



**Is
GRACE
from God ?**

The following document is basically a record of my study into the meaning and the origin of the word 'grace' as it pertains to salvation.

I offer this content to share what I have learned from this exercise. My prayer is that you extract as much value from this work as I did.

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Introduction

I recently watched a video from James Tabor, a renowned Biblical Historian, who was sharing his insight into the meaning of the original English from the 1611 King James Bible and how the meaning of words has changed over time. He focused on three words, one of which was the word 'Hell'.

The origin of words and how the meaning of words has changed over the course of history is called Etymology.

"Etymology" derives from the Greek word etumos, meaning "true." Etumologia was the study of words' "true meanings." This evolved into "etymology" by way of the Old French ethimologie.

What James revealed is that the word 'hell' is simply from the Hebrew word sheol which is the grave. It has nothing to do with fire or burning, he claims.

The KJV translates Strong's H7585 (sheol) in the following manner: grave (31x), hell (31x), pit (3x).

Another word translated into English as 'hell' is 'Gehenna' in the New Testament which does however refer to a burning trash dump.

'This was originally the valley of Hinnom, south of Jerusalem, where the filth and dead animals of the city were cast out and burned.

The question is why use the word 'hell' and where does the word originate?

The modern English word 'hell' is derived from Old English 'hel', 'helle' and meant a hole in the ground. This would explain why the translators used the word 'hell' for the Hebrew word Sheol in the Old Testament which referred to the grave.

What one needs to understand and accept with Bible translations is that the translators have a bias towards their theology and beliefs. Their chosen words therefore would reflect their beliefs.

'In 1611 when people read the KJV Bible they would have considered hell to be a pit or the grave. People of the day would have referred to their cellars as hel i.e. the pit'. (James Tabor)

According to the Oxford English Dictionary the word originated from a root meaning 'hole'.

Today Christian Theology contains a whole erroneous doctrine of eternal hellfire suggesting non-believers suffering burning torment for all eternity. This is a total distortion and misunderstanding of scripture.

In many instances the KJV translation has the word 'hell' used as a translation from the Greek word 'hades'(Strong's G86). Other translations such as the New King James Version

(NKJV), RSV, YLT, NIV and many others simply use the Greek word 'hades' in the English translation.

An interesting fact is that 'Hades' in Ancient Greece is the god of the dead and king of the underworld, often represented as the three-headed dog Cerberus. Hades ruled the underworld where souls of the dead end up.

'The outline of Biblical Usage' by Larry Pierce records that the Greek word 'hades' refers to the god of the lower regions. He also records that the word 'hades' was later used for the grave.

So here we witness how **Greek Mythology** had crept into the Bibles used by many Christians and churches today.

Below is a sample of the confusion:

The NKJV reflects 1 Corinthians 15.55 as:

"O Death, where is your sting?]O Hades, where is your victory?"

'Hades' referring to the god of the underworld?

The KJV reflects the same verse as:

O death, where is thy sting? O grave, where is thy victory?"

Any rational thinker must surely conclude that the word 'hell' means a hole or pit in the ground. Hell is a place where the dead are buried and not a place of eternal fire and torture and neither is it a reference to a Greek 'god' from ancient Greek mythology.

(The title of James' video on Youtube is 'Lost in Translation--Lovers of the King James Version Take Note!')

I won't discuss the subject of hell anymore here but if you are interested in pursuing this subject further and want more insight into the concept of an eternal hell for non-believers I have a lot of content on my website for your consideration.

Before I move on though I would like to share a further example of 'word evolution' with you:

When I was young the word 'gay' meant carefree, cheerful or basically happy. It doesn't mean that anymore so thank goodness the King James Bible did not indicate that any of the disciples were gay. This would have presented a very strange theology for today.

Oh my goodness, as I was writing this down I thought that I had better do a KJV check for the word 'gay'. And guess what I found in the book of James:

The Sin of Partiality

James 2:1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

2:2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

*2:3 And ye have respect to him that weareth the **gay** clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit hereunder my footstool:*

2:4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

Well regardless of how we interpret the word today, the Greek word translated as 'gay' in this extract actually meant - bright, clear, gay, goodly, gorgeous, white. Oh and for the record this is the only single appearance of the word 'gay' in the KJV Bible.

Moving on

In this presentation I would like to reveal my findings on the English word 'Grace' and how the English word is completely non-descript compared to the original Hebrew word.

The Hebrew two letter word word for 'Grace' actually provides a hidden love story. A story of Fatherly love towards His lost and needy children.

The question that I would like to leave you with at the end of this presentation is whether you will ever use the English word 'grace' again in a Biblical context. But you will need to work your way through this document before you can answer that.

Before I dive into this subject I would like to open with a few verses from the books of Paul's writings specifically the books of Acts and 1Thessalonians:

Firstly Paul in Berea:

Acts 17:10 (KJV)

*And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. **11** These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.*

Secondly to the church in Thessalonica:

1 Thessalonians 5:21

*Prove all things; hold fast that which is good. **22** Abstain from all appearance of evil.*

To prove means:

- I. to test, examine, prove, scrutinise (to see whether a thing is genuine or not), as metals
- II. to recognise as genuine after examination, to approve, deem worthy

Even in the Old Testament we find that our loving Father tests our heart to see whether we love Him with all our heart and soul or not:

Deuteronomy 13:1-3

If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, and the sign or the wonder comes to pass, of which he spoke to you, saying, "Let us go after other gods"—which you have not known—"and let us serve them," you shall not listen to the words of that prophet or that dreamer of dreams, for the LORD your God is testing you to know whether you love the LORD your God with all your heart and with all your soul.

So my question to you is, will you be like the Bereans and are you ready to test and prove all things that you hear or hold dear? Maybe after hearing my message you decide to stay with the mainstream Christian use of the word Grace. The choice is yours but my prayer is that the Spirit, who is your teacher, leads you in this choice.

I have learnt through my faith journey to test all traditional theology and to consult the Hebrew text of the Old Testament to test and prove Christian Theology. What I have discovered over the years has been life changing for me.

The way I will cover this topic is by first discussing the meaning and origin of the word 'Grace' and then move on to the Old Testament and the Hebrew word and its meaning.

Grace - the meaning

The following are a few credible sources to determine the mainstream meaning of 'grace'.

From **'The Outline of Biblical Usage'** (created by Larry Pierce):

- I. grace
 1. that which affords joy, pleasure, delight, sweetness, charm, loveliness: grace of speech
- II. good will, loving-kindness, favour
 1. of the merciful kindness by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge, affection, and kindles them to the exercise of the Christian virtues
- III. what is due to grace
 1. the spiritual condition of one governed by the power of divine grace
 2. the token or proof of grace, benefit
 1. a gift of grace
 2. benefit, bounty
- IV. thanks, (for benefits, services, favours), recompense, reward

Strong's Definitions

χάρις *cháris*, khar'-ece; from G5463; graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including gratitude):—acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy)

Britannica.com

What is the spiritual meaning of grace?

grace, in Christian theology, the spontaneous, unmerited gift of the divine favour in the salvation of sinners, and the divine influence operating in individuals for their regeneration and sanctification.

<https://www.britannica.com/topic/grace-religion>

This may be a very simplistic explanation of grace but the Christian basically defines the Fathers' grace as 'undeserved favour'. The view is that Grace cannot be earned; it is something that is freely given.

The above content for grace may appear adequate for most believers but after considering the Hebrew concept of grace I now consider these definitions and the mainstream Christian explanation/understanding of grace to be lacking. Hopefully you can come to the same conclusion at the end of this document.

Grace in the New Testament

The word "Grace" occurs 131 times in 122 verses in the KJV New Testament.

I have read many articles and teachings on 'grace' and one that I would like to refer to was one written by **John Piper** entitled '**What is Grace?**'. He is the founder and teacher of desiringGod.org

'two-thirds of all the uses of the word grace in the Bible are in one author: Paul. No wonder he's called "the apostle of grace."' John Piper

John's article is in response to a letter with a question. The main part of the question is as follows:

"Hello, Pastor John! I'm shy to ask this question because I'm embarrassed to admit that I struggle to understand one of the most commonly used words in the church today. That word is 'grace.' I often hear it defined as 'unmerited favor' or 'getting what you don't deserve.'

John mainly outlines his response using the headers 'Grace as Undeserved Favor' and 'Grace as Power for Living'.

The following is an extract (a link to the full article is at the end):

Grace as Undeserved Favor

So, to answer her question, let's just limit ourselves to Paul, whom she quoted, and to the two uses of grace that she saw. On the one hand, grace is called — and I think it's an absolutely wonderful phrase — undeserved favor.

- *Romans 3:24: “[We] are justified by his grace as a gift, through the redemption that is in Christ Jesus.” Grace is what inclines God to give gifts that are free and undeserved by sinners.*
- *Romans 5:15: “If many died through one man’s trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many.” So, grace is that quality in God that produces free gifts for guilty sinners in salvation.*
- *Romans 11:5–6: “At the present time there is a remnant, chosen by grace. But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.” So, you can't work to earn grace. It is free and undeserved.*

Now, that's what most of us have in our minds when we say God is a God of grace. And that's true. It's wonderful. Our eternal lives depend on it. None of us would be saved if grace were not undeserved favor, and were not a quality in the mind of God, in the heart of God, in the nature of God.

Grace as Power for Living

But then Heather rightly notices another group of passages, also in Paul, where he comes at grace a little differently.

- *2 Corinthians 9:8: “God is able to make all grace abound to you, so that having all sufficiency in all things at all times, you may abound in every good work.” Now, that seems to picture grace as a power or an influence for obedience.*
- *2 Corinthians 12:9: Jesus says to Paul, “My grace is sufficient for you, for my power is made perfect in weakness.”*
- *1 Corinthians 15:10: “By the grace of God I am what I am, and his grace toward me was not in vain. On the contrary, I worked harder [that was the effect of grace] than any of them, though it was not I, but the grace of God that is with me.”*

In all three of those texts — and they're not the only ones — grace is not only a disposition or a quality or an inclination in the nature of God, but is an influence or a force or a power or an acting of God that works in us to change our capacities for work and suffering and obedience.

Adjusting Our Categories

So, what I do when I see things like this in the Bible is to adjust my categories in my head. I won't say, "Oh, well that can't be, because I've got this category in my head." No, no, no. You fix the categories in your head.

If once I thought of grace only as a character trait or a disposition or an inclination in the nature of God, which moved him to treat sinners better than they deserve — if that was my only conception, once upon a time — now, having seen all the texts, I broaden my understanding of grace as the Bible uses the term. Now I say, "Well, it appears that the word grace in Paul's use not only refers to God's character trait or disposition or inclination to treat people better than we deserve, but the word grace also refers to the action or the power or the influence or the force of this disposition, which produces real, practical outcomes in people's lives, like being sufficient for good deeds or enduring the thorn in the flesh or working harder than everybody else, which Paul says about his own apostolic work."

Now, that does not mean you have to give up that simple definition of undeserved favor. That's true. That's a good definition. It just means that the word also embraces the encouraging truth — at least I love the truth; that's why these verses are so precious to me — that this favor overflows in powerful, practical helpfulness from God in your daily life where you most need it. That help is also called grace because it's free and it's undeserved.

Draw Near with Confidence

So, let me end with a precious verse that we all know and love and maybe have never thought about in this term of grace. Hebrews 4:16: "Let us then with confidence draw near to the throne of grace." That's a throne with the quality and the character and the inclination to treat people better than they deserve. That's the kind of throne we're coming to. But then it says, "that we may receive mercy and find grace to help in time of need." Or a more literal translation: "that we may find mercy and grace for a well-timed help."

It is incredibly encouraging that God's grace is both the inclination of the divine heart to treat us better than we deserve and is the extension of that inclination in practical help.

The full article can be read here:

<https://www.desiringgod.org/interviews/what-is-grace>

All Christians and people of Biblical faith should understand the tremendous value of this undeserved favour bestowed on mankind and sometimes the transformative effect in one's life thereafter. I say sometimes because it appears that most believers do not see much of a change in their lives.

The purpose of my sharing John's article is not to criticise it but to illustrate how he compiled his explanation of grace without even considering/discussing the Old Testament.

In many respects the reply is good but It almost appears to me that he shares the view that grace only appeared through 'Jesus', the New Testament and John 3:16.

The result of this thinking is that one's understanding will be very narrow and severely lacking.

I have come to the realisation through my walk of faith that to understand anything Biblical one needs to first consider the Old Testament 'shadows' and 'types', along with many other Old Testament patterns. Ignoring the Old Testament in this regard will, in my opinion, leave one with stunted growth.

I would like the Bible to provide a complete picture of 'grace' for me and not leave me to formulate my own interpretation, perception or that of any pastor. I believe that consulting the Old Testament and the Hebrew language provides this insight. I am always motivated in my search with these wise words:

Proverbs 25:2 It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.

The purpose of this presentation however is twofold:

Firstly - focus on the use of the English word 'Grace' to label this act of divine kindness/love

and

Secondly - to reveal the understanding of 'grace' from an Old Testament perspective.

Grace in the Old Testament

Many Believers think that the Tanakh (Old Testament) is all about the Law, whereas the Brit Chadashah (New Testament) is all about grace - which they consider the antithesis of the Law or the Torah (first five books of Moses). While it is true that grace is evident in the New Covenant, grace did not just appear with the coming of the Messiah Yahushua (Jesus).

It may come as a surprise to most Christians but the concept of Grace is not limited to the New Testament. Grace can in fact be found throughout the Tanakh, and it is not the antithesis or the opposite of the Law. Both the Law and grace coexist together. They reflect the very nature and character of our Heavenly Father.

The idea that the Old Testament and Judaism is a religion of laws while the New Testament and Christianity is a religion of grace is simply not correct. Grace originates in the character of our Heavenly Father, who does not change (Malachi 3:6). It follows therefore that we would witness grace expressed in the Tanakh.

The Hebrew word for 'grace' ('*hēn/chen*' H2580 - pronounced khane) is found 69 times in the Old Testament (KJV) and is translated as grace 38 times and, favour 26 times. The Old Testament records grace/favour exhibited from both the Almighty and other Bible characters as well - generally from superiors.

Some examples of where we find favour and grace are:

Noah found grace from YHWH:

*Genesis 6:8 But Noah found **grace** (H2580) in the eyes of the LORD.*

Jacob sought reconciliation with his brother Esau and experienced his favour/grace:

*Genesis 33:8 And he said, What meanest thou by all this drove which I met? And he said, These are to find **grace** (H2580) in the sight of my lord.*

Abraham found favour when the Almighty YHWH appeared to him in the plains of Mamre:

*Genesis 18:3 And said, My Lord, if now I have found **favour** (H2580) in thy sight, pass not away, I pray thee, from thy servant:*

Lot, who had been slow and hesitant to respond to the angels' warning that he must leave Sodom, recognised that he had been saved by YHWH's hand and had found His grace (H2580):

*Genesis 19:19 Behold now, thy servant hath found **grace** (H2580) in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die:*

Joseph found favour/grace with both the Almighty and with his Egyptian master, Potiphar:

*Genesis 39:4 And Joseph found **grace** (H2580) in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.*

*Genesis 39:21 But the LORD was with Joseph, and shewed him mercy, and gave him **favour** (H2580) in the sight of the keeper of the prison.*

The Israelites were shown favour when they departed Egypt:

*Exodus 3:21 And I will give this people **favour** (H2580) in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty:*

*Exodus 11:3 And the LORD gave the people **favour** (H2580) in the sight of the Egyptians.*

Moses seeks and finds grace from YHWH:

*Exodus 33:13 Now therefore, I pray thee, if I have found **grace** (H2580) in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight: and consider that this nation is thy people.*

*Exodus 33:17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found **grace** (H2580) in my sight, and I know thee by name.*

David found grace with Jonathan the son of Saul, who sought to kill David:

*1 Samuel 20:3 And David sware moreover, and said, Thy father certainly knoweth that I have found **grace** (H2580) in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly as the LORD liveth, and as thy soul liveth, there is but a step between me and death.*

Esther found favour/grace with King Ahasuerus, who made her queen of the Persian Empire:

*Esther 2:17 And the king loved Esther above all the women, and she obtained **grace** (H2580) and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti.*

Ruth found grace with Boaz:

*Ruth 2:2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him in whose sight I shall find **grace** (H2580).*

David found grace/favour:

*1 Samuel 16:22 And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he hath found **favour** (H2580) in my sight.*

The Psalms reveals that the Father will give grace:

*Psalm 84:11 For the LORD God is a sun and shield: the LORD will give **grace** (H2580) and glory: no good thing will he withhold from them that walk uprightly.*

Just a reminder that when you see the English word 'favour' used in the verses above, they are derived from the same Hebrew word for 'grace' i.e. 'chen'. The translators used their theological bias when translations were done.

In the book of 1 Samuel we read the story of a desperate plea to the Almighty Father from Hannah for a child.

The name 'Hanna'/Hannah (Channâh-Strong's H2584) means '**grace**' according to **Brown Driver Biggs** (The root word for Hannah is 'chanan' H2603 - mercy/merciful). The name 'Grace' for Hannah (proper feminine noun) must not be confused with 'grace' from the Hebrew 'chen' H2580. I will reveal later in this article why BDB believed that Hannah meant 'grace' - which is incorrect.

*1 Samuel 1:18 And she said, Let thine handmaid find **grace** in thy sight.*

In the story of Hannah, grace (*chen* H2580) came as a relief from distress. This story reveals the amazing outcome of 'chen'. The Hebrew name Hannah/Channah actually means 'favoured'.

The story of Hannah shows that *chen* brings healing, vindication, and strength. While mercy is the removal of punishment or suffering, *chen* goes beyond. It is a gift that we neither deserve nor can earn. It is something that only our loving Father can provide us with since He is the source from which it flows.

Hannah's shame for being infertile in a society that valued childbearing in women above all else put her in despair. On top of that, she was – in modern terms – bullied by her husband's other wife. Hannah felt dishonoured and humiliated.

But the Father not only took away Hannah's distress – which would mean He showed her mercy. He raised her up out of the ashes and gave her a seat of honour and dignity among her family and peers. He showed her 'chen'. Because of 'chen' Hannah named her son Samuel/Shemuel meaning 'his name is EL' which also conveys the meaning 'heard of God'.

Samuel became the great prophet, dedicated to the service of the Almighty from birth by his mother - Hannah:

1 Samuel 1:20 Wherefore it came to pass, when the time was come about after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD.

1 Samuel 1:27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

1 Samuel 1:28 Therefore also I have lent him to the LORD; as long as he liveth he shall be lent to the LORD. And he worshipped the LORD there.

Bone of contention

My issue, as you will see as I proceed, is the use of the translated English word 'grace'; due to its questionable historical origin from the Greek 'charis' and its lack of deeper descriptive, Biblical value.

This lack of descriptive value leads to one forming their own interpretation of what grace is. There are many nice interpretations available for grace, such as John Piper's listed earlier, but they are simply man's limited understanding and explanation.

Grace - Greek origin

Let me now discuss the origin of the word grace:

In the New Testament the word 'Grace' is translated from the Greek word charis - 'Strong's' G5485.

This word 'charis' is pronounced 'khar'-ece' in the Greek

The KJV New Testament translates Strong's Charis G5485 in the following manner: grace (130x), favour (6x), thanks (4x), thank (4x), thank (with G2192) (3x), pleasure (2x), *miscellaneous* (7x).

As we saw from Strong's definition of Grace earlier, it states that the root word for 'charis' is chairō (G5463):

Strong's Definitions

χάρις *cháris*, khar'-ece; from G5463;

According to Strongs this root word *chairō* G5463 means:

chairō, khar'-ee-ro; a primary verb; to be "cheer"ful, i.e. calmly happy or well-off; impersonally, especially as salutation (on meeting or parting), be well:—farewell, be glad, God speed, greeting, hail, joy(-fully), rejoice.

The KJV translates Strong's G5463 in the following manner: rejoice (42x), be glad (14x), joy (5x), hail (5x), greeting (3x), God speed (2x), all hail (1x), joyfully (1x), farewell (1x).

I personally don't agree with this connection as 'chairō' describes an emotional feeling/reaction. How then does this supposed root word suggest or lead towards a word for undeserved favour or goodwill. I don't get the connection at all. I could understand it the other way around that 'charis' underpinned 'chairō' i.e. grace resulted in joy and cheerful rejoicing.

Origins from Greek mythology

The greek word for 'grace'- **charis** (singular) is a feminine noun. In the Greek city of Athens there is a statue dedicated to the greek goddesses known as the charities(plural) and is known by the Greeks to mean beauty, elegance and charm. The charities were worshipped as goddesses protecting and promoting all kinds of joy and happiness.

From: <https://en.wikipedia.org/wiki/Charites>

Charis (/ˈkærɪs/; Ancient Greek: Χάρις "grace, beauty, and life") is a goddess in Greek mythology. Her name is the singular form of the group called the **Charites** (Ancient Greek: Χάριτες)—or Gratiae (Graces) in Roman mythology—who are goddesses of charm, beauty, nature, human creativity and fertility. While the term *Charis* can refer to a member of this group generically, the name Charis is also used for specific goddesses in surviving sources.

In Greek mythology, the **Charites** (/ˈkærɪtiːz/; Ancient Greek: Χάριτες)^[a] or **Graces** were three or more goddesses of charm, beauty, nature, human creativity, goodwill, and fertility



Roman Imperial statue of the three Graces (ca. 2nd century CE), restored by Nicolas Cordier in 1609 BORGHESE GALLERY, LOUVRE MUSEUM, PARIS. MARIE-LAN NGUYEN PUBLIC DOMAIN

The Charites were primarily invoked as the goddesses responsible for bestowing beauty, grace, and happiness. The Charites were also closely associated with Aphrodite. They were often represented as the attendants of the goddess of love. Aspects of grace were personified through these charites/graces.

Understanding these 'goddess' figures, who were conceded to be the daughters of Zeus, should enlighten one as to how the concept of 'Grace' was viewed in the Greco-Roman world in which the New Testament was written. Specifically Paul's writings.

A professor of Greek and the New Testament and an authority on first-century culture - Dr. David deSilva, describes the symbolism and obligations of grace as understood at the time that the New Testament writings of Paul were written:

'A popular mythical image in Greco-Roman art was the 'three Graces' (Charites), three goddesses frequently depicted dancing hand in hand or hand over shoulder in an unbroken circle . . . [The Roman writer] Seneca explains this image thus: a benefit 'passing from hand to hand nevertheless returns to the giver; the beauty of the whole is destroyed if the course is anywhere broken' (Seneca, [De Beneficiis, meaning "On Favors"] 1.3.3-4)

"Initiating the circle dance with a gift was a matter of free choice on the part of the giver; accepting the gift implies acceptance of the moral obligation to return favor where favor has been shown: 'The giving of a benefit is a social act, it wins the goodwill of someone, it lays someone under obligation' ([De Beneficiis] 5.11.5).

*"Seneca refers here to one and the same 'someone:' **A gracious act naturally ought to arouse reciprocal feelings of goodwill and appreciation in the one benefited. Thus 'favor is ever giving birth to favor'** (Sophocles, Ajax 522). At the same time, a gift creates an obligation to respond graciously, such that Seneca can refer to the 'debt of gratitude' or 'owing favor.' Or, in the words of Euripides (Helen 1234), **'favor is due for favor.'***

"Gratitude was a sacred obligation, and the client who failed to show gratitude appropriately was considered ignoble . . . Those who failed to respond with gratitude, however, or who had insulted a benefactor 'will not be thought worthy of a favor by anyone' (Dio Chrysostom, [Orations] 31.36, 65) . . . Or, in the words of Seneca, 'Not to return gratitude for benefits is a disgrace, and the whole world counts it as such' ([De Beneficiis] 3.1.1)" (An Introduction to the New Testament: Contexts, Methods and Ministry Formation, 2018, pp. 102-103).

The 'three graces' visually represented how grace was understood in the first century time of Paul. Grace (charis) originated with a generous giver (represented by one of the three graces), was accepted by the recipient (represented by the next of the three graces), who in his or her thankfulness and gratitude in turn extended grace to others (represented by the last of the three graces), and this in turn benefited the original giver. In this unbroken circle, everyone was understood to benefit.

Many of Paul's comments about grace or charis are consistent with this view that was common at the time.

Paul's writings in this regard convey the message that the recipients of YHWH's incomparable gifts of grace are obligated in turn to become people who personify grace and willingly and gratefully extend that grace to others for the benefit and blessing of all. In this way we come to develop and reflect the nature and perfect character of a grace-giving God! Whilst this concept may well be viewed as a righteous attribute of the believer the idea was rooted in Greek mythology - Grace.

One cannot be surprised that Paul utilised terminology from Greek mythology to attract converts as he was a Greek-speaking Jew from Asia Minor. His letters were written in Koine, or 'common' Greek and he spent most of his life preaching to Greeks.

Paul's Greek audience would have readily accepted the concept of grace as it simply reflected what their traditions taught them already from their mythology. In fact their very Greek word 'charis' was spoken by Paul in direct reference to their mythological beliefs.

Paul maintained that his ministry was to win the Gentiles, both Greeks and 'barbarians'-
Romans 1:14

('barbarians' was a term used by the Greeks of any foreigner ignorant of the Greek language)

Paul became 'all things to all people' in order that he might save some (1 Corinthians 9: 19-23).

If he deemed it necessary to tap into Greek mythology to draw converts then this is what he did. In a similar manner much of Christian theology is corrupted with pagan traditions and myths from gentile nations.

It should now make sense why the Greek word 'charis' was associated with charis/grace. Rejoicing and to be glad were part of the charites mythological expression of giving and receiving.

From the word 'charis' we also get the following words:

Charisma

1: a personal magic of leadership arousing special popular loyalty or enthusiasm for a public figure (such as a political leader)

His success was largely due to his charisma.

2: a special magnetic charm or appeal
the charisma of a popular actor

The Greek word charisma means "favor" or "gift." It comes from the verb charizesthai ("to favor"), which in turn comes from the noun charis, meaning "grace." In English, charisma was originally used in Christian contexts to refer to a

gift or power bestowed upon an individual by the Holy Spirit for the good of the Church—a sense that is now very rare.

“Charismatic.” Merriam-Webster.com Dictionary, Merriam-Webster, <https://www.merriam-webster.com/dictionary/charismatic>. Accessed 17 Aug. 2024.

Charismatic

1: a member of a religious group or movement that stresses the seeking of direct divine inspiration and charisms (such as glossolalia or healing)

2: a person who possesses special traits that attract, inspire, or fascinate other people : a person possessing charisma

Charism - Plural charismata

an extraordinary power (as of healing) given a Christian by the Holy Spirit for the good of the church

“Charism.” Merriam-Webster.com Dictionary, Merriam-Webster, <https://www.merriam-webster.com/dictionary/charism>. Accessed 17 Aug. 2024.

Charity

The dictionary describes the meaning of charity as:

‘the voluntary provision of assistance to those in need’. ‘A humanitarian act, and is unmotivated by self-interest’.

The word charity originated in late Old English to mean a "Christian love for one's fellows" Charity is etymologically linked to Christianity, with the word originally entering the English language through the Old French word charité, which derived from the Latin caritas.

Over time, the meaning of charity has evolved from "Christian love" to "providing for those in need; generosity and giving" (cf. offertory), a transition that began with the Old French word charité.[3] Thus, while the older Douay-Rheims and King James versions of the Bible translate instances of agape (such as those appearing in 1 Corinthians 13) as "charity", modern English versions of the Bible typically translate agape as "love".

kharis([https://en.wikipedia.org/wiki/Charity_\(practice\)#cite_note-Oxford-1](https://en.wikipedia.org/wiki/Charity_(practice)#cite_note-Oxford-1))

Britanica.com also suggests that the origin of the word charity is from the Greek word ‘agape’.

In Christian theology and ethics, charity (a translation of the Greek word agapē, also meaning “love”) is most eloquently shown in the life, teachings, and death of Jesus Christ. (<https://www.britannica.com/topic/charity-Christian-concept>).

It appears that most online sources trace the word back through the latin word ‘carita’ back to the Greek word ‘agape’- meaning love.

This confusion seems to be compounded through the KJV use of the English word ‘charity’ for the Greek ‘agape’ 28 or so times in the New Testament. Why the translators could not just have used the word ‘love’ I dont know.

Here are three examples to illustrate:

*1 Corinthians 13:13 And now abideth faith, hope, **charity**, (G26) these three; but the greatest of these is **charity**. (G26)*

*1 Corinthians 16:14 Let all your things be done with **charity**. (G26)*

*1 Peter 5:14 Greet ye one another with a kiss of **charity**. (G26) Peace be with you all that are in Christ Jesus. Amen.*

These verses would have read so much better if they have just used the word 'love' for 'agape'.

And so the reason that online sources suggest that the word 'charity' comes from the Greek word 'agape' is because they refer to the translators choice of translation i.e. agape (Greek) to charity (English) - which is dumb.

Incidentally the New King James Version (NKJV) has rectified this by translating 'agape' into 'love'.

I personally believe that the origin of the English word charity is derived from the Greek - 'charis/charites'. Maybe I am wrong on this?

Well maybe not. After a lot more digging I came across a site which revealed the origins as follows:

UNVEILING THE ORIGINS OF "CHARITY" The Ancient Roots

The journey of "charity" begins in ancient Greece, where the word "" emerged. "Kharis" encompassed the concepts of grace, beauty, and kindness. In a society where reciprocity and benevolence were highly valued, "kharis" symbolized the goodwill and favor one person extended to another.

This Greek root also bore significance in the realm of divinity, as "kharis" was linked to the three Graces—goddesses of charm, beauty, and creativity. These deities were believed to bestow favor upon those they deemed worthy, and their presence in Greek culture underscored the connection between grace, beauty, and benevolence.

The Transformation in Latin

The Roman Empire, inheriting much from Greek culture, adopted and adapted "kharis" into the Latin language as "caritas."

Source:

<https://thirdsectornetwork.co.uk/blog/f/unveiling-the-origins-of-charity#:~:text=The%20Ancient%20Roots,one%20person%20extended%20to%20another>.

A further source revealed the following:

Kharis: The Reciprocal Relationship with the Gods

In Ancient Greece, kharis was by its very definition the centre of the relationship between gods and humans, and was understood to be mutual obligation and good standing; a reciprocal relationship of kindness given freely and in thanks for previous and continued kindness. Cultivating kharis with the gods was considered to be good eusebeia εὐσέβεια which is another interesting word meaning (but not totally encompassed by) proper pious conduct in regard to the gods.

The Kharites, or Graces, were the personification of the beauty of kharis and, as per Theoi.com, "The idea of personified grace and beauty was, as we have already seen,

divided into a plurality of beings at a very early time, probably to indicate the various ways in which the beautiful is manifested in the world and adorns it.”

kharis is the goal of hellenic polytheism - the religious worship of the Greek gods. We offer and we praise to build our relationship with the gods, and when the gods look favourably on us we offer and we praise them again, and again, and again. This reciprocal relationship with the gods is kharis - it is grace, kindness, goodwill, elegance, favour, joy, charity, beauty.

Source:

<https://www.tumblr.com/greeknatty/652264171243765760/kharis-the-reciprocal-relationship-with-the-gods>

I believe that I have produced sufficient evidence to illustrate my belief that the English word ‘charity’ originates from Greek mythology and the Graces.

Disgrace

The word disgrace is a further example which essentially means to be ‘out of favour’.

I hope that you all can see what I am revealing here i.e. that Grace/Charis is a goddess in Greek mythology.

Warning:

Exodus 23:13 And in all things that I have said unto you be circumspect: and make no mention of the name of other gods, neither let it be heard out of thy mouth.

Are we not explicitly instructed in Exodus 23 to ‘make no mention of the name of other gods’? ‘Grace’ surely falls under this prohibition - agree or disagree.

Jeremiah10:2 Thus says the LORD: “Learn not the way of the nations,

The Hebrew word for nations is ‘goy’ which means foreign or heathen people

Again in Deuteronomy the Almighty warns us not to learn the ways of the nations:

Deuteronomy 12:29-32

29“When the LORD your God cuts off before you the nations whom you go in to dispossess, and you dispossess them and dwell in their land,

30take care that you be not ensnared to follow them, after they have been destroyed before you, and that you do not inquire about their gods, saying, ‘How did these nations serve their gods?—that I also may do the same.’

31You shall not worship the LORD your God in that way, for every abominable thing that the LORD hates they have done for their gods, for they even burn their sons and their daughters in the fire to their gods.

32 “Everything that I command you, you shall be careful to do. You shall not add to it or take from it.

Paul was doing what he thought was right in his own mind by utilising the pagans mythology to lure them in but what does the Word say about this:

Deuteronomy 12:8 “You shall not do according to all that we are doing here today, everyone doing whatever is right in his own eyes,

The Torah is simply full of warning not to learn or mimic the ways of the heathen nations.

Christianity today does not resemble the religion or doctrine taught by our Messiah. The New Testament message was corrupted from the moment Paul went out to the gentile nations and was completely corrupted by 325AD in the days of Constantine when all sorts of pagan tradition was incorporated into the Christian religion. The bigger issue is that most Christians today do not question or enquire enough.

At this stage let me please inform you that Greek mythology IS the source of the Biblical English word ‘Grace’ i.e. it is derived from the Greek word Charis which is from Greek mythology. There is no other source.

It is worth noting that Y’Shua is never quoted as using the word *charis*, even though his teaching is full of the unmerited favour of Elohim.

It is also very interesting that Yahushua experienced the favour from the almighty:

Luke 2:40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace (G5485-charis) of God was upon him.

also

Luke 2:52 And Jesus increased in wisdom and stature, and in favour (G5485-charis) with God and man.

The use of the word ‘grace’ in the English Bible, from the mythological Greek ‘charis’, is simply an abomination.



Hebrew origins of grace

Now we move on to the divine language of Hebrew and the beautiful message contained in the Hebrew word translated as 'grace' in English translations.

The Hebrew word for grace is 'chen' which is a 2 letter hebrew word.

The Hebrew language reveals so much from these 2 letters that books could probably be written about the meaning.

I will however make a humble attempt here to provide some meaning that I have gleaned.

The Hebrew word translated as 'grace' is '**chen**' (*hhen*, Strong's #2580) pronounced khane. In modern Hebrew the letters are represented as follows:



The KJV translates Chen (Strong's H2580) in the following manner: grace (38x), favour (26x), gracious (2x), pleasant (1x), precious (1x), well favoured (with H2896) (1x).

Strong's defines chen as:

chên khane; from H2603; graciousness, i.e. subjective (kindness, favor) or objective (beauty):—favour, grace(-ious), pleasant, precious, (well-) favoured.

Chet

The first letter of the word Chen is the letter 'chet'. The letter Chet or Het, is the eighth letter in the Hebrew alphabet. The **Paleo Hebrew** illustrates the letter chet as a fence or a tent wall. It also means separation. It is also important to note that the letter chet begins the word 'chayim' meaning life.



CHET



One could delve much deeper into the letter chet by considering the construction or design of the modern Hebrew letter which is a fusion of a letter **vav** and a **zayin**.

These two letters represent the male (vav) and the female (zayin) joined together as a sort of matrimonial relationship through the bridging together of these two letter forms.



On top of the *vav* and *zayin* is a *chatoteres* (*Literally a hump.*), a bridge that unites the two. The design of the letter chet resembles a wedding chuppah (a marriage canopy).

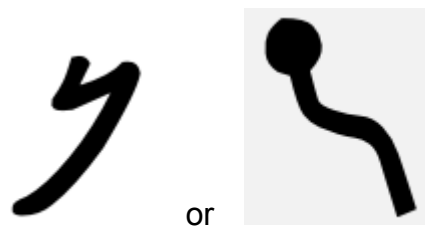
The two are united beneath a *chuppah*.

The word *chuppah*, even begins with a *chet*, for the word *chuppah* means *chet po chet* (The Almighty, man and woman).

Chet is the heart of marriage. Man and woman are truly united only when they are joined beneath the *chuppah* with the third partner, which is The Almighty Father joining them together.

Nun

The second letter of the word Chen is the letter nun/noon. In this context the figure represents a seed and life.



In order to uncover the original meaning of this word 'Chen' it is important that we first examine each of the roots and words that are derived from this parent root. These root words are building blocks that underpin the word 'Chen'. It is therefore crucial to understand these root words to glean a fuller understanding of Chen.

The root word from which chen is derived is '**chanan**' (**Strong's H2603**):

'Chanan'- **חָנַן** (*ḥānan*), is mostly translated into English as **mercy** (16x), **gracious** (13x), **merciful** (12x), supplication (10x), favour (7x),

Strong's defines channan as follows:

chânan, khaw-nan'; a primitive root (compare H2583); properly, **to bend or stoop in kindness to an inferior**; to favor, bestow; causatively to implore (i.e. move to favor by petition):—beseech

Some sample verses are:

*2 Kings 13:23 And the LORD was gracious **H2603** unto them, and had compassion on them,*

*Numbers 6:25 The LORD make his face shine upon thee, and be gracious **H2603** unto thee:*

The use of the word compassion in 2 Kings further describes **chânan**.

Through this root word one can not understand the full meaning of 'chen' without understanding the Fathers 'channan'/mercy. This is best revealed through Davids cries for the Father's mercy:

*Psalm 4:1 [[To the chief Musician on Neginoth, A Psalm of David.]]
Hear me when I call, O God of my righteousness: thou hast enlarged me when I was in distress; have mercy **H2603** upon me, and hear my prayer.*

*Psalm 6:2 Have mercy **H2603** upon me, O LORD; for I am weak: O LORD, heal me; for my bones are vexed.*

*Psalm 9:13 Have mercy **H2603** upon me, O LORD; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death:*

*Psalm 25:16 Turn thee unto me, and have mercy **H2603** upon me; for I am desolate and afflicted.*

*Psalm 27:7 Hear, O LORD, when I cry with my voice: have mercy **H2603** also upon me, and answer me.*

*Psalm 30:10 Hear, O LORD, and have mercy **H2603** upon me: LORD, be thou my helper.*

*Psalm 31:9 Have mercy **H2603** upon me, O LORD, for I am in trouble: mine eye is consumed with grief, yea, my soul and my belly.*

Psalm 41:10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.

Psalm 57:1 [[To the chief Musician, Altaschith, Michtam of David, when he fled from Saul in the cave.]] Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

*Psalm 86:16 O turn unto me, and have mercy **H2603** upon me; give thy strength unto thy servant, and save the son of thine handmaid.*

From these verses in the Psalms we can see that David associated the Father's mercy with amongst other things healing him, answering him, delivering him from the gates of death, raising him up, being his helper, giving him strength, providing a place of refuge etc

The Hebrew word **ḥannûn (Strong's H2587)** is derived from channan and is translated as 'gracious'. A more appropriate English word would possibly be 'kindly' or 'kind-hearted'. The meaning of ḥannûn according to Strong's is it is used as an attribute of God, as hearing the cry of the vexed debtor.

Here are a few sample verses:

Exodus 22:27 For that is his covering only, it is his raiment for his skin:wherein shall he sleep? and it shall come to pass, when he crieth unto me, that I will hear; for I am gracious. H2587

Exodus 34:6 And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, H2587 longsuffering, and abundant in goodness and truth,

2Chronicles 30:9 For if ye turn again unto the LORD, your brethren and your children shall find compassion before them that lead them captive, so that they shall come again into this land: for the LORD your God is gracious H2587 and merciful, and will not turn away his face from you, if ye return unto him.

Nehemia 9:31 Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious H2587and merciful God.

Psalms 86:15 But thou, O Lord, art a God full of compassion, and gracious, H2587 longsuffering, and plenteous in mercy and truth.

Psalms 112:4 Unto the upright there ariseth light in the darkness: he is gracious, H2587 and full of compassion, and righteous.

Psalms 145:8 The LORD is gracious, H2587 and full of compassion; slow to anger, and of great mercy.

A further root word from this is chana/**ḥānâ (Strong's H2583)** which means to encamp i.e. *pitch a tent*.

This verb means 'to pitch a tent' or 'to camp.'

When we think of a camp, we think of tents scattered about in a general area, but the camps of the Ancient Hebrews were a little different..

The tents were set up in a sort of circle and these tents serve as a "wall" separating the inside of the camp from the outside. The camp served as a place of protection.

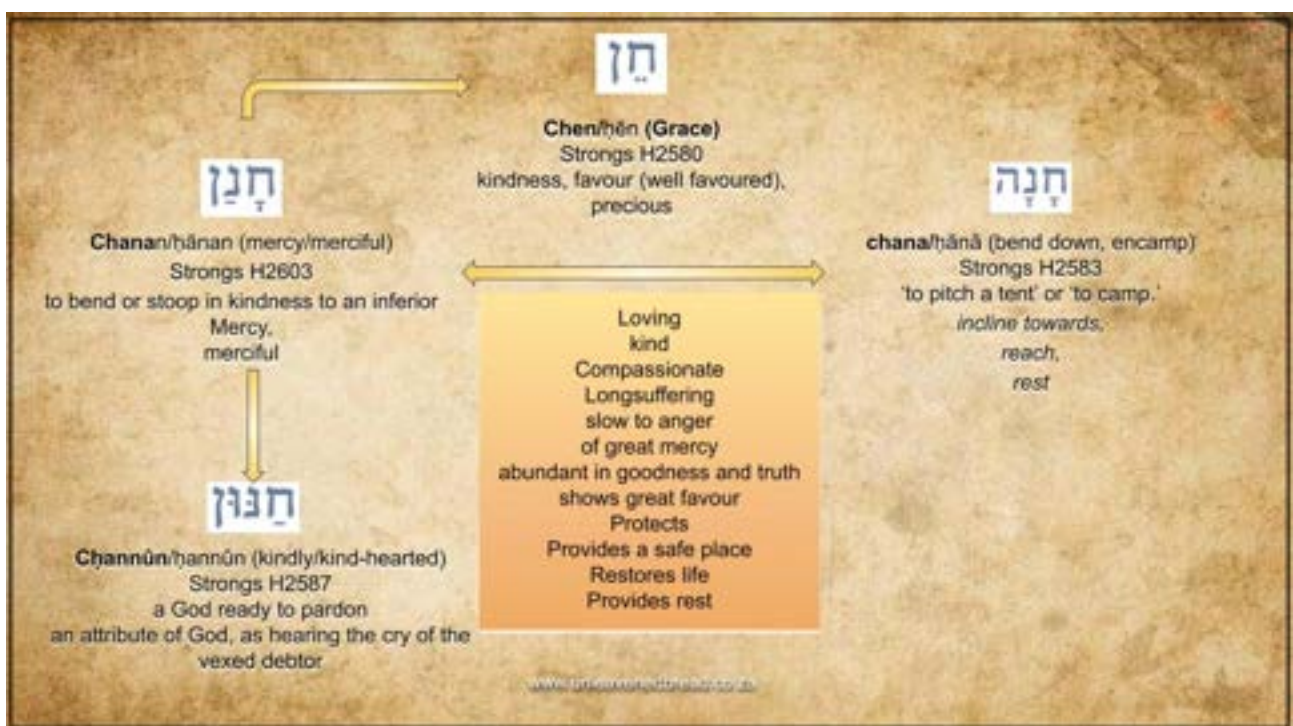
On page 13 of this document I referenced Scripture pertaining to the name **Hannah** (H2584) from the book of 1 Samuel. Many references to the name Hannah suggest that her name means 'Grace'. By now it should be clear that this reference is flawed and that

Hannah simply means 'favoured'. The '*Dictionary of First Names*' attributes the name to a word meaning 'He (God) has favoured me with a child'.

So here we have a family of words all pertaining to the word Chen (grace). These root words are building blocks which must not be excluded when interpreting the word chen.

For example in English if one were to describe the meaning of 'heat' to someone, then the associated word 'hot' would most probably be used e.g. the hot fire emitted unbearable heat.

Summary of chen



The Chen family of words and their Biblical usage illustrate the meaning of 'chen' in a beautiful way:

The words reveal our Heavenly Father to be full of compassion, longsuffering and abundant in goodness, kindness and truth. He is slow to anger and of great mercy. On hearing the cry of the lost, fallen child, He stoops down from His Heavenly throne, shows great favour and picks up the fallen child restoring a once broken relationship.

The first letter 'chet' illustrates how the Father puts a fence of protection around the fallen one and provides an encampment of protection around the life of the saved one with His presence being in the midst of the camp. He sets the believer apart from the goyim. The

letter chet means a private place of refuge, a fenced and protected sanctuary - a camp of protection as seen in chana .

The Father puts this fence of protection around believers so that they may not be destroyed or removed.

This fence provides a set-apart* life for the believer shielded from harm and harmful influence. This set-apart life coupled with the design of the letter chet reveals the betrothed relationship between the saved believer and the Messiah Yahushua i.e. the Bride and the Bridegroom joined together with the blessing of the Heavenly Father at the centre of the marriage.

**The word 'holy' in our English translations comes from the Hebrew word qôdesh/ko'-desh. Our English word fails to convey the meaning associated with quodesh. Qodesh actually means to be set-apart - sacred, separated and apart.*

The fenced encampment is a place of safety for the believer. This fenced-in life is likened to sheep protected by their shepherd in a sheepfold.

Our Messiah Yahushua is the way into this pen of protection. He is the door:

John 10:9

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

He is the 'good shepherd':

John 10:11 I am the good shepherd: the good shepherd giveth his life for the sheep.

John 10:14 I am the good shepherd, and know my sheep, and am known of mine.

Psalms 23 best reveals the protection provided by our Heavenly Father as the Shepherd:

Psalm 23:1 A Psalm of David

The LORD is my shepherd; I shall not want. 2 He maketh me to lie down in green pastures: he leadeth me beside the still waters. 3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Like the camp of the Israelites, New Testament believers are in a fenced camp (likened to a sheepfold) with the sanctuary in our midst - protected by our shepherd.

The 'saved' become a set-apart people, a special group for Him:

Deuteronomy 7:6

For thou art an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.

The letter Chet also has a numerical value of 8 which signifies a new beginning and eternity. A new beginning for the saved soul and eternal life.

The second letter is the letter nun/noon. In this context the figure represents a seed and therefore life. This reveals how the Father shows mercy on the **life** of the fallen. He lovingly restores this life and sets it apart. The letter nun has a numerical value of 50 which signifies Shavuot/Pentecost being the provision of the Holy (set-apart) Spirit, deliverance followed by rest. The number 50 refers to the time of jubilee when the captives are set free.

Our heavenly Father through His **chen (mercy/kindness/favour)** sets those held captive by sin free. He initiates a new beginning in the believer, free from the bondage of sin and through His spirit produces rest and eternal life.

A beautiful expression of Chen is seen with the story of Noah, In fact the first mention of the word 'chen' is in Genesis 6:8

Genesis 6:8 But Noah found grace (chēn) in the eyes of the LORD.

Noah was shown mercy and favour by the loving, kind Creator. He and his family were set-apart in the ark. Their lives were protected, separated from the wrath of the Almighty. The 8 chosen were saved and they witnessed a new beginning. They would bring new life into a new world.

An amazing fact is that the name Noah has the same two letters as 'chen' but reversed. Instead of chet-nun Noah has the two letters nun-chet. Interestingly the name **Noah** means '**rest**'.

Chen is ultimately designed to bring one to ones 'rest'

In this we see that the process of 'chen' should ultimately result in the rest for the recipient which is pictured in the Sabbath rest. Entering one's rest is synonymous with entering the promised land - i.e. a restored life.

Joshua 1:13 Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land.

But because of unbelief the Israelites in the days of Moses did not enter their rest.

Psalms 95:11

So I swore on oath in My anger, "They shall never enter My rest."

The concept of 'Chen' is beautifully illustrated through the story of Noah. Noah and his family were separated, protected and delivered from the wrath of the Almighty. Noah's family (8) represented a 'new beginning'.

As we've seen, grace is not a New Covenant phenomenon; it actually began at the time of Creation, and even before that since it manifests from our loving Father's very nature.

We have always needed the love of our Creator and His favour.

The Hebrew word Chen reveals a beautiful and meaningful love story. The English word 'grace', considered from a New Testament 'salvation' perspective, could never reveal such a powerful expression of the Father's love.

But this is not the whole of the matter. All of what is stated above pertaining to Chen does not just appear out of a vacuum. There is deeper root to the origin of chen. The very core nature of our loving Father is what gives rise to chen. The Hebrew word for this character trait is 'Chesed'.

Chesed

The topic of 'chen' and 'mercy' would not be complete and it would be remiss of me not to mention a further Hebrew word 'chesed/hesed' (Strong's H2617).

In fact this whole subject matter of Chen/Grace would not be complete without delving into this word 'chesed'.

Chesed is the very core quality of the Father's love that would manifest into mercy, kindness and favour.



The KJV translates Strong's H2617/chesed into English in the Old Testament in the following manner: mercy (149x), kindness (40x), lovingkindness (30x), goodness (12x), kindly (5x), merciful (4x), favour (3x), good (1x), goodness (1x), pity (1x), reproach (1x), wicked thing (1x).

This Hebrew word 'chesed' is translated into the Greek Old Testament translation 149 times as 'eleos' (Strong's G1656) which, according to Strong's, means 'mercy' and is translated as such in the New Testament.

The concordance Results Using the KJV indicates that Strong's Number G1656 matches the Greek ἔλεος (eleos), which occurs 236 times in 227 verses in the LXX Greek.

It is my view, after spending a large amount of time researching the Hebrew word 'chesed', that the use of the Greek 'eleos' and for that matter the English word 'mercy' as it relates to 'eleos' in both the Old and New Testaments is in many instances incorrect. This could be because 'chesed' is not easily translated into a single English word and it would appear that the Greek language equally did not have a suitable word and therefore 'eleos' was chosen as a compromise. This compromise was then carried over into the New Testament KJV as 'mercy' (refer Strong's G1656 in the NT). It is clear to me that the KJV translators relied heavily on the Greek OT when translating the NT into English.

I feel the need to digress on this for a bit to illustrate my point of view:

The Greek word 'eleos' is used 28 times in the New Testament and is translated into English in the KJV as 'mercy' in every instance. I have selected two occurrences (same source reference) to illustrate - both from Matthew:

Matthew 9:13 (KJV)

But go ye and learn what that meaneth, I will have mercy, (eleos G1656) and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Matthew 12:7 (KJV)

But if ye had known what this meaneth, I will have mercy, (eleos G1656) and not sacrifice, ye would not have condemned the guiltless.

These New Testament statements are based on Hosea:

Hosea 6:6

For I desired mercy ('chesed/hesed'-Strong's H2617), and not sacrifice; and the knowledge of God more than burnt offerings.

The Hebrew word used in this OT passage is 'chesed' which was translated as 'mercy' in English from the Greek 'eleos'. This is misleading and incorrect. Chesed does not mean mercy. Mercy is more accurately a deliverable resulting from chesed. Chesed therefore inspires or produces mercy.

*As stated under the discussion of 'chen' mercy is from the Hebrew word '**chanan**' (**Strong's H2603**).

Many other instances have the correct translation for 'chesed', or as close as the English language can stretch. Let me show another verse where chesed is translated into English other than mercy.

Psalm 51:1 (KJV)

Have mercy upon me, O God, according to thy **lovingkindness** (H2617 CHESED): according unto the multitude of thy tender mercies blot out my transgressions.

Other translations for Psalm 51:1 use words as follows:

Lovingkindness (KJV and many others)
unfailing love (NIV,NLT)
steadfast love (NRSV, ESV)
faithful love (Holman CSB)
Loyal love (NET)

There are also many other translations that appear to have been influenced to use the Greek 'eleos' and translate into English as 'mercy'.

Brenton Septuagint English Translation uses the word 'mercy':

Lancelot Charles Lee Brenton's translation of the Septuagint Old Testament. The translation uses the Codex Vaticanus as its base text. Commonly known as the Brenton LXX, Brenton's work has been one of the most frequently cited standard translations of the last 150 years.

The Septuagint version of the Old Testament is a translation of the Septuagint by Sir Lancelot Charles Lee Brenton, originally published by Samuel Bagster & Sons, London, in 1844, in English only.

The **Tyndale Bible** (early 1500s) and **Wycliffe Bible** (late 1300s) translated 'chesed' as 'mercy'.

Some early modern translations such as the **Geneva Bible of 1587** and the **Bishops' Bible of 1568** use the phrase 'loving kindness'.

*For your information the word mercy in this verse (Psalm 51:1) is not from the Hebrew 'chesed' but from the Hebrew 'Chanan' which we touched on earlier. 'Tender mercies' is from the Hebrew 'raham' (H7356) meaning compassion.

What I will try to convince you of as I progress with this word 'chesed' is that a more suitable and accurate translation of 'chesed' are actually the words seen in some translations mentioned i.e. **Lovingkindness, unfailing love, steadfast love, faithful love, Loyal love.**

I have never really understood Matthew 9:13/12:7 or Hosea 6:6 because of the word mercy.

A simple definition of mercy would be - *'compassion or forgiveness shown towards someone whom it is within one's power to punish or harm'*.

The use of 'mercy' in Matthew 9:13/12:7 and Hosea 6:6 would suggest that we show the animal mercy. If not then mercy to who? In my opinion this is not what Hosea is revealing. What the Father wants from His people is for them to embrace/reflect His character which is 'chesed' i.e. **Lovingkindness/unfailing love/steadfast love/faithful love/Loyal love**. Our Father requires complete devotion - a complete reflection of His core character. Then there would be no need for sacrifices. Our very actions would hang on 'chesed' which would lead to righteousness.

How does this verse make any sense:

Rom 11:31

*Even so have these also now not believed, that through your **mercy G1656** they also may obtain mercy.*

Now read the same verse again with 'chesed':

*Even so have these also now not believed, that through your **unfailing love (Lovingkindness, steadfast love, faithful love, Loyal love)** they also may obtain mercy.*

'Mercy' at the end of the verse is another Greek word - *eleeō* (Strong's G1653) which actually means 'mercy'.

In this verse we can see how the character of 'unfailing love' produces mercy as one of its fruits but mercy does not stand alone as a quality.

Another verse that I would like to comment on from the OT is:

Deuteronomy 5:10

And shewing mercy unto thousands of them that love me and keep my commandments.

Why would anyone who loves the Father and keeps His commandments be in need of the Father's mercy?

This twisted message is brought about because of the Greek 'Eleos' and the English translation to 'mercy'. The actual word in the Hebrew text is 'chesed'. So then one should read this verse as follows:

*And shewing **unfailing love (chesed)** unto thousands of them that love me and keep my commandments.*

I would also like to take this opportunity to inform you that 'Eleos' in Greek mythology was the goddess or personified spirit (*daimona*) of mercy, pity and compassion. Her opposite number was Anaideia (Ruthlessness)

<https://www.theoi.com/Daimon/Eleos.html>.

Again we see how Greek mythology has infected our Scriptures and distorted the intended message.

Unfortunately I won't delve deeper into an analysis of Eleos as it is not the focus of this document. Also, I ask you to please bear with me on this until you have read my further gleanings into this amazing Hebrew word 'chesed'.

I must also point out that this Hebrew word 'chesed' deserves its own document/book as the word has a very deep meaning from a Hebrew perspective. I will therefore only document a superficial insight in this discussion so as not to detract from the main subject matter of Grace.

The Hebrew insight into Chesed

Chesed is a word that reveals the idea of a deep-rooted loving character. This is a rich and robust Hebrew word for which no single English word (or two words, in the case of 'steadfast love') is sufficient. Beyond a sense of love and mercy, embedded in chesed's meaning is covenant loyalty and relational fidelity.

Chesed is wrapping up in itself all the positive attributes of God: love, covenant faithfulness, mercy, grace, kindness, loyalty—in short, acts of devotion and loving-kindness that go beyond the requirements of duty,' elaborates Bible scholar Darrell L. Bock.

Vine writes that...

*In general, one may identify three basic meanings of **hesed**, and these 3 meanings always interact -- **strength**, **steadfastness**, and **love**. Any understanding of **hesed** that fails to suggest all three inevitably loses some of its richness. **Love** by itself easily becomes sentimentalized or universalized apart from the covenant. Yet **strength** or **steadfastness** suggests only the fulfillment of a legal (or similar) obligation. **Hesed** refers primarily to mutual and reciprocal rights and obligations between the parties of a relationship (especially Jehovah and Israel). But **hesed** is not only a matter of obligation but is also of generosity. It is not only a matter of loyalty, but also of mercy. **Hesed** implies personal involvement and commitment in a relationship beyond the rule of law. (Vine's Complete Expository Dictionary of Old and New Testament Words) (Bolding added)*

'Chesed' describes a sense of unconditional love and loyalty that inspires many different acts such as merciful and compassionate behaviour toward another person. Chesed is not simply an emotion or feeling but is rather a deep rooted character trait, which brings about action in favour of someone who is in need of generosity, forgiveness, loyalty, protection and **favour** (grace) etc.

Our loving Creator demonstrates chesed by maintaining the stability of creation that sustains life (Psalm 36), by forgiving the sins of the His people (Psalm 103), by showing 'goodness' (Psalm 118), and by not allowing His people to be destroyed (Lamentations 3).

Mankind's chesed is expressed by doing justice and humbly honouring our loving Father's commands (Micah 6).

When the Almighty appeared to Moses to give the Law a second time, He described Himself as 'abundant in' *chesed*:

Exodus 34:6

*And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness(*chesed* H2617) and truth,*

My word how the English word 'goodness' falls short of conveying the Hebrew 'chesed'.

'Goodness' - the state or quality of being good (Dictionary.com)

In Exodus 20:6, YHWH says that He extends His *chesed* to thousands of those who love Him and obey His commands. This trustworthy, ever-enduring, loyal aspect of the Father's covenantal love resonates throughout the Old Testament (Nehemiah 1:5; Daniel 9:4; Jeremiah 32:18).

In this way *chesed* expresses the Father's faithfulness to His people.

In the Old Testament, *chesed* often brings to mind the mercy and compassion of a loving Father.

When Moses interceded for the people, he appealed to the Father's *chesed*:

Numbers 14:18-19

*The LORD is longsuffering, and of great mercy (*chesed*), forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. 19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy (*chesed*), and as thou hast forgiven this people, from Egypt even until now.*

Unfortunately what the translators have done is to reduce the meaning of *chesed* through their translations and limited the message reflecting only the fruit of *chesed* i.e. mercy. Below is that verse again replacing 'mercy' with '**steadfast love**'.

Numbers 14:18-19

*The LORD is longsuffering, and of great '**steadfast love**' (*chesed*), forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. 19 Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy '**steadfast love**' (*chesed*), and as thou hast forgiven this people, from Egypt even until now.*

'Great' (Strong's H7227 - rab), in the first sentence, can also mean 'much', 'abundant' or 'exceeding'.

Can you see how 'the greatness of thy steadfast love' led to forgiveness i.e. mercy.

The Hebrew word 'chesed' is so much more than the many 'fruit' which it brings forth.

While our Father's faithful *chesed* is eternal and limitless, man is also required to express *chesed* to one another. As in the case of Jonathan and David (1 Samuel 18:3; 20:8; 2 Samuel 9:1, 3, 7), *chesed* motivates one person, the superior or more powerful party, to supply a critical need to the lesser or weaker person. Acts of *chesed* are always performed freely with no obligation. The inspiration behind *chesed* is born of the relationship between the two parties. Boaz describes Ruth's kindness toward him and Naomi as *chesed* (Ruth 3:10).

Our Father desires that His people show *chesed* to Him and fellow man just as He has shown *chesed* to them. This should be done by honouring the will and commands of the Father. In this way one would reflect the very image of the Father. The best example of this is witnessed through the life of our Messiah Yahushua.

The message of the gospel— the Father's act of forgiveness and salvation through our Messiah - is rooted in *chesed*. *Chesed* in this respect manifests kindness, mercy and favour (grace). *Chesed* describes the essence of our Father's heart not only toward His people but to all humanity. The love of the Father extends far beyond duty or expectation. His forgiveness of sin fulfils a need that is basic to all other needs in the relationship between human beings and the Almighty - the restoration and continuation of fellowship with the Father through Yahushua the Messiah. The Father's *chesed*, manifested through favour and forgiveness, makes a relationship with Him possible.

In many instances in the New Testament we are told to love one another - even our enemies (Matthew 5:44, Luke 6:35). Yahushua told us in Mark (also ref Matthew 22:37-39):

Mark 12:30-31

And thou shalt love (agapaō G25) the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 31 And the second is like, namely this, Thou shalt love (agapaō G25) thy neighbour as thyself. There is none other commandment greater than these.

The scribe responded to these words of Yahushua by saying:

Mark 12:33

And to love (agapaō G25) him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love (agapaō G25) his neighbour as himself, is more than all whole burnt offerings and sacrifices.

The Greek word in the above verses (*agapaō G25*) and many other times in the NT means 'to welcome, to entertain, to be fond of, to love dearly'. This word appears 142 times in the NT.

It is my view, after my research into the Hebrew, that what is being outlined by Yahushua in Mark 12:33 is that we exhibit 'chesed' and manifest love - *agapaō* . In this way we would resist sin which in turn would negate the need for sacrifices as mentioned earlier and would produce righteous fruit (actions) in our lives.

The Greek word 'agapaō' again in my mind does not reflect the message of Yahushua which would most certainly not have been in Greek.

He would have more than likely been drawing attention to the Hebrew concept of 'chesed'.

In my cross reference back to the Hebrew OT I found that a root verse for Matthew 12:30 (Deut 6:5) reflects the Hebrew word *āhab* (*Strong's* H157). This word means love. Once again it is my view that *āhab* (*love*) is a further fruit produced from chesed. In other words *āhab* is manifested as a result of chesed. Love (agapaō G25/ Hebrew ahab) mentioned by Yahushua in Mark 12 is a manifestation from chesed. Agapaō/āhab means human love for another, love for objects such as food etc

Yahushua is confirming in verse 40 that everything in the law and the prophets hangs on 'āhab':

Matthew 22:40

On these two commandments hang all the law and the prophets.

True love will not exist without the foundational character of chesed. Chesed is the basic character necessary for bringing forth *agapaō/āhab* and ultimately righteousness. Love is the fulfilling of the law:

Romans 13:10

Love G26 worketh no ill to his neighbour: therefore love G26 is the fulfilling of the law.

Chesed both requires and leads one to obedience:

1 John 5:3

For this is the love G26 of God, that we keep his commandments: and his commandments are not grievous.

2 John 1:6

And this is love, G26 that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

From these verses we find another Greek word for love - 'agape'(Strong's G26) appearing 117 times in the NT.

'Scott (1993) contends that Agape is a noun-form of love whereas Agapao is a verb-form of love' therefore we can talk about Agape but we have to live out Agapao. (<https://www.regent.edu/journal/inner-resources-for-leaders/agapao-love/>)

Strong's Lexicon

agapé: Love

Original Word: ἀγάπη

Part of Speech: Noun, Feminine

Transliteration: agapé

Pronunciation: ah-GAH-pay

Phonetic Spelling: (ag-ah'-pay)

Definition: Love

Meaning: love, benevolence, good will, esteem; plur: love-feasts.

Word Origin: Derived from the verb ἀγαπάω (agapaō), meaning "to love."

Corresponding Greek / Hebrew Entries: - H160 (אהבה, ahavah): Often translated as "love," used in the Old Testament to describe love between people and God's love for His people.

Usage: Agapé is a term used in the New Testament to describe a selfless, sacrificial, unconditional love. It is the highest form of love, often associated with the love of God for humanity and the love that believers are called to have for one another. Unlike other Greek words for love, such as "eros" (romantic love) or "philia" (brotherly love), agapé is not based on emotions or feelings but is an act of the will, characterized by a commitment to the well-being of others.

Cultural and Historical Background: In the Greco-Roman world, various forms of love were recognized, but agapé was distinct in its emphasis on selflessness and sacrifice. Early Christians adopted this term to describe the love that God demonstrated through Jesus Christ, particularly in His sacrificial death on the cross. This concept of love was revolutionary in a culture that often valued power and self-interest.

Greek mythology seems to have based 'agape' somewhat on the 'chesed':

'Agape is the deepest and truest form of love. In expressing this type of passion, you are giving your love unconditionally, consciously, and without any expectations. This type of love can be felt for all living things. Agape is also known to be described as "the love of God for man and man for God".

In Greek mythology we have the Goddess Agape and her sister, Aphrodite, each of them possessing very different types of love. Agape is a beautiful and timeless divinity who believes in true love and loyalty. Her gift is to make other people happy and to assist them in their quest for true love. Her sister Aphrodite, renowned for her beauty, symbolizes a love of passion and lust, one that is representative of fertility and physical beauty, an eros type of love if you will'.

(<https://www.theasinn.com/post/agape-the-greek-word-for-love#:~:text=Agape%20is%20also%20known%20to,in%20true%20love%20and%20loyalty.>)

We just can't ignore the roots of Greek mythology in words used in our New Testament.

As you can see from the New Testament verses quoted above, the translators sometimes use the word agapaō G25 and sometimes agape' G26. From the Strong's lexicon definition we read:

'agape' 'is a term used in the New Testament to describe a selfless, sacrificial, unconditional love. It is the highest form of love, often associated with the love of God for humanity and the love that believers are called to have for one another.'

And from the further source:

'Agape is the deepest and truest form of love. In expressing this type of passion, you are giving your love unconditionally, consciously, and without any expectations. This type of love can be felt for all living things. Agape is also known to be described as "the love of God for man and man for God".'

My position on this issue then is that 'agape' is the Greek rendition of the Hebrew word 'chesed' and the action/manifestation is 'agapaō'/ahab love.

We witness again Yahushua's words in Matthew 5:

Matthew 5:43-46

Ye have heard that it hath been said, Thou shalt love (agapaō G25) thy neighbour, and hate thine enemy. 44 But I say unto you, Love (agapaō G25) your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye love (agapaō G25) them which love (agapaō G25) you, what reward have ye? do not even the publicans the same?

Here again what I believe Yahushua is emphasising on a deeper level is the need for steadfast, unconditional love i.e. chesed. Without the character of 'chesed' one can not truly manifest love on the level mentioned by our Messiah i.e. *āhab* (love). Again, love in this sense (agapaō G25) is the fruit of 'chesed'.

In Ephesians we read of our Father's 'great love' In this verse Agape (G26) is not simply translated as 'love' but rather 'great love'. Is this verse communicating 'chesed'? I believe that it is .Otherwise the sentence makes no sense.

Ephesians 2:4 (KJV)

But God, who is rich in mercy, for his great love (G26) wherewith he loved (G25) us, 5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

In this statement we witness how the 'chesed'(steadfast love) produces abundant mercy and love, which in turn, has 'made the believer alive together with (quickened) Yahushua our Messiah.

We are really at a huge disadvantage today reading our New Testament translations. We are reading text which has been translated from Greek and in many cases the text does not have an Old Testament cross reference. In such cases, as with many of Yahushua's

statements, we are left to ponder his words from a Greek origin. We simply can not confirm the actual Hebrew words which he would have used. We have therefore unfortunately lost the depth of meaning from the original Hebrew language and his exact words spoken.

Three Hebrew letters



The Hebrew word chesed is made up of three letters:

Similar to the word 'chen' the word 'chesed' begins with the letter Chet. This illustrates how the 'chesed' of the Father feeds through and manifests through 'chen' (refer to the commentary on the letter chet on pg 26).

Chet - represents a fence or wall. To unite, be joined in covenant. The chuppah wedding canopy. Number 8. Separation.

Samekh - to upholds or support

Dalet - Means a door/entryway and connected to 'dalah' meaning poor, weak, helpless. The bent shape of the dalet symbolises one who is needy and bent over. The dalet represents lowliness and the consciousness of possessing nothing of one's own. It represents the choice to open ourselves to the hope of our dreams or remain closed off and alienated.

Revelation 3:20 comes to mind:

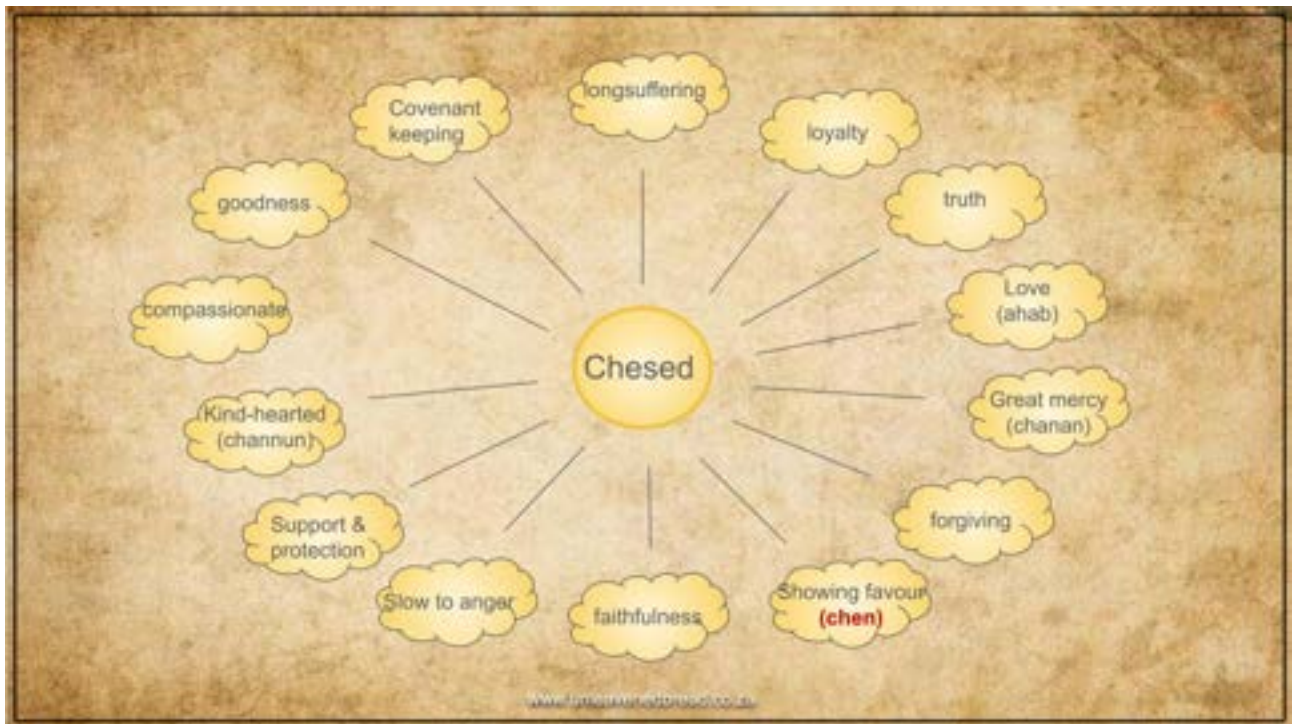
Revelation 3:20

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

The word 'Chesed' reveals an extraordinary and beautiful picture of how the '**steadfast love/lovingkindness**' of the Father provides a doorway for the weak, helpless and lost individual who chooses to enter the Father's chamber and find a new beginning with the support from the Father. The Almighty lovingly separates, supports and upholds the vulnerable by providing a fenced-in haven of security and protection as the two become joined and united in covenantal relationship likened to a marriage.

The Father's' chesed surrounds us forever.

My belief is that the Hebrew word chesed is one of our Loving Father's chief attributes.



Psalm 63:3

Because thy lovingkindness is better than life, my lips shall praise thee.

Awake, My Soul, to Joyful Lays

Samuel Medley (1782)

*Awake, my soul, to joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me -
His **lovingkindness**, O how free!
Lovingkindness, lovingkindness,
His **lovingkindness**, O how free!*

*He saw me ruined in the fall,
Yet loved me notwithstanding all;
He saved me from my lost estate -
His **lovingkindness**, O how great!
Lovingkindness, lovingkindness,
His **lovingkindness**, O how great!*

Though numerous hosts of mighty foes,
Though earth and hell my way oppose,
He safely leads my soul along -
His **lovingkindness**, O how strong!
Lovingkindness, lovingkindness,
His **lovingkindness**, O how strong!

When trouble, like a gloomy cloud,
Has gathered thick and thundered loud,
He near my soul has always stood -
His **lovingkindness**, O how good!
Lovingkindness, lovingkindness,
His **lovingkindness**, O how good!

Often I feel my sinful heart
Prone from my Jesus to depart;
But though I have him oft forgot,
His **lovingkindness** changes not.
Lovingkindness, lovingkindness,
His **lovingkindness** changes not.

Soon I shall pass the gloomy vale,
Soon all my mortal powers must fail;
O! may my last expiring breath
His **lovingkindness** sing in death.
Lovingkindness, lovingkindness,
His **lovingkindness** sing in death.

Then let me mount and soar away
To the bright world of endless day;
And sing with raptures and surprise,
His **lovingkindness** in the skies.
Lovingkindness, lovingkindness,
His **lovingkindness** in the skies.

The following is a link (here) to a document containing further reading on 'chesed' for those interested.

https://www.preceptaustin.org/lovingkindness-definition_of_hesed

Closing comments

We read in 1 John 4:7,8 and 16 that love is 'of God' and that 'He is love'. What then is the point of chesed (Love/kindness), Rachamim (Mercy), and Chen (favour)?

The answer is straightforward. Our Father desires to bring us back through repentance into a relationship with Him and through the influence of His Spirit restore us to a state where we reflect His image/character.

The Father's chen cannot be earned because that would mean that man could control the Almighty through his actions. This idea of not being able to receive the Father's favour through works is also a core concept in the New Testament.

As the Apostle Paul says in Ephesians 2:8-10:

For by grace (chen) you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.

To conclude I would like to remind all that Yahushua is never quoted as using the word *charis* [cavri"], even though his teaching is full of the unmerited favour of Abba Father. He certainly did not use the word 'grace' either.

I would really like to encourage you to begin questioning all that you have been told or currently believe in your walk of faith. Present all your questions to the Father in prayer and ask Him to lead you to the truth. After all His Spirit is your teacher and not man - John 14:26 John 16:13.

1 John 2:26–27, 'But you have received the Holy Spirit, and he lives within you, so you don't need anyone to teach you what is true. For the Spirit teaches you everything you need to know, and what he teaches is true — it is not a lie. So just as he taught you, remain in fellowship with Christ' (NLT).

You may also find that should you start questioning doctrinal matters with your church pastor you may eventually irritate him and you could find a different personality will emerge - one of impatience and intolerance. I know because I have challenged many pastors on their church theology. Most can not and will not change their view on their church doctrines as their lives are wrapped up in their church careers. Clearly there will be exceptions to what I am saying.

I am not trying to be divisive or confrontational at all. I am merely trying to encourage you to take personal responsibility for your Biblical beliefs and truth.

If your pastor refuses to attend to your doctrinal challenges then walk away from him and his church.

My motto is I would rather walk alone than with a group going in the wrong direction.

Many people in agreement does not necessarily indicate truth.

Matthew 7:13-14 King James Version (KJV)

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

*Matthew 22:14 For many are called, but few are chosen.
again*

Matthew 20:16 So the last shall be first, and the first last: for many be called, but few chosen.

Few does not sound like billions to me.

No matter how lost we are, we can stand with confident assurance that the Father's *chesed*, *rachamim* and *chen* will never be far away. His love, mercy, and favour.

With a sincere heart, we can always turn back to Him. He will remove our sin and our shame.

He will restore us. Paul gives us this assurance in Romans 5:

Romans 5: 8,10-11...but God shows his love for us in that while we were still sinners, Christ died for us...For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.

Peter's reference to the time of Noah reminds the reader that few were delivered:.

1 Peter 3:20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Are we not now in the time of Noah?

Matthew 24:37 But as the days of Noe were, so shall also the coming of the Son of man be.

The church age reflects the age and outpouring of *Chen* which is very soon coming to an end.

Let me leave you with this final thought on the matter. In instances where words such as *chen* and *chesed* contain such deeprooted meaning would it not have been more beneficial to simply adopt the Hebrew words into the English language. Clearly these words could have been retained for their Biblical usage only and not

any broader secular use as is the case with 'grace'. The secular world can keep 'grace' for its non-biblical meaning.

Is it too difficult to pronounce these Hebrew words?. Even if pronounced in an anglicised way and not the true Hebraic form would be far better than having a word with roots in Greek mythology.

One of the greatest tragedies in modern Bible translations is the loss of meaning brought about by changing words and names. No Christian seems to mind that their Messiah, who was an Israelite, is now referred to by the name Jesus. Jesus carries no meaning at all but his Hebrew name 'Yahushua' means 'salvation is from YHWH'. That meaning is lost through the ridiculous and unnecessary name change.

Hebrews 4:16

Let us therefore come boldly unto the throne of grace (chen), that we may obtain mercy (chesed), and find grace (chen) to help in time of need.

The word 'Grace' has no place in the Bible. The word should be left in history books to refer to Greek mythology where it originates.

The use of this English word in the Bible to represent 'chen' is simply an abomination.

The Bible, in the book of Revelation, describes the ways of this world as 'Mystery Babylon'. We are instructed to come out of this fog of 'confusion'. This includes the misleading ways of mainstream, institutionalised Christianity which has drifted far from the first century 'way' of Yahushua and James - his brother after him. Culture and language has added enormously to this drift.

Revelation 18:4

And I heard another voice from heaven saying, "Come out of her, my people, lest you share in her sins, and lest you receive of her plagues."

This call to come out of her echoes earlier prophetic warnings by Isaiah (52:11) and Jeremiah (51:45).

Somehow the following song no longer has the same appeal for me. Maybe I should get used to singing 'Amazing Chen'.

Amazing Grace! How Sweet the Sound

Amazing grace how sweet the sound

That saved a wretch like me

I once was lost, but now I'm found
Was blind but now I see
'Twas grace that taught my heart to fear
And grace my fears relieved
How precious did that grace appear
The hour I first believed
Through many dangers, toils, and snares
I have already come
This grace that brought me safe thus far
And grace will lead me home
The Lord has promised good to me
His word my hope secures
He will my shield and portion be
As long as life endures
When we've been there ten thousand years
Bright, shining as the sun
We've no less days to sing God's praise
Than when we first begun

It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.

Proverbs 25:2

Let us therefore behave like Kings in the search for Truth and never become complacent.

