

need to see ~~xxxx~~ the truth of dispensationalism. We need to see the truth of covenant theology. We need to avoid the extremes to which follower

those who make a ~~xx~~ shibboleth of either of these terms often go, and to take the stand for God's great truth which is taken by the great bulk majority who might be characterized by either of these two terms. Thus everyone who believes the Bible should be a dispe recognize the difference of dispensations, and everyone who believes the Bible must recognize that all salvation comes about because God the Father, God the Son, and God the ^{covenanted} Holy Spirit, covenant together that they would provide a means whereby sinful man might be saved.

Now there are In looking at either of these truths There is probably no one who looks at either of these truths to such an extent that he completely misses the other. Even if someone may denounce all whom he calls "Dispensationalists," or whom he calls "Covenant theologians," nevertheless, unless he is utterly outside the area of Chnty° he must accept the basic principle of each truth of these two great truths. Those who put ~~w~~ their stress on one aspect or the other, inordinate stress on one aspect or the other have a tendency to fall into certain errors. These I shall very briefly touch upon today. First, the danger into which one may fall who says puts his stress upon covenant theology and abhors what he calls dispensationalism. Here I would mention three dangers: 1) The first of these is the danger ~~in~~ to overstress ~~figurate~~ figurative aspects in the Bible. One can deny that the Bible has figurative aspects. ~~the~~ "The trees of the fields clap their hands" ~~is~~ is a beautiful figure for the fact that all nature joins in praising the Lord, but it is figurative. The Bible has many figures of speech. Figures of speech in writing are like salt put on a bit of food, ~~they~~ that is, they add spice flavor. In fact they even increase understanding at time. Yet if one pours a whole

Only one danger is mentioned

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