

in Daniel.

AAM: And that's what you think he would mean by dispensationalism to quite an extent?

LM: Yes, I think it would relate to eschatology, last things, and the Book of Revelation.

AAM: On the matter of Israel would he think that anybody was saved in Old Testament times, ~~Qxxxxxxx~~

LM: Oh yes, just like Abraham, justified by faith, no question about that, there are many saved in Israel, the remnant.

AAM: Are they part of the church then?, if they're saved?

LM: No, the church is a new thing. It was, Christ said I will build my church, and it was a thing future at the time he said that, and the Old Testament Saints were like building blocks who had previously ~~xxx~~ been set aside to be built in to the church

AAM: They were like building blocks.

LM: They were not like building blocks, they were friends of the bridegroom, like John the Baptist, but not the Bride.

AAM: I see. They would hold then that people were saved through faith in the Old Testament times, but they are just friends, they are not part of those that Jesus died to save.

LM: Oh no, Christ's atoning work included them because Romans says that God had forbore up until that time, and his blood took care of all their sins, but they did not come into the ~~particular~~ particular relationship of bride, and they did not have the special experience of walking by faith in this age of the silence of God.

AAM: Didn't Abraham walk by faith as much as any body?

LM: Yes, but he was different in that he did not live in this dispensation when the personal contact of God ~~xxx~~ has been largely set aside. I mean by that, God appearing to him, and speaking to him, All we have is the word of God, Abraham had a different experience. W