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Scotfield Reference Bible: King James Version, 1917 Ed, , Oxford University Press, 1986, 0195272080, 9780195272086, . .

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The Holy Bible Containing the Old and New Testaments; Translated Out of the Original Tongues, and with the Former Translations Diligently Compared and Revised, , 1858, , 965 pages. .

The Westminster study edition of the Holy Bible: containing the Old ..., Page 5 containing the Old and New Testaments in the authorized (King James) version, arranged in paragraphs and in verses, together with introductory articles and prefaces, explanatory footnotes, a concordance, and maps, , 1948, Bible, . .

First Scotfield Reference Bible , C I Scotfield, Sep 1, 1998, , 1650 pages. Edited by Rev. C.I. Scotfield 42-page "Topical Study of the Bible" 72-page index to subjects, footnotes, proper names, and Bible word definitions Complete text of Scotfield's

The Prophet Ezekiel An Analytical Exposition, Arno Clemens Gaebelein, 1918, Bible, 346 pages. .

The Prophet Daniel A Key to the Visions and Prophecies of the Book of Daniel, Arno Clemens Gaebelein, 1911, Bible, 228 pages. .

In Many Pulpits with Dr. C. I. Scotfield ... , Cyrus Ingerson Scotfield, 1922, Congregational churches, 315 pages. .

The Scotfield reference Bible the Holy Bible, containing the Old and New Testaments : Authorized Version, with a new system of connected topical references to all the greater themes of Scripture, with annotations, revised marginal renderings, summaries, definitions, and index : to which are added helps at hard places, explanations of seeming discrepancies, and a new system of paragraphs, Cyrus Ingerson Scotfield, 1909, Bibles, 1362 pages. .

Creation and Time A Biblical and Scientific Perspective on the Creation-Date Controversy, Ross, Hugh (Hugh Norman), Mar 1, 1994, , 187 pages. Calls for a cease-fire between Christians believing in an "old" Earth that evolved over millions of years and those who believe in a "new" Earth created over six twenty-four

The Harmony of the Prophetic Word A Key to Old Testament Prophecy Concerning Things to Come, Arno Clemens Gaebelein, 1907, Bible, 204 pages. .

The King James Study Bible Reference Edition, C. I. Scotfield, Jan 1, 2000, , 1632 pages. This classic study Bible from C. I. Scotfield offers a wealth of helpful features for the student of God's Word. Scotfield's introductory notes, cross references, and explanatory

A full-featured study Bible at an amazing price! Dr. C.I. Scofield's classic study system (1917 edition) accompanies the authoritative KJV to form this matchless resource. A clear, red letter typeface and convenient size add to the usefulness of the Standard Edition. Features include book introductions and outlines, a unique subject chain reference system, comprehensive indexes and concordance and accurate New Oxford Bible Maps.

Here's a full-featured study Bible at an amazing price. Oxford is proud to offer this edition, which contains reflections on the Word of God that have guided believers for nearly nine decades. A convenient size and affordable price make this study Bible a real bargain. This treasured volume has been digitally reset to provide a more readable typeface without altering its pagination.

Very nice Years ago my pastor at the time had one of these and loved it. When I was considering getting one I talked to my mom, a fine Christian woman, about them. She told me that she had had one and had worn it out. Good enough for me; I wanted one. So far I have used it very little, just got it today, but have been impressed. The paper is a little thin, but I got it for what is on the paper not just the thickness of the paper. I feel certain that I will gain a better understanding of God's word with the helps available. By the way, I got my mom a new one so she can wear it out, too. March 23, 2012

The Scofield Reference Bible is a widely circulated study Bible edited and annotated by the American Bible student Cyrus I. Scofield, that popularized dispensationalism at the beginning of the 20th century. Published by Oxford University Press and containing the traditional, Protestant King James Version, it first appeared in 1909 and was revised by the author in 1917.[1]

The Scofield Bible had several innovative features. Most important, it printed what amounted to a commentary on the biblical text alongside the Bible instead of in a separate volume.[2] It also contained a cross-referencing system that tied together related verses of Scripture and allowed a reader to follow biblical themes from one chapter and book to another. Finally, the 1917 edition also attempted to date events of the Bible. 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 BC; and through discussion of Scofield's notes, which advocated the "gap theory," fundamentalists began a serious internal debate about the nature and chronology of creation.[3]

The Scofield Bible was published only a few years before World War I destroyed the cultural optimism that had viewed the world as entering a new era of peace and prosperity; and the post-World War II era saw the creation in Israel of a homeland for the Jews. Thus, Scofield's premillennialism seemed almost prophetic. "At the popular level, especially, many people came to regard the dispensationalist scheme as completely vindicated." [4] Sales of the Reference Bible exceeded two million copies by the end of World War II.[5]

The Scofield Reference Bible promoted dispensationalism, the belief that between creation and the final judgment there were seven distinct eras of God's dealing with man and that these eras were a framework for synthesizing the message of the Bible.[6] It was largely through the influence of Scofield's notes that dispensationalism grew in influence among fundamentalist Christians in the United States. Scofield's notes on the Book of Revelation are a major source for the various timetables, judgments, and plagues elaborated by popular religious writers such as Hal Lindsey, Edgar C. Whisenant, and Tim LaHaye; [7] and in part because of the success of the Scofield Reference Bible, twentieth-century American fundamentalists placed greater stress on eschatological speculation. Opponents of biblical fundamentalism have criticized the Scofield Bible for its air of total authority in biblical interpretation, for what they consider its glossing over of biblical contradictions, and for its focus on eschatology.[8]

The 1917 Scofield Reference Bible notes are now in the public domain, and the Bible is "consistently the best selling edition" in the United Kingdom and Ireland.[9] In 1967, Oxford University Press published a revision of the Scofield Bible with a slightly modernized KJV text and a muting of some of the tenets of Scofield's theology.[10] The Press continues to issue editions under the title Oxford Scofield Study Bible, and there are translations into French, German, Spanish, and

Portuguese. For instance, the French edition published by the Geneva Bible Society is printed with a revised version of the Louis Segond translation that includes additional notes by a Francophone committee.[11]

^ The title page listed seven "consulting editors": Henry G. Weston, James M. Gray, W.J. Erdman, A.T. Pierson, W. G. Moorehead, Elmore Harris, and A. C. Gaebelein. "Just what role these consulting editors played in the project has been the subject of some debate. Apparently Scofield only meant to acknowledge their assistance, though some have speculated that he hoped to gain support for his publication from both sides of the millenarian movement with this device." Ernest Sandeen, *The Roots of Fundamentalism: British and American Millenarianism, 1800-1930* (Chicago: University of Chicago Press, 1970), 224.

^ It should be noted that Ussher's dates and the gap theory are "not completely congruous with one another," Ussher's dates implying a young earth, and the "gap" between the first 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.

Scofield's scholarship, as applied to the King James translation, is quite illuminating. A New King James translation, with updated "Scofield" commentary, has essentially replaced this one on the book store shelves, but Scofield and his team worked from the Authorized King James. Therefore, this is the true Scofield Study Bible. I am of the opinion that the poetry of the Authorized King James makes for a richer spiritual experience than current biblical translations. Why water down such a text as King James? Why water down such a commentary as Scofield's? If a reader is determined enough to read the Bible, why fear King James? If a student wades in the waters of biblical scholarship, why avoid the scholars immersed in King James?

My husband wanted an Old Scofield Study Bible very badly. He had had one before and liked it very much. He really wanted to get a genuine leather cover instead of bonded leather, but genuine leather is usually much more expensive. He sent me to get a bonded leather one off a different site, but I told him I could get him a better Bible for a better price. I did! The one here was actually less for a genuine leather than he was going to pay for the bonded leather one somewhere else!

This is one of my personal favorite study Bibles. Mine is genuine leather, it is awesome. The construction is good, the leather is about what you would expect, the pages are little thick for my liking (I think this is because the printing is so dark they didn't want any bleed threw). The binding is nicely done. As for content this Bible is a wealth of information, however some theories taught in it I don't find to be scripturally accurate ex.(the gap theory)etc. My recommendation for this Bible is two fold buy it,but be careful know what you believe and take the notes for what they are. Someoneses views on the scriptures.

Most evangelical folks have used or seen a Scofield Reference Bible sometime over the past 100 years.The publisher,Oxford,recently offered the updated version III in the Centennial Edition which is quite lovely, available here on Amazon in both the ESV and HCSB formats at a remarkable price considering the quality.The "Old" Scofield being reviewed here in the duo-tone basketweave binding is the actual Biblical text and notes Dr.C.I. Scofield authorised and edited.The Bible is presented as the essential dispensational,pre-millennial bed-rock text.Unabashedly dividing the Word of Truth with great respect to plenary inerrancy and literal interpretation.The "Old" Scofield is the original study Bible our great grandparents used and it was a significant influence on many early 20th century institutions e.g. Moody Bible Institute,Dallas Theological Seminary,Dr.Lewis Sperry Chefer,Dr.J.Vernon MacGee,the Prophecy Conferences,etc.For it's historical value alone it should be cherished and studied but,more importantly,in this marketplace of more and bigger study Bibles,the essential simplicity and clarity is wonderful.The notes are there where needed,the cross-refs.are always inspirational to lead the reader along threads of edification,but nothing is ever cluttered here,the Word is primary as It magnificently reveals the Person and Work of Jesus Christ as Redeemer,King and LORD in all covenants and dispensations.Countless millions have found what the Bible really teaches through this august work as it teaches the student who rightly divides the Word of Truth to know Him who is the Author and Finisher of our salvation.I have developed a

whole new love for the KJV in the maze of ever new translations and versions by returning to the roots of my faith by way of the "Old" Scofield KJV. Read more ›

1. Dr. C.I. Scofield had been dead many years when the NSRB was published in 1967. He would have never approved of having his name on a "bible" that alters the text of the KJV. The 1909 and 1917 editions of the Scofield Reference Bible do NOT change the text. Therefore the NSRB of 1967 is NOT a Scofield Bible and it is NOT a KJV.

4. In the introduction to the NSRB, 1967 edition, E. Schuyler English tries to justify changing the KJV text on the basis that Dr. Scofield saw the need to update his reference Bible after only eight years. Yes, Dr. Scofield did update his Bible after only eight years, but HE NEVER CHANGED THE TEXT!, and he never granted anyone else permission to do so. Only the NOTES were revised! (The Judgment Seat of Christ is going to be very interesting to say the least!)

5. In many places the NSRB agrees with the readings of the new translations, rather than the KJV, so it cannot possibly be a KJV. For example, "a son of the gods" appears in Daniel 3:25, rather than "the Son of God" (KJV). In Genesis 1:28, Adam is told to "fill" the earth, instead of "replenish" it, which isn't the same at all. A great reference to television and magazines is destroyed when the NSRB replaces "pictures" with "stone idols" in Numbers 33:52. Then, of course, the NSRB lines up right behind the ASV in places like I Timothy 6:20, Acts 4:27, and Romans 1:25.

EXPLANATION: The first and most weighty reason why the New Scofield Bible is not a Scofield Bible at all is shamefully simple. Dr. C.I. Scofield did not edit it. Dr. Scofield died in 1921! Barring a very "selective" resurrection, it is impossible for a man who died in 1921 to edit a book in 1967.

The publisher's justification for a new "edition" is that Dr. Scofield, whose reference Bible was first published in 1909 added material and published another edition in 1917. But it is an author's preogative to alter his own works, but that certainly does not give others, more than 45 years after his death, a blank check to make alterations and then sign his name to it!

New Scofield: "Among the changes and improvements in this edition are: important word changes in the text to help the reader; a modified system of self-pronunciation; revision of many of the introductions to the books of the Bible, including designation of the author, theme, and date; more subheadings; clarification of some footnotes, deletion of others, and the addition of many new notes; more marginal references; an entirely new chronology; a new index; a concordance especially prepared for this edition; new maps; and more legible type. Some of these features are explained below."

"Baptism has, since the apostolic age, been practiced by every major group in the Christian church and, in Protestant communions, is recognized as one of two sacraments - the other being the Lord's Supper. Since early in the Church's history three different modes of baptism have been used: aspersion (sprinkling); affusion (pouring); and immersion (dipping)."

<http://archbd.net/9h4.pdf>

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