

everything that is clearly and plainly taught, but to be mutually helpful to one another in learning more about those matters that He has not revealed so clearly. Surely in the infinite mind of God there are a thousand matters that are not revealed to everyone that is revealed. There is no harm in our extending the line of what is revealed in order to make guesses about the matters that are not (as clearly) revealed, but we should label such extensions as hypotheses rather than urging them as solid facts.

In my contacts with Christian leaders not tied to particular organizations and ~~even~~ with many who are I have often been impressed with the loose way in which terms are used. To make dispensational and covenant theology terms to describe people with opposing viewpoints creates an antynomy that I do not believe God ever intended

As you pointed out both terms are comparatively recent and the great truths that those who would be characterized by either terms believe have mostly been taught from the very beginning <sup>of our history.</sup> Surely every intelligent Christian believes in dispensations, and every intelligent Christian believes in covenants. Yet both of these are terms that we have fastened upon the Scripture. There are points at which each of them clearly applies. There are other points at which inferences are made, and wherever we rest a belief on an inference there is always the danger of human error.

I have known many who feel that unless one is a dispensationalist he has no understanding of Scripture at all. I have known others who feel that a dispensationalist is ~~XXXX~~ almost outside the pale of Christian teaching. Yet I have known many holding opposite views on these matters <sup>of terminology</sup> whose actual beliefs were almost identical. The difference is often purely semantic.