

RIGHTLY DIVIDING THE WORD OF TRUTH

C. I.
SCOFIELD



Developed as a study course by Emmaus Correspondence School, founded in 1942.

Rightly Dividing the Word of Truth
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Published by:

Emmaus Correspondence School
(A division of ECS Ministries)
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Revised 2003 (AK '03), 1 UNIT

Revised 2005 (AK '05), 1 UNIT

Reprinted 2010 (AK '05), 1 UNIT

ISBN 978-0-940293-34-2

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Printed in the United States of America

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Course Components

This course has two parts: this study course and the exam booklet.

How To Study

This study has ten chapters, and each chapter has its own exam. Begin by asking God to help you understand the material. Read the chapter through at least twice, once to get a general idea of its contents and then again, slowly, looking up any Bible references given.

Begin studying immediately, or if you are in a group, as soon as the group begins. We suggest that you keep a regular schedule by trying to complete at least one chapter per week.

Exams

In the exam booklet there is one exam for each chapter (exam 1 covers chapter 1 of the course). Do not answer the questions by what you think or have always believed. The questions are designed to find out if you understand the material given in the course.

After you have completed each chapter, review the related exam and see how well you know the answers. If you find that you are having difficulty answering the questions, review the material until you think you can answer the questions.

How Your Exams Are Graded

Your instructor will mark any incorrectly answered questions. You will be referred back to the place in the course where the correct answer is found. After finishing this course with a passing average, you will be awarded a certificate.

If you enrolled in a class, submit your exam papers to the leader or secretary of the class who will send them for the entire group to the Correspondence School.

See the back of the exam booklet for more information on returning the exams for grading.

INTRODUCTION

In 2 Timothy 2, the believer is presented in seven characters. He is called a son (v. 1); a soldier (v. 3); an athlete (v. 5); a farmer (v. 6); a worker (v. 15); a vessel (v. 21); and a servant (v. 24).

With each of these characters there is a well-suited exhortation. As a son, Timothy is exhorted to be strong in grace. Grace goes with sonship, just as law goes with servitude—as we learn from Galatians. Then, as a soldier, Timothy is exhorted to endure hardness, and to avoid worldly entanglements; these are right elements for being a good soldier. As a vessel, he is to be cleansed, separated; as a servant, gentle, patient, meek, and so of each of these seven aspects of his life as a Christian.

In 2 Timothy 2:15 he is told what is required of him as a workman: “Be diligent to present yourself approved to God, a worker who does not need to be ashamed, *rightly dividing the word of truth.*”

The Word of Truth, then, has right divisions, and it must be evident that, as one cannot be “a worker who does not need to be ashamed” without observing them, so *any study* of that Word which ignores those divisions must be in large measure profitless and confusing. Many Christians freely confess that they find the study of the Bible weary work. More find it so, who are ashamed to make the confession.

The purpose of this study is to indicate the more important divisions of the Word of Truth. That this could not be fully done short of a complete analysis of the Bible is, of course, evident. But it is believed that enough is given to enable the diligent student to perceive the greater outlines of truth, and something of the ordered beauty and symmetry (balance or regularity) of that Word of God which, to the natural mind, seems a mere confusion of inharmonious and conflicting ideas.

The student is earnestly exhorted not to receive a single doctrine upon the authority of this book, but, like the noble Bereans (Acts 17:11), to search the Scriptures daily whether these things are so. No appeal is made to human authority. “But the anointing which you have received from Him abides in you, and *you do not need that anyone teach you*” (1 John 2:27).

Emmaus Correspondence School is happy to add to its list of study courses the well known, “Rightly Dividing the Word of Truth.” To rightly divide means to cut straight or keep to the line. When Paul speaks of rightly dividing the Word of Truth in 2 Timothy 2:15, he refers to the necessity of teaching the Scriptures accurately. This study will help the student to handle the Bible correctly.

Dr. C. I. Scofield, editor of the Scofield Reference Bible, wrote the original text. This edition contains minor corrections to the text as originally published. Bible quotations have been updated to use the New King James Version. In some verses, italics and capitals have been added for emphasis.

1

***THE JEW, THE GENTILE,
AND THE CHURCH OF GOD***

Key Text: “Give no offense, either to the Jews or to the Greeks [Gentiles] or to the church of God” (1 Corinthians 10:32).

Whoever reads the Bible with any attention cannot fail to perceive that more than half of its contents relate to one nation—the Israelites. He perceives, too, that they have a very *distinct* place in the dealings and counsels of God. Separated from the mass of mankind, they are taken into covenant with Jehovah, who gives them specific promises not given to any other nation. Their history alone is told in Old Testament narrative and prophecy; other nations are mentioned only as they touch the Jew. It appears, also, that all the communications of Jehovah to Israel *as a nation* relate to the Earth. If faithful and obedient, the nation is promised earthly greatness, riches and power; if unfaithful and disobedient, it is to be scattered “among all peoples, from one end of the earth to the other” (Deuteronomy 28:64). Even the promise of the Messiah is of blessing to “all the families of the *earth*” (Genesis 12:3).

Continuing his research, the student finds mention in Scripture of another distinct body, which is called the Church. This body also has a peculiar relation to God, and, like Israel, has received from Him specific promises. But similarity ends there, and the most striking contrast begins. Instead of being formed of the natural descendants of Abraham alone, it is a body in which the distinction of Jew and Gentile is lost. Instead of the relation being one of mere *covenant*, it is one of *birth*. Instead of obedience bringing the reward of earthly greatness and wealth, the Church is taught to be content with food and raiment, and to expect persecution and hatred; and it is perceived that just as distinctly as Israel stands connected with temporal and earthly things, so distinctly does the Church stand connected with spiritual and heavenly things.

Further, Scripture shows the student that neither Israel nor the Church always existed. Each had a recorded beginning. The beginning of Israel he finds in the call of Abram. Looking then for the birth of the Church he finds (contrary, perhaps to his expectations, for he has probably been taught that Adam and the Patriarchs are in the Church) that it certainly did not exist before, nor during, the earth-life of Christ, for he finds Him speaking of His Church as *still future* when He says, “on this rock I *will* build My church” (Matthew 16:18).

Not “*have* built,” nor “*am* building,” but “*will* build.”

He finds, too, from Ephesians 3:5-10, that the Church is not once mentioned in Old Testament prophecy, but was, in those ages, a mystery “hidden in God.” Scripturally, he finds the birth of the Church in Acts 2, and the termination of its career on the earth in 1 Thessalonians 4.

The student also finds, in the scriptural division of the race, another class, rarely mentioned, and distinguished in every respect from either Israel or the Church: the Gentiles. The comparative position of the Jew, the Gentile, and the Church may be briefly seen in the following scriptures:

The Jew	The Gentile	The Church
Romans 9:4-5	Ephesians 2:11-12	Ephesians 1:22-23
John 4:22	Ephesians 4:17-18	Ephesians 5:29-33
Romans 3:1-2	Mark 7:27-28	1 Peter 2:9

Comparing, then, what is said in Scripture concerning Israel and the Church, he finds that in origin, calling, promise, worship, principles of conduct, and future destiny that all is contrast.

Contrast the *calling* between Israel and the Church:

Israel	Church
Now the LORD had said to Abram: Get out of your country, from your family and from your father’s house, to <i>a land</i> that I will show you (Genesis 12:1).	Therefore, holy brethren, partakers of the <i>heavenly</i> calling (Hebrews 3:1). For our citizenship is in <i>heaven</i> (Philippians 3:20).

Israel	Church
<p>For the LORD your God is bringing you into a good land, a land of brooks of water, of fountains and springs, that flow out of valleys and hills; a land of wheat and barley, of vines and fig trees and pomegranates, a land of olive oil and honey; a land in which you will eat bread without scarcity (Deuteronomy 8:7-9).</p>	<p>And Jesus said to him, Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head (Matthew 8:20).</p>
<p>So he said, I am Abraham's servant. The LORD has blessed my master greatly, and he has become great; and He has given him flocks and herds, silver and gold, male and female servants, and camels and donkeys (Genesis 24:34-35).</p>	<p>To an inheritance incorruptible and undefiled and that does not fade away, reserved in <i>heaven</i> for you (1 Peter 1:4).</p>
<p>The LORD will cause your enemies who rise against you to be defeated before your face; they shall come out against you one way and flee before you seven ways (Deuteronomy 28:7).</p>	<p>To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless (1 Corinthians 4:11).</p>
<p>And the LORD will make you the head and not the tail; you shall be above only, and not be beneath, (Deuteronomy 28:13).</p>	<p>Then Jesus looked around and said to His disciples, How hard it is for those who have riches to enter the kingdom of God! (Mark 10:23).</p>
	<p>Listen, my beloved brethren: Has God not chosen the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him? (James 2:5).</p>
	<p>They will put you out of the synagogues; yes, the time is coming that whoever kills you will think that he offers God service (John 16:2).</p>
	<p>Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven (Matthew 18:4).</p>

Of course, it is not meant that a godly Jew did not, at death, go to heaven. The distinction is that the *incentive* to godliness in his case was *earthly* blessings, not heavenly. It should be needless to say that, in this dispensation, neither Jew nor Gentile can be saved other than by the exercise of that faith on the Lord Jesus Christ whereby both are born again (John

3:3, 16) and are baptized into that “one body” (1 Corinthians 12:13) which is “the Church” (Ephesians 1:22-23). In the Church, the distinction of Jew and Gentile disappears (1 Corinthians 12:13; Galatians 3:28; Ephesians 2:14).

The contrast between Israel and the Church further appears in the rules given for the *conduct* of each. Compare:

Israel	Church
When the LORD your God brings you into the land which you go to possess, and has cast out many nations before you . . . you shall conquer them and utterly destroy them. You shall make no covenant with them nor show mercy to them (Deuteronomy 7:1-2).	But I say to you, Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you, and persecute you (Matthew 5:44).
Eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe (Exodus 21:24-25).	Being reviled, we bless; being persecuted, we endure; being defamed, we entreat (1 Corinthians 4:12-13).
	But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also (Matthew 5:39).

See also Deuteronomy 21:18-21; Luke 15:20-23.

In the appointments for *worship*, we still find contrast. Israel could worship in but one place, and at a distance from God—only approaching Him through a priest. The Church worships wherever two or three are gathered, has boldness to enter into the holiest, and is *composed* of priests. Compare:

Leviticus 17:8-9 with Matthew 18:20
 Luke 1:10 with Hebrews 10:19-20
 Numbers 3:10 with 1 Peter 2:5.

In the predictions concerning the *future* of Israel and the Church, the distinction is still more startling. The Church will be taken away from the earth entirely, but restored Israel is yet to have her greatest earthly splendor and power. See what Scripture says:

As to the Church

“In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; *that where I am, there you may be also*” (John 14:2-3).

“For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means precede those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. *And thus we shall always be with the Lord*” (1 Thessalonians 4:15-17).

“*For our citizenship is in heaven, from which we also eagerly wait for the Savior, the Lord Jesus Christ, who will transform our lowly body that it may be conformed to His glorious body*” (Philippians 3:20-21).

“Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that *when He is revealed, we shall be like him, for we shall see Him as He is*” (1 John 3:2).

“Let us be glad and rejoice and give Him glory, *for the marriage of the Lamb has come, and His wife has made herself ready. And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. Then He said to me, write: Blessed are those who are called to the marriage supper of the Lamb!*” (Revelation 19:7-9).

“Blessed and holy is he who has part in the first resurrection. Over such the second death has no power, *but they shall be priests of God and of Christ, and shall reign with Him a thousand years*” (Revelation 20:6).

As to Israel

“And behold, you will conceive in your womb, and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end” (Luke 1:31-33). (Of these seven promises to Mary, *five* have already been *literally* fulfilled. By what rules of interpretation are we authorized to say that the remaining two will not be also fulfilled?)

“Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. And with this the words of the prophets agree, just as it is written: *After this I WILL RETURN and will rebuild the tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up*” (Acts 15:14-16).

“I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. . . . I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles. . . . For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a cultivated olive tree, *how much more will these*, who are natural branches, be grafted into their own olive tree? For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that blindness in part has happened to Israel *until the fullness of the Gentiles has come in. AND SO ALL ISRAEL WILL BE SAVED*, as it is written, The Deliverer will come out of Zion and He will turn away ungodliness from Jacob” (Romans 11:1, 11, 24-26).

“It shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people. . . . He will set up a banner for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth” (Isaiah 11:11-12).

“For the LORD will have mercy on Jacob, and will still choose Israel, *and settle them in their own land*. The strangers will be joined with them, and they shall cling to the house of Jacob” (Isaiah 14:1).

“Therefore behold, the days are coming, says the LORD, that it shall no more be said, The LORD lives who brought up the children of Israel from the land of Egypt, but, The LORD lives who brought up the children of Israel from the land of the north and from all the lands where He had driven them. *For I will bring them back into their land which I gave to their fathers*” (Jeremiah 16:14-15). “Behold, the days are coming, says the LORD, that I will raise to David a Branch of righteousness: a King shall reign and prosper, and execute judgment and righteousness *in the earth*. In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called. THE LORD OUR RIGHTEOUSNESS” (Jeremiah 23:5-6).

“Behold, I will gather them out of all countries where I have driven them in My anger, in My fury, and in great wrath; I will bring them back to this place, and I will cause them to dwell safely. They shall be My people, and I will be their God” (Jeremiah 32:37-38)

“Sing, O daughter of Zion! Shout, O Israel! Be glad and rejoice with all your heart, O daughter of Jerusalem! The LORD has taken away your judgments, He has cast out your enemy. *The King of Israel, the LORD, is in your midst; you shall see disaster no more*” (Zephaniah 3:14-15).

It may safely be said that the Judaizing of the Church has done more to hinder her progress, pervert her mission, and destroy her spirituality, than all other causes combined. Instead of pursuing her appointed path of separation from the world and following the Lord in her heavenly calling, she has used Jewish Scriptures to justify:

- lowering her purpose to the civilization of the world
- the acquisition of wealth
- the use of an imposing ritual
- the erection of magnificent churches
- the invocation of God’s blessing upon the conflicts of armies
- the division of an equal brotherhood into “clergy” and “laity.”

RIGHTLY DIVIDING THE WORD OF TRUTH

EXAM BOOKLET

AK '05 (1 UNIT)

STUDENT NAME

ADDRESS

CITY, STATE, ZIP

COURSE GRADE: _____

INSTRUCTOR



Exam developed by Emmaus Correspondence School, founded in 1942.

A NOTE ON THE EXAMS

The exams are designed to check your knowledge of the course material and the Scriptures. After you have studied a chapter, review the exam questions for that lesson. If you have difficulty in answering the questions, re-read the material. If questions contain a Scripture reference, you may use your Bible to help you answer them. If your instructor has provided a single page Answer Sheet, record your answer on that sheet. This exam contains the following types of questions:

MULTIPLE CHOICE

You will be asked to write in the letter of the correct answer at the space on the right. Here is an example:

The color of grass is

- A. blue C. yellow
B. green D. orange

B

TRUE / FALSE QUESTIONS

For these questions, circle the correct answer.

T F

WHAT DO YOU SAY?

Questions headed this way are designed to help you express your ideas and feelings. You may freely state your own opinions in answer to such questions.

RETURNING THE EXAM

See the back of this exam booklet for instructions on returning your exam for grading.

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Revised 2005 (AK '05), 1 UNIT

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ISBN 978-0-940293-34-2

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Printed in the United States of America

CHAPTER 1 EXAM

THE JEW, THE GENTILE, AND THE CHURCH OF GOD

EXAM GRADE

Before starting this exam, write your name and address on the front of this Exam Booklet.

Directions: Read each question carefully and write the letter of the correct answer in the blank space on the right. Use the separate answer sheet if provided.

1. The things God promised Israel, as a nation
 - A. occupy the major part of both Old and New Testaments
 - B. are identical in every way with what He promised all the nations.
 - C. were all unconditional in their commitment character and content.
 - D. were basically connected with the earth. _____

2. That the Church is distinct from Israel is evident in that
 - A. the relationship of Israel to God is conditioned by birth; the relationship of the Church is by covenant
 - B. the Lord Jesus spoke of the origin of the Church being in the future at a time when Israel already had a long existence as a nation
 - C. no Jews have any place in the Church
 - D. the Old Testament prophecies clearly predicted that the Church would one day replace Israel _____

3. The distinction between Israel and the Church is markedly
 - A. only one of incentive
 - B. only one of conduct
 - C. only one of worship
 - D. one of incentive, conduct, and worship _____

4. Because of Israel's rejection of the Messiah
 - A. it is impossible for a Jew to be saved
 - B. God has permanently cancelled His promises to the nation
 - C. God has temporarily postponed the final fulfillment of His promises to Israel
 - D. God has Judaized the Church to provoke the Jews to a realization of what they have lost _____

5. Which verse, quoted in the lesson, proves that God distinguishes in His dealings with men, between the Jew, the Church, and the Gentiles.
- A. John 4:22
 - B. Ephesians 2:11
 - C. 1 Corinthians 10:32
 - D. 1 Peter 2:9
- _____
6. In the appointment for worship, Israel could worship God
- A. in one place and only approaching Him through a priest
 - B. at any local temple
 - C. whenever two or three Israelites gathered together
 - D. anywhere, since God is spirit
- _____
7. The call of Abram marked the beginning of
- A. the land of Canaan
 - B. the church
 - C. Israel
 - D. recorded Bible history
- _____
8. How often was the church mentioned in Old Testament prophecy?
- A. only when Isaiah referred to Jesus
 - B. frequently
 - C. never
 - D. whenever the prophets foresaw the Messiah
- _____
9. What problem is identified by the author as having done the most to hinder, damage, and pervert the church's mission on earth?
- A. lack of attendance because of apathy towards God
 - B. the Judaizing of the Church
 - C. the many religions of the world that oppose Christianity
 - D. the failure of the Jews to recognize Jesus as the Messiah
- _____
10. When Jesus spoke of the church in Matthew 16:18, He was
- A. referring to the existing Church
 - B. speaking about a physical building in Jerusalem
 - C. appointing Peter to be the builder of God's Church
 - D. speaking of the future birth of the church
- _____

WHAT DO YOU SAY?

How would you reply to the statement, “The Church is the spiritual Israel, which means that there is no national future for Israel as a nation?”
