

Difference Between God's Gift and Payment

July 30, 2016



John 4:36

And he that reapeth receiveth wages, and gathereth fruit unto life everlasting: that both he that soweth, and he that reapeth, may rejoice together.

Article 2 GRACE AND JUSTIFICATION (CCC)

III. Merit

2009 *Filial adoption, in making us partakers by grace in the divine nature, can bestow true merit on us as a result of God's gratuitous justice. This is our right by grace, the full right of love, making us "co-heirs" with Christ and worthy of*

obtaining “the promised inheritance of eternal life.”⁶⁰ The merits of our good works are gifts of the divine goodness.⁶¹ “Grace has gone before us; now we are given what is due. . . . Our merits are God’s gifts.”⁶²

From the Book of Heaven

V30 – April 30, 1932 - *“We always give the Gifts as effect of Our Great Love and Our Greatest Magnanimity. If this were not so, or We wanted to care if the creature merited It or not, if he had made some sacrifices, then It would not have been a gift anymore, but payment, and Our Gift would be rendered as right and slave of the creature, while We, and Our Gifts, are not slaves of anyone. In fact, man did not yet exist, and before he was, We already Created the sky, the sun, the wind, the sea, the flowered earth, and all the rest, in order to make a Gift of it to man. What had he done in order to merit Gifts so Great and Perennial? Nothing. And in the act of Creating him, We gave him the Great Gift that was superior to all the others: Our Omnipotent Fiat. And although he rejected It, still We did not forsake giving It anymore, no, but We kept It reserved in order to give It to his children, the same Gift that was rejected by their father. This Gift was given in the excess of Our Love that is so much, that it doesn’t know how to make, nor care about, the accounts, while the payment that it gives, if the creature does good works and sacrifices himself, it gives with just measure and according to what he merits. Not so with the Gift. Therefore, for one who will be able to doubt, it means that he does not understand about Our Divine Being, nor about Our Liberality, nor where Our Love can reach. Nevertheless, We want the correspondence of the creature, his gratitude and his little love.”*

FIAT!