

The Scofield Reference Bible compared to Science Falsely So-Called

“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith.”

1 Tim 6:20-21

The Scofield Reference Bible compared to Science Falsely So-Called

by Carl Graham

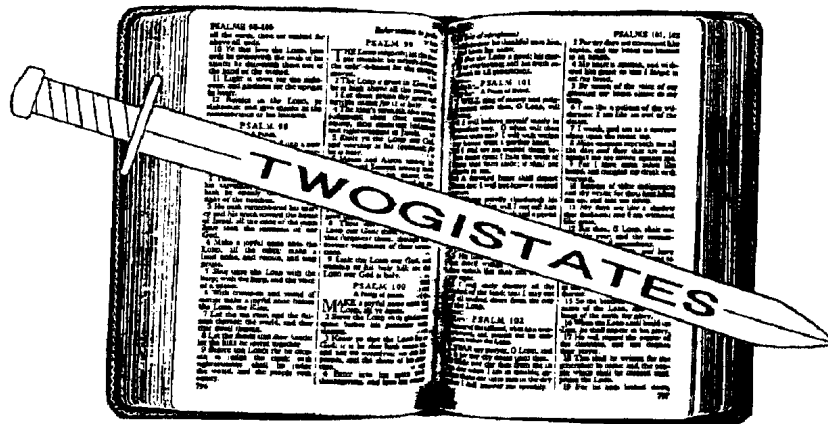
March, 2000

TWOGISTATES PUBLISHERS

E-mail: carlgraham@twogistates.com

Web: <http://www.twogistates.com>

TWOGISTATES Publishers advocate the King James Bible
as the best source for God's Word in English



For the word of God is quick, and powerful, and sharper than any
twoedged sword, piercing even to the dividing asunder of
soul and spirit, and of the joints and marrow, and is a
discerner of the thoughts and intents of the heart.

Hebrews 4:12

TWOGISTATES Publications are not copyrighted. You may copy and distribute them
freely. The only restriction is they are not to be sold for profit.

Table of Contents

Subject	Page
Introduction	1
Notes in The Scofield Reference Bible That Support The Revised Version and, Consequently , All Modern Versions	5
Matthew 17:21	6
Matthew 23:14	6
Mark 11:26	6
Mark 16:9-20	6
John 5:3-4	7
John 7:53 and John 8:1-11	7
Acts 7:59	8
Acts 27:37	8
Colossians 2:2	8
James 1:17	8
1 John 5:7	8
1 John 5:8	10
2 Timothy 3:16	10

The Scofield Reference Bible

compared to

Science Falsely So-Called

For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. (2 Cor. 2:17)

Introduction

I have personally used the *Scofield Reference Bible*, which is based on the King James Bible (KJB), as a primary source for Bible study for over 50 years. In my early Christian life I didn't have the vaguest idea what Scofield was referring to where he mentioned the alternate readings of the various manuscripts; I just accepted his explanations. After all, he was a greatly respected Bible scholar who knew much more about the Bible than I did, and I had been programmed to accept the words of the scholars.

Even later in life when I discovered the deliberate deception that was taking place in biblical criticism, I still disregarded the notes. I guess I was just too complacent and satisfied to question a source that I valued so highly. However, I recently came across an anti-King James Bible book, *From the mind of God to the Mind of Man*, where one of the writers, Mark Minnick, pointed out that Dr. Scofield advocated the modern critical approach in his reference Bible. This got my attention!

At first glance I thought Minnick, who is an avowed enemy of the KJB, was making a feeble attempt to foster modernism upon unsuspecting users of the Scofield Reference Bible. However, when I checked his references, I found that he had correctly documented Scofield's notes, and they clearly showed that Scofield championed the modern method of science falsely so-called, which is biblical textual criticism. I concluded that if enemies of the King James Bible felt that these notes were far enough away from the truth that they could use them as supporting evidence in a frontal attack on God's Word, then I had to look further into the situation.

I will have to admit that it is difficult for me to accept Scofield as a modernist. However, the evidence certainly seems to point that way, and since he is not here to defend himself, we'll just have to accept what evidence we have and proceed on from there. Knowing as much as I do about Scofield's fundamentalist views though, I can't but help wonder if He'd support the today's scholars (scientists falsely so-called) in their slipshod treatment of God's Word.

Rightly or wrongly, the enemies of the King James Bible have clearly placed Scofield in their camp. This fact is well documented in the previously mentioned book,

From the mind of God to the Mind of Man, which praises Scofield for his bold stand, and then uses his comments to attack the accuracy and reliability of the King James Bible. On pages 94, 95, and 96, of this book Mark Minnick wrote:

I want to give one further brief illustration of how a respected pastor and Bible teacher approached this issue of manuscripts and their variants. I refer now to the practice of C.I. Scofield, whose name appears on the famous reference Bible that many of us grew up with and that has been so widely used within Fundamentalism that we have steered audiences to our texts, not by chapter and verse references, but by its page numbers!

Scofield displayed no inhibition about including comments on variants in his footnotes. For instance, concerning the ending to Mark's Gospel, he wrote,

The passage from verse 9 to the end is not found in the two most ancient manuscripts, the Sinaitic and Vatican, and others have it with partial omissions and variations. But it is quoted by Irenaeus and Hippolytus in the second or third century (*The Scofield Reference Bible*, 1917 edition, first footnote to p. 1069).

Concerning the account of an angel going down into the pool of Bethesda and stirring the water to heal the first ailing person who could get into it (John 5:3-4), Scofield's note reads, "The Sinai Ms. omits 'waiting for the moving of the water' and all of v. 4" (p. 1120, center column reference).

Concerning the disputed phrase in Romans 8:1 ("who walk not after the flesh, but after the Spirit"), his note reads, "The statement ends with 'Christ Jesus'; the last ten words are interpolated" (p. 1201, center column reference).

His comment on Acts 7:59, "And they stoned Stephen, calling upon *God*, and saying Lord Jesus, receive my spirit," is the directive to "*Omit God*," and to translate "Lit. *And were stoning Stephen as he was invoking and saying Lord Jesus give welcome unto my spirit*" (p. 1159, center column reference).

At I John 5:7 he includes the opinion, "It is generally agreed that v. 7 has no real authority" (p. 1325, center column reference). By "no real authority," Scofield means, no manuscript evidence.

I could multiply these examples, but Scofield's notes are as accessible to you as your phone book—right there in that Reference Edition that you love and out of which you've learned so much. You can browse through his notes for yourself for his comments about manuscripts and variants. In addition, you'll find that on nearly every page of the New Testament, his center column includes words he suggests to be better translations for expressions within the King James Version text. His Introduction explains that these alternate translations are "such emendations of the text as scholarship demands" (p. iv).

From the above quotes, we find hard evidence that Scofield was leaning heavily towards the modernistic approach to Scripture. He in effect confirmed this in the introduction to his reference Bible as he mentioned his reliance on the Revised Version and its underlying Greek text. Part of this is presented below to help us understand that Scofield placed a lot of faith in the opinions of the fathers of modern textual criticism. The quoted material is from *The Scofield Reference Bible*, published in 1917. It reads in part:

The Revised Version, which has now been before the public for twenty-seven years, gives no indication of becoming in any general sense the people's Bible of the English-speaking world. The discovery of the Sinaitic MS. and the labours in the field of textual criticism of such scholars as Griesbach, Lachmann, Tischencjorf, Tregelles, Winer, Alford, and Westcott and Hort, have cleared the Greek *textus receptus* of minor inaccuracies, while confirming in a remarkable degree the general accuracy of the Authorized Version of that text. Such emendations of the text as scholarship demands have been placed in the margins of this edition, which therefore combines the dignity, the high religious value, the tender associations of the past, the literary beauty and remarkable general accuracy of the Authorized Version, with the results of the best textual scholarship.

While the preceding reference gives us insight to Scofield's thoughts about the Revised Version (RV), I doubt very seriously if he knew all the shenanigans that took place in the making of it. I base this statement on my own experience with Scofield's writings and my knowledge of the Godlessness of the authors of the Greek text underlying the RV. I feel that Scofield was a fundamentalist in the true sense. He firmly believed the Bible was God's Word and lived his life accordingly. To affirm this, one only has to scrutinize the way he analyzed the Scriptures and tied them together in his reference Bible. I also feel that many of today's acknowledged fundamentalists are blindly following the scientists falsely so-called (scholars) and being led astray exactly the same way Scofield was.

Since Scofield left himself wide open for being identified with the modernist camp, and they are using him as such, it is only proper that we look at the notes of the *Scofield Reference Bible* to see if their claim holds up under scrutiny. I will have to admit that this study has left me with no doubt about his direction, for I readily recognize some of the modern scholars' deceptive tricks in how he presented his references.

You will notice that he uses several terms that the average student of the Bible will not be familiar with. Often time he refers to the Sinaitic (Sinaiticus) and Vatican (Vaticanus) manuscripts. Other times he refers to the best to oldest manuscripts, which is the way modern scholars often times refer to the Sinaiticus and Vaticanus, and some times he merely gives the alternate reading without giving the source. I think the most deceptive note he uses is found in James 5:7 where he refers to the original language. This is a ploy that is used deliberately by the modern scholars in an attempt to create an illusion that they actually know the exact wording that is contained in the original manuscripts.

If any person is to refer to the manuscripts, it would be more honest to name them, and then at least there would be a reference to check. Describing the source as the best, oldest, or most accepted manuscripts imply an authority that is not warranted and places these statements totally in the realm of deception. This alone should be reason enough to reject notes identified as such. Actually, most of the times these kinds of notes are referring to the Vaticanus and Sinaiticus manuscripts, which are probably the two most untrustworthy manuscripts available. It is also interesting to note that the majority of the textual changes in the modern Bibles come from them. Sam Gipp addresses some of the issues in his book, *The Answer Book*, page 30, as follows:

The new versions are only supported by about five of the over 5,000 manuscripts of Bible text. Critics of the Bible claim that these manuscripts are better than those used by the translators of the Authorized Version. This is not so.

The two most prominent of these, Vaticanus, which is sole property of the Roman Catholic Church, and Sinaiticus, are both known to be overwhelmed with errors. It is said that Sinaiticus has been corrected and altered by as many as ten different writers. In Vaticanus is found the evidence of very sloppy workmanship. Time and again words and whole phrases are repeated twice in succession or completely omitted. While the entire manuscript has had the text mutilated by some person or persons who ran over every letter with a pen making exact identification of many of the characters impossible.

Both manuscripts contain uninspired, anti- scriptural books which are not found in the Bible.

Gipp further describes the characteristics of these two manuscripts on page 110 of the same book.

One of the most prominent manuscripts which has been discovered since 1611 is the Sinaitic manuscript. This witness, though horribly flawed, was found amongst trash paper in St. Catharine's monastery at the foot of Mt. Sinai in 1841 by Constantine Tischendorf.

Sinaiticus is a sister manuscript of the corrupt manuscript, Vaticanus. Both read very similarly. So, although the Sinaitic manuscript was discovered over 200 years after the Authorized Version was translated, its READINGS were well known to the translators through the Vatican manuscript which was discovered in 1481 and also through the Jesuit Bible, an English translation of 1582.

Not only were the manuscripts the Greek text underlying the Revised Version flawed, the revisers left a lot to be desired in relationship to their Christian faith. The Revised Version had these two strikes against it from the beginning, but the scientists falsely so-called continue to give the world inaccurate Bibles using the same illogic that the revisers used. If any reader wishes to research this topic further, I suggest he/she get in touch with The Bible For Today, 900 Park Avenue, Collingswood, NJ 080108, Phone 856-854-4452. They have a large selection of books that point out the procedural discrepancies of the revisers and sundry errors in the various manuscripts underlying the modern Bible versions.

Notes in Scofield's Study Bible that Support The Revised Version and, consequently, all modern versions.

These notes following are illustrative examples of the references made by Scofield to the Revised Version of the Bible and its underlying Greek manuscripts. There are many other alternate readings that he suggests, but these are included so that the reader may see for himself that Scofield leaned heavily towards the modernistic view of the Scriptures.

Matthew 17:21

21 Howbeit this kind goeth not out but by prayer and fasting.

Scofield note: The two best MSS omit vs. 21.

Author's comments: The two MSS he is referring to are the Sinaiticus and the Vaticanus. The modern scholar always identify them this way because they want you to think they are really the best available. (MS = manuscript; MSS = manuscripts)

Matthew 23:14

14 Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer: therefore ye shall receive the greater damnation.

Scofield note: The best MSS omit vs. 14.

Author's comments: Probably, the "best" MSS that he is referring to are the Sinaiticus and the Vaticanus. They always translate as being the best by the scientists falsely so-called. There are about 5,000 other manuscripts. The question is, "How is this presented in then?"

Mark 11:26

26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

Scofield note: Verse 26 is omitted for the best MSS.

Author's comments: Probably, the best MSS he is referring to are Sinaiticus and the Vaticanus. See notes preceding this reference.

Mark 16:9-20

9 Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils.

10 And she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had been seen of her, believed not.

12 After that he appeared in another form unto two of them, as they walked, and went into the country.

13 And they went and told it unto the residue: neither believed they them.

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

18 They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

Scofield note: The passage from verse 9 to the end is not found in the two most ancient manuscripts, the Sinaitic and Vatican, and others have it with partial omissions and variations. But it is quoted by Irenaeus and Hippolytus in the second or third

Author's comments: The two most ancient MSS, Sinaitic and Vatican, are supposed to be dated in the late 4th Century. The Scripture was quoted as being authentic in the late second or third centuries by reliable sources, Irenaeus and Hippolytus, which clearly predate the two most ancient MSS. I would say if they had documents available to them that correctly quoted the Word of God, as their quotes imply, we should accept their readings as authentic. I'll have to give Scofield credit here. He at least cited the early writers as a possible source of authenticity where the modern scholars usually don't.

John 5:3-4

3 In these lay a great multitude of impotent folk, of blind, halt, withered, **waiting for the moving of the water.**

4 **For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.**

Scofield note: The Sinai MS omits "waiting on the movement of the water" and all of verse 4.

Author's comments: So only the Sinaiticus manuscript omits it. What about the Vaticanus? How is this presented in the other 5,000 plus MSS? One leaves it out, so we should throw it away?

John 7:53 and John 8:1-11

53 And every man went unto his own house.

1 Jesus went unto the mount of Olives.

2 And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

3 And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

7 So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the ground.

9 And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

10 When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

Scofield note: John 7:53-8.1-11 is not found in some of the most ancient manuscripts. Augustine declares that it was stricken from many copies of the sacred story because of a prudish fear that it might teach immorality! But the immediate context (vs. 12—46), beginning with Christ's declaration, "I am the light of the world," seems clearly to have its occasion in the conviction wrought in the hearts of the Pharisees as recorded in verse 9; as, also, it explains the peculiar virulence of the Pharisees' words (v. 41).

Author's comments: I find it curious that Augustine is quoted as an authority when the scholar wants to confirm a viewpoint, but is discredited when he takes an opposite stand. Again, we are at a loss about which MSS he is referring to. However, we know that it is usually the Sinaiticus and Vaticanus MSS.

Acts 7:59

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.

Scofield note: Omit God. Lit. And were stoning Stephen as he was invoking and saying, Lord Jesus, give welcome to my spirit.

Author's comments: This note is directly out of the RV even though Scofield doesn't tell the reader that. I have found that most of his alternate readings come for that same source. Incidentally, most of the variant readings in the RV come from the Vaticanus and Sinaiticus MSS.

Acts 27:37

37 And we were in all in the ship two hundred threescore and sixteen souls.

Scofield note: Some ancient authorities read, *about threescore and sixteen souls*.

Author's comments: I would like to know what ancient authorities.

Romans 8:1

1 There is therefore now no condemnation to them which are in Christ Jesus, **who walk not after the flesh, but after the Spirit.**

Scofield note: This statement ends with "Christ Jesus"; the last ten words are interpolated.

Author's comments: This is taken from the Revised Version, which Schofield states as a fact. However, he didn't tell the reader that is where he got it. I wonder who said it was interpolated and where he got his facts.

Colossians 2:2

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, **and of the Father, and of Christ;**

Scofield note: The best authorities omit "and of the Father and of Christ."

Author's comments: He is probably referring to the Sinaiticus and the Vaticanus, but we can't know for sure.

James 1:17

17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

Scofield note: Two words are used in the original for "gift," the first meaning the act of giving; the second the thing given.

Author's comments: The original what? I don't know of any copy of the original MSS in existence, but he is probably referring to the text underlying the Revised Version.

1 John 5:7

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

Scofield note: It is generally agreed that vs. 7 has no real authority, and has been inserted.

Author's comments: Generally agreed to by whom? This falls into the realm of "most scholars say," and is not even worth addressing. I don't need a Bible that is based on the opinion of scholars, but rather one that has been preserved by the hand of God.

1 John 5:8

8 And there are three that bear witness **in earth**, the spirit, and the water, and the blood: and these three agree in one.

Scotfield note: Omit "in earth."

Author's comments: Here Scotfield again goes to the RV for his information. He chose to omit these two words and the Christian world is supposed to accept it.

There are a multitude of other places in Scotfield's references where he prefers the RV readings. They are scattered throughout and are not addressed in this paper. I also noticed that he didn't always go along with the RV, for example 2 Timothy 3:16.

The King James Bible reads:

2 Timothy 3:16

16 **All scripture is given by inspiration of God**, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: (KJB)

The Revised Version has a significantly different reading.

16 **Ever Scripture inspired of God** is also profitable for teaching, for reproof, for correction, for instruction which is righteousness: (RV)

I suppose (this is a guess) that Scotfield didn't like the implication that some parts of Scripture are inspired while other parts are not. I feel that honesty would demand that if a person accepts any part of the corrupt texts and their subsequent versions that he must accept all of their implied corrections. If an individual doesn't have a basis for what he accepts or rejects, he is in effect making his own opinion equal to God's Word. Even those who totally trust some modern version at least have some standard with which to measure their beliefs. Scotfield's notes don't even do that, and if you trust his notes to tell you the truth about errors in the King James Bible, you're in for a shocker. The truth is not in them.

After detailed research and much solemn prayer about the Scotfield Reference Bible, I have to admit that I still like his explanations of various subjects, but I greatly dislike the implication that the KJB is in some way inferior to the Revised Version. His

notes also imply that all the modern versions of the Bible are superior to the KJB because they are all based to some degree on the same RV Greek text.

I expect this paper will generate some discordant feelings by some who have devotedly used the Scofield Study Bible for years and have come to trust it explicitly. I don't blame you. I have been expounding the merits of the Scofield Reference Bible for about 50 years myself. At this time in my life, I'll just have to admit that God promised to preserve His Word, and based on what I've seen of Scofield's notes, they certainly were not a part of that promise. I think I'll just forget about Scofield and just go on doing God's work the best I can with the old reliable King James Bible.

* * * * *

Jeremiah 23:26-30

26 How long shall this be in the heart of the prophets that prophesy lies? yea, they are prophets of the deceit of their own heart;

27 Which think to cause my people to forget my name by their dreams which they tell every man to his neighbour, as their fathers have forgotten my name for Baal.

28 The prophet that hath a dream, let him tell a dream; and **he that hath my word, let him speak my word faithfully.** What is the chaff to the wheat? saith the LORD.

29 Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces?

30 Therefore, behold, I am against the prophets, saith the LORD, that steal my words every one from his neighbour.

[PUBLICATIONS INDEX](#)

[HOME](#)

T_{he} **W**_{ord} **O**_f **G**_{od} **I**_s **S**_{harper} **T**_{han} **A**_{ny} **T**_{wo} **E**_{dged} **S**_{word}

**T
W
O
-
S
T
A
T
E
S**

TWOGISTATES Publishers