

THE FLAMING SWORD

January - March 2007

DANCING AROUND THE GOLDEN CALF - PART V

THE GOLDEN CALF IS MATURING

By John S. Torell

DO YOU KNOW WHY YOU BELIEVE WHAT YOU BELIEVE?

After the two hurricanes, Rita and Katrina, had devastated Louisiana, Mississippi and part of Alabama, there were hundreds of thousands of cars and trucks that had been damaged by the flood and totaled out by the insurance companies. But that was not the end of these vehicles. Salvage buyers took the vehicles, cleaned them up and started to ship them to other states, selling them as used cars and not telling the buyers that these were flood damaged vehicles. The people handling these vehicles not only cleaned up the cars and trucks, but through fraud and deception, had also been able to get new titles for them, making it very hard for a prospective buyer in another state to know where the vehicle came from. The only way to tell is to check under seats and covered compartments where there would be signs of flood damage.

Now I want to ask you a question, if you are in the process of purchasing a used car or truck, isn't it important to know where the vehicle came from and its history? We all know the answer: VERY IMPORTANT!

Now, my next question to you is this, "Why is it important?" The answer is that if you buy a flood damaged vehicle, it is going to break down and cost a lot of money to repair. And the last thing you want and need are expensive repair bills.

Let us now talk about your Christian life. Many of you use a Scofield Bible, and whatever is taught in the margins of this Bible has become part of your belief system. Others of you have become dispensationalists without knowing why. That happened to me.

As Christians we feel pity for the Mormons, the Jehovah's Witnesses and the Muslims for following the teaching of men, who when they lived on this earth were dishonest, liars, thieves, etc. and we try through documentation to show these people that the leaders who developed their religions were evil men and deceivers. And all of us know how well people in false religions respond to us. They get angry and more or less tell us, "Don't confuse us with facts."

Yet, Christians are in the same predicament. We live on traditions and we never question where a particular doctrine I believe in came from, who developed it and what

kind of person were they? So even if I am born again, I might believe many things that are not true.

False doctrine will cause problems on this earth: sickness, loss of spiritual power, no anointing, no fruit, and when you die and stand before Jesus at His judgment seat, you will suffer great eternal losses of rewards, all because you did not check out the people who designed your belief system. What a shame.

My motivation for writing these newsletters is to expose fraud and bring people back to simple Bible truth, which is available to all of us if we read our King James Bibles with an uncluttered mind. Let's now continue our quest for truth.

DARBY'S MAN IN AMERICA

The Jewish leaders living in the 1850's knew that the United States would be a power house of finance, manufacturing, education and military power in the future. They were also aware that the Christian church growth would eventually shift from England to the United States. Thus, they wanted to get in on the ground floor and have their people and doctrine in place in order to take control of the budding Christian church growth in the U.S. and make sure that from the very beginning they would have their doctrine anchored in dispensationalism with a strong support for the Zionist movement.

The leaders in Judaism are not just moving in the flesh, they are also guided by their father, the Devil.

"I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

*They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." **John 8:37-44***

There is no doubt in my mind that the Devil knew that the United States in the future would become the world's most powerful nation and that it would dominate the world in all areas of human life. In order for the Devil to control the Christian faith, he needed to find a man of low character, greedy for money, power and fame, and willing to lie and cheat when it is needed. He did find his men for false religions in Joseph Smith, Charles Taze Russell and a number of others, but the man to infiltrate the genuine Christian faith must be of a better quality, yet willing to compromise with the forces of evil. The Devil and the Jewish leadership found their man, **Cyrus Ingerson Scofield**. (1843-1921)

THE LIFE OF SCOFIELD

I am not going to spend a great amount of time on the details of the life of Cyrus Scofield, since there is an excellent biography which details the man's life and

his achievements. We carry this book on our bookstore and I believe that every Christian in the world should read this book in order to understand the doctrine of the Baptist and Pentecostal churches. The book is written by Joseph M. Canfield and entitled, THE INCREDIBLE SCOFIELD AND HIS BOOK. I also



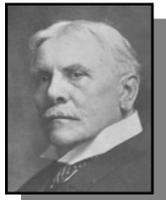
believe that we are currently the only ministry to have a written mini-biography of Mr. Canfield (left), furnished to us by Mr. Canfield. He and I have had a number of telephone conversations and I have been honored with

the privilege to speak with a Christian who fought the good fight in the 20th century and had access to events, people and places long before my time in the United States.

SCOFIELD'S EARLY YEARS

He was born in Michigan on August 19, 1843. His mother never recovered from this childbirth and died in November of the same year.

Cyrus (right) had four sisters who were 17, 15, 8 and 3 years of age at his birth. Some time later his father remarried. His parents were members in the Congregational Church. It is interesting to note, that the Anti-Masonic Movement was strong in this area during the early years of Cyrus and that he must have learned about this as a child.



As his sisters married, they moved to different places. His sister Emeline settled in St. Louis, Missouri. Laura moved with her husband to the state of Tennessee. After the death of his stepmother, his father remarried a second time and Cyrus ended up living with his sister Laura and her husband. He had plans to enter college, but when the Civil

War broke out in 1861, Cyrus decided to join the Confederate Army even though he was only between 17 and 18 years of age. It is noteworthy to observe that Cyrus was born and raised in the North, and had only lived a short time in the South, and yet without hesitation, he joined the South in its rebellion against the Union. He became a soldier of the 7th Regiment of Tennessee Infantry.

In July 1862, Cyrus sent a letter to the Confederate Secretary of War and requested to be given a discharge, stating the fact that he was born in Michigan, his father still lived there and that he had joined the army as a minor, while staying temporarily with his sister. He also stated that his health had deteriorated as his regiment had been in several battles. It was not until September 26, 1862, that after a series of bloody battles, Cyrus was discharged and given some money to make it back to Tennessee and his sister. However, all records are lost and Cyrus never publicly told where he spent the next four years before he showed up in St. Louis on September 21, 1866.

ST. LOUIS 1865

It is interesting to note that the city of St. Louis was held by Union forces throughout the Civil War and served as a troop base for the Union. At the end of the Civil War, the city was the center for fur trade, an industry which was dominated by French traders, particularly by the Choteau family. France was ruled at this time by Napoleon III who had brought France back into high society living. France was also the center of the Rothschild banking dynasty and the base of the Illuminati lodges. Paris had taken the lead role in women's fashion, and through the French connections, St. Louis had become the "fashion city" of the United States. Thus, the city was a bustling hub of fashion, politics, crime,

prostitution, gambling and fast money. This was the city in which Cyrus began his civilian life after the war.

Cyrus brother-in-law, Sylvester Papin, was president of the St. Louis Board of Assessors. Papin secured a position for Cyrus in his own office, where he could personally train him for the profession as a lawyer. Working in the assessor's office, Cyrus became familiar with grants, titles, deeds and conveyances.

As Cyrus socialized with the French families in the city, attending dinners, dances etc. He met a young French woman by the name of Leontine Cerre. She was born in 1847 and was 18 years old when she met Cyrus. Her ancestors came from the Canadian city of Montreal. After a short time they were engaged and they married on September 21, 1866. Since Leontine was a Roman Catholic and Cyrus was not, the wedding ceremony took place before a Justice of the Peace.

In 1867 their first daughter, Abigail, was born and in 1869, a second daughter was born to them named Marie Helen. The same year, the Scofield family moved to Atchison, Kansas.

THE KANSAS YEARS

As I have studied the life of Cyrus Scofield, there is one thing that stands out, the guidance given to this man as he stumbled through life after the devastation of the Civil War. There is a satanic guidance and a human guidance.

The human guidance can be seen in the fact that the household Cyrus set up was that of a rich man. Records from the U.S. census in 1870 show that Cyrus, Leontine and their two daughters did not live alone in their house. Living with them was Henry Cerre, Leontine's 19 year old brother, an Irish maid by the name of

Catharine McGuire, age 36, and Mary Brice, a ten year old black girl, listed as a servant.

In previous newsletters, I laid out how the American economy at this time was being contracted (reduced) by the banks and that these years were very hard on the American people, yet Cyrus was able to feed a brother-in-law, and maintain two female servants, a wife who was a homemaker and he himself as an attorney in training. The question that remains unanswered is from what source did Cyrus get his money? Was it from the French connection, who was supporting Cyrus in anticipation of services further in the future?

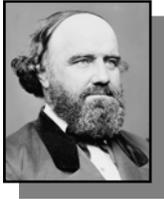
Kansas was a battleground before and after the Civil War over property rights. Original land grants were challenged by squatters, who simply settled on unoccupied land and built homes and farms. One of the cases referred to Regis Loisel, who had a Spanish land grant of some 38,000 acres. In 1858, Congress confirmed this land grant. Cyrus became involved in this case, since his wife held certain rights to this property, and he selected John J. Ingalls (right), a Jewish New Englander attorney who had settled in Kansas to work with him on the case. Ingalls had become a State Senator in 1861. According to Mr. Canfield, it was Ingalls who sponsored Cyrus for admission to the Kansas Bar as an attorney, and later he became a law partner in the Ingalls' law firm. In 1871, Cyrus was elected as a representative to the Kansas Legislature for a term of one year. Scofield was assigned to the Committee on the Judiciary and became the chairman.



During this time of wheeling and dealing in politics, Cyrus also ran a law office, which was also a “land office.”

In June 1872, Leontine gave birth to a son, Guy Sylvester, but he died two years later in 1874.

The political climate in Kansas during the 1872 election was heated and all parties were using “dirty tricks” to take control. At this time, U.S. Senators were elected by the legislators, not by public voting. Samuel C. Pomeroy (right) was up for re-election, after having served for twelve years. The leadership in the Republican Party did not want Pomeroy re-elected. Scofield was in the middle of this fight, and Pomeroy used his power to block Scofield from being nominated from the 4th district he represented. Scofield decided to run from a different county, Nemaha County, using Seneca as his base. The fact that he was not a resident of Nemaha County did not bother Scofield, and when the election took place in 1872, he was elected as a Liberal Republican.



When the legislature convened in January 1873, a terrific fight broke out since Pomeroy had many personal enemies. Scofield played a major role in the fight opposing Pomeroy. Scofield was instrumental in nominating his old lawyer friend Ingalls, who was then elected as Senator from the State of Kansas.

None of the politicians in the State Legislature were morally clean; bribes and trading of favors were rampant, and Cyrus Scofield was a master of it all.

PAY BACK FROM INGALLS

Politicians reward their friends and harm their enemies. John J. Ingalls served three terms in the United States Senate. Shortly after he had taken his

seat in the Senate, Ingalls submitted a recommendation to President Grant recommending that Cyrus Scofield be appointed to the office of United States District Attorney for the district of Kansas. President Grant approved the request and appointed Scofield as the federal Attorney General for the State of Kansas.

After having resigned his position as a state representative, Cyrus took the oath of office on June 8, 1873. Cyrus lied without hesitation when he took the oath stating he had never born arms against the United States and that he had never aided in any way parties hostile to the United States. This was a blatant lie, since Cyrus had served as a soldier in the Confederate Army, and fought in combat against the United States.

It is now becoming clear that the young 29 year old Cyrus was being pushed into higher positions by “handlers,” who had their own plans for the savvy lawyer turned politician. Thus, Scofield was not worried about perjury; he had friends in high places.

Scofield only lasted as a federal Attorney General for six months. A case was pending for trial for ex-Senator Pomeroy, who continued his bribing by giving money to Scofield in return for him to drop the case. But there was more smoke; newspaper reports of railroad companies and settlers in Southern Kansas had been blackmailed by these two “buddies,” in order to be able to continue business and keep land. Suddenly on December 20, 1873, Scofield resigned from his federal position.

Now something strange took place, Scofield disappeared for the next three years and there are no official records available of what he did or where he lived. According to information from newspapers from that time, he was sent

to Canada by his political handlers in Kansas, until things had cooled down enough so that he could come back to the United States.

Scotfield abandoned his family from that time on and left them destitute.

WHEELING AND DEALING

In 1877, legal records tell us that Scotfield moved back to St. Louis. Cyrus was now borrowing money, by issuing notes, backed by his sister Emeline E. Papin and a C.F. Betts. Cyrus had issued a \$200 note (approximately \$10,000 in today's value) for 60 days, and when the note holder, Jephtha H. Simpson, tried to cash the note plus a 10% agreed interest, the bank refused to accept the note. Scotfield's office was closed and there was no residence address for Cyrus. When the case went to court, it was determined that Cyrus was using his sister's name and forging her signatures. Consequently, Cyrus was sued in court on a number of occasions for using fraudulent notes to raise money for himself.

Christian dispensationalists have tried to clean up the life of Cyrus during the years of 1877 and 1878, claiming that he was a successful lawyer when he "got saved" in 1878. The truth is that Cyrus had abandoned his wife and two daughters and made a living through fraud and bogus notes. Mormon spin doctors have sanitized the life of Joseph Smith, and in much the same way, leaders in fundamental Christian circles are guilty of doing the same thing for Cyrus Scotfield. Court and newspaper records, including arrest records, show that Cyrus lived outside the law, using his skills as a former attorney to defraud people.

But Cyrus still had "handlers" who came to his aid. On November 6, 1879, a

criminal case against Scotfield was dismissed in an Appeals Court which could have sent Cyrus to prison had the case not been tossed out.

According to observations of people who lived at this time and knew Scotfield, he was classified as an alcoholic.

It was in 1879 that Cyrus Scotfield "got religion."

CYRUS SCOTFIELD GETS SAVED IN A JAIL CELL

He was now 36 years old and had fought as a soldier for the South during the Civil War, trained as a lawyer, served as an elected politician, had been a United States Attorney General for six months, was married with three children and for the last years lived as a white collar criminal. Now he claimed to have accepted Jesus Christ as his Saviour.

To understand the moral character of Cyrus, I quote a newspaper article published on August 27, 1881 in The Daily Capital, a Topeka, Kansas newspaper:

"CYRUS I. SCOTFIELD IN THE ROLE OF A CONGREGATIONAL MINISTER"

"Cyrus I. Scotfield, formerly of Kansas, late lawyer, politician and shyster generally, has come to the surface again, and promises once more to gather round himself that halo of notoriety that has made him so prominent in the past. The last personal knowledge that Kansans have had of this peer among scalawags, was when about four years ago, after a series of forgeries and confidence games he left the state and a destitute family and took refuge in Canada. For a time he kept undercover, nothing being heard of him until within the past two years when he turned up in St. Louis, where he had a wealthy widowed sister living who has

generally come to the front and squared up Cyrus' little follies and foibles by paying good round sums of money. Within the past year, however, Cyrus committed a series of St. Louis forgeries that could not be settled so easily, and the erratic young gentleman was compelled to linger in the St. Louis jail for a period of six months.

"Among the many malicious acts that characterized his career, was one peculiarly atrocious that has come under our personal notice. Shortly after he left Kansas, leaving his wife and two children dependent upon the bounty of his wife's mother, he wrote his wife that he could invest some \$1,300 of her mother's money, all she had, in a manner that would return big interest. After some correspondence he forwarded them a mortgage, signed and executed by one Chas. Best, purporting to convey valuable property in St. Louis. Upon this, the money was sent to him. Afterwards the mortgages were found to be base forgeries, no such person as Charles Best being in existence, and the property conveyed in the mortgage fictitious." (End of quote)

While Cyrus was a jailbird, there was a group of Christian women who had a jail ministry. Cyrus was witnessed to and made a profession of faith in Christ. He then began to study the writings of John Darby (right), the founder of the Plymouth Brethren and embraced Darby's theology about the rapture and the need for Jews to resettle the land of Israel.



A NEW PROFESSION

Scofield entered Christian ministry upon his release from the jail and this was going to be his profession until his death. There is no doubt in my mind that

Ingalls, the Jewish lawyer/senator, had informed his Jewish peers that Scofield would be the perfect candidate to develop and penetrate fundamental Christian churches and denominations. All it would take was the right "handlers" and cash.

Leontine and her two daughters did not fit into the new life of Cyrus Scofield, since she was a Roman Catholic, and the two girls had been brought up in the Catholic faith. During this time, divorce was viewed as a gross sin, and not caring for one's family was considered extremely bad. Thus, the "spin doctors" handling Cyrus put a "blanket" over his wife and the official line was that Cyrus was a bachelor. From time to time, Cyrus would send small amounts of money to his wife and daughters, but it was sporadic, and Leontine worked in a store to make a living. When Leontine eventually filed for divorce and the truth came out, it was down-played by Scofield's handlers in their press (propaganda) releases.

Only one major biography of the life of Cyrus Scofield was written in 1920 by Charles G. Trumbull and entitled, "The Life Story of C.I. Scofield." This biography is the official "white wash" to clean up Scofield for future generations, who would not have access to historical facts, but believe this spin doctor.

The jail conversion of Scofield was not good enough, and a better version was concocted in Trumbull's book. In this version, Scofield was in his law office in St. Louis when Tom McPheeters entered, and during the business discussion, Tom asked Cyrus why he was not a Christian. After a pointed discussion, Cyrus agreed to accept Christ and the two men knelt in the office and prayed.

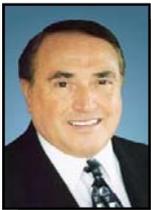
The fact that Scofield did not even have a law office at the time when this momentous event is supposed to have

taken place did not slow down Trumbull, and thus the lie has been repeated long enough and often enough, that fundamental Christians believe that this is truth.

In his book, The Incredible Scofield and His Book, Joseph Canfield makes this statement on page 64:

“The very sudden quashing of the criminal charges without proper adjudication suggests that Scofield’s career was in the hands of someone who had clout never available to either Ingalls, Pomeroy, or anyone of the Choteau Clan. But, the career was to be of such a nature that Leontine, the Catholic wife, had to go.”

It is important to note that Christians living after 1980 have become used to scandals in the Christian churches and their tolerance for sin has increased to the point, that as long as a person has been to a “rehab,” it does not matter what they did before.



The immoral behavior of ministers like Rex Humbard, Morris Cerullu (top left) and Oral Roberts (right) for financial misconduct, Jim Bakker (bottom left) and Jimmy Swaggart (bottom



right) for sexual immorality, Ted Haggard (opposite top), Roberts Liardon and Paul Crouch (opposite bottom) (homosexual misconduct), and the fleecing of the flock

by Benny Hinn have made Christians so cynical that they do not care any longer. Thus the criminal background of charlatans like the prophet Mohammad, Joseph Smith and Cyrus Scofield do not



face people living today, it happened too long ago and with the attitude “who knows what the truth is anyway?” That the writings of these men are used to lead millions of people astray and eventually to hell is not understood by the masses. Public schools and watered down preaching have dumbed down the masses of people so that they have no discernment.

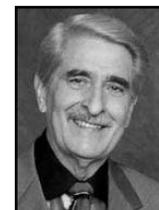
SCOFIELD IS PRESSED INTO CHRISTIAN SERVICE

It was the Presbyterian pastor, James H. Brookes, of the Walnut Street Presbyterian Church in St. Louis, who became the “theological handler” of Scofield. Brookes was born in 1830 and died in 1897. When he began the training of Scofield, he was 49 years old. Brookes had met Darby in person as Darby traveled in the United States until 1877 and he became a solid believer in the doctrine developed by the Jewish Jesuit priest Lacunza, and further developed by Darby. Brookes was also a key leader in the Niagara Bible Conferences.

Through Canfield’s book on Scofield, I had read about the Niagara Bible Conferences, but I had no historical knowledge of these conferences at all.



When I began to research this subject, I became painfully aware of how shallow my education was at the seminary when I studied for some three



years for a Master of Divinity degree. I now realize that as a student from 1969-73, I was taught what the Southern Baptist Convention (SBC) wanted me to know, but they omitted vast areas

of history that were not benevolent to the SBC for its pastors to know. To my utter dismay, I realize that there are vast gaps

in my knowledge of history and the more I dig, the more I find out that I do not know. Before I continue with the history of Scofield, we must now take a look at the Niagara Bible Conferences, since they played a major role in the development of the Lacunza doctrine.

THE NIAGARA BIBLE CONFERENCES

At the time these conferences were held, radio, television, audio recordings and videos did not exist. News and educational writings (including theology, doctrine) etc. were spread through newspapers, books, pamphlets and speakers. Hence, a conference was a very valuable asset to any person or group who wanted to promote products or new ideas. Leaders from around the nation and from other countries would come and discuss and exchange ideas, and then return to where they came from and pass on what they had just learned. It is also extremely important for the 21st century person to know that most people in the United States after the Civil War had good reading skills and that the common people would read and then discuss what they had read. This might seem strange to the generation living today, where people in general have been raised on television and do not have the vocabulary or the skill to read, think and understand what is presented to them. I am aware that my newsletters are read by only a few people who have the skill to read and understand.

Back to the conferences; the location was at Niagara-on-the-Lake Ontario, which was located some 14 miles below Niagara Falls. There was a hotel called, "Queen's Royal Hotel" in addition to boarding houses in the village. Brookes describes the place as very beautiful with the conference building facing Lake Ontario and the river Niagara,

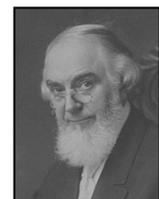
surrounded by green trees and secluded from the noise of the world.



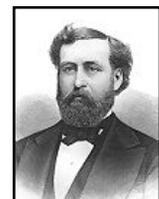
As I have described in prior newsletters, prophecy teaching had become very popular on the Eastern Seaboard of the United States and the flames had been fanned by William Miller (founder of the SDA churches, left), and later when he had predicted the coming of Christ and nothing happened, the torch was taken over by Ellen G. White (right). In this "soup," it is necessary to also mention Joseph Smith (bottom left), founder of the Mormon Church, and after the Civil War, Charles Taze Russell (bottom right),



founder of the Jehovah's Witnesses. Adding strong spices to this soup was John Darby, who traveled in the United States and converted pastors to the Lacunza doctrine. Brookes had become a total disciple of Darby, and worked hard to spread the Lacunza doctrine. Cooking the soup were Jewish rabbis, Jewish Zionists and Jewish bankers and business men. They were working hard to lay the groundwork for a Jewish state in Palestine and knew that unless they could capture the Christians to support a Jewish state, it would be very difficult for them to continue.



In 1875, several prominent Christian leaders met to pray and discuss prophecy outside Chicago. Among them were Phillip P. Bliss (hymn writer, who died in 1876, right), N.W. West, James H. Brookes and Flemming H. Revell. Revell



was a ship builder who had emigrated from England in 1849, whose daughter Emma had married D. L. Moody in 1862, and whose son Flemming Revell, Jr. became the owner of the biggest publishing house in the U.S.

We can see now that the men dedicated to spreading dispensationalism into the mainstream of Christianity were just like a parasite fungus, clinging to the most vibrant men of God at that time and infecting them with the Lacunza doctrine.

Brookes expanded the meeting the following year, and in 1876, there were among others present, Pastor Adoniram Judson Gordon (right), a Baptist minister from Boston, H. M. Parsons and Pastor William J. Erdman (Presbyterian). This meeting was held at Swampscott, Massachusetts and called, "Believers Meeting."

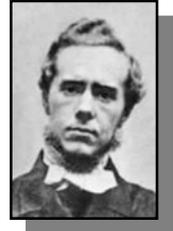


In 1877, the annual meeting was held at Watkins Cover, New York. From here it was held for three years at Clifton Springs, New York. Then the conference was moved to Old Orchard, Maine, and then to Mackinac Island in northern Michigan. The following year it was moved to Niagara-on-the-Lake, and renamed Niagara Bible Conference. The Niagara conferences were to last from 1883 to 1897.

The conferences attracted some of the most well known Christian leaders of the time. It was there that the Fundamental movement was born and solidified, which has shaped the Christian landscape in the United States and laid the foundation for Premillennialism, which is the foundation for Christian Zionists.

It is important to point out that most of the men who came to speak at these conferences were genuine born

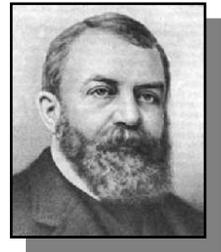
again Christians with a zeal for the Lord. The sermons delivered dealt with the doctrine of Christ, the Holy Spirit, the Bible, missions and prophecy. The founder of China Inland Mission, J. Hudson Taylor (right), came and spoke and fellowshiped as did others. But it was Brookes and Scofield who inserted the poison into the Christian doctrine, which today is deeply rooted, not only in Fundamentalist circles, but in Pentecostal and Evangelical churches.



MAXIMUM EXPOSURE

The men taking part in these conferences built powerful ministries in the United States, augmenting them with Bible Schools and books and pamphlets. Just to mention a few: A.D. Gordon founded the Boston Missionary Training School, which later evolved into Gordon College and Divinity School. He helped compile two hymnals and wrote Gospel songs, the most well known being, "My Jesus I Love Thee."

D. L. Moody (right) was a world known evangelist, who came under the doctrinal control of Scofield, something which we are going to look into later. Moody organized the Northfield Conferences in Massachusetts. Prior to the Civil War, he founded the Young Men's Christian Association (YMCA); he started the Moody Bible Institute in Chicago, Bible Institute of Los Angeles (BIOLA) and was responsible for getting the large Revell Publishing house going.



Scores of other pastors started Bible schools, colleges, seminaries, etc., and all these students and readers of the material became strong believers in the Lacunza doctrine and staunch Christian

Zionists. In less than 65 years, the money which Jewish bankers had put into the Christian churches bore fruit and the State of Israel came into being in 1948.

As of 2007, there are no major Christian publishing houses left in the United States, they have all been bought up by Jewish power brokers, and the same publishing houses that spew out pornography and other filthy trash books are also printing and distributing Christian books, hymnals and sheet music. No Christian writer is able to be published by a major Christian publishing house unless they are a certified Christian Zionist. Anyone voicing opposition to the State of Israel is labeled "anti-Semitic" and financially ruined, since no one will buy from a person with that label. The Jewish leadership is now openly in control, while in the 1880's they had to work in the shadows.

Remember this, Jewish bankers and investors have no problems investing huge sums of money into Christian ministries as long as they toe the line and are useful to the Zionistic Movement. This also applies to politics: every major political candidate for the presidency of the United States is making a "pilgrimage" to Hollywood to look for a donation from the Jewish Hollywood moguls. In order to qualify for a donation from the rich and famous, they have to make a confession that they support the State of Israel, regardless of what is happening. To be politically correct, the politician must take an oath that irregardless what Israel does, it is always right.

The majority of the pastors in 2007, who believe in pre-tribulation rapture and teach dispensationalism are good men, born again and strong in evangelism, except to the Jewish people. They are sincere but blinded to the error they are teaching. One such pastor is

Joseph R. Chambers, a good friend of mine. Over the years we have talked quite often over the phone and we exchange material. Pastor Chambers (right) is a former Assembly of God minister, who left that denomination because he felt they had become too liberal in tolerating sin. Chambers preaches holiness and is very zealous for Jesus. He is the pastor of Paw Creek Ministries in Charlotte, North Carolina. Many years ago he bit into the Scofield teaching and I believe that he is the same as me, he never checked out who Scofield was and how dispensationalism came into being. Will Chambers change and see the truth? Most likely not; he is set in his ways and will die a dispensationalist. Does that make him a bad man? Absolutely not, but he will be corrected at the judgment seat of Christ and there will be loss of rewards for him, since he is responsible for sending Jews to hell by withholding the Gospel from them and for believing in a two-tier covenant. I believe that Pastor Chambers will shed many tears when he stands at the Great White Throne Judgment and hears the Jews wail as they are sentenced to the Lake of Fire.



THE WHITEWASHING OF SCOFIELD

According to Trumbull's biography, prior to 1879, Cyrus Scofield had no knowledge of the Bible, and when it came to Christian history, archeology, etc., he was totally uneducated. He had lived as a soldier, a politician, a crooked lawyer and a drunk. To think that this man would be known as a "Bible Scholar" and produce a study Bible, which would guide most Christians in the United States for the next 125 years would have been unthinkable. But it did happen. We make fun of the Mormons who follow a horse thief, liar, and bigamist; and we make fun

of the Moslems who become suicide bombers and follow a thief, liar, and murderer. But why don't we make fun of ourselves for following a shyster, liar, and bigamist? After all, he gave himself the title "doctor of divinity," proclaimed himself to be a Greek scholar and portrayed himself as someone who was qualified to rightly divide the Word of God.

Brookes became Scofield's handler and was able to bamboozle the top Christian leaders in 1883 and make them believe that Cyrus Scofield was a "gift from God." Here is how it was done:

Dwight L. Moody conducted an evangelistic campaign in St. Louis in 1879-80 and Cyrus was a volunteer worker in the meetings. The campaign ended in April of that year. The question arises, how was Cyrus able to make a living during these months? Trumbull in his biography tries to show that Cyrus still had a law practice but there is no evidence of it.

Pastor Brookes spent time tutoring Cyrus in the doctrine of dispensationalism and he learned it well. But instead of joining the church where Brookes was the pastor, Cyrus became a member of the Pilgrim Congregational Church of St. Louis in July 1880. The pastor of this church, Dr. C.C. Goodell, was a personal friend of Pastor Brookes and held the same views when it came to prophecy. The Scofield family had for about 100 years had been members of this very liberal denomination, and Cyrus went back to his family roots.

One month later Cyrus became the acting secretary for the Y.M.C.A. of St. Louis, and we have to remember that this strong fundamental Christian organization was founded by D. L. Moody to reach men for Christ.

Cyrus was now building up his credentials in Christian work, and became involved in an outreach work for railroad crews, who exchanged trains in the city, and had lay-over time which was used by the men to drink, gamble and visit prostitutes. According to historical records, Cyrus did not win many men for Christ during this outreach.

After having been "saved" less than two years, the St. Louis Association of the Congregational Church issued a "License to Preach" to Cyrus. He immediately organized and pastored the Hyde Park Congregational Church of St. Louis. After having served less than two years, the denominational leadership recommended him as pastor for a Congregational church in Dallas, Texas.

Up until this time, Cyrus had no former theological training, just what he learned while he was on the job as a pastor. He was known for being a smooth talker as an attorney and thus he was able to present sermons to people who were members of the church, but were not born again.

In order to package and sell Cyrus to fundamental Christians, stories were released to the press that prior to his conversion to Christ he had been a hopeless drunk, but Christ had set him free and now he was sober and on fire for the Lord. These press releases served two purposes; any criminal wrongdoing prior to his conversion would be blamed on his drinking and by having gone straight, people would have great sympathy for this former drunk.

THE NEGLECTED WIFE AND CHILDREN

When Cyrus was forced to resign as a District Attorney in 1874, he stopped supporting his family. For the next seven years, Leontine had to work to support

herself and the two daughters. She also received some support from her mother. In July 1881, she drew up divorce papers which were filed on July 23, 1881. Cyrus hired an attorney to fight the charges of abandonment and gross neglect, but the court sided with Leontine, a divorce was granted and she was given full custody. Cyrus got visiting rights but was ordered to make alimony payments.

But the divorce never became final and Leontine withdrew her request for divorce. There are no records of why she withdrew her request. The court granted the request and Cyrus and Leontine continued to be married on paper.

Divorce proceedings at that time were totally different from the way current proceedings take place. In order to get a divorce, evidence had to be presented to the Court that there had been adultery, abandonment or severe spousal abuse. As a result, a divorce was not that easy to obtain, unlike today when divorce is granted because someone cites a weak excuse like "irreconcilable differences."

In 1882, Cyrus moved to Dallas to become a pastor in a church, and Leontine was able to obtain the post as librarian for the city of Atchison and quit her job as a store clerk for the Gignac store. On October 1, 1883, she filed a second petition for a divorce and the court granted it on October 8, 1883. In the court decree, it was stated that Cyrus was not a fit person to have custody of the children and forbade him to interfere with their upbringing.

It is important to point out that the Christian community at this time did not have knowledge that Cyrus had a wife and two children and his divorce was kept a secret. Had it been common knowledge in the Christian Fundamental movement of these matters, Cyrus would have had great difficulty to continue as a minister of

the Gospel. We continue to see the deception on the part of Cyrus and the spin control of his handlers.

If Cyrus had been a true born again believer in Christ and a soul winner, he would have wanted to lead his wife and children to Christ. But historical records show that Cyrus was happy to be rid of his first family.

Leontine lived to be 88 years old and died on November 6, 1936. The oldest daughter Abigail died at the age of 87 on December 10, 1957. Her younger sister Helen passed away on February 27, 1958. These three women died as Roman Catholics, and in "good standing" with the church. Most likely they ended up in hell. Why didn't Cyrus evangelize his own family? This question will be answered at the Great White Throne Judgment.

If the leadership in the Fundamental movement wanted to find out the truth, they had ample time, since the marriage between Cyrus and Leontine came to light early in the last century. But very little effort was made since the leadership wanted it to remain a secret.

CYRUS MOVES TO DALLAS, TEXAS

The First Congregational Church of Dallas, Texas was looking for a pastor and issued a call for Cyrus, which he accepted. He came to Dallas on August 19, 1882, three years after his "conversion" to Christianity. All his theological training had been under Pastor Brookes, including intensive studies of Darby's written material. Dallas at that time was more of a "cow town" and was considered a farming and ranching culture, with a population of 10,000. The church had been formed in 1877 with a membership of 17 persons. In the beginning, the church was not well

received in Dallas since the denomination came from the North and people in Texas were still hurting after the Civil War. Cyrus, being a polished politician, used his credentials as a soldier in the Confederate Army to have people accept him, even though he was pastoring a Yankee church.

Cyrus copied a technique used by D. L. Moody and had invitations after each sermon he preached. On October 22, 1882, Cyrus' official position in the church was settled in a business meeting, and he was hired retroactively for a one year term dated to August 11th of that year. Nine new members were received at this business meeting as the congregation had grown from 17 to 26 members in a short time. In June 1883, the church voted to set his salary to \$1,500 per year. In today's currency value it would amount to a salary of \$40k to \$50K. This was a lot of money at this time in history. Scofield now transferred his membership from the church in St. Louis to the church in Dallas.

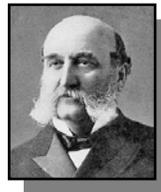
Ordination was important for the handlers of Scofield as they were building his public relations file. In Evangelical circles in the United States, a person is normally first licensed to the Gospel ministry, and after having served for a number of years and establishing himself as a moral Christian and well educated in the Bible, an ordination council is called consisting of ordained ministers from other churches (most of the time from within the denomination).

The council convenes and the candidate is asked many questions covering subjects from theological understandings to morality. A candidate who had been divorced would in 1883 never pass for ordination. There were two persons present at the ordination examination who knew about Cyrus'

family, Cyrus himself and Pastor C.C. Goodell from St. Louis. Neither of these two men divulged this knowledge of divorce to the council which ordained Cyrus on October 18, 1883.

In September of 1883, a family with two daughters moved to Dallas from the state of Michigan. The family joined the church which Cyrus was pastoring, however, it did not take long before Cyrus started dating one of the daughters named Hettie. The fact that he was still a married man did not bother Cyrus and they were married after a six month courtship on March 11, 1884.

Cyrus brought a dual message to his church, he wanted to increase the membership (more money in the till) and at the same time preach the doom message that the Christian church was failing, the end of times were upon them and Jesus was coming back any moment. As he pushed this message he was also building for long term work on the earth. Despite the confusion, the church kept growing. In 1866, Cyrus brought D.L. Moody and his singer Ira D. Sankey (left) to Dallas. On March 5-7th, meetings were held in a public arena holding some 4,000 people.



On May 1, 1886 the First Congregational Church in Dallas had reached a membership that could sustain the church and all support from the American Home Mission Board ceased.

MOVING CYRUS SCOFIELD INTO A NATIONAL MINISTRY

In the fall of 1886, the American Home Missionary Society offered Cyrus the job as superintendent for the denomination in the states of Louisiana and Texas. When the congregation of First Congregational learned of this offer,

they passed a resolution for Cyrus not to accept the offer. Again, we can see the cold calculations in Cyrus' thinking. Without consulting the church, he told them in November 1886 that he would serve as "acting" superintendent until the Board had found a permanent solution in the spring of 1887. The Mission Board agreed to pay a portion of Cyrus' salary. Cyrus also informed the congregation that he planned to stay away from the church from July to October, 1887.

Cyrus conducted a weekly class at the YMCA in Dallas. By 1888, the congregation had grown to 250 members, and despite the teaching that the Rapture could take place any moment and that the church at large had failed, Cyrus led them in a building project during the year of 1889, a building that was used by the church until 1950.

On December 22, 1888, Hettie gave birth to a son, named Noel Paul. Also in that year, a book by Cyrus was printed and distributed with the name, "Rightly Dividing the Word of Truth." The first edition was printed by the Plymouth Brethren House, Loizeaux Brothers of New York. It contained prophecy according to the teachings of Darby, along with the message that the church had failed and there was no hope for the world. This is similar to the teachings of Harold Camping on Family Radio, who proclaims that the church age is over and only Camping and his people are going to make it.

From then on, Cyrus used the church in Dallas as a base to secure his income, but he would accept any speaking engagement outside his church, whether in Texas or other states. Since the church did not want to lose him permanently, they had to put up with the fact that he was paid a full time salary, but only served as a part-time pastor.

In his capacity as Superintendent of the American Home Mission Board, Cyrus never brought up his dispensational teaching with his superiors. Instead, during the years of 1888 through 1893, new churches were planted. A number of schools were started; among them the Rio Grande Training School for Mexican workers in El Paso. Cyrus was also president of the Board of Trustees of Lake Charles College, a Congregational school in Louisiana City. Cyrus wrote to his superiors that he preferred to build up strong churches in major centers. Thus, while he was a dispensational teacher, he laid a ground work for churches and schools which would be used later as vehicles to propagate Darby's teaching to future generations in the United States. Cyrus was also the head of the Southwestern School of the Bible in Dallas, which later became Dallas Theological Seminary.

By 1892, Cyrus awarded himself a doctor's degree and began using the title Dr. Scofield. There are no official records that he earned a doctor's degree in divinity. In November of 1893, the Home Mission Board asked him to take on Colorado and surrounding areas as a superintendent. The church in Dallas granted him five months vacation every year so that he could take on this added travel responsibility. In 1895 he received a call to pastor a church in Massachusetts, I don't have a name for it, but it could have been Trinitarian Congregational Church in Northfield.

Also during these years he attended the Niagara Bible Conferences on a regular basis as a featured speaker.

In 1880, Cyrus published two items, first a monthly magazine called, "The Believer," which was published nine times, ending in March 1891. The second

publication was the beginning of his Comprehensive Bible Correspondence Course. In 1914, this correspondence course was taken over by the Moody Bible Institute in Chicago. Thousands of students over the years were educated in the Lacunza doctrine of the failing church, the imminent return of Christ and Christian Zionism.

The groundwork of the abandonment theology that caused the Christians in the United States to hand over politics, education, business and the budding entertainment industry to the ungodly was now in full swing, led by Scofield and his "buddies." Instead of taking advantage of the invention of the movie camera, the radio, the phonograph etc., it was labeled sinful and dispensational preachers called for "giving it to the Devil," since they were going to be raptured at any time.

Taking the Bible out of public schools, forbidding prayer to God in the name of Jesus and the legalization of abortion can all be laid at the feet of Cyrus Scofield. America is what it is today because Christians in the 19th century did not have the discernment to stop the damnable teaching of Scofield and company. There were strong committed Christians living at the time of Scofield, but the Christian church did not heed the warnings from these men.

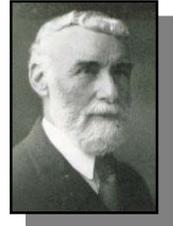
A WARNING FROM 1927

As I was in the process of writing this newsletter, our office received an e-mail from Pharisee Watch, published by "Strait Gate Ministries." In the mailing to us, they introduced a book written by **Philip Mauro** in 1927 entitled, "THE GOSPEL OF THE KINGDOM." Mr. Mauro in his book took a stand against the work of Scofield, and when I read part of the introduction to his book, I became very moved in my spirit. Before this, I did not

know anything about Philip Mauro and of course I had never seen his book. If you don't know that something like this exists, you will never look for it. But the Holy Spirit knew about this man and his book, and since the Holy Spirit for almost six weeks has been guiding me in my writing, he supernaturally moved this message to my office. The people working there did not know what I was writing, since I sit in a different office. I also found out that Straight Gate Ministries carries the books written by my good friend Gordon Ginn.

In order to "educate" myself, I punched in Philip Mauro on Google and became very embarrassed when I realized how much I do not know. Here is what I found out:

Philip Mauro (right), 1859-1952, was an attorney admitted to the bar of the United States Supreme Court on April 21, 1892 and handled patent cases before that court. He was very successful in his profession and became well known in corporate circles in the United States. After his marriage, the family attended an Episcopal church. By an accident (divine appointment) he ended up one evening in a small church in New York, and even though he did not like it, he kept coming back. Then on May 24, 1903, at age 45, he surrendered to Christ and was born again. The name of the church was Gospel Tabernacle and the pastor's name was Albert Benjamin Simpson (1843-1919), founder and president of the Christian and Missionary Alliance. Although tainted with dispensationalism, Simpson was a strong evangelical preacher with a great desire to see lost people saved and missions established around the world. In time, Mauro wrote a number of books and became strong in his opposition to the



teachings of Darby, Scofield and Christian Zionism.

It was in his book, The Gospel of the Kingdom that this deeply committed Christian lawyer deals with the false doctrine that Scofield had spewed into the Christian community of the world. I want to share with you a portion of the introduction to this book written in 1927 when Philip had been a Christian for 23 years and was 68 years old. Here are some excerpts from the introduction:

“THROUGH an incident of recent occurrence I was made aware of the extent -- far greater than I had imagined -- to which the modern system of dispensationalism has found acceptance amongst orthodox Christians; and also of the extent -- correspondingly great -- to which the recently published ‘Scofield Bible’ (which is the main vehicle of the new system of doctrine referred to) has usurped the place of authority that belongs to God’s Bible alone. ...it must have a ‘Bible’ of its own for the propagation of its peculiar doctrines, since they are not in the Word of God.

“It is a matter of grief to me that a book should exist wherein the corrupt words of mortal man are printed on the same page with the holy Words of the living God; this mixture of the precious and the vile being made an article of sale, entitled a ‘Bible,’ and distinguished by a man’s name.

“It is mortifying to remember that I not only held and taught these novelties myself, but that I even enjoyed a complacent sense of superiority because thereof, and regarded with feelings of pity and contempt those who had not received the ‘new light’ and were unacquainted with this up-to-date method of ‘rightly dividing the word of truth.’ For I fully believed what an advertising circular says in presenting ‘Twelve Reasons why you should use THE SCOFIELD

REFERENCE BIBLE,’ namely, that: -- First, the Scofield Bible outlines the Scriptures from the standpoint of DISPENSATIONAL TRUTH, and there can be no adequate understanding or rightly dividing of the Word of God except from the standpoint of dispensational truth.

“What a slur is this upon the spiritual understanding of the ten thousands of men, ‘mighty in the Scriptures,’ whom God gave as teachers to His people during all the Christian centuries before ‘dispensational truth’ (or dispensational error), was discovered! And what an affront to the thousands of men of God of our own day, workmen that need not to be ashamed, who have never accepted the newly invented system.

“... According to the new dispensationalism, our Lord and John the Baptist were not proclaiming the near coming of that ‘Kingdom of God’ which actually began shortly thereafter with the pouring out of the Holy Spirit on the day of Pentecost, and which actually was then ‘at hand,’ but were announcing a kingdom of earthly grandeur for which the carnally minded Jews and their teachers were then (and are still) vainly looking; though the earthly kingdom of Israel is not called in the Scriptures, ‘the Kingdom of God,’ and though (as is now evident enough) it was not ‘at hand’ at all.

“... Evangelical Christianity must purge itself of this leaven of dispensationalism ere it can display its former power and exert its former influence.

“Finally, it is appropriate in these introductory remarks to call attention ... to the striking and immensely significant fact that the entire system of ‘dispensational teaching’ is modernistic in the strictest sense; for it first came into existence within the memory of persons now living; and was altogether unknown even in their

younger days. *It is more recent than Darwinism.*

“Think what it means that an elaborate, ramified and comprehensive system, which embraces radical teachings concerning such vital subjects as the preaching and ministry of Jesus Christ, the character and ‘dispensational place’ of the four Gospels, the nature and era of the Kingdom of God, the Sermon on the Mount, the Gospel of the Kingdom, and other Bible topics of first importance, a system of doctrine that contradicts what has been held and taught by every Christian expositor and every minister of Christ from the very beginning of the Christian era, should have suddenly made its appearance in the latter part of the nineteenth century, and have been accepted by many who are prominent amongst the most professedly orthodox groups of Christians! It is an amazing phenomenon indeed. For the fact is that dispensationalism is modernism. It is modernism, moreover, of a very pernicious sort, such that it must have a ‘Bible’ of its own for the propagation of its peculiar doctrines, since they are not in the Word of God.

“... this modern system of ‘dispensational teaching’ is a cause of division and controversy between those followers of Christ who ought to be, at this time of crisis, solidly united against the mighty forces of unbelief and apostasy; and further that it tends to bring the vital truth of our Lord's second coming into discredit with many, because it associates that great Bible doctrine with various speculative details for which no scriptural support can be found.” (End of Quotation)

SCOFIELD'S DALLAS POWER BROKERS

There were a number of wealthy and political power brokers in the membership of the First Congregational

Church in Dallas. The John Craven family (Mrs. Craven was a member of the Dealey family of the Dallas Morning News; the Samuel Dealey family (Dealey Brothers Wholesale Lumber Co.), the George Dealey family (at that time manager of the Dallas Morning Newspaper, later its president); the Fitzhugh Hawkes family (superintendent for Sanger Brothers Department Store), the Theodore Mosher Family (Mosher Steel Company), the Thomas J. Jones family, Treasurer of Mosher Steel Co (Mrs. Jones was a Mosher).

I do know that most churches in the United States are heavily infested with Freemasons. George Bannerman Dealey was a member of the Westminster Presbyterian Church in the later part of his life. But he was also heavily involved in the occult, majoring in the Scottish Rite of Masonry with a 33rd degree and active as a Shriner, and was also a member of the Red Cross of Constantine. Most likely he had a hand in getting Cyrus into Masonic circles and particularly the Lotus Club in New York.

It is impossible at times to trace the flow of money because the handlers of Scofield made sure that most of the money trail would not be found. Therefore, the conclusion I have drawn is that someone paved the way for Cyrus, financially, politically and opened doors for him to move through. Cyrus traveled far and wide and it was impossible to pay for this with his salary as a minister.

SCOFIELD'S ASSOCIATION WITH D.L. MOODY

In 1893 the American economy took a nose dive in what was known as the “Panic of 1893.” I have described this in detail in my September-October 2006 newsletter. This caused a slowdown for Cyrus, since the money flowing in to him dried up to a degree. There were many

business failures in Dallas due to this economic crisis caused by the bankers.

In February 1895 D. L. Moody returned to Dallas to hold evangelistic meetings. Cyrus had for a number of years been invited to be a speaker at Moody's summer conferences at East Northfield, Massachusetts. Cyrus' handlers had developed more and more links to Moody and his organizations, since Moody at that time was a nationally respected evangelist, not to mention his work in England. Hence, if Cyrus could be moved into that organization, the dispensationalist doctrine could be spread faster and further into the Christian community.

D. L. Moody was born and raised in Northfield, Massachusetts. Once he had become a successful evangelist operating out of Chicago, he established two schools in Northfield. Northfield Seminary for Girls opened in 1879 and the Mt. Hermon School for Boys in 1881. There was also a church there, Trinitarian Congregational Church. This church issued a call for Cyrus to come and be the pastor in the fall of 1895. Cyrus accepted the call and the Dallas church gave him a one year sabbatical, hoping that he would return after one year. He arrived at Northfield in early 1896, and his annual report for the church in Dallas was prepared in Northfield and sent to Dallas. I mention this because it is important that although Cyrus was in Northfield, he still maintained connections to the Dallas church to protect his income from the church. 14 years later in Dallas, after beginning with a congregation of 14 members, membership now stood at 812 members, of which 533 were active members.

Cyrus had by now built up a "clean" reputation and measured success by the numbers of church members. His

handlers were ready to move their candidate to larger work. (This can be likened to money laundering: dirty money had been sent to Texas, cleaned up, and then re-entered the market again as legal money with no criminal background.)

In 1889, Moody had also started a third school, the Northfield Bible Training School for men and women. During 1896-1898 Cyrus was part of the faculty, and from 1900 to 1902 he was the president for the school. He was also the head of the Scofield Bible Correspondence Courses. Scofield never worked at the other two schools, but on occasion preached to the students.

In 1899, shortly before Moody died, money was raised and a chapel was built close to the Mount Hermon School for Boys in Northfield. It was turned into a church called the Union Church and Cyrus was asked to be the pastor. But he only preached one Sunday per month at the Union church.

During his years at Northfield, Cyrus was often gone on trips and the duties were handled by Pastor McConaughy.

On December 22, 1999, Moody died after having a heart attack. At his funeral, Cyrus conducted the service and preached the funeral message. As one of the world's greatest soul winners had gone home to be with the Lord, a "parasite" in the kingdom of God was chosen to lay at rest a man who loved the Lord with all his heart. When Moody was alive, he did not have the discernment to understand that Cyrus had his own agenda and a doctrine that can be likened to "strange fire," and it had now enveloped the Moody organization like cancer in a human body.

"And Nadab and Abihu, the sons of Aaron, took either of them his censer, and

put fire therein, and put incense thereon, and offered strange fire before the LORD, which he commanded them not. And there went out fire from the LORD, and devoured them, and they died before the LORD. Then Moses said unto Aaron, This is it that the LORD spake, saying, I will be sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace. And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp. So they went near, and carried them in their coats out of the camp; as Moses had said. And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath kindled.” **Leviticus 10:1-6**

SCOFIELD MOVES TO NEW YORK

Cyrus' handlers were now ready to move their candidate on; so that he could finish the mission they had for him. In the summer of 1900, Cyrus was in New York, where he met with Arno Clemens Gaebelein (1861-1945).

Here is a short run down on Gaebelein (right): He was born in Thuringia, Germany and immigrated to the United States in 1879 to avoid being drafted into the German army. He was a brilliant student and completed his education in the U.S. He learned Greek, Hebrew, Arabic, Syrian and Farsi (Persia). He was saved at the age of 12 and then made a commitment to Christ as an adult in the U.S. He married and was scheduled to go as a missionary to Java,



but since his wife had an illness, he stayed in the U.S.

He was ordained in the Methodist Episcopal denomination in 1886, and served as a pastor in Baltimore, Hoboken, NJ and New York City. After having embraced the dispensational doctrine, he founded, "The Hope for Israel," movement and a Hebrew language magazine, "Tigweth Israel," (the Hope of Israel) in 1893. The monthly publication was circulated among Jews in the U.S as well as into Russia and Eastern European nations.

James Brookes invited him as a speaker to the Niagara conferences. Gaebelein was a strong Christian Zionist, despite the fact that most American Jews and their rabbis at this time were not interested in the establishment of a Jewish home state in Palestine, and they opposed strongly the notion that all Jews were to move to Palestine. But he was connected with the Jewish Zionistic leadership in New York.

With James Brookes dying in 1897 and Moody in 1899, Cyrus and Gaebelein tried to take over the leadership in the dispensational/prophetic movement. Cyrus and Arno discussed how they could break up the Niagara conferences and plans were made to start a new conference center at the Sea Cliff on the north shore of Long Island, New York. A wealthy American by the name of John T. Pirie of the Chicago Department Store family had an estate at Sea Cliff, and he opened this up as a conference center that replaced the Niagara conferences.

A DUAL LIFE

The core teaching of Cyrus was that the rapture was imminent; people were told that they should not prepare for the future on this earth, only do what is necessary, do not be involved in politics,

education and community affairs, leave that to the unsaved people, just sit around and wait for Jesus to come back. He continued with the message that the church had failed; nothing could be redeemed, go outside “the camp” and wait for Jesus. People were to work as hard as they could to help the Jews to get control over Palestine, establish a new nation and rebuild the temple. He taught that **Jews have a special covenant; they do not need to come to God through Christ.**

Righteous American men and women, who had taken their Christian faith with them to the work place, into the educational system, into politics and the market place, abandoned their effort to be salt and light in their communities and America was abandoned to be taken over by the ungodly. This is how the secularization of America came into being. But Scofield privately lived a different life than what he advocated publicly. On October 21, 1901 he purchased 8.25 acres of land with no house in the village of Ashuelot in New Hampshire. Cyrus stated to his friends that he wanted to buy a number of homes, not only in the United States, but also abroad that he could use in his work of writing and when he traveled. The property in New Hampshire was called “Crestwood.” It was designated as the summer home for the Scofield’s. But as late as 1907, they still lived in tents, whenever they came to the property.

On March 24th, 1902, the people of Dallas deeded some property in Dallas to Cyrus and Hettie with a sale price of only \$1.

THE LOTUS CLUB

This is a chapter in Scofield’s life that defenders of Scofield do not want to talk about. This club was connected with the Illuminati and part of an occult

network, not only in the United States, but also in England. Just like Freemasonic Lodges, a person cannot apply for membership; instead someone already in the club must offers it to an outside person who wants to be a member. We now have a preacher who is supposed to be the defender of fundamental Christianity becoming a member of a secret society club. This membership was not something that Cyrus talked about when he was preaching at prophecy conferences.

The person that sponsored Cyrus for membership was an American Jew by the name of **Samuel Untermeyer**. Since very few of my readers know about this man, I will give a short description:

Samuel Untermeyer was born in Lynchburg, Virginia in 1858 and grew up in Virginia and later in New York. In 1879 he opened a law office and became a successful trial lawyer. Being Jewish, he also became an ardent supporter of the Zionist movement. During his lifetime he held a number of positions, chairman of the American Jewish Committee (See [The Dove Magazine 2002](#), pages 30-33), president of the American Patriots and chairman of the Non-sectarian Anti-Nazi League.

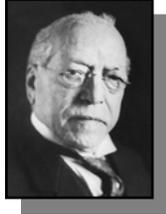


He was in close contact with a number of powerful Jews, who during their lifetime shaped the policies of the United States, men like **Jacob Schiff** (right), a powerful Jewish banker who during his lifetime dominated the



economy of the United States, Born 1847 and died 1920, see [The Dove 2002](#), Pg. 24-26., **Bernard Baruch** (left), American

Jewish banker and financier (1870-1965), **Samuel Gompers** (1850-1924) a British born Jew (right), who settled in the United States and later became the president of the American Federation of Labor and **Fiorello LaGuardia** (1882-1947, left) an American Jew of Italian descent, who served as a congressman from New York from 1916-1932 and was then elected mayor of New York in 1933. These American Jews during this period of time controlled the city of New York and made or broke political leaders in Washington, D.C. All banking, commerce, unions and organized crime were under their control.



These were the men to whom Scofield was introduced during his later years and it was these Jewish men who bankrolled a fundamental Christian preacher because he was their errand boy in leading the Christians in America and England on a destructive path of Christian Zionism and the abandonment of the world, as the rapture was imminent.

These men knew that in their lifetime, the State of Israel would not come into existence, but their grandchildren were to live and rule the world and have the Christians dance around **THE GOLDEN CALF, the political state of Israel.**

At this time the reader might ask, why would ungodly Jews sponsor a Christian preacher? The answer is simple: in order to establish the political state of Israel and take control of the entire world in the future, they had to exchange something to achieve what they wanted to gain. Having a few million people accept Christ was the price they were willing to pay so that in the long run they would have their agenda

accomplished. A word that would fit here would be "horse trading."

DID CYRUS SCOFIELD KNOW HE WAS BEING USED BY THE JEWS?

My conclusion after studying the life of Scofield is that he himself was a user of people to gain personal power and wealth. Cyrus was no dummy; he had survived the Civil War, worked as an attorney, and later made a living as a criminal before he got "religion." He did not try to evangelize Untermeyer and the other New York Jews, but he did take their money. He fully understood that the Jews liked what he was writing and preaching, and as a result, he became a traitor to the Christian faith. I do not believe that Cyrus was ever saved, but he used Christianity to make a living, as well as gain fame and power over people and events.

This behavior is still with us today. America's beloved preachers like Oral Roberts, Jim Bakker, Jimmy Swaggart, Pat Robertson, Paul Crouch, John Hagee, Jerry Falwell (right), Morris Cerullo, Benny Hinn (left)



and many more have for years received money from American Jews and in return used their followers to pressure Congress and the president of the United States to support Israel in times of war in the Middle East or to release more military supplies to Israel.

Are these preachers aware that they are being used? Yes, they are, but since they all have become used to a lavish lifestyle, the money is too sweet for them to resist. The same demonic spirits who once guided Lacunza, Edward Irvin, John Darby and Cyrus Scofield are today controlling all major Christian preachers,

evangelists and teachers. Follow the money trail and it leads back to one source – wealthy Jewish sponsors.

CYRUS'S PAYMENT TO HIS HANDLERS-THE SCOFIELD BIBLE

In 1902, Scofield and Gaebelein had discussions during the Sea Cliff conference that year about a reference Bible. This project was not supported by the Christian community at large, yet had financing from his handlers, most who were not Christians. During this time, there had been a church split in the First Congregational Church in Dallas, and those remaining issued a call for Cyrus to come back and rebuild the church. In February 1903, Cyrus returned to East Northfield, settled all business and personal affairs and moved to Dallas. But he did not stay put in Dallas despite the urgent need of the church to have a full time pastor. During the summer of 1903 he did extensive traveling even though he had encountered some illnesses for a few years. By August he was in Chicago, Illinois and in September he was in Brantford, Ontario.

Early in 1904, Cyrus spoke at the convention of the United Confederate Veterans in Dallas; it is noteworthy to point out that his speech endorsed the thinking in the South that the white race was superior to that of the Negro race. This was not the first time that Cyrus held speeches trying to please the locals in the north as well as in the south. Former president Bill Clinton was famous for this type of behavior, speeches were written to please the audience in order to get as large an offering as possible, otherwise known as fundraising in political circles.

Later in 1904, a voyage to England was planned for Cyrus and Hettie. This was not the first trip to England for either of them; there had been secret trips, not disclosed to the Christian community.

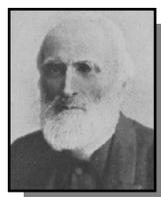
Overseas trips were expensive back then just like they are today and Cyrus could not have paid for these out of his salary.

HORT AND WESTCOTT

It was during this trip to England that this new reference Bible by Cyrus was to be printed by the Oxford University Press. A new theology had been developed during the last 40 years in England under the leadership of two leading theologians, **Brooke Foss Westcott** (1825-1901,



right) and **Fenton John Anthony Hort** (1828-1892, left). Hort was teaching at the University of Cambridge and Westcott was also connected to Cambridge. Much has been written about these two men, and I will only give some highlights in this newsletter. Westcott became a bishop in the Anglican Church and Hort was a professor of Divinity.



Westcott formed a secret club while studying at Cambridge called "Hermes." It was noted for aggressive homosexual activities between its members. In 1851, Hort and Westcott had started the Ghost Society, which was first billed as the study of spiritual events, but in time it became more of a séance group. In their writings, both men confessed that they did not believe that the blood of Jesus atoned for sin. They did not believe in a personal salvation experience and were therefore never born again. An unbeliever does not have the spiritual insight of a Christian, and as a result, any spiritual teaching they do is worthless. Here is what the Apostle Paul wrote:

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But

God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” 1 Corinthians 2:9-14

Not only were these two men working together in revising the standard Greek text for studying the Bible, they also laid the groundwork for all the “bastard” Bible translations in the English language like the NIV and others. Communism had been unleashed on the human race during their lifetime and these two church men embraced Communism as something benevolent and worthy to develop.¹

The reason that the Communists were able to overtake Russia, Eastern Europe, China, Vietnam, Cambodia, Laos and Cuba was that intellectuals in the 19th century gave their approval and lifted the movement. Both Westcott and Hort died long before the Bolshevik takeover of Russia in 1917 and they did not know of the horror and death of close to 100 million people that would take place in the future.

When I looked up the names of these two English theologians, I could not

believe what was written about them; there was nothing but praise and adoration for these men who were into homosexuality, occultism and promoted Communism. They are nowadays treated like wonderful Bible Scholars. Thus, students in Bible colleges and seminaries will be lied to and continue to propagate the lie to the next generation.²

In the 1909 edition of the Scofield Bible, on the second page of the introduction, Cyrus acknowledged the influence of Hort and Westcott in the preparation of his reference Bible.

WORKING ON THE MANUSCRIPT

In 1906, Cyrus and Hettie hired a woman to travel with them and help get the manuscript ready. Her name was Miss Ella Pohle. In the meantime, the church in Dallas raised the salary of Cyrus to \$3,000 per year, but this amount was far below what it cost to run the Scofield enterprise at this time. Cyrus felt that if he was going to finish this reference Bible, he could no longer be a pastor in Dallas. In May 1906, Cyrus felt that the work had progressed far enough that he could begin traveling again and the group arrived in New York. Cyrus lodged at the Lotus Club, while the two women stayed at an unknown location. Part of their luggage was the notebooks and the manuscript with the notes by Scofield on the sides. As the work grew larger, it took more and more boxes to contain the notebooks. A month later, the group traveled to Crestwood Camp, where they lived in tents. Cyrus was 63 years old at this time. In September, Cyrus wrote to the church and told them that he needed to travel to London to do research for his project. They took the

¹ For a background study on the development of Communism and Zionism, beginning with Moses Hess, see The Dove 2002, pages 5-9.

² For an in depth study of Hort and Westcott, see Samuel C. Gipp, Th.D., GIPP'S UNDERSTANDABLE HISTORY OF THE BIBLE, DayStar Publishing, 1987.

notebooks with them but left Miss Pohle behind.

For some reason it is hard to pinpoint the exact travel agenda of Cyrus and Hettie, as it is possible that Cyrus tried to avoid letting people know exactly where he had been and who he had met. It is alluded that the Scofield's traveled to a number of places in England, and then made speaking engagements to English speaking audiences in Rome, Paris and Berlin. Eventually they ended up in Montreux, Switzerland. In the spring of 1907, the Scofield's were back in New York, rejoined by Miss Pohle and then they traveled back up the coast to their property, Crestwood Camp.

The reader should know that international travel is not cheap and was not cheap at the time the Scofields did their travel. Somebody bankrolled this operation.

On a Sunday morning during the month of May, the Scofield's and Miss Pohle were working on the manuscript in the work tent when a fire broke out and destroyed the main tent they were living in, including all their personal property. This indicates to me that Cyrus was not a church going man unless he was preaching. A month later he decided to leave Crestwood and moved to the conference grounds at Lake Orion, Michigan.

A CONTRACT IS SIGNED

On their way to Lake Orion, on June 5, 1907, the Scofield's stopped in New York, where Cyrus signed a contract with the Oxford Press, giving the Oxford Press exclusive rights to the new reference Bible. The publishing house in return would cover all costs involved in the printing and distribution of the Bible. Thus, Cyrus did not have to come up with any money. The royalties for Cyrus were

one dollar per copy in the cloth binding and 1/6 per copy of leather binding. Once the royalty had reached \$25,000.00 the royalty would be 1/3 per copy of cloth and \$2.00 per copy for leather bound. The Scofield family became very wealthy over time as the reference Bibles were sold for many years. The Oxford Press operated both in England and the United States.

There are some interesting thoughts to bring out. The Oxford University and the Oxford Press were extremely liberal and Oxford people loathed Fundamental Christians. Fabian Socialism was very popular among faculty members as well as students, so why would such a hostile institution to fundamental Christianity publish the "flag ship" of the fundamentalists?

Here is the answer: Up to 1970, there were many large Christian publishing houses in the United States staffed with strong committed Christians. Today there are no major Christian publishing houses in the United States owned and operated by Christians. Instead, these publishing houses have been purchased by Jewish investors and they are now divisions of secular publishing houses, which are publishing everything from occult books to filthy pornography. No Christian book can be published by them until they have first been cleared by American or international Jews. Hence, Zionist Jews control what Christians can and cannot read, including the production of music and movies.

In 1907, the International Zionist movement came to their "payday," when after some 120 years they were finally able to have a document produced that would forever change the theology in the Christian churches around the world, and in time, make all believers in Christ into Christian Zionists. Even though they had to "pay good money" to further the cause

of fundamentalism, it was worth it to them, because the fundamentalists would be led like a bull with a ring in his nose in the direction the Jewish masters wanted them to go. Forty one years later, the political state of Israel came into existence; without the Scofield Bible, it would never have happened.

FINAL PREPARATION OF THE MANUSCRIPT

In October, 1907, the Scofield's moved back to Dallas but did not stay there very long. They moved to New York and rented an apartment where Cyrus traveled back and forth to the Oxford University press office. Cyrus was working with the proofreaders to make sure that there would be no errors when the printing started.

In order to make people think that the new reference Bible had been examined by scholars, Cyrus held some conferences with some leading clergymen of that time, Professor W. G. Moorehead, United Presbyterian Theological Seminary of Xenia, Ohio; Professor Charles R. Erdman of Princeton Theological Seminary and the well known expositor, Dr. W. J. Erdman. I am amazed that the fundamental Christian leadership accepted this, since both professors came from liberal seminaries. There were also other editors listed by Cyrus, but it is unclear how much they really had to do with the production of the Scofield reference Bible.

One thing is clear, Scofield copied a large amount of material from John Darby's writings, but since he had been dead since 1882, there was no one to object.

On January 15, 1909, the original edition of the Scofield reference Bible was printed and ready for distribution. The coffin for the Christian Church was

ready, and each reference Bible became a nail in the coffin. Scofield's message was that the Church of Jesus Christ had failed, no effort should be made to better society, the world should be left to the Devil and all unsaved people, while the saints waited for the second return of Christ, which according to Scofield and his cronies could happen any time. None of this can be found in the true Bible.

Something strange shows up when examining the Scofield reference Bible. A normal reference Bible deals with all the books of the Bible. In the Scofield Bible there are 1,353 pages, and 781 of these pages have no reference or comments at all. Cyrus' reference Bible is aimed to accomplish four things: indoctrinate people about the failing church, the imminent return of Christ, no involvement in the world and strong support for the Jews to create a political state in Palestine.

I became a dispensationalist by default. Since my first and second pastors taught this, I believed it and never did an investigation. When Hal Lindsey's book, The Late Great Planet Earth, came out in the early 1970's I was a "ripe banana" for it, and I started to preach strongly in the same vein. I had never read Scofield's Bible, only heard about it, but paid no attention to it. It was not until I was challenged about my belief that I stopped and started to think. First I became angry, how could anyone question the great sign of the State of Israel, the failure of the church, etc. But the more I studied and prayed about the matter, the more I realized that I had been led astray and was in error.

I believe that most Christians are like me, you have never taken the time and effort to really check out what you believe, why you believe it, and if it is truth from the Bible.

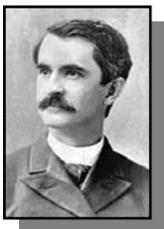
SCOFIELD'S LIFE AFTER THE PUBLICATION

By the time his Bible's rolled off the press, Cyrus was back in Dallas presiding in the business meeting, where he gave the church report for 1908. The leadership in the church had made a decision to withdraw from the Congregational denomination, since they considered that the denomination had become too liberal. Cyrus gave his approval and the church became independent.

On November 3, 1909, Cyrus was back in Dallas for a business meeting in the church, and at this time Cyrus turned in his resignation. He told them the reason for this was that he had been invited to serve as an editor of a new edition of the King James Bible that was scheduled to be released in 1911 as a commemoration of the Authorized Version of 1611. The church in Dallas made Cyrus Pastor emeritus with a salary of \$600 per year. Cyrus followed his church's lead in 1910 and resigned from the Congregational denomination and requested membership in the Southern Presbyterian Church.

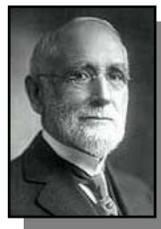
Also in 1910, a book was published by A.C. Gaebelien with the title, Addresses on Prophecy, which was a collection of prophecy messages by Scofield during his years as a traveling lecturer.

Cyrus was also asked to write a section for the project, "The Fundamentals," which was going to be an answer to the liberal movement in Christianity. Editor for this massive project was clergyman Amzi C. Dixon, D.D (right). and the project was bankrolled by Lyman Stewart (opposite left), founder of the Union Oil



Company, later known as Union 76. Cyrus wrote an essay called "The Grace of God," which was a dispensational write up.

The Scofield's spent part of the summer in 1910 at the Crestwood Camp and by this time a home had been built on the property. In 1912, the Scofield's again made a voyage to England and happened to be in Belfast the Sunday after the Titanic had sunk. Belfast was the home of the shipyard where the Titanic was built and some of the personnel from the shipyard were on board when it sank.



In Cyrus' report to his followers in the United States, he told them that he had been asked to conduct a special service to comfort the entire population of the city. The truth is that he spoke in a small meeting in that town and there were other clergy men who ministered to the general population.

Coming back from England, the Scofield's moved to a more upscale area in New York called Douglaston. On August 19, 1913, Cyrus celebrated his 70th birthday.

In 1914, Cyrus was invited to a major prophecy conference at the Moody Bible Institute in Chicago. In October 1914, Philadelphia School of the Bible opened its doors and Cyrus gave the message in the opening session. Scofield commuted via train to this school and served as president until 1918, when his health forced him to resign.

In 1915 Cyrus joined with a number of people from Douglaston and formed the Community Church of Douglaston. During the month of November, Cyrus agreed to preach at the church every Sunday morning.

In 1916, Marie Helene, his daughter from his first marriage came to visit her father, but no records of what took place during that visit are available.

During the years 1916-17, the Oxford Press worked on a revision of the Scofield Reference Bible and it is not clear who was doing the work on this revision. A notable change was the insertion of dates, which Cyrus had taken from a Bishop Ussher, who had published them somewhere between 1650-54.

With his health declining, Cyrus began to spend the winter seasons in Crescent City, Florida. In March 1918, the Central American Mission, which Cyrus had founded, held its Executive Committee meeting at Crescent City, which was the last meeting Cyrus attended with the mission organization.

During the years 1917-1921, Cyrus received \$76,347 in royalties. That would be around \$760,000 in today's currency value.

In 1919, Charles G. Trumbull visited Cyrus in Florida. The two were friends and Trumbull had come to gather information from Cyrus to write a biography on his life. The information was used to write a series of articles in The Sunday School Times, May through September of 1919. In 1920, Oxford University Press picked up the articles and published them in a book form called, The Life Story of C.I. Scofield. Until the publication of Canfield's biography, The Incredible Scofield and His Book, there were no other books written on the life of Scofield.

On July 24, 1921, Cyrus Scofield died. It will be known at the Judgment Seat of Christ, if he went to heaven or to hell.

THE FINAL WILL & TESTIMENT OF CYRUS SCOFIELD

Cyrus had his will prepared in the month of May, 1921, about two months before he died. It was presented in court on August 2, 1921. The deeds of the properties and the houses on them had already been transferred to Hettie and her son Noel before the death of Cyrus. All remaining assets were bequeathed to Hettie and Noel.

Nothing was given to Cyrus's two daughters from the first marriage and nothing was willed to any Christian work. There were four contracts in the will, covering four publications from the writings of Scofield, including the reference Bible. Sales of these four publications increased instead of decreased after the death of Cyrus and made the family prosperous.

Hettie Scofield died two years later on November 23, 1923. Noel married, had a family and settled in New York. He died in December 1962.

Cyrus was heralded as a champion for Christ, but his son, wife and granddaughter did not become active Christians, and it is not known by me if they were born again or not. The money pulled in from sales to the Christian community was kept and hoarded by the Scofield family and not a penny spent on missions or any other Christian causes.

Cyrus was true to himself, that even in death, he cheated his two daughters from any support from their father. Just as he abandoned them when they were growing up, so he abandoned them at his death and gave them nothing from his estate.

CONCLUSION

The current illness in the Christian churches in the United States must be laid at the feet of the leadership in fundamental and evangelical Christianity from 1880. First, the leadership allowed

the doctrine of John Darby to take root in America. Secondly, the leadership of pastors, seminary professors and political leaders in Christian denominations failed to expose Cyrus Scofield as a liar and a fraud, instead, there has been a consolidated effort to shield him and suppress the truth. This failure is not just from one generation but from leadership during the last 100 years.

Christians scoff at people in the Mormon Church for their failure to release the full truth about Joseph Smith and their choice to instead spin a myth about him which has been told now for more than one hundred years. People have been told a “fairytale story” of this great man of faith, who in reality was a criminal, liar and deeply into the occult.

We as Christians we should also hang our heads in shame, since the scoundrel Scofield has been made into a devoted Christian, a Bible scholar and a great man of God.

Personally I feel cheated by the pastors I have been under in my life, I feel cheated by the faculty at the seminary I attended who were not able to give me the truth. At the same time I feel terrible that I have cheated people under my ministry, when I for many years believed and promoted dispensationalism. It all comes down to this, **I did not take the time to really sit down and investigate why I believed what I believed.**

I must give some credit to the First Congregational Church in Dallas which is now known as “Scofield Memorial Church.” In their history of the church on their website, they say the following about Cyrus Scofield:

“Cyrus Ingersoll Scofield came to the church on probation, for he had no experience and no formal training in theology. He was not ordained, but he

was an intense student of the Bible, devouring everything his pastor, James Brookes, had taught him. He was a lawyer and brilliant thinker, but he was a new Christian. All of his ministry experience came from working in the YMCA as a volunteer, and his pre-conversion life was rather scandalous.”

At least they are telling the truth about his life before he became a Christian, but they fail to disclose his lies and cheating during his time in the ministry.

Thus, it is the duty of every believer in Christ to examine the doctrine we are given and track down the people who wrote it and check out their personal lives. Look what Jesus said:

*“Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.” **Matthew 7:15-20***

It is our duty to teach truth to our children and grandchildren, or they will perish! As I wrote this newsletter, I realized that many people will never be able to have access to the sources I have, so I have tried to write this newsletter in such a way that it will give the reader a full understanding of the fraud of dispensationalism. It has taken me two months to prepare this manuscript and now I turn it over to the Christians in the world to read and examine for themselves.

MY SOURCES FOR THIS NEWSLETTER

In my quest for truth I used Joseph M. Canfield's biography, The Incredible Scofield and His Book, as my guide on a timeline and for basic data. To make sure that I was not being led astray, I double checked all data, including names and dates from other sources. In doing so, I found some discrepancies in Canfield's book, the most glaring when he writes that Hort and Westcott were Oxford scholars, when in reality they were active at the University of Cambridge.

Much information can be found on the Internet, where different sources give bits and pieces. I have also used the Encyclopedia Britannica, 2007 DVD edition. In our magazine, The Dove, I have written historical articles in various editions and I refer to them in the footnotes when I used information from a copy of it.

I have used the following books and recommend that each reader obtain a copy for themselves to preserve for your children and grandchildren.

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Sizer, Stephen, CHRISTIAN ZIONISM: ROAD MAP TO ARMAGEDDON?, InterVarsity Press, 38 De Montfort Street, Leicester, England, 2004

We carry the books by Joseph Canfield and Samuel Gipp in our bookstore. Please call, write or see our web site for more information.

NEWS FLASH, March 27, 2007

Just as we are about ready to start producing our newsletter, the following information came to our office. This is by far the greatest offense I have seen taken by Christian Zionists against God Himself and His only begotten Son. These men and women are mocking Christ, declaring His sacrifice on the cross as a mistake and lifting up the Jewish people and the political state of Israel to a position above God, just like Lucifer tried when he was in the process of waging war against God and trying to establish his throne above God. I am submitting the following information to the Christian community in the world, hoping that there will be some who have not swallowed the doctrine of Satan. Read it and weep when you see how badly the Church of Jesus Christ has been infiltrated.

Dear John,

I just finished reading most of your articles on "Dancing Around the Golden Calf." It was most informative and refreshing. Thank you for taking the time to put it together.

I received an email yesterday (3-26-2007) from Capital Hill Prayer Partners (<http://chpponline.blogspot.com>) and they are doing a "repentance prayer" with tons of other ministries that will be read in the Knesset tomorrow. I will copy their email below... the deception is so wide spread!

Sincerely,

Joanne Panettieri
Chinatown Outreach Ministry
www.chinatownministry.com

Knesset C.A.C. Issues Press Release - Letter of Repentance Cited in Alert "Arise ye, and let us go Up To Zion . . ."
(Jer. 31:6)

We wish to thank all of our readers who have endorsed our Letter of Repentance, by visiting our website at: www.letterofrepentance.com and adding the name of your own ministry or organization to this growing list.

Please find below a press release issued this morning at the Knesset by the Knesset Christian Allies Caucus (The Knesset C.A.C.), announcing the news that the Letter of Repentance WILL be presented inside the Knesset this Wednesday, March 28th, at approximately 1:30 p.m. in Jerusalem. (This is 7:30 a.m. in Washington.)

Capitol Hill Prayer Partners will be hosting a nationwide conference call at the time of this presentation, to ask the Blessing of the Lord upon all who will witness this event that day.

We believe that this act of repentance, and reconciliation, between Christian and Jew will serve to reestablish the Covenant between our two peoples, and lay a foundation for greater unity between us in the days ahead.

Because this announcement is posted on this blog, we are asking the following: If you would like to join us from 7:00 a.m. - 8:00 a.m. on Wednesday, March 28th, to intercede with us during the Presentation of the Letter of Repentance at the First Jerusalem Assembly please email: chpp@patriot.net - for the call-in phone number and access code. Thank you.

During this conference call, we will share with you the story of how God called CHPP to help initiate this letter, along with a small team that authored it. We wish to thank the five other ministries that have stood alongside us to endorse this work since its beginning, and who are now cited as Charter Endorsers on our website:

Bridges for Peace
(www.bridgesforpeace.com)

Covenant Alliances
(www.covenantalliances.org)

Intercessors for America (www.ifapray.org)

International Christian Embassy Jerusalem
(www.icej.org)

Unity Coalition for Israel
(www.israelunitycoalition.org)

May God bless you all!!!

[**IMPORTANT NOTE:** Please note that this conference call WILL BE RECORDED, so that we might be able to share with our friends in Israel what the Lord brought forth during our time of corporate prayer that day.]

Press Release from the Knesset C.A.C.
First Ever 'Jerusalem Assembly' to Be Launched in Jerusalem

Over 200 Christian Zionists from around the world to celebrate the fortieth anniversary of the reunification of Jerusalem, repent for wrongs committed against the Jewish people, swear allegiance to Support Israel

Jerusalem - The Knesset Christian Allies Caucus (KCAC), in conjunction with the Texas-based Christian organization Covenant Alliances, will host the first ever Jerusalem Assembly in Jerusalem from Tuesday, March 27, 2007 to Wednesday, March 28, 2007 in Jerusalem.

Celebrating the nearly forty years since the reunification of Jerusalem, Covenant Alliances will bring a delegation of more than two hundred Christian Zionist leaders for the U.S., Canada, England Africa and Israel who will highlight their love and dedication to the State of Israel.

Kicking off the 'Jerusalem Assembly', Covenant Alliances will be leading an all day conference at the Jerusalem Regency Hotel on Tuesday, March 27th, 2007. Beginning at 8:30AM, this event will include a variety of seminars, worship sessions and fellowship gatherings. Top Evangelical leaders will speak about the Jewish-Christian relationship throughout the day, along with Members of Knesset Effie Eitam and Elhanan Glazer. The days events, taking place from 8:30 to 17:30, will be followed by a gala banquet dinner beginning at 18:45. Member of Knesset Elon, Chairman of the KCAC, will address the group during this dinner.

On Wednesday, March 28, 2007 at 12:30 in the auditorium of the Knesset (Israeli

Parliament), Covenant Alliances and the Knesset Christian Allies Caucus will join together for a monumental ceremony.

Top Evangelical pastors will take this opportunity to present a "Love Letter to Israel", a document pledging their "undying love" for the Jewish people and acknowledging their so-called position "as the Called Spiritual Nation of the Almighty." They will then present the "Letter of Repentance" to the Knesset Christian Allies Caucus, in which they they will request forgiveness for the crimes Christians have committed against the Jewish people throughout history. The letter reads (in part),

On behalf of millions of Christians who love Israel and pray for her, we would like to repent before you for crimes committed against the Jewish people throughout history in the name of Christianity. We have sinned against G-d and against you.

Accepting these two documents will be Members of Knesset Benny Elon, Gilad Erdan and Orit Noked.

The Knesset Christian Allies Caucus of the Israeli Parliament, which is co-hosting this event, serves as a multi-partisan caucus made up of Members of Knesset from the entire political spectrum. Established in 2004, this body works to open formal and direct lines of communication between Israeli Members of Knesset and Christian leaders worldwide. Member of Knesset Benny Elon, Chairman of the KCAC, and Member of Knesset Gilad Erdan will accept the "Letter of Repentance" on behalf of the caucus.

All 'Jerusalem Assembly' events are open to the press.

For more information: Knesset Christian Allies Caucus
Miya Keren, Office Administrator
Tel. 054-697-4172
Email: Christianalliescaucus@gmail.com

Prayer of Thanksgiving

Father God, Holy One of Israel,

We bow our knee before You in humility, thanking You for allowing us to have been used to help bring forth this mighty work of reconciliation between Christian and Jew.

We ask, dear Lord, that You would help us to always remain focused upon You, knowing that all that is given unto us to perform has come from Your Hand.

We bless all of those who have worked to see this day arrive, and we ask now for "fruit to remain" from their efforts.

Thank You, thank You, thank You, dear Lord, for this wonderful and precious gift.

We offer this prayer to You now, in Your Mighty Name, amen.

"For your Maker is your husband, The LORD of hosts is His name; And your Redeemer is the Holy One of Israel; He is called the God of the whole earth." (Is. 54:5)

Letter of Repentance:

To the people of Israel,

On behalf of millions of Christians who love Israel and pray for her, we would like to repent before you for crimes committed against the Jewish people throughout history in the name of "Christianity." We have sinned against G-d and against you. We have not lived according to the mandate given to us by the scriptures; to love G-d with all of our hearts, and to love our fellow man as we love ourselves. May G-d grant you the ability to forgive us and may we be brothers and sisters again.

For to you we owe much. Through you G-d gave us the Holy Scriptures of the Law and the Prophets and the revelation of the one true G-d of Abraham, Isaac and Jacob. It is because of the truth of the Holy Scriptures that we have a heritage, a destiny, a hope and a compass for living.

Please know that there will always be a strong number of Christians who love Israel and will stand with her and "seek the peace of Jerusalem."

What a treasure you are in the sight of our G-d! You are His chosen – the “apple of His eye.”

“The L-rd bless you and keep you;

The L-rd make His face shine upon you, and be gracious unto you.

The L-rd lift up His countenance upon you, and give you PEACE.”

(Numbers 6: 24-26)

QUESTIONS & COMMENTS BY JOHN S. TORELL

Who is paying for all of these events? In all this hoopla, where is Jesus? In order to be politically correct, are Christians supposed to repent for the dead? Are Christians required to repent on behalf of Jesus, His apostles and the early church for rejecting Judaism?

Christian Zionists are committing spiritual suicide by declaring to the Jews that the Jewish leadership is correct and Jesus and his disciples were wrong. If this is what the Christian Zionists believe, they should stop calling themselves Christian Zionists and proclaim instead that they are seekers who are trying to become Jews.

2007 DANCING AROUND THE GOLDEN CALF – PART V by John S. Torell

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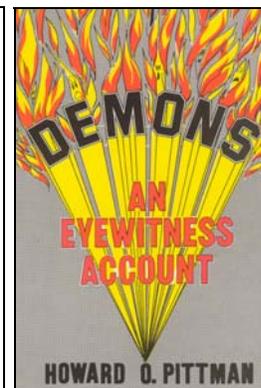
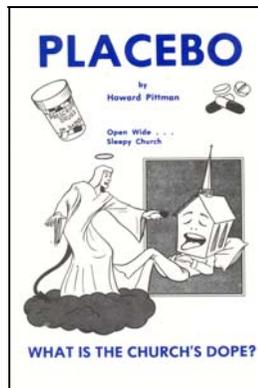
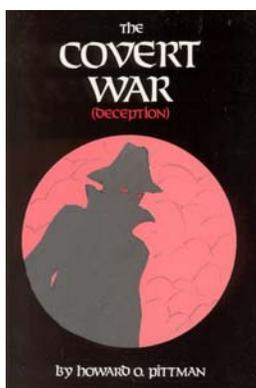
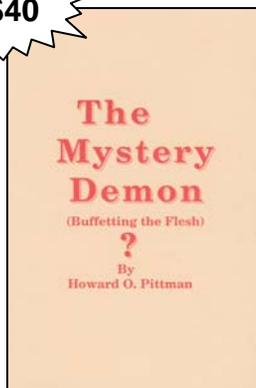
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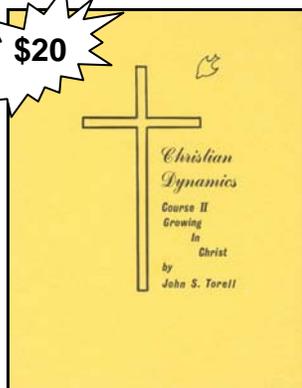


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John S. Torell

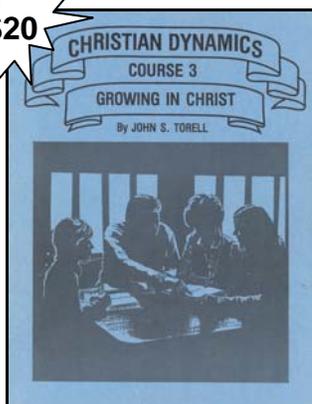
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