

contempt. And the definitions which either of these groups use are different from the ~~defini~~ definitions which people within each groups use, are very different definitions. If by a dispensationalist, you mean one who believes that God has used different methods in his economies at different times, if that's what you mean, anybody who believes there has been just one dispensation, there's never any difference in God's dealing with man, has never read the Bible. If you interpret it that way, we are all dispensationalists, every single interpreter of the Bible that ever put any effort on it, must be then a dispensationalist, from that viewpoint. On the other hadn, there are other people, there is a school led I think by a Mr. O'Hare, in Chicago, and there are others associated with him who take a view which says the prison epistles, there are three or four of the prison epistles of Paul which are written for this dispensation, and everything else is written for a different dispensation. Some are ~~writ~~ written for dispensations still future, some for the past. We can't prove anything about how we should live, or what we should do, anything important to our lives, except just from these three or four writings of Paul. That is ~~is~~ dispensationalism in a sense which I think is definitely harmful. To divide the Scripture up into sections into such a way that some of it is of no value to us, and only certain parts are of value to us, is definitely harmful and wrong, because God gave all the Scripture for the edification of all his people at all times. Though some parts of it may be of more value to the people at one particular time, some at another. You take these wonderful statements of strength for the people in persecution in Daniel, and they would be termendously beneficial to us in time of persecution, and when everything is going along peacefully and calmly, and there is no opposition it is very easy to sing, "Dare to be a Daniel," very easy to ~~sainy~~ sing, and it doesn't mean anything. And so this was a book which was of sepcial importance in the time of A.E., and in every other time of great persecution, and which has a minor role in times when there is no persecution. Books and sections of books have greater importance for God's people at some time than others. But you can't cut off any part of the Bible and say, Oh, that belongs to another