

a century ago who were advancing the study of eschatology were largely people who were not greatly (2 1/4). And some of these people went to excesses in some of their interpretations. Some of your great theologians had to be simply (2 1/2) these men who were not greatly theologically trained and with comparatively a little attention discarded it, and more recently some of the followers were so impressed by their names (2 3/4). But I don't think that there is any connection between covenant theologians and the question of (3). Now it is true that there are some who have got illogical conclusions from their belief from the millennium, have drawn a conclusion from that that there is a different method of salvation than before, and if there were a different method of salvation before the coming of Christ than there is now. That is a conclusion (3 1/4) and it is a conclusion which deals with another subject altogether and has ~~real~~ no real relationship with to the question of the (3 1/2) but some people who have held strongly to the view on the kingdom have expressed themselves in such a way as to give the impression that they know that people were saved in some other way than the blood of Christ in ancient times.

(3 1/2). (Student). There are two phrases which are used in so many different ways that they should be defined before they are ever used. One is dispensation. Dispensationalism to some people means the O'Hairite view, that says that only about three epistles in the New Testament are for us today. The Gospels are for another dispensation. The other epistles are for another dispensation. Revelation is for another dispensation. Only the three epistles, all we have left of the Bible. They divide the Bible up into many little sections. Now comparatively few people follow this, ~~and comparatively~~ the O'Hairite attitude, but the few who do are very very convincing, they are constantly writing articles to the Scofield committee, telling us we should put their ideas in the Reference Bible. And no one else in the committee has the least intention of doing that. But that is what some people would call extreme dispensationalism. There are other people to whom, any belief in dispensationalism means that the belief that there is any such thing as dispensations and the Millennium is a dispensation, therefore that is dispensationalism, but everybody who studies the Bible at all, knows there are