



6A. THE DISPENSATION OF GRACE:

1b. The beginning: Day of Pentecost:

Some teachings concerning the dispensation of grace are introduced earlier in the Gospels, such as Christ's discourse (John 13-17). In some respects, John is the bridge between Law and Grace.

2b. Scripture: Acts 1 through Rev. 3.
(The Church is nowhere found after Rev. 3)

3b. The state of man:

1c. This age has no specific covenant for man.

1d. Proof that there are no covenants for us:

- 1e. The Gentiles are strangers from the covenants of promise: Eph. 2:12
- 2e. The covenants pertain to Israel: Rom. 9:4

2d. Two covenants have specific, indirect relation to this age:

1e. The Abrahamic Covenant:



- 1f. It promises a blessing to all the families of the earth through the gospel which is based upon the seed, Christ: Gen. 12:4; Gal. 3:13-16.
- 2f. It was of grace, unconditional: Rom. 4:1-5.
- 3f. The imputation of righteousness is effected in all who believe in Jesus Christ: Rom. 4:24-25; Gal. 3:6-9; 22, 2 Cor. 5:21.
- 4f. The unconditional covenant becomes a pattern for today. Abraham simply believed, so this saving grace is given to us: Rom. 4:23-24; Gal. 3:13-19, cf. Gen. 15:6
- 5f. Today is to be declared the period of the gospel of His grace: Tit. 2:11

2e. The New Covenant:



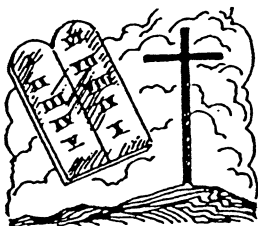
- 1f. It is promised to the nation Israel: Jer. 31:31-40
- 2f. This covenant announced in the 7th century B.C., is still in the future as far as Israel is concerned: Rom. 11:25-33.
- 3f. This is an unconditional, gracious covenant.
- 4f. The basis of the New Covenant is the sacrifice of our Savior and the Church participates in the blessings of this new covenant: Matt. 26:26-30 "My blood of the new covenant."

2c. This age sees the ultimate display of God's grace:

- 1d. This is not to say there was no grace in the O.T. under Law. The principal ways in which His grace was revealed are the following:

- 1e. He revealed Himself as the faithful and sufficient God, as the object of faith unto salvation. Any revelation of God is pure grace.
- 2e. He initiated fellowship between Himself and man by means of covenants.
- 3e. He made provision for man's eternal salvation.
- 4e. He bestowed temporal favors on men.

2d. Christ brought a new period of grace: John 1:17



17 For the law was given by Moses, but ^agrace and ^btruth came by Jesus Christ.



- 1e. Grace came in Christ's person.
- 2e. Our standing is in grace:
Rom. 5:2 "wherein we stand"
I Peter 5:12 "this is the true grace of God "
- 3e. Ours is called the "dispensation of the grace of God"
Eph. 3:2

3c. This age has three groups of people in view: 1 Cor. 10:32

32 ^aGive none offence, neither to the Jews, nor to the ^aGentiles, nor to ^jthe church of God:

1d. The Jews (nationally):

- 1e. They are not cast away: Rom. 11:1
- 2e. Blindness in part till the fulness of the Gentiles has come: Rom. 11:23-27
- 3e. The Jews do not believe now but will obtain mercy: Rom. 11:28-31

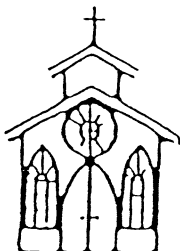
2d. The Gentiles: Eph. 2:11-13

- 1e. Without Christ
- 2e. Aliens from Israel
- 3e. Strangers from the covenants
- 4e. Have no hope
- 5e. Are without God

II Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called ^athe Circumcision in the flesh made by hands;
12 ^bThat at that time ye were without Christ, ^cbeing aliens from the commonwealth of Israel, and strangers from ^dthe covenants of promise, ^ehaving no hope, ^fand without God in the world:

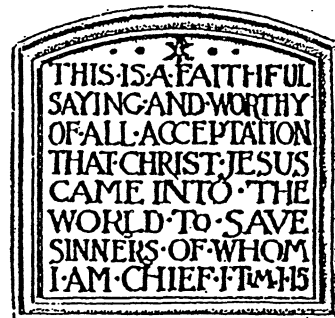
13 ^hBut now in Christ Jesus ye who sometimes were ⁱfar off are made nigh by the blood of Christ.

3d. The Church:

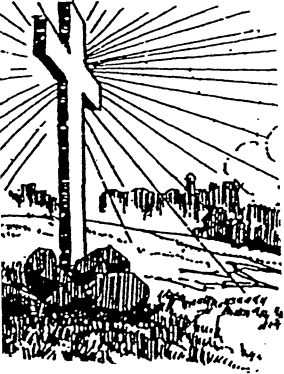


- 1e. The Jews and Gentiles are on the same terms:
Rom. 10:12--"neither Jew nor Greek, bond nor free, circumcision, Barbarian nor Scythian"--
Gal. 3:28:
Col. 3:11:
- 2e. In contrast to the condition of the Gentiles, the believer sustains a special relationship: Eph. 2:13-22

is made nigh by the blood, v. 13
 is one new man, v. 15
 is in one body, v. 16
 has access by the Spirit, v. 18
 is a fellow citizen, v. 19
 belongs to the household of God, v. 19
 and is God's building, v. 21



4c. This age goes far beyond the requirements of the Law:

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|------|---------------|--|
| 1d. | II Cor. 10:5 | "casting down imaginations" |
| 2d. | I Pet. 2:9 | "show forth the virtues" |
| 3d. | Eph. 5:20 | "giving thanks always for all things" |
| 4d. | I John 1:7 | "walk in light" |
| 5d. | Eph. 4:1-2 | "walk worthy" |
| 6d. | Eph. 5:2 | "walk in love" |
| 7d. | Gal. 5:16, 23 | "walk in the Spirit" |
| 8d. | Eph. 4:17-32 | "grieve not the Spirit" |
| 9d. | I Thess. 5:19 | "quench not the Spirit" |
| 10d. | Col. 3:1-17 | |
| 11d. | Phil. 2:5 | "let this mind be in you which was also in Christ Jesus" |

5c. This age has laws but not the Law:

1d. The names of this system of laws:

- 1e. "the perfect law of liberty" (Jas. 1:25)
- 2e. "the royal law" (Jas. 2:8)
- 3e. "the law of Christ" (Gal. 6:2)
- 4e. "the law of the spirit of life" (Rom. 8:2)

2d. The nature of these laws:

The Law of Christ is a definite code containing hundreds of specific commandments. Freedom from the Mosaic Law is not lawlessness or license. The Apostle Paul wrote, "being not without law to God, but under the law to Christ" (1 Cor. 9:21).

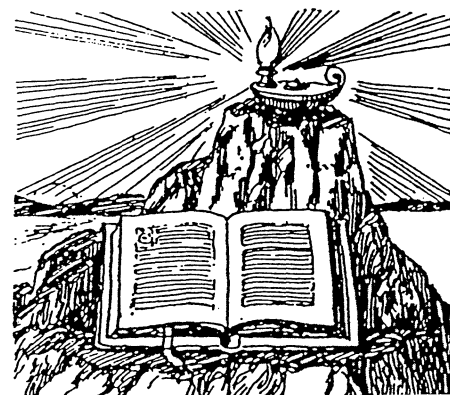
1e. Its precepts:

1f. Positive commandments: (I Thess. 5:16-18).

- 16 ^kRejoice evermore.
- 17 ^lPray without ceasing.
- 18 ^mIn everything give thanks: for this is ⁿthe will of God in Christ Jesus concerning you.

2f. Negative commands: (Rom. 12:2).

² And ^abe not conformed ^vto this world: but be ye transformed by ^vthe renewing of your mind, that ye may ^wprove what ^xis that good, and acceptable, and perfect, ^ywill of God.



3f. Principles:

- 1g. Is it a weight? Heb. 12:1 "lay aside every weight"
 - 2g. Is it a habit? I Cor. 6:12 "not be brought under the power of any"
 - 3g. Is it a stumbling stone? I Cor. 8, esp. v. 13
 - 4g. Is it winsome? Col. 4:5 "walk in wisdom toward them that are without"
- Give no offense to unsaved I Cor. 10:32

4f. Rules:

In some areas there are neither principles nor precepts given. In this area it is necessary to have special rulings. God has made provision for this by giving leaders to His church who rule in these matters (Eph. 4:11-12, I Tim. 3:5). These leaders are given authority to rule in spiritual matters (Heb. 13:7,17). If there are rulers, it is obvious that there are those ruled who must obey these rules. (Heb. 13:17). Examples of this type of leadership would be the local church, a Christian camp, rules at school, such as dress, dating, conduct.

2e. Its power:

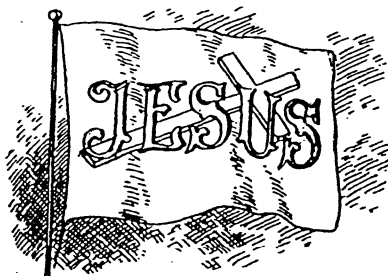
- 1f. The Spirit indwells permanently: John 14:17
- 2f. The Spirit indwells every believer: Rom. 8:9
1 Cor. 6:19--does not depend on spiritual maturity.
His presence is proof of salvation.

3e. Its purpose: Sanctification.

- 1f. A holy person resembles his heavenly Father: I Pet. 1:16
- 2f. We know what God is like through Christ: John 1:18

The person of Christ is our example for godly life; the law of Christ is our exhortation to godly life.

- 3f. We are to bring glory to God: I Cor. 10:31.



4b. The human responsibility:

- 1c. It is directed to the Church alone.
- 2c. It is revealed especially in Acts, the Epistles, and Rev. 1-3.
- 3c. It includes the following:
 - 1d. Salvation by faith. More clearly than ever salvation is revealed to be by faith alone: Rom. 1:16; 3:22, 26; 4:16, 5:15-19
 - 2d. Santification through following the example of Christ and obedience to the law of Christ: Rom. 12:1-2
 - 3d. Evangelization of the world: Matt. 28:19; Acts 1:8

5b. Human failure:

- 1c. Grace has not produced a world-wide acceptance of Christ.
- 2c. Grace has not produced a triumphant Church.

3c. Grace ends with almost universal apostasy:

1 Tim. 4:1-3
 2 Tim. 3:1-13
 2 Pet. 2-3
 Jude
 Rev.

6b. Divine judgment:

The tribulation: for the professing but unbelieving church
 for a Christ-rejecting world
 for unbelieving Israel

The Church will not be present as Noah was not in his dispensational judgment. Each dispensation thus far has ended with a climatic judgment.. The tribulation is that judgment for the Church age: Rev. 4-19; II Thess. 2:3-12. While the Church will be in heaven at the judgment seat and the marriage of the Lamb, unprecedented tribulation will come to this earth.

7b. Divine grace:

1c. Grace came as a result of the appearance of Christ: John 1:17.

2c. Grace is seen in our salvation and standing before God: Rom. 3:24; 5:1-2; 15-21; Gal. 1:1-2:21; Eph. 2:4-10.

3c. Grace is evidenced as our rule of life: Gal. 3:1-5:26; Eph. 1:1-7
 (In contrast, Uzzah was killed for touching the ark, 2 Sam. 6:6)

4c. Grace is shown by removing the Church from the experience of judgment:
 Rev. 3:10

5c. The preservation of the race:

8b. The end of the dispensation:

1c. The rapture of the Church:

2c. The judgment upon the professing church, Rev. 17:16:
 The false church is destroyed by the world system.

SUMMARY:

1. The law dealt with Israel; grace deals with Jews and Gentiles equally.
2. Under grace the motivating principle is different. The Law said "do this" (Deut. 28-29); grace says, "I did this for you."
3. Conscience and human government continue: Rom. 2:15; 13:1 ff.
4. Grace is a by-product of the dispensation of promise.
5. Only law is cancelled completely.
6. Grace is preeminently manifested in the fulness of salvation and rule of life.

THE DISPENSATION OF GRACE



1. THE BEGINNING:
2. RELATED SCRIPTURE:
3. STATE OF MAN:
4. HUMAN RESPONSIBILITY:
5. HUMAN FAILURE:
6. DIVINE JUDGMENT:
7. DIVINE GRACE:



7A. THE DISPENSATION OF THE KINGDOM, OR MILLENNIUM

The name is derived from the Latin mille (thousand) and anni (years). In Rev. 20: 1-5, the expression 1000 yrs, is used six times. The Greek term for 1000 is chilia, therefore a belief in the millennium has been called chiliasm.

1b. The beginning: the Second Coming (Matt. 24; Rev. 19)

2b. The Scripture:

All passages on the future kingdom in the O.T. and N.T. Major Scriptures include: Ps. 72; Isa. 2:1-5; 9:6-7; 11; Jer. 33:14-17; Dan. 2:44-45; 7:9-14; 8:27-28; Hos. 3:4-5; Zech. 14:9; Lk 1:31-33; Rev. 19-20.

3b. The state of man:

1c. Universal salvation:

1d. All those who enter the kingdom will be saved people:

1e. The Jews: 1/3 of the nation shall be saved, Zech. 13:8ff

2e. The Gentiles: The goat Gentiles will be removed, the sheep Gentiles will remain on earth to enter the kingdom, Matt. 25:31-46.

2d. The Spirit of the Lord will be poured upon all flesh; Joel 2:28-32; Isa. 66:19-23.

3d. The majority of the earth's teeming multitudes shall know the Lord during these 1000 yrs.; Isa. 11:9; Ps. 98:2,3; Zeph. 3:9

2c. Unquestioning obedience to the King: Ps. 66:3

**3 Say unto God, How ^dterrible
art thou in thy works! through
the greatness of thy power shall
thine enemies ^ssubmit them-
selves unto thee.**

3c. Unprecedented justice and righteousness:

1d. Impartial: Ps. 72; Isa. 11:4; Isa. 32:1, 14-20

2d. Immediate: Mt. 13:41 the angels are sent out to gather the evil-doers

Isa:65:24 "it shall come to pass before they call and while they are yet speaking, I will hear"

4c. Unusual longevity: Is. 65:20 "the child shall die 100 yrs. old"

4b. The human responsibility: To obey the King.

1c. An absolute rulership, with rod of Iron: Isa 11:3-5; Rev. 19:15; Ps. 2:9



- 2c. A theocratic rulership: rule of God.
- 3c. A worshipful rulership: sacrificial system and priesthood; Is. 66:21-23; Ez. 40-48.
- 4c. An unopposed rulership: Satan will be bound: Rev. 20:3,7.
- 5b. Human failure:

- 1c. Outward sin: Isa. 65:20; Zech. 14:14-16; Matt. 13:41
- 2c. A climactic rebellion at the close of the kingdom. Man follows Satan when he is released: Rev. 20:7-9.



6b. Divine judgment:

- 1c. The rebels are destroyed by fire: Rev. 20:9
- 2c. The earth and the heavens are also destroyed by fire: Rev. 20:11; 21:1; II Pet. 3:6,12

7b. Divine grace:

- 1c. The fulfillment of the covenant.

Premillennarians are the only ones who allow time for the fulfillment of the covenants.

- 1d. The Palestinian covenant: Deut. 28-30

The enjoyment of the land has yet to be fulfilled.

- 2d. The Davidic covenant: 2 Sam. 7:4-17

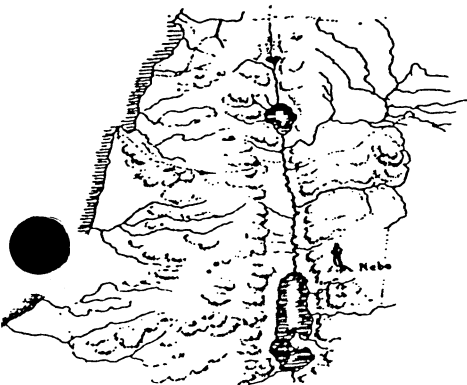
- 1e. To David was promised the following:

- 1f. A house and family forever: vv. 11, 16
- 2f. A throne forever, v. 13
- 3f. A kingdom forever, v. 16



- 2e. It produces significant changes:

- 1f. Judah and Ephraim will be reunited and be made the head of the nations: Ez. 37; Rom. 11:26; Deut. 38:13.
- 2f. Commemorative sacrifices and feasts will be observed: Ez. 44-46.
- 3f. Universal peace will reign: Zech 14; Mic. 4:3; Is. 2:4; Hos. 2:18; Ps. 46:9
- 4f. Idolatry will be uprooted: Is. 2:18; Zech. 14:9, Mal. 1:11
- 5f. The twelve tribes will inherit the land from Egypt to the Euphrates (Gen. 15:18), divided into parallel sections (Ez. 48).
- 6f. Christ will reign: Jer. 23:5; Rev. 11:15; 19:6
- 7f. The center of government in the Millennium will be the earthly Jerusalem, nine square miles, 36 miles in circumference: Ez. 45:6



8f. Israel will be regathered: Is. 11:11-12; Jer. 30:1-11; Ez. 39: 25-29

3d. The New Covenant: Jer. 31:31 ff.

- 1e. Abundance of salvation: Is. 12
- 2e. Abundance of revelation: Jer. 31:33 ff.
- 3e. Forgiveness of sin: Jer. 31:34

2c. Fruition of nature:

1d. The curse is lifted: Is. 35:1, 6, 7; cf. 41:17-20

- 1e. From nature: Is. 55:12-13; Rom. 8:22 ff.
- 2e. From animals: Is. 65:25 (except for the serpent)

2d. Physical changes:

- 1e. Jerusalem exalted: Jer. 14:10
- 2e. A cleavage of the Mt. of Olives: Zech. 14:4
- 3e. A River of living water: Zech. 14:8; Ez. 47:1 ff; Joel 3:18; Ps. 65:9-10; Ps. 46:4

This is where the song "Joy to the World" fits in:

"Joy to the world, the Lord is come;
Let earth receive her King. . .

Joy to the world, the Savior reigns,
Let men their songs employ. . .

No more let sins and sorrows grow
Nor thorns infest the ground.
He comes to make his blessings flow
Far as the curse is found.

He rules the world with truth and grace
And makes the nations prove. . ."



8b. The end of the dispensation:

1c. The destruction of the earth and the heavens by fire: Rev. 20:11; 21:1

2c. The beginning of the eternal state:

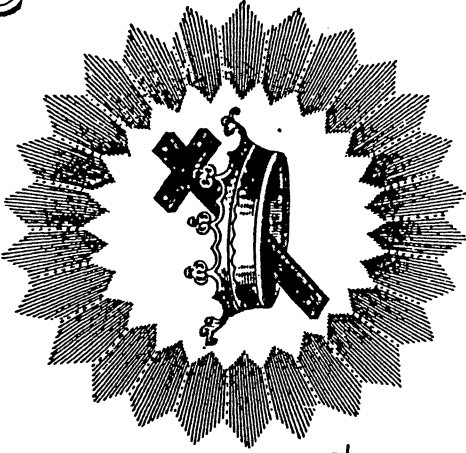
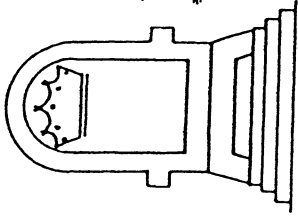
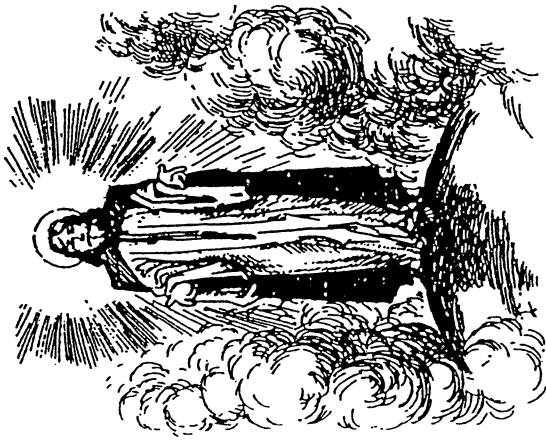
SUMMARY:

1. The dispensation of the Kingdom is different from preceding dispensations in that it is the final form of moral testing.
2. The advantages of this dispensation:
 - a) Perfect government.
 - b) Presence of Christ.
 - c) Universal knowledge of God and terms of salvation.
 - d) Satan bound.

3. The dispensation of the Kingdom is climactic in many respects, revealing grace, law, kingdom and government.
4. The Kingdom dispensation brings to consummation every possible test of man. In each dispensation man failed most miserably, yet God manifested His grace abundantly.



THE DISPENSATION OF THE KINGDOM



- 1. THE BEGINNING:
- 2. RELATED SCRIPTURE:
- 3. STATE OF MAN:
- 4. HUMAN RESPONSIBILITY:
- 5. HUMAN FAILURE:
- 6. DIVINE JUDGMENT:
- 7. DIVINE GRACE:

THE LAW OF CHRIST

The Jews in the former dispensation lived under the law of Moses, comprised of 613 commandments. This law was adhered to by Christ in His life (Gal. 4:4, Mt. 5:17), but abrogated in His death (Col. 2:14).

The Christian in this dispensation lives under a new code, called the law of Christ (Gal. 6:2). The law of Christ contains 4 elements:

1. *Positive commandments: "thou shalt"*
2. *Negative commandments: "thou shalt not"*
3. *Principles: e.g. "redeem the time," "walk in wisdom..."*
4. *Rules: laid down by spiritually-minded rulers*

V.7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of [their] conversation.

V.17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that [is] unprofitable for you.

The believer's obligation:

1. **Remember: backward look**
2. **Follow: forward step**
3. **Obey: outward act**
4. **Submit: inward attitude**

M. Kober, Th.D.

of China's crisis? Millions are at stake. Men
still sit in darkness. The evangelist
of China waits for us
to call upon Him.
conquering nations.
God's people humbly
Our help is in the Name of the Lord
prayer of a righteous man availeth us.

*The article by Dr. Unger is one of the finest statements
anywhere on the contrast between law and grace.*

THE WINGS OF GOD

BY EVA GRAY

Even now we hear the plaintive
Voice of Him, our Saviour; He
Who said, "O, how oft beneath My
Wings would I have gathered thee."
Then the Psalmist, even David,
Spoke of His, our Father's, wings;
As beneath them refuge we may
Take within His coverings.
And to those who fear His name, He,
E'en the Sun of Righteousness,
Shall arise with healing in His
Wings, and comfort, soothe and bless.
'Neath the Father's wings we're sheltered,
And 'tis there He holds us fast;
Safely shielded from the tempests,
Till the storms are overpast.
There we nest in God, our Father,
There in Christ, the Holy One;
Doubly there secured we're resting
In the Father and the Son.
Then as like unto the eagle
He, our God, does outward bear
Us upon His wings abroad, and
Hovers o'er us, ever near.
Then sometimes He gives unto us
Wings that mount up Oh, so high
There unto His glorious presence,
Far beyond the arching sky.
And for succor 'tis the covert
Of His wondrous, mighty wings;
There we're strengthened, there rejoicing,
There our heart within us sings.
Then with wings of mercy covereth
He, as did the cherubim;
There we're safe from wrath, confiding,
Trusting even all to Him.

Law and Grace—A Bible Contrast

BY MERRILL F. UNGER*

In the study of the Holy Scriptures, as indeed in any other study, it is of paramount importance "to distinguish carefully between things that differ." Unless this is done, untold darkness and confusion will result, where otherwise there would be perfect light and clarity. And untold darkness and confusion have arisen over the subjects of law and grace, because God has set forth these two principles in obvious and striking contrast, and men have attempted to join together in confused and unholy wedlock that which God has determined shall be forever put asunder. The profane and unsanctified offspring, moreover, of this unblessed and man-made union have plagued the Christian Church, and played havoc with her peace and unity. What God hath separated, let not man join together!

The contrasting principles of law and grace are so diverse that they characterize the two most important dispensations, the Jewish and the Christian. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). This does not mean that there was no law before Moses, any more than that there was no grace and truth before Jesus Christ, but it *does* mean that the law was given from Sinai, and dominates and characterizes the time from then to Calvary, just as Christ brought grace into operation, and it dominates and characterizes the period from Calvary to the out-taking of the Church. It is, moreover, very necessary to remember that the Word of God never, in any dispensation, mingles these two principles. Invariably law is presented as having a place and work distinct from grace, and is set forth as wholly diverse from it in every respect. Let us consider, then, first

I The Contrast Between Law and Grace

1. *They Present an Independent and Different Rule of Life for the Specific Period They Represent.*

Law is connected with Moses and works; grace with

*Dr. Unger is Professor of Old Testament and Semitics at the Dallas Theological Seminary, Dallas, Texas.

Christ and faith (John 1:17; Rom. 10:4-10). Law demands righteousness from man; grace bestows righteousness upon man (Rom. 3:22, 31; 8:4; Phil. 3:9). Law blesses the good; grace saves the bad (Exod. 19:5; Ephes. 2:1-9). Law requires merit; grace is without human merit. Law demands its blessings be earned; grace is a free gift (Deut. 28:1-6; Ephes. 2:8; Rom. 4:4, 5). Law is negative, grace is positive. Law is prohibiting and demanding; grace is beseeching and bestowing. Law ministers condemnation; grace provides forgiveness. Law curses; grace blesses. Law kills; grace makes alive. Law shuts every mouth before God; grace opens every mouth to praise God. Law makes guilty man tremble; grace makes him rejoice. Law puts a great and guilty distance between man and His Maker; grace brings guilty man near to his Maker. Law says, "An eye for an eye, a tooth for a tooth"; grace says, "If thine enemy hunger feed him, if he thirst, give him drink." Law utterly condemns the best; grace freely saves the worst (Luke 23:43; Rom. 5:6; 1 Tim. 1:15). The Law was addressed to Israel only from Sinai to the Cross, and accomplished a peculiar purpose in condemning and leading to Christ. Grace is addressed to all kindreds and tribes, to "whosoever will," and is designed to save the worst and the most helpless, whom the Law condemns.

2. *They Present a Reversal in the Order of Divine Blessing and Human Obligation.*

The varying order is simply stated thus: Law says, "Do and live," where the divine obligation is given first, and the divine blessing is made to depend on the faithful discharge of that obligation. Grace, in contrast, says: "Live and do," where the divine blessing is poured out *first*, and the human obligation follows. The law said: "If you do good, I will bless you," but grace says: "I have blessed you, now do good!" Law is thus seen to be on a conditional covenant of human works, while grace rests upon an unconditional covenant of divine works.

3. *They Present Different Degrees of Difficulty in the Divine Requirement, and Different Degrees of Divine Enablement in Its Accomplishment.*

The Mosaic Law was addressed to even the natural man,

and its requirements evidently exceeded man's limitations, for there was universal failure on man's part, except in Christ's case, to keep the requirements, because of the weakness of the flesh. The divine enablement seemed nil; and man was left to his own unaided flesh, which thus became a universal demonstration of man's inability to keep the law, and to be saved by human merit. In contrast, grace has incomparably higher requirements, and its teachings are addressed only to the born-again man, who has, as the divine enablement, nothing less than the infinite power of God's indwelling Spirit.

Next, observe very briefly

II. The Errors Arising from Failure to Observe the Salient Contrast Between Law and Grace

1. *Antinomianism.*

This fails to see the right relationship between the two systems. It denies all rule over the lives of believers, and goes to the extreme in affirming that, because saved by God's free grace, wholly without merit, men are not required to live holy lives (Titus 1:16; Jude 1, 4).

2. *Ceremonialism.*

Its incipient form (Acts 15:1) insisted that believers keep the Levitical system, but its present form is manifest in attaching saving virtue to ordinances, making them essential to salvation.

3. *Galatianism.*

This is the heresy that mingles law and grace, making justification partly by law and partly by grace, or insists that grace is given to enable an otherwise helpless sinner to keep the law (Gal. 1:6-8; 3:2, 3).

In conclusion, observe

III. The Purpose of Law and Grace

1. *The Purpose of Law is:*

First, to bring to guilty man the knowledge of his sin, and then second, fully to demonstrate his utter helplessness in view of God's just requirements. It was a stern schoolmaster to drive helpless humanity in its *helplessness to Christ*, to be saved by grace (Gal. 3:16, 19; Rom. 3:19, 20; 2 Cor. 3:7-9).

2. The Purpose of Grace is:

First, to demonstrate the great loving heart of God, in the infinite depths of His lovingkindness, and to give opportunity for the expression of God's essential nature as *love*: "God is love" (1 John 4:8). The gracious display of this unfathomable love upon utterly helpless sinners, by virtue of the finished redemptive work of the spotless Lamb (John 1:29), brings glory to God. Therefore, grace is bestowed that God Himself might find infinite delight in this work of rescue, and that His own great name might be glorified.

So, if the first reason is *God's glory*, the second is *man's welfare*. Grace meets man, where law leaves him, utterly condemned, cursed, helpless, dying, like the man who fell among thieves. Grace plays the part of the Good Samaritan, and does all for him who can do nothing for himself and who, moreover, is worthy of nothing.

IN SHADOWED PLACES

BY CONSTANCE CALENBERG

"After that ye have suffered a while, make you perfect" (1 Peter 5:10)

In shadowed places, Lord,
My soul must learn
The lessons born of trial,
And there to turn
From every cherished idol of my heart;
O God, in shadowed places
I must part
With things held dear;
For in the depths of sorrow,
Human fear
Must cling to Thee for mercy
And for aid,
And in the shadowed places
Earth doth fade from view,
As once again I prove
That Thou art true.
In shadowed places, Lord,
My heart knows pain;
For, as upon the altar all is laid,
My soul, through testings sore,
Is purged from sin,
And I am conscious of
Thy strength within.
O God! I thank Thee
For the tear-stained days,
And for the shadowed places give Thee praise.

OUR HOPE

*A testimony for our Lord
Jesus Christ*

TABLE OF CONTENTS

	Page
Editorials and Notes.....	577
Calvary Road—A Poem. By Corwin Knapp Linson.....	588
Setting the Stage for the Last Act of the Great World Drama. By H. A. Ironside.....	589
One Wish—A Poem. By Edna F. Sorrell.....	598
The Land of Siniim—Today's Crisis and Challenge. By Herbert M. Griffin.....	599
The Wings of God—A Poem. By Eva Gray.....	604
Law and Grace—A Bible Contrast. By Merrill F. Unger.....	605
In Shadowed Places—A Poem. By Constance Calenberg.....	608
Can We Believe It?—The Resurrection of Christ. By E. W. Goodrick.....	609
Current Events in the Light of the Bible. By the Editor.....	622
Question Box.....	627
Daily Bible Treasury. By Herbert Lockyer.....	629
Book Reviews. By Arthur Forest Wells.....	636
Letters.....	638

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