

PTB #13c: The Accepted Time and Purpose of God the Father, not Scofield Part I.

God got a head start of “AN ACCEPTABLE TIME” and purpose through the Prophet Isaiah:

Isaiah 61:2-4 King James Version (KJV) 2 To proclaim the acceptable year of the Lord , and the day of vengeance of our God; to comfort all that mourn; 3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord , that he might be glorified.

And reinforced that acceptable to Him time with a quote from this Isaiah 61 in II Corinthians 6:1,2

We then, *as workers together with Him* also plead with *you* not to receive the grace of God in vain.

² For He says:

“In an acceptable time I have heard you,
And in the day of salvation I have helped you.”

Behold, now *is* the accepted time; behold, now *is* the day of salvation.

And as a matter of Bible fact, God the Holy Spirit with a new revelation to Paul and to the saints of the first century updated that acceptable time to the only dispensation really mentioned in the Bible, “IN THE FULNESS OF TIME” ...

Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him...” (Ephesians 1:9,10)

And God the Spirit wanted no mistake being made on the fulness and acceptable time that God had planed in the eons of time and executed in the first century:

⁴ But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, ⁵ to redeem those who were under the law, that we might receive the adoption as sons. (Galatians 4:4,5)

NOTE: Scofield mites say Jesus made a mistake in His early ministry of preaching “the gospel of the kingdom of God”, changed his mind and left it for a saved Israel by another method of salvation to evangelize the world with preaching that gospel of the kingdom, the kingdom of course, being a false millennium or a false one thousand years. Scofield mites commit the supreme heresies of: (1) Claiming that Jesus made a mistake, Who was without sin and error as co-existent of the Word with God from Creation: (2) that God the Father did not fully instruct Jesus ahead of time and at the time; and (3) God is less than omnipotent as to the fact that His original plan had to be modified because the Jews of the first century rejected it, and they are going to fulfill it at some mysterious period of

time called a millennium after some equally mysterious event not in the Bible, a rapture to get people into that kingdom. It all sounds so foolish that we can hardly believe that anyone believed it!

And the acceptable Purpose and Plan of God that Scofield mites distort, malign, and misuse every change they get as they are held captive to the seducing spirits and doctrines of devils of Scofield notes and theology:

a. Ephesians 3:2-6.

“If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel..,”

Really does that sound like Jesus and His Father did not know what they were doing in the first of Jesus ministry, from before the creation of the earth, and even at the birth of Scofield.

b. Ephesians 3:9-11.

“And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord...”

The main subject under consideration in PTB 13c is “Son of Man/Son of God”, how Jesus was both man, born of a Jewish mother by the virgin birth, and likewise a Jewish father; and also the Son of God adequately given testimony in many ways as such, in the Bible and by God the Father Himself, saying “This is My Beloved Son, Listen to Him”. Clearly spelled out in many ways from cover to cover in the Bible that for the good life and eternal life, Jesus and His teachings must be heeded and listened to, and not to heed Jesus, or kiss the Son, is eternal damnation. Now, most of that the Scofield preachers and teachers do preach and agree with; however as they are advancing beyond the doctrine of Christ, to use the words of the Apostle John in I John and of the Apostle Paul in Hebrews, by their additions and subtractions in the Scofield notes and theology, they annul or leave behind that Doctrine of Christ. There is no way to separate Christ, the Son of God and the gospel and the kingdom. They are combined in many ways in the Bible as clearly seen by just one instance: “Christ came preaching the gospel of the Kingdom.”

It is impossible to remain silent any longer on how bad the Scofield theology of the Scofield Reference Bible (SRB) is as diverting and advancing beyond the Doctrine of Christ. It is difficult to express what damage they have done to Christianity, Christian doctrine, theology, Bible (faith once for all delivered to the saints of Jude 3), and the Southern Baptist Convention which for hard to describe ways has in mass fallen victim to both the “seducing spirits and doctrines of devils” of Scofield theology. Apart and beyond the teachings of the Bible, often called isogesis for bringing meaning to the Bible, they have added non-existent, never to be realized as false hopes, and non-literal a second rapture, another kingdom not taught by Christ and not in the real Bible called the millennium kingdom, and tried to mainly impose a philosophy of history on the Bible called dispensationalism that is the prime vehicle of Scofieldism to advance beyond the doctrine of Christ by mainly shifting from the first century to some unknow period of time called the millennium kingdom, the gospel of the kingdom. Here alone they go beyond the Gospel Jesus taught to another gospel of a different kind, so different that they in the figments of their imaginations have the nation of Israel in this millennium taking up and evangelizing this original gospel of the kingdom.

I. Scofield and his followers advance beyond the Doctrine of Christ.

Clement Pulaski serves to introduce the subject of Scofield advancing beyond the doctrine of Christ in a 9/5/14 blog on “Refuting the Scofield Bible” with these words:

In the field of Systematic Theology he is good, for there he utilizes the fruits of the standard Protestant and Calvinistic thinking; but in general Bible knowledge he makes many mistakes, and in his eschatology, he goes far astray from anything the church has ever believed. Undoubtedly this oracular and authoritative manner has been effective, but it is not to be excused for that reason. It seems like a harsh judgment, but in the interests of truth it must be uttered: Dr. Scofield in this was acting the part of an intellectual charlatan, a fraud who pretends to knowledge which he does not possess; like a quack doctor, who is ready with a confident diagnosis in many cases where a competent physician is unable to decide.

<http://truesonsofabraham.com/refuting-scofield-bible.htm>

Note: Mr. Pulaski is saying that quite often Scofield is consistent with modern theology, not necessarily a good thing as we know theology itself has advanced not only beyond the doctrine of Christ but has pitted Bible book against Bible book. Yet Scofield and his followers, being very subtle and of almost sound mind, do remain sometimes consistent with the original Doctrine of Christ, then just when the reader is relaxed, they go beyond the doctrine of Christ in a bad way. Some of those ways from the extensive online warnings of concerned citizens of Christ will be presented here.

1. But look at “Doctrine of Christ” in II John 7-11 in the Moffatt translation.

“I say this, because a number of impostors have emerged in the world, men who will not acknowledge the coming of Jesus Christ in the flesh; that marks the real ‘impostor’ and ‘antichrist.’ Watch yourselves: you must not lose what you have been working for but gain your full reward. Anyone who is ‘advanced’ and will not remain by the doctrine of Christ, does not possess God: he who remains by the doctrine of Christ possesses both the Father and the Son. If anyone comes to you and does not bring this doctrine, do not admit him to the house--do not even greet him, for he who greets him shares in his wicked work.” (II John 7-11)

2. I like what F.F. Bruce writes here in the NEW INTERNATIONAL COMMENTARY.

“The reading goeth onward is to be preferred to transgresseth (AV). John is here shooting a sharp dart at the ‘advanced’ thinkers of his day. They claimed to be the possessors of a richer fulness of truth than the common herd of believers. Moffat translates: **‘Anyone who is advanced and will not remain by the doctrine of Christ, does not possess God.’** {You see again, a form of godliness without the inward power which leads of church members of the perilous times and beyond that as follies of church members are no longer revealed into the Falling Away.} Growth and advance there must be in the teaching of Christ, as the Spirit of Truth leads us step by step into all the fulness of its meaning and its implications, but to advance beyond the teaching of Christ is to wander about aimlessly in the misty region of unaided human speculation. To do that is to have no longer the only Real God as our God. **{religion, or the form of godliness that denies the power thereof}** He who abides in the teaching of Christ, as the will-loved home of his soul, has both the Father and the Son, and advances daily to closer and deeper communion with the Father and the Son.”

3. Ways in which Scofield Advances Beyond the Doctrine of Christ.

(1) Scofield Dethrones Christ.

“Jesus Christ was raised from the dead for the purpose of reigning on David’s throne. Paul wrote, and again, Esaias saith, there shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust (Rom. 15:12). Really, Jesus Christ was raised to reign in regal splendor in heavenly regions (cf. John 18:36). Put the point to the test by reading the first recorded gospel sermon from AD 33. Listen to Peter say, Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye

now see and hear. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, Until I make thy foes thy footstool. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ (Acts 2:30-36). Premillennialism denies that Jesus Christ is presently reigning as king over his kingdom, which is the church (Matt. 16:18-19; Col. 1:13; Rev. 1:9). Premillennialism tries to dethrone Christ.

(2) Scofield Premillennialism Downplays the Church.

In the pernicious system of premillennialism there is the perception that Jesus Christ fully intended to establish his kingdom when he began his personal ministry on earth, but when he was rejected by the Jews and crucified, necessity dictated that God devise an emergency measure, a plan B, or as an afterthought the church was introduced. Premillennialists speak of the church age being a kind of parenthesis in the Lords timetable of final things. Yet, Psalm 22 and Isaiah 53 show positively that Jesus knew he would be rejected and crucified by the Jews; therefore, there exists no need nor place for a parenthesis of any sort. Additionally, the church conforms to the eternal purpose of Gods scheme of things. Paul said, To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord (Eph. 3:10-11). The blood Jesus shed on the cross purchased the church, and he adds all the ones being saved to it (Acts 20:28; 2:47). The environment of denominationalism is ripe for criticism of what the Bible says about the church since denominationalism castigates those who teach what the Bible says about the terms of membership, organization, work, and worship of the church. Christ saves only those in his church like a ship in the midst of the North Atlantic Ocean in the winter saves its passengers from perishing or a ship in the South China Sea during the storms of summer saves its sailors from sinking into its perilous depths. People trying to convince others that the church does not save you might just as well try to convince passengers on the high seas that the ship does not save you (cf. Eph. 1:22-23; 4:5; 5:23).

(3). Premillennialism Disrespects the Cross

Disrespect for the cross of Christ is demonstrated by premillennialism because it holds that the cross was merely a capricious act of contriving culprits that was unforeseen by God and forced him to regroup, as already discussed, and devise plan B, the church. In sharp contrast Peter said, Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain (Acts 2:23). When the Psalmist said, For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon

my vesture, he was writing about crucifixion in general, which was unknown as a form of capital punishment until two hundred years later, and about the crucifixion of Christ in particular (Psa. 22:16-18; Matt. 27:35).

(4). Premillennialism disallows the foreknowledge of God.

Premillennialism also disallows the foreknowledge of the prophets of God because it holds that the intention of God was for Christ to be coronated king by the Jews but instead, to the surprise of high heaven, he was crucified by the Jews. The prophets foretold the crucifixion of Christ and of the coming of the church as was presented in the sermon on the first Pentecost after the resurrection as the following chart shows:

Acts 2:16-21 Joel 2:28-32

Acts 2:25-27 Psalm 16:8-11

Acts 2:30 Psalm 132:11

Acts 2:34 Psalm 110:1

Acts 2:39 Genesis 12:1-3

Therefore, premillennialism disrespects the cross of Christ.

II. A Message on the Doctrine of Christ from the Bible.

Introduction:

The message is on Hebrews 6:1-3.

“Therefore, leaving the discussion of the elementary principles of Christ (principles of the doctrine of Christ in KJV), let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment. And this we will do if God permits.” (Hebrews 6:1-3)

1. But Paul in the rest of Hebrews does not leave the same doctrine of Christ that he has discussed in Hebrews chapters 1-6.

What Paul, and the Holy Spirit through Paul, has discussed in Hebrews 1-6 is how Jesus is the Son of God and how Jesus is a high priest after the order of Melchisedec. Well, he continues to discuss Melchisedec and Jesus the High Priest in the rest of Hebrews. (at least most of it) In fact, Paul's text for the preaching and teaching and writing of Hebrews is Psalm 110 where both the Lordship of Jesus Christ and the high priesthood ship like Melchisedec are mentioned.

"The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool...The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek." (Psalm 110:1,4)

Well, if you look closely at the book of Hebrews you will notice that Psalm 110:4, about Jesus and Melchizedek, is quoted 9 times in the book of Hebrews. The first time is just before Hebrews 6:1 in Hebrews 5:10; and the other 8 times is in verses and chapters of Hebrews after our text of Hebrews 6:1-3. So far from continuing with new doctrines beyond the doctrines of Christ in the first five chapters, Paul continues to preach and write on the Doctrine of Christ.

2. So the question naturally arises about what does Paul mean about moving on by leaving the Doctrine of Christ?

To answer that question we must compare scripture with scripture in the New Testament, comparing what the Apostle John has to say about the Doctrine of Christ in II John with what Paul is stating here in Hebrews 6:1-3. Here is what we find: The Apostle Paul is saying in effect "Let us move on deeper and upward into the Doctrine of Christ and its implications for Christian Maturity without moving off of the original and fundamental Doctrine of Christ that we have already been established on along with the fundamental and underlying Doctrines like repentance, faith, and judgment. **{By the way, and parenthetically, let me say that Paul does not leave behind these underlying doctrines of Christ, also, as he goes on in the chapters of Hebrews after 6:1. In fact, with another reading through the total of Hebrews, I found 47 verses in which the fundamental and underlying doctrines are mentioned, almost half of them after chapter 6.}**

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A short and passing exegesis here before we proceed. (1). The most fundamental of all fundamentals of the Doctrine of Christ is that Christ came in the flesh, that it was this Jesus of Nazareth as the Christ coming in the flesh. John so well stated that for us at the beginning of the Gospel of John.

**"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."
(John 1:14)**

Before this quote the Apostle John makes it clear that this "Word" was the eternal Son of God, the mediator of Creator, and God Himself. After the quote John makes it clear that this same Word made flesh is Jesus of Nazareth who John the Baptist announced as the Lamb of God slain from the foundation of the world.

And Paul also labors that point of Jesus as the Son of God come in human flesh in the first five chapters of Hebrews, often before he gets to Jesus and Melchisedec as High Priests. How often does Paul quote God saying and as recorded in the Old Testament, "Thou art My Son, this day have I begotten you." (Psalm 2:7) Well, I find it in Hebrews 1:5a; another form of it in Hebrews 1:5b that God will be to Him a Father and Christ will be to Him a Son." (II Samuel 7:14); in 1:8 Jesus has a throne established forever; in 1:10 Jesus laid the foundations of Creation, and is changeless though these creations will change; and in 1:13 is the quote of the first part of Psalm 110 of his text how God told the Son to sit on His right hand until He made His enemies His footstool. Again in 5:5 it is "You are My Son, today I have begotten you."

(2). We were commenting on II John 7-11: don't lose what you have been working for and fail to gain your full reward. This is the equivalent of what Paul is saying in Hebrews 5:11-14, just before 6:1 about they have become dull of hearing, ought to be teachers, have the need to go back over the first oracles, need milk instead of meat; and what Paul states after Hebrews 6:1-3 falling away, or crucifying afresh the Son of God.

(3). Whoever wants to advance in Christian Maturity has to do without building another foundation, the only possible foundation is the Doctrine of Christ.

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is advanced and will not remain by the doctrine of Christ, does not possess God.' {You see again, a form of godliness without the inward power which leads of church members of the perilous times and beyond that as follies of church members are no longer revealed into the Falling Away.} Growth and advance there must be in the teaching of Christ, as the Spirit of Truth leads us step by step into all the fulness of its meaning and its implications, but to advance beyond the teaching of Christ is to wander about aimlessly in the misty region of unaided human speculation. To do that is to have no longer the only Real God as our God. {religion, or the form of godliness that denies the power thereof"} He who abides in the teaching of Christ, as the will-loved home of his soul, has both the Father and the Son, and advances daily to closer and deeper communion with the Father and the Son."

III. In Order to Get a Proper and Eternal Perspective of the Priesthoods of Jesus and Melchisedec, we must realize that Jesus was the original and Melchisedec was the copy.

1. Perhaps part of our problem in seeing who is the original and who is the copy is in the rendering "after the order of Melchisedec" of the King James Version. As I stated earlier nine times, we have Melchisedec mentioned as a type of Jesus Christ as High Priest, and of course, we have the original mention where it is quoted from in Psalm 110:5.

(1). The same God who told Jesus "You are My Son" said to Him "Thou art a priest for ever after the order of Melchisedec." (Hebrews 5:6,7) {Notice that in the KJV it is "after the order of Melchisedec"; and also notice in passing that God declared Jesus that type of priest forever.}

(2). It is what the Son of God, the author of eternal salvation of God is called in Hebrews 5:10, "Called of God a high priest after the order of Melchisedec."

(3). Jesus is the forerunner of our eternal salvation promise in Hebrews 6:20, "made a high priest for ever after the order of Melchisedec."

(4). Hebrews 7:1-3 gives us details about the Priesthood and historical background of the Melchisedec of the Old Testament, one detail of which we will come back to in order to show that Melchisedec was the copy of the original High Priest.

[1]. Melchisedec was the King of Salem or Jerusalem, a real King.

[2]. Melchisedec was a High Priest before there was any High Priest in Israel, which you will recall happened years later during the time of Moses and Aaron.

[3]. Melchisedec gave a blessing to Abraham.

[4]. Melchisedec received the tithe from Abraham.

[5]. The genealogy of Melchisedec as far as the historical record of the Bible is concerned is unknown.

[6]. And the important point that I want to discuss later is "made like unto the Son of God".

(5). Levi, the tribe of the priesthood, payed tithes to Melchisedec in that he was still in the loins of Abraham, Hebrews 7:10.

(6). Hebrews 7:11: why was another priest needed, after the same order of Melchisedec, is perfection could come through the Levitical priesthood which would be called "after the order of Aaron"?

(7). Here in Hebrews 7:15 it really looks like Melchisedec is the original and Jesus is the copy when we read of "after the similitude of Melchisedec there ariseth another priest", of course, referring to Jesus.

(8). Again in Hebrews 7:17 there is the quote and how God Himself testifieth that "Thou art a priest for ever after the order of Melchisedec."

(9). Then Psalm 110:5 is quoted again with the oath from God that He will not repent: "The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec."

Indeed, it looks like Melchisedec is the original and Jesus is the copy. Of course the key to understanding will be in Hebrews 7:3 where Melchisedec is definitely the copy, "but make like unto the Son of God..."

2. Jesus is the Original High Priest and Jesus was the First of the Order of Melchisedec.

You know today how the Roman Catholic have different orders and how those orders establish different monasteries, schools, and universities. Like there is the Order of Benedictine, the Order of Augustine, and so on.

[1]. Besides the wording of the King James Version which is really translated "according to the order of Melchisedec" in the New King James Version, there is the matter of distinguishing between type, anti-type, original, and copy. It is true that Melchisedec was the type of which Jesus was the antitype. Once again as F.F. Bruce writes in his commentary.

"And it is not the type that determines the antitype, but the antitype that determines the type; Jesus is not portrayed after the pattern of Melchizedec, but Melchizedec is "made like unto the Son of God."

[2]. The same is true of the original tabernacle of the body of Christ, which was the original, established in eternity and the tabernacle of Moses, David, and Solomon were copies.

[3]. Part of the key to understanding is when God told His Son in "the words of Psalm 110: thou art my Son and thou art a priest for ever after the order of Melchisedec."