whether their position is higher or lower, or the same?

LM: ????? 7 1/3

AAM: This is very interesting. Your impression is that when people talk aobut dispensationalism, what they are primarily interested in is whether there is a shapr line bxwkxxx between and Israelite, and one hwo is a member of the church? Is that the most vital thing?

LM: Perhaps I'v only selected one of what they would call the important things. To me that would be the important difference. However, I think that perhaps a more able exponent of dispensationalism would feel that a person could not understand fully the fall of man, the degree of his responsibility, and so forth, and the logic of his perdition, if he dxd not seen the patiance of God and the repeated opportunites given by God for man under the various dispensations, ∮the various times of testing. In other words, God has given man different chances xxkx called a dispensation, and in each case, man has shown his true stripe, by his complete failre xn and we bargain in these different phases. Now take, fuse it all together, to fuse them all together would lessen∮ it would seem∮ to me, in *a* one respect the operation of God in grace, in the excercise of His wisdom.

AAM: My point would be that xxxkx all true Christians believe in dispensations, and all true Christians believe in Covenants, and how can you put dispensations on one side, and covenants on the other?

LM: Well, I don't know if any thinking dispensationaáist would do that. I would think that he would say that the dispensations, like the Scofield Bible would bxkkxxxx I believe, grow out of the covenants, in many cases, as far as time is concerned, are contemporaneous.

AAM: Did man evey have an opportunity to be saued in any other way than through the bxx blood of Christ?

LM: Personally, and I think that this would be the common popular dispensational view, the blood of Christ has saved everyone. There is no other opportunity to be saved, there is no other means∮ of salvation. It is through faith in the Messiah. 9 3/4