

you don't get yourself tied up with people with this particular position. Or this is a secondary matter in which you can properly conform and work where you can have the best opportunity to serve the Lord. We need to think those things through.

Scholarship should not be for reputation but for use. But how ready we are to think in shibboleths. To take some word and get all excited about it, instead of getting into the reality of what it is. I think one word that is very much overused today is dispensations, and dispensationalism. I know people who think if you are not a dispensationalist you are absolutely no good! And other people think if you are a dispensationalist you are utterly worthless! Yet who hold just about identical things on everything of any importance. I think if you would take 20 people--20 Christian leaders chosen at random, and ask them to define dispensationalism, or dispensationalist you would get 20 different answers, differing very greatly.

Everybody believes we are in a dispensation different from the people of OTestament Days. But we are saved by the Lord Jesus Christ. All who every were or will be saved are (saved the same way)--I'm sure every Christian believes that. But people put stress on a certain aspect and then they like to use names and terms and use them in a derogatory way. I think we must learn to stick to the facts of Scripture and not to try to label it.

I can't help but think of a time when I first gave a course in Babylonian. It was the first year I taught, and I was perhaps overenthusiastic. In recent years I believe it is much better to get Hebrew solidly for a few years and then if you want to get Babylonian you might make real use of it. But then I was interested in teaching all the cognates immediately. That year I gave a course in it--in Babylonian. There was a man who was assistant pastor in a church nearby. He had been a very fine student in a seminary from which he had graduated just the year before. He came into the seminary to take my course.

We came to a point in the course (in Babylonian) where I was presenting a certain feature of Babylonian grammar. I don't remember exactly what it was now. When I presented it he said, That doesn't ~~xx~~ make any sense to me! He said how could people have a grammatical usage like that? That just isn't sensible." I tried to explain it, and he just couldn't see any sense to it. Well, it was utterly different from English. And when we think of almost any other languages we find things in it which seem to us not very sensible, just like anybody else who hasn't learned English I feel sorry for, because we have so many == so much that is utterly nonsense \* that we have established in our methods of presenting thought.

But I could not seem to get the idea to him of there being any sense to this. Finally the thought occurred to me that the year before he had taken a course in Arabic. I remembered that exactly the same form was in the Arabic languagexx Oh, I said, but you know this is exactly like such and such in Arabic! Oh, he said, That's right. And all his problems were solved? Just