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Scofield reference bible pdf

Study of the Bible proposal on a 1917 edition of the Scofield Bible, which was presented as a gift in 1941. The Scofield Reference Bible is a widely used study the Bible edited and commented on by the American Bible student Cyrus I. Scofield, who popularized dispensationalism in the early 20th century. Published by Oxford University Press and containing the entire text of the traditional, Protestant King James Version, it first appeared in 1909 and was revised by the author in 1917. [1] Features and Heritage Scofield Reference Bible, page 1115. This page contains Scofield's note on John 1:17. The Scofield Bible had several innovative features. Most importantly, it printed what constituted a comment on the biblical text along with the Bible instead of in a separate volume, the first to do so since the Geneva Bible (1560). [2] It also contained a cross-reference system that tied together related verses in Scripture and allowed a reader to follow biblical themes from one chapter and book to another (so-called chain references). Finally, the 1917 edition also attempted to date to bible events. It was in the pages of the Scofield Reference Bible that many Christians first encountered Archbishop James Ussher's calculation of the date of creation as 4004 f.Kr. and through discussion of Scofield's notes, which advocated gap theory, fundamentalists began a serious internal debate about the nature and chronology of creation. [3] The first edition of the Scofield Bible (1909) was published only a few years before the First World War, a war that destroyed a cultural optimism that had seen the world as entering a new era of peace and prosperity; World War II witnessed the creation in Palestine of a homeland of the Jews. Thus, Scofield's premillennialism seemed prophetic. At the popular level, in particular, many people came to regard the dispensationalist scheme as completely vindicated. [4] Sales of the Reference Bible exceeded two million copies at the end of World War II. [5] The Scofield Reference Bible promoted dispensationalism, the belief that between creation and the final judgment there would be seven different epochs of God's dealings with man, and that these epochs are a framework for synthesizing the message of the Bible. [6] Largely through the influence of Scofield's notes, many fundamentalist Christians in the United States adopted a dispensational theology. Scofield's notes on the Book of Revelation are an important source of the various schedules, judgments and plagues prepared by popular religious writers such as Hal Lindsey, Edgar C. Whisenant, and Tim LaHaye; [7] and partly because of the success of the Scofield Reference Bible, twentieth-century American fundamentalists placed greater emphasis on eschatological speculation. Opponents of biblical fundamentalism have criticised the Scofield Bible for its air of total authority in biblical for what they consider its cover-up over biblical contradictions, and for its focus on eschatology. [8] Later editions Scofield Reference Bible notes from 1917 are now publicly available, and the 1917 edition is consistently the best-selling edition of the Scofield Bible in the UK and Ireland. [9] In 1967, Oxford University Press published an audit of the Scofield Bible with a slightly modernized KJV text, and a muting of some of the basics of Scofield's theology. [10] The most recent editions of the KJV Scofield Study Bible have moved the textual changes made in 1967 to the margin. [11] The press continues to publish editions under the title Oxford Scofield Study Bible, and there are translations into French, German, Spanish and Portuguese. For example, the French edition published by the Geneva Bible Society is printed with a revised version of Louis Segond translation containing additional notes by a French-speaking committee. In the 19th century, Oxford University Press published Scofield notes to accompany six additional English translations. [13] References ^ The title page listed seven consulting editors: Henry G. Weston, James M. Gray, WJ Erdman, AT Pierson, W. G. Moorehead, Elmore Harris, and A. C. Gaebelein. Exactly what role these hearing editors played in the project has been the subject of some debate. Apparently Scofield only intended to acknowledge their assistance, although some have speculated that he hoped to get support for his publication from both sides of the millennia movement with this unit. Ernest Sandeen, The Roots of Fundamentalism: British and American Millenarianism, 1800-1930 (Chicago: University of Chicago Press, 1970), 224th Gordon Campbell, Bible: The Story of the King James Version, 1611-2011 (Oxford University Press, 2010), 26. The Scofield Bible was the predecessor to the very successful marketing trend of orienting Bible study tools to average laypeople. Mangum & Sweetnam, 172nd ^ Ussher's dates and the gap theory are not completely congruous with each other, Ussher's dates implying a young earth, and the gap between the two verses of Genesis, as well as Scofield's allowance of the day-age theory—suggesting the possibility of an old earth. Mangum & Sweetnam, 97. ^ Mangum & Sweetnam, 179. ^ Gaebelein, 11. ^ Magnum & Sweetnam, 188-195. Historically, The Scofield Reference Bible was to dispensationalism, what Luther's Fivety Ninety Treatises were to Lutheranism, or what Calvin's Institutes were to Calvinism. (195). ^ Mangum & Sweetnam, 218. ^ Bruce Bawer, Stealing Jesus: How Fundamental Betrayisms Christianity (New York: Three Rivers Press, 1997). ^ Mangum & Sweetnam, 201. The text of the King James Version remains under Crown Copyright. ^ Mangum & Sweetnam, 201. The continued popularity of the 1917 banknotes may reflect buyers' preference for the original and Scofield. Mangum & Sweetnam suggests that the popularity of the 1917 edition may also reflect a strong commitment to the KJV translation. Scofield was accused of promoting two ways of salvation with a dispensation of works before christ's death and resurrection and a grace dispensation afterwards. In the review of 1967, Scofield's note about John 1:17 was rewritten and now seemed to say the opposite of Scofield's original. Gordon Campbell, Bible: The Story of the King James Version, 1611-2011 (Oxford University Press, 2010), 246-47. ^ Editors (2003). The Scofield Study Bible III, KJV: How to use this study Bible. Oxford University Press. Downloaded 2015-12-10.CS1 maint: additional text: authors list (link) ^ Mangum & Sweetnam, 202-03. Some of the notes have also appeared in Korean and Polynesian. ^ Campbell, Bible, 248. Further reading Arno C. Gaebelein, The History of the Scofield Reference Bible (Our Hope Publications, 1943) William E. Cox, Why I Left Scofieldism (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1975) ISBN 0-87552-154-1 R. Todd Mangum and Mark S. Sweetnam, The Scofield Bible: Its history and impact on the Evangelical Church (Colorado Springs: Paternoster Publishing, 2009) External Searchable Text of the 1917 version of the Scofield Reference Bible Notes. Drawn from For over 90 years, people have relied on this reference work in their daily study of the word of God. Written originally in 1909, C. I. Scofield's intention was to provide a concise but complete tool that would meet the need for someone just starting to read the Bible. Home & Content Index & Bible & Translations & Scofield Reference Bible Question: What is the Scofield Reference Bible? Answer: The Scofield Reference Bible is an influential study Bible with notes written by Cyrus I. Scofield, a Civil War veteran, U.S. State Attorney, Kansas lawmaker, and Congregational Preacher. The Scofield Reference Bible was the first of its kind—an annotated Bible designed to help the reader in understanding the text. The Scofield Reference Bible, first published in 1909, was

immensely popular among conservative Protestants in the twentieth century and is still in print today and available in eight languages. Today it's called the Scofield Study Bible. Scofield's purpose writing the Scofield Reference Bible was to help new readers of Scripture understand what the text said. Scofield included a summary of the entire Bible, wrote a simple introduction to each book, and tracked key topics through the Bible with cross-references. Section headings were also introduced. In 1917, the Scofield Reference Bible was revised; the publisher, Oxford University Press, sold it as the new and improved version. Scofield Reference updates included an essay, A Panorama View of the Bible; and a chronology based on the works of James Ussher: dates were added to the middle column on each page, and the introduction to each book was extended to include dating events. Scofield died in 1921, but the Scofield Reference Bible lived on. In 1967, an eight-member committee revised the notes, updated some archaic formulations and added about 700 new footnotes and 15,000 cross-references. The 1967 edition is now called the New Scofield Study Bible (or Scofield Study Bible III). The 1917 edition is referred to as the Old Scofield Study Bible. The new Scofield Study Bible is available in four versions: KJV, NKJV, NIV, and NASB. Scofield wanted his notes in the Scofield Reference Bible to be informative, not polemical or controversial. He wanted to explain the text instead of commenting on it. In the first edition of the Scofield Reference Bible, Scofield included a foreword listed eleven distinctive features in his work. Among these features were 1) a chain of references . . . for each important biblical concept, starting from its first appearance in biblical history and continuing to each important link in a row until a final summary is reached; 2) Helps . . . covers such things as weights and measures, dates, explanations of names, and the like; 3) Analytical summaries of the entire teaching of Scripture on this subject, thus guarding the reader against hasty generalizations from a few passages or proof texts; 4) Twenty-seven great words in Scripture . . . defined in simple, non-technical terms (Introduction to the first edition, 1909, p. iii). The Scofield Reference Bible is also known for its wainterpretation approach, its promotion of the gap theory, and its non-allegorical interpretation of prophecy. Scofield defined a dispensation as a period in which man is tested in the context of obedience to a specific revelation of God's will (note of Genesis 1:28). Overall, the dispensations exhibit the majestic, progressive order of God's divine relationship with mankind, the rising purpose that runs through and connects the times, from the beginning of man to the end in eternity (from the introduction). The Scofield Reference Bible is consistently christological in its emphasis. The notes present Jesus Christ as the theme of the whole revelation of God: the Old Testament is the preparation for Christ; the gospels are the manifestation of Christ; The Book of Apostles is the spread of Christ; The letters are Christ's explanation; and the Apocalypse is the execution of Christ. The Scofield Reference Bible contains many valuable information for the student of Scripture who wants a dispensational, pre-millennium perspective. The Scofield Reference Bible an eloquent attempt to present the Bible as a unified revelation of God: No particular part of Scripture shall be intelligently understood except for a certain perception of its place in the whole (from the introduction). Recommended Resource: The Scofield Reference Bible More Insight from Your Bible Study – Get Started with Logos Bible Software For Free! Related topics: Who was C. I. Scofield? What is a study Bible? What is inductive Bible study? What is a Bible comment? What is the Ryrie Study Bible? Back to: Questions about the Bible What is the Scofield Reference Bible? Get the most important news of the day from [jv.dk](#) right in your inbox. [Inbox!](#)

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