

II. NEW TESTAMENT

A. Origin of grace

1. According to Christ's human nature--*distinguished according to the three dignities which are joined to Christ as man*—

a. King (**Matthew**) b. Prophet (**Mark**) c. Priest (**Luke**)

--or again, according to the mysteries of Christ's:

a. Incarnation (**Matthew**) b. Resurrection (**Mark**) c. Passion (**Luke**)

2. According to Christ's divine nature (**John**)

B. Power of the grace of Christ (**Pauline Epistles**)

1. As Head of the Mystical Body (**Hebrews**)

2. In the Principle Members of the Mystical Body

a. Spiritual Matters

i. Institution, instruction, and governance of the unity of the Church (**1 Timothy**)

ii. Steadfastness against persecutors (**2 Timothy**)

iii. Defense against heretics (**Titus**)

b. Temporal Matters (**Philomena**)

3. In the Mystical Body itself, i.e. the Church

a. In itself (**Romans**)

b. In the sacraments of grace

i. In the sacraments themselves

(**1 Corinthians**)

ii. Dignity of the ministry of the sacraments

(**2 Corinthians**)

iii. Exclusion of superfluous sacraments (**Galatians**)

c. As it effects the unity it makes in the Church

i. Institution of unity (**Ephesians**)

ii. Confirmation and progress of that unity (**Phillipians**)

iii. Defense of the unity of the Church

x. Against certain errors (**Colossians**)

y. Against present persecutions

(**1 Thessalonians**)

z. Against future persecutions

(2 Thessalonians)

C. Exercise of the virtue of grace

1. In the beginning of the Church (**Acts**)

2. In the advancing of the Church (**Canonical Epistles**)

3. In the term of the Church (**Apocalypse**)