

the shed blood of Christ, and also on the fact that our Lord Himself will return unexpectedly to set up His glorious Kingdom of joy and peace. Both of these truths have been presented by Christian teachers ever since the time of the apostles and neither of them is necessarily connected with the question of distinction of Dispensations. ^{By} Yet emphasis on the Biblical teaching in this regard has led to their being brought into ~~the~~ greater prominence, and ~~has~~ consequently been a real blessing to the Church of Christ.

I have come in contact with individuals who abominate the very name of dispensationalism, since they ^{say} hold that dispensationalists believe that men were saved at one period by keeping the law, and that salvation by grace ^{is} was a new development ^{standing in} for the present age. ^{But} I have never met a Dispensationalist

teacher who actually held such a view, although ^{held} sometimes it ~~was possible to~~ ^{must be admitted} misinterpret some of his statements and thus to gain ~~the~~ ^{an} impression ~~and this~~ ^{that some have spoken at times in such a way that it was not impossible to receive such an} impression ~~that~~ ^{in the mind of} is probably held by many untrained people. The preface to

the Scofield Bible clearly states that the dispensations are not to be thought of as ever involving different methods of salvation, but rather as involving various ways of showing man his failure and his imperative need of a Saviour.

On the other hand, it is impossible to read the Scripture without seeing repeated evidence that God is a covenant-keeping God Who carries out ^{His} ~~his~~ promises that ~~He~~ ^{He} has made, and shows ~~His~~ ^{His} mercy to succeeding generations of believers. Those who speak slightly of "Covenant Theology" often talk as if it meant a belief that people are automatically saved without need of personal regeneration. I have known many fine Bible teachers who would be classed as Covenant theologians, but I have never known one who, if questioned, would not insist that personal acceptance of Christ and individual regeneration by the Holy Spirit are absolutely necessary to salvation.

Many untrained people think of Dispensationalism and Covenant Theology as opposite poles of Scriptural interpretation. Some teachers lay such stress on one aspect as to cause many of their followers to get a false view of the other aspect