

OPERATING IN GRACE

*A Deep Word Study of Grace in the Original Languages of
Scripture*

Old Testament Hebrew • New Testament Greek

*"And the Word became flesh and dwelt among us,
and we have seen his glory, glory as of the only Son from the Father,
full of grace and truth."
— John 1:14 (ESV)*

Preface: Why a Word Study on Grace?

Grace is perhaps the most cherished word in the Christian vocabulary — and the most misunderstood. It is spoken from pulpits, woven into hymns, stitched onto pillows, and printed on coffee mugs. Yet for all its familiarity, grace remains one of the most theologically rich, *and practically elusive*, concepts in all of Scripture.

The goal of this book is simple, but demanding: to follow the word *grace* all the way to its roots — through the original languages of both Testaments — and to let the words themselves teach us what God has always intended when He spoke of His grace. We will not be satisfied with surface-level definitions. We will dig into Hebrew soil and Greek light to uncover what the biblical authors meant, what their first hearers understood, and what the Holy Spirit preserved across centuries for us to receive today.

This is not merely an academic exercise. Every word we examine is a window into the character of God. To understand *chesed* is to behold a God who binds Himself to His people in covenant loyalty. To understand *charis* is to encounter the explosive generosity of a Father who gives His Son freely, and in giving Him, gives us everything. The word study is the pathway; the destination is the face of God.

"Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God." — Romans 5:2 (ESV)

May God open your eyes to see grace as never before — not as a theological category to be filed away, but as the very atmosphere in which every true child of God breathes, moves, and lives.

A Note on Scholarship and Humility

This word study has been prepared with care and submitted to careful review. Every effort has been made to ensure the accuracy of Hebrew and Greek word definitions, Strong's reference numbers, occurrence counts, and Scripture citations. However, this work is the product of human effort and is therefore not infallible.

Occurrence counts for biblical words vary slightly depending on the Greek or Hebrew manuscript tradition consulted (e.g., the Masoretic Text, the Textus Receptus, or the modern critical texts underlying the ESV and NASB). Where counts differ between traditions, approximate figures (~) are used. Readers are encouraged to verify individual references using a trusted concordance such as Strong's Exhaustive Concordance, BibleHub.com, or Blue Letter Bible (blueletterbible.org).

This resource is offered freely as a tool for study, not as a substitute for Scripture itself. The tables and commentary are maps, not destinations. Any errors discovered are unintentional, and the author welcomes correction in the spirit of Proverbs 27:17.

"The heart of the prudent getteth knowledge; And the ear of the wise seeketh knowledge.—
Proverbs 18:15 (KJV)

Soli Deo Gloria

Introduction: The Architecture of This Study

How This Book Is Organized

This word study is organized in three major movements, following the movement of Scripture itself:

Part One — The Hebrew Foundations of Grace (Old Testament)

We examine the primary Hebrew words translated as 'grace,' 'favor,' 'lovingkindness,' and 'mercy,' tracing their every significant occurrence from Genesis through Malachi.

Part Two — The Greek Fulfillment of Grace (New Testament)

We follow the Greek words — primarily *charis* — through nearly every book of the New Testament, watching how the apostles and evangelists handled this word in light of the finished work of Christ.

Part Three — Synthesis: Living and Operating in Grace

Having done the exegetical work, we draw the threads together for practical, Spirit-led application. What does it actually mean to *operate in grace* — in relationships, in ministry, in suffering, in daily life?

How to Use the Occurrence Tables

Throughout this study, you will encounter carefully formatted occurrence tables. Each table lists every instance of a given Hebrew or Greek word in canonical order, with the following columns:

Reference — The Scripture citation (Book, Chapter:Verse).

Original — The Hebrew or Greek word in its lexical (dictionary) form, with Strong's reference number.

Translation — How the word is most commonly rendered in English translations (ESV, KJV, NASB noted where significant differences exist).

Context / Phrase — The immediate phrase or clause in which the word appears.

Significance — A brief theological or contextual note explaining why this occurrence matters.

We encourage readers to keep a Bible open alongside this book. The tables are maps, not destinations. Let each row send you back to the living Word.

PART ONE

The Hebrew Foundations of Grace

Old Testament Word Studies

"The LORD is merciful and gracious, slow to anger and abounding in steadfast love." — Psalm 103:8 (ESV)

The Hebrew Scriptures do not wait for the New Testament to introduce us to a God of grace. From the garden of Eden to the return from exile, the Old Testament is saturated with the grace of God — expressed through a rich family of words that together paint the most comprehensive portrait of divine generosity in all of ancient literature. Before we can fully appreciate what the apostle Paul means by *charis*, we must stand in the long shadow of these Hebrew words and let their weight settle on us.

Chapter 1: חֵן (Chen) — Grace, Favor

1.1 Lexical Overview

Strong's H2580 חֵן (chen) — grace, favor, acceptance before another. Root: חָנַן (chanan), to show favor, to be gracious.

Chen is the most direct Hebrew equivalent to our English word 'grace.' Appearing approximately 70 times in the Old Testament, it describes the favorable disposition one person has toward another — most profoundly, the favor that God freely bestows upon human beings. The word carries the sense of something unearned and undeserved: you do not command *chen*, you receive it. You do not manufacture it; it is given.

The root verb *chanan* (H2603) means 'to show favor' or 'to be gracious,' and appears in the beloved Aaronic benediction: "*The LORD make his face shine on you and be gracious (yechunneka) to you*" (Numbers 6:25). The noun *chen* captures the quality or gift that flows from this gracious act.

Structurally, *chen* most often appears in the phrase "*find favor (chen) in the eyes of...*" — a relational idiom describing acceptance, goodwill, and welcome. This phrase appears with both human and divine subjects, but reaches its theological apex whenever it describes a human being finding favor before God.

1.2 Theological Significance

The concept of *chen* establishes from the very earliest texts of Scripture that the relationship between God and humanity is not primarily contractual but relational — rooted not in human merit but in divine disposition. When Noah 'found favor in the eyes of the LORD' (Genesis 6:8), this was not a statement about Noah's moral perfection (the text immediately afterward describes him as 'righteous in his generation' — a relative, not absolute, commendation). It was a statement about God's freely given disposition toward one man in a corrupt generation.

This grace was not passive. Noah's finding of *chen* became the pivot point for the survival of humanity and the continuation of God's redemptive purposes. The theological pattern is unmistakable: **grace precedes obedience; grace enables mission; grace preserves covenant.** This pattern, rooted in *chen*, will find its ultimate fulfillment in the New Testament's proclamation of *charis*.

"But Noah found favor in the eyes of the LORD." — **Genesis 6:8 (ESV)**

1.3 Complete Occurrence Study

The following table catalogs the major occurrences of *chen* (H2580) in the Old Testament, organized canonically.

Ref	Original	Translation	Context / Phrase	Significance
Gen 6:8	כֶּן H2580	favor	Noah found favor in the eyes of the LORD	First use of <i>chen</i> — grace as the basis of salvation and covenant
Gen 18:3	כֶּן H2580	favor	If I have found favor in your sight, O Lord	Abraham's appeal to God; grace as ground of boldness before God
Gen 19:19	כֶּן H2580	favor	Your servant has found favor in your sight	Lot appeals to divine favor for mercy and rescue from destruction
Gen 30:27	כֶּן H2580	favor	If I have found favor in your eyes	Laban's acknowledgment that blessing comes through Jacob (grace extended to unbeliever)
Gen 32:5	כֶּן H2580	favor	That I may find favor in your sight	Jacob seeking reconciliation with Esau — grace sought in human relationship
Gen 33:8	כֶּן H2580	favor	To find favor in the sight of my lord	Jacob's gift presented as an act of finding grace
Gen 33:10	כֶּן H2580	favor	I have seen your face as one sees the face of God	Grace in human reconciliation reflects divine grace
Gen 33:15	כֶּן H2580	favor	Let me find favor in the sight of my lord	Continued plea for grace in reconciliation narrative
Gen 34:11	כֶּן H2580	favor	Let me find favor in your eyes	Shechem's appeal for grace — misuse of favor language
Gen 39:4	כֶּן H2580	favor	Joseph found favor in his sight	Joseph's grace before Potiphar — divine providence through human favor

Ref	Original	Translation	Context / Phrase	Significance
Gen 39:21	𐤇𐤍 H2580	favor	The LORD was with Joseph and showed him steadfast love and gave him favor	Grace in prison — God's sovereign grace overcomes injustice
Gen 47:25	𐤇𐤍 H2580	favor	May we find favor in the sight of my lord	Egyptians appeal to Joseph — grace extended through Israel to nations
Gen 47:29	𐤇𐤍 H2580	favor	If I have found favor in your sight	Jacob's deathbed request — covenant faithfulness and grace intertwined
Gen 50:4	𐤇𐤍 H2580	favor	If I have found favor in your eyes	Joseph's brothers — grace as basis for request after Jacob's death
Exod 3:21	𐤇𐤍 H2580	favor	I will give this people favor in the sight of the Egyptians	God promises corporate grace for Israel — favor as divine gift
Exod 11:3	𐤇𐤍 H2580	favor	The LORD gave the people favor in the sight of the Egyptians	Fulfillment of Exod 3:21 — grace turns enemies into providers
Exod 12:36	𐤇𐤍 H2580	favor	The LORD had given the people favor in the sight of the Egyptians	Grace at the Exodus — plundering Egypt as divine provision
Exod 33:12	𐤇𐤍 H2580	favor/grace	You have found favor in my sight	God's declaration of Moses' standing — intimate grace language
Exod 33:13	𐤇𐤍 H2580	favor/grace	If I have found favor in your sight, show me your ways	Moses presses into grace — grace as the ground for knowing God
Exod 33:16	𐤇𐤍 H2580	favor	How shall it be known that I have found favor with you?	Grace as the distinguishing mark of God's people among nations
Exod 33:17	𐤇𐤍 H2580	favor	You have found favor in my sight, and I know you by name	Climax of Moses' intercession — grace = being known by God
Exod 34:9	𐤇𐤍 H2580	favor	If I have found favor in your sight, O Lord, please let the Lord go in the midst of us	Post-golden calf — grace sought for a sinful people

Ref	Original	Translation	Context / Phrase	Significance
Num 32:5	𐤇𐤍 H2580	favor	If we have found favor in your sight	Tribal request — grace as ground of petition to human authority
Ruth 2:2	𐤇𐤍 H2580	favor	In whose sight I shall find favor	Ruth's dependence on grace — foreshadows Gentile inclusion
Ruth 2:10	𐤇𐤍 H2580	favor	Why have I found favor in your eyes	Ruth's astonishment at undeserved favor from Boaz
Ruth 2:13	𐤇𐤍 H2580	favor/grace	I have found favor in your eyes	Ruth's grateful acknowledgment — grace received with humility
1 Sam 1:18	𐤇𐤍 H2580	favor	Let your servant find favor in your eyes	Hannah's post-prayer response — trusting in grace brings peace
1 Sam 2:26	𐤇𐤍 H2580	favor	The boy Samuel continued to grow in stature and in favor with the LORD and also with man	Samuel's grace parallel to Luke 2:52 (Jesus)
1 Sam 16:22	𐤇𐤍 H2580	favor	David has found favor in my sight	David's anointing context — grace precedes his kingly role
1 Sam 20:3	𐤇𐤍 H2580	favor	I have found favor in your eyes	Covenant friendship between David and Jonathan
2 Sam 15:25	𐤇𐤍 H2580	favor	If I find favor in the eyes of the LORD	David in humility during Absalom's revolt — surrendering to grace
Esth 2:17	𐤇𐤍 H2580	grace/favor	The king loved Esther more than all the women, and she won grace and favor in his sight	Esther's favor as divine providence in exile
Esth 5:2	𐤇𐤍 H2580	favor	The king held out the golden scepter...Esther found favor in his sight	Grace as access — entering presence of the king uninvited
Ps 45:2	𐤇𐤍 H2580	grace	Grace is poured upon your lips	Messianic Psalm — the king's speech characterized by grace
Ps 84:11	𐤇𐤍 H2580	favor	The LORD bestows favor and honor	Grace as divine bestowal — not

Ref	Original	Translation	Context / Phrase	Significance
				earned but granted by God
Prov 1:9	𐤇𐤍 H2580	grace	They are a graceful garland for your head	Wisdom described as grace — grace as adornment
Prov 3:22	𐤇𐤍 H2580	grace	Grace to your neck	Wisdom and understanding as graceful adornment of life
Prov 3:34	𐤇𐤍 H2580	grace/favor	He gives grace to the humble	Quoted in James 4:6 and 1 Pet 5:5 — foundational grace principle
Prov 4:9	𐤇𐤍 H2580	grace	She will give your head a graceful garland	Wisdom personified as bestower of grace
Prov 11:16	𐤇𐤍 H2580	grace/favor	A gracious woman gets honor	Grace as character quality and its social fruit
Prov 17:8	𐤇𐤍 H2580	favor	A bribe is like a magic stone in the eyes of the one who gives it	Counterfeit grace — contrast to true divine favor
Prov 22:1	𐤇𐤍 H2580	favor	To be chosen rather than great riches, and favor is better than silver or gold	Grace valued above material wealth
Prov 28:23	𐤇𐤍 H2580	favor	Whoever rebukes a man will afterward find more favor than he who flatters with his tongue	Grace through truth over flattery
Prov 31:30	𐤇𐤍 H2580	grace/charm	Charm (grace) is deceitful, and beauty is vain	Warning: outward grace without character is empty
Ecc 9:11	𐤇𐤍 H2580	favor	Nor favor to men of skill	Human favor is insufficient; points to need for divine grace
Isa 26:10	𐤇𐤍 H2580	favor	If favor is shown to the wicked, he does not learn righteousness	Grace and moral response — grace without repentance is wasted
Jer 31:2	𐤇𐤍 H2580	grace/favor	The people who survived the sword found grace in the wilderness	New Exodus language — grace in desolation, pointing to restoration
Zech 4:7	𐤇𐤍 H2580	grace	Grace, grace to it!	Prophetic shout over the rebuilt temple — grace repeated for emphasis

Ref	Original	Translation	Context / Phrase	Significance
Zech 12:10	יָרַח H2580	grace/supplication	I will pour out on the house of David...a spirit of grace and pleas for mercy	Messianic outpouring — chen as Spirit-given grace in mourning

1.4 Key Theological Patterns in Chen

Pattern 1: Grace as a relational bridge. The phrase 'find favor in the eyes of' appears over 40 times in the Old Testament. This spatial metaphor — looking into the eyes of another — speaks of a personal, face-to-face relationship. God's grace is never mechanical or impersonal. It is the favor of a Person who looks upon another person with delight.

Pattern 2: Grace precedes calling and commission. In virtually every narrative where a key figure 'finds grace' — Noah, Abraham, Moses, David — the grace they receive is followed by a divine commission. The theological sequence is consistent: *grace is the foundation, not the reward, of obedience.* This destroys any notion that God's people earn their status through performance.

Pattern 3: Grace is given to the humble. Proverbs 3:34, quoted twice in the New Testament (James 4:6; 1 Peter 5:5), establishes the counterintuitive principle: God 'gives grace to the humble.' Grace does not flow to the self-sufficient; it flows to those who have emptied themselves of self-reliance.

Pattern 4: Grace is connected to the face of God. The Aaronic blessing of Numbers 6:24–26 links God's grace directly to the shining of His face: 'The LORD make His face shine upon you and be gracious to you.' This is not incidental. The shining face of God is Hebraic language for divine pleasure, presence, and benevolence. To be in God's grace is to live in the light of His face.

"The LORD bless you and keep you; the LORD make his face shine on you and be gracious to you; the LORD lift up his countenance upon you and give you peace." — Numbers 6:24–26 (ESV)

Chapter 2: חֶסֶד (Chesed) — Lovingkindness, Steadfast Love, Covenant Grace

2.1 Lexical Overview

Strong's H2617 חֶסֶד (chesed) — lovingkindness, steadfast love, mercy, covenant loyalty. Verb form: חָסַד (chasad). Appears ~251 times in the OT.

If *chen* is the spark of grace — the initial favor extended between persons — then *chesed* is the fire that sustains it. No single English word can fully translate *chesed*. The King James Bible renders it 'lovingkindness' (a word coined specifically to translate this term). The ESV and NASB most often use 'steadfast love.' Other translations offer 'mercy,' 'covenant love,' 'loyal love,' or 'faithful love.' Each translation captures one facet of a jewel that is simply too large for any single word to contain.

Chesed is fundamentally a covenant word. It describes the loyal, tenacious, self-giving love that holds to a relationship even when — especially when — the other party has failed. It is not a sentimental emotion; it is a covenantal commitment. When God acts in *chesed* toward Israel, He is acting in faithfulness to His own promises, out of the overflow of His own character, not because Israel has earned it.

The Hebrew scholar Nelson Glueck famously argued that *chesed* always implies a covenant context — that it is essentially 'covenant loyalty.' While subsequent scholarship has nuanced this position, the covenant dimension is undeniable. Wherever *chesed* appears in relation to God's dealings with Israel, it is inseparable from the covenant He has made.

2.2 Theological Significance

Chesed is perhaps the single most important word in the Old Testament for understanding the character of God. It appears in one of the most self-revelatory moments in all of Scripture — God's proclamation of His own name to Moses after the golden calf incident:

"The LORD, the LORD, a God merciful and gracious, slow to anger, and abounding in steadfast love (chesed) and faithfulness, keeping steadfast love (chesed) for thousands, forgiving iniquity and transgression and sin." —

Exodus 34:6–7 (ESV)

This 'grace formula' — the divine self-description in Exodus 34:6–7 — is quoted or alluded to more than any other passage in the Old Testament. It is the theological bedrock upon which Israel's confidence in God is built. And at its center stands *chesed*: God's love that will not let go.

The New Testament equivalent of *chesed* is not simply *charis* (grace) but the theological concept embodied in Christ himself — the One in whom 'grace and truth came' (John 1:17). The Incarnation is the ultimate act of *chesed*: the covenant God entering human flesh to accomplish what no human being could accomplish, out of relentless, loyal, covenant love.

2.3 Complete Occurrence Study (Selected Canonical Survey)

The following table presents key occurrences of *chesed* (H2617) organized canonically. A complete study should be read alongside the full biblical text.

Ref	Original	Translation	Context / Phrase	Significance
Gen 19:19	חֶסֶד H2617	steadfast love	You have shown me great kindness (<i>chesed</i>)	Lot's acknowledgment of divine <i>chesed</i> in rescue from Sodom
Gen 20:13	חֶסֶד H2617	kindness	Show me kindness (<i>chesed</i>)	Abraham's request to Sarah — <i>chesed</i> as loyal faithfulness between people
Gen 21:23	חֶסֶד H2617	kindness	Swear...that you will deal kindly (<i>chesed</i>) with me	Abimelech appeals to covenant loyalty — <i>chesed</i> grounds treaties
Gen 24:12	חֶסֶד H2617	steadfast love	Show steadfast love to my master Abraham	Eliezer's prayer — <i>chesed</i> invoked in prayer as ground of petition
Gen 24:27	חֶסֶד H2617	steadfast love	Blessed be the LORD who has not forsaken his steadfast love	<i>Chesed</i> as guidance — providence seen as <i>chesed</i> in action
Gen 39:21	חֶסֶד H2617	steadfast love	The LORD...showed him steadfast love	Joseph in prison — <i>chesed</i> in suffering; grace persists through injustice
Gen 47:29	חֶסֶד H2617	steadfast love/kindness	Deal kindly and truly with me	Jacob's deathbed request — <i>chesed</i> as faithful covenant duty
Exod 15:13	חֶסֶד H2617	steadfast love	You have led in your steadfast love the people	Song of the Sea — <i>chesed</i> as the motive and motor of the Exodus
Exod 20:6	חֶסֶד H2617	steadfast love	Showing steadfast love to thousands of those who love me	Second Commandment — <i>chesed</i> as covenantal response to faithfulness

Ref	Original	Translation	Context / Phrase	Significance
Exod 34:6	חֶסֶד H2617	steadfast love	Abounding in steadfast love (chesed) and faithfulness	The divine name revelation — chesed as God's self-definition
Exod 34:7	חֶסֶד H2617	steadfast love	Keeping steadfast love for thousands	Chesed endures across generations — transcends individual failure
Lev 20:17	חֶסֶד H2617	disgrace	It is a disgrace (chesed inverted)	Rare negative use — violation of covenant norms; shows chesed's social dimension
Num 14:18	חֶסֶד H2617	steadfast love	Abounding in steadfast love, forgiving iniquity	Moses' intercession — cites Exod 34 formula as ground for mercy
Num 14:19	חֶסֶד H2617	steadfast love	Pardon...according to the greatness of your steadfast love	Grace as the measure of forgiveness — chesed determines the extent of pardon
Deut 5:10	חֶסֶד H2617	steadfast love	Showing steadfast love to thousands	Decalogue restatement — chesed as basis of covenant obedience
Deut 7:9	חֶסֶד H2617	steadfast love	Who keeps covenant and steadfast love with those who love him	Covenant + chesed inseparable — loyalty and love united
Deut 7:12	חֶסֶד H2617	steadfast love	He will keep...covenant and the steadfast love	Conditional covenant promise — chesed conditioned on covenant faithfulness
Josh 2:12	חֶסֶד H2617	kindness	Show kindness (chesed) to my father's house	Rahab's request — chesed extended to a Gentile prostitute; grace is wider than ethnicity
Ruth 1:8	חֶסֶד H2617	kindness	May the LORD deal kindly with you	Naomi's blessing — invoking chesed on behalf of those who showed chesed
Ruth 2:20	חֶסֶד H2617	kindness	Who has not abandoned his kindness to the living or the dead	Boaz as chesed-instrument — human and divine kindness intertwined
Ruth 3:10	חֶסֶד H2617	kindness	You have made this last kindness greater than the first	Ruth's chesed surpasses expectation — chesed as self-sacrificial love

Ref	Original	Translation	Context / Phrase	Significance
1 Sam 20:8	חֶסֶד H2617	kindness	Deal kindly with your servant	David and Jonathan — covenant friendship as chesed
1 Sam 20:14	חֶסֶד H2617	steadfast love	Show me the steadfast love of the LORD	Jonathan's request — invokes divine chesed as model for human loyalty
2 Sam 7:15	חֶסֶד H2617	steadfast love	My steadfast love will not depart from him	Davidic covenant — chesed is the guarantee of dynasty
2 Sam 9:1	חֶסֶד H2617	kindness	Show the kindness of God	David to Mephibosheth — grace to the broken for covenant's sake
2 Sam 9:3	חֶסֶד H2617	kindness of God	Show him the kindness of God	Chesed defined as 'the kindness of God' — divine quality embodied in human action
1 Kgs 3:6	חֶסֶד H2617	steadfast love	You have shown great and steadfast love to your servant David	Solomon's prayer — chesed as the foundation of God's faithful dealings
1 Chr 16:34	חֶסֶד H2617	steadfast love	His steadfast love endures forever	The great refrain — chesed's eternal duration (cf. Ps 136)
Ps 5:7	חֶסֶד H2617	steadfast love	Through the abundance of your steadfast love	Access to God's presence through chesed — not human merit
Ps 6:4	חֶסֶד H2617	steadfast love	Save me for the sake of your steadfast love	Chesed as the plea in suffering — not righteousness but love
Ps 13:5	חֶסֶד H2617	steadfast love	I have trusted in your steadfast love	Chesed as anchor in darkness — trust in love persists through silence
Ps 17:7	חֶסֶד H2617	steadfast love	Show your steadfast love, O Savior	Chesed and salvation linked — love as the motive of rescue
Ps 18:50	חֶסֶד H2617	steadfast love	Great salvation he brings to his king...showing steadfast love	Davidic covenant chesed — royal grace
Ps 21:7	חֶסֶד H2617	steadfast love	The king trusts in the LORD...through the steadfast love of the Most High	Trust in chesed as kingly wisdom
Ps 23:6	חֶסֶד H2617	goodness/steadfast love	Surely goodness and mercy shall follow me	Chesed as pursuing love — not passive but active in following us

Ref	Original	Translation	Context / Phrase	Significance
Ps 25:6	חֶסֶד H2617	steadfast love	Remember your mercy and your steadfast love	Chesed invoked with eternity: 'from of old'
Ps 25:7	חֶסֶד H2617	steadfast love	According to your steadfast love remember me	Chesed as the standard of divine remembrance
Ps 25:10	חֶסֶד H2617	steadfast love	All the paths of the LORD are steadfast love and faithfulness	Chesed is the character of all God's ways — every path is grace
Ps 31:7	חֶסֶד H2617	steadfast love	I will rejoice and be glad in your steadfast love	Chesed as ground of joy in affliction
Ps 32:10	חֶסֶד H2617	steadfast love	Steadfast love surrounds the one who trusts in the LORD	Chesed as surrounding presence — not occasional but constant
Ps 33:5	חֶסֶד H2617	steadfast love	The earth is full of the steadfast love of the LORD	Universal scope of chesed — creation soaked in divine love
Ps 33:18	חֶסֶד H2617	steadfast love	On those who hope in his steadfast love	Chesed as object of hope — eschatological dimension
Ps 36:5	חֶסֶד H2617	steadfast love	Your steadfast love, O LORD, extends to the heavens	Chesed's immensity — cosmic in scope, reaching to the heavens
Ps 36:7	חֶסֶד H2617	steadfast love	How precious is your steadfast love, O God!	Exclamation — chesed as priceless treasure
Ps 36:10	חֶסֶד H2617	steadfast love	Continue your steadfast love	Prayer that chesed will continue — reliance on its endurance
Ps 40:10	חֶסֶד H2617	steadfast love	I have not concealed your steadfast love and faithfulness	Proclamation of chesed as testimony
Ps 40:11	חֶסֶד H2617	steadfast love	Let your steadfast love and faithfulness ever preserve me	Chesed as preserver and sustainer
Ps 42:8	חֶסֶד H2617	steadfast love	The LORD commands his steadfast love in the daytime	Chesed commanded by God — active, sovereign grace
Ps 44:26	חֶסֶד H2617	steadfast love	Redeem us for the sake of your steadfast love	Chesed as redemptive motive — love drives rescue
Ps 48:9	חֶסֶד H2617	steadfast love	We have thought on your steadfast love, O God	Meditation on chesed — contemplating love as spiritual practice

Ref	Original	Translation	Context / Phrase	Significance
Ps 51:1	חַסֵּדֶךָ H2617	steadfast love	Have mercy on me, O God, according to your steadfast love	David's post-adultery prayer — chesed as the basis of forgiveness
Ps 52:8	חַסֵּדֶךָ H2617	steadfast love	I trust in the steadfast love of God forever and ever	Chesed trusted for eternity — eschatological confidence
Ps 57:3	חַסֵּדֶךָ H2617	steadfast love	God will send out his steadfast love and faithfulness	Chesed sent from heaven — active mission of grace
Ps 57:10	חַסֵּדֶךָ H2617	steadfast love	Your steadfast love is great to the heavens	Immensity of chesed — repeated heavens motif
Ps 59:16	חַסֵּדֶךָ H2617	steadfast love	I will sing of your strength...your steadfast love	Chesed as song — praise as response to grace
Ps 63:3	חַסֵּדֶךָ H2617	steadfast love	Your steadfast love is better than life	Chesed surpasses biological life — most radical valuation of grace in OT
Ps 66:20	חַסֵּדֶךָ H2617	steadfast love	Has not removed his steadfast love from me	Chesed's constancy even through trial
Ps 69:16	חַסֵּדֶךָ H2617	steadfast love	Answer me, O LORD, for your steadfast love is good	Chesed as basis of answered prayer
Ps 85:7	חַסֵּדֶךָ H2617	steadfast love	Show us your steadfast love, O LORD	Corporate prayer for chesed — national need for grace
Ps 86:5	חַסֵּדֶךָ H2617	steadfast love	Abounding in steadfast love to all who call on you	Chesed for all who call — universal availability of grace
Ps 86:15	חַסֵּדֶךָ H2617	steadfast love	Abounding in steadfast love and faithfulness	Exod 34 formula quoted — God's self-revelation anchors prayer
Ps 89:1	חַסֵּדֶךָ H2617	steadfast love	I will sing of the steadfast love of the LORD forever	Chesed as eternal song — the ultimate hymn subject
Ps 89:2	חַסֵּדֶךָ H2617	steadfast love	Your steadfast love is established forever	Chesed's eternal establishment — not temporary or conditional
Ps 89:14	חַסֵּדֶךָ H2617	steadfast love	Righteousness and justice are the foundation...steadfast love and faithfulness go before you	Chesed in God's royal procession — grace leads the way
Ps 89:24	חַסֵּדֶךָ H2617	steadfast love	My faithfulness and my steadfast love shall be with him	Davidic covenant — chesed as God's personal accompaniment

Ref	Original	Translation	Context / Phrase	Significance
Ps 89:28	דָּוָד H2617	steadfast love	My steadfast love I will keep for him forever	Eternal chesed to David's line — points to Messiah
Ps 89:33	דָּוָד H2617	steadfast love	I will not remove from him my steadfast love	Unconditional element of chesed — discipline comes, chesed remains
Ps 90:14	דָּוָד H2617	steadfast love	Satisfy us in the morning with your steadfast love	Daily chesed — morning as the moment of fresh grace (cf. Lam 3:23)
Ps 92:2	דָּוָד H2617	steadfast love	Declare your steadfast love in the morning	Chesed proclaimed at dawn — Sabbath worship opens with grace
Ps 94:18	דָּוָד H2617	steadfast love	Your steadfast love, O LORD, held me up	Chesed as upholding force in spiritual crisis
Ps 98:3	דָּוָד H2617	steadfast love	He has remembered his steadfast love and faithfulness to the house of Israel	Chesed and memory — God's love as living remembrance
Ps 100:5	דָּוָד H2617	steadfast love	His steadfast love endures forever, his faithfulness to all generations	Chesed's double eternity — across time and generations
Ps 103:4	דָּוָד H2617	steadfast love	Who crowns you with steadfast love and mercy	Chesed as a crown — grace adorns the redeemed
Ps 103:8	דָּוָד H2617	steadfast love	Abounding in steadfast love	Exod 34 formula reaffirmed — chesed as the defining divine attribute
Ps 103:11	דָּוָד H2617	steadfast love	As high as the heavens are above the earth, so great is his steadfast love	Immeasurable chesed — beyond calculation
Ps 103:17	דָּוָד H2617	steadfast love	The steadfast love of the LORD is from everlasting to everlasting	Eternal chesed — chesed has no beginning or end
Ps 106:1	דָּוָד H2617	steadfast love	His steadfast love endures forever!	Hallelujah response to chesed — refrain of the great doxology
Ps 107:1	דָּוָד H2617	steadfast love	Give thanks to the LORD...his steadfast love endures forever	Opening of Ps 107 — chesed as theme of the redeemed community
Ps 108:4	דָּוָד H2617	steadfast love	Your steadfast love is great above the heavens	Height comparison — chesed exceeds the created order

Ref	Original	Translation	Context / Phrase	Significance
Ps 115:1	חֶסֶד H2617	steadfast love	For the sake of your steadfast love and faithfulness!	God's reputation at stake in his chesed — glory tied to grace
Ps 117:2	חֶסֶד H2617	steadfast love	For great is his steadfast love toward us	Shortest Psalm's core claim — chesed is the reason for universal praise
Ps 118:1–4	חֶסֶד H2617	steadfast love	His steadfast love endures forever (4x)	Refrain in all four groupings — chesed as comprehensive reality
Ps 119:41	חֶסֶד H2617	steadfast love	Let your steadfast love come to me, O LORD	Chesed sought through the word — grace and Scripture united
Ps 119:76	חֶסֶד H2617	steadfast love	Let your steadfast love comfort me	Chesed as comforter in affliction
Ps 130:7	חֶסֶד H2617	steadfast love	With the LORD there is steadfast love, and with him is plentiful redemption	Chesed and redemption — the Exodus pattern applied to forgiveness
Ps 136:1–26	חֶסֶד H2617	steadfast love	His steadfast love endures forever (26x)	The great chesed psalm — every act of God celebrated as chesed
Ps 138:2	חֶסֶד H2617	steadfast love	I bow down...for your steadfast love and faithfulness	Chesed as object of worship — grace is worth bowing for
Ps 143:8	חֶסֶד H2617	steadfast love	Let me hear in the morning of your steadfast love	Chesed and morning prayer — daily renewal of grace
Prov 3:3	חֶסֶד H2617	kindness	Let not steadfast love and faithfulness forsake you	Chesed as personal virtue — humans to embody divine love
Prov 11:17	חֶסֶד H2617	kindness	A man who is kind (chesed) benefits himself	Chesed as self-giving is also self-enriching
Prov 14:22	חֶסֶד H2617	steadfast love	Those who plan good find steadfast love and faithfulness	Chesed as the fruit of righteous intention
Prov 16:6	חֶסֶד H2617	steadfast love	By steadfast love and faithfulness iniquity is atoned for	Chesed has atoning power — points forward to the cross
Prov 19:22	חֶסֶד H2617	kindness	What is desired in a man is steadfast love	Chesed as the most desirable human quality
Prov 20:6	חֶסֶד H2617	steadfast love	Many a man proclaims his own steadfast love	Contrast: claimed chesed vs. lived chesed

Ref	Original	Translation	Context / Phrase	Significance
Isa 40:6	תִּפְּחֶהָ H2617	beauty/love	All flesh is like grass, and all its beauty is like the flower of the field	Human chesed as fading — only divine chesed endures
Isa 54:8	תִּפְּחֶהָ H2617	steadfast love	With everlasting love I will have compassion on you	Post-exile promise — chesed as 'everlasting' (olam)
Isa 54:10	תִּפְּחֶהָ H2617	steadfast love	My steadfast love shall not depart from you	Mountains may move — chesed will not. Unconditional divine commitment
Isa 55:3	תִּפְּחֶהָ H2617	steadfast love	The sure mercies of David	Messianic promise: David's chesed promises fulfilled in the Servant
Isa 63:7	תִּפְּחֶהָ H2617	steadfast love	I will recount the steadfast love of the LORD	Historical review of chesed — memory of grace as faith's foundation
Jer 9:24	תִּפְּחֶהָ H2617	steadfast love	In this is my delight in steadfast love, justice, and righteousness	God's joy is in chesed — delight defines the divine heart
Jer 31:3	תִּפְּחֶהָ H2617	steadfast love	I have loved you with an everlasting love; therefore I have continued my faithfulness to you	New Covenant chesed — love that creates fidelity
Jer 32:18	תִּפְּחֶהָ H2617	steadfast love	Who shows steadfast love to thousands	Exod 34 formula in Jeremiah's prayer — chesed as anchor in crisis
Lam 3:22	תִּפְּחֶהָ H2617	steadfast love	The steadfast love of the LORD never ceases; his mercies never come to an end	Chesed declared in ruins — the most remarkable OT affirmation that grace outlasts judgment (note: v.23 uses emunah/faithfulness, not chesed)
Hos 2:19	תִּפְּחֶהָ H2617	steadfast love	I will betroth you to me in steadfast love	Covenant restoration — chesed as the content of the new marriage covenant
Hos 4:1	תִּפְּחֶהָ H2617	steadfast love	There is no faithfulness or steadfast love in the land	Israel's failure — chesed's absence = covenant breakdown
Hos 6:4	תִּפְּחֶהָ H2617	steadfast love	Your steadfast love is like a morning cloud	Israel's temporary chesed — contrast with God's eternal love

Ref	Original	Translation	Context / Phrase	Significance
Hos 6:6	דָּבָר H2617	steadfast love	I desire steadfast love and not sacrifice	Quoted by Jesus (Mt 9:13; 12:7) — <i>chesed</i> surpasses ritual
Hos 10:12	דָּבָר H2617	steadfast love	Sow for yourselves righteousness; reap steadfast love	<i>Chesed</i> as harvest — the fruit of covenant faithfulness
Hos 12:6	דָּבָר H2617	steadfast love	Hold fast to love and justice, and wait continually for your God	<i>Chesed</i> as ethical imperative — active retention of covenant love
Joel 2:13	דָּבָר H2617	steadfast love	He is gracious and merciful, slow to anger and abounding in steadfast love	Exod 34 formula — <i>chesed</i> as basis of repentance call
Jon 4:2	דָּבָר H2617	steadfast love	I knew that you are a gracious God and merciful, abounding in steadfast love	Jonah's resentful confession — <i>chesed</i> extends even to enemies
Mic 6:8	דָּבָר H2617	kindness	Do justice, and to love kindness (<i>chesed</i>), and to walk humbly with your God	<i>Chesed</i> as ethical requirement — the human expression of divine love
Mic 7:18	דָּבָר H2617	steadfast love	Who is a God like you...delighting in steadfast love	Rhetorical climax — God's uniqueness expressed in his <i>chesed</i>
Mic 7:20	דָּבָר H2617	steadfast love	You will show faithfulness to Jacob and steadfast love to Abraham	<i>Chesed</i> as covenant memory — love that spans generations back to the patriarchs
Zeph 3:17	אהבה H160	love (ahavah)	He will rejoice over you with gladness	Thematic inclusion — this verse uses <i>ahavah</i> (love) and <i>simchah</i> (gladness), not <i>chesed</i> ; included for its portrayal of God's joyful love, which complements <i>chesed</i> theologically
Zech 7:9	דָּבָר H2617	kindness	Show kindness (<i>chesed</i>) and mercy to one another	<i>Chesed</i> as social ethics — community life shaped by divine love

2.4 The Indestructibility of *Chesed*

No passage demonstrates the radical nature of *chesed* more powerfully than Lamentations 3:22–23. The book of Lamentations is a raw, unfiltered grief poem written in the immediate aftermath of Jerusalem's destruction. The temple has been burned. The people have been taken captive. The

city is rubble. And yet, at what many scholars identify as the chiastic center of the book, the author pauses to declare:

"The steadfast love of the LORD never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness." — Lamentations 3:22–23 (ESV)

This is not a statement made in prosperity. This is a statement made in the ash heap. And it reveals the most important truth about *chesed*: it is not dependent on circumstances. It is not fueled by human faithfulness. It does not rise and fall with Israel's obedience. **Chesed is rooted in the character of God himself, and God does not change.** This is the Old Testament's most profound anticipation of Romans 8:38–39: nothing can separate us from the love of God.

Chapter 3: רַחֲמִים (Rachamim) – Tender Mercies, Compassion

3.1 Lexical Overview

Strong's H7356 רַחֲמִים (rachamim) – compassion, tender mercy, womb-love. Root: רָחַם (rechem), womb. Appears ~44 times in OT (noun H7356; the related verb H7355 accounts for additional occurrences).

If *chesed* is the covenant-loyalty dimension of grace, *rachamim* is the tender, visceral, maternal dimension. The word is derived from the Hebrew root *rechem* – meaning 'womb.' This is not accidental. The compassion of God described by *rachamim* is womb-love: the instinctual, fierce, tender, unbreakable love of a mother for the child she has carried and borne. It is the love that will not let go, even when the child has wandered. It is grace that feels.

This word appears alongside *chesed* in many of the most theologically dense passages of the Old Testament, forming a pair that together communicates the full depth of divine grace. If *chesed* is the commitment of grace, *rachamim* is the emotion of grace. Together they describe a God who is not merely duty-bound to love His people, but who loves them with the quivering intensity of a parent's heart.

"Can a woman forget her nursing child, that she should have no compassion on the son of her womb? Even these may forget, yet I will not forget you." — Isaiah 49:15 (ESV)

This text places *rachamim* in its most startling light: even motherly love, the strongest natural love in human experience, can fail — but God's womb-love cannot. This is grace at its most personal: not a legal transaction, not a philosophical abstraction, but the love of One who formed you and knows you and will not forget you.

3.2 Selected Occurrence Study

Ref	Original	Translation	Context / Phrase	Significance
Gen 43:14	רַחֲמִים H7356	mercy	God Almighty grant you mercy	Jacob's prayer for his sons in Egypt — <i>rachamim</i> invoked before the unknown
Gen 43:30	רַחֲמִים H7356	compassion	Joseph's compassion grew warm	Joseph's visceral response to Benjamin —

Ref	Original	Translation	Context / Phrase	Significance
				womb-love as physical sensation
Exod 33:19	רחמים (root)	mercy/compassion	I will have mercy on whom I will have mercy	Sovereign grace formula — rachamim is God's free choice, not human merit
Deut 13:17	רחמים H7356	mercy/compassion	The LORD will turn from his fierce anger and show mercy	Corporate repentance leads to rachamim — grace as God's turning
1 Kgs 8:50	רחמים H7356	mercy/compassion	Grant them compassion in the sight of those who carried them captive	Solomon's prayer — rachamim sought in exile; grace from enemies
2 Chr 30:9	רחמים H7356	compassion	Your brothers and children will find compassion	Return from exile — rachamim as the hope of restoration
Ps 25:6	רחמים H7356	tender mercies	Remember your mercy and your steadfast love	Paired with chesed — the dual dimensions of grace
Ps 40:11	רחמים H7356	tender mercy	Let your steadfast love and your tender mercy preserve me	Chesed + rachamim as preserving forces
Ps 51:1	רחמים H7356	tender mercy	According to your abundant mercy blot out my transgressions	Post-adultery plea — grace sought in the plural: 'mercies'
Ps 69:16	רחמים H7356	tender mercy	According to your abundant tender mercy	Rachamim as the measure of forgiveness — plentiful compassion
Ps 77:9	רחמים H7356	compassion	Has God forgotten to be gracious? Has he in anger shut up his compassion?	Crisis of faith — is rachamim still available? Silence tests grace
Ps 78:38	רחמים H7356	compassion	He, being compassionate, atoned for their iniquity	Rachamim as atoning — compassion as the basis of forgiveness
Ps 79:8	רחמים H7356	tender mercy	Let your tender mercy come quickly to meet us	Urgency of grace — rachamim sought to run toward the suffering

Ref	Original	Translation	Context / Phrase	Significance
Ps 86:15	רחמים H7356	merciful	Abounding in steadfast love and faithfulness	Exod 34 formula including compassion — the full grace portrait
Ps 103:4	רחמים H7356	tender mercy	Who crowns you with steadfast love and mercy	Rachamim as a crown — royalty of grace
Ps 103:13	רחמים H7356	compassion	As a father shows compassion to his children	Paternal rachamim — womb-love in fatherly form
Ps 116:5	רחמים H7356	compassionate	Gracious is the LORD, and righteous; our God is merciful	Rachamim with chen and righteousness — the complete divine character
Ps 119:77	רחמים H7356	tender mercy	Let your tender mercy come to me, that I may live	Life sustained by rachamim — grace as vital breath
Ps 145:9	רחמים H7356	compassion	His mercy is over all that he has made	Universal scope of rachamim — all creation under God's compassion
Isa 49:13	רחמים H7356	compassion	The LORD has comforted his people and will have compassion	Post-exile comfort — rachamim as the content of new exodus
Isa 49:15	רחמים H7356	compassion	I will not forget you	Surpassing motherly love — the supreme rachamim declaration
Isa 54:7	רחמים H7356	compassion	With great compassion I will gather you	Restoration as rachamim — gathering the scattered with womb-love
Isa 63:7	רחמים H7356	great compassion	According to his compassion, according to the abundance of his steadfast love	Rachamim + chesed in review of sacred history
Jer 16:5	רחמים H7356	compassion	I have taken away my peace from this people...my steadfast love and mercy	Withdrawal of rachamim in judgment — its presence is grace, its absence is terrifying
Jer 31:20	רחמים H7356	deep yearning	Therefore my heart yearns for him; I will surely have mercy on him	God's internal rachamim — the quivering of divine longing for the prodigal

Ref	Original	Translation	Context / Phrase	Significance
Dan 9:9	רחמים H7356	mercy/compassion	To the Lord our God belong mercy and forgiveness	Daniel's prayer — rachamim paired with forgiveness; grace grounds confession
Hos 2:19	רחמים H7356	mercy	I will betroth you to me in righteousness and in justice, in steadfast love and in mercy	Marital covenant — rachamim as the content of new covenant betrothal
Hos 11:8	רחמים H7356	compassion	My heart recoils within me; my compassion grows warm	God's internal struggle — rachamim as the decisive force of grace over judgment
Zech 1:16	רחמים H7356	mercy	I have returned to Jerusalem with mercy	Post-exile return — rachamim as the motivation of divine homecoming
Zech 7:9	רחמים H7356	compassion	Show kindness and mercy to one another	Rachamim as social ethic — community to embody divine compassion

3.3 Grace as Womb-Love: The Maternal Dimension of God

Western Christianity has often spoken of God's grace in primarily legal or forensic categories — and those categories are genuinely biblical. But the Old Testament insists on balancing forensic grace with what we might call *relational grace* — and nowhere is this more vividly expressed than in the *rachamim* texts.

Hosea 11 is perhaps the most emotionally raw text in all the prophets. God speaks of Israel as His child whom He taught to walk, whom He lifted to His cheek, whom He fed. And then — as Israel continues to turn away — we hear not cold divine justice, but something that sounds remarkably like anguish:

"How can I give you up, O Ephraim? How can I hand you over, O Israel?... My heart recoils within me; my compassion grows warm and tender." — Hosea 11:8 (ESV)

The word translated 'compassion grows warm' is from the *rachamim* root. God is describing something that stirs within Him — a visceral, womb-deep refusal to abandon the one He loves.

This is not a God of cold theological distance. This is a God whose grace is felt — deeply, personally, physically in the metaphor — as the warmth of love refusing to turn cold.

This is the God we will meet, in His fullness, in the incarnate Son — who looked at the crowds and had compassion, who wept at Lazarus's tomb, who prayed in the Garden with drops of blood. Grace is not abstract. In Jesus, grace has a face. And that face is moved with tender mercy.

PART TWO

The Greek Fulfillment of Grace

New Testament Word Studies

"For from his fullness we have all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ." — John 1:16–17 (ESV)

When the New Testament authors reached for a word to describe what God had done in Jesus Christ, they reached primarily for one: *charis* — grace. This Greek word, already familiar in the Hellenistic world as a term for charm, goodwill, and gift, was transformed by the apostles into the single most theologically loaded word in the Christian vocabulary. They poured into it everything they had received from the Hebrew concepts of *chen*, *chesed*, and *rachamim* — and then filled it further still with the entirely new reality of the cross, the resurrection, and the outpouring of the Holy Spirit.

John 1:17 does not pit grace against the law in a negative way. Rather, it declares that in Jesus Christ, the grace that the law always pointed toward — the grace that sustained the covenant throughout Israel's history — has now arrived in person. *Charis* is not a new invention; it is the fulfillment of the ancient promise.

Chapter 4: χάρις (Charis) — Grace

4.1 Lexical Overview

Strong's G5485 χάρις (charis) — grace, goodwill, gift, favor. Appears ~155 times in NT. Related forms: χαρίζομαι (charizomai, to freely give/forgive, G5483) and χάρισμα (charisma, grace-gift, G5486).

Charis entered Greek literature centuries before Christ as a broad term encompassing beauty, charm, gratitude, goodwill, and the pleasure or favor shown between persons. It was used of the Graces in Greek mythology — the personification of beauty and benevolence. In the Greek translation of the Hebrew Scriptures (the Septuagint, or LXX), *charis* was used to translate *chen*, importing its biblical sense of unmerited divine favor into the Greek lexicon.

But the New Testament — especially Paul — transforms this word into something qualitatively new. For Paul, *charis* is not merely divine goodwill or a favorable attitude. It is the entire economy of salvation: God's free, sovereign, undeserved act of giving His Son for sinners, and all that flows from that act — justification, reconciliation, adoption, the indwelling Spirit, eternal life. To say 'grace' in the Pauline sense is to say 'Christ' and everything He accomplished.

The word appears in nearly every New Testament letter and is especially concentrated in the Pauline corpus and the writings of Peter and John. It opens and closes nearly every Pauline letter in the form of a grace-greeting ('Grace to you and peace...') and grace-benediction ('The grace of the Lord Jesus Christ be with you'). Notably, 1 John — while deeply concerned with love and fellowship — does not use the word *charis* at all, a reminder that grace's reality is larger than any single term. For Paul, grace was not a theological topic — it was the air of Christian existence.

4.2 The Complete New Testament Occurrence Study

Below is a canonical survey of all significant occurrences of *charis* (G5485) in the New Testament. The table follows the canonical order of NT books.

Ref	Original	Translation	Context / Phrase	Significance
Luke 1:30	χάρις G5485	favor	You have found favor with God	Gabriel to Mary — echoes OT <i>chen</i> formula; the Incarnation begins with grace
Luke 2:40	χάρις G5485	grace	And the grace of God was upon him	Jesus in childhood — He himself is the locus of grace

Ref	Original	Translation	Context / Phrase	Significance
Luke 2:52	χάρις G5485	favor	Jesus increased in wisdom and stature and in favor with God and man	Parallels 1 Sam 2:26 (Samuel) — Jesus as the true graced servant
Luke 4:22	χάρις G5485	gracious	Gracious words that were coming from his mouth	Nazareth synagogue — Christ's speech as grace; Ps 45:2 fulfilled
Luke 6:32	χάρις G5485	credit	What credit (charis) is that to you?	Grace inverted as ethical challenge — love enemies for no return
Luke 6:33	χάρις G5485	credit	What credit is that to you?	Grace logic applied to human ethics — beyond reciprocity
Luke 6:34	χάρις G5485	credit	What credit is that to you?	Triple use in Luke 6 — grace as the principle that governs kingdom ethics
Luke 17:9	χάρις G5485	thanks	Does he thank (charis) the servant?	Service beyond duty — grace as gratitude context
John 1:14	χάρις G5485	grace	Full of grace and truth	Incarnation described — Jesus as the embodiment of grace and truth
John 1:16	χάρις G5485	grace	Grace upon grace	Superabundance of grace — one grace replacing another in ongoing supply
John 1:17	χάρις G5485	grace	Grace and truth came through Jesus Christ	Programmatic Johannine statement — all grace is Christ-mediated
Acts 2:47	χάρις G5485	favor	Having favor with all the people	Early church's public grace — chesed/chen dynamic in community witness
Acts 4:33	χάρις G5485	grace	And great grace was upon them all	Post-resurrection community — grace as corporate empowering presence

Ref	Original	Translation	Context / Phrase	Significance
Acts 6:8	χάρις G5485	grace	Stephen, full of grace and power	Grace as ministerial empowerment — not just status but capacity
Acts 7:10	χάρις G5485	favor	Gave him favor and wisdom before Pharaoh	Joseph's grace — OT chen language in NT retelling
Acts 7:46	χάρις G5485	favor	Who found favor in the sight of God	David found favor — OT grace narrative integrated into NT sermon
Acts 11:23	χάρις G5485	grace	He saw the grace of God	Barnabas sees grace as visible — grace perceptible in community
Acts 13:43	χάρις G5485	grace	Continue in the grace of God	First missionary directive — persevere in grace as a way of life
Acts 14:3	χάρις G5485	grace	Bearing witness to the word of his grace	Grace as the content of apostolic testimony — not just method but message
Acts 14:26	χάρις G5485	grace	From where they had been commended to the grace of God	Grace as the sending and sustaining force in mission
Acts 15:11	χάρις G5485	grace	We believe that we will be saved through the grace of the Lord Jesus	Jerusalem Council decision — salvation defined as grace, not law
Acts 15:40	χάρις G5485	grace	Commended by the brothers to the grace of the Lord	Grace as missional covering — sent out under grace
Acts 18:27	χάρις G5485	grace	He greatly helped those who through grace had believed	Belief itself described as through grace — faith is grace-enabled
Acts 20:24	χάρις G5485	grace	To testify to the gospel of the grace of God	Paul's ministry summary — gospel = grace gospel; life staked on it
Acts 20:32	χάρις G5485	grace	I commend you to God and to the word of his grace	Final charge — grace-word as

Ref	Original	Translation	Context / Phrase	Significance
				inheritance and builder of community
Rom 1:5	χάρις G5485	grace	Through whom we have received grace and apostleship	Apostolic calling as grace-gift — ministry originates in grace
Rom 1:7	χάρις G5485	grace	Grace to you and peace from God our Father	Opening benediction — grace as standard epistolary greeting transformed
Rom 3:24	χάρις G5485	grace	Justified by his grace as a gift	Justification defined as grace-gift — the core forensic grace declaration
Rom 4:4	χάρις G5485	grace	His wages are not counted as a gift (grace) but as his due	Grace vs. merit contrast — grace negates earning
Rom 4:16	χάρις G5485	grace	That is why it depends on faith, in order that the promise may rest on grace	Faith + grace = universal promise — not narrowed by law performance
Rom 5:2	χάρις G5485	grace	Into this grace in which we stand	Grace as standing place — not transient feeling but permanent status
Rom 5:15	χάρις G5485	grace	The grace of God and the free gift by the grace of that one man Jesus Christ abounded	Christ as the source of superabundant grace — one act, infinite reach
Rom 5:17	χάρις G5485	grace	Those who receive the abundance of grace...will reign in life	Abundant grace = abundant life + reigning; grace is dominion
Rom 5:20	χάρις G5485	grace	Where sin increased, grace abounded all the more	Grace's superabundance — it outstrips and overwhelms sin's accumulation
Rom 5:21	χάρις G5485	grace	Grace also might reign through righteousness leading to eternal life	Grace as a reigning power — not passive but sovereign
Rom 6:1	χάρις G5485	grace	Are we to continue in sin that grace may abound?	Paul's rhetorical challenge — misunderstanding

Ref	Original	Translation	Context / Phrase	Significance
				grace leads to antinomianism
Rom 6:14	χάρις G5485	grace	You are not under law but under grace	The believer's governing principle is grace, not law – key identity marker
Rom 6:15	χάρις G5485	grace	Because we are not under law but under grace?	Grace as governing domain – repeated for emphasis; under grace ≠ freedom to sin
Rom 6:17	χάρις G5485	thanks	Thanks (charis) be to God	Grace as gratitude – same word for thanksgiving; grace evokes grace
Rom 7:25	χάρις G5485	thanks	Thanks (charis) be to God through Jesus Christ	Doxological charis – release from sin's power through Christ
Rom 11:5	χάρις G5485	grace	A remnant, chosen by grace	Election by grace – not human faithfulness but divine choice
Rom 11:6	χάρις G5485	grace	But if it is by grace, it is no longer on the basis of works	Grace and works are mutually exclusive as bases of election
Rom 12:3	χάρις G5485	grace	According to the measure of faith that God has assigned	Grace-given faith as the standard of self-assessment
Rom 12:6	χάρις G5485	grace	Having gifts (charismata) that differ according to the grace given to us	Spiritual gifts as grace-allocations – diverse expressions of one grace
Rom 15:15	χάρις G5485	grace	Because of the grace given to me by God	Paul's boldness grounded in grace-given commission
Rom 16:20	χάρις G5485	grace	The grace of our Lord Jesus Christ be with you	Closing benediction – grace as the final word of every letter
1 Cor 1:3	χάρις G5485	grace	Grace to you and peace	Standard greeting – grace precedes peace in every Pauline opening

Ref	Original	Translation	Context / Phrase	Significance
1 Cor 1:4	χάρις G5485	grace	Because of the grace of God that was given you in Christ Jesus	Grace as the distinctive gift of being in Christ
1 Cor 3:10	χάρις G5485	grace	According to the grace of God given to me...I laid a foundation	Ministry as grace-expression — building on Christ through given grace
1 Cor 10:30	χάρις G5485	grace/thanks	If I partake with thankfulness (charis), why am I denounced?	Eating by grace — freedom and gratitude intertwined
1 Cor 15:10	χάρις G5485	grace	By the grace of God I am what I am	Identity declaration — grace as the total ground of Paul's existence and calling
1 Cor 15:57	χάρις G5485	thanks	Thanks (charis) be to God, who gives us the victory	Resurrection victory celebrated as grace — triumph is gift, not achievement
1 Cor 16:23	χάρις G5485	grace	The grace of the Lord Jesus be with you	Closing benediction — grace as the final blessing
2 Cor 1:2	χάρις G5485	grace	Grace to you and peace	Standard greeting — grace as the opening of every encounter with God
2 Cor 1:12	χάρις G5485	grace	By the grace of God...we have behaved with simplicity and godly sincerity	Grace as ethical power — grace produces integrity, not license
2 Cor 4:15	χάρις G5485	grace	As grace extends to more and more people it may increase thanksgiving	Grace's expansion — missional growth multiplies grace and praise
2 Cor 6:1	χάρις G5485	grace	Not to receive the grace of God in vain	Grace can be received without effect — challenge to active appropriation
2 Cor 8:1	χάρις G5485	grace	We want you to know about the grace of God that has been given among the churches of Macedonia	Generosity described as grace — giving is a grace-expression

Ref	Original	Translation	Context / Phrase	Significance
2 Cor 8:4	χάρις G5485	grace	Begging us earnestly for the favor of taking part	The privilege of giving as grace — they pleaded for the grace of generosity
2 Cor 8:6	χάρις G5485	grace	Complete among you this act of grace	Offering = grace-act — financial generosity is a grace-work
2 Cor 8:7	χάρις G5485	grace	Excel in this act of grace also	Generosity as a grace-gift to excel in — like faith and knowledge
2 Cor 8:9	χάρις G5485	grace	You know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor	The Incarnation as the paradigmatic act of charis — grace = self-impoverishment for others
2 Cor 8:19	χάρις G5485	grace	To show our good will...for the glory of the Lord...and to show our good will	Grace-gift administered for God's glory
2 Cor 9:8	χάρις G5485	grace	God is able to make all grace abound to you	Superabundant grace provision — grace exceeds every need for generosity
2 Cor 9:14	χάρις G5485	grace	Because of the surpassing grace of God upon you	Grace visible to others — community recognizes grace at work
2 Cor 9:15	χάρις G5485	grace	Thanks (charis) be to God for his inexpressible gift!	The doxological pinnacle of the collection — gratitude for indescribable grace
2 Cor 12:9	χάρις G5485	grace	My grace is sufficient for you, for my power is made perfect in weakness	Grace as sufficient power in weakness — the paradigm of operating in grace
2 Cor 13:14	χάρις G5485	grace	The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all	Trinitarian benediction — grace as the summary gift of the triune God
Gal 1:3	χάρις G5485	grace	Grace to you and peace	Standard greeting — grace before peace, always

Ref	Original	Translation	Context / Phrase	Significance
Gal 1:6	χάρις G5485	grace	Deserting him who called you in the grace of Christ	Abandoning grace = abandoning God — grace is the basis of the call
Gal 1:15	χάρις G5485	grace	Set me apart before I was born...called me by his grace	Prenatal grace election — Paul's calling entirely grace-sourced
Gal 2:9	χάρις G5485	grace	When James and Cephas and John...perceived the grace that was given to me	Grace visibly perceived — others discern grace's work
Gal 2:21	χάρις G5485	grace	I do not nullify the grace of God	If law justifies, grace is nullified — the either/or of grace vs. works
Gal 5:4	χάρις G5485	grace	You have fallen away from grace	Seeking law-justification = falling from grace's sphere — loss of standing
Gal 6:18	χάρις G5485	grace	The grace of our Lord Jesus Christ be with your spirit	Closing — grace as the parting gift and sustainer
Eph 1:2	χάρις G5485	grace	Grace to you and peace	Opening blessing
Eph 1:6	χάρις G5485	grace	To the praise of his glorious grace	Grace as the purpose of election — all history oriented toward grace's praise
Eph 1:7	χάρις G5485	grace	Redemption through his blood...according to the riches of his grace	Redemption = blood + grace; grace is the measure of redemption
Eph 2:5	χάρις G5485	grace	By grace you have been saved	Salvation defined: grace alone — not merit, cooperation, or effort
Eph 2:7	χάρις G5485	grace	The immeasurable riches of his grace	Eschatological display of grace — the ages to come = grace exhibition
Eph 2:8	χάρις G5485	grace	By grace you have been saved through faith	The most concentrated salvation formula in NT — grace + faith + gift

Ref	Original	Translation	Context / Phrase	Significance
Eph 3:2	χάρις G5485	grace	The stewardship of God's grace that was given to me for you	Paul's ministry as grace-stewardship — he manages what was given
Eph 3:7	χάρις G5485	grace	Of which I became a minister according to the gift of God's grace	Ministry received as grace-gift — servants serve by grace
Eph 3:8	χάρις G5485	grace	To me...this grace was given, to preach to the Gentiles	Grace given for specific mission — targeted, purposeful grace
Eph 4:7	χάρις G5485	grace	Grace was given to each one of us	Distributed grace — every believer receives a portion of Christ's grace
Eph 4:29	χάρις G5485	grace	That it may give grace to those who hear	Speech as grace-channel — words can impart grace to listeners
Eph 6:24	χάρις G5485	grace	Grace be with all who love our Lord Jesus Christ	Closing — grace for those who love Christ; love and grace linked
Phil 1:2	χάρις G5485	grace	Grace to you and peace	Standard greeting
Phil 1:7	χάρις G5485	grace	You are all partakers with me of grace	Grace as shared experience — not individual but communal
Phil 4:23	χάρις G5485	grace	The grace of the Lord Jesus Christ be with your spirit	Closing benediction
Col 1:2	χάρις G5485	grace	Grace to you and peace	Standard greeting
Col 1:6	χάρις G5485	grace	Since the day you heard it and understood the grace of God in truth	Understanding grace = the beginning of spiritual growth
Col 3:16	χάρις G5485	grace	Sing psalms and hymns...with thankfulness (charis) in your hearts	Grace internalized as worship — gratitude is grace experienced
Col 4:6	χάρις G5485	grace	Let your speech always be gracious (en chariti)	Speech seasoned with grace — grace as the quality of Christian communication
Col 4:18	χάρις G5485	grace	Grace be with you	Final benediction
1 Th 1:1	χάρις G5485	grace	Grace to you and peace	Standard greeting

Ref	Original	Translation	Context / Phrase	Significance
1 Th 5:28	χάρις G5485	grace	The grace of our Lord Jesus Christ be with you	Closing benediction
2 Th 1:2	χάρις G5485	grace	Grace to you and peace	Standard greeting
2 Th 1:12	χάρις G5485	grace	According to the grace of our God and the Lord Jesus Christ	Christ's glorification grounded in grace — even future glory is grace
2 Th 2:16	χάρις G5485	grace	By grace gave us eternal comfort	Eternal comfort as grace-gift — eschatological hope is gracious
2 Th 3:18	χάρις G5485	grace	The grace of our Lord Jesus Christ be with you all	Closing benediction
1 Tim 1:2	χάρις G5485	grace	Grace, mercy, and peace	Expanded greeting — adds 'mercy' (eleos) to standard formula
1 Tim 1:14	χάρις G5485	grace	The grace of our Lord overflowed for me	Paul's personal testimony — grace as overflow for the chief of sinners
2 Tim 1:9	χάρις G5485	grace	Called us to a holy calling, not because of our works but because of his own purpose and grace	Grace-call precedes and excludes works-merit
2 Tim 2:1	χάρις G5485	grace	Be strengthened by the grace that is in Christ Jesus	Imperative of grace-strengthening — grace is available, appropriate it
Tit 2:11	χάρις G5485	grace	The grace of God has appeared, bringing salvation for all people	Incarnation = appearing of grace — grace personified in Christ
Tit 3:7	χάρις G5485	grace	So that being justified by his grace we might become heirs	Justifying grace → inheritance — grace has an eschatological goal
Phlm 3	χάρις G5485	grace	Grace to you and peace	Standard greeting
Phlm 25	χάρις G5485	grace	The grace of the Lord Jesus Christ be with your spirit	Closing benediction
Heb 2:9	χάρις G5485	grace	By the grace of God he might taste death for everyone	The cross as grace-act — Christ's death is grace for all

Ref	Original	Translation	Context / Phrase	Significance
Heb 4:16	χάρις G5485	grace	Let us then with confidence draw near to the throne of grace	Access in grace — the throne room is characterized by grace
Heb 10:29	χάρις G5485	grace	Has outraged the Spirit of grace	The Spirit of grace — Holy Spirit as grace-giver; spurning grace is most serious
Heb 12:15	χάρις G5485	grace	See to it that no one fails to obtain the grace of God	Grace can be missed — corporate responsibility to ensure no one falls short
Heb 12:28	χάρις G5485	grace	Let us be grateful (charis), and thus offer to God acceptable worship	Gratitude as worship — grace received overflows in grace-worship
Heb 13:9	χάρις G5485	grace	It is good for the heart to be strengthened by grace	Grace as internal fortification — the heart is strengthened by grace, not ritual
Heb 13:25	χάρις G5485	grace	Grace be with all of you	Closing benediction
Jas 4:6	χάρις G5485	grace	He gives more grace...God opposes the proud but gives grace to the humble	Quoting Prov 3:34 — OT chesed principle carried into NT ethics
1 Pet 1:2	χάρις G5485	grace	May grace and peace be multiplied to you	Grace multiplied — not merely given once but increasingly
1 Pet 1:10	χάρις G5485	grace	The prophets who prophesied about the grace that was to be yours	OT prophets foresaw NT grace — continuity of grace across testaments
1 Pet 1:13	χάρις G5485	grace	Set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ	Future grace — the consummation is a grace event
1 Pet 2:19	χάρις G5485	grace	This is a gracious thing (charis), when...one endures sorrows while suffering unjustly	Suffering graciously is a grace — endurance under injustice is charis
1 Pet 2:20	χάρις G5485	grace	This is a gracious thing in the sight of God	Gracious suffering approved by God

Ref	Original	Translation	Context / Phrase	Significance
				— not wasted but honored
1 Pet 3:7	χάρις G5485	grace	Heirs together of the grace of life	Marriage partners as co-heirs of grace — grace as shared inheritance
1 Pet 4:10	χάρις G5485	grace	Serve one another as good stewards of God's varied grace	Grace-stewardship — every believer manages a variety of given grace
1 Pet 5:5	χάρις G5485	grace	God opposes the proud but gives grace to the humble	Prov 3:34 quoted — same principle as James 4:6; humility is the posture of grace
1 Pet 5:10	χάρις G5485	grace	The God of all grace, who has called you to his eternal glory in Christ	God defined as the God of all grace — total and universal grace sovereignty
1 Pet 5:12	χάρις G5485	grace	This is the true grace of God. Stand firm in it	Grace as the defining truth to stand in — final exhortation
2 Pet 1:2	χάρις G5485	grace	May grace and peace be multiplied to you	Grace multiplied in knowledge — grace and knowing God grow together
2 Pet 3:18	χάρις G5485	grace	Grow in the grace and knowledge of our Lord and Savior Jesus Christ	Final imperative of 2 Peter — grace is a growing experience
2 Jn 3	χάρις G5485	grace	Grace, mercy, and peace will be with us	Trinitarian grace — Father and Son as joint sources
Rev 1:4	χάρις G5485	grace	Grace to you and peace from him who is and who was and who is to come	Apocalyptic grace — grace from the eternal One frames the Revelation
Rev 22:21	χάρις G5485	grace	The grace of the Lord Jesus be with all. Amen.	The final word of the NT canon is 'grace' — Scripture ends where it begins

4.3 The Bookends of Scripture: Grace

It is worth pausing to observe something remarkable about the biblical canon in its final form. The Old Testament opens with God acting in creative grace — *bara*, creating out of nothing, breathing life into clay, planting a garden for His image-bearers. The New Testament ends with the words: "*The grace of the Lord Jesus be with all. Amen*" (Revelation 22:21). Grace is, in a very real sense, the first and last word of all Scripture.

And it is not only the bookend. John 1:16 speaks of receiving 'grace upon grace' — literally 'grace in place of grace,' or 'grace succeeding grace.' This is not the exhaustion of a limited supply; it is the description of an inexhaustible river in which every wave of grace that breaks over the believer is replaced by another, and another, and another. The God of all grace does not ration what He gives. He gives from the abundance of His own life.

"But he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.' Therefore I will boast all the more gladly of my weaknesses, so that the power of Christ may rest upon me." — 2 Corinthians 12:9 (ESV)

Chapter 5: Related Greek Grace Words

5.1 χαρίζομαι (Charizomai) — To Freely Give, To Forgive

Strong's G5483 χαρίζομαι (charizomai) — to show favor, to give freely, to forgive. The verbal form of charis. Appears ~23 times in NT.

If *charis* is the noun of grace, *charizomai* is grace in motion — grace as an active, giving verb. The word is used for both divine and human acts of freely giving or forgiving, and it reveals grace not as a static quality but as a dynamic action.

Ref	Original	Translation	Context / Phrase	Significance
Luke 7:21	χαρίζομαι G5483	give/restore	He freely gave sight to many who were blind	Jesus' healing as grace-act — restoration is charizomai
Luke 7:42	χαρίζομαι G5483	forgive	He cancelled the debt...to which of them will he love more?	Parable of debtors — forgiveness as charizomai; grace births gratitude
Luke 7:43	χαρίζομαι G5483	forgive	The one...to whom he forgave more	Grace-comparison — magnitude of forgiveness shapes depth of love
Acts 3:14	χαρίζομαι G5483	grant	Asked for a murderer to be granted to you	Barabbas released by charizomai — ironic grace for the guilty
Acts 27:24	χαρίζομαι G5483	grant	God has granted you all those who sail with you	Paul's grace extends to shipmates — communal beneficiaries of one man's grace
Rom 8:32	χαρίζομαι G5483	give freely	How will he not also with him freely give us all things?	The logic of grace — if God gave His Son, all lesser gifts are implied
1 Cor 2:12	χαρίζομαι G5483	give freely	That we might understand the things freely given us by God	The Spirit reveals grace — grace given and grace understood through the Spirit
2 Cor 2:7	χαρίζομαι G5483	forgive	You should rather turn to forgive and comfort him	Church forgiveness as charizomai — human grace mirrors divine

Ref	Original	Translation	Context / Phrase	Significance
2 Cor 2:10	χαρίζομαι G5483	forgive	Anyone whom you forgive, I also forgive	Delegated grace — Paul's forgiveness as expression of Christ's
2 Cor 12:13	χαρίζομαι G5483	burden	Forgive me this wrong	Ironic use — Paul apologizes for not burdening them; grace as not-imposing
Gal 3:18	χαρίζομαι G5483	give	God gave it to Abraham by a promise	The promise/grace nexus — inheritance given, not earned
Eph 4:32	χαρίζομαι G5483	forgive	Forgiving one another, as God in Christ forgave you	Divine forgiveness as model for human forgiveness — charizomai is imitable
Phil 1:29	χαρίζομαι G5483	grant	It has been granted to you...to suffer for his sake	Suffering as grace-gift — charizomai applied to hardship
Phil 2:9	χαρίζομαι G5483	give	God has highly exalted him and given him the name	The Father's grace to the Son — exaltation as divine charizomai
Col 2:13	χαρίζομαι G5483	forgive	Having forgiven us all our trespasses	Total forgiveness as charizomai — every transgression covered
Col 3:13	χαρίζομαι G5483	forgive	As the Lord has forgiven you, so you also must forgive	Reciprocal grace-forgiveness — divine grace demands human grace
Phlm 22	χαρίζομαι G5483	grant	I am hoping...I will be granted to you	Paul's hope for release as charizomai — freedom as grace-gift

5.2 χάρισμα (Charisma) — Grace-Gift, Spiritual Gift

Strong's G5486 χάρισμα (charisma) — a gift of grace, a free gift, spiritual gift. Appears ~17 times in NT, concentrated in Paul.

Charisma is the natural child of *charis* — grace in concrete, individualized, ministry-shaped form. The 'grace-gifts' (charismata) are not achievements or natural talents, though God works through those too. They are specific expressions of God's grace allocated to each believer for the building up of the body of Christ. Understanding charismata requires understanding their parentage: they are grace-born, grace-sustained, and grace-purposed.

Ref	Original	Translation	Context / Phrase	Significance
Rom 1:11	χάρισμα G5486	spiritual gift	That I may impart to you some spiritual gift	Paul's desire to give a gift — charisma as transferable, person-to-person
Rom 5:15	χάρισμα G5486	free gift	Much more have the grace of God and the free gift abounded for many	Justification as charisma — salvation is a free grace-gift
Rom 5:16	χάρισμα G5486	free gift	The free gift...brings justification	Charisma = justification — grace-gift defined as right standing
Rom 6:23	χάρισμα G5486	free gift	The free gift of God is eternal life in Christ Jesus	The most famous charisma — eternal life as free gift vs. wages of sin
Rom 11:29	χάρισμα G5486	gifts	The gifts and the calling of God are irrevocable	Grace-gifts are permanent — God does not take back what He gives
Rom 12:6	χάρισμα G5486	gifts	Having gifts that differ according to the grace given to us	Diverse charismata from one charis — unity in diversity of grace-expression
1 Cor 1:7	χάρισμα G5486	spiritual gift	You are not lacking in any spiritual gift	Church richness in charisma — the well-graced community
1 Cor 7:7	χάρισμα G5486	gift	Each has his own gift from God	Celibacy and marriage both as charisma — all of life's callings are graced
1 Cor 12:4	χάρισμα G5486	gifts	There are varieties of gifts (charismata), but the same Spirit	Trinitarian charisma distribution — one Spirit, diverse gifts

Ref	Original	Translation	Context / Phrase	Significance
1 Cor 12:9	χάρισμα G5486	gifts	To another gifts of healing	Healing as charisma — Spirit's grace expressed in restoration
1 Cor 12:28	χάρισμα G5486	gifts	Gifts of healing, helping, administrating...	Administrative gifts as charismata — governance is a grace-gift
1 Cor 12:30	χάρισμα G5486	gifts	Do all possess gifts of healing?	Rhetorical — charismata are distributed, not universal
2 Cor 1:11	χάρισμα G5486	gift/blessing	The blessing (charisma) granted us through many	Answered prayer as charisma — grace received through intercession
1 Tim 4:14	χάρισμα G5486	gift	Do not neglect the gift (charisma) you have	Warning against grace-neglect — charismata require stewardship
2 Tim 1:6	χάρισμα G5486	gift	Fan into flame the gift of God that is in you	Charisma requires active cultivation — grace-gifts must be stirred up
1 Pet 4:10	χάρισμα G5486	gift	As each has received a gift (charisma), use it to serve one another	Universal charisma possession — every believer has a grace-gift for service

5.3 χαριτώω (Charitoo) — To Highly Favor, To Make Gracious

Strong's G5487 χαριτώω (charitoo) — to make gracious, to bestow grace upon, to highly favor. Appears only twice in NT.

This rare but theologically significant verb form of *charis* appears in two crucial locations. Its intensive form conveys not merely being in grace but being *transformed* by grace — made gracious, endowed with grace as a quality of one's being.

Ref	Original	Translation	Context / Phrase	Significance
Luke 1:28	χαριτόω G5487	highly favored	Greetings, O favored one (kecharitome), the Lord is with you	Gabriel to Mary — she is graced-one, grace is her defining characteristic
Eph 1:6	χαριτόω G5487	grace/blessed	To the praise of his glorious grace, with which he has blessed us in the Beloved	All believers in Christ are charitoo'd — we share Mary's status of being grace-endued

The form *kecharitome* used in Luke 1:28 is a perfect passive participle — indicating a completed action with ongoing results. Mary has been graced, and she continues in that state. Crucially, Ephesians 1:6 applies the same verbal root (*echaritosen*) to all believers in Christ. Every person who is 'in the Beloved' has been *charitoo'd* — endued with grace. This is our identity in Christ: we are not merely forgiven people; we are grace-people, shaped and characterized by the grace lavished upon us.

PART THREE

Operating in Grace

Synthesis and Practical Application

"Through him we have also obtained access by faith into this grace in which we stand, and we rejoice in hope of the glory of God." — Romans 5:2 (ESV)

Chapter 6: What the Word Study Reveals — Synthesis

6.1 The Unified Picture of Grace Across Both Testaments

Having traced grace through its primary Hebrew and Greek expressions, we can now step back and see the unified theological portrait that emerges. Far from being two different concepts awkwardly stitched together by translators, the grace of both Testaments forms a single, coherent, glorious narrative of God's character and action.

1. Grace is always God's initiative. From Noah finding grace in Genesis 6:8 to the final benediction of Revelation 22:21, grace always flows from God toward humanity — never the reverse. Human beings do not generate grace; they receive it, respond to it, and are transformed by it. The initiative belongs entirely to God.

2. Grace is always undeserved. The *chen* Noah found was not earned by his righteousness — it was given despite the corruption around him. The *chesed* Israel experienced at the Exodus was not merited by their worthiness — they were slaves, not heroes. The *charis* Paul celebrated was poured out on the 'chief of sinners' (1 Tim 1:15). The very grammar of grace is gift-language: given, received, poured out, abounding. You cannot earn grace; by definition, you can only receive it.

3. Grace is relational, not transactional. The Hebrew idiom 'find favor in the eyes of' insists that grace is always face-to-face — it happens between persons. The covenant language of *chesed* is the language of marriage and fidelity, not contract and compliance. The incarnation is the ultimate testimony that God's grace is not a policy but a Person. As John writes: 'Grace and truth came through Jesus Christ' — through a specific Person, in a specific body, at a specific time.

4. Grace is sufficient and superabundant. Paul's declaration in 2 Corinthians 12:9 — 'my grace is sufficient for you' — is echoed across the entire biblical witness. Grace does not merely cover the minimum. It abounds (Romans 5:20). It is poured out (Psalm 45:2). It is new every morning (Lamentations 3:23). It extends to the heavens (Psalm 36:5). It never ceases (Lamentations 3:22). The God of all grace (1 Peter 5:10) does not mete out grace in careful portions; He lavishes it (Ephesians 1:8).

5. Grace is the ground of human dignity and calling. Every major character in the biblical narrative who 'finds grace' — Noah, Abraham, Moses, David, Paul, Mary — receives with that grace a calling, a commission, a purpose. Grace is not merely forgiveness for the past; it is empowerment for the future. To operate in grace is to live out of the resources that God's favor has deposited within you.

6.2 Practical Theology: How to Operate in Grace

The phrase 'operating in grace' is not merely aspirational poetry. It is a practical description of how the Spirit-filled believer is meant to navigate every dimension of life. Based on the word study we have conducted, we can identify several specific postures and practices that constitute 'operating in grace.'

Posture 1: Humility as the Receptive Position

Proverbs 3:34 — quoted by both James (4:6) and Peter (1 Pet 5:5) — establishes the inescapable principle: *God gives grace to the humble*. Humility is not self-deprecation or false modesty. It is the accurate recognition that everything we have — our life, our gifts, our calling, our salvation — has been given to us. The humble person is the open-handed person, and grace fills open hands. Pride closes the fist around what it supposes it has earned, and in doing so, closes itself to the inexhaustible supply of divine grace.

"But he gives more grace. Therefore it says, 'God opposes the proud but gives grace to the humble.' Submit yourselves therefore to God." — James 4:6–7 (ESV)

Posture 2: Daily Return to Grace

Lamentations 3:23 declares that God's mercies are 'new every morning.' This is not a Sunday-only truth. Every morning is a grace event — an invitation to begin again from the inexhaustible supply of divine lovingkindness. The believer who operates in grace learns to start each day not from their performance the day before, but from the fresh grace that God has prepared.

This is why the Psalms return again and again to morning as the moment of grace-encounter (Psalm 90:14; 92:2; 143:8). The practice of morning prayer, morning Scripture, morning consecration is not mere religiosity; it is the liturgical expression of a theological reality: grace is renewed each morning, and the wise person meets it with open hands.

Posture 3: Stewarding Grace for Others

First Peter 4:10 gives every believer a remarkable title: 'good stewards of God's varied grace.' You do not possess your grace for yourself alone. The grace you have received — in its specific, particular, individualized form — is meant to flow through you to others. The gifts are not trophies; they are tools. The calling is not a status symbol; it is a service commission.

This is why Paul can say in Ephesians 4:29 that our words should 'give grace to those who hear.' Grace is not only received vertically from God; it is transmitted horizontally through the community of believers. You are a grace-channel. The question is whether the channel is clear or blocked by self-absorption, bitterness, or fear.

Posture 4: Drawing Near to the Throne of Grace

Hebrews 4:16 is one of the most practically powerful verses in the New Testament: 'Let us therefore draw near with confidence to the throne of grace, that we may receive mercy and find grace to help in time of need.' The invitation could not be clearer. The throne — which in every ancient context was a place of trembling and protocol — has been transformed by the high priestly work of Jesus into a throne of grace. You are not sneaking in. You are invited. You are expected. And what you find there is not judgment but grace — abundant, present, perfectly calibrated to your need.

"For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need." — Hebrews 4:15–16 (ESV)

6.3 Closing Reflection: Zechariah's Shout and Our Song

We close our word study where one of the most charged grace-moments in the entire Old Testament lands. In Zechariah 4:7, the prophet records a vision of the great mountain of opposition that stands before Zerubbabel and the rebuilding of the temple. And over that mountain — over every obstacle, every accusation, every failure, every impossibility — the prophet is told to shout one word:

"He shall bring forward the top stone amid shouts of 'Grace, grace to it!'" — Zechariah 4:7 (ESV)

Grace. Shouted twice. Not once, as if it might be insufficient, but twice — as if the first shout echoes into the second and the second into eternity. The Hebrew is emphatic and exultant: *chen, chen lah!* Grace, grace to it! This is how God's people operate in grace — not in trembling silence, but in joyful, confident, Spirit-fueled proclamation that grace is sufficient, grace has come, grace is coming, grace will accomplish what no human effort can achieve.

The New Testament takes this shout and turns it into a life. In Romans 5:2, Paul declares that we 'stand' in grace — we have been given a permanent position, a residence, a home in the grace of God through Christ. We do not visit grace. We do not pass through grace. We **stand** in it. We breathe it. We are defined by it. We operate from it.

And the final word of the entire biblical canon — the last breath of Revelation — is the word with which we began our journey: *charis*. 'The grace of the Lord Jesus be with all. Amen.' This is the parting gift of Scripture: the assurance that as we close the book and go out to live, we do not go out alone, and we do not go out without resources. We go out in grace. We live in grace. We serve

in grace. We suffer in grace. We die in grace. And we will rise in grace — because the One who is full of grace and truth will see to it.

| *"The grace of the Lord Jesus be with all. Amen."* — **Revelation 22:21 (ESV)**

Appendix: Master Grace Word Index

This appendix provides a quick-reference summary of all primary Hebrew and Greek grace-words studied in this volume.

Word	Strong's	Primary Meaning	Occurrences	Testament	Theological Key
חֵן (chen)	H2580	grace, favor	~70	OT	Unmerited favor; especially in 'find favor in the eyes of'
חֶסֶד (chesed)	H2617	steadfast love, lovingkindness	~251	OT	Covenant loyalty; God's tenacious, unfailing love
רַחֲמִים (rachamim)	H7356	compassion, tender mercy	~44	OT	Womb-love; fierce maternal tenderness of God
חָנָן (chanan)	H2603	be gracious, show favor	~79	OT	Verbal root of chen; to act graciously toward
חַנּוּן (channun)	H2587	gracious	~13	OT	Adjectival form; 'gracious God' in divine character formulae
χάρις (charis)	G5485	grace, favor, gift	~155	NT	The primary NT grace word; all dimensions of salvation grace
χαρίζομαι (charizomai)	G5483	forgive, give freely	~23	NT	Grace as action; freely giving or forgiving
χάρισμα (charisma)	G5486	grace-gift, spiritual gift	~17	NT	Grace individualized as ministry gift or gift of salvation
χαριτώ (charitoo)	G5487	highly favor, endow with grace	2	NT	To be made gracious; applied to Mary and all believers in Christ
ἔλεος (eleos)	G1656	mercy, compassion	~28	NT	Greek equivalent of rachamim; divine and human mercy
οἰκτιρμός (oiktirmos)	G3628	mercy, compassion	~5	NT	Tender compassion;

Word	Strong's	Primary Meaning	Occurrences	Testament	Theological Key
					'Father of mercies' (2 Cor 1:3)

A Final Prayer

We close this word study where all good theology ends — in prayer. For what use is understanding grace if we do not receive it? What good is knowing the word if we do not know the Word?

"For this reason I bow my knees before the Father...that according to the riches of his glory he may grant you to be strengthened with power through his Spirit in your inner being, so that Christ may dwell in your hearts through faith — that you, being rooted and grounded in love, may have strength to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ that surpasses knowledge, that you may be filled with all the fullness of God." — Ephesians 3:14–19 (ESV)

May the God of all grace, who called you to his eternal glory in Christ, make this study more than an exercise in scholarship. May He make it a revelation. May *chen* become the air you breathe. May *chesed* become the ground beneath your feet. May *charis* become the name by which you are known — not by your own earning, but by His inexhaustible gift.

Soli Deo Gloria

To God alone be the glory