

Prophets (7)

this class to repeat it, but I do feel, and have always felt, that Acts 15 is not an extremely vital passage in the matter of whether premillennialism is true or not. If you interpret Acts 15 in a certain way it fits with premillennialism. If you interpret it in what I think is an erroneous way, it does not fit with premillennialism, but if it doesn't, I don't think premillennialism rests upon it. It doesn't disprove premillennialism any way you interpret it whatever. It merely deals with what -- there is one very unfortunate thing in it, that the word "tabernacle" is used, when the Greek is really just "tent", and that has led many people astray, who think of the tabernacle as something religious. Well now, I don't think that probably there is any call for taking time on Acts 15 because many of you have had it. I could discuss it with Mr. --- privately some time if he would like to. Mr.---? (Student)

Yes. That's putting those two views as if they were parallel. I was referring to two different uses of the term "dispensational", but nobody suggests that the Scofield Bible is , or Bullingerite. It very definitely is not that, but the Scofield Bible was written by a number of different men working together and these men varied in ability and in viewpoint at many points, as was true of the translators of the Authorized Version. The Scofield Bible has got in it on many of the great doctrines very excellent statements and it doesn't seem fair to characterize the Scofield Bible by what is not its main aspect, to call it "the Scofield Bible view". It's got on many of the great doctrines of the Bible very excellent statements, on many apparent contradictions in the Bible it's got excellent statements of the way to understand them that there is no contradiction. In one or two of them, I don't think their statement is quite the correct approach to the problem. The notes vary tremendously in value. Some are extremely excellent and some are quite poor. Now there are quite a number of notes in the Scofield Bible which seem to suggest that in the Old Testament people were saved in a different way than in the New. I don't think any notes actually teach that. There are some notes which explicitly deny it, and assert that all are saved through Christ at any time, but there are some