

The Bible Ark Bible Study Program

Genesis – Verse 11:10, Dr. Scofield's Explanation Regarding the Great Divide, His Chosen People and the Gentiles

In the study today we will examine Dr. Scofield's explanation regarding the Great Divide that God makes in the scriptures, when he begins to make a differentiation between his chosen people and the Gentiles.

Let us look to God in prayer.

Heavenly father, thank you for the incredible way that you have laid out your plans and purposes, and the amazing way that you provide for the salvation of all your creation. Nothing is too great or complex for you. Your love, your mercy, and your grace is all sufficient. It exceeds all of our expectations. In your power and your perfection, you are faithful to provide everything we could ever need and to establish us in righteousness, for all of those that trust in you. Bless us Father as we study your excellent Word, that we would learn and understand the truth of your Word, and that we would come to know more about our beautiful Savior Jesus Christ.

We pray in Jesus's name. Amen!

Genesis, Chapter 11, verse 10, Scofield's Comment of Explanation

10 These are the ¹generations of Shem: Shem was an hundred years old, and begat ^cArphaxad two years after the flood:

1 Genesis Chapters 11 and 12 mark an important turning point in the divine dealing. Heretofore the history has been that of the whole Adamic race. There has been neither Jew nor Gentile; all have been one in "the first man Adam." Henceforth, in the Scripture record, humanity must be thought of as a vast stream from which God, in the call of Abram and the creation of the nation of Israel, has but drawn off a slender rill, through which He may at last purify the great river itself. Israel was called to be a witness to the unity of God in the midst of universal idolatry (Deuteronomy 6:4; Isaiah 43:10–12); to illustrate the blessedness of serving the true God (Deuteronomy 33:26–29); to receive and preserve the divine revelations (Romans 3:1 & 2; Deuteronomy 4:5–8); and to produce the Messiah (Genesis verses 3:15, 21:3, 28:10, 28:14, & 49:10; 2nd Samuel 7:16 & 17; Isaiah 4:3 & 4; and Matthew 1:1.).

The reader of scripture should hold firmly in mind: (1) that from Genesis Chapter 12 to Matthew 12:45 the Scriptures have primarily in view Israel, the little rill, not the great Gentile river; though again and again the universality of the ultimate divine intent breaks into view (e.g., Genesis 12:3; Isaiah verses 2:2, 2:4, 5:26, 9:1, 9:2, 11:10–12, 42:1–6, 49:6, 49:12, 52:15, 54:3, 55:5, 60:3, 60:5, 60:11–16, 61:6, 61:9, 62:2, 66:12, 66:18, & 66:19; Jeremiah 16:19; Joel 3:9 & 10; Malachi 1:11; Romans Chapters 9, 10, & 11; Galatians 3:8–14); (2) that the human race, henceforth called Gentile in distinction from Israel, goes on under the Adamic and Noahic covenants; and that for the race (outside Israel) the dispensations of Conscience and of Human Government continue. The moral history of the great Gentile world is told in Romans 1:21–32, and its moral accountability in Romans 2:1–16. Conscience never acquits: it either "accuses" or "excuses." Where the law is known to the Gentiles it is to them, as to Israel, "a ministration of

death," a "curse" (Romans 3:19 & 20, Romans 7:9 & 10; 2nd Corinthians 3:7; Galatian 3:10). A wholly new responsibility arises when either Jew or Gentile knows the Gospel (John 3:18, 19, & 36; John 15:22–24; John 16:9; 1st John 5:9–12).

In these first two passages from Deuteronomy and from Isaiah, Dr. Scofield is giving us illustrations from the Bible that pertain to his statement that, "Israel was called to be a witness to the unity of God in the midst of universal idolatry."

"⁴Hear, O Israel: The LORD our God is one LORD [that is, one Jehovah, one Elohim, one Trinity]: ⁵And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might." – Deuteronomy 6:4 & 5

"⁴Hear, O Israel: The Jehovah our Elohim is one Jehovah: ⁵And thou shalt love the Jehovah thy Elohim with all thine heart, and with all thy soul, and with all thy might."

Remember that the word "Elohim" is a plural word, meaning more than two. Since it is given without a specific number then it automatically implies three, the Trinity.

"¹⁰Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. ¹¹I, even I, am the LORD; and beside me there is no saviour. ¹²I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the LORD, that I am God." – Isaiah 43:10–12

This next passage from Deuteronomy has been included "to illustrate the blessedness of serving the true God."

"²⁶There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. ²⁷The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. ²⁸Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. ²⁹Happy art thou, O Israel: who is like unto thee, O people saved by the LORD, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." – Deuteronomy 33:26–29

These next two passages from Romans and Deuteronomy have been given to illustrate how Israel was "to receive and preserve the divine revelations."

"¹What advantage then hath the Jew? or what profit is there of circumcision? ²Much every way: chiefly, because that unto them were committed the oracles of God." – Romans 3:1 & 2

"⁵Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. ⁶Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise

and understanding people. ⁷For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? ⁸And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?” – Deuteronomy 4:5–8

These following seven passages from Genesis, 2nd Samuel, Isaiah, and Matthew have been given to illustrate how Israel was “to produce the Messiah.”

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” – Genesis 3:15

Genesis 21:3 is simply the record of the birth of Isaac, the godly seed.

In the next passage, God gave to Jacob the vision known as “Jacob’s ladder,” when he was in route from Canaan to Haran. When God tell Jacob that “all the families of the earth be blessed,” He is speaking of the Messiah.

“¹⁰And Jacob went out from Beersheba, and went toward Haran. ... ¹²And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. ¹³And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; ¹⁴And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed.” – Genesis 28:10 & 12–14

This verse is from when Jacob was prophesying to his sons, just before his death, indicating that the scepter, the Messiah, would come from the line of Judah.

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.” – Genesis 49:10

“¹⁶And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. ¹⁷According to all these words, and according to all this vision, so did Nathan speak unto David.” – 2nd Samuel 7:16 & 17

“²In that day shall the branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel. ³And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem: ⁴When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning” – Isaiah 4:2–4

“The book of the generation of Jesus Christ, the son of David, the son of Abraham.” – Matthew 1:1

Now that I have read all of those passages, let me read the first portion of Dr. Scofield’s comment to you again.

1 Genesis Chapters 11 and 12 mark an important turning point in the divine dealing. Heretofore the history has been that of the whole Adamic race. There has been neither Jew nor Gentile; all have been one in "the first man Adam." Henceforth, in the Scripture record, humanity must be thought of as a vast stream from which God, in the call of Abram and the creation of the nation of Israel, has but drawn off a slender rill, through which He may at last purify the great river itself. Israel was called to be a witness to the unity of God in the midst of universal idolatry; to illustrate the blessedness of serving the true God; to receive and preserve the divine revelations; and to produce the Messiah.

In the second portion of his comment, Dr. Scofield begins by stating that, "The reader of scripture should hold firmly in mind," and then he proceeds to lay out two major points of emphasis. His first point of emphasis speaks to the premise that, "from Genesis Chapter 12 to Matthew 12:45 the Scriptures have primarily in view Israel, the little rill, not the great Gentile river; though again and again the universality of the ultimate divine intent breaks into view."

This next section of scripture references, 22 passages in all, all pertain to this premise. A few of these passages we already read in the first part of this supplemental study. Those where the passages from Isaiah and Romans Chapters 9, 10, and 11. *(For those of you reading these study notes, I have not included the three chapters from Romans in the notes. You will need to open up your Bible and read them apart from these notes.)*

This first verse in these second portion is from when God first appeared to Abram in Haran told him to go into the land of Canaan.

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed." – Genesis 12:3

"²And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. ³And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. ⁴And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more." – Isaiah 2:2–4

"And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and, behold, they shall come with speed swiftly:" – Isaiah 5:26

This next passage is a prophesy that we see fulfilled by the first coming of Jesus, as explained in Matthew 4:15 & 16.

"¹Nevertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more

grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. ²The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.” – Isaiah 9:1 & 2

“⁹They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. ¹⁰And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. ¹¹And 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, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. ¹²And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” – Isaiah 11:9–12

This next passage is another prophesy that we see fulfilled by the first coming of Jesus, as explained in Matthew 12:18–21.

“¹Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. ²He shall not cry, nor lift up, nor cause his voice to be heard in the street. ³A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. ⁴He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. ⁵Thus saith God the LORD, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: ⁶I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;” – Isaiah 42:1–6

The next two verses come from a beautiful passage in Chapter 49 that draws upon Chapter 48. Unfortunately, it is not a passage that is especially easy to elucidate; therefore, I am not even going to attempt to explain it to you now. We will have to save that for some other time. All I can say is that these two verses, Isaiah 49:6 & 12, are part of a resplendent prophesy that we see fulfilled by the first and the second coming of Jesus Christ and the setting up of the kingdom here on Earth.

“So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.” – Isaiah 52:15

“³For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. ⁴Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. ⁵For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. ⁶For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of

youth, when thou wast refused, saith thy God. ⁷For a small moment have I forsaken thee; but with great mercies will I gather thee.” – Isaiah 54:3–7

“Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee.” – Isaiah 55:5

The next five sets of verses in Chapters 60 and 61 come from the passage that we looked at in part one of this supplemental study, where we read from Isaiah Chapter 60 verse 3 to verse 16 and Chapter 61 verse 3 to verse 11, as well as the additional verses from Chapters 62 and 66. This is the passage that speaks about how Jesus and the nation Israel will be glorified by the other nations of the Earth, after Jesus returns the second time and establishes the kingdom of God here on Earth. If you recall, this is the passage where Isaiah mentions the multitude of camels and dromedaries of Midian that will bring gold and incense to shew forth praise to the Lord. The gates of Jerusalem will be open continually that the forces of the Gentiles and their kings can come to worship the Lord, to serve the Israelites, and to restore and build up the nation.

I also read verse 62:2, verses 66:10–13, and verses 66:18–21, where Isaiah speaks of the nation of Israel being dandled upon the knees of the Gentiles and the dispersed of the Israelite people being returned to the holy mountain on swift beasts.

³And the Gentiles shall come to thy light, and kings to the brightness of thy rising. ⁴Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. ⁵Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. ⁶The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD. ⁷All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. ⁸Who are these that fly as a cloud, and as the doves to their windows? ⁹Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God, and to the Holy One of Israel, because he hath glorified thee. ¹⁰And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. ¹¹Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. ¹²For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. ¹³The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. ¹⁴The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the

soles of thy feet; and they shall call thee, The city of the LORD, The Zion of the Holy One of Israel. ¹⁵Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. ¹⁶Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the LORD am thy Saviour and thy Redeemer, the mighty One of Jacob.”

– Isaiah 60:11-16

“³To 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. ⁴And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. ⁵And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. ⁶But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. ⁷For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. ⁸For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. ⁹And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed. ¹⁰I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. ¹¹For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth before all the nations.”

– Isaiah 61:3–11

“And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the LORD shall name.” – Isaiah 62:2

“¹⁰Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her: ¹¹That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. ¹²For thus saith the LORD, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. ¹³As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem.” – Isaiah 66:10–13

“¹⁸For I know their works and their thoughts: it shall come, that I will gather all nations and tongues; and they shall come, and see my glory. ¹⁹And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. ²⁰And they shall bring all your brethren for an offering unto the LORD out of all nations upon

horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the LORD, as the children of Israel bring an offering in a clean vessel into the house of the LORD. ²¹And I will also take of them for priests and for Levites, saith the LORD.” – Isaiah 66:18–21

*“O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.”
– Jeremiah 16:19*

I do not understand why Dr. Scofield has included this reference to Joel 3:9 & 10. I am not going to read it to you; because, I cannot explain it to you, it would not make sense if I just read it without an explanation. The verses come out of a passage that pertains to the gathering of armies foregoing the war of Armageddon. By my conception, this passage does not speak to the point that Dr. Scofield is building here. It might look that way at a glance, but after careful examination they are two different topics, although they are somewhat related.

“For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts.” – Malachi 1:11

The next passage in this of references from Dr. Scofield is the three chapters that we read from Romans in part one of this supplemental study, that was from Romans Chapters 9, 10, and 11.

⁸And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. ⁹So then they which be of faith are blessed with faithful Abraham. ¹⁰For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. ¹¹But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. ¹²And the law is not of faith: but, The man that doeth them shall live in them. ¹³Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: ¹⁴That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” – Galatians 3:8-14

Now that we have gone through all of those passages, let me briefly read that first portion from the second part of Dr. Scofield's comment to you again.

“The reader of scripture should hold firmly in mind: (1) that from Genesis Chapter 12 to Matthew 12:45 the Scriptures have primarily in view Israel, the little rill, not the great Gentile river; though again and again the universality of the ultimate divine intent breaks into view.”

With that we begin looking at the second portion from the second part of Dr. Scofield's comment.

In part one of this supplemental study, we read a passage of scripture from Romans Chapter one and Chapter two. The portion that we read from in Chapter one was in reference to the statement the Scofield makes where he says, "The moral history of the great Gentile world is told in Romans 1:21-32." This is that passage where Paul talks about how those that knew not God have changed the truth of God into a lie and have served the creature more than the creator.

The portion that we read from in Chapter two was in reference to the statement the Scofield makes where he says the Gentile world's "moral accountability" is found in Romans 2:1-16. This is the section of scripture where Paul states, "For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law."

(For those of you reading these study notes, I have not included this section from Romans chapters one and two in the notes. You will need to open up your Bible and read them apart from these notes.)

The next four passages all pertain to Scofield's comment stating, "Where the law is known to the Gentiles it is to them, as to Israel, "a ministration of death," a "curse" ... "

"¹⁹Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. ²⁰Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." – Romans 3:19 & 20

"⁷What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. ⁸But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. ⁹For I was alive without the law once: but when the commandment came, sin revived, and I died. ¹⁰And the commandment, which was ordained to life, I found to be unto death. ¹¹For sin, taking occasion by the commandment, deceived me, and by it slew me. ¹²Wherefore the law is holy, and the commandment holy, and just, and good. ¹³Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." – Romans 7:7–13

"⁵... but our sufficiency is of God; ⁶Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. ⁷But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: ⁸How shall not the ministration of the spirit be rather glorious?" – 2nd Corinthians 3:5–8

"... Cursed is every one that continueth not in all things which are written in the book of the law ..." – Galatian 3:10

These last five passages are all in relation to Dr. Scofield's final comment, "A wholly new responsibility arises when either Jew or Gentile knows the Gospel."

"¹⁶For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. ¹⁷For God sent not his Son into the world to condemn the world; but that the world through him might be saved. ¹⁸He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. ¹⁹And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." – John 3:16–19

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." – John 3:36

"²²If I had not come and spoken unto them, they had not had sin: but now they have no cloke for their sin. ²³He that hateth me hateth my Father also. ²⁴If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." – John 15:22–24

"⁷Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. ⁸And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: ⁹Of sin, because they believe not on me; ¹⁰Of righteousness, because I go to my Father, and ye see me no more; ¹¹Of judgment, because the prince of this world is judged." – John 16:7–11

"⁹If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. ¹⁰He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. ¹¹And this is the record, that God hath given to us eternal life, and this life is in his Son. ¹²He that hath the Son hath life; and he that hath not the Son of God hath not life." – 1st John 5:9–12

Now that we have read through these final passages, let me reread that second portion from the second part of Dr. Scofield's comment to you.

"The reader of scripture should hold firmly in mind: (2) that the human race, henceforth called Gentile in distinction from Israel, goes on under the Adamic and Noahic covenants; and that for the race (outside Israel) the dispensations of Conscience and of Human Government continue. The moral history of the great Gentile world is told in Romans 1:21-32, and its moral accountability in Romans 2:1–16. Conscience never acquits: it either "accuses" or "excuses." Where the law is known to the Gentiles it is to them, as to Israel, "a ministration of death," a "curse." A wholly new responsibility arises when either Jew or Gentile knows the Gospel."

And now I will read the first paragraph of his comment to you one last time.

1 Genesis Chapters 11 and 12 mark an important turning point in the divine dealing. Heretofore the history has been that of the whole Adamic race. There has been neither Jew nor Gentile; all have been one in "the first man Adam." Henceforth, in the Scripture record, humanity must be thought of as a vast stream from which God, in the call of Abram and the creation of the nation of Israel, has but drawn off a slender rill, through which He may at last purify the great river itself. Israel was called to be a witness to the unity of God in the midst of universal idolatry; to illustrate the blessedness of serving the true God; to receive and preserve the divine revelations; and to produce the Messiah.

Alright, that is about the best that we can do with this extraordinary comment from Dr. Scofield.

However, before we wrap things up for today, I just want to take a moment to point out a few things. I had not anticipated that I would be addressing these matters yet. However, since we have read through several passages that pertain to the subject, I feel that I should discuss it now.

In the beginning of our study today we saw how God presented Himself to His chosen people as the one God, the one Trinity, the one Elohim. After that, He established the law of the commandments with His chosen people, with the expectation that they were to know and respect the holy commandment. They were to regard the law as righteous and pure, which it is. And they were to live their lives according to that righteousness and purity. Moreover, God establishes the godly line, the line leading to the Messiah. With the godly line, God puts an even greater emphasis on holiness, purity, and righteousness.

You may have noticed that there are many passages that we covered in this study that speak about the second coming of the Messiah and the cleansing and purification of the world and namely of the nation of Israel, of Jerusalem, upon His coming. Some of the language that is used to describe this cleansing and purification is quite startling, yet we have only seen a small sampling of it here today. There is a great deal more of such passages that we have not yet seen in the Bible. One of the most prominent aspects of scripture is the persistent message from God is that our works are utterly corrupt apart from God. There is nothing that we can do in and of ourselves that is "good," by any measure of God, and God is not slack in giving us copious amounts of examples of this in His holy Word, of this principle.

But! What we see is that He is willing and able to redeem us and to cleanse us, and in our study today we have seen quite a number of examples of how He intends to redeem and cleanse the nation Israel after the second coming of Jesus Christ.

This is what I want to help you understand. If you go back and you look at those passages of scripture that we covered today, you will see that God makes the following statements:

"to thee will I give it, and to thy seed"

"thy seed shall be as the dust of the earth"

"the fruit of the earth shall be excellent and comely for them that are escaped of Israel"

"thy Maker is thine husband"

"a wife of youth"

"a joy of many generations"

"Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings"

"their seed shall be known among the Gentiles, and their offspring among the people"

"as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord GOD will cause righteousness and praise to spring forth"
"be satisfied with the breasts of her consolations; that ye may milk out, and be delighted"

It is very difficult for those of us in this day and age to read such passages and to not be influenced by the way that the world regards these things. The devil and this evil generation has tainted our sensitivities. When we read the statement, *"and shalt suck the breast of kings,"* it can be quite difficult for us to keep our minds from lapsing into impure notions of what this passage is actually telling us. However, we must remember that these are all statements made by God. Once more, they are all statements of virtue and purity and goodness.

Having lived in this world that you and I live in, I can tell you without hesitation that it is impossible to understand the true meaning of such passages of scripture without the cleansing and the leading of the Holy Spirit. We must have the working of the Holy Spirit to show us how to interpret the Word of God and how the Word applies to our own lives.

It is all too plain and evident from these passages, that God rejoices greatly in the sanctity of marriage, the parts of a woman, the joining of a husband and wife in child bearing, the laboring of the woman, the birth of a child, and the nursing and raising up of children. And not to be overlooked! Nor how could we overlook it, as God makes it all too clear. He rejoices in the seed itself, as well as the fruit.

If you and I have any impure thoughts about any of these things, it has absolutely nothing to do with God. It is our own sin and iniquity. It is all because we have been listening to the voice of this fallen world around us. How strange and how rebellious is it that the things that God sees as the most precious and the most worthy attributes of life are those things that the devil and the world have corrupted more than anything else?!

That is it for this supplemental study today. In our next study, we will look at the first part of Chapter 12, where we learn about the first time that God appeared unto Abraham.

Closing Remarks

For those of you listening on YouTube, please note that there is a copy of the notes for this program that is available as a downloadable PDF document. You can also download an MP3 file of this program and for the corresponding Thru the Bible program from my [Website](http://Dalet.us). Just visit Dalet.us for more information.

Please understand that this program, the Bible Ark, is meant to be a complement to the Thru the Bible Bible Study program, by Dr. J. Vernon McGee. It is not meant to be a replacement.

My hope and my prayer is that you will sit down with me with your Bible open and that you will read the Bible with me as I speak. Then go listen to the Thru the Bible broadcast. If you follow that method, you will grow in your understanding of the Word of God in ways you never thought possible.

You can find out everything that you need to know about the Thru the Bible program by visiting the ttb.org Website.

Dale Trussell, May 23rd, 2021