

11/22/82

Dear Dr. Kaiser: (~~Dr. Kaiser~~)

Have opportunity to meet some of your discuss

It was indeed good to ~~get~~ ^{1) of} have some glimpses of you ²⁾ at the Hermeneutics Conference as you were discussing various important matters. ³⁾ These problems need to be thought

through carefully. I believe the matter of the single meaning meaning is very important.

Except where suggested

Unless a plural form is used, ^{what a} or there is very clear indication in the context, the idea of double fulfillment ^{is quite erroneous, though of course} impresses me as very harmful. Yet I believe we must constantly

^{meaning of} remember that the single fulfillment may include various elements ^{such} elements which must be logically related and not merely arbitrary.

After returning to Hatfield my attention was called ~~directed (?)~~ ^{you made to me in an article in the JETS in 1977 which I had somehow missed. I was} to an ~~reference~~ ^{reference} ~~article you wrote in 1977~~ ^{for fun}

~~There are two matters in connection with it that displeased me.~~

The first of these ^{m p 104} was your reference to me as a "dispensationalist ^{writer} scholar." It has been my observation that the term "dispensationalist" ~~is~~ has a different meaning in the mouth of nearly everyone who uses it. ^{I do} ~~if~~ I feel that the ~~32~~ Scripture clearly teaches both dispensations and covenants. Charles Hodge lists ~~four~~ four dispensations in his Systematic Theology ^(actual title? underlined?) Scripture clearly teaches that there is to be a millennial kingdom and this should probably be added as a fifth one.

I have always held and taught the unity of the covenant of grace. It has been my ^{that} opinion/~~that~~ ~~x~~ the members of the Dallas school have been unfairly accused of believing that there were two different methods of salvation taught in Scripture. I not think that any of them actually hold this view, though it might be a logical derivation from some of the statements that some of them make. It seems to me that the Scripture clearly has promises and statements relative to Israel as a nation, and that it also has statements referring specifically to the Israel of God which includes all those who are saved through Christ regardless of whether they are descendants of Abraham or not. In OT° times there were individuals who, like Job and Melchisedek, who