

either *all* works, i. e. obedience, or *all* grace, i. e. the ground of works being *entirely* forfeited, so that entire *grace* can alone reach the case. Now, that there has been a flaw *somewhere* in his obedience, the most *hardy* would scarcely dare to deny, and, therefore, if we are to be saved it must be by *grace*. But without entering on that question now, let us trace a little the *stream* of *grace*. That it was *grace* that set God in motion towards us, for the purpose of our salvation and complete blessing, the Scriptures declares to us. For speaking of the calling with which He calls us, "the adoption of children by Jesus Christ unto Himself" (Eph. i. 5), He says it is "to the praise of the glory of His *grace* wherein He hath *bestowed His favour upon us* in the Beloved." For so I believe it ought to be rendered. Not so much His bringing us to acceptance in Christ, as He subsequently does, as the original movement of His heart towards us in Christ at first. (The word is the same as, "Hail, Mary, highly favoured," i. e. the subject of favour.) And as it was *grace* that began, so *grace* has equally showed itself forth in all its ways. The dispensational wisdom, wherein God has brought forth His *grace*, shines marvellously forth. He waited till the law had run its full course, "as a school-master unto Christ," until it had shewn by its heavy yoke, which they could not bear, the helplessness of the sinner, man, and the inefficiency of the blood of bulls and goats (Heb. x.), to meet the manifest need. He waited, and then in the *fulness of time* He sent forth His Son, made of a woman, made under law. What forbearing *grace* and wisdom! How necessary for us! It came, therefore, at the right time; for "when we were yet without strength (proved to be so dispensationally), *in due time* Christ died for the un-