

were doubtless true believers, even though we do not know whether they knew anything about God's specific dealings with Israel. As ^{Paul says} ~~Paul says~~ (?) said (?) to Cornelius:

Yet the overwhelming bulk of those who work followed the true God in OT° times were either children of Israel ~~of~~ Israelites or ~~proselite~~ proselytes. Proselytes went through a ceremony to make themselves members of the family of Israel and undertook to keep ;the entire civil and ceremonial law. Paul says that the time of this ignorance God winked at (quotes?) but now desires all men everywhere to ~~h~~ turn to Christ. God said to Peter, "What God hath cleansed, that call not thou common." It had been God's will, prior to the to Calvary, that the Israelites be very largely kept separate from the rest of mankind in order to keep alive the knowledge of/~~the~~ true God and to prepare the way for Christ's coming. Many (?) Petty (?) that were important for this purpose lost their purpose when the change was made that God now desired~~l~~ that the word be carried out to all the nations. Before Calvary most of those who were saved became Jews, whether descended from ~~Abraham~~ Jacob or not. After Calvary there continued many true people of God of Jewish descent and also/~~came~~ increasingly to be many ^g Gentiles who truly believed in God through Christ.

I have never followed any particular line but have always sought to interpret the Scripture for myself and to stand solidly on whatever I found there. I do not believe I have ever been called a dispensationalist before, and I am sure that many of my friends would be shocked to hear that title (bw ?) applied to me. Personally, my only objection to it is that I believe that it is not a meaningful word, because there is such a great diversity of opinion among individuals who hold it, and such a great diversity of opinion among individuals who attack it. ~~We~~ who use it as a term of ~~in~~ ~~ap~~ ~~proprium~~ opprobrium.

The second matter which I was stimulated to express myself about,

about which I was stimulated to express myself, after reading the article was your article was to fear that in the article in the talk I gave at Dallas Seminary in 1951, which was published in Bibliothèque Sacra (sp?) and later