

THE STORY OF

*The Scofield
Reference Bible*

1909-1959

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New York

OXFORD UNIVERSITY PRESS

1959

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C. J. Hoyle

FIFTY YEARS AGO the American Branch of the Oxford University Press produced its first important book — the Scofield Reference Bible. Not only was the appearance of this volume in keeping with Oxford's initial publication in 1478, which was a religious book, a commentary on the Apostles' Creed, it also began the circulation of what is today the most widely known reference edition of the Bible in the English language.

The volume published in 1909 contained the result of seven years of intensive effort on the part of its editor, Dr. C. I. Scofield. During these years the editor had consulted leading American, British, and Continental scholars and had made use of great libraries in the United States and Europe. A board of seven consultants, each a distinguished Bible scholar and exegete, had given Dr. Scofield criticism and guidance. The consulting editors — Henry G. Weston, D.D., President of Crozer Theological Seminary; James M. Gray, D.D., Dean of The Moody Bible Institute; W. J. Erdman, D.D., Bible teacher and author; Arthur T. Pierson, D.D., Editor of *The Missionary Review of the World*; W. G. Moorehead, D.D., President of Xenia Theological Seminary; Elmore Harris, D.D., President of the Toronto Bible Institute; and Arno C. Gaebelin, D.D., Editor of *Our Hope* — had met as a group three times and at their last meeting, held at Princeton, New Jersey, had reviewed the entire work.

For some ten years after the publication of the new reference Bible, its circulation showed a steady though unspectacular increase. But with the appearance in 1917 of the "New and Improved Edition," what was already a substantial success was greatly accelerated. Thus in 1930 the Scofield Reference Bible became the first book published by the

Oxford University Press, New York, to attain a sale of one million copies — and this in a year of economic hardship. Since then the total sales of this unique edition of the Holy Scriptures have several times exceeded the million mark.

Such, in brief outline, are the facts, sufficient in their own right to raise questions regarding the origin and significance of this Bible. And it is to answer these questions that this brochure has been written, for the Scofield Reference Bible is something of a phenomenon in religious publishing. Despite the passing of the years its vitality continues undiminished. The literature about it is extensive and growing. By any objective estimate its influence upon evangelicalism in America and England, particularly among theologically conservative groups, can only be counted a vital one.

Even before publication the dynamic quality of the Scofield notes was recognized. As William W. McIntosh, Manager (1917-1927) of the American Branch of The Oxford University Press, said, "When the Scofield Bible was in preparation and the proofs were coming in for correction, it was not easy to concentrate on the proof reading, for Dr. Scofield's wonderful notes would lead the mind away to the 'better part,' when our business was 'housekeeping.'"

In the earlier years of its circulation, tributes to the value of the new Bible came from such leaders as Dr. J. Wilbur Chapman, distinguished evangelist and moderator of the General Assembly of the Presbyterian Church in the U.S.A.; Dr. S. Parkes Cadman of the Central Congregational Church, Brooklyn; Dr. W. H. Griffith Thomas, former Principal of Wycliffe Hall, Oxford; and Dr. Floyd Tompkins, Rector of Holy Trinity Episcopal Church, Philadelphia. Many other preachers and Bible teachers used and recommended it, while the laity found that it instructed them in the great themes of Scripture with clarity and conciseness. It is safe to say that few works in the last half-century have done more to give hosts of earnest Christians of many denominations a grasp of the progressive unfolding of truth in the Word of God than this reference Bible.

Without minimizing the part of the consultants in the production of the Scofield Reference Bible, it must be ac-

knowledge that this edition of the Scriptures was primarily the work of one person. For an understanding of its distinctive features, including the system of interpretation that has led to its wide influence, it is necessary, therefore, to know something of the man whose name it bears.

II

CYRUS INGERSON SCOFIELD was born in 1843 in Lenawee County, Michigan. In his early years, his family moved to Tennessee. Scofield enlisted in the Army of the Confederacy in his late teens and served throughout the Civil War with distinction, being awarded the Confederate Cross of Honor. Following this he studied law in the office of a leading St. Louis firm and was admitted to the Kansas bar. After a term in the State legislature, he was appointed United States Attorney for Kansas by President Grant.

Scofield's family were devout members of the Protestant Episcopal Church, but he himself had never made any Christian profession. It was not until his thirty-seventh year that he was converted. At that time, 1879, he was practising law in St. Louis, where he had moved from Kansas after two years of service as United States Attorney. One day in his law office a friend, Thomas McPheeters, asked him why he was not a Christian. In the conversation that followed, McPheeters took out his New Testament and read certain of the great Gospel passages to his friend. It was then that Scofield received Christ. The conversion was a radical one: the lawyer who had hitherto been uninterested in the Bible at once devoted himself to the Scriptures and to Christian work. Providentially he met Dr. James H. Brookes, Pastor of the Washington and Compton Avenue Presbyterian Church of St. Louis and one of the great Bible students and expository preachers of his time. Under Dr. Brookes's guidance he studied Scripture intensively, while also devoting himself to Y.M.C.A. work among railroad men.

Scofield's success in this work led the superintendent of Congregational Home Missions to invite him to become pastor of the new First Congregational Church of Dallas, Texas. Thus in 1882 Scofield moved to Dallas, where he

found a tiny group of a dozen members — eleven women and one man. A council of Congregational ministers and churches ordained him. For some twenty years he continued in the Congregational ministry and then transferred to the Southern Presbyterian Church, in which he remained until his death.

From its beginning Scofield's ministry in Dallas had two emphases — Bible-teaching and evangelism. And its effectiveness was evidenced by the fact that, when he left his church in 1895, the membership had increased from the original dozen to 551. It was during this first pastorate that Scofield wrote a book, entitled *Rightly Dividing the Word of Truth*, and published it in 1888. This brief study, which grew out of the author's weekly Bible classes, is notable not only for its world-wide circulation but also because it contains in concise form some of the interpretations of Scripture that were later systematized in the Reference Bible. It was also during this time that he began the Scofield Bible Correspondence Course, which has been taken by hundreds of thousands all over the world and which has for many years been carried on by the Moody Bible Institute.

Shortly after his conversion, Scofield had met D. L. Moody, who was conducting an evangelistic campaign in St. Louis. Later on Mr. Moody came to Dallas at Scofield's suggestion. Among Moody's abilities was a keen judgment of men. He recognized the unusual qualities of the former lawyer and invited him to speak at the famous Northfield Conference. Not only so, but it was at Moody's insistence that Scofield resigned his church in Dallas and became pastor of the Congregational Church at East Northfield, Massachusetts. This was Moody's own church and the church for the students of the Northfield and Mt. Hermon Schools. The pastorate also carried with it the presidency of the Northfield Bible Training School. For seven years Scofield remained at Northfield. During this period he completed the Bible Correspondence Course, and his expository ministry took him to many places throughout the country. Then, in 1902, he returned to the church in Dallas. But he served as active pastor only one year.

THE REASON FOR SCOFIELD'S RETIREMENT was the commencement of his work upon the Reference Bible. Since his first Dallas ministry, he had realized the need for an edition of the English Bible that would be built upon a connected series of references and that would set forth systematically the great evangelical truths along with the prophetic teaching that had, in the latter years of the nineteenth century, been rediscovered by a number of prominent pastors and Bible expositors. It was not, however, until the summer of 1902 that the plan matured. Backed by two Christian laymen of means, Alwyn Ball, Jr., well known in the real estate business in New York, and John T. Pirie, president of the Chicago retail store, Carson, Pirie, and Scott, and assured of the interest and support of many of his colleagues in the ministry and in Bible teaching, Scofield began work. For a time he attempted also to carry on his pastoral duties. But this proved impossible and he resigned from his church, although continuing as pastor emeritus until 1907.

The seven years — 1902 to 1909 — were for Dr. Scofield a period of concentrated effort. During this time he worked for several years abroad, chiefly at Oxford, England, and at Montreux, Switzerland. He was not a young man; his health was not always good. The new Bible imposed an enormous quantity of detailed work. The chain references, which are such a helpful feature of this edition, demanded the identification of every important theme or subject in Scripture, each of which had then to be traced through the entire Bible and the accumulated references carefully written out. In addition, the Bible had to be outlined book by book and paragraph headings for the whole of Scripture prepared. All this, though work requiring the closest accuracy, demanded mature judgment combined with mastery of the contents of the Bible. Then there were the notes — many hundreds of them. Precision of expression safeguarding doctrinal correctness was needed for these. Yet at the same time the notes had to be within the grasp of the average reader of the Bible. The fact that after fifty years these notes continue to be relevant and enlightening

to many thousands of Bible students testifies to Dr. Scofield's achievement. Indeed it may be said that he had a genius for concise and thorough definition of the central doctrines of the evangelical faith. As one of his critics wrote: "On the great fundamental issues of the Christian religion, such as the inspiration of the Holy Scriptures, the deity of Christ, the atonement, justification by faith, regeneration and sanctification by the Holy Spirit, the resurrection of Christ, and the resurrection of the body and the life everlasting, it [The Scofield Reference Bible] rings true as a bell."

Instances of Dr. Scofield's felicity of expression are numerous. For example, there is the note on justification at Romans 3:28:

Justification and righteousness are inseparably united in Scripture by the fact that the same word (*dikaios*, "righteous"; *dikaioo*, "to justify") is used for both. The believing sinner is justified because Christ, having borne his sins on the cross, has been "made unto him righteousness" (1 Cor. 1:30). Justification originates in grace (Rom. 3:24; Tit. 3:4, 5); is through the redemptive and propitiatory work of Christ, who has vindicated the law (Rom. 3:24, 25; 5:9); is by faith, not works (Rom. 3:28-30; 4:5; 5:1; Gal. 2:16; 3:8, 24); and may be defined as the judicial act of God whereby He justly declares righteous one who believes on Jesus Christ. It is the Judge Himself (Rom. 8:31-34) who thus declares. The justified believer has been in court, only to learn that nothing is laid to his charge (Rom. 8:1, 33, 34).

Or consider the definition of faith given in the note on Hebrews 11:39:

The essence of faith consists in receiving what God has revealed, and may be defined as that trust in the God of the Scriptures and in Jesus Christ whom He hath sent, which receives Him as Saviour and Lord, and impels to loving obedience and good works (John 1:12; Jas. 2:14-26).

That Dr. Scofield was not without humor is seen from the marginal comment on Matthew 10:18 ("But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak."), which reads, "An instruction to martyrs, not

to preachers." A somewhat similar touch occurs at the beginning of the Introduction, which bears under the title the terse admonition — "To be read."

IV

THE SCOFIELD REFERENCE BIBLE is an unusual work because it came out of the life and experience of an unusual man. As the foregoing pages have shown, there were several distinctive aspects of C. I. Scofield's preparation for the task that was to become his life's contribution. Academically, though not theologically, it was an unorthodox training. Here was a man who had attended no university or seminary, yet who accomplished a work of abiding literary and theological worth. Although he lived in a time when professional men, such as lawyers, commonly "read" for their training with mature professional leaders, his theological preparation was outside the usual path to the ministry even in his day. But that it was haphazard or desultory is not the case. As other distinguished evangelical leaders of the nineteenth and twentieth centuries — and the list is a notable one, including Charles G. Finney, who, like Scofield, was a lawyer converted to Christ in his maturity; Charles Haddon Spurgeon; Dwight L. Moody; and, in our day, Billy Graham — C. I. Scofield was providentially prepared for his work. His conversion was, as we have seen, a radical one. Its far-reaching nature he himself gladly acknowledged; his life, as he frequently testified, was completely changed. He entered Christian work, therefore, under the dynamic of a new-found faith. It is this that gave his entire ministry the evangelical fervor that shines through the pages of the Reference Bible. Moreover, he brought to his editorial work the mind of a competent lawyer, trained in logical analysis and precise definition. The help that he had in studying the Bible came from men who, along with a background of solid training in the established denominations, had actually become "mighty in the Scriptures."

The late 1870's and the 1880's (the time when Scofield's ministry was developing) witnessed a renewal of interest in Bible study that has yet to be evaluated in its full signifi-

THE LOTOS CLUB
NEW YORK

2 Sept 00.

My beloved Brother:

By all means follow
Your own views of prophetic
analysis. I sit at your
feet when it comes to
prophecy, & congratulate
in advance the future
readers of my Bible
on having in their hands
a safe, clear, sane guide
through what to most is
a labyrinth.

Yours lovingly & truly
Scofield

Facsimile of Dr. C. I. Scofield's letter to Dr. Arno C. Gaebelein
about his help on the Reference Bible.

cance. This Biblical revival, for such it actually was, did not come from any particular evangelistic effort: rather was it a quiet movement among Christian leaders of various denominations. Some have traced it to England and the rise of the Plymouth Brethren, who had emerged from low church Anglicanism in the early years of the century. But, although this doubtless was a factor, the movement was far broader than any one group. Characterized by a probing concern for Biblical exposition and a renaissance of interest in certain areas of Scripture truth, such as prophecy and the Lord's return, it may be considered, from a very conservative point of view, a precursor of what is today called Biblical theology. Those who led this movement in America included some of the most reputable ministers and Biblical scholars of their day. Witness the Prophetic Conference in New York in 1878 at the Protestant Episcopal Church of the Holy Trinity, the Call for which was endorsed by such men as S. H. Tyng, Jr., Rector of the Church of the Holy Trinity; Dr. A. J. Gordon of the Clarendon Street Baptist Church of Boston; Dr. Nathaniel West of the Cincinnati (Ohio) Presbyterian Church; Dr. W. J. Erdman of the Presbyterian Church of Jamestown, New York; Dr. T. H. Vail, Protestant Episcopal Bishop of Kansas; Professor John T. Duffield of the Mathematics Department of Princeton; and Professor S. H. Kellogg of the Presbyterian Seminary at Allegheny, Pennsylvania. Of great influence were the summer conferences held for several years at Niagara-on-the-Lake, Ontario. Dr. James H. Brookes, Scofield's first instructor in the Bible, was one of the leaders in this revival of Bible study and eschatology. Undoubtedly Scofield's approach to the Scriptures was influenced by this movement, which, at a time when a destructive type of Biblical criticism was fast gaining ground, was committed to a study of the Word based upon a high view of its inspiration and authority. In fact, the Niagara group and their many followers might well be credited with keeping before American Protestantism some of the great evangelical and prophetic teachings of the Bible.

To these influences must be added that of Dwight L.

Moody, with whom Scofield worked at Northfield for seven years and whom Scofield had met at the very beginning of his Christian life. Moody was one of the great leaders of his age and his forthright personality unquestionably made its impact upon Scofield.

Such, then, were the influences that molded the editor of the Reference Bible – his legal training; his conversion that turned him from a successful lawyer into a preacher; his practical experience, first as a Y.M.C.A. worker and later as a pastor; his teaching experience through adult Bible classes, through preparation of the correspondence courses, and through teaching the students at Northfield; his contact with Brookes and other great Bible students, and his association with Moody. All these, combined with Scofield's own natural gift for persistent study and logical analysis, subordinated to his deep commitment to the Gospel and the leading of the Holy Spirit, combined to fit him for his editorial task.

v

ALTHOUGH THE SCOFIELD REFERENCE BIBLE was so largely the work of one man, it was not, as we have seen, produced in isolation. On the contrary, it grew out of its editor's active ministry. As such, it met a definite need, observed by Dr. Scofield in his own experience, for a guide to the systematic study of the Scriptures. Its chain references, introductions, and notes present a coherent interpretation of the progressive unfolding of truth in the Bible. This interpretation was not originated by C. I. Scofield. It represented, as we have shown, the position of leading Bible students of varied denominational backgrounds. It epitomizes an approach to Scripture marked by full acceptance of its divine inspiration, complete loyalty to the cardinal doctrines of the evangelical faith, and an unusual awareness of prophetic truth, particularly as centered in the premillennial return of Christ. The dividing of the course of sacred history, as recorded in the Bible, into seven dispensations expresses Dr. Scofield's logical approach to Bible teaching. That he himself would have equated this particu-

lar dispensational system with ultimate and absolute truth is doubtful. But that it is a useful tool for comprehending the inspired unfolding of the divine plan for the ages is undeniable, as multitudes of users of this edition of the Bible know.

Chief among Dr. Scofield's colleagues in the preparation of the Reference Bible were the seven consulting editors. Their contribution was much more than nominal; they met with the editor several times and were, in some cases, in frequent touch with him through correspondence. They were a distinguished group, including two seminary presidents, the heads of two leading Bible institutes, and three internationally known Bible expositors. While their counsel was of great value to Dr. Scofield, the final form of the notes and of the other features of the Reference Bible was his own responsibility, as he stated in its Introduction.

To attribute to his work anything approaching perfection would have been quite foreign to a man of C. I. Scofield's judgment and common sense. The fact that he realized the need of correction and amplification is seen in the extensive changes he made in the "New and Improved Edition" of 1917. Moreover, it was at Dr. Scofield's request that an additional contributing editor, William L. Pettigill, D.D., who had made helpful suggestions for the "new" edition, was added in 1917. It is appropriate, therefore, that a thorough revision of the Scofield Reference Bible is now under way. In 1954 the Oxford University Press appointed nine Bible scholars to go over the entire work and make changes in the light of recent Biblical and archaeological knowledge. The group, which has been working as a committee under the chairmanship of Dr. E. Schuyler English, will complete its task in 1960 and the revision, entailing complete resetting of the whole Bible together with references and notes, is scheduled for publication in 1963.

VI

FIFTY YEARS HAVE PASSED since the appearance in 1909 of the first Scofield Reference Bible. What, from the vantage point of half a century, are the qualities that have caused

this edition of the Holy Scriptures to be for millions a trusted guide to the Biblical revelation? They are, briefly stated, threefold. In the first place, C. I. Scofield followed the Pauline principle of "comparing spiritual things with spiritual." His method of interpretation was in accord with Pascal's dictum, "He who will give the meaning of Scripture and does not take it from Scripture is an enemy of Scripture." To this attitude of mind may be attributed Dr. Scofield's constant concern to find and then to state exactly what the Bible itself has to say about every point. He had that indispensable requisite of the great exegete — a deep regard for the integrity of Scripture itself. As he once said, "If I find that I would *like* to have a word mean a certain thing, I pull up! 'Hold on, now,' I say to myself, 'I must see if it *does* mean that.' "

In the next place, he saw all of Scripture in relation to Christ. For him both Testaments find their unity in the one Saviour and Lord. It is this characteristic that makes the Reference Bible a great devotional work and that has so endeared it to hosts of Christians all over the world.

And then, growing out of these two fundamental principles, there is a third quality of this edition that has contributed to its enduring value — the practical application of Scripture to life. In his later years Scofield told how he received this emphasis. "Dr. Brookes," he said, "was an amazing blessing to me, but never more than in telling me this: 'There is no such thing in the Bible as an *abstract* proposition. Everything in the Bible is meant to be turned into life.' " It is the frequent application of this principle of doing the truth that gives the Scofield Reference Bible its practical, everyday value for those who use it.

These three qualities — interpreting Scripture by Scripture, the unity of the Bible in Christ, and the application of doctrine to life — were not original either with Dr. Scofield or with those who influenced him. They are in the first instance derived from the Book itself. And because the Scofield Reference Bible is based upon them, not only has it lasted these fifty years, but it also gives promise of greater and fuller usefulness through the years to come.

A VOICE FROM THE PAST

THE HISTORY OF THE SCOFIELD REFERENCE BIBLE

by Lewis Sperry Chafer

A professor in one of the seminaries in this country that advertises itself as orthodox has just made a statement of the Scofield Bible; and he said that it was a Bible of errors—a Bible of errors.¹ I'm satisfied that the average man doesn't know the history of the Scofield Bible. And I have asked the privilege of taking this period to begin the history as I understand it. I think it will be that you can depend upon the word because I have received it directly from the lips of Dr. Scofield himself. And I am perhaps the only man living today who has the information, unless it might be Dr. Scofield's son who is still living. He may know the facts I am going to give you.

Dr. Scofield lived here in Dallas and was a pastor here for a great many years. He wrote the incomparable correspondence course in the Bible while he was here and out of that he conceived the idea of the Bible to be printed with the helps on the very page where it is needed the most. And then he went to work on the manuscript for that Bible. When he had about finished it, in order to complete it, he went to Switzerland for two years to work over there and took his secretary with him and his family; and there were very wonderful things that happened at that time of financial interest in care of it and in care of him and the expense finally of getting out the Bible was all so wonderfully cared for by the precious grace of God, giving evidence that the Bible was the will of God.

Now I hold that the Scofield Bible is one of God's most precious gifts to the church in the last days; and I wanted to be a noise to the ends of the earth that the last thing in the world that we would ever say was that it was a book of errors, not from Dallas Seminary, ever. And I believe that every member of this faculty would stand with me. Take a vote and

say "Amen" men. <Faculty in the background say, "Amen," coupled with laughter> Once more, I don't think they heard you over the loud speaker. <Laughter, "AMEN!" followed by more laughter>

When Doctor [Scofield] came back from Switzerland, he had the problem before him of the publisher where he could have that Bible published and friends suggested to him that he present the manuscript to the Oxford University Press in England. Now you need to know something about what was back of that. He hesitated a great deal because he knew their conservative position. They had never published anything in the direction of a Bible, ex-

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cepting the King James Version and also the English Revised Version and they would not go beyond that and had turned down many of these modern ideas of Bibles. Well, Scofield came along and offered his manuscript to them. Now the press is under the control of the deans or presidents of the different schools in the University of Oxford. At that time, there were 21 different deans and presidents in the university and these men had to decide whether the Scofield Bible would be printed by the Oxford Press or not.

Now that is important for you to know because the common criticism is that there is no scholarship back of the Scofield Bible; and these men representing at that time probably the very highest that we could conceive or know in united scholarship had the question put up to them of whether they would publish the Scofield Bible and at the same time break with the tradition of their conservative ways.

At the time that the vote was taken after these men had examined the manuscript carefully, you may be sure it was carefully examined because it was a very important question that came up to them. After they had examined it, they came together for a vote. Three of the men were out of the country and not available; and of those that came together, all the

¹ This article is a transcription of an address at Dallas Theological Seminary by the school's first president, Lewis Sperry Chafer, and is used by permission of DTS.

rest that were available were present and when the vote was taken it was unanimous excepting one man; and he was standing out on the basis of the custom—of the tradition—that they should not publish anything else. But when he found that he stood alone and all the others were for publishing it, he withdrew his vote and made it unanimous, so that the deans and presidents of the Oxford University, after thorough examination, decided that they would break with all tradition and publish that Scofield Bible. And surely they have had no reason to be sorry so far as a commercial matter is concerned for it has run into hundreds of thousands, you know. Hundreds of thousands have been published and these have gone out throughout all the world. Now the Devil is attacking it constantly and attempting to break down the testimony that is given to the Scriptures and the truth of the Scriptures in that Bible. Now this is the thing that I want you to know: that it was chosen under such calm, quiet decision on the part of the Oxford University as to be published by them.

Then came days of needing much finance because it's not an easy thing financially to get out plates and to produce an edition of the Scriptures properly bound and all. And men came forward in answer to faith and provided funds. I could give names of men who were on that list of providing funds for that, but I shall not undertake it, and they would not be known. They are all dead now. But they were faithful men who provided the funds and through their faith and their generosity we have evidence that it was God's very precious will that the Bible should be published.

And it came out, and of course there was a certain amount of immediate reaction against it from a certain element who were not taught in the Scriptures enough to appreciate what the Bible represents. This is the Scofield Bible I am talking about men and I want you to defend it! It is *my* privilege as kind of a personal word from the doctor himself, committed to me to defend his work as if everywhere I possibly can, and so I have done—sought to carry on his testimony. And I want to extend it just as far as every student who ever comes to Dallas Seminary. Don't ever be a critic of a thing so wonderful as the Scofield Bible. I don't doubt that you can find fault with something maybe. There are one or two places

where, if I had made the definition, I would have changed it. But that doesn't amount to anything. I am not in a position to criticize Dr. Scofield. And when some of these critics that are rising up to find fault with it produce something that is as great a blessing to the church as Dr. Scofield's Bible then I would be glad to listen to them. But when their own testimony is a vacuum and empty, I am not going to pay much attention to what they say. Oh, how many lives have been changed and how many have been blessed in their study of the Scripture by just following through.

I remember Dr. Scofield saying at one time, he said, if a person would come to know the meaning of a certain 20 words in the Bible, he said, they would be well instructed in doctrine. Well, I just wondered at the time what the 20 words would be, but since then I have come to feel that he was very wise and that statement was well worth considering and I for one would like to be on the committee that selected the 20 words—20 words. Now I don't think he made a very careful count but I think that he did have in mind just this thing that the understanding of the Scripture can be largely brought down to the understanding of very important words and that is true; and he has given us incomparable definitions of more than 20 words that would be eligible for such a list as that.

I was with him when he saw the first copy that came off the press and he had received as the author an advanced shipment of 12 volumes of this Bible. We were in a conference together in Florida and they were shipped to him and I was with him in his hotel room when he opened that shipment of 12 Bibles and he immediately sat down and inscribed one of them and gave it to me and I have it in my library at home and prize it.

Then I remember how he stood there in the middle of the room in that hotel room and held that Bible, as he always did, balanced on his hand, like this. He stood there and looked at it and turned the leaves somewhat. Then he turned to me and said, "Lewis, I am detached from that. I don't know where it came from. It didn't come from me." Now, you see, he's just conscious that *God* has done something, and he said, "I am detached from that. I am detached from

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.that.” And he looked upon it as the work of someone else than himself.

He was such a wonderful Christian. It may be my privilege sometime to take some chapel hour to speak on the personal relationship and my opinion of this man whom I think is the greatest Christian that I ever knew—without any doubt—marvelous Christian, so wonderfully balanced in all his thinking and in all his teaching. I think he was the incomparable teacher of the past generation. There is no other one to compare with him. Not another one.

Now you have the facts before you with regard to the publishing of it and answering this foolish idea that there is no scholarship back of the Scofield Bible. Just because they think he never attended a seminary, never studied Greek and Hebrew, and all that, you know. Well, he was very careful in everything that he said, and everything he put down he had authority for it.

You find on the title page here the coeditors that went with him into this work; and they happen to be personal friends, every one of them, of mine. Old Dr. Weston was for years president of Crozier Theological Seminary; James M. Gray, President of Moody Bible Institute, not nearly as well educated as Scofield. William J. Erdman, who was the father of Charles Erdman, who has been for many years the Bible teacher in Princeton. I had a personal friendship with William Erdman; and Arthur T. Pierson was one of my very closest friends in my younger days—Arthur T. Pierson; and Moorehead of the Xenia Theological Seminary; Elmore Harris of Toronto who was head of the Bible Institute in Toronto; Arno C. Gaebelein who was almost a bosom friend of mine for 40 years. And there has been added here, much against my wishes, the name William L. Pettingill. For Pettingill was never chosen by Scofield as an advisor and consultant. But somehow it has been arranged that Pettingill’s name has been added here, though it never was on the first list at all. Now, I happen to know, I could have been on the first list as well as Pettingill. Pettingill and I were contemporary, about the same age, and we were constantly with Scofield.

We had one time a school in New York and the correspondence part of it was in the hands of Dr. Sco-

field and Pettingill, and the oral teaching was in the hands of Dr. Scofield and myself. And in those days I had been chosen by Dr. Scofield to be his associate teacher traveling about together. He said, “I always need another man with me.” He said, “And I don’t want to pick up somebody at random. I just want you to stay with me.” And it came to this that it took me out of evangelistic work and put me into the Bible teaching field and very definitely because the old man was getting feeble and he had a way of making engagements and then having to break them at the last minute and sending me as a substitute speaker and I had that experience constantly of trying to fit into the shoes of Dr. Scofield. Well, it had this effect that it opened the door for me as a Bible teacher to travel, men.

Now, I will not go farther. The thing most that I wanted to do was to defend the scholarship by telling you the facts concerning the publishing as it was done by the Oxford University and all that was lying back of that—all that was lying back of that—I want you to know. Shall we unite in prayer?

Our Father and our God, for this great man, whom Thou didst train and bring through—this great man—we give thanks. And for every word that he has spoken and every word he has written, we give Thee thanks. Father, Thou hast chosen him and been pleased to bless him. Continue, Lord, to use this Bible in

the hands of multitudes of Thy precious children to give them the light of the truth where they need it that they may come to know Thy Word as it has been set forth in these notes. Thou knowest Lord how much the enemy would try to destroy this, and we just pray that there may be blessing, there may be blessing, still upon this book and upon the testimony of Thy servant. And we give Thee all the praise, and we pray that the truth that Thou hast shall find its full lodging in our hearts, that we should know it and our minds be awakened to it, for Christ’s sake. Amen. ■

Now you have the facts before you with regard to the publishing of it and answering this foolish idea that there is no scholarship back of the Scofield Bible.

Dr. Cyrus Ingerson Scofield (August 19, 1843 – July 24, 1921) was an American theologian, pastor, conference speaker, and writer. During the first half of the twentieth century, his best-selling study Bible popularized dispensationalism among fundamental and evangelical Christians.

