes on to take *as fact* what JMC charged but couldn’t prove: “he lied about the circumstances of his conversion, faked his ‘D.D.’ degree, lied about his Civil War Record, effectively abandoned his first wife and children, lied about the circumstances of his first marriage, and more.” And the judgmental DL says “personal ambition” was the focus of the last half of Scofield’s life.

While we will say more later, for now: “conversion” (*no proof*, only sinister speculation, i.e., jailhouse conversion, Flower Mission girl, etc.); “faked his degree” (*no proof*); “his war record” (questionable, which could also mean for those wanting to be charitable, merely poor recollection at the end of life – based on an interview a year before he died, when he was pushing 80 – 77, to be exact; see comments later on this); abandoned family (define “abandoned,” and *we question proof offered*); lied about circumstances of first marriage (*no proof*).

Let me insert now, however, a theme DL harped on – as his predecessor in crime JMC did so nobly (sic) – the charge of forever abandoning and leaving “destitute” his family. Neither has *any facts* about it so they must speculate, as DL does in this claim: “... the abandonment of Leontine and the children back in Atchison, leaving them destitute.”

While he has absolutely *no proof* they were “destitute,” the implication given is that he *never* helped them, but both critics report that when a daughter wanted help to purchase a home, Scofield wrote her about some forthcoming projects that would give him income whereby he could help her and her invalid husband. He wrote, “One [i.e, project] would raise us to \$1200 & two to \$1700. Would the latter suffice? It would here for a living room, 2 bedrooms, bath., kitchen & small maid’s room.” The latter amount, he felt, would make a nice little home for his daughter and her ailing, unable-to-work husband.

I checked two internet inflation charts to see what, in today’s mammon, \$1,700 would be. One said \$30,804.00 and the other said \$28,359.40. The trouble with this is that using inflation charts doesn’t seem to work with certain fields, especially real estate. Not only do values fluctuate with areas, using inflation charts for it seem to be way below most other commodities.

To build a new home like Scofield suggested would *conservatively* be worth *over* \$150,000 today, no matter where it was located (in an area like Santa Barbara it would be over a million). And DL adds to JMC’s quote of the Scofield letter, “A ‘Steel magnate’ is building one like that in Florida which I am to have free use of while I live. Shall I send you a sketch of the Plan?” That doesn’t sound exactly like destitute abandonment to me, offering to build a home like one a steel magnate owned, who obviously wouldn’t be living in poverty. But, then again, I’m not looking for items where I can put a good man down. DL, like JMC, made hay over Scofield’s divorce and remarriage. Dave MacPherson, the man credited with

“uncovering” that sinister plot, screamed so much about it I finally publicly pointed out that good old Dave was *divorced* and *remarried* himself. Talk about the pot calling the kettle black! Mac has a puff for the DL work in the front in which he speaks of “Scofield’s long-hidden (and shocking) after-life.” Maybe he thought Scofield should have bragged about it, even though Dave has never included his own marital mistakes in *his* résumé. At least to my knowledge.

About Scofield’s divorce and remarriage DL said, “... even the biased Sumner could not explain away ... the unbiblical divorce and concurrent new courtship that Scofield was going through at the same time that he was being examined for ordination.” He is probably right about my bias [a predisposition; precisely as I have a predisposition to the Deity of Christ, the Trinity, the Atonement, etc., I have a predisposition to other Truth] – just as DL is biased on the other side – but he misrepresents me sadly. I spoke as forcefully *against* Scofield’s actions in this matter every bit as strongly as I did JMC’s misrepresentations. “Could not explain away,” indeed! *Nor did I try to; I boldly, biblically and strongly condemned it!*

In my section on the subject (*F. Marriage and Divorce*, in my *Fights* book) I started it: “Beyond any question of a doubt, this is by far the most serious of all the accusations against Scofield. In our judgment, every other charge fades almost into insignificance when compared to it. While Canfield uses such terms about the two marriages as ‘calculated deception’ and flatly declares Scofield did not have ‘the slightest twinge of remorse’ about what had happened ‘except possibly in the very last months of his life,’ we believe the picture in the Psalms of David’s inward remorse more realistically describes the situation.” And I added, “*How wicked it is to judge another’s inner motives!*”

Then I proceeded: “Here are the facts which none deny,” and I gave all the sordid essentials of the case about his marriage to Leontine Cerre, the divorce, and Scofield’s attempt at reconciliation (it was Scofield who filed for dismissal of the divorce), then the Roman Catholic Leontine again filing for divorce (she filed *both* times). The divorce became final in December and the following year he remarried.

Note what I wrote next (the emphasis is in the original): “**There is no justifying this action in our mind whatsoever!** While even Canfield acknowledges Leontine ‘was at times temperamental’ (which he excuses on ‘her Gallic heritage’), that is no biblical reason for breaking a divine wedlock, accepting a divorce, then remarrying within months. Beale, in his *In Pursuit of Purity*, says Leontine ‘would no longer tolerate his new lifestyle,’ adding that Scofield remarried ‘on the basis of I Corinthians 7:15,’ but he gives no documentation for either statement. BeVier, in private correspondence with this reviewer, suggested the possibility that Scofield, in 1883-84, did not know what the Scripture taught on divorce and remarriage – and that no one, not even his mentor, Dr. James H. Brookes of St. Louis, had instructed him. We think this is probably correct.”

DL also comments about the Beale/Beller statement, “‘Scofield objected to the divorce.’ This is absolute nonsense.” Oh, ‘absolute nonsense,’ is it? Then why did Scofield, on March 4, 1882, file for dismissal (which His Honor granted)? Wouldn’t that be an objection? Later Leontine refiled and eventually she had her way; the divorce was finalized on December 8, 1883.

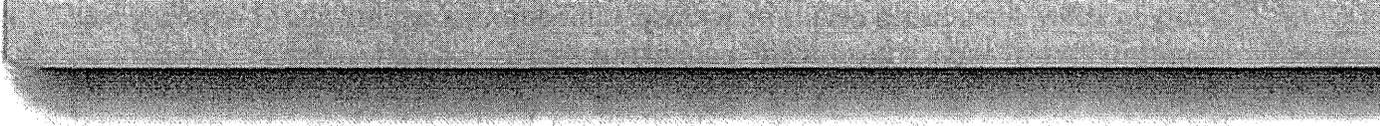
Regarding Scofield’s *quick remarriage*, following his father’s footsteps, who remarried *shortly* [DL, he “lost no time”] after his second wife died, I commented: “This is, indeed, one fact Canfield reveals that is *truly* incredible.”

Then I wrote about Scofield entering the ministry: “What would we have done if we had been on the

ordaining council? It is impossible to say from our present vantage point, since we do not know for certain what Scofield did or did not tell that body. If we had known that a divorce action was pending, we would have recommended another reconciliation attempt for Scofield and a postponement for the council. If the divorce had already been granted (which it had not, of course), we would have walked out, refusing to lay hands on the candidate. We have strong convictions about the qualifications for the gospel ministry. While we are second to none in insisting that there is forgiveness for *every* and *any* sin, we nonetheless recognize that some actions have consequences (fruits) not even conversion removes” (emphasis in original). We do, however, accept in good faith a fallen-restored brother who has been ordained by another body, feeling the council had more details than we. If that is inconsistent on my part, so be it.

We then closed that section with a quote from Scofield answering a question about divorce. It seemed to suggest he felt he had biblical grounds for his action. While we disagree, if *he* so believed – then all the judgmental cussing his critics do is unfounded other than to say his interpretation, in their mind, was wrong.

Does that sound like “could not explain away” to you? You can read the whole section in my *Fights* book. It is Chapter 5, starting on page 131.



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Dr. Robert L. Sumner, Editor

Later in his book DL mentions a brief account of Scofield's life by Kay L. Raysor that appeared in the late Dr. Jerry Falwell's now defunct *Fundamentalist Journal* (November 1989). Talking of Leontine, she said, “They divorced and, according to a reliable source, Scofield tried to remarry her. She would not. [That would have been what JMC acknowledged as a reconciliation attempt – *Editor*] Before marrying Miss van Wart, Scofield wrote to 100 Evangelical leaders for their opinion. Two-thirds said he was free to marry and one-third said he was not.”

DL pooh-poohs this, calling Raysor a liar who made up the story, saying, “The ‘letter to the 100 leaders’ was *invented* to indicate that he did some thorough soul-searching ... but the logistics in those days for a busy pastor to make that large a mailing in that short a time and get quick replies from everyone was beyond anyone's capability” (emphasis added).

This is not only wicked (calling the lady a liar); it is downright silly. It reminds me of the local atheist who challenged Harry Rimmer on Noah's Ark. The atheist claimed it was scientifically

impossible to get that number of animals (unknown) on an ark the size (unknown, because of uncertainty of cubit size) of Noah's.

DL is saying a busy pastor (how busy at the time, *unknown*) could not have written that many letters (length – such as one paragraph or 10 pages – *unknown*) in that short time (*unknown*) and get replies (time needed to get replies *unknown*) was beyond anyone's capabilities (*unknown*). Were the letters written shortly after his conversion when he began to feel the burden of ministry (see below); this writer 'volunteered' to preach about a month after his conversion – or much later in a time span such as DL envisions? Do you see why we say it is silly?

Perhaps DL couldn't write *in longhand* that many letters in a short time, but I could of almost any length, probably in a week (if short) – a month at the very most (at least I could when I was younger, the age Scofield would have been). And who is to say Scofield had not long been burdened about the matter – wondering if he would ever be able to marry again; after all he was just a new Christian who wanted to enter the ministry and probably knew God was against divorce, but didn't know what the Bible actually taught – so wrote the letters of inquiry some time before he even met Miss van Wart? Isn't that logical? Of course, if I were writing a hatchet job, perhaps I'd "invent" (word used above by DL) the same story DL did. Hopefully, I'd show more Christian charity.

But, have no fear, DL can easily dismiss it: "That story is *totally erroneous*. From the known chronology, it is clear that he had made up his mind about marrying Hettie from the very start, no matter what anyone thought" (emphasis added). Aren't you impressed, as I am [**not**] with DL's ability to know unpublished details in Scofield's mind from a century ago? I have just one comment: "Wow! What a man! *What a gifted psychic!*"

But back to his first "response" to me – clarifications, he also calls them – DL points out that many "great scholars" have attacked what he calls Scofield's DPZ teaching and did it graciously. I have no objection to that; in fact, as the Brits would say, bully for them. There are objections to every position; it goes with the territory. I was not talking about scholarly studies, I was talking about the "hatchet job" JMC provided – and, fortunately – or should I say "happily" – not many "great scholars" do that.

Yet DL defends it by putting the onus back on Scofield, saying *he was marketing the Bible for propaganda*. (He called it "a slick marketing piece," "subtle propaganda.") Won't *anyone* give Scofield the benefit of the doubt regarding his *motives* (instead of all this wicked judging which is *forbidden* in Scripture)? He charges him with "applying the clever promotional skills that he had exhibited in his unconverted years of embezzlement and playing political hardball." Probably the unconverted Scofield played hardball in politics, just as other sinners, but there is absolutely *no proof of any* embezzlement apart from an opposition newspaper's wild accusations filled with unprovable and disprovable charges accusing him, speaking facetiously, of almost everything short of stealing the plumbing out of the Kansas statehouse.

Rather than looking for "a winning advantage," as per DL, as far as I am concerned, he had a passion for teaching new converts and he saw this as a way to do it, just as with his Bible Correspondence Course and Bible Study Leaflets, the first published by the Moody Bible

Institute and the latter by the Philadelphia School of the Bible, which he co-founded. He was, indeed, concerned about grounding new Christians in the faith. “Discipling” it is called today. DL quotes Trumbull as supporting *him* – even calling it “unwitting confirmation” of his charge – but his confirmation was Trumbull saying Scofield’s aim for the SRB was “the Bible itself with just enough help in reference form to keep the reader and student close to the Word of God.” But DL judgmentally brushes this off as “pious” and “dishonest.” Isn’t it wonderful (and amazing) how someone today can tell what was *really* in the mind of another over a century ago? And if what he goes on to say about “no need” for the helps is true, forget commentaries and, in fact, *all* study helps.

Actually, DL is not against notes in the Bible (as we’ll see later), just Scofield’s notes. He mentions the notes in “the great Dutch ‘Staten Bijbel’” and “the Geneva Bible,” but his objection to Scofield was that his action wasn’t original. Pardon me; did he *ever* say he was being original? And DL comments that the Pilgrims took the Geneva Bible (with its *notes!*) and not the KJV with them when sailing to the colonies on the Mayflower.

DL speaks of DPZ folks as thinking their view is the only correct one. *Doesn’t everyone*, including DL and JMC? If not, why publish anything? I just don’t understand some of these spin arguments other than the wielding of a hatchet. Well, maybe some of it is only nitpicking. DL really starts his answer to me, which he calls “Sumner’s defensive reaction” (sic), on page 23 (it covers over six pages, to the end of the chapter), but strangely it is not referenced in the Index. He does say I “committed as many mistakes of [my] own as [I] corrected in Canfield,” but in reading the book I concluded that, to him, anything with which he disagreed was a “mistake.” He quotes my statement, “Obviously, in this work Canfield is seeking to discredit *the teaching* of the Scofield Reference Bible but, alas, he has done so by trying to sully and vilify the character of Scofield, *the man*.” He admits that the first part of the statement is true, but says the second is only half true (both parts of which he wants to clarify). We understand DL’s reasoning here; after all, *he* goes after the character of Scofield with a vengeance as well, just as JMC did. I had responded to JMC’s objection to placing notes (that are *obviously* notes; a moron should recognize that) in the Bible – something every single reference Bible known to man does. After all, that’s the purpose of such. DL quotes Paul Boyer as saying “readers often could not remember whether they had encountered a particular thought in the notes or in the text.” Perhaps not, but the same could be said of Matthew Henry, Charles Spurgeon, Campbell Morgan, or any other Bible teacher. I know. I have heard them say so, i.e., “I remember reading in the Bible the other day – or was it [insert Henry, Spurgeon, Morgan, et al]?” Big deal, right? DL charged, in the first part of his ‘clarification,’ I had made four errors there due to my “passionate irrationality.” What were they?

My Error #1. DL admits Matthew Henry, Albert Barnes and other commentators put their comments on the same pages with the Bible, but he said they were sold as commentaries, not Bibles with commentaries. Yet every SRB sold – and we assume the same for all other reference Bibles – plainly describes the method in the front. I see no misrepresentation here. Why don’t they complain about the reference Bibles promoting *their* views? Don’t they do the same? DL said Scofield should have published *The Scofield Commentary*. Yeah, sure, ya betcha (Minnesota Swede lingo I picked up from my wife)! How many years would that have taken for Scofield who was already an old man when he started the project? Even Matthew Henry didn’t

come close to *finishing* his commentary (the major work of his life) and after his decease a friend tried to do so based on notes of Henry's various other works – and if there were no notes, he wrote his own and called them Henry's.

My Error #2. “Every legitimate commentary, while it may set forth views favored by its author(s) or editor(s), also provides a survey of alternative views that others have defended.” *This is simply not true!* As a minister who had some 10,000 volumes (and since donating them to Cedarville University collecting hundreds, maybe thousands more), many of them commentaries – and who reviewed literally thousands of books over a half-century period – I am well aware that while “scholarly” commentaries usually do so (and give their own rebuttals to those differing views) the “popular” commentaries do not (unless the author/editor has some reason to mention them so he could write a refutation).

Surely even DL could see the impracticality of *giving* and *answering* ‘alternative views’ in a reference Bible. No one would be able to carry such a Bible to church, that’s for sure; it would be too huge. I have a large print Bible *in three volumes* (no notes or cross references; just Scripture) that I have used for years in my private devotions, but I wouldn’t dream of trying to take it to church to use there.

My Error #3. He said every legitimate commentary covers the whole Bible. But if DL believes what he wrote he ought to show, in fairness, that the Scofield *notes* were *not intended* as “commentary.”

My Error #4. He tries to admit my point was technically true that the SRB notes were not set up in such a way as to get them accepted as Scripture, then quotes Trumbull’s praise as an indication he and others thought the notes were inspired. While this is false with Trumbull (whose views are well known in the area of inspiration), we also question it for others as well. It is clear DL got carried away here, especially with Trumbull. I repeat what I said when JMC made this same inane charge: “Never one time in this writer’s 64 years of existence – approximately 46 years as a Christian [at this writing it is 87 years of existence and approximately 69 years as a Christian] has he ever heard anyone make such a statement or quote as the Word of God ‘a memorized Scofield footnote.’ Since we ran with the crowd that used the SRB most of our ministry – and have owned our own copy since 1933 – if such claims were *usual*, ‘not at all uncommon,’ our ignorance about it seems strange, to say the least.”

Let me pause for a moment to inject a serious note. Both JMC and DL were jumping up and down about the wickedness of Scofield putting his notes in a Bible. It was a *major point* for both. The reason I want to mention it now is,

I Smell Hypocrisy Here!

What do I mean? Well, the Reformed Covenant [hereafter RC] crowd has done exactly the same thing. For one, there is the *Reformation Study Bible* with R. C. Sproul as the General Editor, aided by “more than fifty Reformed scholars.” It is also known as the *New Geneva Study Bible* and is available in both the NKJV (New King James Version) and the ESV (English Standard Version), the latter being the most popular with the RC folks. Keith Mathison acknowledges that

“it was written from a distinctively Reformed perspective,” and I found it hilarious that one reviewer described it as “the Scofield Bible of Reformed Theology.”

According to the promoters, “there is really no difference between the notes” of these two study Bibles (meaning the notes in both “translations” are basically the same, just modified to fit the wording of the different versions, as would necessarily be expected).

If the RCs don’t like either of these, there is the *Spirit of the Reformation Bible*, which uses the NIV text. That reference Bible also *includes between its covers* (gasp) the Reformed Creeds and Confessions! According to JMC and DL, folks buying those Bibles are going to think the comments, *creeds* and *confessions* are *all* part of the Word of God!

Where is the outrage by JMC or DL? Why hasn’t JMC come out with a book, *The Incredible Sproul and his Book*? Why hasn’t DL issued his *The Praise of Folly* about them? Talk about the pot calling the kettle black – here is a titanic, colossal case.

So who is ‘passionately irrational’ (DL’s charge of me) in his position, Lutzweiler or Sumner? I leave the verdict to the literary jury.

DL then proceeded to the second part of my statement, admitting, “It is unfortunately true that JMC inserted into his work many gratuitous and unconvincing speculative interpretations.” Thank you for that acknowledgement, Mr. DL, weak as it was; I guess you could say DL “grudgingly admitted” (his expression above) my hatchet job charge was true. Alas, he followed that with the word “*nevertheless*” (my emphasis) and said JMC “provided for those who have the ability to sift the wheat from the chaff an indispensable service.” But for those who *don’t* have that sifting “ability,” DL, *what about them?* What a besmirching he did on a good man’s character!

Next, DL says my charges work both ways and it could be said that those who *avored* (DL’s emphasis) Scofield were trying to *whitewash* (also his emphasis) his character. At no time did I try to whitewash anything about Scofield’s character; I was trying to defend him against the scurrilous judging and lying of an angry, bitter man. Did I try to whitewash his character? No one went after his wickedness in divorce and remarriage harder or stronger than I – including JMC and DL. Let the record show that fact.

By the way, DL had a section he called “Whitewashing the Pre-conversion Years.” After reading this book I am suggesting a more accurate description for the writings of DL and JMC would be “Inventing the Pre-conversion Years!” It is sad how much they have invented in the Scofield story.

DL said that in biographies “we need the vilifiers to balance the hagiographers.” Perhaps so, but aside from the fact that the JMC and DL biographies are chiefly vilifiers (JMC’s almost *exclusively*), biographies that have blessed and stirred me most in my Christian life were *positive* accounts.

As a young Christian and new in the ministry, how I was challenged by the thrilling story of A. T. Pierson’s *George Müller of Bristol*, Andrew Bonar’s *Memoir and Remains of Robert Murray*

McCheyne, and other such works. (Incidentally, the impression given about Müller's work was that the thousands of children he supported by faith were orphans and most still *think* so and *speak* so today. But when I was at Bristol the office lady assured me they were *not* orphanages but children's homes; not *orphans*, but mostly abandoned kids and poor children whom Müller wanted to help – but no one charged Pierson with falsifying the story!) Should someone start? Perhaps DL would like to make that his next book; after all, he says we *need* vilifiers!

Since those early tales I've been enormously stirred by such biographies as E. Schuyler English's *Ordained of the Lord: H. A. Ironside*; Ernest Gordon's *A Book of Protestant Saints*; John E. Huss' *Robert G. Lee, The Authorized Biography*; Kenneth Moody-Stuart's *Brownlow North, the Scottish Evangelist*; Oswald J. Smith's *Men of God*; Wilbur Smith's *A Watchman on the Wall* (Will Houghton); and even A. W. Tozer's *Wingspread*, the biography of the dispensational, premillennial, pro-Israel founder of Tozer's denomination, A. B. Simpson. I don't recall Tozer putting in a couple of chapters telling how wrong Simpson was, but perhaps he did (my age could affect my memory). After all, it came out in 1943, the year I started my first pastorate (I owned the hardcover edition), well over 65 years ago.

And for years in *The Biblical Evangelist* we published Fred Barlow's "Profiles in Evangelism" (46 were later published in a book issued by the Sword Publishers), and after Fred's death Sam Fisk replaced him with "Conversion Stories," mini-biographies of spiritual giants past and present (Kregel published 76 of them in two volumes), but neither Fred nor Sam emphasized their subjects' warts in the columns. I think it is safe to say *most* biographies don't. I know my official biography of John R. Rice, *Man Sent from God*, released by the Wm. E. Eerdmans Publishing House, was positive, not a 'warts' recital.

HL's DPZ

Chapter Two of DL's book is background material for his anti-DPZ stuff and has no direct bearing on the JMC-Sumner debate. It is interesting and well-written, although we obviously don't agree with *many* of his conclusions. And he falls into the JMC error of declaring as fact Scofield "either copied or adapted the Scofield Reference Bible's dispensational divisions." We, think, however, Scofield merely used the general understanding of the dispensations making the rounds in his day – things that were being said in all the Bible conferences he attended – something certainly not plagiarism, and not new to the movement. If it is "unknown," then it is speculative and improvable, but he goes on to repeat JMC's 'guesswork' about it.

In this chapter he quotes Bernard Ramm, but fails to call him what he does others, "an ex-dispensationalist." However, Ramm was won to Christ by a dear friend of mine – if I understood my friend correctly when he gave me an inscribed copy of what was then Ramm's latest book – at the time I was with him in a two-week crusade years ago. Admittedly, however, Ramm is not a very good witness for someone claiming to believe in the inspiration and inerrancy of the Word of God, as DL does!

He goes on in this Zionist chapter to make John Hagee a main villain, who has nothing to do with the JMC matter. (Nor would I support or endorse Hagee because of his marital problems that caused him to leave his SBC work in San Antonio and start his independent Cornerstone Church.)

Again, for the record, I am not a Zionist (although DL calls me one). Also for the record, I am pro-Israel. I am a patriotic American and Israel is the main friend we have in the Middle East (make that the *only* friend). I support, for example, Taiwan – as opposed to mainland China – for the same reason, although I totally repudiate Taiwan’s religion (mostly Buddhism, Confucianism and Taoism, with less than 5% Christian, even though the modern founder, Generalissimo Chiang Kai-shek and his wife, were born-again Christians).

While I am not a Zionist, I refuse to repudiate the Jew because God made a “blessing/cursing” warning when He called Abraham to be the father of that people (Genesis 12:1-3) and in my hundreds of readings the Bible through I have never found where He repudiated it (made to *the people*, not the nation – there was no nation at the time). While He is not dealing with the nation of Israel today, His promise to the physical descendents of Abraham in Genesis is still in effect. Then there are such promises of blessing as Psalm 122:6-8 saying, “Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions’ sakes, I will now say, Peace be within thee.” I want that prosperity blessing, too.

Nor do I want the curses such as Psalm 129:5-8, “Let them all be confounded and turned back that hate Zion. Let them be as the grass upon the housetops, which withereth afore it groweth up: Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom. Neither do they which go by say, The blessing of the LORD be upon you: we bless you in the name of the LORD.”

Apparently it is because of statements like this that DL falsely calls me a Zionist. If that is true, *so be it!* But when it comes right down to it – you know, where the rubber meets the road – in my humble opinion if Erickson’s definition (see above) is correct that Zionism is a “movement attempting to restore the Jewish people to Israel,” not everyone who says “God bless you” to a Jew is a Zionist.

Under “Zionism” DL says, “The most radical departure [in an e-mail to me, he called it “a major heresy” – *Editor*] of dispensationalism from the historic position of the Church is its permanent distinction between ‘the Church’ and ‘Israel’ which results in two divine redemption-historical programs focusing on two separate and distinct peoples of God.” This is false. *God is currently no longer dealing with Israel!* Any Israelite who comes to God in this dispensation **must** come by the way of the cross and he is then a believer in the Church, not a Jew in a nation. There is no exception (see Romans 11, comments below). The only way DL can make this work is by applying it to the millennium, when there will be no redemptive program.

DL says “the prevailing view of the Church was (and still is, *for those holding to Reformed theology*) that the Church itself is the only true Israel (Rom. 2:29; Gal. 6:15-16), and that unbelieving Jews can be ‘grafted’ back into the only true ‘olive tree’ of Israel by faith in Christ (Rom. 11:23). In this view, the ‘Israel’ that will rule the world from Jerusalem under the headship of Christ is the Church, which consists of all of the redeemed people from Adam to the parousia” (emphasis added).

Well, I don’t hold to “Reformed theology,” but let’s take a look at DL’s “proof” texts, adding a few more verses to them to give the context (we will be looking at Romans 11 later). First,

Romans 2:28, 29: “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”

Is that saying Israel is now the Church? *Of course not!* It is repeating what was *always* true: being of the stock of Abraham didn't make one a spiritual Jew. It didn't in Old Testament times and it doesn't today. A true Jew is not his *physical* makeup, but his *spiritual*. As Jesus told the woman at the well, “The hour cometh, *and now is*, when the true worshippers shall worship the Father *in spirit and in truth*: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth” (John 4:22, 23, emphasis added). Paul understood this and that is why he renounced any value for the physical, saying: “*For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith*” (Philippians 3:3-9). What about DL's second “proof” text? Does it establish his point any better? Galatians 6:12-16 declares, “*As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. 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. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.*”

Paul is rebutting the Judiazers who were falsely teaching obedience to the law – here it was circumcision – as a part of soteriology. Paul is saying that as far as redemption is concerned, neither circumcision *nor* uncircumcision has anything to do with it. Period. And it certainly has nothing to do with today's Church being Israel. DL simply tries to read into Paul's reference “the Israel of God” the Church becoming Israel. It won't fly, as the kids like to say.

It is too bad the Apostle Paul didn't have DL to clear up his muddled thinking about Israel and the Church. It would have saved him so much embarrassment in what he wrote to the Corinthians. Poor Paul thought there are *three* (3) major groups in today's world, Jews (Israel), Gentiles (non-Jews) and Church (redeemed by the blood of Christ). He wrote in that famous passage dealing with separation from everything unclean: “Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to **the Jews**, nor to **the Gentiles**, nor to **the church of God**” (I Corinthians 10:31, 32, emphasis added). That certainly sounds like three distinct groups to me, with no merging of Jew (Israel) and Christian (church). But, then, I'm just a lowly evangelist so what do I know?

Paul apparently wasn't aware, to quote DL, he was making such a "radical departure ... from the historic position of the Church [by making a] permanent distinction between 'the Church' and 'Israel,'" as he did in what he wrote above.

We also wonder about DL's understanding of history. He says this "distinction between Israel and the Church ... helped greatly to enlist the support of millions of American evangelical Christians for the Zionist cause, helping Israel to become a state in 1948." What did millions of evangelical Christians have to do with Israel becoming a state in 1948? Let's take a quick look at the historical facts:

The first Balfour Declaration was a statement in 1917 by the British Foreign Secretary, Arthur James Balfour, in a letter to Baron Walter Rothschild, a leader in the British Jewish community. It said, in part, "His Majesty's government viewed with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object ...," adding that the declaration was a sign of "sympathy with Jewish Zionist aspirations." This action was in appreciation for the help "the brilliant Jewish chemist Cheim Weizman" gave Britain in winning World War I.

In May 1948 Israel declared herself an independent nation and was recognized as such by the United Nations. Harry Truman, whom DL credits with "intimate knowledge of the Bible" (perhaps, but he didn't seem to know much about what it said regarding cussing, boozing or joining ungodly organizations with bloody oaths such as the Masonic Lodge), did the same – and so did Russia (!) and many other countries. The Arabs immediately declared war on Israel and took the West Bank, but Israel got it back in the 1967 war. According to international law, Israel has the *legal right* to all of the land west of the Jordan, including the West Bank.

Now, explain to me how, as DL says, "millions of American evangelical Christians ... [helped] Israel to become a state in 1948," although according to *his own source*, based on Harry's diary, Truman's opinion of the Jews was "a rant" and highly unfavorable. We don't doubt that "millions of American evangelical Christians" would have been happy to influence Truman, but they apparently didn't have the opportunity.

DL went on to opine that Truman wouldn't have given Israel support "apart from Christian Zionism." The problem here is that the Southern Baptist Harry issued his decree *hours after* Israel became a nation; he didn't have time to check with even Bess or his musician daughter, Margaret, in all probability. A few days *before* the British control of Palestine expired, he did check with General George C. Marshall, whom he regarded as "the greatest living American," and his own personal political advisor, Clark Clifford.

Marshall was adamantly and outspokenly *against* recognizing Israel, a view shared by almost all of the White House staff – and almost everyone in the State and Defense Departments. Secretary of Defense James Forrestal noted 30 million Arabs on one side and only 600,000 or so Jews on the other – and argued for what he called facing reality. Only Clifford, of those whose opinion really mattered, agreed with Truman. I'm not familiar enough with Clifford to know whether he qualifies as "millions of American evangelical Christians," or not.

In fact, Marshall told the President, "If you follow Clifford's advice and if I were to vote in the election, I would vote against you." So reported Clifford in his book, *Counsel to the President* (data taken from David Jeremiah's *What In the World Is Going On?* 2008, Thomas Nelson). Jeremiah's father, Dr. James T. Jeremiah, was your editor's dear friend and long on our board at Biblical Evangelism.

As far as the records of history show, there wasn't a Zionist in the crowd. So much for DL as a historian, who apparently wants his wishes to be the father of his facts.

Lutzweiler's "Folly" (Part 3)
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Dr. Robert L. Sumner, Editor

A common charge is dispensationalists cut out parts of the Bible like the Sermon on the Mount, saying it doesn't apply to this age, merely the millennium, but don't count me among that number. You could probably say the same for Scofield. His footnote at Matthew 6:2, while he calls it "the divine constitution" for the millennium, he emphasizes the "beautiful moral application to the Christian" and says its "principles fundamentally reappear in the teaching of the Epistles." His *In Many Pulpits with Dr. C. I. Scofield* has one sermon taken from the Sermon on the Mount (Matthew 6:31) and another one, on prayer, giving comments on the Model Prayer (RCs and others call it "The Lord's Prayer"). He also had messages therein on the Deity of Christ, His bodily resurrection, the inspiration of the Scriptures, and other important doctrines. So much for him "cutting out" the Sermon on the Mount.

Actually, DL's crowd "cuts out" far more than *every kind* of dispensationalist put together. How? By transferring to the church all *the promises* to the Jews and Israel, robbing them of them. In fact, the dispensationalist cutting is miniscule compared to that of the RCs (although they are willing to leave *the curses* intact for the Jews. Aren't they magnanimous?) If I were to become a Zionist in DL's mind and say that *modern Israel* fulfills the prophecy of Ezekiel of the dry bones, Iran might accomplish its threat to annihilate that nation tomorrow and I'd have egg all over my face. I know the Jews are going to return to the Promised Land in unbelief (Ezekiel 37), they will eventually own it, and King Jesus will reign from the Throne of David at Jerusalem, but *when* it is going to happen is "beyond my pay scale," as our president would put it.

In this chapter DL notes that Charles Haddon Spurgeon was not a dispensationalist (his quoted remarks admittedly were repudiating Darby and the Plymouth Brethren), but *he fails to note* that "the great Charlie" was *solidly* premillennial (although DL immediately goes into that subject after mentioning CHS).

However, the early church was strongly into Chiliasm (another idea for premillennialism), as the eminent Philip Schaff, in his *History of the Christian Church* noted: "The most striking point in the eschatology of the ancient Church is the widely current and very prominent chiliasm, or the doctrine of a visible reign of Christ in glory on earth with the risen saints for a thousand years."

So agree a host of additional early church historians such as Neander, Schaff, Mosheim, Rutgers, Mede and others – even the liberal Adolf Harnock and the secular Will Durant, author of *The Story of Civilization*. Harnack, whom Nathaniel West called "the greatest modern patristic scholar," pointed out, "Chiliasm is inseparably associated with the gospel, and this is its defense." Karl August Auberlen was even more dogmatic, saying, "Jesus was a Chiliast." And on another occasion this good brother said, "When the Church became a harlot, she ceased to be a bride who goes to meet her bridegroom; and thus Chiliasm necessarily disappeared."

DL then proceeds to say why he believes the millennium is an "impossible dream." He argues that the number of lost people for the period doesn't fit, but that is only if he disregards the teaching about the judgment of the nations that dispensationalists hold – something many are not about to forfeit.

I, for one, as a premillennialist, admit there are things I do not understand, but I can understand them a whole lot better than the opposing positions. Let those who know everything about eschatology come to the head of the class and explain all the details. Again, doing so is above 'my' pay scale. It must be nice to know all the details and intricacies of prophecy, something I have never attained or claimed.

DL then goes on to rake over Zionism, which I have already repudiated even though some of my friends hold it – and he brings in Harry Truman! I don't care what the cussing, bourbon-drinking Harry believed; I just appreciate his action regarding the birthing of the modern nation of Israel. Then DL notes that dispensationalists and the RC crowd are pretty much in agreement about the first five or six dispensations, but he claims using the word is wrong and misleading. Apparently only others are allowed to do so. Why, then, does *he use it* in his DPZ (dipsy) designation for the non-covenant folks? Is there a little borderline hypocrisy here?

He then gives one of his several commendations for the Nicene Creed, offering it as a test of orthodoxy, although the Baptist DL should know it flatly declares, "I acknowledge one **baptism for the remission of sins**" (emphasis added). While many of his RC friends believe baptismal regeneration implicitly, we hope DL doesn't.

He has some strange ideas about what to call dispensationalism (a misnomer in his view) and wants it called "Split Covenant" theology (while DL wants to rename dispensationalism and label us Split Covenanters, he doesn't want *any kind* of a label for himself, or so he said privately to me).

In this section he seems to forget – or ignore – that the Jews *rejected* and *repudiated* the King, His Kingdom, and His Covenant on April 6, 32 A.D., the day we call the Triumphal Entry. When the Pharisees tried to get our Lord to silence His disciples, who were proclaiming Him as the Messiah, He replied, "I tell you that, if these should hold their peace, the stones would immediately cry out" (Luke 19:40). They "held their peace" on other days and the stones didn't cry out, so this was obviously a 'special' day.

Jewish rejection on *that* day ended God's dealing with them as His chosen people. They were cut out and another people grafted in, but there is the possibility the grafting situation will be reversed again, as per Romans 11:23. And it is in this context that the Word of God insists, "For the gifts and calling of God are without repentance" (Vs. 29). According to DL it really benefited the Jews to reject Him and they were happily transformed into another people, the Church – or was the church transformed into Israel? It gets confusing, doesn't it?

DL's view has to be right, he says, because the "ancient rabbis" held it. Should we stop and count the ways, to use Elizabeth Barrett Browning's expression about love, of how many times the ancient rabbis were wrong? That seems like a rather shaky foundation to me for New Testament theology. How long was this period to be, according to them? DL tells us, "Some said 400 years, some said this, and some said that, but the most popular was the even figure of 1,000." So if Jesus and John used 1,000 they were merely using a "popular" rabbinical number as a figure of speech?

Well, God said, "He laid hold on the dragon, that old serpent, which is the Devil, and Satan, **and bound him a thousand years**, 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. 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" (Revelation 20:2-5).

That sure reads like 1,000 to me! And if, in this passage, Satan is not a figure of speech, if the nations are not a figure of speech, and if the martyrs are not a figure of speech, why should we expect the 1,000 years to be? Doesn't that violate basic principles of hermeneutics? Indeed. And millennially speaking, in a private letter to me DL says, "I reject 'amillennialism' as a totally erroneous label," because it means "no millennium." He called the term "a slander." Yet Erickson's *Concise Dictionary* mentioned above defines it: "The view that **there will be no period of earthly reign** of Christ either before or after his second coming." In short, it simply means no earthly reign. Apparently DL doesn't understand the term in its historic usage and so he simply invented a word as "the only accurate name," *ontomillennialism*. His invention probably hasn't made your dictionary yet.

DL says people holding amillennialism believe the millennium is the church age. Really? And DL has the temerity to call *premillennialism* "the impossible dream!" If Satan is bound during this church age in the bottomless pit (Revelation 20:1-3) "that he should deceive the nations no more, till the thousand years should be fulfilled," who in the world is causing the tsunami of wickedness – murders, adultery, wars, false cults, pornography, profanity, pedophilia, blasphemy, lying, heresies, terrorism, etc. – currently flooding the world? If Satan is bound now, what will it be like when "after that he must be loosed a little season" (Vs. 3)?

Since DL likes to quote Spurgeon when the pulpit giant agreed with him (all of us have that weakness, don't we?), let me quote him on the resurrections: "If I read the Scriptures aright, there are to be two resurrections, and the first will be the resurrection of the righteous; for it is written, 'But the rest of the dead lived not again until the thousand years were finished.'" As for the tribulation and millennium, according to DL God was just playing "the numbers game" to confuse us. The great tribulation? Seven years? Nah, it's the church age, starting in New Testament times and ending at the second coming. Never mind that the Bible describes it as two 42-month periods. Forget that in school you were taught that two periods of 3½ years each made a total of seven years. God was just using symbolism to confuse you. The great tribulation is really about 2,000 years!

The “thousand year” reign of Christ? He was fooling you again, big time. DL says, “The ‘thousand years’ is a symbol of the length of time between any individual’s physical death and the general resurrection at the parousia.” The ‘first resurrection’ is not a resurrection at all, DL informs us; it is *a death* (“a believer’s death is actually ‘the first resurrection’”). Where is the biblical basis for these definitions? There are none; you just take his word for it (with a little help, perhaps, from the Talmudic Jews of old).

In fact, you will never be able to understand any prophetic term unless you have someone like DL or one of his followers sitting beside you to explain what God really meant when He said “thus and so.” DL says this stuff requires “a flexible meaning.” *Indeed!*

He explains that to understand the Book of the Revelation – this will be a ‘revelation’ to most, if you’ll pardon the pun – one must have “fundamental insight” into “four antecedent bodies of literature.” Two are the Old and New Testaments (no problem there), the third is “the rabbinic tradition” (big problem), and the fourth is even (big, *big* problem; hold on to your hat) “pagan literature.” No wonder DL’s crowd comes up with such strange conclusions.

DL says all other prophetic books (except Revelation) were introduced by “That it might be fulfilled which was spoken by the prophet,” or “As it is written.” He is right, in essence, about that. But the whole Book of Revelation is introduced by the opening phrase, “*The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass*; and he sent and signified it by his angel unto his servant John: Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand” (emphasis added).

Far be it from me to sound sarcastic, but wouldn’t that be as good as “it is written” or “spoken by the prophet”?

Then DL goes into a series of looking at things like Proverbs 30:27 saying “locusts have no king” while the locusts in Revelation 9 “have a king”; and Zechariah 4 has a candlestick and two olive trees while Revelation 13 has “two witnesses” that are “the two candlesticks and the two olive trees.” Obviously they are *different* prophecies! To me, this is like saying in Genesis the First Adam’s wife was “Eve” (Genesis 3:20) and in the New Testament the Last Adam’s wife is “the church” (Ephesians 5:22-24; Revelation 19:7). I don’t get his point.

Back to the millennium, he sums it up: “Putting together the three antecedents for the ‘thousand years’ – **the rabbinic tradition**, Psalm 90:4, and 2 Peter 3:8 – meaning seems clear” (emphasis added).

The problem is, Friend DL, some of us refuse to accept your rabbinic tradition as having anything to do with *biblical* prophecy. Yet that is when he gives his understanding as the 1,000 years being “the interregnum between the time of a person’s physical death on earth and the time of the parousia, when the eternal state is entered.” And, of course, his use of Psalm 90 and II Peter 3 implies, in his mind, a right to make any period of time mean anything he so desires. But it gets more absurd. Because he finds a “first resurrection” (Revelation 20: 5, 6) and a “second death” (Revelation 20:6, 14; 21:8) – and everyone knows if you have a first a second is

implied and if you have a second a first is implied – it inspires him to conclude the event “... which the world calls ‘death’ is, for the believer, actually a *resurrection*, entering into glory to be ‘present with the Lord.’ In the spiritual language of the Apocalypse, then, a believer’s death is actually ‘the first resurrection.’” Rather than believing like a normal person would, that the first resurrection relates to the body, DL says it is death instead of resurrection. So he concludes, “The ‘thousand years’ is a symbol of the length of time between any individual’s physical death and the general resurrection at the parousia.” That is incredible!

As we noted above, no one is going to understand Revelation unless he has someone like DL sitting at his elbow explaining it to him. In DL’s interpretations, the Holy Spirit explaining the Word of God doesn’t seem to be much help.

Making the Church to be Israel results in a theft that makes historical events like “the Great Train Robbery” and other such incidents appear like little kids playing cowboys and Indians in the back yard. All of Israel’s *precious promises* are stolen from them and given to the Church. Gratuitously! They are glad to let Israel keep the *ugly curses*, however.

DL fails to realize what Paul explained, speaking of Israel in Romans 11:11-33. He noted that the Jews have been cut out of God’s purposes for this age (*dispensation*, if you please) and the Gentiles “grafted” in so the latter can become partakers in His salvation. He warns Gentiles not to get the big head, however, noting that God can easily cut them out again and graft Israel back, “For if God spared not the natural branches, take heed lest he also spare not thee” (Vs. 21). And Paul added, “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” (Vs. 25).

What if the church today is Israel, as the RCs hold? Then the church is blind, in unbelief, enemies of the gospel which is part of Paul’s description of Israel, but “God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out” (Vss. 32, 33)!

DL and RCs throw in a *general* resurrection and a *general* judgment for good measure.

The “Juicy” Section: Part Two

Then begins Part Two of DL’s book, the juicy, gossipy part. Unfortunately, I no longer have the primary documents that I used in my original article (neither the Trumbull biography nor the BeVier thesis). I thought I was done with the matter nearly a quarter of a century ago (okay, one year and some months short of a quarter of a century – I don’t want anyone calling me a liar for using accustomed approximate time language, even though DL can turn 1,000 years into several thousand). So I have no way of checking the context of anything DL says in this area.

His first Scofield ‘lie’ is about his mother’s dying prayer that Cyrus would become a preacher. DL says the dates prove Scofield to be lying. That’s one view. One just as plausible is that Dad wrote out the matter and gave it to one of the girls, telling them and putting on the envelope: “To

be given to Cyrus to open only if he becomes a preacher.” John Rice’s dad didn’t want him to know about his mother’s wish for him to be a minister until after he became one. And he didn’t. *His sisters* told him. (See my biography of Rice, *Man Sent from God*.) I think this idea is as plausible as the judgmental DL’s, even if it does spoil his “liar” theory that he tosses around like a beanbag.

DL faults Scofield for telling Trumbull his mother died “only a few hours” after his birth. Actually it was 89 days, but for a 77-year-old who never knew his mother in any personal sense, I doubt not that it seemed but “a few hours” to him. When JMC did that, I called it nitpicking. I still think so.

DL faults Scofield again because of the “few hours” statement and says “his testimony on any matter that would be favorable to him was never trustworthy, and should not be accepted without corroborating evidence.” Perhaps. That is probably a good rule of thumb for every good biographer. All of us are failing, faulty, sinful human derelicts redeemed from the fall (and *all* still with our natural human fallen natures). So I think it is probably true that most of us – perhaps all – (including Scofield, JMC, DL and Sumner) are guilty of this.

For that reason, at the beginning of my ministry and continuing for much of it, I wrote out the stories I used as illustrations just as I found them (if stories of others) and wrote out after they happened stories about myself. I would go over them prior to preaching and then in the pulpit retell them in my own words. I wanted to be accurate in what I said, hoping to overcome any temptation to embellish. I really worked at trying to be accurate. Some I repeated so often I had to go back to the original to see what I really said and correct myself if I found I was beginning to ‘improve’ the tale. That, as all of us know, is human nature.

Most of us have had elderly grandfathers and they loved to tell us stories about important matters in which they were involved when younger. In the ones where we knew the facts we were often amazed at how far the story was removed from what really happened – or how it changed from year to year. Were our grandfathers liars? Perhaps; but probably not intentionally.

I would like to give someone else’s grandfather the same benefit of the doubt. (Scofield was never a grandfather, but he fit the age; he was 10 days shy of his 77th birthday and only one year before dying and meeting God when he granted this interview to his biographer, Trumbull, which DL is referencing. Hopefully, he was not deliberately lying, but he was *certainly mistaken* in some of the things he said. That is a given. [To my surprise, DL wonders why Scofield *told the truth* in his letter requesting dismissal from the army, rather than embellishing that story! Poor Scofield can’t win with his critic crowd!]

I was in my early 80s when DL’s brother James taped an interview about my life for the files of Southeastern Baptist Theological Seminary. It lasted several hours each day over a couple of days, as I now recall. I thought I was giving factual information throughout, but shortly after it was over and I viewed a copy of it, I contacted Jim and suggested we go over it again and let me point out several places where my memory was faulty. He hasn’t done so – and if he doesn’t in the near future someone down the road will probably be calling me a liar. Perhaps it goes with the territory (*i.e.*, age)! Anyway, I’d like to give Scofield the same benefit I give myself.

A lot of the problems both JMC and DL have with the Trumbull biography (based on that interview shortly before Scofield's death) are found in this area. I interviewed John R. Rice after months and months of research (so I knew what questions to ask) – and it lasted at least two partial days – before writing his biography. It was some two decades prior to his Homegoing, but I still checked out most of the facts before using them.

Actually, one statement differed from what he had written in *The Sword* years before and so I used *the published* detail, feeling it was closer to when it happened and his memory was thereby sharper, not the interview one. In the case of Trumbull, he wasn't able to check out some of the things that happened before he was born. While he should have caught the "few hours" item, perhaps, maybe he felt in the light of Scofield's long life it *was* figuratively a "few hours" and let it go. I could have; couldn't you? Who knows what Trumbull based it on? Does JMC or DL? I doubt it. This is just more nitpicking.

DL next quibbles (*my* interpretation of what he wrote, obviously) about whether the battles in which Scofield fought were all major or minor, but methinks any battle an underage teen fought in during the Civil War seemed *very* major to him. And DL kindly points out how traumatic being involved in the battles (including what he calls the "bloodiest battle of the Civil War, Antietam") must have been.

The latter, also called The Battle of Sharpsburg, saw in the neighborhood of 23,000 casualties. DL quotes a historian writing in *The New Yorker*, "By nightfall, some five thousand men were dead. Of nearly twenty thousand wounded, one in ten would soon succumb." It seems strange that DL would quibble between 'major' and 'minor' battles since Scofield fought in some of the bloodiest. He was also involved in the bloody Harper's Ferry battle and "the engagement at Shepherdstown, which the Seventh Tennessee [Scofield's unit] entered with less than 100 men fit for the battle."

Yet, believe it or not, DL goes on to cavil that Scofield fought "without getting wounded" (was that *his* fault?) and claimed the Cross of Honor award "for bravery at Antietam" was another falsehood. I would think, for an underage teen not old enough to legally be in the army, just showing up "at the bloodiest battle of the Civil War" would merit some award for bravery! I guess I must be simple minded.

Actually, instead of being kind (three paragraphs above) DL was building up to suggest those bloody traumatic battles gave Scofield what, after Vietnam, we popularly called "post-traumatic stress disorder." Alas, as I read on I discovered DL was saying so only to suggest Scofield's mind was so muddled and damaged from the war *that* is how he came up with his DPZ conclusions. *Really!* He even calls it "a very possible – even probable – explanation."

That is low brow literary journalism if I ever read any and it makes me think of JMC in several ways. If DL references someone he doesn't like, Darby, for example, he describes him as "irascible." DL's colleagues are "scholars," of course. Readers will note in this book they are always the ones agreeing with DL. He also calls them "mature." Those who disagree are called "novices" and "naïve" – terms he actually uses.

He also puts down Scofield's lack of *formal* training. He seems to feel if you are not *seminary trained*, you can't cut it with biblical interpretation – even if your name is Charles Haddon Spurgeon, G. Campbell Morgan, Dwight L. Moody, or H. A. Ironside (probably that is why they were *all* premillennialists; they just didn't know any better). Given a chance, DL could have really disciplined them, no doubt, teaching Spurgeon, Morgan and Moody the *real* truth if they had been humble enough to sit at his feet.

Then DL brings up the divorce again – hey, this is the anti-Scofielder's best shot, so they *must* keep hammering on it – saying “the young BeVier's 1960 thesis must be classified as hagiographical, even while recognizing its invaluable contribution.” Translation: if some good is said in defense of Scofield it is a biased overstatement trying to make him look saintly; if it makes him look bad, it's an “invaluable contribution.” Oh, well, that is part of a hatchet mindset I guess.

DL faults both BeVier and me in what we said in this matter. As for BeVier and his thesis, this scholarly historian (three degrees in history) is able to answer for himself. As for DL's comments about me, I “unwittingly” provided the answer by referring to his advisor and primary grader at SMU, who held a Ph.D. from the University of Texas and knew Scofield personally. So DL says probably Gambrell did not *intentionally* (his emphasis) let unsubstantiated statements slip through, but he was so biased it probably did anyway! How is that for rewriting history by a historian?

DL's conclusion is that “BeVier was a biased researcher, and had a biased primary grader. Both viewed Scofield through tinted lenses when describing him.” No, be honest, whose “bias” is showing here? The lenses through which DL is viewing him are obviously as tinted (or more) as those he accuses BeVier and Gambrell with viewing. Perhaps the difference is that the formers' were *rose* tinted and DL's were *black* tinted.

And DL follows his previous comments about what was actually my *blistering rebuke and condemnation* of the divorce/remarriage matter (remember, he said “even the biased Sumner could not explain away”), by declaring this time “even Sumner was compelled to *concede grudgingly* that Canfield had raised a valid point here” (my emphasis). “Biased Sumner”? “Concede grudgingly”? Even *The New York Times* and NBC do not slant things any worse than that!

While his quote of me was about two full pages, he did not quote me accurately. For example, after the account of BeVier saying the new convert Scofield probably did not know what the Bible taught about divorce and that even his mentor, Dr. Brooke of St. Louis had not instructed him, I had said, “We think this is probably correct.” We still think so, divorce not being as common back then as today and preachers did not deal with it as much. DL omitted that from his quote.

There was no ellipsis for that omission, but there was for something after the first two sentences which would not have fit the position of the biased DL very well, so I'll give it: “While Canfield uses such terms about the two marriages as ‘calculated deception’ and flatly declares Scofield did not have ‘the slightest twinge of remorse’ about what had happened ‘except possibly in the

very last months of his life,' we think the picture in the Psalms of David's inward remorse more realistically describes the situation. *How wicked it is to judge another's inner motives!*" That ellipsis omission also included what I called "the facts which none deny" and I gave the truth about them. I don't fault the 'facts' omission, however, because DL had given those facts and there was no point, perhaps, to repeat them. He also made some minor changes in what I had actually said, but that may have been a copying problem due to his poor eyesight (noted below)! DL also, in the footnote crediting the two pages to me, said, "Italics his." That was only partly true. While some I did indeed have in italic, some was in boldface type which was even stronger emphases. For example, the statement, "**There is no justifying this action in our mind whatsoever!**" was boldface, not italic as he gave it, showing a much more intense and deep seated rebuke for Scofield's action, not something that could be called a grudging admission! And he left off my emphasis that *was* in italic, "This is, indeed, one fact Canfield reveals that is *truly* incredible."

He also reworded several of my statements and left out my italic emphasis in some of the places. And his ellipsis often deleted my main arguments. But who said life is fair? Strangely, DL, in giving his own ideas about divorce/remarriage, mentions a woman he says had biblical grounds and for whom E. Schuyler English, editor of the *revised* SRB, performed a second marriage, then speaks of those "of a more legalistic mind" objecting – which indicates DL would have okayed Scofield's actions if those grounds were true in his case, as some hold, that Leontine booted Scofield from the house and *he* had "desertion" grounds (which DL accepts for divorce and remarriage). *She* did, of course, file for divorce *both* times. And Scofield is the one who *did* make a reconciliation attempt, as even JMC admits – and he is the one who came back to Kansas and tried to restore the marriage.

Then, after quoting Dr. William Culbertson as saying, "Dr. English had consulted with several other clergymen" who agreed English acted biblically, DL has a footnote, "Compare the 'several' ... with Kay Raysor's unbelievable report ... that Scofield wrote to '100' fellow ministers!"

Then DL went on to write, "Some, like Sumner in the above citation, claim that the success of Scofield's ministry vindicated him." "Success"? "Vindicated him"? Where did I say either? Perhaps that is what DL read into my statement, "... we think Scofield proved himself [which greatly differs from "success" or "vindication" – *Sumner*] by the remainder of his life, and the mistake of the divorce – about which he may have had no choice – should not be held against him." In short, I was merely arguing that Scofield lived a godly life after those *sins* (and, perhaps, *ignorance*) of his youth. And I immediately added, "He did, however, have a choice in the matter of remarriage."

Then DL added the editorial comment, "It would be a mistake, however, to interpret that sovereign decision as an approval of all of their doctrines or behavior." *I absolutely and totally agree!* But where did I even hint such a thing? After all, let's be honest with the positions of those with whom we disagree!

Regarding the divorce, almost all the anti-Scofield critics – as far as I know, *all* of them – charge Scofield with deserting Leontine. Their proof? On the surface, it is pretty strong: the divorce

record was granted on the basis, of “wilfull (sic) abandonment.” Yet surely everyone who has ever heard of divorce – especially those with loved ones who have gone through it – is aware that the “grounds” are whatever the filer wants them to be.

If an unsaved lady makes life so unbearable for an unsaved man that he cannot take it anymore, she orders him out of the house, he leaves, then later tries to reconcile, fails and leaves again, being forced out for the same reason, is that necessarily willful abandonment? I don't know whether that is the exact case regarding what happened with the Scofields, but neither do the critics know that their scenario is correct. There is too much of the unknown in this divorce for *anyone* to speak dogmatically, including me.

Lutzweiler's "Folly" (Part 4)
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Much of the situation back then is something *no one* knows for sure and *everyone* is limited to speculating. Which brings up the repeated charges of ‘total abandonment’ of his family on Scofield’s part. If Leontine filed for the divorce (she did), then she knew the economic problems she was creating for herself and her family. As a mature woman, she obviously felt she could handle them. Exactly how, I cannot say. Was it through her “wealthy family” all mention? One of Scofield’s biographers mentions his sister marrying into “a prominent and wealthy family” in St. Louis, then says of him, “He married into the same family,” which would make her part of that wealthy family. Did she have income of her own? If she was, as just noted, of a prominent and wealthy family such would probably be true. Perhaps she had received an inheritance (see below). She did receive one-sixth of Scofield’s wealthy sister’s estate. I don’t care to speculate because I do not know. I leave that to JMC, DL and others of that persuasion, since they love to do it.

But let me quote one of DL’s own sources: “... his wife was one of the heirs of Regis Loisel, the intrepid Frenchman whose descendants were permitted to select 38,000 acres of land in Nemaha and other Kansas counties in lieu of a grant of which Loisel had held the title at the date of his death. Hon. John J. Ingalls was attorney for Mrs. Scofield, who was a native of St. Louis and *a direct heir of the dead Frenchman* ...” (emphasis added). Those trying to pass her off as an abandoned pauper are apparently out of line – or out of touch. They might have a much better case trying to present Scofield as a gold digger, marrying an attractive heiress for her money!

If she didn’t have significant income or wealth of her own, why would she fail to ask for child support for the children? That legal provision for victims of divorce goes back all the way to our country’s founding. Gay, in his “A Return to Welfare As We Knew It,” says, “Child support laws existed in the thirteen colonies and has existed in the states since the beginning of the nation’s history.” If she *needed it* and it was available, why wouldn’t she have requested it? Didn’t she want it? I cannot say; I am just asking logical questions for speculators charging Scofield with abandonment.

The *facts* as we *know* them, I agree – and have said repeatedly – show *he* was wrong. Let’s not go *beyond* the facts, letting our imaginations take over.

Yet DL says “it is absolutely impossible that Scofield could have made a full disclosure” about his family

life to the Dallas church that called him, then says “the inescapable conclusion is that Scofield lied to his [church] board.” Why was it “absolutely impossible”? Why is the “inescapable conclusion” that Scofield lied to the church board? That is so only if you accept *the interpretation* of the divorce JMC and DL have been shouting as the true one (about which *they* have no *known* facts).

If a scenario, such as the one we proposed were true, the church leaders could just as easily have concluded *he* was the one who had been deserted – and if they believed as DL does about divorce, would have given their blessing. It all depends on the artist painting the picture what the finished product looks like. I have said (remember, DL notes I’m a narrow-minded “legalist” on the subject) it was totally wrong (that would include *both* parties); JMC and DL say the one deserted is free and innocent, capable of remarriage with God’s blessing.

DL claims the *Topeka Daily Capital* said Leontine “affirmed publicly her willingness to reconcile with her wayward husband if he only would live up to his marriage vows.” Alas, he failed to add that the paper quoted was an opposition one and even JMC admits it is very unreliable.

We reported about one of its stories: “The account obviously comes under the category of ‘hostile witness’ and is loaded with contradictions and misrepresentations. The writer, who did not even know how to spell Scofield’s name, expressed his venom in such terms as ‘peer among scalawags,’ ‘series of forgeries and confidence games,’ ‘base forgeries,’ and kindred terms. Our evaluation agrees totally with BeVier, whom Canfield says ‘considered it largely a fabrication with intent to slander. He found what he considered discrepancies which, to him, made the item unreliable.’ Canfield claims his ‘research’ confirmed some of the items, then flippantly says: ‘As for the rest, the most prestigious newspapers today have an “Errors and Omissions” [sic] entry almost daily – so what else is new?” But why not just print what research “confirms”?

DL is an equal opportunity creditor of error regarding the Cross of Honor Scofield received for bravery at Antietam. He charges Trumbull, BeVier, Sumner, Raysor and everyone else involved with misrepresentation. He joins JMC in denying the Confederate government awarded it. He denies it was for bravery. Read what we said earlier about that awful battle and deny that anyone who was even present lacked bravery to be there. This is nitpicking with a vengeance by both men. But you decide. Here is what I said in response to JMC’s diatribe on the matter:

“Canfield is upset because he thinks Trumbull and Scofield were trying to misrepresent the facts, pointing out that ‘the Cross of Honor was not an award of the Confederate Government.’ While that is true, no one has ever said it was – at least not Scofield or Trumbull. And the fact that Scofield received the Cross of Honor, even Canfield cannot deny. So why all the fuss? Would anyone deny it was for bravery when the motto on the award was *Fortes Creantur Fortibus* (‘the brave beget the brave’)? The official description calls it ‘a special mark of valor for those who distinguished themselves in feats of courage.’ So we do not see that anyone misrepresented anything. But, again, we don’t have a hatchet mentality ...
“Recipients were told, ‘Guard it safely, wear it proudly. It represents your Confederate Heritage and your patriotism and service to your Country in time of war.’”

When the award was given and by whom is incidental to the point. Scofield’s claim that he received it and that its self-declared intent was for bravery cannot *honestly* be disputed. So be it!
DL next goes into Scofield’s preconversion years and he says his “testimony could have been one of the

best of the time: ‘Former Swindler and Crooked Politician Finds Christ’ could have been a headline in *The Sunday School Times*.” The trouble with that is nobody ever proved he was a swindler. He did have bad debts which he set out to repay after conversion, but there was never a “swindling” attempt. The Christian world is full of folks who have had debts they *couldn’t pay* and weren’t paid for a time – maybe ever. If the latter, “swindle” would be a good term, perhaps, but neither DL nor JMC can prove he didn’t pay his debts *in full*.

Why doesn’t everyone today, referring to the ministry of the great George Müller – who fed, clothed and housed as many as 2,000 children at a time (over 10,000 total), all without asking anyone but God for a penny – keep calling him a swindler? He *was*, you know. Samuel Fisk, in his conversion experiences published in our magazine and later released in book form by Kregel Publications, wrote of him: “This boy of sixteen was already a liar and a thief, swindler and drunkard, accomplished only in crime, a companion of convicted felons and himself in a felon’s cell.”

Why don’t folks keep calling Müller a swindler today? I guess it must be because they believe in God’s forgiveness and His removal of a sin as far as the east is from the west. Do you suppose? By the way, Müller was converted in a house meeting of those so roundly put down by JMC and DL, *the Plymouth Brethren!* All his life Müller described himself as “a Hell-deserving sinner” and he addressed his Lord as “My adorable Lord Jesus Christ.”

DL waxes eloquent with a scenario he paints of Scofield’s swindling, but for which he has *absolutely no proof* apart from his own ideas about what *he thinks* folks *knew* and what folks *did*. As for those debts and whether he repaid them, we wrote in our JMC article:

“When a newspaper reporter revealed that Scofield was reissuing notes for debts incurred during his unconverted days – even though the statute of limitations had expired on them and he was not legally obligated – readers are told by Canfield that Scofield did this ‘even though he could not have had any intentions of repayment.’ Canfield must have some exceedingly strong psychic powers if he could tell, more than three-quarters of a century later, what was in the heart and mind of Scofield back in the 1800s. “Concerning those alleged debts (which may or may not have been repaid, by the way; there is no authoritative record either way), Canfield says later, ‘It has been noted that the repentance [sic] of Cyrus Scofield never included restitution to Simpson, McLean, Vollmar and probably not the Kansas Republicans.’ The reader will note that Canfield has gone from *assuming* that the debts were never made right, to a position of flatly *asserting* it. What psychic powers he possesses!”

Since DL passes on these unpaid debt and swindling ideas of JMC *without proof*, *he* must have remarkable psychic powers as well!

Later in the book DL quotes me about the above and responds, “For *a Christian leader*, Sumner’s statement is *extremely troublesome*. Since the debts had been incurred in Scofield’s unconverted years, and since the legal statute of limitations had run out, Sumner claims that Scofield had no moral obligation to pay them” (emphasis added), and he went on to speak of Zacchaeus and how he made restitution.

This, to use a JMC adjective, is *incredible!* DL should either make an appointment immediately with a reliable optometrist for a thorough eye exam or rush out and buy a good dictionary. Either he is a very poor reader or he doesn’t understand simple English words. I **NEVER** said Scofield had no **MORAL** obligation

to repay the debts; *of course he did!* I said LEGAL (which would give *most* people an out). I was showing his Christian character in repaying the debts when he had no l-e-g-a-l (that does not spell m-o-r-a-l, DL) obligation to do so, thanks to the good old American statute of limitations.

When I read this slander of me I let out such a cry my wife had to come running in and calm me down. There is no excuse for that kind of misrepresentation on DL's part! (Actually, my wife had to do that on several occasions while I was reviewing *this* book! It is *that* bad.)

DL then tackles the idea of Scofield toying with producing a reference Bible. He wrote: "... scarcely more than five years after his conversion – perhaps eight years, at the most – Scofield felt he was competent enough to instruct God's worldwide Church through his producing a reference Bible." Well, glory be – or should I say whoopee do?

How much "competence" would it take to provide the cross-references? To do that part it would have only required a Bible, a good concordance (Cruden's had been available since 1737; and even the vastly improved Young's [1876-79] and Strong's [1890] were both available by then), a stack of notebooks – plus a whole lot of time and 'elbow grease.'

Of course, Scofield felt so "competent" by then that he invited, as consulting editors, Dr. Henry G. Weston (president, Crozer Theological Seminary); Rev. James M. Gray (president of Moody Bible Institute); Dr. William J. Erdman (prominent theologian, author and expositor); Dr. Arthur T. Pierson (famous pastor of Spurgeon's old church in London, teacher, author); Dr. W. G. Moorehead (president, Xenia Theological Seminary); Dr. Elmore Harris (president, Toronto Bible Institute); Dr. Arno C. Gaebelin (prominent author, Bible teacher and editor); and [later] Dr. William L. Pettingill (another prominent author, Bible teacher and editor, co-founder with Scofield of the Philadelphia School of the Bible, where JMC got his one year of Bible training).

Scofield also did tremendous personal research as indicated by some of the quotes in his footnotes. But that was all just 'window dressing,' wasn't it DL? Of course, all those scholars were from the evil DPZ fold – or, at least DP – and really didn't know much about the esteemed scholarship of RCism. (More on DL's claims about these "advisors" later.)

[*Addendum:* I was in church this morning and our pastor, a Greek student with a doctorate in expository preaching – who does *not* use a SRB – was in his James series. He was explaining the twofold use of 'temptation' in the passage. I looked down on my lap to my open Bible and noted Scofield's footnote "1" at James 1:14 and it said the same thing he was saying. Our pastor also emphasized that two words are used for "gift" in 1:17 and explained each meaning, which my SRB also explained in note "b" in the margin. [*What am I saying?* Those are matters the average Christian probably would not know, but readers of the SRB have that information at their fingertips and this is just a random reference to the value of the SRB. Thank God for the helpful notes contained therein. And some laugh at Scofield's 'presumption' to offer scholarly helps.]

DL calls this vision Scofield had for a reference Bible "brazen arrogance" and said, "Thus in the end, Scofield's gift was not that of an original scholar but of an outstanding salesman," proving DL has the same style 'hatchet mentality' as JMC. He continues to chop by saying D. L. Moody also just had the "gift" of salesmanship and must have seen in Scofield "a gifted potential fellow salesman." So much for the

blessing, anointing and power of the Holy Spirit in Moody's worldwide evangelism! He was just a good salesman. (*What the world must need is more salesmen, at least of Moody's caliber!*)

DL went on to speak briefly of "open doors" and then brought up Scofield's "D.D." that JMC had so much fun with – *proving he didn't know anything about it!* DL does the same with the same result. For both it merely means *they* were not able to *find* the source a century after the fact, *not* that there was none.

Both decided it was "self-awarded." *Why?* DL says he had done nothing notable enough to be recognized for an honorary degree. Perhaps not (that's in 'the eye of the beholder'), but I know a number of men fitting that description that have been *legitimately* awarded honorary degrees. Honor, again like beauty, is in the eye of the beholder – as many would say about the schools that have granted me honorary degrees. Next, DL goes on to find more lies and errors in Scofield's *Who's Who* biographical entry than Carter has pills or a dog has fleas. Maybe not that many (actually six); but he jumps up and down like he has. (You ought not get carried away with exuberance, gusto and joie de vivre, DL!)

But, alas, all he does here is regurgitate the charges of JMC. The six:

1. More on Antietam, complaining that he didn't call it Sharpsburg, choosing the more familiar name; complains the Cross of Honor was not a combat medal at all (neither Scofield or anyone else ever said it was); said it wasn't awarded for valor – the medal itself said, in French, "the brave beget the brave" and if that isn't a reference to "valor," what is? Talk about nitpicking!

DL laughs at me again saying, "Sumner, however, against the undeniable facts of history, can only declare unconvincingly what he 'thinks' that 'surely' the publisher would have known." We'll give him another chance to get a good laugh: we 'think' the prestigious Marquis Publishing Company – that has put me in three different brands of their *Who's Who* editions (*Who's Who*, *Who's Who in Religion*, and *Who's Who in the Southwest*), some more than once, ending when I stopped filling out the forms it sent me – since the Cross of Honor was a well-known award at the time (early 20th century), would have known *exactly* what it was and if Scofield was trying to misrepresent anything, it would have deleted the item. Period. End of joke. Time to laugh.

2. He said he was in the service until "the end of war." He wasn't. He misrepresented it (lied). Should I say it was the end of the war for him, as it was? No, I'm willing to chalk *one* up for JMC and DL, based on my limited knowledge of what he *could* have meant.

3. Said he "served under Gen. Lee." Since DL used my point in answering this, I don't need to. He served under Lee as thousands served under Eisenhower in Europe and MacArthur in the Pacific. DL doesn't accept that. *I do!* I've known many who have made the same claim under kindred circumstances and I didn't call a one of them a liar. No one else jumped up and called them liars either. JMC and DL insinuates they are all liars. I disagree. I think the critics are *nitpickers*; and I'm confident most agree with me on this one.

4. Said he was "reared in Tennessee." *He was!* JMC and DL fault him for not saying his early rearing was in Michigan. For crying out loud, he had just got through saying he was **born** in Michigan. Obviously some of his early rearing was there. The *principal* part of his rearing in his mind (and mine) was Tennessee. As I replied to JMC on this: "Be that as it may, the official biography of Scofield plainly states about the latter's boyhood days: 'His family then was living in Tennessee.' *Period!* And Canfield has no evidence to dispute it." Nor does DL. But both *do* love to imagine – and multiply words doing so, using what Bill O'Reilly calls "spin!" In fact, if you took the authors' imagination out of both of their books there

wouldn't be much left.

5. DL makes a big deal out of "Univ. studies interrupted." What he hollers about is merely something he either doesn't know or can't explain that happened some 150 years ago. Quite frankly, this kind of nitpicking disgusts me. (Perhaps it is because I've spent so much time on this book already and now I disgust easily; if so, forgive me). Yes, DL, we agree with you as you finally admit, it is "another petty thing."

An aside here: DL complains about the abbreviations and lack of detail (which would also involve choice of words). If *he* ever had to fill out of one of those forms he would understand Scofield's problem!

6. His final "lie and error" goes back (ho, hum; here we go *again*) to the first marriage. It seems he only mentioned his current marriage (boy, would Rita Hayworth, Mickey Rooney, or Liz Taylor have trouble filling out one of these forms if they included all their mates – however, I checked one edition and none of that trio was even listed, which wouldn't mean they *never* were). Perhaps his marriage to Leontine was such a horror he didn't care to share the honor of a prestigious *Who's Who* listing with her. If so, could you blame him?

So he didn't mention it. Big deal! I am tired of nitpicking. Neither did he mention any of his children. (Oops, that was DL's next big complaint.) I have no idea for the omission of children. (Strangely, DL is willing to call the non-mention of the only son of his second marriage "an oversight," but not the other children.) When we get to Heaven we can ask him – that will certainly be better than screaming about it now when anything said would be pure *ignorance* based upon pure *imagination*.

Speaking of son Noel, the only fruit of the second marriage, more than once he mentions that Noel (whom DL says "apparently was not a believer," but he gives no documentation) – refused to grant interviews to nosy religious reporters late in life, something DL calls "an important fact" – the inference being something sinister was behind his refusal. But perhaps the poor fellow had experienced too many "misquotes" in the media (all of us have if we've been quoted at all) and said "enough already." Neither I nor DL knows why he didn't grant interviews.

He also brings up the law practice again, saying, "However, is the legend of a 'successful' law practice in St. Louis true?" I had just annihilated that objection for Kansas, so DL wants to make it St. Louis. While I proved he did *have* a practice in Missouri, where was *that one* called "successful"? I can't battle phantom charges ("legends," they are called)! The nitpicking ones are bad enough. By the way, Wikipedia (which I don't always trust) says he worked in his brother-in-law's law office in Missouri. Would that be successful enough for the critics and a satisfactory explanation of how the godly soul-winning Thomas S. McPheeters would come to his office (another item the critics deny *without proof*)?

And DL brings up the honorary degree again because mention of it was missing from his *Who's Who* account. The poor man can't win. If he mentions it he is tarred; if he doesn't he is tarred anyway. Wouldn't it be nice if the critics would make up their minds about what they want? DL speaks of him as "crafting this entry ... being very careful to create the very best possible image of himself." If DL was writing his own entry (which comes only *by invitation*), he wouldn't do that, of course. DL would include every major sin he had ever committed. Scofield's critics are just plain inane!

DL also has an "obvious reason" for the degree not being in his *Who's Who*. Was it that he was *too humble*

to include it (oh, no; that would never fly with the judgmental JMC or DL, would it)? Was it a small school and there wouldn't be much honor in mentioning it, making it a matter of pride? While that would fit the hatchet agenda better, DL shoots it down: Scofield was not that reckless. "He knew there was no way that the phony D.D. [note this alleged "fact" without *any* proof] degree could be faked to an official, public record." Is this the same fellow that laughed at me for saying the Cross of Honor entry in the same *Who's Who* paragraph would be exposed? Perhaps if you have the right mindset you can believe both sides at the same time.

After all is said and done – since the anti-Scofield crowd loves to invent scenarios – let me offer a logical possibility about the problem. Scofield was a cofounder of the Central American Mission, International. In fact, it was launched on November 14, 1890, in his Dallas living room. Concerned then about Costa Rica, it went on to enter about a dozen fields. It would not be "wild" to assume one of the schools in areas where the mission worked in the early years could have honored him with such a degree. They would have *really* appreciated him and felt honored to grant him one.

Again, his Moody Bible Institute correspondence course had 5,000 students worldwide (source, DL). And his Bible study leaflets were circling the globe, giving him additional fame. He was not the 'unknown' his critics paint him. Perhaps a school in some remote section of the world honored him; that would not be illegitimate, would it? No one ever said it was New York's Union Theological Seminary or even Princeton Seminary. *The truth is no one knows; I don't. DL doesn't. Nor does JMC.* Speculation pro or con is exactly that and certainly immaterial.

He ridicules me for answering "I have no idea" where Scofield got his degree. I don't either – the above scenario is for the amusement of DL and JMC – nor do I think it is that important, but why is my honesty ridiculed? Would DL rather I make up fairy tales about it, as he has? Both JMC and DL make dupes of themselves trying to explain the matter. I prefer my admittance of ignorance about something where I do not have the facts. Yet DL sums it up, "... it must be remembered that Scofield in his Kansas days had become very skilled at swindling."

Very skilled at swindling? Oh, my, doesn't DL's "reference" Bibles have Matthew 7:1-5 in them, or has DL suddenly become the kind of dispensationalist who says that passage is "not applicable in this age" for him? I repeat: there is no *proof* Scofield ever swindled a dime from anyone! The more I read *Folly*, the more I'm convinced that it is merely another hatchet job, just like JMC's work.

Later: Before I finished the book, I became so impressed with this fact I decided to come back and print out the passage in the previous paragraph, emphasizing it:

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

Luke 6:37 would be a good one, too, but we won't give it that much emphasis: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven." One can judge "righteous judgment" (John 7:24, "Judge not according to the appearance, but judge righteous judgment"),

but he cannot judge motives or things for which he has no evidence.

DL says about Scofield, "... he had an expanding ministry of speaking in major conferences, associating with major league preachers. It is plausible to think that his private and limited education in theology *made him feel* that he could use a little enhancement for credibility or to add more dignity" (emphasis added). How, pray tell, could DL tell how *Scofield felt* one hundred years ago? If that isn't judging motives, I need to go back to school for more "book learning."

And then he brings up that famous Lotus Club and the "suspicion" DL receives about his membership there. (Hey, *suspicion* is the name of the game in this book, just as in JMC's!) And he is disappointed when he cannot find any connection between Scofield and the "powerful people" in Zionism who were members. 'Tis a pity, isn't it?

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And he brings up again "making restitution on the debts ... remaining from the St. Louis swindle days." Yet he has not produced one speck of proof those debts weren't paid in full after Scofield reissued the notes on them – or that any 'swindle' was involved. (Why would he reissue notes that **had expired**, *making them legal again*, and then not repay them? Perhaps the vivid imaginations of his critics can explain this for me. Figuring out such shenanigans is way above and beyond my pay grade.)

DL mentions what I say about the Lotus Club and says, "Notice once again here Sumner's favorite phrase for putting favorable spin on any question about Scofield: 'we think.'" Unlike JMC and DL, when I don't know I don't make up a scenario; I admit it is only my opinion. I do not repeatedly use "may serve," "reason for this appears to be," "reportedly," "a plausible answer," "seems to me," "the possibility," "suspicious aspects," and "could be" as favorites in my vocabulary. *Is that bad?* If so, I am a horrible person for refusing to be judgmental and invent scenarios to fit what I want a situation to be.

From Lotus DL goes to Oxford University Press and DL actually claims its willingness to publish the SRB "exonerates Canfield from the charge of being too conspiratorial in his thinking." Really? *How?* To DL it is in thinking a prestigious publisher like Oxford University Press would publish an unknown like Scofield's work. I guess it would be too unorthodox and conspirator-less to suppose *savvy editors smelled a winner* – and winner it was, actually saving Oxford Press during its hard times when it faced bankruptcy.

As DL himself quotes SBC professor James Ward, recalling his tour at the Press, they were selling Scofield Bibles when they couldn't move anything else. Ward recalls his guide as saying, "Right before and during World War II, the Scofield Reference Bible kept us going. When most other activities dried up, with few manuscript submissions and fewer sales, we continued to sell an amazing number of Scofield Bibles all over the world. I would say those thousands of sales

kept us from closing down in the War years.” The SRB actually saved the celebrated Oxford Press from bankruptcy. *Conspiracy*, indeed!

And DL (who is almost – I am tempted to say “every bit” – as conspiratorial as JMC) admits he thinks it was Scofield’s connections with Lotus bigwigs that made the opening. Hey, isn’t he the fellow that just a moment ago was trying to figure out why Scofield would be a member at Lotus? *Eureka*, he has discovered the answer to his own question! He wanted an ‘inside’ to Oxford Press!

DL laments that Scofield did not attend either of his daughter’s marriages, one three weeks shy of age 35 and the other at age 47. Not to worry, the judgmental DL solves the problem by saying, “The reason for this appears to be the need for keeping the main part of his past life and family shielded from the view of the evangelical community, while maintaining simultaneously a relationship of good will and mutual understanding.” Doesn’t it excite you when writers are such powerful psychics, especially when a century or more is involved in their psyching? But perhaps he didn’t want to embarrass the girls by attending when he and their mother had been divorced. That would have been a bigger issue in the late 19th and early 20th century than today. But, frankly, I don’t know *why* he didn’t attend *and neither does the judgmental DL a century later!* Who cares? Is it a life or death issue? Give me a break.

DL expresses excitement that he has more dirt about why Scofield left Northfield and returned to Dallas (he calls it “a qualifying insight”). DL quotes Lyle Dorsett, whom he identifies as “professor of educational ministries and evangelism at Wheaton College and Graduate School,” but who actually, since 2005, has been “Billy Graham Professor of Evangelism at the Beeson Divinity School” in Alabama. He also pastors Christ the King Anglican Church in Birmingham and his wife is a deacon in the Anglican network. Anglicans, of course, baptize babies, teach baptismal regeneration, use sprinkling as the mode, and pray for the dead. Its eschatology would fit right in with that of DL and JMC, so he could be considered ‘a hostile witness’ against Scofield.

At any rate he provides DL with excellent ammunition to indicate why Scofield left Northfield. It seems the preacher wanted to help with the training of the young people at the Northfield schools in biblical matters, even offering to do so without remuneration. However, Miss Lila S. Halsey, who ran the schools, didn’t want him to do so. According to Dorsett, Sister Halsey interpreted his offer “as an attempted takeover of her school.”

Quite frankly, it is a pity that it turned out thusly because the schools went on to leave the biblical foundation Moody gave it and became quite liberal. When I visited the school over a half-century ago a faculty member could not even tell me where their founder, the famous world evangelist, D. L. Moody, was buried. She finally said, “There’s a grave on the top of that hill; maybe that’s it.” Ah, yes, it turned out to be Round Top.

But DL sums up the Anglican minister, the deacon’s *husband* (I Timothy 3:12, f.c.): “Dorsett offers, then, a qualifying insight into the reasons for the move back to Dallas: that *the people at Northfield were dispensationalist-resistant*.” Perhaps more to the point, Sister Halsey might have been dispensationalist-resistant, or perhaps she was merely fearful of losing her job. The people

of the church where Scofield pastored obviously were not dispensationalist-resistant. They loved him!

Am I to understand that Dorsett and DL would rather have a school go liberal than dispensational? Surely not.

DL starts his next chapter, which he calls “Misguided Mission Accomplished,” by noting the Dallas congregation renamed their church Scofield Memorial after his decease and DL said it “provided the main part” of his support making it possible to complete the reference Bible. And he echoes JMC’s sinister plot/conspiracies saying, “Thus, if there were, in fact, any sinister Zionist ‘hidden hands’ promoting Scofield and his dream, the conspirators must have been delighted to have others – Christians at that – pay all or most of the cost.” That is a mighty big “if,” DL, but you were up to it!

In this chapter he is still singing his “swindle” tune. After revealing royalties from the Reference Bible, DL says, “... it was far above average. It was enough to have enabled him to pay back those whom he had wronged in Kansas [estimated by DL as only ‘a few thousand dollars’; but if only \$10 it would have been a swindle – *Editor*], if he had been willing to do so.” Like JMC, he had earlier *suggested* (without an iota of proof) he *had not* repaid the loans, but now it is *a fact* (still without an iota of proof). And he adds, “It could also have provided resources for his first family ...” You mean like the elaborate house he had built for his youngest daughter and her invalid husband?

But where, wonders DL, did all of his wealth go? His answer, “It remains a mystery.” Don’t worry folks, DL will come up with a sinister plot somewhere down the road. As for me, I couldn’t care less.

He uses this chapter to list men who first endorsed Scofield’s position and then repudiated it. Remind me to someday put out a list of men who first endorsed the RC position and then repudiated it. It would be just as impressive. *Perhaps more so!*

He quotes the highly respected Wilbur M. Smith as saying he knew of no “definite role” any of “Scofield’s associate editors had played in the production of the SRB.” That was seven pages after DL had quoted a letter from Scofield to Lyman Stewart in which the former reported “the first of the conferences of Christian scholars in review of my editorial work on the new edition of the Scriptures and it certainly has been a most profitable week. We went minutely over the Four Gospels, & the work thereon, adding, clarifying, modifying,” listing several who were present, including some of the associate editors.

One of DL’s sources, Dewey Beegle, had apparently uncovered facts that had eluded Smith and he reported, “Scofield had made contact with some scholars on both sides of the Atlantic and he expressed his indebtedness to ‘a very wide circle of learned and spiritual brethren in Europe and America.’” So did he credit Scofield with this contact in the company of scholarship? No, he sarcastically (I am not judging; there is no other way to take this) said, “Then he did a little name-dropping” and he listed some of the scholars with whom he had consulted (a matter DL denied in the previous paragraph). One he mentioned was “Mr. Walter Scott, the *eminent Bible*

teacher,” whom you may remember, Canfield complained he had never heard of and in his usual judgmental fashion suggested, when Trumbull listed him as such, said if it wasn’t for a visit to Bristol, “we might suspect a nom de plume.”

While DL admits Scott’s existence, he dismisses him as a scholar by noting he “was an eminent Bible teacher of ‘the Plymouth Brethren.’” Note the quotes around ‘the Plymouth Brethren.’ In short, no one but an ignorant Plymouth Brethren would consider him a scholar, certainly not a knowledgeable RC. Perhaps. But he *was* considered an eminent Bible teacher, which was the point. I was greatly impressed – but, again, I’m just a lowly evangelist – with his magnum opus, the 426-page *Exposition of The Revelation of Jesus Christ*, published by Kregel. As for the scholarship of those early Brethren, note what we said above.

Beegle, by the way, DL’s source here, is a Methodist who says the Bible is *not* inerrant, there are ‘multiple Isaiahs,’ Daniel was written in the late second century, Jesus was mistaken about the Kingdom (but it was an ‘innocent’ mistake showing His ‘true humanity’), and that Israel has no prophetic future. *Eternity* magazine, December 1979, is our source for this and the “no prophetic future” for Israel is why DL would be happy to quote him in spite of all his warts. *Eternity* called Beegle’s *The Inspiration of Scripture* “Harold Lindsell’s inerrancy campaign in reverse.” In short, he is not a very noble witness – ridiculing as he does the Bible – but if he is anti-Scofield dispensationalism that is good enough for DL.

And Beegle quotes Daniel Fuller – the son of the strongest radio voice for dispensational teaching in the 20th century, perhaps – but who abandoned his father’s doctrine. While Dan signed Fuller Seminary’s statement on inspiration, he acted with the dexterity of a child playing hopscotch on the devil’s sidewalk. To quote George Marsden, a familiar DL authority, he “claimed inerrancy only for its ‘revelational’ teachings, that is, matters that make one wise unto salvation,” while in other matters of the Bible he saw more errors than a forsaken pup living in a junkyard has fleas.

Marsden, in telling the story, quotes Fuller’s president, handpicked by the senior Fuller: “Ockenga responded with thinly veiled indignation. ‘Well, what are we going to do then? Dan Fuller thinks the Bible is just full of errors.’” The younger Fuller had gone to Europe to study under the Neo Orthodox scholars of the day, so his unbelief in the Bible’s accuracy is not a mystery.

Marsden went on to say, a tidbit DL doesn’t quote: “As a matter of course, stenographers had made a shorthand record of the entire planning conference. Within a few days the elder Fuller had gathered all the notes and the transcripts typed from them and placed them in his safe. Eventually they disappeared.”

Fuller senior was very protective of ‘his family,’ of which the seminary bearing his name was a part. If you don’t think so, you should have read the fiery letter he sent John R. Rice – up until then they were friends – who had the audacity to expose Fuller President Edward J. Carnell’s bad book, *The Case for Orthodox Theology* (which was an excellent presentation of *unorthodoxy*). As an example, he argued that Adam, the first man, could have received his body from an evolved ape!

DL's quote about Scofield by Beegle, attributed to the younger Fuller, charges Scofield with plagiarizing William Erdman's outline of Revelation and rephrasing it to fit his own views. Claiming Scofield plagiarized Erdman seems like a rather thin judgment call to me. I do not have Erdman's outline, but the one in the SRB is the obvious outline of the Bible. I have used it – along with probably thousands of other preachers – not knowing I was plagiarizing either Erdman or Scofield. It is the outline as the Apostle John, quoting Jesus, gives it. This point from Beegle seems like additional nitpicking.

But anyway, DL quotes Dan Fuller as saying Scofield added the names of Erdman and W. G. Moorehead as Consulting Editors without their permission (even though they did not accept the pretrib rapture). Evidently it wasn't a big deal to these scholars – at least one of whom we *know* was cooperative enough to attend at least one working schedule since DL quotes the letter when they discussed “minutely” Scofield's notes on the Gospels, which is the focus of most anti-Scofield teaching. Nor did the two ever request their names be removed from the popular, bestselling reference Bible; they remain in the front of it to this day. We doubt that any real scholar of that day would have opposed the project simply because it was pretrib.

Next DL says Scofield went back to London, “ostensibly for research.” *Ostensibly?* My what judgmental theories! In fact, DL says “possibly” a main reason was to consult further with Oxford University Press, and once more shows his amazing psychic powers by revealing “the ‘research’ purpose was clearly exaggerated.” It was just “window dressing,” DL tells us, then scoffs at Trumbull's record of the trip. And DL quotes, about his lecturing on the tour, JMC's silly argument that “one cannot research and still travel around to lecture,” an idea I exploded in my hatchet job article (see my *Fights* book, page 151ff).

DL quotes from Scofield's annual report to his Dallas church, noting his correspondence course had nearly 5,000 students worldwide, the Latin American Mission he had founded was continuing, and he was excited about the coming release of his reference Bible. Does DL see this as a report for rejoicing? Of course not; he says, “These words indicate once again that the spreading of the DPZ message ... had become the primary mission of his life.” And well it should have, since the release of the SRB was his life's *major* accomplishment.

From there DL goes to the invitation to Scofield from the editors of *The Fundamentals* to write an article for that major production from which today's Fundamentalists get their name. Does DL see it as an honor for the clergyman? No, *no, no!* Of course not; he tries to make hay with the fact that Lyman Stewart's original suggestion (to write an essay on the Fundamentalist-Modernist controversy then raging; Scofield had left the Congregational fold and joined the Southern Presbyterians over the issue) was not accepted by Scofield and he offered another thesis. He ended with still a third. Why this was a big deal to DL I have no idea.

In the final chapter of the book, “Home Stretch,” DL is amazed (he calls it “significant and amazing”), as he quotes a letter from the aged minister less than four months from Heaven, at the “apparently good relationship with his daughters.” I hasten to add that those of us who do not believe all the drivel JMC and DL wrote about the abandonment of his first family are not amazed or surprised in the least. It takes a lot of false theories to come to DL's ‘amazing’ end! He just can't get over what “amicable terms” the trio had (see my comments about this earlier).

He even admits “the evidence is that his daughters retained an affectionate regard for their father” and he signed his letters with the tender term, “Papa.” If I believed what DL fantasized about their relationship originally, I’d be amazed, too. Fortunately, I don’t have that kind of a hang-up.

But DL can’t let well enough alone. He goes on to wonder aloud about how “he abandoned them,” had given them “lifelong neglect” (for which he has no proof other than he can’t find anything a full century or more after the fact), yet there were no “hard feelings.” He even questions, “Did he remember their birthdays?” He refers to “occasional contacts,” only because he has available merely a few 100-year-old letters. If I claimed Scofield wrote his daughters *daily* letters, DL couldn’t prove contrariwise. It is *truly* amazing!

He goes on to find an “income enigma” because in the letter to a daughter he says “when I get rich.” DL makes it a big deal: “Not ‘if,’ but ‘when’.” Sure, *sure*. Like DL saying (as we *all* jokingly have), “When my ship comes in.” Would that prove how mercenary and greedy DL is (or those of us who have so joked)? How inane.

We think an honest biographer would understand it that way, just as he would the “Scofielditis” comment to a daughter about his finances. We all tease from time to time about how hard up we are, especially to loved ones. Many families have a word they jokingly use to describe it; we are confident Scofield used this word in that vein. Hopefully, someone who despises me and my theology will not make a big deal out of my greedy covetousness a century from now when he reads a kidding letter from me to one of my children. The more one reads these anti-Scofield biographies, the more astounded he becomes at the charges (especially the totally baseless, totally unproven ones).

Take this paragraph from DL (the insertions are mine): “The known facts prove that he most surely could have given something to (a) his children, if he really cared about them as much as he claimed [*note the wicked judging of Scofield here, offering as factual that he didn’t give and didn’t care when the critics are without knowledge*], and (b) his creditors back in Kansas and St. Louis, had he been so inclined [*DL has no proof these notes were not “paid in full”; if he has proof, let him produce it*].” Yet he lists this under “known facts.” He is talking about Scofield’s wealth, but the inference in the sentence is that the others are facts too.

But he makes that point to introduce his next one, which he calls “the stewardship enigma.” Here DL takes Scofield’s joking with a daughter and calls it “his dream,” saying, “... the luxury of not just one home, nor even two, but three. And one of those was in a swank location in Italy – involving regular travel between them every year.”

Actually, Scofield’s joke was about “apartments” in New England, New York City and Italy. To add to the humor he said he would have his books in triplicate so he wouldn’t have to send them back and forth, claiming that in New York he would also have a large lecture room in the Carnegie Institute so that folks could come and hear him lecture three afternoons and three evenings a week. Would anyone but JMC or DL take *that* seriously?

Yet DL would have us believe this ‘dream’ was sincere, then asks, “Is this just idle chat, or would he have done it if he actually had acquired the means?” To which we respond: who knows, *who cares?* And if *you* don’t know, why bring the ‘speculation’ up?

All of that philosophizing (judging) by DL is gained from one joke with one daughter! How could a serious author write such poppycock? How could a publisher print it and send it out to the world? All in the name of ‘love’ and ‘truth,’ of course.

DL ‘graciously’ offers two possible explanations: “One is that Scofield was a phony who lived consciously by one standard privately and another standard openly. The other – which is not quite as bad – is that he lived as many other preachers and laymen do by these two standards but, through that well-known peculiarity of human psychology, was blissfully unaware of the disconnect. ‘Cognitive dissonance’ is the academics’ cuss word for it.”

Did you ever read such drivel? (Oops, yes I have; in JMC’s book!)

DL has the same problem with United States Senator John James Ingalls from Kansas, whom he claims Scofield swindled – then is amazed that the two families remained buddies all their lives. Maybe the answer to DL’s confusion is that *the swindles never happened!* That would ruin both books, wouldn’t it? Neither JMC or DL has proved any.

Believe it or not, DL then beats his dead horse about “swindles” (for which he has no proof): “What, however, of restitution for the swindles? What, for that matter, of world evangelization and the concern for the poor that saints are to put first, ‘laying up for themselves treasures in Heaven, and not on the earth’? How does this materialistic dreaming fit the dedicated brand of Christianity that he professed and, in his writings and preaching, exhorted other to follow?” DL repeats his charges of “outstanding debts from the Kansas and St. Louis years” and answers the claim that he repaid them with this gem: “First, there is no record that he did this.” Nor is there record that he didn’t! Which ‘nonrecord’ do you believe? (His “second” was there would have been a lot of money left and what did he do with it?) Who cares? It is immaterial to the discussion. After all, it was *his* money and he was accountable to no one but Almighty God (DL and JMC don’t qualify here; he doesn’t have to answer to them).

Does Oxford University ask Scofield to gather “a large company of American Hebrew & Greek scholars for the preparation of a great Commemorative Edition of the English Bible” (300th anniversary of the KJV)? Then the judgmental DL explains “Oxford would have made this request only because it recognized Scofield’s organizational ability and network of contacts for such a task, and not because they considered him a scholar.” Isn’t it amazing that DL could read the minds of the commercial makers of this invitation in 1910, some 99 years after the fact? He is one ‘gifted’ man!

In the last letter DL quotes from Scofield to a daughter he not only sends love to the girls but to Leontine. And DL judgmentally says, “The expression of love to Leontine (twice) is conspicuous. Canfield remarks, correctly: ‘If as hinted, there was still some feeling for Leontine, the marriage to Hettie becomes a sham ...’” This may come as quite a shock to JMC and DL, but not all love is sensual, sexual. If Scofield was a godly man, as I and multitudes of others believe,

would he not have a spiritual love and concern for a woman who was once his wife and bore his children?

Is it all that uncommon for Christians to have that kind of love – and pray earnestly – for their mates in previous marriages? We need to rise from the level of accusative, speculative mediocrity in a professing Christian to the summit of spiritual attainability. JMC and DL seem to have a philosophy “expect the worst”; I prefer to expect the best unless there is proof to the contrary. In this case, there is *absolutely none*.

DL mentions the funeral and speaks of the plot on Long Island where Scofield was buried and from which he will be resurrected, saying, “I *hope* sincerely that it will be for him the Second Resurrection, and that July 24 had been his First” (emphasis added). If you don’t understand that remark (and you probably do not) it is because you are not a RC. We are quoting it so you can see DL both *started* (opening page of Preface: “cast a shadow on his profession of faith” and “he lied about the circumstances of his conversion”), then *ended* his book (“I hope”) questioning Scofield’s salvation. Ah, “Judge not, that ye be not judged” again. But judging is what this volume is all about.

As a closing jab, DL notes Scofield left his estate to his wife and son, pointing out specifically there “were no bequests to any Christian organizations.” Thus, however, he acted as many spiritual giants in the past, feeling he was responsible only for his own generation – and giving liberally to the Lord’s causes while living.

The last sentence of the book is dedicated to a parting shot at folks like you and me, calling us fawning subjects. He closed: “And thus it is with Scofield’s fawning subjects as they engage in ‘The Praise of Folly.’”

While I thank God for the man and his ministry – just as with any servant of the Savior who accomplished much for His glory – I would hardly call myself a “fawning subject.” But, then, I’m not much into a hatchet mentality, either.

Of the two books I’ve reviewed on Scofield, I have come to the conclusion *both* are hatchet jobs. JMC’s was a vulgar hatchet job, while DL’s is [mostly] a polite, kinder, gentler hatchet job. ’Tis a pity.

DL, like JMC before him, any time there was a choice of some information being interpreted as anti-Scofield or pro-Scofield, took the former – and then “made hay” with it. We do not consider that responsible literary work, but rather unabashed “hatchetism.” Quite frankly, if the Scofield presented by JMC and DL were the *real* one, I’d be against him, too!

What would Scofield say to DL, JMC and his other judgmental critics if he could send a message back today from Heaven? Perhaps it would be the words of Paul found in I Corinthians 4:3-5, “But with me it is *a very small thing that I should be judged of you*, or of man’s judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but *he that judgeth me is the Lord*. 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” (emphasis added).

Ah, that is excellent advice!

DL's book has both Bibliography and Index, but both are *very* incomplete and inadequate. In fact, we found the Index a horrible mishmash. We could hardly find anything in it (when we remembered reading something and couldn't recall where it was, then tried to use the Index) – but maybe that was the idea! The volume also has a major problem with footnotes being reversed in number and the numbers on a different level. It is very confusing.

As for the Bibliography, it does not include magazine articles about Scofield's life even when they are major sources, like the 6-part *Moody Monthly* articles by William Pettingill (whom DL describes as a Scofield co-conspirator); or the "Thunder in the Pulpit" article by Kay Raysor in the *Fundamentalist Journal*; or my article on Canfield, without which he says he couldn't have written his book – although he obviously used all of them as sources – or he copied from someone who did.

Is this a valuable work? Let's just say that if you are exiting a church building and you are offered a free copy (possible, perhaps, only in a RC-style church), just say, "No, thank you," and keep walking. It is JMC *déjà vu*, a *slightly* (very slightly) kinder rehash of the same old arguments. Don't waste your money. There is *almost nothing* of the exposé factor in this work that wasn't in JMC's.

DL says he checked out many Scofield websites and his conclusion of them fits my appraisal of *his* work: "... you will not discover ... anything new. Rather you will find the continuing numerous accusations ..." found in the work of JMC and his breed. As one literary man commented about *Folly*, "Lutzweiler's book is certainly a lot of wasted ink, baseless speculations, and 'much ado about nothing'." We agree.