

R 2 (1)

which might happen to be united together. It is true, of course, that premil-
 lenialism believes that there is a dispensation, ^{the} millennium and, consequently,
 is connected up more, you might say more with the idea of dispensation than a
 view which does not believe in a millennial period in which there is a distinct
 change in many vital matters from conditions in the world today. Yet I feel
 that there is a very great misunderstanding on this whole matter of dispensational-
 ism because of people wishing to go to one extreme or the other. On the one hand,
 everybody must be a dispensationalist who accepts the Bible. It is utterly im-
 possible to take an attitude toward the Bible that there is one dispensation
 and everything is unified in the Bible. We have the passover observance up till
 Christ and then we have the Lord's supper. We have the circumcision up till
 Christ, and then we have baptism. We have ~~the~~ definite change in the outward
 administration of the Kingdom of God and no one can possibly accept the Scripture
 as his standard and fail to recognize that there are at least two dispensations,
 that there are two periods in which there is a marked difference in the administra-
 tion of the divine economy. Now, of course, we must go further, certainly,
 and say that there is a vital change of some sort introduced toward the giving
 of the law at Sinai, but this is a change which applies to Israel. Paul stresses
 the fact that the dispensation of promise does not stop with the giving of the
 law. The promise remains, but there is a vital change made; an important change,
 in the relation of the Israelites to God. God deals in different ways in different
 times and this, of course, is all that need be meant by dispensationalism, and
 anyone must agree that to this extent there is a dispensationalism and that we
 will get into vital misunderstanding if we don't recognize it. Now, if we
 take the idea of dispensationalism to an extreme we run into one of two great
 errors. One of those is the error of Bulgariam, or , the error that
 divides up the New Testament into four or five dispensations and says that there
 was a dispensation from the time of the death of Christ up until the conversion
 of Cornelius and another one from the conversion of Cornelius to some other
 period and in the end gets only the prison epistles as having meaning for the