

**Research article****THE CORRELATION BETWEEN HUMBLENESS AND GRACE (SEEN AS EMPOWERMENT) ILLUSTRATED IN THREE BIBLICAL EXAMPLES**

Delia Doina MIHAI

Author, Student at the Baptist Theological Institute in Bucharest (no frequency) and Church history teacher at the Zion Biblical School (Romania)

Email: deliadoinam@gmail.com

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ABSTRACT

‘God opposes the proud but shows favor to the humble.’ This is a phrase that appears in Scripture no less than three times, in both New and Old Testament books (Proverbs 3:34, 1 Peter 5:5, and Jacob 4:6). Hermeneutically speaking, this means the concept presented here is not only true in meaning, but also of extreme significance, highlighting one of the main ways God works in the hearts and lives of those who humble themselves and receive His empowering grace. But how does this work in actuality? What does grace mean – beyond the forgiving power of the Cross? And how do we practically apply this principle in our lives on a day to day basis, if we want to access God’s grace and live by it? These are all questions that we will try to answer in this article, by using clear examples from Scripture which reveal the way God is working in our midst when we stop relying on our own strength and dare to truly humble ourselves by admitting before Him our faults, shortcomings and weaknesses, thus setting the ground for our inner transformation.

Keywords:

*Humble, Proud,
Peter, David,
Jesus, Forgiveness, Cross,
God*



Introduction

For a long time in the Church's tumultuous history, legalism was equated with the unbiblical attempt of some believers to "earn" their salvation through good deeds, to which they added all sorts of "salvation"-charged rituals, thus adding to what Christ had already done for them (and, consequently, for all of us) at the Cross. This pattern of faith-based-on-good-works often places a strong emphasis on the external or formal elements, expanding them into normative rules, followed by severe discipline for those who don't live up to its standards. Beyond the mere doctrinal issues, however, the so-called "legalism" also contains a practical, implicit aspect, which characterizes the attitude of those well-intentioned (yet immature) Christians, who – out of their inner weaknesses or even sincere desire to be as productive as possible – focus on reaching certain standards of holiness and service that turn the walk¹ with Jesus into a "religious marathon": 'Driven to do more and more to gain a shadow of acceptance, many among God's children are restless, fearful, guilt-ridden slaves.'²

But what if there could be another way? A way in which we can rest while doing His will? (In other words, entering into "His rest" and resting from "our works", as the biblical author states in Hebrews 4:10...)

Grace – the power of God unto sanctification

When talking about God's commandments and His perfect will, the first thing we, as Christians, must understand is the futility of any attempt to fulfill God's holy law by what we can offer in our own ability and strength. Despite the sincere intentions and the effort some believers consciously make to reach the perfection commanded by Jesus in Matthew 5:48, all they manage to do is accumulate feelings of frustration, which is incompatible with our rest in Christ:

When Jesus made these statements in the Sermon on the Mount, His purpose was to expose the futility of self-righteousness. He was not waving a religious banner of God's-approval-based-on-a-blameless-life before His listeners. In reality, He was raising the standard so high that all who entertained any hope that they could come into a right relationship with God through their own efforts fell to the ground in utter exhaustion and despair. Jesus did not intend to urge us to "try harder" or to "work a little more" for God so that we can win a smile from Him. He wanted to bring us to that point of despair where we would stop trying altogether... And start trusting in Him as our righteousness.³

It is only when all confidence in our natural talent and abilities is lost that God can use us. (This is also the main reason why He often allows brokenness to take place in our lives.) On the other hand, He does not leave us without support. When He gives us a task, He also

¹ Anderson, Neil T., Miller, Rich, Travis, Paul, *Breaking the Bondage of Legalism* (Succeed Publishing, Medgidia, 2008), 12.

² Anderson, 66-67.

³ Anderson, 103-104.



endows us with the ability to do whatever He requires of us. This ability that comes from Him is called grace, understood as power (or empowerment) to:

- ...fulfill the will of God (Rom. 1:5),
- ...overcome sin (Rom. 5:20),
- ...carry a heavy burden (1 Cor. 15:10),
- ...serve in a mighty way (Gal. 2:8-9),
- ...reign in life (Rom. 5:17),
- ...understand and declare the truth (Eph. 3:7-9),
- ...serve through the gifts of the Holy Spirit (Rom. 12:6),
- ...strengthen our heart and emotions (Heb. 13:9),
- ...keep all bitterness out of our hearts (Heb. 12:15, 4:16, cf. 2 Cor. 12:9, 1 Cor. 10:13)⁴

Whether we speak about the process of sanctification or a specific call to ministry, the only way we can have victory over sin and experience that “abundant life” promised by the Lord Jesus in the Gospels (see John 10:10) is by grace, understood as guiding wisdom and also as the power to change. Far from meaning “tolerance for sin” – as it has been misinterpreted in some liberal theological circles – grace can be defined as the “divine influence”⁵ which enables us to live the life we have been ordained by God to live, thus supernaturally accomplishing what we – by our natural strength – are neither capable nor called to fulfill...⁶

Humility, as *the* means of grace ordained by God

‘There is always a reason why some receive grace and others do not. Noah found favor in God's eyes and was spared judgment. Others were not. It is our attitude that determines whether or not we receive grace.’⁷ As we have previously shown, there is no other acceptable way to live our Christian life than by the power and wisdom of the Holy Spirit, both defined in the New Testament under the generic name of “grace”. However, in order to qualify to receive this power from above, the condition mentioned no less than three times in the sixty-six books of the Bible is the necessity of cultivating a humble attitude, for it is written: ‘God opposes the proud, but gives grace to the humble.’⁸

⁴ Paul G. Caram, *True Christianity*, chapter ‘True Grace’ (available online at https://books.google.ro/books/about/True_Christianity.html?id=WuyQCgAAQBAJ&redir_esc=y).

⁵ As Pastor Daniel G. Caram calls it in his book *The Sermon on the Mount. An Introduction to the New Testament* (available online at <https://www.amazon.com/Sermon-Mount-Introduction-New-Covenant/dp/B0C7S44KN5>).

⁶ In this sense, Paul's statement is remarkable: ‘But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.’ (1 Cor. 15:10).

⁷ Paul G. Caram, *True Christianity*, chapter ‘True Grace’.

⁸ Prov. 3:34, 1 Pet. 5:5, Jac. 4:6.



In a world where the emphasis is almost exclusively placed on self and the power of one's will, humility is often perceived as a sign of weakness that should be discouraged by all means. Complete opposite to pride and self-sufficiency, a humble disposition is that unique, quintessential attitude that pleases God, thus opening the door for receiving His grace in every area of faith, – from that initial moment of repentance (which led us to become born again) until we will meet Him in glory, after we have passed through all the successive stages of spiritual maturity and growth that He ordained for us in this earthly life.

Opposite of the so-called “wealth”,⁹ marked by stubbornness, self-reliance, and self-righteousness, humbleness (otherwise named “poverty of spirit”, as the Lord Jesus calls it in His most famous speech¹⁰) equates with a state of spiritual need; a burning desire for holy things, and, above all, for fellowship with our Lord. Through its double connotation (honesty in evaluating one's own heart, complemented by a deep understanding of our need for God), this concept perfectly illustrates the condition and ability of a true believer to live in total dependence by the heavenly Father:

The word “poor” has the meaning of a hunchbacked beggar. Christ was entirely dependent on the Father and did nothing without Him (see John 5:19)! This is an attitude that Christ wants to develop in us – a healthy estimate of what we really are: that is, nothing. However, only when we get a healthy estimate, can God work in and through our lives. Indeed, He can do all things through us (Phil. 4:13).¹¹

Starting from this correlation between humility (the ability to see ourselves as we truly are) and the grace that is given to us to fulfill what He ordained, in the following we will analyze some examples of well-known people from the Scripture, whose honesty with God turned their initial failure into triumph when – after exhausting all confidence in their own strength – they were “clothed” with power from above.

David

One of the most compelling instances of humbleness in the entire Bible can be found in the Psalms, many of which were authored by King David, a man after God's own heart (Acts 13:22), who left us a living example of the honest and transparent way we should relate to our Creator, both in terms of our emotions (good or bad) and the thoughts that pass through our minds.¹²

⁹ See Jesus's description of the Laodicean church: ‘Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked’ (Rev. 3:17).

¹⁰ Jesus Christ begins his Sermon on the Mount with the statement ‘Blessed are the poor in spirit, for theirs is the Kingdom of Heaven’ (Mat. 5:3).

¹¹ Daniel G. Caram, *The Sermon on the Mount, an Introduction to the New Testament*, chapter ‘Desirable poverty’

¹² This principle – which we can generically call the “pouring out of the heart before Jesus” – is an act of cleansing the inner man, of our emotions, in which we respond to His invitation to intimacy by opening up our



Known as imprecations,¹³ some of his writings are full of invectives and curses, thus making them perhaps the least studied fragments of the Scripture, mainly because of these aspicious connotations, which seem to come in direct opposition to the core values promoted in New Testament: gentleness, kindness, love, mercy, forgiveness, and the other fruits of the Spirit. A clear example in this sense is Psalm 109, in which David, with a bitter heart, bewails before God his own fate, asking the Lord to defend him against his opponents, who had come against him full of hatred, repaying good with evil. The prayer is followed by a “tirade” which the psalmist pours out indirectly (but with great intensity) on his persecutors, giving the Lord suggestive details of how he would have preferred to see them suffer:

Set thou a wicked man over him: and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places. Let the extortioner catch all that he hath; and let the strangers spoil his labour. Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children. Let his posterity be cut off; and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth. Because that he remembered not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart! (Psalm 109:6-14)

In his inner struggle and agony, the future king could have limited himself to pouring out his pain before the Lord, without uttering any other word. Yet here, as in other passages of Scripture,¹⁴ he does not only express what he feels, but also gives voice to some very vivid details, making his thoughts known unto God, in a series of colorful and soulful images (see Psalms 35, 52, 69, 83, 109).

At first glance, we might be tempted to imagine that such “politically incorrect” (or downright scandalous¹⁵) passages and perorations are mere “slips” (or perhaps they were not even inspired by the Holy Spirit). But, as we know, ‘all Scripture is God-breathed and profitable for teaching, for reproof, for correction, for wisdom in righteousness’ (2 Tim. 3:16), therefore, the only thing left for us to do is to try to understand what the Author wants to teach us and how we can grow in faith by applying this principle that David illustrated for us in the above-mentioned example.

hearts in complete transparency, pouring all bitterness before the One who is not only able to “absorb” all our “venom”, but He is also able to replace it with His peace beyond all comprehension (see Matt. 11:28-29).

¹³ Or imprecatory psalms.

¹⁴ See Psalms 35, 52, 69, 83, 109.

¹⁵ For instance, in Psalm 55, the same King David pronounced a terrible curse on those who persecuted him: *Let death seize upon them, and let them go down quick into hell: for wickedness is in their dwellings, and among them!* (Ps. 55:15, KJV).



Historically speaking, the books of 1 Samuel, 2 Samuel and 1 Chronicles document in detail the life of the future king of Israel, the way he was anointed and chosen by God to succeed at the helm of the country, as well as the trials he had to face before becoming the ruler of the nation. Among these trials, probably the hardest one to endure was the constant harassment from the part of his predecessor, Saul, who – after being rejected by God as a direct consequence of his disobedience¹⁶ – became possessed by a spirit of jealousy. Despite all of this, we can note a truly amazing fact: David *never* sinned against Saul. Despite the bitterness and the intense pain that he accumulated in the wilderness years – he never acted out of resentment or anger,¹⁷ vehemently refusing to touch or harm “the Lord’s anointed” (see 1 Sam. 26:11). Moreover, to everyone’s surprise, he continued to honor the former sovereign even after his death (see 2 Sam. 1:1-27), thus demonstrating integrity and character at a time when he (at least from a human point of view) would have had nothing more to lose if he expressed what he felt... should he have harbored any thoughts of revenge.

Considering the discrepancy between his feelings and the way he acted in return, how can we reconcile the kind and respectful attitude that David manifested towards the one who persecuted him for so long (let’s remember that King Saul was the number one responsible for the years that David had to spend in the wilderness, running for his life!) with the language – extremely harsh at times – used by the king-to-be in regards to his enemies? Was he a two-faced hypocrite? Certainly not, otherwise the Old Testament author would not have described him as a man “after God’s own heart”... Was he afraid to act when divine providence delivered Saul into his hand? The courage shown in the fight with the giant Goliath also disproves this hypothesis. How then could we interpret this stark contrast?

As we can clearly see from the above-mentioned psalms, in David’s tumultuous life – and especially during the wilderness period – there were times when the future king experienced intense feelings of hate towards those who persecuted him so unjustly.¹⁸ However, instead of acting impulsively, making decisions based on his human instincts and impulses, he chose to share his innermost turmoil with the Lord, without trying to “clothe” it in a less offensive language.

Based on the idea that humility (which, in this case, takes the form of an undisguised openness before the Holy One) is the key for one to receive divine empowerment, in this particular case, it was David’s radically honest attitude that opened the door for the Lord to fulfill His work of grace in the heart of the future king, who, consequently, was released of all those negative thoughts and emotions, while, at the same time, being endowed with the spiritual and moral strength to love and honor his enemy, fulfilling thus the New Testament command to suffer evil and to love our enemies (see Mat. 5:38-44 and Rom. 12:17-21).

¹⁶ Or, better said, partial obedience...

¹⁷ On the contrary, it is written in the Word of God that - even if he had the opportunity - the emperor refused to pursue any personal vendetta, using those opportunities to bless and honour his mortal enemy (see 1 Sam. 24:3-7, 1 Sam. 26:5-10).

¹⁸ Of which the head of the list was King Saul himself, his arch-enemy.



By his honesty and complete transparency with the Creator, the psalmist left us a living testimony of the way that divine grace empowers man in a supernatural way to accomplish what he cannot do in his own strength. By contrast, if King David – when unjustly persecuted – had chosen to wear masks instead of admitting what was really going through his mind;¹⁹ if he had “juggled” with arguments or avoided the subject altogether, if, instead, he had tried in his *own strength* to be “better”, in order to maintain that *appearance* of piety – what would have been the most likely spiritual outcome?

Surely, such a dishonest and disingenuous approach would have damaged his relationship with the Lord and, over time, would have separated him – perhaps irreconcilably! – from his Lord, whom he passionately loved. As a consequence, the young ruler would have ceased to experience that lasting joy of the divine presence accompanying him, and the Holy Spirit would no longer have used him to pen down the collection of theological “jewels” that we know today under the generic name of “Psalms”. And, who knows if – in the absence of divine guidance – he would not have chosen to take advantage of the opportunities that arose,²⁰ and try to “do justice” by himself²¹?... And instead of that David full of life, who fought God’s battles, we would have read in the Bible about a second “Saul”, who has succumbed to his own weaknesses, thus coming out of the perfect will of Yahwe – just like many of his successors to the throne...²²

Of course, all of these things did not happen in reality. Instead, in his conduct and the choices that he made, but, above all, in the way that he related to his Lord, David became the ultimate example of a man of integrity and humble, knowing his strong points and his defects; fully aware of his failures and open to confess them (see Psalm 51), yet ready for action – by virtue of the grace that he fully received from his God (1 Samuel 17:26-47).

Peter

Once upon a time, there was a disciple who had such an unjustified confidence in his own strength and good intentions that he ventured to proclaim twice, with an ostentatious boldness, that he would follow the Lord unto death, only to deny Him before men just a few hours later (see Matthew 26:30-35).

We all have read about the story of Peter, one of the closest disciples of Jesus, who loved his Master so much that, in a thoughtless impulse, dared to attack with a sword one of those who had come to arrest the Lord, in the famous scene that took place in the garden of Gethsemane (see John 18:10). However, before even the night was over, the same Peter who

¹⁹ As many of us still do today, out of a desire to appear more “spiritual”...

²⁰ I’m referring here to the opportunities to take the life of King Saul, who was searching for David in order to kill him.

²¹ In other words, killing King Saul...

²² 1 and 2 Kings abound with accounts of monarchs who, through their idolatry, did not honour God and did not allow Him to search their hearts by doing what was evil in His sight.



had so boldly risked his life hours before stepped back in utter defensiveness, denying his Master in front of a mere maid...

Had the story stopped there, we could have assumed it was just bravado from his part; that the apostle-to-be was nothing more than just a mouthy person, who demonstrated courage only when he felt his “back was covered.” Yet, the history of the first century church confirms that his life actually ended on a cross, having chosen to be crucified upside down, as he deemed himself unworthy to die in the same manner as his Lord.

Having in mind the the example of the one who – from such a resounding failure – ended in a great victory of faith, the question we should all ask ourselves is the following: what exactly gave Peter the power to fulfill ant the end of his life what he had proclaimed with so much emphasis in the past? What was that driving force that strengthened him to go, this time, up to the very end, thus becoming inscribed in the chronicles of the early church as a true martyr for Christ?

The key or the answer to this question can be found in a providential encounter recorded in the Gospel of John, in which the resurrected Jesus asks Peter a series of meaningful and well-placed questions that help the future apostle recognize his true spiritual level and the depth of his feelings for the Lord, in a manner characterized by realism and moderation (in other words, humility from his part):

So when they had dined, Jesus saith to Simon Peter:

Simon, son of Jonas, lovest (*agape*) thou me more than these?

He saith unto him, Yea, Lord; thou knowest that I love (*phileo*) thee.

He saith unto him, Feed my lambs.

He saith to him again the second time:

Simon, son of Jonas, lovest (*agape*) thou me?

He saith unto him, Yea, Lord; thou knowest that I love (*phileo*) thee.

He saith unto him, Feed my sheep.

He saith unto him the third time, Simon, son of Jonas, lovest (*phileo*) thou me?

Peter was grieved because he said unto him the third time, Lovest (*phileo*) thou me?

And he said unto him, Lord, thou knowest all things; thou knowest that I love (*phileo*) thee.

Jesus saith unto him, Feed my sheep!²³

²³ In. 21:15-17.



In order to truly understand the meaning of this dialogue, it is necessary to analyze the original terms – *agape*²⁴ and *phileo* – two words whose meaning was partially lost in the English translation. While both notions are translated with the verb “to love”, in ancient Greek they have very different connotations. For instance, in the original language, the term *agape* implies the idea of a sacrificial love (like the one demonstrated by Jesus when he sacrificed His life²⁵ for us), while *phileo* tends to refer merely to a comradely, friendly affection – which does not include the element of self-sacrifice.

From the way that he answered those questions, using a different language than his Master, we see that Peter had now a more realistic estimate of himself and the way he truly felt. However, perhaps unexpectedly, the Lord’s reaction to his answers was one of affirmation, encouragement and empowerment in the mission he was about to entrust him with. Thus, instead of disqualifying him from ministry with a well-deserved “I told you so!”, instead of harshly reproaching him that his failure could become a stumbling block for other believers, Jesus restores him, while, at the same time, making him an extraordinary promise: that, at the end of his life, after he would have fulfilled his calling as a shepherd, Peter would receive the power (meaning the necessary *grace*) to do what he always had desired – but failed to do in his own human strength:

Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.²⁶

Jesus Christ

When the Lord instructs us to do a certain thing, the first reaction that we should have (ideally!) is to receive it with all our heart, choosing to unconditionally submit to His will, even when it doesn’t seem to make any sense. Just like Abraham did when God asked him to sacrifice his son Isaac (see Genesis 21:14), Mary, when she received the news that she was going to carry baby Jesus in her womb (Luke 1:38), or the disciples, when they received the call to follow Him.

Another possible answer could be to harden our hearts, by refusing to listen or do what God said (like Pharaoh, Balaam or King Saul), who draw upon themselves the consequences

²⁴ The word *agape* is a well-known concept in Greek language, as even researchers from more pragmatic domains, like psychology, approach the transcendent meaning of *agape* love using Aristotelian philosophical views of virtue ethics and his principles of analyzing constructs: “There is an objective understanding of love that is real and outside any given person’s understanding of what love is. The challenge is to find the truth about love that transcends the subjective mind of any given person.” (see Robert D. Enright, *The Philosophy and Science of the Agape Love*, published in *Journal of Theoretical and Philosophical Psychology*, March 2022, p. 5).

²⁵ In. 15:13.

²⁶ In. 21:18-19.



of their disobedience. However, beyond the two categories that we mentioned, the Bible indicates there could also be a third reaction which – somewhat surprisingly! – God does not seem to disapprove or condemn. It is about the cases in which a person cannot say “Yes” the first time they hear the call of God, but end up submitting to His will – as in the case of the two brothers in the parable of Jesus:

But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard. He answered and said, I will not: but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, sir: and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. (Mat. 21:28-31)

In this passage from Matthew, we can note a clear discrepancy between the response and the actions of two brothers who were asked by their father to work his vineyard. Although the parable does not touch on the psychological aspect, (their reasoning and their inner motivations), it is easy to see that, first time he asked, neither of the two sons really wanted to fulfill their father’s request. However, only one of the two had the courage (or maybe the audacity?!) to admit what he truly felt, while the other one took the easy way out, by answering what he assumed their father wanted to hear. Even if he originally may have had good intentions, his shallowness prevented him from receiving the necessary grace to fulfill his word. In contrast, the first son – who openly said what he was thinking, thus showing honesty and a proper self-assessment – ended up regretting his initial attitude, which led God (symbolized by the father in this story) to respond to his repentance by giving him the strength²⁷ to bring to fruition what he had not even intended to do in the first place...

As disciples who love and fear our Lord, we might, sometimes, find it difficult to admit that – perhaps – we aren’t as quick to fulfill His will as we would like to be. In fact, some of us are afraid that such honesty in expressing our thoughts could pass as grumbling or even rebellion from our part... (Especially since – looking at the history of the God’s people in the Tanah – we see how seriously the Lord deals with these particular types of attitudes.) In reality, there is a significant difference between scolding and being totally honest with our Lord. In the first case, we simply complain, lament and we show that we are dissatisfied; in the second, we pour out our “wow” before Him, begging Him to change us. In the first, we convey to Him indirectly: “I reject Your ways!” while in the second we say to Him: “Lord, it is very difficult for me and I don’t like it, but I choose to obey.” Beyond the mere words that we speak, it is the attitude of our hearts that causes us to wander in the wilderness for a long time in one case (until we have learned our lesson!), and, in the other to receive abundant grace to change the way we think about things.

²⁷ Meaning grace.



This principle is perhaps nowhere better illustrated than in the very example of Jesus Christ, who – although He preferred there was *another way* – chose to submit to the will of the Father, addressing Him with the following words: *Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done* (Lk. 22:42).

In the deepest expression of His humanity, the Lord of glory – Whose biggest delight and “meat” was to do His Father’s will²⁸ – had now a moment of hesitation.²⁹ Aware that He needed strength from above, He humbled Himself, by admitting what He truly felt and thought. However, despite the terrible torment and pain inexpressible in words, He accepted to submit to the supreme will of the One who had sent Him into the world to fulfill the sacrificial act with the deepest meaning in history...

What a great display of grace! What a sublime example of obedience!

Conclusion

Having set the grounds for the biblical correlation between humbleness and grace, we could conclude with the following statement: when God asks us to do a certain thing, our initial reaction may not be the best. However, what will count in the end will be our actions! Putting on a mask of goodwill and answering in an affirmative (yet superficial way) will not help us gain the favor of the One who sees the intentions of our hearts. On the other hand, if we humbly (and with absolute sincerity) confess our deepest desires and our will to the Lord (even if it, at times, it contradicts His!), if we still choose to submit to His will – even when it means that we need to give up our own desires – we will succeed, like the son in the story, to accomplish what we did not even know that we wanted or that we were able to achieve...

As people called to follow His example, we have the great privilege of being able to choose to wholeheartedly submit to the Father, fully trusting that nowhere, and under no circumstances will ever be safer than inside the limits of His perfect will. And if – for one reason or another – we fail to do this the first time we are asked, the Word urges us to be honest, by developing the courage to sincerely confess our lack of will, according to the principle: where there is transparency, there is grace!

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²⁸ In. 4:34.

²⁹ Mat. 26:38.



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