

- Systemic Teaching about Christian Life -

Evangeliu

The Gospel of the Grace of God

Das Evangelium

Von Christi Person und Natur; und von dem Anfang, wie er von dem Heiligen Geiste und Matthanael, seinen Jüngern.

Im * Anfang war das † Wort, und das Wort
war bei Gott, und ** Gott war das Wort.

2. Derselbe * war in dem Anfang bei Gott.
3. Alle
und ohne dasselbe ist nichts gemacht,
macht ist.

4. In ihm * war das Leben, und
war das † Licht der Menschen

5. Und das * Licht scheinete in der Finsternis,
und die Finsternis haben es nicht begriffen.

6. * Es ward ein Mensch von Gott gesandt,
der hieß Johannes.

7. Derselbe kam zum Zeugnis, daß er von
dem Licht zeugete, auf daß sie Alle durch ihn
glaubten.

8. Er war nicht das Licht, sondern daß er

Series:

THE GOSPEL

The Good News of God

4th Edition – Feb/2019 – English Translation – Feb/2019

Copyright of the Author - Terms of use described in the published material.

General Considerations about Using This Material:

The subject presented in this material aims to provide support to knowledge and an in-depth study of the Bible and the Christian life.

Based on the understanding that in the Christian Bible is contained the consolidation of fundamental and formal records of the writings inspired by God for humanity and each person of it, the contents exposed in this material are not intended to add, ever, anything to the Bible, nor ever remove anything from it. The aim through this subject is to contribute to the exploration of what already was registered and passed on to us over thousands of years of history by the One Creator and Lord of Heaven and Earth.

The contents presented on the next pages, of course, intend to address just a portion of the essential themes of life displayed with such great amplitude in the Bible. On the other hand, however, this subject is presented in a grouped, colligated, organized and systematized manner with the objective to serve as an aid to knowledge and understanding of the Christian life without losing sight of the main aspects of it.

Ecclesiastes 12: 11 The words of the wise are like goads, and the words of scholars are like well-driven nails, given by one Shepherd.

Related words put together, as told in the biblical text above, serve as goads and nails for fixing supports and help for the life of people that hear and receive them. Therefore, one objective of this material is to study and seek a broader understanding of the truths handed down to us by the Unique Pastor and God, the Creator of Heaven and Earth.

We would still like to suggest that the reading and studying of this material also should always be accompanied by prudence and proper investigation, believing that this is a very healthy habit to be practiced toward any material presented to a person.

The act of acceptance, rejection, or “retaining what is good,” is a personal and individual attribute given to those who receive the wisdom from God and which should be exercised or used by them toward all that comes into their hands.

Proverbs 8: 12 "I, wisdom, dwell with prudence, And find out knowledge and discretion.

Acts 17: 11 These were more fair-minded than those in Thessalonica, in that they received the word with all readiness, and searched the Scriptures daily to find out whether these things were so.

Proverbs 16: 1 The preparations of the heart belong to man, But the answer of the tongue is from the LORD.

2 All the ways of a man are pure in his own eyes, But the LORD weighs the spirits.

3 Commit your works to the LORD, And your thoughts will be established.

More details about these initial considerations are posted at www.zoominchristianlife.org.

Ronald Gortz and Irmelin Gortz, servants of the Lord Jesus Christ!

Considerations about Copies and Distribution of this Material:

This particular material, whether printed or in digital media, is allowed to be freely copied for personal use. It is made available to be shared with those who hunger and thirst to know more about the Heavenly Father, the Creator of Heaven and Earth, the Lord Jesus Christ, the Holy Spirit, the Christian Bible, and the Christian life, or even to be shared with those who just want to be more informed about these aspects.

*Revelation 21: 5 Then He who sat on the throne said, "Behold, I make all things new." And He said to me, "Write, for these words are true and faithful."
6 And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts.*

The free availability of this material has been just the adoption of a similar practical example of how the King of Kings, Lord of Lords, distributes life of the source of living water to those who thirst for it.

If a person, to whom such materials were beneficial, wants to share them with other people, one can do so, preferably indicating the “website” of this Systemic Teaching about Christian Life, where this subject, and others, can be obtained freely. (www.zoominchristianlife.org).

Nevertheless, if a person wants to share this material with anyone who has restrictions or difficulties with direct access to the “website” in reference, one may share a copy directly to him or to her, printed or digitally, just respecting the complete reproduction of the material, including the quotes about the criteria of use and copies.

We emphasize, however, that **this material is not allowed** to be copied and distributed, under any circumstances, when any commercial activity is involved. This subject is not authorized to be sold, exchanged for offers of money, goods or services, included in “sites” to attract the public to the “clicks” on “links” with the purpose of advertisements and trade, and similar situations. **This material is also not allowed** to be included in events, courses or retreats with paid subscriptions or for any personal promotion of “speakers,” instructors, institutions, or similar.

The permission for free use aims to make the materials widely available to people in general and for everyone who wants to access them for reading, learning, and growing in what is beneficial or who also wants to share them freely to those that have restrictions or difficulties with direct access to them.

*1Timothy 2: 3 For this is good and acceptable in the sight of God our Savior,
4 who desires all men to be saved and to come to the knowledge of the truth.*

More details about these initial considerations are posted at www.zoominchristianlife.org.

Contents

Contents	4
C1. The Manifold Grace of God.....	5
C2. The Grace that Precedes the Sharing or the Manifestations of the Heavenly Grace	8
C3. Grace as the Set of Willingness and Action of God in Favor of the Human Beings	11
C4. The Grace that “Already Has Come” to Us that We May Have Continuous Access to the God of All Grace.....	14
C5. The Grace and the Righteousness of God	18
C6. The High Price Paid to Grant Us Free Access to God's Grace.....	27
C7. Saved by Grace or Saved by Faith	34
C8. Saved by Grace to Live and Walk Under Grace and by Grace	43
C9. Grace as a New Way of Being Taught.....	47
C10. The Grace that Teaches to Live in the Present Age	51
C11. The Grace that Teaches to Deny What Needs To Be Renounced	57
C12. The Grace That Teaches What Is Needed for a New Positioning Before God and the World	65
C13. Grace as an Unshakable Bond Offered by the Kingdom of God to Give a Steady Support to a Christian	71
C14. Called to Keep Grace Through the Very Grace Received	82
C15. The Eternal Purpose of God's Grace	88
Bibliography	92

C1. The Manifold Grace of God

The subject covered in this new material refers to one of the themes that make up the series The Gospel, The Good News of God, which already has the following previous subjects:

- ⇒ 1) Much More Than a Message: An Offer of Life!
- ⇒ 2) The Limit of the Unlimited Gospel;
- ⇒ 3) The Gospel of the Creator;
- ⇒ 4) The Gospel of Christ;
- ⇒ 5) The Gospel of the Kingdom of God;
- ⇒ 6) The Gospel of the Righteousness of God;
- ⇒ 7) The Gospel of Peace;
- ⇒ 8) The Gospel of Salvation;
- ⇒ 9) The Gospel of the Power of God.

In the subjects mentioned above, it has been highlighted that the Gospel of God refers to an offer of newness of life presented directly by God to humankind and also that the breadth of the Gospel is so extensive and comprehensive that it is necessary to use various compound names to expose its greatness and the diversity of its characteristics.

We also understand that it is relevant to remember that the different compound names related to the Gospel do not constitute distinct “gospels.” There is only one Gospel of God. The various compound names of the Gospel, therefore, announce some of the most paramount facets of the same and the unique Gospel of the Lord.

The Gospel of God presents a wide variety of characteristics, for it is through the Gospel that God offers all the necessary provision so that human beings can be fully supported to live life according to the Lord's will. Each of the extraordinary facets of the Gospel of God is vital or essential, for they complement each other so that God's purpose may be fulfilled in the life of those to whom the Gospel is addressed.

When God, through His gospel, offers us countless gifts, the Lord in advance offers us what we truly need, even if we do not know for sure what we need or even if we are mistakenly looking for what is so necessary for us.

Thus, in this new material, **we would like to observe one more fundamental aspect exposed by the word of God concerning the Gospel, which is the characteristic of the “grace of God” that is associated with this same Gospel**, as can be seen below:

*Acts 20: 24 **But none of these things move me; nor do I count my life dear to myself, so that I may finish my race with joy, and the ministry which I received from the Lord Jesus, to testify to the gospel of the grace of God.***

Writing or speaking about the grace of God is always a great challenge, for surely the grace of the Lord is one of those themes and realities on which there is a multitude of aspects to consider. The grace of God is one of the central points of God's greatest gift presented through the Gospel to the world, and about which one cannot make an exposition in a few words without neglecting to mention a several of its great characteristics.

The Scriptures themselves teach us that grace cannot be confined just under one aspect, attributing to this grace a characteristic of multiple facets or forms of acting and expression, as mentioned in the following text:

*1 Peter 4: 10 **As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.***

In the above verse described by Peter, an apostle of Christ, a portion of the breadth of God's grace can already be observed in several senses, for it shows us that this grace bestows a variety of gifts upon persons, that it may be passed on by stewards to others, and that, in fact, the Lord's grace encompasses manifold aspects.

Therefore, considering that the Scriptures assert that God's grace has multiple characteristics, we do not intend in this material to present a summarized sentence about the grace of the Lord as if it could be defined just in one phrase.

Although the summarized definitions of some subjects and words are useful for memorization and referential use in other themes, the exacerbated search for compressing some subjects can be detrimental to a real understanding of them, which also occurs regarding the grace of God. Since the Scriptures have already informed us that grace is manifold, we understand that it is important to accept what the writings left to us by the Lord declare to us.

When people fail to see grace in its multiform perspective and seek to reduce it to a single concept, such as saying that grace comes down to be “an undeserved favor,” these people not only run the risk of trying to reduce what is manifold and cannot be conceptualized by a single phrase, as they as well run the risk of becoming subject to the most varied distorted interpretations of what heavenly grace is and how it works in favor of human beings.

Just as the kingdom, the righteousness, the peace, the salvation, and the power of God need definitions from the Lord concerning each of them to be rightly understood, so also the heavenly grace is what the Lord says it is, and not what human beings try to define or summarize about it.

The fact that the Gospel of God is also “the Gospel of Grace,” and the fact that this Gospel is “granted by grace,” does not mean that the Gospel should be received lightly or that it is not necessary for people to seek a more profound understanding of the breadth of this manifold grace and how it works.

The fact that God grants us the Gospel by His grace, as well as so many other immeasurable and heavenly gifts that accompany it, does not mean, in any way, that a person should not devote oneself to the search for a broader understanding of the Gospel and that one should not be dedicated

to receiving the Lord's teaching in order to comprehend how the grace of God can cooperate, practically, in the most diverse areas of one's life.

Although the gifts of the Gospel are available to all human beings by the grace of God, people may receive the Lord's grace in vain for not deepening their knowledge of this grace or for not receiving the heavenly grace with due appreciation or in a broader way as it should be received, a point mentioned by Paul in the following text:

*2 Corinthians 6: 1 **We then, as workers together with Him also plead with you not to receive the grace of God in vain.***

Due to its inestimable preciousness and virtues, God's grace should never be seen and received as an ordinary and natural aspect of life or under a concept inappropriately summarized.

The grace of God is highly elevated, and its value is immeasurable. It is worthy of being received, understood, and experienced with all attention, reverence, and love, for by this grace, people can achieve what really matters in their lives for the present, but also, and especially, for eternity.

C2. The Grace that Precedes the Sharing or the Manifestations of the Heavenly Grace

If a person tries to establish the definition of grace from a dictionary of linguistic terms, one may even regard grace as the “expression of a favor made for others,” but this definition falls far short of what the Scriptures expose about the grace of God.

In the various previous subjects of the series The Gospel, The Good News of God, it has been pointed out that all the characteristics that encompass the Gospel only exist because there is also a truly consistent source that makes alive and sustains each attribute of this Gospel.

Each of the aspects that are revealed to us by the Gospel of God exists because each of its parts exists first in God.

Although the “source of something” and “what is accomplished with what a source grants” might seem similar, the source is different from what has been done or can be done through what this source provides, and this is something that also applies to the grace of God.

Just as, for instance, the love of God exists in God even before it has been manifested to us, so also the grace of God exists in the Lord before or independently of God granting it to us.

Therefore, grace does not become grace when it is given as a “free gift” or when it bestows some gift for free. The grace of God extends gifts to us for what it is already in God even before the gifts come to be offered to human beings.

Regarding the theme of God's grace, we believe that it is very significant to recall some points mentioned above that have already been addressed in other subjects on the Gospel, for as the kingdom, the righteousness, the love, the peace, and the power of God exist because there is a source that grants them and that in God they are limitless and immeasurable, so also the grace of the Lord is unlimited and immeasurable because it too has its source in God, Who made the Heaven and the Earth.

The grace of God, as well as His righteousness, is an attribute of the Lord Himself and is an attribute that cannot be separated from the Lord. To know and understand more about the grace of God is, then, to know and understand more about the Lord Himself.

When God shares His grace with someone, or when the Lord performs some action or manifestation of His grace, He manifests what He is and what is part of His own fullness, as may be observed in the text below:

*John 1: 14 **And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.***

*15 **John bore witness of Him and cried out, saying, "This was He of whom I said, 'He who comes after me is preferred before me, for He was before me.'"***

*16 **And of His fullness we have all received, and grace for grace.***

*17 **For the law was given through Moses, but grace and truth came through Jesus Christ.***

The grace of God is part of Who or how God is and is so united to the Lord that His own Spirit is also called as the Spirit of Grace, as mentioned by the author of Hebrews in the following text:

*Hebrews 10: 29 **Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?***

So, the acceptance of grace offered by the Gospel is first and foremost the acceptance of the God of grace Himself.

On the other hand, the rejection of the Lord's grace is also, first and foremost, the rejection of the Lord Himself.

Considering that the Lord is the God of All Grace and that in God grace does not have limited resources, He can also grant us His grace abundantly. However, given that grace is an attribute of God and that the Lord is the "**God of All Grace**," it is crucial to realize that no true grace can be shared in a way that is dissociated from the Lord or through a means that has not received grace from God, one of the reasons why the mentions of the Scriptures to grace are continually associated with the Lord.

Let us see below two more examples of what was mentioned at the end of the previous paragraph:

*1 Peter 5: 10 **But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.***

*Romans 1: 7 **To all who are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ.***

The grace of God is not an attribute that can be dissociated from God or that has autonomy of action absent from the presence of the Emanuel, the "God With Us." When Christ offered Himself to us to be the "free gift" of God that justifies us and gives us newness of life in the Lord, He did it because it is in Him that the fullness of God's grace dwells, as exemplified following also by two more texts:

*Romans 5: 15 **But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.***

*1 Corinthians 1: 4 **I thank my God always concerning you for the grace of God which was given to you by Christ Jesus,**
5 that you were enriched in everything by Him in all utterance and all knowledge,
6 even as the testimony of Christ was confirmed in you,
7 so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ,
8 who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.*

Since the grace of God is an attribute or virtue of the Lord Himself, it is from whom God is, and from what is His will, that the grace of the Lord can also be understood in a more precise and broader way.

As mentioned earlier, just as the definitions of God's kingdom, righteousness, peace, love, and power are not necessarily what humans say they are, but they are what their source says they are, so it is also regarding the grace that is in God.

To look at all that the Lord has already done for us through His grace is indescribably amazing and precious, and should be done with much reverence and with great attention. However, to look at the grace of God without realizing that it is a part of the Lord Himself, and a continuous source in Him, may lead people to be inhibited from seeing the living potential that exists in this eternal source.

What the grace of God has already done for us is vital and priceless, but which is so highly significant only because the same grace continues to live in God forever and because it continues to sustain what the Lord has already done through it in our favor.

Therefore, it is primarily by knowing God and the Lord Jesus Christ increasingly, as the source of all life and grace, that the knowledge of the manifold grace of God and the living experience with it may also be multiplied.

*2 Peter 1: 2 **Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.***

The grace that precedes the sharing or manifestations of the eternal or heavenly grace is the Father of All Grace Himself, it is the Lord Jesus Christ, Who has given Himself in the fullness of grace to reveal this grace to us, and it is the very Spirit of the Lord, also called the Spirit of Eternal Grace.

C3. Grace as the Set of Willingness and Action of God in Favor of the Human Beings

In the previous chapters, it was mentioned that God's grace is described in the Scriptures as having its alive source in the Lord and having the characteristic of being composed of manifold aspects, which certainly makes it more challenging speaking about this grace, since to understand it, it also is necessary to comprehend several points encompassed by it.

On the other hand, **the more aspects regarding God's grace begin to be observed and the more the multiform description and performance of grace begins to be unveiled, the more it is possible to see that grace is present in all God's actions in favor of human beings.**

If we figuratively compare grace with the mobilization that is necessary for a service of rescue and assistance to the population to be available in a particular city, we could perhaps compare one of the aspects of grace with those actions that have been and are present throughout the whole project, but which are not necessarily so explicit or visible to the natural eye. Grace, in this example, would be present in that item that generated the willingness to create and provide a care service, in the aspect that caused the willingness for the project to receive all the necessary resources to become available, and, as well, in those points or actions that generate the disposition and the resources for this service to be in fact accomplished when a need to execute it occurs.

In the way that we are looking at it particularly in this chapter, **God's grace is the express goodwill that is in God to favor all human beings with the purpose that they also come to achieve what is good for them in the present and eternal life.**

In its multiple facets, the grace of the Lord encompasses:

- ⇒ 1) **The practical willingness that exists in the goodness of God in wanting to share His love, righteousness, salvation, peace, power, and resources abundantly, so that all people may achieve what is good for their lives indeed;**
- ⇒ 2) **The willingness and the power to mobilize, according to the righteousness of God, all that which is necessary so that the desire to favor people also becomes expressed in a tangible or real offer.**

Jeremiah 29: 11 **For I know the thoughts that I think toward you, says the LORD, thoughts of peace and not of evil, to give you a future and a hope.**

The grace of God is a virtue of the divine nature that exists in the Lord that makes God have the willingness to act in favor of the human beings, but it is also the aspect that makes the Lord offer or manifest in fact and for free His favor to the people, having done it beforehand or manifesting it when people need the specific action of the Lord in their behalf.

The grace of God, therefore, is expressed in two distinct moments. At first, it is always present in God and willing to act on behalf of people. In the second moment, it is expressed by a willingness which also manifests itself in a concrete intervention of God in behalf of those to whom He manifests His grace.

As we mentioned above, the grace of God, in one of its aspects, is what makes God wanting that the goodness that is in Him may be available to all, but it is also what causes God to act on behalf of people so that His kindness is available to them indeed.

The grace of God is the Creator Himself, with all His contingent of love, power, righteousness, and all His other resources, willing to save human beings and give them a life under His goodness, but it also encompasses all the set of actions that God, and those who serve Him, have done, do, or will do so that what God is willing to do for people may also be available to them or in them.

2 Corinthians 9: 8 And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work.

In its multiple ways of manifesting itself or of acting, God's grace is also the expression of the global set which contemplates God's willingness, readiness, power, capacity, resources, and actions in favor of the human beings.

Thus, “finding grace before God” or “obtaining the condition of receiving the grace of God in personal life” is to reach the position or condition in which God's willingness to be favorable to a person also effectively becomes possible to be experienced in the life of the one who longs for the work of the heavenly grace on his or her behalf.

Being able to “count on the grace of God” is even more sublime than receiving some gifts from God. To be able to “count on the grace of God” is to find oneself in the position and condition in which the Lord is willing to give, in due time, all the gifts that are necessary for the life of the one who lives under this grace so that he or she may experience the Lord's will and newness of life abundantly.

Receiving some gifts from God is immeasurably marvelous, but being able to “count on the grace of God” is to be in a favorable condition before the source of all the good gifts of the Lord for the most varied circumstances, remembering that:

James 1: 17 Every good gift and every perfect gift is from above, and comes down from the Father of lights, with whom there is no variation or shadow of turning.

Here we also recall that a broader approach to this last-mentioned verse is described in the subject on Every Good Gift and Every Perfect Gift from the series of themes about The Life of the Christian in the World.

The greatness of the grace of God is manifested in all that it has foreseen, provides, and foresees, as well as in everything that it has already done, does, or will do.

By His grace, God aims at making even more evident that His intention to love us is not made up of vain promises or theoretic plans to be contemplated only. By His grace, the Lord also makes that His thoughts of goodness toward us become real conditions that allow us to access what He intends for us.

Among its principal aspects, divine grace is a living and ongoing willingness of God to act indeed or in a practical way in favor of human beings, which accentuates or highlights, even more, the “practical” willingness that has always been in the goodness and in the love of God.

*2 Thessalonians 2: 16 **Now may our Lord Jesus Christ Himself, and our God and Father, who has loved us and given us everlasting consolation and good hope by grace,***
*17 **comfort your hearts and establish you in every good word and work.***

When God presents and offers us His grace, it is as if God has been reaffirming, in a clear and evident way, that He works for us and that, on His part, He always wants to cooperate with us and favor us with abundance for our good.

*2 Corinthians 4: 15 **For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.***

God be praised for the whole set of what is His grace.

C4. The Grace that “Already Has Come” to Us that We May Have Continuous Access to the God of All Grace

In the first subjects of the present series on the Gospel, we seek to explain that the understanding of the Gospel of God can be highly enriched when a person understands that through it the Lord has historically performed many aspects that are necessary to us, but also that, through the same Gospel, the Lord continues and will continue to carry out a number of other things so that His purposes may be fulfilled in us.

And similarly to what was mentioned about the Gospel in the previous paragraph, it also happens with the grace of God. The Lord's grace has already done many things for us in the centuries preceding us, and which are already available to us, but the grace is still available to do works in our present time and in our future time.

The understanding of what God's grace has done in the past and what it continues to be willing to do in the present and the future is of great relevance, for various aspects of what God has already revealed about His grace, and of what God has already accomplished through this grace, are determinant so that we may also have a broader and continual access to the heavenly grace in the present day.

There is a series of aspects completed by the grace of God that is already available to us and will never be performed again. There is a broad set of things realized by the grace of God that has been accomplished once only to be available to all and forever.

The coming of Christ into the world, as the Son of Man Who came to manifest saving and redemptive grace for all sinners and to provide and offer them deliverance from slavery to the sin to which all were subject, was a unique and eternal action of the grace of God and will never be repeated by the Lord. The manifestation of the grace by which the Lord Jesus Christ gave Himself for the death on the cross to redeem the lost was singular and with effects applicable to all people of all times or generations.

*Titus 2: 11 **For the grace of God that brings salvation has appeared to all men.***

*Hebrews 7: 26 **For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens;***

27 who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people's, for this He did once for all when He offered up Himself.

28 For the law appoints as high priests men who have weakness, but the word of the oath, which came after the law, appoints the Son who has been perfected forever.

The actions of God's grace which underlie the possibility that all the people of this present century, and those that are yet to come, may have access to the grace of God more intensely or personally have already been established through the Lord Jesus Christ, the One Who is the living grace of God which came down from heaven and was manifested among humans as the gift of righteousness proceeding from the eternal kingdom, as it is also exemplified in the following text:

*Romans 5: 18 **Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift came to all men, resulting in justification of life.***

All the people of the world have already been targets of the superabundant grace of God that was manifested by the so-called "**one Man's righteous act**," even if not all are aware that the heavenly grace has already acted so intensely in their favor or even if not all believe that the Lord did it for them, a topic that has been extensively described in the subject on The Gospel of the Righteousness of God.

When the Lord tells us that "grace has already come" or "the one act of righteousness has already been done," He is showing us that there are many central aspects of His grace that are already available to us, and regarding which nothing else needs to be added from God's part so that we may have access to what has already been established by this same grace.

On the other hand, if a person merely disregards the acts that the grace of God has already established for his or her benefit, one does not qualify oneself to receive many other aspects of God's grace, since the unique acts already performed by the grace of God also are the fundamental acts for the continuity of access to the grace of God.

*Romans 5: 1 **Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,**
2 **through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.***

*1 Corinthians 3: 10 **According to the grace of God which was given to me, as a wise master builder I have laid the foundation, and another builds on it. But let each one take heed how he builds on it.**
11 **For no other foundation can anyone lay than that which is laid, which is Jesus Christ.***

It is only by the act of grace that has already given us the gift of righteousness that a person can be justified to grow in the grace of God, for it is only through this act of righteousness that a person can come to have peace with God.

Although the grace of God has already been abundantly manifested over all humanity, a personal and individual access to some central aspects of this grace comes through the recognition and acceptance of the fundamental points of it and of the crucial actions that have been done through it, remembering that the most evident living expression of the grace of God, and the acts and gifts bestowed through it, is the person of the Lord Jesus Christ and the work He performed on the cross of Calvary.

If one does not accept the central living expression of God's grace and the living way to it, which are the Lord Jesus Christ, one is also deprived of the main points that the grace of God has made available to all and which are the means to access the other aspects that are yet to be revealed by the same grace in the life of each person.

Through one Man's righteous act the free gift (or grace) came to all men, resulting in justification of life, but if a person does not accept the justification that has already been accomplished by grace and that grace freely offers, one deprives oneself of the fellowship with the source of all grace.

The grace that is in God, and through which the Lord wants to extend His virtues and gifts abundantly to all people in the present and future, is also the same grace that has already made full provision for people to present themselves before God in peace and so that they may have continual and increasing access to this grace.

Thus, in the first place, **accepting the grace of God is also accepting what this grace has already revealed and granted during the centuries that precede us.**

Since the main aspects of God's grace are found in Christ and are made available through Him, how can a person aspire to have continual and increasing access to heavenly grace if one, at the same time, rejects the Lord Jesus or what Christ has already done so that this grace could be freely offered to him or her?

The person who rejects Christ and His work deprives oneself of the grace of God not because God does not want to grant His grace to this individual, but because the Gospel of the Grace of God cannot be dissociated from the Lord Jesus Christ.

1 Corinthians 1: 4 ***I thank my God always concerning you for the grace of God which was given to you by Christ Jesus.***

On the one hand, access to the grace of God depends entirely on the Lord, for if the Lord does not grant it to a person, one has no way of accessing it. On the other hand, considering that God has already shared part of His abundant grace with everyone through the work of Christ, individual access to various aspects of the Lord's grace also depends on a person wanting to receive the grace that has already been offered.

God's longing to grant His grace continually is so intense and so relevant that the Lord Himself names the throne from which He reigns as the "throne of grace," and the Lord Himself invites all to come to this throne to obtain more grace for all the situations that are yet to come in their lives.

Nevertheless, **the call to accessing the throne of grace is always associated with the principle that it should be done through Him Who was, is, and always will be the perfect and most evident living expression of the grace of God already granted to all, namely once again: The Lord Jesus Christ!**

*Hebrews 4: 13 **And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.***

*14 **Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.***

*15 **For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.***

*16 **Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.***

C5. The Grace and the Righteousness of God

Before we proceed more specifically on the action of the grace of God, we understand that it is important still to speak more about one of the main aspects of the firm foundation upon which the grace of God is established, for throughout the centuries, and especially after the coming of Christ in the flesh into the world, the concept of God's grace has been the subject of much controversy and even much speculation on the part of human beings.

Knowing the fundamental aspects that support or sustain the grace of God is indispensable, for one of the central points that causes many contrary and distorted questions regarding the grace of God to be so often presented is not only related to the ignorance of what the grace of God's kingdom is, but rather to the lack of knowledge or because of a distorted understanding that so many people have about the righteousness of God.

The grace and the righteousness of God are two things that are unquestionably necessary to reach and live an appropriate Christian life, and God's grace and His righteousness are two aspects entirely dependent and inseparable from one another.

Through grace, the Lord has introduced and offered the gift of righteousness to the world, but, on the other hand, grace is based on the righteousness of God so that it may be offered and work in accordance with the truth and righteousness that is in God, as it is clearly stated in the following text:

*Romans 5: 15 **But the free gift is not like the offense. For if by the one man's offense many died, much more the grace of God and the gift by the grace of the one Man, Jesus Christ, abounded to many.***

*16 **And the gift is not like that which came through the one who sinned. For the judgment which came from one offense resulted in condemnation, but the free gift (or grace) which came from many offenses resulted in justification.***

*17 **For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.***

*18 **Therefore, as through one man's offense judgment came to all men, resulting in condemnation, even so through one Man's righteous act the free gift (or grace) came to all men, resulting in justification of life.***

*19 **For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.***

*20 **Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more,***

*21 **so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord.***

In the text above, it can be observed that God's grace and His righteousness act one through the other, showing that “***the gift of righteousness came through grace,***” but, as well, that “***through one act of righteousness came grace to all human beings.***”

Later we will try to explain a little more about the aspect of God's grace being the means for God to manifest His gifts to people, being the very gift of God's righteousness one of them. Righteousness, however, is a gift with a very distinct uniqueness from some other gifts since it is a gift that necessarily precedes the other gifts bestowed by grace and because it is a gift that must always be present for the work of the gifts that it precedes.

The last text, referred to above, presents us a point that with no doubt is necessary for the work of God's grace toward humankind, affirming that ***“grace reigns through righteousness to eternal life through Jesus Christ our Lord.”***

Without the righteousness of God, there is no action of the Lord's grace, that is, the grace of God will never manifest itself or act without being fully established in righteousness and without being supported by all the characteristics of this righteousness of the kingdom of heaven.

In other words, God's grace will never offer people that which is not entirely aligned with the righteousness of God, just as the grace of God will never be a companion or accomplice to acts that are contrary to the Lord's righteousness.

For example, and only by way of illustration, we could say that the grace of God, in one of its manifold aspects, is like a train carrying the gifts of the Gospel that humanity needs to receive from God for salvation and newness of life, but which needs a rail to be able to move and reach people. Already the righteousness of God, in its turn and one of its aspects, would be like a rail through which grace can approach and manifest itself to the world, and especially to those who welcome it.

Although God's righteousness has been extended to the world by the grace of God, grace could and can only offer the Lord's righteousness to the world because it has always acted according to the perfect and heavenly righteousness. The grace of God could and can offer perfect gifts to human beings only because it first has paved a perfect and righteous way or manner to bestow its gifts.

To know that *“grace reigns through righteousness”* means to know also that grace maintains itself, offers itself, and sustains what is offered by it only because of the righteousness on which it is grounded. Any proposal of some supposed grace, but which is not established upon the righteousness of God, is not indeed the grace of the Lord.

Because of the ignorance or rejection of God's righteousness, many people seek to attribute the most absurd and misleading concepts to the grace of God. By not considering the righteousness of God as a foundation of the Lord's actions, people, in one way or another, basically seek to present the grace of God as if it were the expression of a kind of complicity, endorsement, or tolerance of God for the practice of sin and evil.

And to think or affirm that God's grace endorses the practice of evil is one of the most distorted and vilest aspects that oppose this grace, for this line of thought and affirmation is also opposed to God's holiness and all the righteousness that is in Him.

The fact that God shows abundant mercy and long-suffering toward sinners, toward those who have sinned and who are subject to the dominion of sin, is utterly distinct from saying that the Lord is compliant with the practice of sin or accomplice with the practice of evil.

Men and women with corrupt understandings and who surrender to evil are also those who seek to corrupt the understanding that God's grace only reigns and works through the righteousness of God. Those who first oppose God's righteousness, and therefore remain or become wicked, are also those who seek to corrupt the understanding of what is the true grace of God, as exemplified in the following texts:

*Jude 1: 3 **Beloved, while I was very diligent to write to you concerning our common salvation, I found it necessary to write to you exhorting you to contend earnestly for the faith which was once for all delivered to the saints.***

*4 **For certain men have crept in unnoticed, who long ago were marked out for this condemnation, ungodly men, who turn the grace of our God into lewdness and deny the only Lord God and our Lord Jesus Christ.***

*Psalms 10: 1 **Why do You stand afar off, O LORD? Why do You hide in times of trouble?***

*2 **The wicked in his pride persecutes the poor; Let them be caught in the plots which they have devised.***

*3 **For the wicked boasts of his heart's desire; He blesses the greedy and renounces the LORD.***

*4 **The wicked in his proud countenance does not seek God; God is in none of his thoughts.***

*5 **His ways are always prospering; Your judgments are far above, out of his sight; As for all his enemies, he sneers at them.***

*6 **He has said in his heart, "I shall not be moved; I shall never be in adversity."***

*7 **His mouth is full of cursing and deceit and oppression; Under his tongue is trouble and iniquity.***

*8 **He sits in the lurking places of the villages; In the secret places he murders the innocent; His eyes are secretly fixed on the helpless.***

*9 **He lies in wait secretly, as a lion in his den; He lies in wait to catch the poor; He catches the poor when he draws him into his net.***

*10 **So he crouches, he lies low, That the helpless may fall by his strength.***

*11 **He has said in his heart, "God has forgotten; He hides His face; He will never see."***

*1 Timothy 6: 3 **If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness,***

*4 **he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions,***

*5 **useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain.***

From such withdraw yourself.

Those who depart from the teaching of God's righteousness and the holiness that is in God, from the words of the Lord Jesus, and from life according to true piety are also those who seek to introduce dissolution or distortions to the concept of the true grace of God that only reigns by the heavenly righteousness, trying, in this way, to propose a grace that supposedly would be adaptable to the corrupted conditions in which they are and in which they are choosing to remain.

Among the wicked, many are precisely those who know parts of the Scriptures and parts of the New Covenant that God offers to human beings, but who want to use the power and benefits of God's grace for their own corrupt intends, thinking and even teaching that God does not oppose their attitudes contrary to the Lord's righteousness. These people are often bold enough to give themselves up to the thought that God Himself is tolerant toward unrighteousness as they are, as the following Psalm explicitly exemplifies:

*Psalms 50: 16 **But to the wicked God says: "What right have you to declare My statutes, Or take My covenant in your mouth,***
*17 **seeing you hate instruction and cast My words behind you?***
*18 **When you saw a thief, you consented with him, And have been a partaker with adulterers.***
*19 **You give your mouth to evil, And your tongue frames deceit.***
*20 **You sit and speak against your brother; You slander your own mother's son.***
*21 **These things you have done, and I kept silent; You thought that I was altogether like you; But I will rebuke you, And set them in order before your eyes."***

God is righteous, and the fact that God is long-suffering and does not act in the time when humans think God should manifest His judgment does not give people the right to try to corrupt their understanding of God's righteousness and integrity. The righteousness of God precedes the creation of the world, and the fact that God acts in His own time does not give the right of the human being to judge God, nor to incline to the attempts of defaming the just action of God's grace.

God's righteousness is not comparable to the justice of men, just as God's grace, glory, and position are not comparable to the position and glory of the creation, as Elihu taught Job when Job was in a very delicate position where he was about to question God's righteousness and the care of the Lord over his life, and as it is exposed in the notable and precious text that follows:

*Job 35: 1 **Moreover Elihu answered and said:***
*2 **"Do you think this is right? Do you say, 'My righteousness is more than God's'?"***
*3 **For you say, 'What advantage will it be to You? What profit shall I have, more than if I had sinned?'***
*4 **"I will answer you, And your companions with you.***
*5 **Look to the heavens and see; And behold the clouds, They are higher than you.***
*6 **If you sin, what do you accomplish against Him? Or, if your transgressions are multiplied, what do you do to Him?***

- 7 *If you are righteous, what do you give Him? Or what does He receive from your hand?*
- 8 *Your wickedness affects a man such as you, And your righteousness a son of man.*
- 9 *"Because of the multitude of oppressions they cry out; They cry out for help because of the arm of the mighty.*
- 10 *But no one says, 'Where is God my Maker, Who gives songs in the night,*
- 11 *Who teaches us more than the beasts of the earth, And makes us wiser than the birds of heaven?'*
- 12 *There they cry out, but He does not answer, Because of the pride of evil men.*
- 13 *Surely God will not listen to empty talk, Nor will the Almighty regard it.*
- 14 *Although you say you do not see Him, Yet justice is before Him, and you must wait for Him.*
- 15 *And now, because He has not punished in His anger, Nor taken much notice of folly,*
- 16 *therefore Job opens his mouth in vain; He multiplies words without knowledge."*
- Job 36: 1 Elihu also proceeded and said:*
- 2 *"Bear with me a little, and I will show you That there are yet words to speak on God's behalf.*
- 3 *I will fetch my knowledge from afar; I will ascribe righteousness to my Maker.*
- 4 *For truly my words are not false; One who is perfect in knowledge is with you.*
- 5 *"Behold, God is mighty, but despises no one; He is mighty in strength of understanding.*
- 6 *He does not preserve the life of the wicked, But gives justice to the oppressed.*
- 7 *He does not withdraw His eyes from the righteous; But they are on the throne with kings, For He has seated them forever, And they are exalted.*
- 8 *And if they are bound in fetters, Held in the cords of affliction,*
- 9 *Then He tells them their work and their transgressions, that they have acted defiantly.*
- 10 *He also opens their ear to instruction, And commands that they turn from iniquity.*
- 11 *If they obey and serve Him, They shall spend their days in prosperity, And their years in pleasures.*
- 12 *But if they do not obey, They shall perish by the sword, And they shall die without knowledge.*
- 13 *"But the hypocrites in heart store up wrath; They do not cry for help when He binds them.*
- 14 *They die in youth, And their life ends among the perverted persons.*
- 15 *He delivers the poor in their affliction, And opens their ears in oppression.*
- 16 *"Indeed He would have brought you out of dire distress, Into a broad place where there is no restraint; And what is set on your table would be full of richness.*
- 17 *But you are filled with the judgment due the wicked; Judgment and justice take hold of you.*

- 18 Because there is wrath, beware lest He take you away with one blow; For a large ransom would not help you avoid it.
- 19 Will your riches, Or all the mighty forces, Keep you from distress?
 20 Do not desire the night, When people are cut off in their place.
- 21 Take heed, do not turn to iniquity, For you have chosen this rather than affliction.
- 22 "Behold, God is exalted by His power; Who teaches like Him?"
- 23 Who has assigned Him His way, Or who has said, 'You have done wrong'?
- 24 "Remember to magnify His work, Of which men have sung.
 25 Everyone has seen it; Man looks on it from afar.
- 26 "Behold, God is great, and we do not know Him; Nor can the number of His years be discovered.
- 27 For He draws up drops of water, Which distill as rain from the mist,
 28 which the clouds drop down And pour abundantly on man.
 29 Indeed, can anyone understand the spreading of clouds, The thunder from His canopy?
- 30 Look, He scatters his light upon it, And covers the depths of the sea.
- 31 For by these He judges the peoples; He gives food in abundance.
 32 He covers His hands with lightning, And commands it to strike.
 33 His thunder declares it, The cattle also, concerning the rising storm.
- ...
- Job 37: 13 He causes it to come, Whether for correction, Or for His land, Or for mercy.
- 14 "Listen to this, O Job; Stand still and consider the wondrous works of God."
- ...
- 23 As for the Almighty, we cannot find Him; He is excellent in power, In judgment and abundant justice; He does not oppress.
-

The fact that God is merciful and long-suffering with sinners, so that they may repent, should never be used as an argument to try to introduce a proposition of a grace devoid of the fullness of righteousness and where the grace of God would cease to be attentive to the practices of the sins and iniquities of human beings.

The grace of God, though perfect in mercy and long-suffering toward sinners, would never expose the Lord to a condition where He would fail to see the evil and where He would cease to be just and fully active according to His righteousness. Nothing can be hidden from the eyes of the Lord, nor His grace, and likewise not from His perfect righteousness.

- Psalms 94: 1 O LORD God, to whom vengeance belongs, O God, to whom vengeance belongs, shine forth!
 2 Rise up, O Judge of the earth; Render punishment to the proud.
 3 LORD, how long will the wicked, How long will the wicked triumph?
 4 They utter speech, and speak insolent things; All the workers of iniquity boast in themselves.

- 5 *They break in pieces Your people, O LORD, And afflict Your heritage.*
- 6 *They slay the widow and the stranger, And murder the fatherless.*
- 7 *Yet they say, "The LORD does not see, Nor does the God of Jacob understand."*
- 8 *Understand, you senseless among the people; And you fools, when will you be wise?*
- 9 *He who planted the ear, shall He not hear? He who formed the eye, shall He not see?*
- 10 *He who instructs the nations, shall He not correct, He who teaches man knowledge?*
- 11 *The LORD knows the thoughts of man, That they are futile.*
- 12 *Blessed is the man whom You instruct, O LORD, And teach out of Your law,*
- 13 *That You may give him rest from the days of adversity, Until the pit is dug for the wicked.*
- 14 *For the LORD will not cast off His people, Nor will He forsake His inheritance.*
- 15 *But judgment will return to righteousness, And all the upright in heart will follow it.*
- 16 *Who will rise up for me against the evildoers? Who will stand up for me against the workers of iniquity?*
- 17 *Unless the LORD had been my help, My soul would soon have settled in silence.*
- 18 *If I say, "My foot slips," Your mercy, O LORD, will hold me up.*
- 19 *In the multitude of my anxieties within me, Your comforts delight my soul.*
- 20 *Shall the throne of iniquity, which devises evil by law, Have fellowship with You?*
- 21 *They gather together against the life of the righteous, And condemn innocent blood.*
- 22 *But the LORD has been my defense, And my God the rock of my refuge.*
- 23 *He has brought on them their own iniquity, And shall cut them off in their own wickedness; The LORD our God shall cut them off.*

Hebrews 4: 13 And there is no creature hidden from His sight, but all things are naked and open to the eyes of Him to whom we must give account.

Our deliverance from sin, and the body of sin, so that we may have reconciliation and fellowship with God is one of the primary goals for which the Heavenly Father, through His grace, has given us Christ as the “*gift of righteousness.*”

God has granted and continues to bestow His precious and immeasurable grace also always accompanied by His perfect and abundant mercy, but this He does so that the slavery of the people to sin be stopped and that they may live free from this bondage, and never so that the grace comes to be seen as an alternative or justification that allows them to remain subdued to sin.

Romans 6: 14 For sin shall not have dominion over you, for you are not under law but under grace.

15 What then? Shall we sin because we are not under law but under grace? Certainly not!

16 Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?

*2 Peter 3: 1 Beloved, I now write to you this second epistle (in both of which I stir up your pure minds by way of reminder),
2 that you may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior,*

3 knowing this first: that scoffers will come in the last days, walking according to their own lusts,

4 and saying, "Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of creation."

5 For this they willfully forget: that by the word of God the heavens were of old, and the earth standing out of water and in the water,

6 by which the world that then existed perished, being flooded with water.

7 But the heavens and the earth which are now preserved by the same word, are reserved for fire until the day of judgment and perdition of ungodly men.

8 But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

11 Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness,

12 looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat?

13 Nevertheless we, according to His promise, look for new heavens and a new earth in which righteousness dwells.

14 Therefore, beloved, looking forward to these things, be diligent to be found by Him in peace, without spot and blameless;

15 and consider that the longsuffering of our Lord is salvation, as also our beloved brother Paul, according to the wisdom given to him, has written to you,

16 as also in all his epistles, speaking in them of these things, in which are some things hard to understand, which untaught and unstable people twist to their own destruction, as they do also the rest of the Scriptures.

- 17 You therefore, beloved, since you know this beforehand, beware lest you also fall from your own steadfastness, being led away with the error of the wicked;*
- 18 but grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and forever. Amen.*
-

One of the most notorious aspects of the greatness of grace, grounded in the righteousness of God, lies in the deliverance which it gives to the sinner from the yoke of sin. And this, precisely to grant him or her a new condition of life so that he or she may also live a life according to the righteousness of God.

- 2 Peter 1: 1 **Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:***
- 2 **Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.***
-

Finally, in view of the fact that in this material we aim to highlight more objectively the grace of God, and considering that the theme of righteousness has already been extensively covered in the subject on “The Gospel of the Righteousness of God,” even about the aspect of how the Christian can deal with the sins which he or she came to incur after having already received the saving grace in his or her life, we intend not to extend ourselves more specifically in the present chapter on the subject of righteousness, remembering, however, that righteousness should be sought first and together with the grace of God, just as the Lord also instructed His disciples.

- Matthew 6: 33 **But seek first the kingdom of God and His righteousness, and all these things shall be added to you.***

C6. The High Price Paid to Grant Us Free Access to God's Grace

In various circumstances in which the theme of grace is introduced and approached, it is also intensely commented that what is made available “for free” by God to people is the central definition of what grace is.

And in some way, one of the aspects that probably accentuates the idea of thinking that grace is what is granted “for free” may have its origin in the fact that in some languages the term “grace” is also the word used to say that something is given freely or for free.

Nevertheless, if “giving” something “for free,” by itself, would characterize what “grace” is, even the practice of giving gifts of things that are not beneficial to people could be considered as an expression of “grace.”

As we have seen in previous chapters, the grace that is in God is called as such because it is a virtue of the Lord and by the fact that it always also acts in conformity with the divine righteousness, a reason why it is not limited to a concept of just giving things “for free.”

Although the grace of God is manifested through the actions of granting many gifts for free, and which people could never attain without the Lord's intervention on their behalf, the grace of God is also the virtue that leads the Lord to express, for instance, His perfect love. And in His love, on the one hand, the Lord may bestow many gifts for the good of the people, but also, on the other hand, He may retain some gifts equally for the benefit of the people or to be granted only at the appropriate time.

Moreover, and despite God's grace and what it produces may seem very similar to human eyes, the grace of God is what causes the Lord to give gifts, which implies that what results from grace or the gifts that grace bestows should not be confused with what grace itself is.

On the other hand, still regarding grace and the giving of gifts, there is a line of thought that seeks to deprive grace not because it grants gifts, but by promulgating the idea that something really valuable is never given “for free” or “freely,” seeking to induce inattentive people into an attitude of contempt for what is offered them in this way.

If, on the one hand, grace is more than just granting gifts, for the work of grace always also encompasses the action of the righteousness and the love of God, inclusive when God admonishes His children, on the other hand, the line of thinking which proposes that all that which is given freely has no real value also reflects a position that is very contrary to God's attitude towards people by His grace.

The mentality that wants to reduce the concept of God's grace to a mere or even irresponsible bestowal of gifts, as well as the mentality that wants to despise God's favor and gifts to people because they are granted for free or freely, are, both, lines of thinking or propositions that resist the grace of God, or that aim at spreading out distorted concepts about the heavenly grace.

If we look a little further into the second line of thinking mentioned in the previous paragraph, we can see that it also contradicts the most basic rationality about the very existence and life of an individual, since no person has had a cost covered by oneself to come to be conceived and be born.

In fact, the best and most essential gifts of natural life and eternal life are those that can only be accessed if received on the condition that they are freely shared.

The granting of gifts freely is not an exception in God's attitude toward His creation; it is an ongoing pattern of conduct of His grace.

In previous chapters, we have already mentioned that “every good gift” and “every perfect gift” comes from the Father of lights, and which are freely given by God to human beings. Throughout the Scriptures can be seen how much the Lord reiterates the aspect of giving gifts freely or for free, as exemplified by a few more texts exposed below:

*Psalms 68: 19 **Blessed be the Lord, Who daily loads us with benefits, The God of our salvation!***

*Psalms 103: 2 **Bless the LORD, O my soul, And forget not all His benefits:***

- 3 **Who forgives all your iniquities, Who heals all your diseases,***
- 4 **Who redeems your life from destruction, Who crowns you with lovingkindness and tender mercies,***
- 5 **Who satisfies your mouth with good things, So that your youth is renewed like the eagle's.***

*James 1: 5 **If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.***

*Psalms 106: 1 **Praise the LORD! Oh, give thanks to the LORD, for He is good! For His mercy endures forever.***

- 2 **Who can utter the mighty acts of the LORD? Who can declare all His praise?***

We understand that it is worth pointing out here again that **God does not freely grant us His wonderful gifts and His benefits because they are not genuinely precious or because they are of little value, but the Lord does it in this way also because human beings just do not have, not even approximately, the sufficiency of resources to repay the Lord for each of the benefits He grants them.**

No human being has enough resources, for instance, to redeem a soul, as also the following text declares:

*Psalms 49: 6 **Those who trust in their wealth And boast in the multitude of their riches,***

- 7 **none of them can by any means redeem his brother, Nor give to God a ransom for him.***
- 8 **For the redemption of their souls is costly, And it shall cease forever.***

The individual who longs to see and experience the grace of God more intensely in his or her life also needs to abandon the mentality of the world that tries to impute to him or her the idea that what is given “for free” has no expressive value or that grace of God is only achieved by price, merit, or effort on the part of the human beings.

The grace that is in the Creator of the Heavens and the Earth, and the gifts that are given through it, can never be or will never be able to be attained through the natural capacities or resources of the creation.

The free concession of grace, and of the gifts it offers, is an expression of God's very glory as the Creator, Father, Lord, and the Justifier of all human beings.

The free concession of the grace of God and His gifts is manifested to the present world from the establishment of the creation and extends to all the provision granted by God for the salvation of the human beings that have turned away from the righteousness and truth that is in the Lord.

Romans 3: 21 But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, 22 even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; 23 for all have sinned and fall short of the glory of God, 24 being justified freely by His grace through the redemption that is in Christ Jesus, 25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, 26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

The free granting of gifts, often so despised and even mocked among the people of the world, in no way depreciates the gifts of God, on the contrary, extols the Giver and His love manifested toward those to whom the gifts are offered.

And advancing a little further on this topic, **we understand that it is very relevant to point out that the fact that God has already made available immeasurable gifts through His grace to be freely accessed, and that God still wants to offer freely other gifts available through this same grace, does not mean to say that this provision was made without cost or a high price paid by God.**

It should, however, also be recalled that **the fact that the Lord chose to pay a high price so that human beings can receive the essential gifts of His grace is not associated with a lack of freedom of the Lord in granting these gifts freely.**

One reason why God paid a high price to grant freely the gifts offered by His grace was the lack of freedom to which the human beings subjected

themselves, and which enslaved them to be deprived of receiving the favor of the Lord to the extent that God wants to grant it.

The fact that the Lord is always willing to grant gifts to human beings through His grace does not mean that people have always been free to receive the gifts of the Lord, as also described by the prophet Isaiah in the text below:

*Isaiah 59: 1 Behold, the LORD'S hand is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear.
2 But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear.*

For a gift to be delivered freely, there must be a real possibility and capacity for a free donation from the donor, but there must also be a freedom that enables a donation to be received by those for whom it is intended.

Thus, before the Lord poured out many of the chief gifts of His grace, it was necessary for God to grant, by the same grace, a gift that would free people from the conditions that prevented them from receiving individually a broader measure of this grace and the gifts that are given through it.

*Ephesians 4: 7 But to each one of us grace was given according to the measure of Christ's gift.
8 Therefore He says: "When He ascended on high, He led captivity captive, And gave gifts to men."
9 (Now this, "He ascended," what does it mean but that He also first descended into the lower parts of the earth?
10 He who descended is also the One who ascended far above all the heavens, that He might fill all things.)*

With the purpose of expressing the greatness of His perfect love and allowing His grace to be offered even to the human being who despised his or her Creator, God gave Himself in Christ so that the price of the redemption or deliverance of all people from the yoke of sin became paid.

In Christ, and according to His righteousness, God revealed the provision of grace that has provided the way for all people to be delivered from the yoke of bondage to sin and darkness. In Christ, God has thoroughly paid the debt of human beings to sin and darkness so that each person can freely choose for the gift of salvation that is offered freely by the Lord.

After the human being associated oneself with sin, a high price had to be paid so that people could return to freely access some specific parts of God's grace, as well as for this return to be done in righteousness, as has already been widely expounded in the subject on The Gospel of the Righteousness of God.

In addition to having already manifested His grace in all the creation of the heavens and the Earth, the grace that God revealed in Christ to redeem

those who turned away from their Creator came to show that, on the part of the Lord, nothing could or can withhold the Lord to offer His grace to all people.

Although the grace by which the creation was made has already shown how much God loves and wants to bless people, the redemptive grace has evidenced this in a way still more intense and close to all human beings.

Knowing the price at which the Lord Jesus was exposed to open the living path to the throne of the Heavenly Father's grace shows us, in a very prominent way, how much God wants us to receive His grace even though we have no merit in ourselves to receive it.

Therefore, the price paid by Christ also shows us how much it is not worth living under the concept of the world and of people who seek to depreciate the grace of God because it is freely given, since they have nothing to offer that is comparable with what God has already done through His grace and also have nothing to offer that is truly useful for true freedom and eternal life.

Seeking not to repeat the description already made on the subject on The Gospel of God's Righteousness about the redemption that God offers us, we would like to mention just a few more texts of the Scriptures that show the high price that the Lord Jesus Christ paid so that we can come to be free in Him and so that we can be placed in the condition of receiving the abundance of His grace and the gifts that are granted by it.

*1 Corinthians 6: 20 **For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.***

*1 Peter 1: 17 **And if you call on the Father, who without partiality judges according to each one's work, conduct yourselves throughout the time of your stay here in fear;***

*18 **knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers,***

*19 **but with the precious blood of Christ, as of a lamb without blemish and without spot.***

*20 **He indeed was foreordained before the foundation of the world, but was manifest in these last times for you***

*21 **who through Him believe in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.***

*2 Corinthians 8: 9 **For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that you through His poverty might become rich.***

*Revelation 5: 9 **And they sang a new song, saying: "You are worthy to take the scroll, And to open its seals; For You were slain, And have***

redeemed us to God by Your blood Out of every tribe and tongue and people and nation,
10 And have made us kings and priests to our God; And we shall reign on the earth."

As already mentioned above, although God's grace is fully capable of freely granting gifts, people also need to be in a condition of freedom to receive the gifts that the Lord freely offers to them. And the only true grace that can free the captives of sin and darkness is the grace that has paid in full what was necessary to wipe out the high and incomparable price of punishment and the writing of debt that was upon all the lost.

Colossians 2: 13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,
14 having wiped out the handwriting of requirements that was against us, which was contrary to us. And He has taken it out of the way, having nailed it to the cross.
15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.

Only Christ, with His precious blood, shed on the cross of Calvary, has paid for the freedom of all sinners so that they, in freedom, may receive and abide in the eternal grace that the Lord offers them.

John 8: 36 Therefore if the Son makes you free, you shall be free indeed.

Revelation 21: 6 And He said to me, "It is done! I am the Alpha and the Omega, the Beginning and the End. I will give of the fountain of the water of life freely to him who thirsts."

Revelation 22: 17 And the Spirit and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come. Whoever desires, let him take the water of life freely.

To remain under the yoke of slavery or to be enslaved again by human beings only because some of them are presumptuous, hostile, arrogant, and too proud to accept the fact that they need their Creator and that they need to receive Christ for free as the redemptive gift that God offers them through grace, is to despise the very high price paid by God to grant us the true freedom and to make us free to continue receiving what this same grace offers us.

Thus, the attempts to depreciate grace freely granted are attempts to devalue the price paid by Christ as an expression of God's perfect love, and they also are attempts of

depreciating God or the Lord of All Grace Himself. Moreover, a person despising the high price paid by Christ on the cross of Calvary is equivalent of one putting oneself in a position where the risk of exchanging true freedom for cruel and terrible slavery becomes much more imminent.

By a free choice, Christ humbled Himself, took on the form of the Son of Man, and suffered even the death of the Cross with the clear intention of granting us, by grace or freely, eternal freedom so that we may also experience eternally a life under His heavenly grace. And it is in this freedom granted by the eternal love of the Lord that we are called to abide steadfast forever.

*Romans 6: 6 **Kowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.***

*Romans 6: 14 **For sin shall not have dominion over you, for you are not under law but under grace.***

*1 Corinthians 7: 23 **You were bought at a price; do not become slaves of men.***

*Galatians 5: 1 **Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.***

C7. Saved by Grace or Saved by Faith

In the previous chapter, we saw that salvation by grace should not be confused with salvation that had not a high cost to be freely offered. The salvation offered and accomplished through grace had the price of God Himself taking the form of the human being, to live in the world as a servant, to be exposed to the same temptations that people were exposed to, and yet, to take upon Himself the eternal punishment or the condemnation resulting from the sins of all the people of the Earth.

To not be necessary for each person to suffer eternal punishment or condemnation for one's debt to sin, God offered His Only Begotten Son for redemption to demonstrate His love and His grace to all humankind, as we briefly exemplify once again with the following texts:

*John 3: 16 **For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.***

*2 Corinthians 5: 18 **Now all things are of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,***
*19 **that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.***

*Hebrews 4: 15 **For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin.***
*16 **Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.***

For salvation to be made available by the grace of God, the Lord gave Himself when He gave His Beloved Son, whom He called Jesus, the Christ. In Christ, the Heavenly Father gave of that which is most sublime in God Himself.

Christ is the Living Word of God Who gave Himself up in humiliation, and even to be despised by the world, to reveal to all human beings the path of true freedom and reconciliation with the Eternal Creator.

The manifestation of the grace and love of the Heavenly Father, revealed in Christ Jesus, expresses the most precious or sublime aspects of what God could offer of Himself to human beings, which is why the rejection of Christ also expresses a rejection of God and the salvation presented through the Lord Jesus.

*John 3: 17 **For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.***
*18 **He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.***

Christ is the essence of heavenly salvation, for the Lord has established Him as the gift, the means, and the fulfilling power of this salvation, establishing Christ as the Author of our eternal salvation, calling Christ as the Lord and Savior of all humankind.

Acts 2: 36 **Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ.**

Acts 4: 11 **He (Jesus) is the 'stone which was rejected by you builders, which has become the chief cornerstone.'**

12 Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved.

Christ is the very expression of grace that grants us eternal salvation, but in addition to it, He is also the assurance given by the God of All Grace that the supply of all other needs for the life in this salvation has already been made available to us in the Lord.

Romans 8: 32 **He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?**

To offer us salvation through the grace of the Heavenly Father, the Lord Jesus Christ did not care for the shame of our sins and for the shame and contempt of being humiliated as the most despised of all men. Out of love for the Heavenly Father and out of love for us, Christ presented Himself as a humble and perfect sacrifice of love before God, angels, principalities, powers, and before all humanity, as mentioned in parts below:

Hebrews 12: 2 **... looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.**

Philippians 2: 5 **Let this mind be in you which was also in Christ Jesus, 6 who, being in the form of God, did not consider it robbery to be equal with God,**

7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.

8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.

Ephesians 5: 2 **And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.**

It is because of God's immense love for us and because the whole sacrifice of the Lord Jesus Christ to give us life that we reiterate and insist that being saved by grace is very different from thinking that heavenly salvation had no cost or price on the part of the Lord to be made available to us.

The price paid for salvation to be freely offered to us by the grace of the Lord is immeasurable, and no human mind can fully understand the breadth of what has been mobilized to make it available for free to us.

Furthermore, and despite God's salvation has been more fully described in the material about The Gospel of Salvation, and in the other subjects that precede it, we believe that it is very significant to return repeatedly to the aspects of the salvation offered by God to us also to reiterate, time after time, that all the initiative and provision of this salvation proceeded from the action of God, which is affirmed to us once more in the text of 1Corinthians quoted above when it declares that ***all things are of God.***

Thus, the reason that we are insisting here on the fact that God, in Christ Jesus, provided the whole salvation, and the reason why we have extended ourselves in the introduction of this chapter to reaffirm this aspect, aims to highlight some fundamental points so that another theme of great relevance, also related to the grace of God, may be approached more specifically, as presented in the following question: Is the salvation offered by God accomplished by the grace of the Lord, or is the salvation of God accomplished by the faith of the one who is saved?

Beginning, then, to respond more specifically to this last question, we would like to emphasize that **to distinguish whether the salvation of God is accomplished by grace or whether it is by faith may be crucial, for this distinction may come to define to which foundation a person is looking to ground oneself regarding the salvation of his or her life for eternity.**

Although the claim that salvation could be accomplished by faith may have some semblance of equality with the concept that salvation is accomplished by grace, there is an enormous difference in the fundamental details that make up each of these principles.

According to the text below, and although many people often confuse the principles mentioned in the previous paragraph, it is possible to observe that the Scriptures are very clear about them, stating, without a doubt, that **salvation offered by the Lord is a result of the grace of God,** as follows:

- Ephesians 2: 4 **But God, who is rich in mercy, because of His great love with which He loved us,***
*5 **even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved),***
*6 **and raised us up together, and made us sit together in the heavenly places in Christ Jesus,***
*7 **that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus.***
*8 **For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,***
*9 **not of works, lest anyone should boast.***

By grace you have been saved, for by grace you have been saved, and that not of yourselves, it is the gift of God, not of works, are vital or crucial expressions in the understanding of the whole Gospel of God.

The fact that the Scriptures present the statement that salvation offered by God can be accessed ***through faith***, or that it can be received ***through faith***, is very different from saying that salvation was foreseen, created, provisioned, and made available through the faith of human beings.

A person cannot be saved by one's faith in the sense that the faith of a human being can come to accomplish one's salvation or create salvation and the provision of salvation that can satisfactorily save him or her.

The eternal salvation of a person can only be accomplished through Him Who has, in fact, the power to save people or Who has the power to provide and offer salvation that is fully satisfactory to free people from the deep state of perdition in which they have passed to be after subjection to sin.

Because people cannot, in any way, produce their salvation, they are called to invoke the One Lord who can save and grant salvation by His grace, as outlined in the statement below, and which is presented several times in the Scriptures:

Romans 10: 13 ***For "whoever calls on the name of the LORD shall be saved."***

When an individual believes in the salvation that is already available to him or her in the Lord, one believes in what God provided by His own goodness, love, and grace, and not something that this individual or any human being may have accomplished.

The fact that eternal salvation is presented to the world as an offer of the grace of God causes the receiving of this salvation to depend on the acceptance of salvation by each person, but the provision and the actual fulfillment of one's salvation continue forever being entirely dependent on the action of God in favor of each person.

The salvation that comes from God has been made available and continues to be offered to human beings by the grace of God and regardless of the state of faith of the people. If God depended on people's faith to make the provision and the offer of salvation, He would need people's interest in this salvation, and so, the offer of it would be the result of supposed good works of human beings.

Thus, the availability of the salvation offered by God is the result of God's grace, it is God's gift regardless of the works of human beings, lest anyone should boast, for God granted the way of salvation even though no one was looking for it, which is also repeatedly explained in the Scriptures.

Romans 3: 9(b) ... ***For we have previously charged both Jews and Greeks that they are all under sin.***

10 As it is written: "There is none righteous, no, not one;

11 There is none who understands; There is none who seeks after God.

12 They have all turned aside; They have together become unprofitable; There is none who does good, no, not one."

Romans 5: 8 But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.

The idea that “faith saves,” when it is misunderstood, may become strongly opposed to the grace of God so that grace does not become understood as the Lord offers it to human beings, for when the concept in reference is seen in a distorted way, it may present a semblance of piety or humility, but in reality it hides a subtle and very dangerous deception.

The more an imitation can show itself to be similar to what is true, the more it becomes necessary to know the truth more accurately and in a more detailed way. The more an imitation seeks to resemble what only God can offer, the more depth of understanding and exposition of the details and the fruit of the truth becomes necessary.

Salvation, compassion, and love offered by God are exalted when a person understands and acknowledges that these aspects are granted to human beings by heavenly grace, but the misunderstood proposition that “it is the faith that saves” may induce an individual to pride and arrogance by the fact that one may come to believe that eternal salvation is produced or accomplished by the very faith of human beings.

***2 Corinthians 5: 14 For the love of Christ compels us, because we judge thus: that if One died for all, then all died;
15 and He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again.***

Romans 12: 16 Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.

The thought that salvation “can be accomplished by a person's faith,” not only “received through faith,” is a concept that can lead an individual to believe that he or she can access salvation when one wants, for under this idea one may think that salvation depends on his or her faith, forgetting that if the time of grace is no longer granted to him or her, one as well will not be able to achieve the salvation of his or her soul.

Only God can save a person. Only God is able that such an immeasurable provision of His grace became mobilized so that salvation would be freely available to those who believe in the offer presented by the Lord.

Salvation, as outlined in the text of Ephesians 2 above, comes from the mercy and love of God, and the set of actions and the way to express it to humankind was called by the Lord as “His grace.”

The grace of God is expressed concisely by the description that *God, who is rich in mercy, because of His great love with which He loved us, even when we were dead in trespasses, made us alive together with Christ.*

The grace of God is the channel through which God expresses His mercy, love, and all other gifts necessary for salvation, as well as for the newness of life that begins with the receiving of this salvation by faith.

Grace is a gift of God through which the Lord causes the other gifts associated with the Gospel or the eternal salvation to be close to people, so that they may also be reached by them by faith in God, but it is not the faith of the people, by itself, which generates salvation and the gifts that since eternity are already in God.

All the mobilization around the provision of salvation and the good gifts of God that work together with this salvation was accomplished and continues to be provided by the Lord because of His goodness, mercy, and love, which have been and are manifested to us because of His grace.

God on His own took the initiative and “gave” the Savior to the world so that everyone who believes in Him may be saved.

The Lord, by His own initiative and by His love, made salvation possible for sinful human beings by placing it close to people so that they can receive it by faith, and even more, it is also the Lord Who establishes this salvation in the life of the individual who receives it. Making salvation available to a person as well as granting it in fact are both actions that only the Lord can accomplish.

The mobilization to place the virtues of the newness of life in God accessible to people, so that this novelty may act in and through those who receive it, has always been, is, and will continue to be an exclusive result of the eternal grace of the Lord.

The person who deprives oneself of the grace of God also deprives oneself of the means by which he or she can receive salvation and the other gifts that accompany it.

Therefore, **if a person could produce salvation by a supposed faith that one imagines being able to have, the work of Christ would have been unnecessary and in vain, or else, the work that costed “the blood of Christ” would have been an action devoid of purpose or significant value.**

The fact that salvation is available today to be freely accessed by faith in Christ is only a reality because it has already been provided beforehand by God for all people and because it is grounded in the Lord Who can manifest it and sustain it in the life of those who receive it by faith.

The salvation offered by God has its origin in the grace of God, is made available by the grace of God, and continues to be manifested by the grace of God to human beings. The salvation offered by the Lord does not originate in the works of human beings, not even in their faith.

Romans 3: 23 ***For all have sinned and fall short of the glory of God,***
24 ***being justified freely by His grace through the redemption that is in Christ Jesus.***

Titus 2:11 **For the grace of God that brings salvation has appeared to all men.**

Faith is not the aspect that generated the ample provision of salvation which is in the Lord, and which is offered freely or “for free” to all human beings. And any attempt to elevate the faith exceedingly, or to a function that is not pertinent to it, should always be promptly rejected.

Faith itself is granted by the Lord to people through His grace and is given to act even in the acceptance of what is offered by the grace of God, but not for people to try to elevate faith to the status of a work that could replace or overlap the grace of the Lord.

Although faith in God is indispensable for the acceptance of what God offers through His grace to all people in the world, it is actually through His grace that God offers and grants eternal salvation indeed to an individual who receives it through faith in the Lord.

Since the provision for salvation is a work of God's grace, but also that it is offered by the Lord as an offer and not as an imposition, it is necessary for people to exercise faith to receive salvation. However, this aspect is very different from trying to elevate an individual's faith to a condition in which one seeks to boast before God as a person worthy of salvation because of his or her faith.

Faith, in fact, is indispensable, vital, or crucial to salvation, for through it an individual recognizes that it is God Who provides and realizes the salvation of every person, and also that it is through faith that a person can show to God that he or she wants to receive the grace of the Lord, but it is not “the work of faith” or “faith in the faith itself” that generates and sustains salvation.

It is faith in the grace of God and in Christ Jesus, recognizing that the Lord is the full provision for salvation, which enables a person to truly experience the salvation offered, granted, and sustained by heavenly grace.

Romans 3: 25 (... Christ Jesus) whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,
26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

1 John 2: 2 And He (the Lord Jesus Himself) is the propitiation for our sins, and not for ours only but also for the whole world.

All those who have already received the grace to be made Christians, or to become a new creature in Christ, come from the same source. All, without exception, by grace were saved from the condition of the unrighteousness to which they were subjected,

and all, equally by grace, were taken from the condition of death in their own trespasses and sins.

God is the justifier of all, without exception. Through His revealed grace in Christ Jesus, God has provided a favorable condition that enables people to come out of their miserable sinner's position and to attain salvation for a life of faith in the Lord and His eternal grace.

Throughout this chapter and as well in the materials of the series on The Gospel, The Good News of God, it may seem that the emphasis on eternal salvation as a result of God's grace is somewhat repetitive or redundant. However, in view of the fact that this reality has been so intensely opposed, and considering the significant attraction that human beings have for exalting themselves exceedingly, as if they could, in themselves, have some possibility of finding a way of salvation, we understand that it is necessary to restate or reaffirm this principle until we have "the full assurance of hope in God alone."

The subtlety of the proposals contrary to the grace of God has been often cunning enough to the point of wanting to confuse people about their faith in Christ with some faith in their own faith, as if "faith in faith" would be the same as "faith in Christ" or as if faith, by itself, could save them.

When a person acknowledges that eternal salvation is in God and that only the Lord is a Savior and provider of this salvation, then one can exercise his or her faith in Christ, Who is ready to save him or her even though one finds oneself under sin and has nothing to offer for the salvation so graciously offered by the Lord.

The "gift of salvation" or "being saved by heavenly grace" is not comparable to anything that human beings can think, create, and offer, that is why the "gift of salvation" can only be received as a gift of the grace of God, and it is also by this reason that salvation is called a gift.

Ephesians 2: 8 ***For by grace you have been saved through faith, and that not of yourselves; it is the gift of God.***

Through faith, we can believe and receive the salvation that is entirely provided and accomplished by the grace of God, but by a supposed work or life of faith, no one can produce a way, a right, or a work that can be presented before God as a means to eternal salvation.

In the sense of what is exposed in the verses above, we may, then, understand better what the Lord Jesus said when He said "*Your faith has saved you*" to some people who "came unto Him to be saved." The Lord Jesus came as the salvation of God, He was among the people as the Savior, and those who believed in Him and came to Him, with faith in the heart, did access the very tangible salvation that is in the Lord, that is entirely provided by God, and which was sent from heaven by His marvelous grace.

Christ was among the people preaching the Gospel of the Kingdom of God that, through Him, was in front of them, and everyone who believed in Him and came to Him was saved. When the Lord said to some individuals that "*Your faith has saved you*," He was saying that those people just came to meet or accept the salvation that

had already been laid before them entirely by the grace of God, and not that those people created or produced a way of salvation because of their faith.

Moreover, when the Scriptures teach us that God has loved us and given us eternal consolation in Christ, we can know that just as salvation was in Christ when He was as the Son of Man on Earth, so also salvation is available to all today to be recognized and received by faith in the Lord Jesus, the Christ risen from the dead and forever alive.

When people begin to attribute excessive expectations to what their faith supposedly could or should accomplish, as if salvation could be conceived by faith, this belief becomes a very heavy burden and ends up discouraging those who carry it, because by believing in what faith cannot accomplish, people do not find what they long for and become subject to weaken and faint in their hopes.

Faith directed to Christ Jesus is not a heavy yoke, but it is a faith that binds us to Him Who saves us by His marvelous grace, frees us from heavy burdens, and gives eternal rest to our souls, even from the propositions of false or misleading “beliefs” which have been taught or proposed to us over the years.

Finally, we would like to close this chapter by saying that our prayer to the Lord is that He may continue to show His mercy to us broadly, so that we may always know what is given to us by His grace, and so that we may also have the faith directed to that which may indeed save, protect, and guide us to eternal life in God. Also, may the Lord keep us from believing in the misleading propositions that try to generate a way of salvation that is based on the strength and works of human beings who try to obtain salvation by themselves.

Galatians 2: 16 **Knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified.**

Matthew 11: 28 **Come to Me, all you who labor and are heavy laden, and I will give you rest.**

29 **Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.**

30 **For My yoke is easy and My burden is light.**

2 Peter 1: 1 **Simon Peter, a bondservant and apostle of Jesus Christ, To those who have obtained like precious faith with us by the righteousness of our God and Savior Jesus Christ:**

2 **Grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.**

C8. Saved by Grace to Live and Walk Under Grace and by Grace

Considering that this material is placed in the sequence of other subjects on the Gospel of God in which various aspects of the salvation offered by the Lord have already been detailed, which in turn can be accepted by faith in God and His grace, we would like to advance from this chapter a little more on some aspects that result specifically from the acceptance of the salvation granted to a person by heavenly grace.

The redemption or salvation provided and offered by the Lord is complete, for it extends from the process of justification and remission to the process of granting all sufficiency necessary so that the life of the person that has been set free may be developed and established in the Lord in the present and for eternity, as it is shown to us in the Scriptures and exemplified in the following texts:

*2 Corinthians 9: 8 **And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may have an abundance for every good work.***

*9 **As it is written: "He has dispersed abroad, He has given to the poor; His righteousness endures forever."***

*10 **Now may He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness,***

*11 **while you are enriched in everything for all liberality, which causes thanksgiving through us to God.***

*1 Peter 5: 10 **But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.***

Just as the acceptance of God's righteousness introduces a person to a position of being justified and a new condition where the righteous may live by faith, and just as the acceptance of God's salvation introduces an individual to a position and condition of salvation where one can live as a person redeemed by God, so also an individual who receives the grace of God in his or her heart receives a new position and a new condition regarding this grace and the most varied aspects of life under the grace of the Lord.

Through the two passages of the Bible mentioned above, it may be noted that the new position of life and the new condition for living the newness of life are two distinct results of the same salvation granted by the Lord's grace, but which complement each other.

In other words, **the salvation of God, granted by the grace of the Lord, places a person in a different position from which one was before being saved, but this salvation also places the person under a new condition that enables him or her to live and walk in the new position in which one has been placed.**

As for the new position of the saved person, the Scriptures show us that when an individual accepts Christ as the manifestation of salvation and the Lord's grace for his or her life, one is taken out of subjection to the power of darkness, to sin, and to the body of sin, being transported to the position where one can submit to the kingdom of the Son of God's Love, the light of the Lord, and the righteousness of God.

As to the new condition of the saved person, the Scriptures show us that when an individual accepts Christ as the Lord of his or her life, one is taken out of a condition of inability to do good and is placed in a condition where strength, power, and ability in the Lord are offered or made available to him or her to aim at God's will and accomplish it.

That is, by the grace of God people become free regarding what subjugated them, or to which they have subjugated themselves, but they may also be free regarding what prevented or disqualified them from doing good or walking in the Lord's will.

If God's salvation made available only a change of a person's position, the saved person would be in a new place where the good could be practiced, but where one would not have the strength or qualifications to do so. On the other hand, if a person were only given the ability and qualification to do good in a position where the good could not be realized in fact, this person would be provided with a personal condition to do good, but without a proper space to practice it.

So, when a person abstains from the salvation offered by the Lord through His grace, one abstains from the option offered to him or her to be delivered both from the inappropriate position and condition to which he or she is subject. However, if a person does not advance in the knowledge and acceptance of the Lord's grace after receiving salvation and having received the position of a son of Light, one abstains oneself from what can give him or her what he or she needs for one's life in one's new position.

The understanding of the need of receiving a new position of life, together with a new condition, may also serve as one of the essential aspects for understanding the weakness and deficiency found in the proposition of the type of life under a written law of conduct and rules, as was or is, for instance, the life subject to the law of Moses, an aspect described in the following way by Paul:

*Romans 7: 18 **For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find.***

As much as a written law eventually could be qualified to classify a series of actions as right or wrong, the law, in itself, has no power to confer the sufficiency of life for a person to fulfill all the items contained in this same law.

The strength or ability to live a victorious life, not subject to sin and darkness, does not come from a written law, it comes from God Who grants and sustains the breath of all life.

Subjecting to a law of rules and commandments may lead a person to a greater understanding or awareness of a part of one's inability to fulfill all that is contained in the law to which he or she chooses to submit. Nevertheless, subjecting to this kind of

law can never meet the demands for eternal salvation and the newness of life in the Lord, because a written law, however comprehensive it may be, has no life in itself, an aspect more fully discussed in the material about The Letter or Life and Rightly Dividing the Word of Truth.

It is only by the grace of God, which is fully able to express itself in power and empowerment on behalf of the one who trusts in the Lord, that a person can simultaneously find a change of position and condition for the life that God longs for every individual, as also exemplified by the following texts:

Romans 6: 12 ***Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.***

13 ***And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.***

14 ***For sin shall not have dominion over you, for you are not under law but under grace.***

Romans 5: 17 ***For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.***

Through the acceptance or receiving of the grace of God and the gift of righteousness, a person can enter the place where the position and condition of the novelty of life are more widely revealed to him or her and act together, for it is through the action of God's grace that a person is taken from the place where one lacks a broader measure of this grace and is transposed into a position surrounded by grace in which one can also be filled inwardly with this same heavenly gift.

When an individual accepts to receive the abundance of God's grace offered by the Gospel of Grace, one becomes free from his or her former position to be in a new position in the Lord, but also to have a new condition of life within his or her heart to live and walk according to the will of God.

In one's new position before the grace of God, obtained by salvation through grace, a person can choose to keep placing oneself in subjection to God so that the Lord may manifest the grace of the heavenly kingdom in him or her, through him or her, and in favor of his or her life in one's thinking, wanting, and accomplishing.

When a person accepts the grace of God, one chooses to be placed by the Lord in a position where grace can act in one's heart to generate a new condition of willingness or purposes, as well as a new condition of ability to accomplish and see fulfilled the purposes received from the Lord.

When a person accepts the grace of God, one also chooses a position where the desires of the heart, that are according to the will of the Lord,

and the real accomplishment of them can come to a harmonious compass, and where both willing and doing can be achieved.

*Philippians 2: 12 Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling;
13 for it is God who works in you both to will and to do for His good pleasure.*

When a person receives the grace to change one's position and also one's condition of life, the Lord allows his or her life to change to such an extent that one can even become a channel that shares heavenly grace to other people.

1 Peter 4: 10 As each one has received a gift, minister it to one another, as good stewards of the manifold grace of God.

2 Corinthians 4: 15 For all things are for your sakes, that grace, having spread through the many, may cause thanksgiving to abound to the glory of God.

In Christ Jesus, grace is superabundant so that we can live under grace, but also so that we may act and reign through this same grace in the most diverse circumstances of our life.

When the Scriptures repeatedly express that the Lord's longing is that His grace may be always and abundantly with us, they show us that the Lord wants us to be under His grace and that, at the same time, He wants His grace to be abundantly in us.

By His grace toward us, the Lord wants to act in our favor, but also through us so that we may live an appropriate and beneficial life that glorifies the grace and the eternal name of God.

*2 Thessalonians 1: 11 Therefore we also pray always for you that our God would count you worthy of this calling, and fulfill all the good pleasure of His goodness and the work of faith with power,
12 that the name of our Lord Jesus Christ may be glorified in you, and you in Him, according to the grace of our God and the Lord Jesus Christ.*

C9. Grace as a New Way of Being Taught

In the previous chapter, it was mentioned that the person who receives the grace of God also receives, by the same grace, a new position and a new condition of life regarding the grace that is in the Lord.

When a person receives the grace of God, one also receives, by the same grace, the position of being redeemed in the Lord and the condition of “New Creature in Christ,” where old things have passed, and the new is indeed new.

Thus, a new position and a new condition of life also imply the possibility of living with a set of new, different, unusual, or unknown aspects, which, in turn, brings up the need of becoming acquainted with this new situation of life or the necessity of learning how to live in it.

Once an individual receives the grace of God in his or her life, various things that change, and many others that are made available to him or her, need to be known specifically or more deeply so that one learns to live with grace and through the grace that so widely becomes available to him or her in the Lord.

Although the grace of God is freely given to those who want to receive it, the action of sharing and the continuance of the granting of grace follow some criteria firmly established by the Lord, which, therefore, should also be known and observed according to the instruction of the Lord about them.

Since life under and through the grace of God is highly distinct from life that is not lived under and through grace, life according to the grace of God cannot be known and learned according to the concepts of those who have not lived or do not live by it, but only by what grace itself teaches us about how to live with it or how to live and walk by it.

The person who receives the gift of being in the position of life under grace, or in the condition of being able to live and walk through grace, does not know in advance what it is like to live and walk by grace, since, in its vast majority, before people are taught to live and walk in this new position and new condition of life, they were taught to live in ways contrary to life according to the grace of God.

In His Scriptures, God has already demonstrated that all people, without exception, have departed from life under His grace and have become deprived of life according to the will of God, and even much more of the teaching on how they could live by grace. Whether they have lived according to the figure so-called “Jew,” typifying those who sought to establish their righteousness by their works before God to attain the grace of the Lord, or whether they have lived according to the figure so-called “Greek,” typifying the people who basically seek to live by the most varied natural forms or by trust in the most diverse kinds of gods and beliefs, all have departed from true life in accordance with the heavenly grace.

Through subjection to sin, all abstained from an appropriate understanding of the grace of God, both those who sought to serve the Unique God, the Creator God of Heaven and the Earth, to obtain grace by works of human hands, as those who despised their Creator worshiping the creation or, even, not acknowledging the existence of the Lord Who is above all and above everything.

Romans 3: 9(b) ... For we have previously charged both Jews and Greeks that they are all under sin.

10 As it is written: "There is none righteous, no, not one;

11 There is none who understands; There is none who seeks after God.

12 They have all turned aside; They have together become unprofitable; There is none who does good, no, not one."

Considering that the vast majority of the aspects of God's grace are initially new or unknown to those who come to establish a closer relationship with it, even the most advanced techniques or means by which people have been trained to learn the natural things in life are not sufficient to learn how God's grace works on their behalf and how they can relate to it.

Therefore, **one of the first lessons a person needs to receive to grow in the relationship with the grace one has accepted in his or her life is that the saving grace itself is also the grace that teaches people to live the novelty of life that has been granted through it.**

To learn about grace is not to learn about it only by the means that a person learned about other things before knowing grace. Learning about the Lord's grace, and how it works, also involves learning through the very action or cooperation of the grace of God and the means that this grace uses to teach us.

From the receiving of grace to a life under grace or by faith in grace, a person is called to learn many new aspects about how to live and walk according to the Lord's will, but also, and first, to be attentive to the fact that by being called to live and walk by grace, one is also called to a new way of being taught by the grace of the Lord.

The person who receives the grace of God in his or her life, and is placed under the grace of the Lord, also has access to the mind of Christ, through fellowship with the Lord, and begins to have the Lord Himself or His grace as his or her instructor.

Those who come to the Lord to be delivered from the yoke of bondage, and to live under the grace of God, also receive grace or the Giver of grace as their instructor to be taught to live and walk under and through this grace, exemplified below by a passage from the book of Matthew and even more explicitly by a text from the book of Titus, as follows:

*Matthew 11: 28 **Come to Me, all you who labor and are heavy laden, and I will give you rest.***

*29 **Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.***

*30 **For My yoke is easy and My burden is light.***

*Titus 2: 11 **For the grace of God that brings salvation has appeared to all men,***

- 12 *teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,***
13 *looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,*
14 *who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.*

When we observe by the Scriptures that the Spirit of the Lord is also presented as the Spirit of Grace, we can see that it is the coming of the Spirit of Grace from the Lord to our heart that enables us to be taught in all that we need to live and walk according to the will or the truth of God.

John 14: 26 But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you.

The human being, in his mere natural perspective, cannot comprehend the breadth of God's grace, cannot understand grace combined with the righteousness of God, and cannot understand that the grace of God is the offer of a life according to the will of God and not a life according to the law of Moses or by the efforts of human works, for life according to grace is discerned only spiritually through the One Who grants it.

- 1 Corinthians 2: 6 *However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing.***
7 *But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory,*
8 *which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.*
9 *But as it is written: "Eye has not seen, nor ear heard, Nor have entered into the heart of man The things which God has prepared for those who love Him."*
10 *But God has revealed them to us through His Spirit. For the Spirit searches all things, yes, the deep things of God.*
11 *For what man knows the things of a man except the spirit of the man which is in him? Even so no one knows the things of God except the Spirit of God.*
12 *Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God.*
13 *These things we also speak, not in words which man's wisdom teaches but which the Holy Spirit teaches, comparing spiritual things with spiritual.*
14 *But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned.*
15 *But he who is spiritual judges all things, yet he himself is rightly judged by no one.*

16 For "who has known the mind of the LORD that he may instruct Him?" But we have the mind of Christ.

The grace of God, which has been presented to us mainly through the Lord Jesus Christ and the work of salvation for our benefit, revealed a new way of living and walking as well. And it is at the very source that broadly made known this newness of life that it is also found the teaching on how each one can live under and by this grace of the Lord in the most diverse circumstances of life.

The coming of Christ into the world, as the Son of Man, revealed a new way of living and walking, but also a new means and a new way for each person to be taught, which an individual can only find in the Lord.

The new means and way of teaching that there are under the grace of the Lord are part of God's "New Covenant" offered to human beings in Christ Jesus, by which the Lord Himself assumes a commitment of teaching directly every individual who receives this "New Covenant" in the heart.

We also recall that a more detailed description of the direct teaching of the Lord to each person who comes to Him through the "New Covenant" is more broadly presented in the materials called Knowing About God or Knowing God, The Gospel of the Glory of God and the Glory of Christ, and The Core Principle of Life for a Christian.

C10. The Grace that Teaches to Live in the Present Age

Having seen, in the previous chapter, that God's grace also manifests itself in teaching people to live and walk in the new position and the new condition that are bestowed upon those who receive it, we would like to address some main topics that the Scriptures mention as subjects taught explicitly by the grace of God.

The action of grace in teaching about living and walking according to the will of God is another of the essential areas of grace, but which is widely unknown even by a large number of people who claim to be Christians, causing that many of them do not learn and do not experience what grace grants them, or making them move away from living and walking under and through grace.

Aiming, therefore, at continuing to approach the theme of the teaching provided by grace, we would like to repeat once again the text already mentioned in the previous chapter:

*Titus 2: 11 **For the grace of God that brings salvation has appeared to all men,**
12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,
13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,
14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.*

Although the above text makes such a brief reference to grace in regard to its working through teaching, it can be observed that its content in relation to the mentioned teaching is of immeasurable breadth, showing once again that the greatness of God revealed in the Scriptures is also expressed in His power or in His magnificent ability to describe such expressive aspects in so few words or such condensed verses.

Nevertheless, before we advance to the contents of what is mentioned in the above text on the teaching performed by the grace of God, we also understand that it is very relevant to highlight the period of life for which grace wants to teach us the contents in reference.

The discernment of the due time in which, or for which, the Lord's grace proposes to teach people may also be vital or crucial so that the content to be learned may be practiced in the time that it should be practiced and so that also the harvest of the fruits of what was practiced may be achieved in the appropriate time.

When the text of Paul's letter to Titus informs us that the grace of God teaches us how ***to live in the present age***, he shows that the grace of God is given to those who receive it both for the future and as well for their present life while still living on Earth, enabling people to begin to live and walk according to the grace of God already from the moment they have an encounter with the salvation granted by the same heavenly grace.

From the moment the Lord Jesus Christ was revealed to the world as the Living Word of God and as the Son of Man Who came to save sinners and the lost because of them being deviated from the will of God, the

abundance of grace has already become available to those who receive the Lord Jesus Christ so that they may begin to live and walk according to heavenly grace.

From the coming of the Lord Jesus Christ as the Son of Man, the foregoing prophetic time of proclaiming the coming of the grace of God gave way to a more intense and more tangible manifestation of the heavenly grace for all human beings than was known until then, and through which the possibility of people experiencing the newness of life has already come to be within their reach.

The grace that Moses could not offer through the law that offers the attempt of justification by human works, and which can never be reached by those who seek it in this way, became widely available in Christ Jesus together with the revelation of the Lord Jesus Christ as the expression of the grace and glory of God.

*John 1: 16 **And of His fullness we have all received, and grace for grace.**
 17 **For the law was given through Moses, but grace and truth came through Jesus Christ.**
 18 **No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.***

*Acts 13: 36 **For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption;**
 37 **but He whom God raised up saw no corruption.**
 38 **Therefore let it be known to you, brethren, that through this Man (Jesus Christ) is preached to you the forgiveness of sins;**
 39 **and by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.***

Until the coming of the Lord Jesus Christ in the flesh into the world, or as the Son of Man, people heard of the grace of God, prophesied of the grace of the Lord that would be manifested in abundance to the people of the world, and were saved for believing in the grace that would be manifested in a future time in relation to the time in which they lived, but the grace of God had not yet been manifested to them in the measure in which it was promised and that they were waiting for it to be revealed.

From Christ's mentioned coming, however, this prophetic position regarding God's grace was radically altered, opening a time when the possibility of fellowship with the grace of God became widely available to all those who believed in the arrival and the granting of this grace provided by God.

When the Scriptures show that Christ is the Emmanuel, the God with us, the hope of glory that dwells in us, they also show us that He is the grace of God already present in us, for Christ is the very expression of the fullness of God from which we receive grace over grace.

From the coming of Christ, as the most sublime expression of God's grace, the grace that teaches us to live in the present age is not only a reality to be awaited for a distant future, but it is a reality to be experienced already and also throughout the distant future.

The grace of God does indeed offer a steadfast hope for the future or eternity, but it is also a reality in God that already at the present time offers to teach us to live and walk in consonance with the will of God.

Grace is a reality that assists and strengthens us in the present so that every day we may be instructed in the Lord until we are fully and eternally in the heavenly glory.

The grace announced for centuries by the prophets, has become widely available in Christ so that people may have the firm assurance of hope for a life in the Lord in the future, but also so that in their own generations and their days on Earth they may live and walk under grace and by this grace.

*1 Peter 1: 10 Of this salvation the prophets have inquired and searched carefully, who prophesied of the grace that would come to you,
 11 searching what, or what manner of time, the Spirit of Christ who was in them was indicating when He testified beforehand the sufferings of Christ and the glories that would follow.
 12 To them it was revealed that, not to themselves, but to us they were ministering the things which now have been reported to you through those who have preached the gospel to you by the Holy Spirit sent from heaven, things which angels desire to look into.
 13 Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ.*

That which was awaited and prophesied for centuries, even millennia, ceased to be something to be expected and became something to be accepted, received, and experienced together with the greater gift of the Gospel, which is the Lord Jesus Christ given to us as our justification, salvation, peace, power, and heavenly grace.

The contemplative and prophetic time regarding what would be the manifestation of the grace of God began to be revealed in the Lord Jesus Christ as the God Ever Present in us or the God with us every day until the end of the ages.

The coming of Christ into the world, as the Son of Man to give His life for all human beings, and thus open a new and living way to the throne of grace, changed all the possibility of access to the Lord and fellowship with the grace of God, to the point that from this coming of Christ into the world the ministries of the law of Moses and the prophets according to the Old Testament have been shut or ended before God.

Luke 16: 16 The law and the prophets were until John. Since that time the kingdom of God has been preached, and everyone is pressing into it.

The discernment that the very grace of God wants to teach us already in the present century reveals a radical change that has taken place in the whole ancient concept of priests and mediators between people and God.

From the coming of the grace of God in Christ Jesus, mediating priests, prophetic tutors, and guides of the old law are no longer needed. And those who insist on remaining in these positions, already abrogated by the coming of God's grace into the world, are those who resist the time of God's grace that has already been made available for the present day and for all to be received by faith in Christ.

Galatians 3: 22 **But the Scripture has confined all under sin, that the promise by faith in Jesus Christ might be given to those who believe.**

23 **But before faith came, we were kept under guard by the law, kept for the faith which would afterward be revealed.**

24 **Therefore the law was our tutor to bring us to Christ, that we might be justified by faith.**

25 **But after faith has come, we are no longer under a tutor.**

26 **For you are all sons of God through faith in Christ Jesus.**

27 **For as many of you as were baptized into Christ have put on Christ.**

28 **There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus.**

29 **And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.**

4: 1 **Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all,**

2 **but is under guardians and stewards until the time appointed by the father.**

3 **Even so we, when we were children, were in bondage under the elements of the world.**

4 **But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,**

5 **to redeem those who were under the law, that we might receive the adoption as sons.**

1 Timothy 2: 5 **For there is one God and one Mediator between God and men, the Man Christ Jesus,**

6 **who gave Himself a ransom for all, to be testified in due time.**

When people resist to understand or do not want to accept that the grace of God is already available to teach each person to live under and by grace already in this age, they are vulnerable to being placed under tutors and curators beyond the time determined by the Heavenly Father. And when they do this, they end up giving themselves up to false priests, apostles, prophets, pastors, teachers, guides, or so-called leaders who hold them in a life separated from the grace of God in a period of human history in which grace is already available to all who believe and want to receive it.

Those who repeatedly proclaim grace only by prophecy, claiming that it is yet to come either in a short or distant future, who in this way do not announce grace as

present, already coming into the world, and which is already available to all who believe in Christ, deny even what Christ has already accomplished and made available through His work on the cross of Calvary, doing so by ignoring the times revealed by God or so that they may accommodate and subdue their fellows under their vile, perverse, and greedy interests.

When people lack the view that grace is already available to them in the present age, and that God wants to reveal and give it directly to every individual who believes in Christ and receives Him as Lord, they also are liable to lack the discernment that they are called to allow grace to teach them already in the present time to live and walk according to the will of God.

When people do not open the heart to the grace that is available to them in the Lord, they put themselves at high risk of becoming subject to “tutors, guides or instructors” that nothing good have to add to them, and which may still have in mind to entangle the unwary for the same ways of destruction to which they are submitted, as has also been warned by God through Peter in the following text:

2 Peter 2: 1 **But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction.**

2 **And many will follow their destructive ways, because of whom the way of truth will be blasphemed.**

3 **By covetousness they will exploit you with deceptive words; for a long time their judgment has not been idle, and their destruction does not slumber.**

People can, and are called by God, to offer themselves or to present themselves to Him to be co-workers of the proclamation of the Lord's grace and the multiplication of this grace to others, but the teaching of the practical application of grace in the daily life of every person who receives it always belongs to the Lord of All Grace and Who, through His grace, is willing to teach continually those who believe or trust in Him.

Ephesians 5: 14 **Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ will give you light."**

As already mentioned in the previous chapter, from the point where God revealed His grace to the world in Christ Jesus, the Lord, through the Holy Spirit, also revealed Himself as the chief personal instructor and guide of the life under and by His grace, an aspect in which He cannot be replaced by anyone else.

Matthew 23: 8 **But you, do not be called ‘Rabbi’; for One is your Teacher, the Christ, and you are all brethren.**

9 **Do not call anyone on earth your father; for One is your Father, He who is in heaven.**

10 And do not be called teachers; for One is your Teacher, the Christ.

John 16: 13 However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come.

Psalms 32: 8 I will instruct you and teach you in the way you should go; I will guide you with My eye.

Praise God for His grace that is accompanied by the abundant measure of His mercy, but also because by His grace He allows us to advance, in the present time, on the path of righteousness according to the heavenly kingdom so that we may also reap the result of abiding, living, and walking in this way of the righteousness of the Eternal Lord.

***Psalms 25: 4 Show me Your ways, O LORD; Teach me Your paths.
5 Lead me in Your truth and teach me, For You are the God of my salvation; On You I wait all the day.
6 Remember, O LORD, Your tender mercies and Your lovingkindnesses, For they are from of old.
7 Do not remember the sins of my youth, nor my transgressions; According to Your mercy remember me, For Your goodness' sake, O LORD.
8 Good and upright is the LORD; Therefore He teaches sinners in the way.
9 The humble He guides in justice, And the humble He teaches His way.
10 All the paths of the LORD are mercy and truth, To such as keep His covenant and His testimonies.
11 For Your name's sake, O LORD, Pardon my iniquity, for it is great.
12 Who is the man that fears the LORD? Him shall He teach in the way He chooses.***

C11. The Grace that Teaches to Deny What Needs To Be Renounced

After we have seen that the teaching that God's grace offers is perfectly applicable to people so that they may live and walk under and by this same grace in their generation or days on Earth, we will seek to advance a little more on some specific items regarding which the heavenly grace is ready to teach us, which is why we would like to repeat once again the text adopted as a reference in the last two chapters:

*Titus 2:11 **For the grace of God that brings salvation has appeared to all men,**
12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,
13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,
14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.*

The verses described above show us that the teaching offered by the grace of God acts simultaneously in two great sets of actions that complement each other. First, it focuses on denying or renouncing that which is not compatible with life under the grace of the Lord, and, on the other hand, it focuses on the call to live and to walk increasingly in what is indeed compatible with life under the will of God.

Starting, then, from the first focus seen in the text above, we can see that heavenly grace emphasizes that continuity of life under and by it walks together, or sometimes even is preceded, with the denying of two aspects that are very opposed to what the grace of the Lord longs for those who receive it, namely, ***ungodliness and worldly lusts***.

The fact that the Scriptures describe that God's grace is not compatible with the two aspects referred to in the preceding paragraph, once again shows that grace does not act without the righteousness of God, does not sponsor or authorize a life given to sin, and nor it is subject to the idea that God, because of grace, is complacent with the transgressions of people or even accomplice of the sins of human beings.

Although many try to proclaim the idea that God's grace makes the Lord grant or add gifts to people regardless of how they stand in relation to the practice of sin, it can be seen from the above text that the acceptance of grace also is a call for the one who receives it to leave the sin and to abandon the improper practices that one performed or followed before the knowledge of the teaching granted by the grace of the Lord.

The Lord Jesus Christ, throughout human history, has offered and continues to offer His love to sinners of all kinds and who have committed horrible sins in several areas. And Christ offers His love so that all may receive forgiveness and reconciliation with God if they so desire. However, at no time it is found in the Scriptures that the Lord authorizes people to choose, with the endorsement of His grace, a life of surrender, submission, or complicity toward sin.

In many cases when the people burdened with sin approached the Lord Jesus, He told them that all their sins were forgiven before God, but also in several of these times Christ said, ***go and sin no more***, demonstrating His mercy with the sinner, but as well His contrariness to sin.

Although the Lord is gracious to all and offers forgiveness to all sinners, God has not granted or gives His grace to be associated with the perverse concept that, because of grace, there is no problem for a person to render oneself deliberately to the practice of sin or works that oppose the will of the Lord.

The Lord is merciful to all and especially to those who have already received the salvation that He offers them. The Lord even assists those who believe in Him to rise when they repent of having again incurred stumbling in sin. However, this is far from the misleading idea that a Christian does not need to stand in opposition to a life given to sin or handed over to worldly lusts. (A theme approached more widely in the material on The Gospel of the Righteousness of God and more particularly in the chapter on the working of God's righteousness for the sake of the one who is already saved but who has again incurred sin.)

God's grace has never taught, or will teach, that what does not come from the Heavenly Father has God's approval to be accepted or practiced by people, as if the Lord gave them the consent so that they could accept it or practice it without also becoming subject to the harvests resulting of their deeds. The Scriptures always emphasize how crucial it is for a Christian to abstain from loving the world so that he or she may abide in God and God in him or her.

- 1 John 2: 15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.*
- 16 For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father but is of the world.*
- 17 And the world is passing away, and the lust of it; but he who does the will of God abides forever.*

The fact that a person can count on God's grace over his or her life does not mean that one can sin freely and be exempt from the consequences of his or her acts, while the person who has not yet believed in the justification of his or her sins suffers the consequences of his or her acts because one has not yet chosen the grace of the Lord.

The grace of God has freed us from the yoke of sin and the law so that we may no longer be under this yoke, and that we may live a life according to the will of God and free from subjection to sin or the law, as we have already seen in the text that we repeat once more below:

- Romans 6: 14 For sin shall not have dominion over you, for you are not under law but under grace.*
- 15 What then? Shall we sin because we are not under law but under grace? Certainly not!*
- 16 Do you not know that to whom you present yourselves slaves to obey, you are that one's slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness?*

God's grace is not a title or certificate of “safe-conduct” or permission to practice sin and which exempts a person from the harsh consequences of association with sin, as some try to propagate.

Heavenly grace is not a kind of favor, gift, special time, or dispensation in which God would close His eyes and fail to see the practices of people's sins because Christ died on the cross of Calvary and already has paid the price of the redemption of all human beings from slavery to the punishment or the condemnation that arises from the sins they practice.

By grace, God does indeed offer forgiveness of sins to sinners, but for the purpose of leading and teaching the person who has received forgiveness to live in a new position and condition regarding sin and the lusts of the world, as the following text written by Peter also expresses it:

- 1 Peter 4: 1 Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin,
2 that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God.
3 For we have spent enough of our past lifetime in doing the will of the Gentiles, when we walked in lewdness, lusts, drunkenness, revelries, drinking parties, and abominable idolatries.*

When a person presents oneself before God willing to deny what the Lord instructs him or her to renounce, the grace of the Lord, readily, also teaches, helps, and enables him or her to redeem one's remaining time in the flesh to live according to the will of God.

And in addition to the aspect of the worldly passions mentioned in the last few paragraphs, a second item that the text of Titus, chapter 2, teaches to be denied by those who want to live under and by the heavenly grace is what the Scriptures call ungodliness.

Basically, **ungodliness means a lack of reverence for God or a lack of appreciation and longing for living in fellowship with the Lord and walking according to His will.**

A person may even be seeking to live a life dissociated from the worldly passions, morally accepted in the society in which one is inserted, or with a certain degree of honesty and respect toward one's fellow men, but still be living in ungodliness for not seeking specifically a life together or in fellowship with his or her Creator.

The Gospel of the Lord's Grace, together with the righteousness of God, has been granted for people to attain a life where “the just shall live by faith in the Lord,” enabling an individual first to accomplish the principal work that the human being is called to practice in relation to God, which was clearly explained to us by the Lord Jesus Christ in the text below:

- John 6: 29 Jesus answered and said to them, "This is the work of God, that you believe in Him whom He sent."*

Even if there is some civil or social morality in the practices that an individual performs before one's fellow men, a person may still be living a life without reverence to God and fellowship with the Lord, because before God, a life without faith in Him can never please the Lord.

*Hebrews 11: 6 **But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.***

Despite there is a greater tendency in the world to incline to the thought that living indulged in human passions or lusts is the central expression of a life of ungodliness, there are various kinds of ungodliness that seek to hide behind the most different proposals of moral and religious conduct.

Ungodliness, which has by characteristic a life without reverence and holy fear of God, is manifested both by despising the Lord because of the inclination to the worldly passions and by the attempt to come to the Lord to be accepted by Him through human works and not by faith in the grace of the Lord. An aspect that has already been presented in detail by the subject on “The Gospel of the Righteousness of God.”

The actions portrayed by the attempts to draw near to the Lord and to be accepted by God through human works or moral conduct are also characterized as propositions of ungodliness or iniquity, for they are opposed to Christ's sacrifice for the redemption of the lost, and continue to express pride of the creation in its attempt to demonstrate to the Lord that humanity can be saved by its very efforts or acts.

If salvation and newness of life according to the will of God were not sustained by the grace of God and granted to be accepted and received by faith in the Lord Jesus Christ, this salvation and novelty of life from the Lord would no longer be gifts bestowed by grace, but because of the ability or effort of the creation to redeem, save, and raise itself.

If salvation and life under and by grace could be obtained by the works of human beings, and not by faith in the eternal grace of the Lord, human beings would not need to depend on the “Lord of All Grace” to live a life of victory over sin, for there would be in themselves a force to attain right conduct in life and where reverence for God and faith in the Lord would be unnecessary.

If redemption and life in conformity with the will of God could be attained through the works, efforts, or morality of people, grace would be devoid of any expressive meaning, which is why the Scriptures so repeatedly show the role of grace and the acceptance of the Lord's gifts through faith in Him, as also exemplified in the following texts:

*Romans 11: 6 **And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.***

- Romans 4: 13 For the promise that he would be the heir of the world was not to Abraham or to his seed through the law, but through the righteousness of faith.*
- 14 For if those who are of the law are heirs, faith is made void and the promise made of no effect,*
- 15 because the law brings about wrath; for where there is no law there is no transgression.*
- 16 Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all*
- 17 (as it is written, "I have made you a father of many nations") in the presence of Him whom he believed, God, who gives life to the dead and calls those things which do not exist as though they did.*
-

When associated with religious works for the justification of those who practice them, ungodliness presents itself subtly and with the appearance of piety and humility. However, in its feigned humility, outward reverence, or apparent devotion, ungodliness seeks essentially to obscure the gifts granted by the Lord freely and exclusively through His grace.

The idea that human beings, through their deeds or efforts, can contribute for deserving their salvation, or the idea that a "morally correct life" is sufficient for salvation, both carry the very same thought that, by the contributions they want to give or think that they should give to God, people might come to achieve "the right" to be saved, and, yet, that God, the Creator, becomes obligated to save these people.

Not even the works that an individual attempts to do out of gratitude to God, because of all the gifts the Lord has granted, can save him or her, for if it were so, the works of human beings would become the way or the reason for them achieving salvation.

Although gratitude to God is a very healthy attitude to be practiced, and which can be of great benefit to those who practice it regarding the Lord, the thought that a person is obliged to perform works for God by gratitude is a very dangerous thought.

If we are obligated to do works toward God for gratitude to Him, and not by understanding that what the Lord instructs us to do is that which is truly right and good, salvation would not indeed have been granted by grace or "freely."

God, of course, expects those who have received His immeasurable love to express gratitude to Him, which is a very noble and praiseworthy attitude to be practiced. However, the Lord wants us to serve Him by understanding that He is our Creator and by realizing that walking in the ways of God is the right and proper choice for our good and the good of our fellow men, and not because of a thought which announces that the granting of grace generates gratitude associated with an obligation to serve the Lord.

The Lord Jesus Christ was given to the world as a gift, a present from heaven to be received by all who believe in Him so that they also may receive the grace that enables them to choose freely and with understanding the way of life that is according to the will and the instruction of God. (A topic addressed in the material on The Law of Understanding).

After so many centuries where the human being has become accustomed to striving, fighting, and even warring to achieve a little more survival at the natural level, or to achieve some privileges even at the expense or deprivation of his fellow men, the mentality of competition or racing has undoubtedly come to be one of the world's most marked oppositions to the action of the grace which truly offers and grants gifts freely.

When we observe, for instance, the education of children nowadays, we can see that it is still much more associated with the system of obligation and reward than with the system of sharing the love and the understanding that instructs and enables for life.

If a child is repeatedly taught under the idea that if one does well in school one will also receive an award at the end of the year from the parents, this child may be under a system that teaches dependence on obligation and reward.

If, however, a child is taught that a good school already characterizes a gift that is given to him or her and that this school is a tool that may cooperate in preparing him or her for a diversity of areas of one's life, this child is not being taught to study for the year-end award, but because of the understanding that the gift extended to him or her is for his or her good.

In addition, it should be emphasized here that the choice of life according to grace does not mean that it will be an option without obstacles and resistance. Following the example of the education initiated in the previous paragraphs, it is very probable that a child taught according to the model of grace will be living with colleagues who will probably be trying to live according to the rule of obligation and competition, since in the same classroom there might be a coexistence of children who are being educated by different systems adopted respectively by their parents.

Thus, likewise a classroom where there may be children who study for the annual award and others because they understand the importance and the gift of what has been conferred already on them, there may also be people in the world who live with different thoughts on the matter of salvation and the way of living and walking in the world.

By making evident the choice of salvation and life by heavenly grace, the Lord Jesus did not extinguish the possibility of people choosing the options that existed before the coming of the special time of grace and that were already so well-known in the world for centuries. If He did extinguish it, the Lord would be removing the possibilities of people making the choice of the paths that are not under grace or in which people are not guided by heavenly grace, which, as well, would misrepresent the way of grace as an offer, and it would make it an imposition on those who do not want to receive it.

When the text of the book of Titus being used as a reference in this chapter teaches on the practice of denying ungodliness, so that growth in life by the grace of God may be manifested, it is instructing people to renounce even attitudes that have been practiced for long time and that were passed down through traditions and cultures from generation to generation for centuries, even though if under other names than those which were used in ancient times.

Expressions such as “you can,” “you know,” “have faith in yourself,” “have positive thoughts,” as well as the broad mentality of religious sacrifices, offerings, and rituals, are not always easy to be denied in the face of a world that exalts the ability and achievements of human beings, but who also forget so quickly the God who created them.

On the other hand, and considering that the grace of God is an attribute of the Lord also expressed by His presence in a person's life, how can an individual expect to grow in experience with the grace of God if one despises and does not want to have proper fellowship with Him in Whom is all the true grace?

To deny ungodliness, or the mentality that claims that the human being can walk in the path of truth or goodness without needing the Creator, is one of the first points for the grace of God becoming more widely experienced in the life of those who accept to practice this renunciation.

God's grace is not a God-given capacity for people to have the power and resources to develop the plans and visions that they have acquired disassociated from the fellowship with the Lord and His will. The grace of God is not to rely on God's support for the achievement of the plans that people have created, or still create, according to their greedy comprehension or the distorted mentality of the world that is around them.

The proposals of life that instigate people to be devoted to the Lord so that He should bless them in the purposes they have developed under ungodliness and lack of personal fellowship with God are misleading and destructive propositions, for despite that they may appear to be works of God or to God, these proposals result from the devotions to the "will" of the people themselves and not to the Lord.

The Lord gives His grace for people to "fulfill" the "will" which is also granted from the same grace, and not to "fulfill" the "will" produced by the minds of the carnal visions of those who created them.

*Colossians 2: 18 Let no one cheat you of your reward, taking delight in false humility and worship of angels, intruding into those things which he has not seen, vainly puffed up by his fleshly mind,
19 and not holding fast to the Head, from whom all the body, nourished and knit together by joints and ligaments, grows with the increase that is from God.*

Psalms 94: 11 The LORD knows the thoughts of man, That they are futile.

*Isaiah 55: 8 "For My thoughts are not your thoughts, Nor are your ways My ways," says the LORD.
9 "For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts."*

God's grace does not work in partnership with those who consider themselves strong and intelligent in themselves, those who want to rely on their fame and glory before other people, those who think God is indebted to them for the works or constructions they brag to have accomplished, or for the titles they have acquired throughout their careers, for if heavenly salvation were offered to people because of human works or

efforts, it would no longer be by grace, as set out in the text below and which has already been mentioned previously:

*Romans 11: 6 **And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is of works, it is no longer grace; otherwise work is no longer work.***

The Lord repeatedly instructs us to trust Him so that through Him we may have an appropriate understanding and that through Him we may be enabled to live and walk in accordance with the will of God, calling us also in this way not to remain under the practice of the ungodliness concepts that claim that we could be able, by ourselves, to accomplish or to achieve a dignified and honorable life before the Lord.

*Proverbs 3: 5 **Trust in the LORD with all your heart, And lean not on your own understanding;**
6 **In all your ways acknowledge Him, And He shall direct your paths.**
7 **Do not be wise in your own eyes; Fear the LORD and depart from evil.***

*Proverbs 26: 12 **Do you see a man wise in his own eyes? There is more hope for a fool than for him.***

*2 Corinthians 3: 5 **Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God.***

The grace of God, therefore, is sublime and immeasurably marvelous as to the gifts it bestows upon those who receive it, but also in what it instructs and helps people to deny or abandon for their own good.

C12. The Grace That Teaches What Is Needed for a New Positioning Before God and the World

*Titus 2: 11 **For the grace of God that brings salvation has appeared to all men,**
 12 **teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,**
 13 **looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,**
 14 **who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.***

Following what is described in the text of the book of Titus above, it can be observed that when a person makes a choice for the renunciation of ungodliness and worldly lusts, as God instructs him or her through His grace, the Lord's very grace also teaches this individual on how to live according to the heavenly grace, teaching him or her to live ***soberly, righteously, and godly*** already ***in the present age***.

While an individual who has received Christ as Lord in the heart is awaiting ***the blessed hope and glorious appearing of our great God and Savior Jesus Christ***, the grace of the Lord is available to teach him or her to live and walk in accordance with the novelty of life to which he or she was redeemed by the Lord.

When a person gives ears to the idea that the grace of God is just a way for the Lord to grant gifts or presents to people, one may incur the wrong thought which tries to associate the action of grace only with the giving of gifts of material resources and goods, but which are not the first target to be shared by God's grace. Although God can give material gifts in abundance through His grace, and continually or countless times He does so, grace is not limited to the granting of material or natural things.

In the kingdom of God and His righteousness conferred upon us by the grace of God, a person can find many non-material gifts that are indispensable to those who want to live according to the Lord's eternal purpose, revealing that the grace of God is also a means by which the Lord teaches people to be attentive and strengthened to live and walk according to the new position and new condition that the Lord's salvation grants them.

In the book of Matthew, chapter 6, it may be noted that the Lord is continually attentive to the needs of all creation, which is why He directed His disciples not to seek material things in the first place, for these things the Lord promises to add to them if they seek first the kingdom of God and His righteousness.

If God did not grant His grace freely to people, not even the consciousness of the need of receiving the heavenly or spiritual gifts they would have.

So, when we see in the text of Titus, chapter 2, that God's grace wants to teach us to live ***soberly, righteously, and godly***, we can also realize just how vital it is that life with these characteristics is made possible for us. To have the privilege of living ***a***

sober, righteous, and godly life is a heavenly gift that can only be obtained and learned through the grace of the Lord.

Although sobriety, the condition of being justified before God, and a godly life are not material gifts, they are invaluable before God and priceless for us to keep ourselves or to be kept under the grace of God.

And considering living soberly as a first point to be evidenced in this chapter, it may be observed, in the world, that being fitted with a sober condition regarding the facts that surround us daily on the natural level is already not an easy condition to be attained by the mere natural ability of the human being, how much more challenging, then, is it not when we also include the spiritual world in which we as well are inserted?

Being able to look with a clarity of understanding at the various natural and spiritual circumstances that surround us is a condition that cooperates highly with the most different decisions that need to be made in the most diverse areas of personal, family, professional, and social life.

Learning to see life according to the Lord's view, or to look at life through what the Lord says and instructs about it, is a gift that cooperates greatly for a person to live and walk in the path of truth, as well as it helps in his or her protection so that one does not become entangled again in subjecting to mistaken decisions and paths that can lead to terrible situations of displeasure and destruction.

To have access to the mind of Christ or to be clothed with the understanding of Him in Whom “*are hidden all the treasures of wisdom and knowledge*” is a gift without comparison on the natural level, and which encompasses benefits that the most precious material resources can never grant to a person.

*Psalms 19: 9 The fear of the LORD is clean, enduring forever; The judgments of the LORD are true and righteous altogether.
10 More to be desired are they than gold, Yea, than much fine gold; Sweeter also than honey and the honeycomb.*

Living soberly, an aspect taught by the grace of the Lord, helps the Christian to oppose foolishness, impiety, dissimulation, perverse and subtle hypocrisy, as well as cooperates with him or her to resist the power of darkness and its prince.

*1 Peter 5: 8 Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.
9 Resist him, steadfast in the faith, knowing that the same sufferings are experienced by your brotherhood in the world.*

To be taught to live soberly is to be taught to live with a “sound mind.” It is to be taught to have a mind not subject to unfounded fears, exaggerated and corrupted expectations, false hopes, and distorted dreams and visions.

When the Lord offers His grace to teach a person to live soberly, He offers to teach this individual to live and walk with an enlightened mind and by which one knows how to choose who is worthy to receive the deposit of his or her trust, knows how to discern

which hopes are worthy to be kept in the heart, and becomes aware to act in time and in the manner instructed to him or her by the Eternal Creator.

*Ecclesiastes 8: 5(b) ... **And a wise man's heart discerns both time and judgment.***

*1 Peter 1: 13 **Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ.***

*Philippians 4: 6 **Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God;***

7 and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus.

And advancing a little further, we are called to be attentive to the fact that, together with the teaching of how to live soberly, grace also teaches us to live righteously, for once we begin to live soberly in the Lord, we can understand that a life in righteousness is a life justified and supported by the righteousness and grace of God, which can be received and experienced through faith in the Lord.

To be taught by grace to live and walk in the righteousness of the Lord is to be taught to experience a life of continuity in faith or trust in the Lord and in the instructions He gives to those who believe in Him.

*2 Timothy 1: 12 **For this reason I also suffer these things; nevertheless I am not ashamed, for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.***

*Romans 1: 16 **For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek.***

*17 **For in it the righteousness of God is revealed from faith to faith; as it is written, "The just shall live by faith."***

While being taught to live soberly enables us to see clearly the Lord's willingness to sustain us by His grace and that the Lord's instructions are assigned for our benefit, the teaching that shows us how to live righteously through faith is the teaching that guides us to dispose ourselves to walk in fact in what the Lord has shown us by giving us a sober perspective on the path of truth.

If by the teaching of living soberly we can see the will of God more precisely and more detailed, by the teaching of grace to live righteously we can see what are the steps that need to be taken so that the “will” also begins to be effectively transformed into an “accomplishment” in accordance with the will of the Lord.

After grace teaches us to have clarity of understanding and steadfast hope about what is promised to us by the Lord, to the point that we know that we can walk in the direction of what has been shown and taught by it, this same grace also offers to teach us to walk indeed in the way that has been pointed out.

Through the call to live soberly, the grace of God enlightens the path by which the Lord wants us to walk, and through teaching to live righteously by faith in the Lord, grace strengthens us to trust in the Lord to advance in the instruction of God and to live and walk in accordance with the Lord's will.

When the understanding of the Lord's instruction is revealed to us by the grace of God also to be applied in our daily journey, the word of the Lord becomes a personal life experience like that which is declared by the psalmist in the following verse:

*Psalms 119: 105 **Your word is a lamp to my feet And a light to my path.***

Lastly, in this chapter, we would like to point out **that grace still teaches us to live godly or in consonance with true piety while we wait for the Lord to act in us and through us, and also while we wait until the day when we will be fully in the eternal glory with the Lord.**

After an individual comes to see with proper sobriety the life offered by the grace of the Lord and begins to live righteously, which is according to faith in the Lord and His instructions, grace still offers to teach this person to live and to walk with continuous and growing devotion to the Lord and to the other facets of life with God that a person may experience while in the present age.

After a person learns to see life with the sobriety granted by the teaching offered by grace and learns to live and walk by faith in the Lord, the grace of God also offers to teach this individual to grow and to be constant in the love, patience, and mercy of God, as well as the other characteristics of the fruit of the Spirit and the righteousness of the Heavenly Father.

If a person is willing to be taught by grace to receive understanding about his or her life from the discernment of God, the Lord also teaches this person to grow in surrender and dedication to the Lord Who has saved him or her, guiding him or her to continually walk in Christ and to a multiplication of fruits resulting from remaining in the Lord.

*James 1: 2 **My brethren, count it all joy when you fall into various trials,**
3 **knowing that the testing of your faith produces patience.***

4 But let patience have its perfect work, that you may be perfect and complete, lacking nothing.

5 If any of you lacks wisdom, let him ask of God, who gives to all liberally and without reproach, and it will be given to him.

John 15: 5 I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.

He who abides or perseveres in the teaching of the grace of God shows oneself willing to know more and more the freedom that is in the Son of God, even if the path that leads to true freedom and life is tight, and the gate of its entrance is narrow.

The people who allow the Lord to teach them to the point of living a life of true piety towards God, and who more and more move away from the practice of ungodliness, are also taught to present themselves willingly to the Lord to be even cooperators and instruments of the divine righteousness and grace. And in this condition, they are called to be channels of blessing in the hand of the Lord to bless other lives either through their prayers to God in behalf of all human beings or through their actions that reflect the Lord's grace and righteousness to others.

Those who accept or allow themselves to be taught by the grace of God to live and walk godly are also called to understand that some opposition to them may occur, but that the Lord as well protects them in all the ways that He leads them. And they also may learn that some oppositions raised against them evidence the privilege of being able to live precisely according to the way the Lord wants them to live.

2 Timothy 3: 12 Yes, and all who desire to live godly in Christ Jesus will suffer persecution.

Philippians 1: 27 Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel,

28 and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from God.

29 For to you it has been granted on behalf of Christ, not only to believe in Him, but also to suffer for His sake,

30 having the same conflict which you saw in me and now hear is in me.

How wonderful it is to be able to receive salvation by grace, but also to be able to receive the instruction of grace in such precious aspects as to live soberly, righteously, and godly, which helps us to properly position ourselves also in this present age before God and before the world.

Still to conclude this chapter, and considering that the themes about how the grace of God teaches us to know the will of God and how the Lord enables us to live in the present age have already been exposed in other materials, for instance, on the subject on The Gospel of the Glory of God and the Glory of Christ and in the series of subjects on The Life of the Christian in the World, The New Creation, and Walking in Newness of Life, we reiterate that we chose to restrict ourselves here to expose some aspects that the grace of God offers to do, leaving the topic about how the grace does it for the other mentioned materials.

We recall here, however, that **the essential or the central way in which the teaching of God's grace works, always starts from the same point and returns to the same point, which is the personal fellowship of a Christian with the Lord Jesus Christ and with the Heavenly Father through the Holy Spirit.**

*2 John 1: 2 **Because of the truth which abides in us and will be with us forever:***

*3 **Grace, mercy, and peace will be with you from God the Father and from the Lord Jesus Christ, the Son of the Father, in truth and love.***

*1 Corinthians 1: 4 **I thank my God always concerning you for the grace of God which was given to you by Christ Jesus,***

*5 **that you were enriched in everything by Him in all utterance and all knowledge,***

*6 **even as the testimony of Christ was confirmed in you,***

*7 **so that you come short in no gift, eagerly waiting for the revelation of our Lord Jesus Christ,***

*8 **who will also confirm you to the end, that you may be blameless in the day of our Lord Jesus Christ.***

*9 **God is faithful, by whom you were called into the fellowship of His Son, Jesus Christ our Lord.***

C13. Grace as an Unshakable Bond Offered by the Kingdom of God to Give a Steady Support to a Christian

When the Lord Jesus Christ taught His disciples about what they should seek first, He instructed them to seek first the kingdom of God and His righteousness, two aspects that were more broadly expounded in the materials on The Gospel of the Kingdom of God and The Gospel of the Righteousness of God.

And although in the present theme we do not intend to return to what is already exposed in the other materials in reference, we believe it is significant to make at least one more mention of a specific aspect of the work of the grace of God regarding the unshakable kingdom that God also grants us by this same grace.

When God grants us His unshakable kingdom through Christ Jesus, He does it with the intent that we receive it forever. And for this purpose to be attained, the Lord Himself is willing to strengthen and assist us.

Together with the heavenly kingdom, the Lord also places at our disposal all that we need to retain this kingdom forever in our lives, declaring to us that this is also one more of the facets of the Lord's grace acting on our behalf, as presented in the following text:

*Hebrews 12: 28 **Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear.***

*29 **For our God is a consuming fire.***

The text of the author of the book of Hebrews, presented above, confirms, again, what the Scriptures also show us in other texts about the kind of life that grace teaches us, ratifying that it is by the grace of God that we can come to serve the Lord acceptably, soberly, righteously, and according to godliness which is expressed by reverence and holy fear of God.

The above text, however, attaches an extra weight or attribute to heavenly grace, indicating that it is through it that we can serve God in such a way that the unshakable kingdom also remains forever with us, in us, as well as us in it.

Knowing that the essence of the kingdom and the righteousness of God presented to us is found in Christ and the fellowship with Him, we can still see in another text, exposed by Paul, that the working of God's grace in favor of a person and the strengthening of one's bond with Christ always go hand in hand, and that, on the other side, the alienation of a person from the grace of the Lord also implies his or her deviation from the bond with Christ and vice versa.

*Galatians 5: 1 **Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage.***

*2 **Indeed I, Paul, say to you that if you become circumcised, Christ will profit you nothing.***

*3 **And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law.***

*4 **You have become estranged from Christ, you who attempt to be justified by law; you have fallen from grace.***

The abiding in grace or the retention of grace in the heart, by the help of grace itself, is a vital support for a Christian in the new life received in Christ, and this permanence should never be seen lightly, as being of little esteem or little value, or as if grace is forever guaranteed regardless of how a person who received grace behaves during his or her life.

2 Corinthians 5: 20 **Now then, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God.**

21 **For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him.**

6: 1 **We then, as workers together with Him also plead with you not to receive the grace of God in vain.**

2 **For He says: "In an acceptable time I have heard you, And in the day of salvation I have helped you." Behold, now is the accepted time; behold, now is the day of salvation.**

The grace of the Lord is most excellent in mercy and generosity toward all human beings, but if people come to despise the very grace repeatedly, they have no other way to receive the mercy of God, since grace was established as the way or the means through which the Eternal Lord offers salvation, the newness of life, and the gifts associated with this new condition.

Hebrews 10: 26 **For if we sin willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins,**
27 **but a certain fearful expectation of judgment, and fiery indignation which will devour the adversaries.**

28 **Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses.**

29 **Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace?**

To remain firmly associated with life under and by grace links, bonds, or unites a Christian with a firm or unwavering support for his or her life in the Lord, and which practice should never be replaced by any proposal contrary to the grace of God.

Therefore, remaining in the grace of God and growing in the knowledge of this grace is also crucial to know and discern the oppositions that attempt to rise against this precious heavenly grace and the kingdom of God in people's lives.

The knowledge of God's genuine grace and the growth in the relationship with it are vitally important aspects, for after the grace and the kingdom of God became more widely revealed through the coming of Jesus Christ as the Son of Man, grace has been the object of contempt of many, and many are the propositions and actions that oppose what the grace of the Lord offers people.

Moreover, oppositions to the grace of God are not always explicit. Very often, they are also presented subtly or perilously through propositions that even want to show themselves favorable to the grace of God, but which actually seek to merge some aspects of grace with that which does not come from grace indeed or is not compatible with the true heavenly grace.

In the world, for example, there are people who try to associate the most diverse false allusions with the grace of God, saying that this heavenly grace is given to Christians as the strength to fulfill the commandments of the law of Moses. In their misleading allusions, they try to pass on the idea that before people could become Christians, they could not fulfill this law because they did not have the power that grace would give them to follow the commandments of that law.

The line of thought that proposes that grace is the power to fulfill the law of Moses or the commandments that are in it, or similar to this law, is a line of very sympathetic propositions in the eyes of many people, since it suggests that it is possible for an individual to adapt grace to the various inappropriate religious situations in which one finds oneself or to which one is so attached. They are propositions that claim that grace can be accommodated to the situations of some individuals, or groups of people, so that they do not have to deny or renounce that which is opposed to God's will or the very grace of God.

Directly or indirectly, explicitly or by camouflaged ways, there are in the world, many individuals, or groups of individuals, who try to propose the distorted idea that God's grace adapts to the conditions of people, and not that God's grace is granted so that people can live and walk in the conditions of the newness of life in the Lord or according to the will of God.

The grace of God is never given by the Lord as an instrument or a means of conciliation so that life under the law of carnal commandments may be lived according to grace, for life under and by grace is incompatible with life under and through the law in reference.

The propositions of life under the law of Moses, or like it, are broadly contrary to life under the heavenly grace and under the righteousness which grounds this grace, as exemplified once more in the following texts:

*Galatians 3: 10 **For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."***

*11 **But that no one is justified by the law in the sight of God is evident, for "the just shall live by faith."***

*12 **Yet the law is not of faith, but "the man who does them shall live by them."***

*13 **Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree"),***

*14 **that the blessing of Abraham might come upon the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.***

Galatians 2: 18 **For if I build again those things which I destroyed, I make myself a transgressor.**

19 **For I through the law died to the law that I might live to God.**

20 **I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me.**

21 **I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain.**"

Galatians 3: 1 **O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?**

2 **This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith?**

3 **Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?**

4 **Have you suffered so many things in vain, if indeed it was in vain?**

5 **Therefore He who supplies the Spirit to you and works miracles among you, does He do it by the works of the law, or by the hearing of faith? —**

6 **just as Abraham "believed God, and it was accounted to him for righteousness."**

Romans 10: 1 **Brethren, my heart's desire and prayer to God for Israel is that they may be saved.**

2 **For I bear them witness that they have a zeal for God, but not according to knowledge.**

3 **For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God.**

4 **For Christ is the end of the law for righteousness to everyone who believes.**

Romans 3: 19 **Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God.**

20 **Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.**

...
6: 14 **For sin shall not have dominion over you, for you are not under law but under grace.**

Through the Scriptures recorded by Paul, God instructs us that a person's practice of associating with religious systems that want to obtain grace through external or apparent works is a path of dissociation with the grace of God and the heavenly kingdom.

Therefore, God does not accept any attempt to “mix” the life according to grace with the systems of life according to the laws of religiousness in which people want to use their works as a currency or a bargaining chip to reach the favors of the Lord.

The manifestation of God's grace in Christ Jesus, under no circumstances, came to support people to continue to try to live and walk under the religious systems and that are symbolized by the expressions circumcision, Jew, Levitical priesthood or of Aaron, Old Covenant or, still, for a life under the law of Moses or under laws similar to it. (A more extensive explanation of the meaning of the figure of circumcision is found in the subject on “The New Creature in Christ”).

When, for instance, an individual is challenged to be a member of a particular group, or to be part of the list of members of this group, on the grounds that he must take this step to attain salvation in the Lord, or to be a member of the Church of Christ or the Body of Christ, this individual is being exposed to propositions that are deceptive and contrary to the grace of God, that preach a kind of circumcision, and that seek to subject people to the commandments of men instead of the freedom that there is in Christ Jesus.

When the frequencies of meetings or services begin to be more important than faith in the grace of God, when keeping the Sabbath (or Sunday) leads to the thought that the day that is kept is holier than the other days, when people are more concerned with keeping the dates of so-called special events than having a daily and personal fellowship with God, they are distancing themselves from the Lord's grace and also returning to live by the works of the law of Moses, or similar to it, even though they say that they do not do it out of obligation, for ***every man who becomes circumcised is a debtor to keep the whole law or for as many as are of the works of the law are under the curse.***

When people start to believe that they need to go to special places for God to talk to them, when they begin to say that God's blessing to them is a result of their offerings and tithes, not of their abiding by faith in the grace of God, and many other aspects similar to these, people may even declare themselves Christians, but in practice they are distancing themselves from the grace of the Lord and are subjecting themselves to the bondage of the law from which they can already be delivered because of the salvation provided by Christ Jesus through His work on the cross of Calvary.

A person may still claim that he or she practices just some commandments of the so-called law of Moses, or similar to it, and not out of obligation, but out of willingness, but since one associates oneself with this kind of law, no matter the manner or the intensity, one is “obliged” to keep the whole law as long as one is associated with it, otherwise one will be under curse if one does not keep a single precept of the law to which one has chosen to associate oneself to obtain God's favor.

A central problem of the works of the law, which may cause a withdrawal of grace and the kingdom of God from a person's life, is that they offer confidence in the effort made by human beings to justify themselves, and which is only another way of relying on the capacity of the creation itself to reach its salvation or to become somehow worthy of the favor of God, remembering that:

*Romans 4: 4 **Now to him who works, the wages are not counted as grace but as debt.***

...

6 just as David also describes the blessedness of the man to whom God imputes righteousness apart from works.

Another individual may still think that a little law will not harm him or her, and that one will be able to control and manage his or her life in parts by grace and in parts by the law, but one will not be successful in this regard, for by giving oneself up to a little of the law, one also gives oneself to what the Lord has repeatedly instructed us to avoid, namely: **that a little leaven leavens the whole lump.**

1 Corinthians 5: 6 **Your glorying is not good. Do you not know that a little leaven leavens the whole lump?**

Matthew 16: 11 ... **but to beware of the leaven of the Pharisees and Sadducees.**

12 **Then they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.**

In life under the law, the individual places oneself under the doctrine or concept that states that a human being can live a righteous life if one just follows a set of previously written and established practices, as if already from the “knowledge of what is right” a person already also receives all the ability and power to do what should be done. However, no written law or mere knowledge can empower a person to do what is right, rather, “the letter kills,” and that is one reason why this path is so delusional and reprehensible.

Many people think and say that the virtue of life is in the obedience to well-established principles and in the discipline of following these principles, but they forget that they can never gather all that is necessary to remain entirely faithful in this obedience.

And when they cannot follow or obey all the rules to which they have subjected themselves, how will they justify themselves regarding the rules they failed to observe? How will they defend full obedience in the face of the inevitable reality of disobedience? How will they uphold their boasting to which they so proudly subjugated themselves? And would the use of the most diverse and bizarre dissolutions be enough to hide all the reality of their failure actions?

Without faith it is impossible to please God, a man is not justified by the works of the law, and no one is justified by the law in the sight of God are expressions that are directly opposed to the attempts at justification by obedience to the law in reference, or similar to that law, which, in reality, is also never fulfilled by the human beings with full fidelity.

In a life that has or keeps the grace of God, a person can be sincere and declare one's fragility and inability to live a righteous life by his or her own means and resources, for one is called to exchange the trust in the flesh and the things of the world for a trust in the Creator of his or her life.

Under the grace and mercy of God, though fragile in the mortal body, an individual is called to place one's trust in God so that he or she may be

instructed, guided, and strengthened by the Lord to live and walk according to the will of the Father of lights.

On the other hand, in the life ruled by the works of the laws of outward acts or to be fulfilled by the human effort, people trust in the commitment that they will reach perfection before God through their associations to the laws, groups, or leaders they claim to follow.

In life guided by works, the person is instigated to exhibit one's qualities and abilities to establish his or her hope of glory. The life grounded on works is for those who consider themselves "strong" and for those who are encouraged to boast in their abilities, whose testimony is even used to belittle or attempt to overthrow those who in the eyes of men or women are not so strong.

However, if an individual continues to insist on staying under the laws that are not in accordance with the grace of God, it is also by the perfect fulfillment of the commitments or commandments that one assumes to fulfill that he or she will be charged and judged by the Lord.

The option for life under the law of carnal commandments is also an option to live by these commandments and to receive the judgment of acts by the law, and, at the same time, it is a choice of rejection of the judgment by the grace and mercy of the Lord.

In life grounded on grace, God and people know about the enormous limitations that exist for human beings when they choose to walk in their very ways and their own strength, and also for this reason they are called to remain in the kingdom of God, to keep the grace of God, and to live a growing life of dependence on the Lord.

Every Christian is called to retain the grace of God, for in life under the grace of God, the Lord offers to instruct, guide, strengthen, and perfect every individual from now on until the appearing of Christ in glory to take with Him those who are of the kingdom of God to be forever, perfectly, and entirely under His grace.

In life grounded by grace, a person can display one's weaknesses and incapability so that one receives the help of his or her Creator. Living and walking by grace is for those who are "weak" and who glory in their weaknesses so that the strength of the Lord may be glorified and exalted in them as a testimony that in the Lord everyone can be instructed and strengthened.

2 Timothy 1: 9 ... (God) has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was given to us in Christ Jesus before time began.

1 Corinthians 12: 6 And there are diversities of activities, but it is the same God who works all in all.

In life-based on grace, Christ is the central gift of God's grace. And if anyone has received Christ, one no longer needs to do works according to

the mere human sufficiency, but one can do them by counting on the sufficiency of God that dwells in him or her.

Romans 12: 3 **For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith.**

1 Corinthians 15: 10 **But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me.**

Ephesians 3: 20 **Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us,
21 to Him be glory in the church by Christ Jesus to all generations, forever and ever. Amen.**

In opposition to the recognition of the sovereignty of God and in opposition to the grace of God, people create the most diverse misleading concepts and become involved in the most different doctrines, even about the heavenly grace. The grace freely offered, however, is unchangeable as to what it intends to do and how it can be received, just as the Lord Jesus is the same forever.

Therefore, **the constancy of grace toward us and the assurance of the immutability of the kingdom of God are secure references for us to stand firm in this grace and so that we may move away from the misleading or inconstant teachings that oppose the heavenly grace.**

Anyone who allows oneself to be instructed by the “Lord of All Grace” will not be confused about what is the true and genuine grace of the kingdom of God. And the one who acknowledges the price paid by the Lord for this grace to be freely offered does not allow oneself to be embroiled in the various and strange doctrines that people dissociated from the true grace seek to offer and impute to him or her.

Hebrews 13: 8 **Jesus Christ is the same yesterday, today, and forever.**
9 Do not be carried about with various and strange doctrines. For it is good that the heart be established by grace, not with foods which have not profited those who have been occupied with them.
10 We have an altar from which those who serve the tabernacle have no right to eat.

1 Corinthians 7: 23 **You were bought at a price; do not become slaves of men.**

Romans 10: 11 **For the Scripture says, "Whoever believes on Him will not be put to shame."**

And as the final part of this chapter, we understand that it should be emphasized here that the oppositions to a Christian who walks according to the grace of God will not necessarily come just from those who are not Christians or that the oppositions and persecutions will be more intense on the part of those who do not identify themselves as Christians.

A Christian who makes a choice of a life of true godliness or who chooses to abide, live, and walk under grace or by the grace of God may be pursued more intensely precisely by those who claim to be Christians but who do not live and walk according to the grace of the Lord.

When an individual who identifies oneself as a Christian does not live and does not walk according to the grace of God, one lives and walks according to the flesh and the rudiments of the world, which produce the works of the flesh and are inclined to enmity and contentions, especially toward those who live and walk according to the heavenly grace.

1 Corinthians 3: 3 **For you are still carnal. For where there are envy, strife, and divisions among you, are you not carnal and behaving like mere men?**

Philippians 3: 17 **Brethren, join in following my example, and note those who so walk, as you have us for a pattern.**

18 **For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:**

19 **whose end is destruction, whose god is their belly, and whose glory is in their shame, who set their mind on earthly things.**

Galatians 6: 12 **As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ.**

13 **For not even those who are circumcised keep the law, but they desire to have you circumcised that they may boast in your flesh.**

14 **But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.**

15 **For in Christ Jesus neither circumcision nor uncircumcision avails anything, but a new creation.**

Galatians 5: 19 **Now the works of the flesh are evident, which are: adultery, fornication, uncleanness, lewdness,**

20 **idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies,**

21 envy, murders, drunkenness, revelries, and the like; of which I tell you beforehand, just as I also told you in time past, that those who practice such things will not inherit the kingdom of God.

The fact that an individual calls oneself a Christian does not automatically imply that he or she is remaining in the Lord's will, for if one chooses to walk by the flesh or by a law of carnal commandments, one is also choosing not to walk according to grace which was offered to him or her in God.

And once a person is not subject to the grace offered to him or her by the Lord, one also is subject to the risk of not inheriting the kingdom of God and even of becoming a persecutor of those who choose to remain under the grace of the Lord.

When a person chooses to walk by the flesh, and not by the grace of the Lord, one also makes the choice to walk disassociated from the righteousness of God that grounds the grace of the Lord.

On the other hand, a Christian who chooses to live and walk under the grace of God also makes the choice to live and walk on the foundation so-called the righteousness of God, for as has already been seen, God's grace reigns through the eternal righteousness of the Lord.

Thus, to say that a person is persecuted for remaining under the grace of God is equivalent to saying that one is persecuted because one remains grounded in the righteousness of God and reigns in life through the grace of Christ.

And as for the aspect of persecution properly speaking, it should be emphasized that the grace and the righteousness because of which a Christian may be persecuted, also sustain and strengthen the Christian who chooses to stand firm in God, to the point that the Lord addresses the following words to those who remain in His righteousness despite the persecution that may come toward them:

*Matthew 5: 10 **Blessed are those who are persecuted for righteousness' sake, For theirs is the kingdom of heaven.***

*11 **Blessed are you when they revile and persecute you, and say all kinds of evil against you falsely for My sake.***

*12 **Rejoice and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.***

*1 Peter 4: 15 **But let none of you suffer as a murderer, a thief, an evildoer, or as a busybody in other people's matters.***

*16 **Yet if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter.***

*17 **For the time has come for judgment to begin at the house of God; and if it begins with us first, what will be the end of those who do not obey the gospel of God?***

*18 **Now "If the righteous one is scarcely saved, Where will the ungodly and the sinner appear?"***

19 Therefore let those who suffer according to the will of God commit their souls to Him in doing good, as to a faithful Creator.

John 15: 20 Remember the word that I said to you, 'A servant is not greater than his master.' If they persecuted Me, they will also persecute you. If they kept My word, they will keep yours also.

We also point out here that the prophets were not persecuted primarily by people of the nations of the so-called unbelievers, but were first persecuted by the people of their own people, by those close to them, and by those that were precious in their eyes.

Thus, **when a Christian is faced with the sorrow of the persecution that is made against the one who reigns in the circumstances of one's life with Christ through the grace and righteousness of the Lord, this Christian is invited to find consolation, comfort, and strength in the Lord to the point of being called to exchange sorrow for the joy of being compared to the prophets who also suffered because of their love for the Lord and His righteousness, and yet, for having the promise of Christ that the kingdom of God belongs to him or her.**

Still, in other words, **despite the fact that a person who chooses to remain under the grace and the righteousness of God may suffer oppositions and even persecution, this same grace and righteousness are stronger than the oppositions and persecutions that may come to be done, leading those who trust in the Lord in safety to be eternal heirs of the kingdom, righteousness, and grace of God.**

And to reaffirm the above, let us recall once more of what is announced to us by the Lord of All Grace:

Romans 8: 33 Who shall bring a charge against God's elect? It is God who justifies.

34 Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written: "For Your sake we are killed all day long; We are accounted as sheep for the slaughter."

37 Yet in all these things we are more than conquerors through Him who loved us.

1 Peter 5: 10 But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.

C14. Called to Keep Grace Through the Very Grace Received

Still giving continuity to the previous topic, we would like to address more specifically the expression *let us have grace* that is found in the text mentioned in the introductory part of the previous chapter, which we repeat once more below:

*Hebrews 12: 28 Therefore, since we are receiving a kingdom which cannot be shaken, let us have grace, by which we may serve God acceptably with reverence and godly fear.
29 For our God is a consuming fire.*

As has been seen previously, the grace of God is freely given to the people by the Lord, and there is nothing that an individual can do or contribute to being worthy of it and the other gifts that are offered through it.

However, **the fact that grace is freely given by God does not mean that people have no participation in receiving and in retaining this grace in their lives.**

The expression “*let us have,*” used in the last text above, has the connotation that those to whom grace has been granted are also called to keep, or firmly hold, this grace by which the kingdom of God is manifested or given to them.

So, as for receiving grace, people are called by God to believe in Christ Jesus and to open the heart to receive Him as Lord. And as for holding, keeping, retaining, or having the grace of the Lord, people are called to abide in faith in Christ and the fellowship with the Lord of All Grace.

On the other hand, before we go into some specific aspects about holding the grace of God, we understand that it should be emphasized here again that just as a person receives grace regardless of one's personal merits, so also the call to retain grace is not a call in which an individual should aim to attain a position of deserving the grace of the Lord.

When the Lord warns Christians to retain grace, He does it more in the sense that they do not despise the grace freely given to them, or in the sense of being careful not to place themselves under any position or condition in which they are deprived of receiving for free the heavenly grace, as exemplified respectively in the following texts:

*2 Corinthians 6: 1 We then, as workers together with Him also plead with you not to receive the grace of God in vain.
2 For He says: "In an acceptable time I have heard you, And in the day of salvation I have helped you." Behold, now is the accepted time; behold, now is the day of salvation.*

Hebrews 12: 14 Pursue peace with all people, and holiness, without which no one will see the Lord:

15 looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled.

Although an individual can do nothing to deserve the grace of God, since it is freely offered by the Lord to all, one may adopt a position of resistance to heavenly grace, to the means by which it is offered by the Lord, or even may put oneself in situations in which God does not make His grace available to this person.

When an individual, for example, adopts a position or attitude of unbelief toward the goodness of God, one resists the means by which God grants His grace. When an individual chooses to submit to the law of Moses, or like it, one places oneself under a condition that is opposed to the grace of the Lord, as has also been seen previously.

Although an individual does not become worthy of the grace of God for being humble before God and one's fellow men, humility is a position that leaves the way clear so that the grace of the Lord may be freely manifested to him or her. Pride, instead, is a stance or attitude that opposes the granting of God's grace to the one who practices it, as mentioned in the texts below:

James 4: 6 But He gives more grace. Therefore He says: "God resists the proud, But gives grace to the humble."

1 Peter 5: 5(b) ... Yes, all of you be submissive to one another, and be clothed with humility, for "God resists the proud, But gives grace to the humble."

Through these last two texts, we as well can see reaffirmed what has already been mentioned in other chapters, namely, that the grace of God is not a supporter or sponsor of the works of pride and human perversion, which undoubtedly also will be present intensely in the days preceding the end of time on Earth, an aspect clearly stated below:

2 Timothy 3: 1 But know this, that in the last days perilous times will come:

2 For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
3 unloving, unforgiving, slanderers, without self-control, brutal, despisers of good,

4 traitors, headstrong, haughty, lovers of pleasure rather than lovers of God,

5 having a form of godliness but denying its power. And from such people turn away!

Keeping in mind that part of the action of God's grace in favor of a person includes providing him or her with liberation from slavery to the world and its rudiments, it makes no sense for an individual to think that this same grace would grant him or her

the things from which one was freed or that grace will give things that would lead to going back of loving the world and, consequently, returning to the position of enmity towards God.

In its manifold expression, grace has as one of its objectives to offer of its abundance not for people to be enslaved again by the world, but precisely to support every Christian so that one knows how to reject the parts of the world that are in the set the non-beneficial aspects to people, so that each one may know how to use moderately the parts of the world that are favorable to him, and so that each one may reign in Christ and according to the righteousness of God over the various circumstances of life, as shown respectively one more time in the texts exposed below:

- 1 John 2: 15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.*
16 For all that is in the world (the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father but is of the world.
17 And the world is passing away, and the lust of it; but he who does the will of God abides forever.

+

- James 4:1 Where do wars and fights come from among you? Do they not come from your desires for pleasure that war in your members?*
2 You lust and do not have. You murder and covet and cannot obtain. You fight and war. Yet you do not have because you do not ask.
3 You ask and do not receive, because you ask amiss, that you may spend it on your pleasures.
4 Adulterers and adulteresses! Do you not know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

Philippians 4: 5 Let your moderation be known unto all men. The Lord is at hand. (AV)

+

- 1 Corinthians 7: 31 And those who use this world as not misusing it. For the form of this world is passing away.*

Romans 5: 17 For if by the one man's offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

God does not grant the gift of righteousness and His grace so that a person attains the favor of God so that, after or through it, one may again love the postures of pride, the glory of men, the acquisition of material goods through injustice, bribery, and oppression of one's fellow men, the desire of enrichment to satiate the most diverse lusts of the eyes and the flesh, and so on, for it is also to free a person from all these things that the grace of the Lord is granted.

God grants us the grace and the gift of righteousness so that we may live and walk under grace, but also so that we may keep in mind that to live and walk under grace is

given to us so that we too can offer ourselves to God to be instruments of the heavenly righteousness in the hand of the Lord.

Romans 6: 12 **Therefore do not let sin reign in your mortal body, that you should obey it in its lusts.**
13 And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God.
14 For sin shall not have dominion over you, for you are not under law but under grace.

When the Scriptures teach us that the kingdom of God is righteousness, peace, and joy in the Holy Spirit, they also instruct us that it is in this order that the kingdom is manifested. That is, by the righteousness of God we are justified to have peace with God, and once we are reconciled with God, we can also enjoy the presence and the joy of the Spirit of the Lord.

Romans 14: 17 **For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.**
 +
Romans 5: 1 **Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,**
2 through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.
 ...
5 Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

Thus, the point in question in this chapter is **not that the posture of humility or walking in humility makes one become a person who deserves the grace of God, but the matter is that a proud attitude and the resistance to righteousness on which grace is grounded are, in turn, resisted by God so that the heavenly grace is not granted for the evil attempts of those who are unwilling to live and walk in the will of God.**

In all generations, pride before God and before people has been one of the most expressive forms of human beings to oppose God, His goodness, and His grace, which should, therefore, be firmly rejected.

Speaking yet about the attitude of humility or walking in humility, we understand that it should be highlighted that even regarding this point it is needed a special attention, because if the practice of humility could make anyone worthy of the grace of God, the grace of the Lord would not be freely given, but would be attainable or “buyable” because of the practice of humility, which in this way would be equivalent to a work according to the law of Moses or similar to it.

The posture of humility or walking in humility is a way of not disturbing the granting of the grace, but when people think that it is a work that gives them the right to grace, they have already left humility and have gone to the

path of the pride that is associated with the attempts to live and walk by the law of carnal commandments, and not according to the Spirit of the Grace of the Lord.

The lack of understanding of how God grants His grace, or the resistance to the fact that grace is definitely not granted by works of the law, is one of the reasons why in the world there is always a large contingent of people who think that the actions of humbling themselves are a means by which God would be obliged to grant them the heavenly grace, leading them to the most bizarre works of penance and humiliation, which, in the end, are false humility, fruitless, or also regarded by God as dead works.

Colossians 2: 23 ***These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh.***

Because of worldly passions, ungodliness, association with unrighteousness, pride, adherence to religious systems based on laws and human works to obtain God's favor, and because of the bitterness and offenses, people not only deprive themselves of God's grace, but also create imaginative doctrines against this grace to the point of trying to expose to the world "Another Gospel" or a "Different Gospel" in opposition to the genuine Gospel of God. (A subject treated more broadly on a specific subject).

When people are called to have grace, they are not called to discover for themselves what are the criteria for having, holding, or retaining the grace of the Lord in their lives, as well as they are not called to develop their methods and conduct to become continuously associated with the grace of God, for all that was needed to be done that the grace of God might be offered freely to all was already made by God through Christ Jesus.

When God calls Christians to keep or hold the grace freely given to them, He also instructs them how they can do it or how they can remain in that which is made available to them in the Lord with such a great love.

And considering that Christ is the most sublime expression of God's grace, the way God calls a Christian to abide in Christ is also how God calls this Christian to abide in His eternal grace, namely:

John 15: 5 ***I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing.***

Colossians 2: 6 ***As you have therefore received Christ Jesus the Lord, so walk in Him,***
7 rooted and built up in Him and established in the faith, as you have been taught, abounding in it with thanksgiving.

Therefore, in calling people to receive grace through faith in Christ, and as well to be attentive not to submit to the conditions that deprive them of continuing in this same grace or in Christ, God does not do so without first

offering His grace so that, also through it, Christians may be taught and strengthened to remain firm in it.

To those who choose the grace of God and to abide in it, the Lord gives them abundant grace to sustain them steadfast in this grace forever.

The Lord's grace is a firm bond of the Christian with the salvation and the kingdom of God because this bond is sustained by the Lord our God, the Beloved Son Jesus Christ, and the Spirit of Grace.

1 Peter 5: 10 But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.

*11 To Him be the glory and the dominion forever and ever.
Amen.*

C15. The Eternal Purpose of God's Grace

Throughout the various chapters of the present subject we sought to expose some central aspects of what the heavenly grace is, what God gave and gives us through this same grace, and how each of the points in reference highlights how much the Lord longs for the good of every person and is ready to favor all who believe in Him and His Beloved Son Jesus Christ, Who is the most sublime expression of the grace of the Heavenly Father.

The Lord has already shown us His grace by sending His Only Begotten Son in the form of the Son of Man to provide a merciful justification and redemption of sinners. The Lord continues to manifest His grace to every person who accepts His salvation in Christ, freeing them from the power of darkness, the bondage of sin, and the slavery to the laws of human religions. The Lord bestows countless gifts upon those who begin to live and walk under and by His grace. Moreover, in those who receive the grace of God, the Lord even makes their hearts His dwelling place and gives them the Spirit of Grace to be always with them to instruct them in grace to live soberly, righteously, and godly, allowing that the manifestation of grace still becomes multiplied more and more as they advance in fellowship with the Lord.

Each of the aspects of grace described in the preceding paragraph, in previous chapters, and in the other subjects on the Gospel of God show essential and immeasurable points regarding grace and the benefits that it produces, remembering as well that no human being can ever repay to the Lord all the favor that grace has already accomplished and continues to perform for the life of each one of them.

Nevertheless, although the virtues or blessings mentioned above are already inexhaustible and immeasurable, there is still one aspect of God's grace that is worthy of special mention, prominence, and attention because it reveals one of the most exalted aspects of God's love for each person.

The Eternal Lord, the Creator God of the heavens and the Earth and all that is in them, reveals to us that all that the Lord has given and still grants by His grace is for the eternal purpose that every person receives this grace freely and voluntarily so that every one of them may be constituted eternally as “children or sons of God.”

Each of the actions carried out by the grace of God is worthy of eternal praise, but despite that, the aspect of God offering us His grace so that we may become His children has and will always have a singular, special, or prominent place regarding all that the Lord offers to people by His grace, as is especially reported to us in the following text set forth by Paul:

Ephesians 1: 1 Paul, an apostle of Jesus Christ by the will of God, To the saints who are in Ephesus, and faithful in Christ Jesus:

2 Grace to you and peace from God our Father and the Lord Jesus Christ.

3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ,

4 just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love,

- 5 having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will,
 6 to the praise of the glory of His grace, by which He has made us accepted in the Beloved.
 7 In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace
 8 which He made to abound toward us in all wisdom and prudence,
 9 having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself,
 10 that in the dispensation of the fullness of the times He might gather together in one all things in Christ, both which are in heaven and which are on earth, in Him.
 11 In Him also we have obtained an inheritance, being predestined according to the purpose of Him who works all things according to the counsel of His will,
 12 that we who first trusted in Christ should be to the praise of His glory.
 13 In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,
 14 who is the guarantee of our inheritance until the redemption of the purchased possession, to the praise of His glory.

Still, in another text, Paul, one of the apostles of the Lord Jesus Christ, informs us that **the Lord, by His grace, has called us to be heirs of Himself. By His grace, the Lord gave Himself to us so that “in Him” we may have an everlasting inheritance of His fullness and His grace.**

- Titus 3:4* **But when the kindness and the love of God our Savior toward man appeared,**
 5 **not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,**
 6 **whom He poured out on us abundantly through Jesus Christ our Savior,**
 7 **that having been justified by His grace we should become heirs according to the hope of eternal life.**

As has been mentioned several times, **the offer of God's grace is not the granting of favors because of human works, for the granting of God's grace is not an exchange of favors, which is evidenced even more when we come to see that the grace offered to us also encompasses the invitation of the Heavenly Father so that we may become His children and that we may be inserted into the eternal family of the Lord.**

The grace of God, an inseparable attribute of the Heavenly Father, of the Beloved Lord Jesus Christ, and of the Beloved Holy Spirit, as well as of all the work done on our behalf, is offered to all people so that each one may receive by the everlasting love of the Lord the eternal adoption through which one comes to be a son of the Heavenly Father.

1 John 3: 1 Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.

To know that the grace of God is offered to us in order that we may become sons or children of the Eternal Father, heirs of God, and part of the Lord's own family, points out in a such prominent way the sublimity, amplitude, or greatness of God's grace, since if the Heavenly Father gave us His Only Begotten Son so that we can become His children, He will certainly also take care of our lives and grant us all that we need for eternal salvation and life according to His grace.

Romans 8: 28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

29 For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren.

30 Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified.

31 What then shall we say to these things? If God is for us, who can be against us?

32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

33 Who shall bring a charge against God's elect? It is God who justifies.

34 Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.

...

38 For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come,

39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Having the privilege of believing in Christ Jesus and receiving Him as Lord to receive the position and condition of a child or son of the Eternal God reveals an even more comprehensive breadth of the purpose that is in the immeasurable and manifold grace that is in the Lord of All Grace.

Finally, on the present subject, and considering the greatness of the manifold grace of God and the eternal purpose of the Heavenly Father through His grace, it is no wonder that the Lord has chosen to end the record of His Scriptures addressed to all human beings by referring to how exactly He wants His grace to be with and in each person, as follows:

*Revelation 22: 20 He who testifies to these things says, "Surely I am coming quickly." Amen. Even so, come, Lord Jesus!
21 The grace of our Lord Jesus Christ be with you all.
Amen.*

Praised be our God forever and ever, the "Lord of All Grace!"

Bibliography

Note on Biblical Texts referenced:

- 1) The biblical texts without explicit indications of reference were drawn from NKJV Bible, as indicated below.
- 2) Highlights in the biblical texts, such as underline, bold, or similar were added by the author of this study.

Bible EC – Portuguese - João Ferreira de Almeida Edição

Comtemporânea (1990). Editora Vida.

Bible LUT - German - Translation of Martin Luther (1912) - CD Online

Bible.

Bible NKJV - New King James Version (2000) - CD Online Bible.

Bible RA – Portuguese - Almeida Revista e Atualizada (1999) - CD

OnLine Bible.

Bible RC –Portuguese - Almeida Revista e Corrigida (1995) - CD OnLine

Bible.

Bible RVR95 – Spanish - Reina – Valera Revisión (1995) – Cd Online

Bible.

James Strong, LL.D, S.T.D. - Strong's Hebrew and Greek Lexicon - CD

Online Bible.