

# ***Gospel of God's Grace and His Kingdom***



***Insights and Reflections***

***Eva Peck***

# ***A Reader's Dossier to Gospel of God's Grace and His Kingdom: Insights and Reflections***

**by Eva Peck**

**Date: SEP. 2026**

---

## **Table of Contents**

- I. Welcome & How to Use This Dossier
- II. About the Book: Its Origins & the Three Guiding Questions
- III. A Reader's Map Through the Five Parts
- IV. Grace and Personal Effort: Untangling a Real Tension
- V. The Kingdom: Here Now, Still Coming, or Both?
- VI. Author Insights: Questions & Answers from the Discussion
- VII. Essential Terms & Concepts
- VIII. Reflection & Discussion Questions
- IX. Quick Reference: Key Themes & Passages

## I. Welcome & How to Use This Dossier

If you've been following the discussion for this book, you already know something true about it: it rewards slow reading. More than one reader in this community mentioned going back over a page or a passage a second time, not because they were lost, but because the book seemed to be asking for that kind of attention. This dossier exists to support that pace, not replace it.

What you'll find here isn't a substitute for the book itself, and it isn't a summary you can read instead of the chapters. It's closer to what Tiffany described when she first explained the idea to this group: a companion that gathers the book's central themes in one place, traces how they connect to each other, and brings in Eva's own words from this discussion where they shed extra light on a passage or a question readers kept returning to.

A note on how this dossier came to be, since it's part of its own story: several members of this community, starting with Angela, asked whether something like this could exist for this particular book. Eva was open to the idea from the start, even offering to try building one herself with AI assistance from the book's manuscript. Tiffany then took on preparing a fuller version, one that could also draw on the conversation happening in this very thread, since so much of what readers found themselves wrestling with came out in the questions they asked and the answers Eva gave. What follows draws on both: the text of the book itself, and the real exchange between Eva and this community over the past few weeks.

Use it however it's useful to you. Read it before you start the book to get your bearings, keep it open beside you as you move through the chapters, or come back to it after you've finished, when a term or an idea from partway through has started to settle and you want to revisit it with fresh eyes.

## II. About the Book: Its Origins & the Three Guiding Questions

Every book has a starting point, and this one's is unusually specific: a single passage from the book of Acts. Near the end of his ministry, on his way to Jerusalem, the apostle Paul says farewell to the elders of the church in Ephesus. In that farewell, he describes his life's task as "testifying to the gospel of God's grace," and he mentions, almost in the same breath, that he has spent his time among them "preaching the kingdom" (Acts 20:24-25).

Eva noticed something in that pairing that became the seed of the entire book: Paul doesn't treat grace and the Kingdom as two separate subjects. He moves between them as though they're part of one larger idea, and then goes further, calling this same message "the whole will of God" (Acts 20:27).

That observation becomes the book's central question, which Eva actually breaks into three parts in her Preface:

1. What is God's grace?
2. How is grace connected to the Kingdom?
3. How is the gospel of God's grace and the Kingdom "the whole will of God"?

Everything in the book's five parts builds toward answering those three questions, one layer at a time. It starts by exploring who God is and what grace actually means (Part I), moves into Paul's own dramatic experience of that grace and what happens when grace is misunderstood (Part II), spends real time on what it actually means to be inwardly transformed, what the book calls the "new birth" (Part III), turns to the Holy Spirit's role in making that transformation possible (Part IV), and closes with something more practical: how a reader can actually seek and receive this for themselves, including prayers Eva offers as examples (Part V).

One thing worth knowing before you start, since it came up directly in the discussion: Eva has said this book isn't asking for blind agreement. In her opening note to this community, she encouraged readers who hit an idea that challenges something they've long believed to hold it in tension rather than reject it immediately, sit with it, keep reading, and decide later whether it resonates. If it doesn't, she's said plainly that readers should feel free to leave it

behind. That's a genuinely different posture than a lot of religious writing takes, and it's worth carrying with you as you read.

### III. A Reader's Map Through the Five Parts

Barbara asked Eva directly whether the book's chapters were meant to be read in the order they appear, or whether they could be approached more like standalone reflections. Eva's answer is worth knowing before you start: the whole book grew out of that single passage in Acts 20, and as she wrote, she found that other reflections she'd already written fit naturally into the structure that was forming. The result, she said, is a book with a genuine logical flow, and she recommends reading it in order.

Here's what that order actually looks like, part by part.

#### **Part I — What Is God Like?** (Nature of God, The Awesome God, The God of Grace, Experience of Grace)

This is the foundation. Before the book can talk about grace in any depth, it wants you to have a clear picture of the God who is offering it. Expect this section to move between Scripture, reasoned reflection, and Eva's own personal insight, a combination that shows up throughout the book.

#### **Part II — Gospel of God's Grace** (Gospel of God's Grace and His Kingdom, How Is the Gospel of Grace the Full Will of God, Paul's Experience of God's Saving Grace, False and True Grace, Reflection on the Gospels)

This is where the book's title becomes its argument. Two chapters are worth flagging specifically: Paul's own account of encountering grace, which Eva treats as a real turning point worth sitting with, and the "False and True Grace" chapter, which several readers in this discussion (William among them) found genuinely challenging, since it pushes back on assumptions about what grace means that many readers arrive with.

#### **Part III — New Birth: Its Aspects** (New Birth, God in Us and We in Him, Becoming At-One with Father, Christ in Us, The Counsellor / Spirit of Truth / Holy Spirit)

This is the heart of the book's theology of transformation. If Part II establishes what grace is, Part III asks what grace actually does to a person, inwardly, over time.

This is also where the language can get denser, Karen mentioned needing to reread a few pages here to follow how God, Jesus, and the Holy Spirit relate to one another. That's a normal reaction to this section, not a sign you're missing something obvious.

#### **Part IV — The Holy Spirit** (What Else Can We Learn About the Holy Spirit?, Holy Spirit and Divine Love, Relationship of God, Jesus, the Christ and Holy Spirit)

This section goes deeper into a thread that starts in Part III: the Holy Spirit as the active means by which Divine Love actually reaches a person's soul. Jean's comment in the discussion captures this well, once she understood the Spirit's role this way, the placement of these chapters, later rather than earlier in the book, made more sense; it isn't a separate topic tacked on at the end, but the mechanism behind everything Part III describes.

#### **Part V — Accessing God's Lavish Grace** (If You Understand the Gospel of Grace, Prayers for Divine Love, Epilogue)

The turn from theory to practice. Lorie noticed this shift in the discussion, the book stops asking you to understand something and starts asking what you're going to do with it, including specific example prayers. This is also where the book becomes most personal and most direct.

The three indices and the References section at the back function as a return path, not required reading on a first pass, but useful once you want to trace a specific idea back to its source, whether that's a Bible passage or the *True Gospel Revealed Anew by Jesus* material Eva draws on throughout.

### **IV. Grace and Personal Effort: Untangling a Real Tension**

If there's one question this community asked more than any other, in more forms, across more weeks, it's this one: if grace is freely given, why does the book also talk about desire, cooperation, and effort? Doesn't that turn a gift into something earned?

Teena asked it directly. Cinderella and Lucas both worked through it out loud in their posts. Felicitas came at it from the angle of prayer specifically. It's worth spending real time here, because Eva's answer is consistent throughout the discussion, but it takes a few different explanations before it fully lands.

**The core distinction: earning versus enabling.** Eva has said this plainly, more than once: we never work to earn grace or salvation. It's not something within human reach to earn. What is required of a person is to want it, accept it, and cooperate with what it's doing inside them at the soul level. That effort doesn't purchase salvation. It's what makes room for grace to do its work.

**The gift analogy.** Eva offered a comparison worth holding onto: imagine giving a gift to someone you love. You wouldn't want to hand it over if you knew they didn't actually want it or didn't care. God's grace works the same way. It's freely offered, but God wants it genuinely desired and received, not passively accepted the way you might accept something you don't really want.

**The checklist versus relationship analogy.** This one came from a reader in a different group, and Eva picked it up because it captures something the book itself is trying to say. A checklist mindset is about obedience: follow the rules, meet the requirements, stay in compliance. A relationship mindset is about mutual love and cooperation, something closer to how two people who care about each other actually behave with one another. Eva connects this directly to the difference between the Old Covenant that ancient Israel was under and which was based on the laws given to the people through Moses (obedience-based, external, checklist-shaped) and the New Covenant that Jesus brought and exemplified (love-based, internal, heart-based, relationship-shaped).

**So what does "effort" actually look like, in practice?** Based on how Eva describes it across the discussion, it isn't striving in the sense of white-knuckled self-improvement. It's something closer to sustained openness: praying sincerely and consistently, even when nothing seems to be happening; choosing, again and again, to desire the transformation rather than resist or ignore it; and trusting that the process is real even when it isn't yet visible.

To Davi, who asked what someone should do if they pray sincerely and don't feel any different, Eva's answer was direct: don't be discouraged, don't give up, and remember that this is a developmental process, not unlike an embryo developing before anyone can see it from the outside.

**Why this matters as you read.** This tension, between something freely given and something requiring real participation, isn't a contradiction the book is trying to smooth over. It's closer to the actual subject of the book.

If you find yourself getting stuck on it while reading Part II or Part III, that's not a sign you're misunderstanding something. It's the exact question the book is built to sit with.

## V. The Kingdom: Here Now, Still Coming, or Both?

The second major thread running through this discussion is almost as persistent as the first: what does Eva actually mean by "the Kingdom," and does her definition leave room for the Kingdom as something people experience in ordinary, everyday life, not only after death?

This matters because Eva's definition, stated plainly in her opening note to this group, is specific: when she refers to the Kingdom in this book, she means the realm of those who are saved and redeemed by grace, not an earthly kingdom or a future political reality on earth. For readers used to a more traditional or more this-worldly understanding of "the Kingdom of God," that's a real shift, and several readers said so directly. George wondered how this definition squares with Jesus' own repeated Gospel references to the Kingdom in the context of how people should live here and now. Pauline asked essentially the same question from a different angle.

Eva's answer, pieced together from her responses to both Pauline and Jorge, is that the relationship isn't either/or. It's both.

**The Kingdom as destination.** Entering the Kingdom, in Eva's framing, is the culmination of a real process, the soul's transformation until a person becomes, in her words, "a new being with divine nature." This is not instant. It has a beginning (when a person first receives Divine Love, which may happen internally before it's consciously noticed) and it continues without end. Even within the Kingdom itself, Eva has said, the process of growing in love doesn't stop. Growth that ends would mean stagnation, and stagnation is the opposite of what the Kingdom represents.

**The Kingdom as present reality.** At the same time, Eva doesn't treat life on earth as mere waiting room. Responding to Jorge's question about the church as "the Kingdom of God in embryo," she pointed to the Biblical images of being "light" and "salt" in the world, ways a transforming soul already has a real, visible effect here and now, well before any final destination is reached.

The fruits described in Galatians 5, love, joy, peace, patience, kindness, are not future rewards. They're markers of the Kingdom already becoming active in a person's life, in the present tense.

**One way to hold both together:** the earthly life of ongoing transformation is genuine preparation for the Kingdom to come, and it is, at the very same time, a partial, real experience of the Kingdom already breaking into the present. Eva's phrase for the church, echoing back to Frank and Pauline's questions as well, is a kingdom "in embryo," not fully formed, but genuinely alive and developing, the way any embryo is a real, living stage of something not yet complete.

**Why this reframing matters for reading the rest of the book.** Once this distinction is in view, chapters that might otherwise read as purely otherworldly (especially in Parts I and III) start to connect more naturally to Part V's practical turn toward prayer and daily transformation. The Kingdom, in this book, is never only a future reward. It's also the name for what's supposed to be happening in you right now.

## **VI. Author Insights: Questions & Answers from the Discussion**

Throughout the month, Eva engaged directly and generously with the questions this community raised, often multiple times a day. What follows draws together her responses on a few themes that came up again and again, organized so you can find them by topic rather than by scrolling back through the thread. (Her thoughts on grace and personal effort, and on the nature of the Kingdom, are covered in their own dedicated sections above, so they aren't repeated here.)

### **On telling Divine Love apart from ordinary human love**

Emeline asked how a person could actually recognize Divine Love becoming active in their own life, as opposed to the natural love people already feel for family or friends. Eva pointed to a cluster of changes that tend to show up together over time: more peace and less stress, more joy, more tolerance and less reactivity, and motivations that come from a more genuinely loving place. The key distinction she draws is this: Divine Love is unconditional, while human love, real as it is, tends to shift with circumstances.

## **On recognizing genuine inner transformation**

This came up from several directions. Mark asked how to tell real inner change apart from simply becoming more intellectually convinced of an idea. Maria asked whether a person can notice the process happening in real time, or only in hindsight. Luke asked whether the evidence is mostly inward or whether it shows up in visible behavior.

Eva's answer threads through all three. The transformation isn't primarily intellectual, though beliefs may shift along the way. It shows up as an inward change first: greater peace, less stress, less reactivity, more acceptance and serenity, a new way of seeing things. That inward shift then becomes visible outwardly, in the fruits she connects directly to Galatians 5:22-23, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. As for timing, she's clear that this doesn't happen in a matter of days. It tends to become noticeable only when a person looks back and sees how much has actually shifted.

## **On praying for something that's already freely offered**

Felicitas raised a question worth sitting with: if grace is already freely given, what does it actually mean to pray for it? Is prayer meant to change God's willingness to give, or something else?

Eva's answer: it's not about changing God's willingness, that's constant. Prayer is about our own openness to receive. She used the image of offering a gift to someone you love: you wouldn't want to give it if you weren't confident they genuinely wanted it. In the same way, God wants the gift of Divine Love to be truly desired, not just passively accepted. Prayer, in this light, is less a request that might be denied and more a practice of aligning your own willingness with what's already being offered.

## **On what to do if nothing seems to be happening**

Davi asked a question that's probably more common than the discussion suggests: what should someone do if they pray sincerely for Divine Love and don't feel any different? Eva's response was direct and, she's said, meant as genuine encouragement rather than a formula: there's no single prescribed way to pray beyond sincerely desiring to receive it, and that desire doesn't even need words, a silent longing is enough.

Her advice: don't be discouraged, and don't give up. She compares the process to an embryo developing in the womb, real and underway long before there's anything visible from the outside. With consistency, she says, the outer signs (changing values, more love, peace, and joy, less stress) do eventually appear.

### **On why the Holy Spirit sections come where they do**

Jean noticed that the book places its Holy Spirit chapters later, in Part IV, rather than treating the Spirit as a separate, standalone topic. Piecing together Eva's comments on the Spirit's role throughout the discussion, the placement makes sense: the Holy Spirit isn't a side subject. It's the means by which Divine Love actually reaches the soul, which is why the book builds up to it only after laying the groundwork of grace (Part II) and new birth (Part III) first.

## **VII. Essential Terms & Concepts**

A short glossary for the vocabulary that recurs throughout the book and this discussion. None of these terms are used loosely, Eva tends to mean something specific by each, so it's worth having clear definitions on hand.

**Divine Love.** The central concept of the book. Distinct from ordinary human affection, Divine Love is described as unconditional, a gift from God that, once received and cooperated with, gradually transforms a person's soul from within. It's the mechanism behind everything the book calls grace, new birth, and salvation.

**Grace.** Not simply forgiveness or unearned favor in the abstract, but the specific gift of Divine Love itself, freely offered and never something a person can work to earn. The book devotes an entire chapter (Part II) to distinguishing this from what Eva calls "false grace," a misunderstanding of the concept that several readers found challenging to sit with.

**New Birth.** The book's term for the process of inward transformation that grace sets in motion, drawing directly on Jesus' words to Nicodemus in John 3 about being "born again" or "born from above." Eva frequently illustrates this with the image of an embryo developing before anything is visible from the outside, a real, ongoing process rather than a single dramatic moment.

**The Kingdom (of God).** In this book specifically, the realm of those who have been saved and transformed by Divine Love, rather than an earthly or political

kingdom. Covered in depth in Section V above, this definition is deliberately more spiritual than territorial, though Eva is clear the Kingdom also has real, present effects in how a transformed person lives now.

**Celestial Kingdom.** The eternal destination of the soul's transformation, described as a place of continued growth without end, even once a person has "arrived," spiritual development doesn't stop.

**At-Oneness.** The condition of deep union with God that New Birth moves a person toward, discussed at length in Part III's chapter "Becoming At-One with Father." Distinct from losing individual identity, this is closer to full harmony and alignment with God's nature.

**The Holy Spirit / The Counsellor / Spirit of Truth.** Different names the book uses (drawing on different Biblical passages) for the same reality: the active agent by which Divine Love is actually imparted to and works within a human soul. Part IV of the book is devoted entirely to unpacking this role.

**Old Covenant / New Covenant.** A distinction Eva returns to often: the Old Covenant that ancient Israel was under, based on the laws given through Moses (obedience-based, external, checklist-shaped); the New Covenant that Jesus brought and exemplified (love-based, internal, heart-based, relationship-shaped). This framework underlies much of the book's discussion of grace versus effort (see Section IV).

***True Gospel Revealed Anew by Jesus.*** A four-volume collection of messages Eva describes as received through mediation roughly a century ago, which she draws on throughout the book as a complementary source alongside the Bible. Readers encountering this reference for the first time may want to know it refers to a specific body of spiritual writing outside the Biblical canon, used here as supporting material rather than a substitute for Scripture.

**"Kingdom in embryo."** A phrase used in the discussion (originating with Jorge's question) to describe the church, or transformed believers collectively, as a present, living, developing expression of the Kingdom, not yet complete, but genuinely real and active in the world now.

## VIII. Reflection & Discussion Questions

These are meant to open up new ground, building on what's already been discussed in this community without simply repeating it. Some assume you've read the sections above; a few are meant to be sat with rather than answered quickly.

### ***On grace and personal response:***

1. Eva compares receiving grace to receiving a gift, something that invites a response but can't be forced. Think of a real gift you've received that changed how you related to the giver. Does that comparison hold up for you when applied to something as large as grace, or does the analogy break down somewhere?
2. The "checklist versus relationship" comparison distinguishes obedience-based faith from love-based faith. Are there areas of your own life, not necessarily religious, where you've noticed this same shift, from following rules because you have to, toward acting a certain way because of genuine care?

### ***On transformation and its evidence:***

3. Eva describes inward change becoming visible only in hindsight, often not registering as a single dramatic moment. Has there been a period in your own life where you recognized, only in retrospect, that you'd changed in ways you hadn't consciously tracked while they were happening?
4. If genuine transformation is supposed to show up as more peace, less reactivity, and more patience, how do you think a person, or a community, might mistake surface-level self-control for that deeper change? What's the difference, practically, between someone who has learned to suppress a reaction and someone whose reaction has genuinely softened?

### ***On the Kingdom, now and to come:***

5. Eva's definition of the Kingdom shifts it from a place or a future event to a spiritual condition, entered gradually through transformation. If you'd never encountered this definition before, how would it change the way you read Jesus' Kingdom parables in the Gospels, the mustard seed, the leaven, the treasure in a field?
6. The book suggests the Kingdom is both a future destination and something already breaking into the present through transformed lives. Where, if anywhere, have you personally witnessed something that felt like a small, present expression of that kind of Kingdom, in your own life or someone else's?

### ***On the book's method and voice:***

7. Eva opens this discussion by encouraging readers to hold challenging ideas in tension rather than accept or reject them immediately. Was there a specific idea in this book where you found yourself doing that, holding something loosely rather than deciding right away? What ultimately helped you settle it, or are you still sitting with it?
8. The book draws on both the Bible and *True Gospel Revealed Anew by Jesus* as complementary sources. How do you personally think about the relationship between Scripture and other spiritual writings that claim to expand on it? What criteria, if any, do you use to weigh material like this?

### ***On the Holy Spirit and the Trinity:***

9. Several readers mentioned needing to reread the sections connecting God, Jesus, the Christ, and the Holy Spirit. After sitting with Part IV, how would you now explain, in your own words, the role the Holy Spirit plays that's distinct from the Father's and the Son's?

### ***A closing question for the group:***

10. This book was the third of Eva's books this community has read together. If you've read more than one, has your understanding of any single concept, grace, the Kingdom, new birth, shifted or deepened by seeing it addressed across multiple books rather than just once?

## IX. Quick Reference: Key Themes & Passages

**The book's three guiding questions** (from the Preface):

- What is God's grace?
- How is grace connected to the Kingdom?
- How is the gospel of grace and the Kingdom "the whole will of God"?

**Foundational passage:** Acts 20:24–27, Paul's farewell address to the Ephesian elders, the seed from which the entire book grew.

**The book's five parts, in reading order:**

- Part I – What Is God Like?
- Part II – Gospel of God's Grace
- Part III – New Birth: Its Aspects
- Part IV – The Holy Spirit
- Part V – Accessing God's Lavish Grace

**Core tension the book explores:** Grace is freely given and cannot be earned, yet genuine desire, acceptance, and cooperation are required for it to do its transforming work. (See Section IV.)

**Eva's definition of "the Kingdom":** The realm of those saved and transformed by Divine Love, both a future destination and a present, developing reality. (See Section V.)

**Key supporting scripture referenced throughout:**

- John 3 (Jesus and Nicodemus, being "born again")
- Galatians 5:22–23 (the fruits of the Spirit)
- Philippians 2:12–13 (the collaborative nature of "working out" salvation)
- Ezekiel 36:26–27 and Jeremiah 31:31 (the promise of a "new heart" and new covenant)

**Companion volumes by Eva Peck referenced in this discussion:**

- *Jesus' Gospel of God's Love*
- *New Birth: Pathway to the Kingdom of God*

**Author's own encouragement to readers:** Hold challenging ideas in tension rather than rejecting them immediately; keep reading; accept only what genuinely resonates.

---

*Prepared by; Daniel Smith*

*Literary Specialist*

*This Reader Dossier was prepared exclusively for the Reader Discussion of The Literary Exchange Goodreads Community.*

*© 2026 Daniel Smith. All rights reserved.*

*Goodreads Community:*

<https://www.goodreads.com/group/show/7272670-the-literary-exchange>