

Toward Understanding God's Grace

Part 1—Objective grace is rooted in God's eternal attribute of being gracious

Pertinent Passages:

- 1) God's personal description of Himself—Exodus 22:27; 34:6
- 2) Human description of God
 - a) King Hezekiah—2nd Chronicles 30:9
 - b) Levites in the time of Nehemiah—Nehemiah 9:17, 31
 - c) David—Psalm 86:15; 103:8; 111:4; 145:8
 - d) Unknown psalmists—Psalm 112:4; 116:5
 - e) The prophet Joel—Joel 2:13
 - f) The prophet Jonah—Jonah 4:2
 - g) The writer of Hebrews refers to God's throne as a throne of grace—Hebrews 4:16
 - h) The writer of Hebrews refers to the Spirit of grace—Hebrews 10:29
 - i) Peter refers to God as the God of all grace—1st Peter 5:10

Observations

- 1) Grace existed eternally and internally before there were other people toward whom He would demonstrate it.
- 2) God's external demonstrations of grace are rooted in His internal and eternal attribute of being gracious.
- 3) Some theologians see God grace as a secondary part of God's attribute of goodness, along with mercy and patience. (Grudem, 200-202)

Part 2—Subjective demonstrations of grace:

Section 1: Inter-creature demonstrations of grace—to look upon another with favor and pleasure

In the Law

- 1) Angels toward Abraham—Genesis 18:3
- 2) Angels toward Lot—Genesis 19:19
- 3) Jacob toward Laban—Genesis 30:27
- 4) Esau toward Jacob—Genesis 32:6; 33:8, 10, 15
- 5) Jacob's sons toward Shechem the Hivite—Genesis 34:11
- 6) Potiphar toward Joseph—Genesis 39:4
- 7) Egyptian jailer toward Joseph—Genesis 39:21
- 8) Joseph sought grace from his brothers—Genesis 42:21
- 9) Joseph toward the Egyptian people—Genesis 47:25
- 10) Joseph toward his father Jacob—Genesis 47:29
- 11) Pharaoh toward Joseph—Genesis 50:4
- 12) Egyptians toward the Israelites—Exodus 3:21; 11:3; 12:36

- 13) Moses toward the tribes of Reuben and Gad—Numbers 32:1
- 14) Israel would be tempted to show grace to the surrounding nations in the Promised Land—Deuteronomy 7:2
- 15) Disobedient Israel would be conquered by a nation that showed no grace to others—Deuteronomy 28:50

In the Prophets

- 1) Benjaminites sought grace from the men of Shiloh after stealing their daughters—Judges 21:22
- 2) Priest Eli toward Hannah—1st Samuel 1:18
- 3) King Saul toward David—1st Samuel 16:22
- 4) Prince Jonathan toward David—1st Samuel 20:3, 29
- 5) Requested from Nabal by David for his young men—1st Samuel 25:8
- 6) King Achish toward David—1st Samuel 27:5-6
- 7) King David toward General Joab—2nd Samuel 14:22
- 8) King David toward Saul's servant Ziba—2nd Samuel 16:4
- 9) Pharaoh toward the Edomite King Hadad—1st Kings 11:19
- 10) Requested by the captain of fifth from Elijah—2nd Kings 1:13
- 11) Perhaps Isaiah 26:10 ?
- 12) King Zedekiah told Jeremiah to say he sought grace from the king—Jeremiah 38:26
- 13) Jeremiah's contemporaries sought grace from him—Jeremiah 42:2

In the Writings

- 1) Boaz toward Ruth—Ruth 2:2, 10, 13
- 2) All people toward Esther—Esther 2:15
- 3) King Ahasuerus toward Esther—Esther 2:17; 5:2, 8; 7:3; 8:5
- 4) Esther sought grace from King Ahasuerus more than once—Esther 4:8; 8:3
- 5) Job sought his servant's grace—Job 19:16
- 6) Job sought the grace of his friends—Job 19:21
- 7) The righteous person shows grace—Psalm 37:21, 26
- 8) Righteous Israelites show grace to Zion—Psalm 102:14
- 9) David asked God to not allow anyone to show grace toward his enemy's fatherless children—Psalm 109:12
- 10) A good man is gracious and shares with others—Psalm 112:5
- 11) People toward children who are obedient to their parents—Proverbs 3:4, 22
- 12) People toward the wise—Proverbs 4:9
- 13) A woman of grace toward others—Proverbs 11:16
- 14) People toward the understanding—Proverbs 13:15
- 15) A person should show grace to the poor—Proverbs 14:21, 31; 19:17; 28:8
- 16) The wicked person shows no grace to his neighbor—Proverbs 21:10
- 17) Beware of the hateful man who speaks graciously—Proverbs 26:25
- 18) Oftentimes people toward those who rebuke them—Proverbs 28:23
- 19) People toward those a wise man as he speaks—Ecclesiastes 10:12
- 20) The wicked in Israel showed no grace toward their elders—Lamentations 4:16

In the Gospels

- 1) People toward Jesus in His younger years—Luke 2:52
- 2) In Jesus' teaching of forgiveness and love—Luke 7:42-43

In Acts

- 1) People toward the early congregation in Jerusalem—Acts 2:47
- 2) The Jews rejected Christ and asked that a murderous man be graciously given to them—Acts 3:14
- 3) Pharaoh toward Joseph—Acts 7:10
- 4) Procurator Felix wanted to lay down a favor for the Jews by keeping Paul bound—Acts 24:27
- 5) The high priest and prominent men of the Jews asked a favor from Procurator Porcius Festus so that they might kill Paul in ambush—Acts 25:2-3
- 6) Procurator Porcius Festus wanted to lay down a favor with the Jews attempted to get Paul to go up to Jerusalem for trial—Acts 25:9
- 7) Paul was aware that the Jews could not lawfully bring charges against him, so he was unwilling to be freely handed over them—Acts 25:11
- 8) Procurator Porcius Festus knew that Roman custom would not allow a man to be freely handed over to destruction without a formal, legal hearing—Acts 25:16

In the Epistles

- 1) The Corinthian congregation was to forgive the genuinely repentant man lest he be overwhelmed by excessive grief—2nd Corinthians 2:7, 10
- 2) Paul sarcastically asked the Corinthian congregation to forgive him for not being burdensome to them—2nd Corinthians 12:13
- 3) The Ephesian believers were to forgive one another just as God the Father had forgiven them in Christ—Ephesians 4:32
- 4) The Colossian believers were to forgive one another just as Christ had forgiven them—Colossians 3:13
- 5) Paul was anticipating being freely given to Philemon (i.e. Paul's release from prison) on account of the prayers of Philemon—Philemon 1:22

Section 2: Divine demonstrations of grace

With an emphasis on the freedom of grace

- 1) Yahweh will be gracious to whom He will be gracious—Exodus 33:19
- 2) Yahweh determined not to show grace toward the Canaanite nations—Joshua 11:20
- 3) God has determined a set time to show grace toward Zion—Psalm 102:13
- 4) God sometimes shows grace for a little while—Ezra 9:8
- 5) Jesus graciously gave sight to many blind people—Luke 7:21
- 6) God freely gave the inheritance to Abraham by promise and not law—Galatians 3:18

With an emphasis on Common grace—all people, saved and unsaved, but not unto salvation

- 1) Explicitly
 - a) God graciously blessed unbelieving Laban—Genesis 30:27, 30
 - b) God graciously gave children to unbelieving Jacob—Genesis 33:5
 - c) God graciously gave material wealth to unbelieving Jacob—Genesis 33:11
 - d) Jesus graciously gave sight to many blind people—Luke 7:21
 - e) God graciously gave (spared) all the lives of Paul's unsaved shipmates—Acts 27:24
- 2) Implicitly
 - a) Yahweh blessed Potiphar's house for Joseph's sake—Genesis 39:5
 - b) Yahweh is good to all, and His tender mercies are over all His works—Psalm 145:8-9, 15-16

- c) Believers are to imitate their Father by loving, blessing, doing good, and praying for those who mistreat them, just as God sends sunshine and rain on the just and unjust—Matthew 5:44-45
- d) Believers are to imitate their Father by loving, doing good, lending without hope of return, just as God is kind and merciful to the unthankful and evil—Luke 6:35-36
- e) Paul and Barnabas emphasized God who created, superintended, and did good by giving rain and fruitful harvests, satisfying them with food and gladness—Acts 14:15-17
- f) God demonstrates goodness, tolerance, and longsuffering towards the unsaved—Romans 2:4
- g) God restrains sin:
 - i) Sometimes directly—Genesis 4:15; 11:6-9; 20:6; 2nd Kings 19:27-28; Psalm 33:10
 - ii) Sometimes indirectly through human government—Romans 13:3-4; 2nd Thessalonians 2:6-7; 1st Peter 2:14
 - iii) Sometimes indirectly through human conscience—Romans 2:14
 - iv) God sets a limit as to what sinners can do—Genesis 6:5; 15:16
- h) Common grace:
 - i) May direct people to God—Acts 14:15-17; 17:27; Romans 2:4; 2nd Peter 3:9
 - ii) Accomplishes a somewhat decent and orderly society—1st Timothy 2:1-2
 - iii) Promotes a general fear of God, e.g. of Jehoiada—2nd Kings 11:17-20; 2nd Chronicles 24:17-19
 - iv) Associated with God's providential care of His creation

With an emphasis on Special grace

- 1) Related to God's unique favor
 - a) In the Law
 - i) Noah—Genesis 6:8
 - ii) Joseph sought God's grace for his brother Benjamin—Genesis 43:29
 - iii) The Aaronic blessing sought grace for the recipients—Numbers 6:25
 - iv) Moses sought grace for himself—Deuteronomy 3:23
 - b) In the Prophets
 - i) Gideon—Judges 6:17
 - ii) King David anticipated Yahweh's grace in saving his ill child—2nd Samuel 12:22
 - iii) King Solomon sought Yahweh's grace—1st Kings 8:28, 30, 33, 38, 45, 49, 52, 54, 59; 9:3; 2nd Chronicles 6:19
 - iv) King Solomon anticipated Israel's seeking of Yahweh's grace—1st Kings 8:47; 2nd Chronicles 6:24, 29, 35, 37, 39
 - v) Yahweh granted grace to Israel during their oppression by Syrian King Hazael by postponing their punishment—2nd Kings 13:23
 - vi) Yahweh would not demonstrate grace—Isaiah 27:11
 - vii) Yahweh waited to demonstrate grace—Isaiah 30:18
 - viii) Yahweh will demonstrate extreme grace [Hebrew duplication]—Isaiah 30:19
 - ix) Israel sought grace from Yahweh—Isaiah 33:2
 - x) Israel—Jeremiah 31:1
 - xi) Jeremiah sought grace from Yahweh—Jeremiah 36:7; 37:20; 42:9
 - xii) Jacob sought grace from the Angel of Yahweh—Hosea 12:4
 - xiii) Yahweh, God of Hosts, may be gracious to the remnant of Joseph—Amos 5:15
 - xiv) God may demonstrate grace to sinful Israel—Malachi 1:9
 - c) In the Writings

- i) King Solomon sought Yahweh's grace—2nd Chronicles 6:19
- ii) King Solomon anticipated Israel's seeking of Yahweh's grace—2nd Chronicles 6:24, 29, 35, 37, 39
- iii) King Manasseh sought Yahweh's grace—2nd Chronicles 33:13
- iv) Ezra recognized Yahweh's prerogative to show grace to Israel for a little while—Ezra 9:8
- v) Bildad reminded Job to seek El-Shaddai's favor—Job 8:5
- vi) Job reminded Bildad of seeking the Judge's favor—Job 9:15
- vii) Elihu reminded Job that God is gracious to the upright—Job 33:24
- viii) David prayed for grace for himself—Psalm 4:1; 6:2, 9; 9:13; 25:16; 26:11; 27:7; 30:8, 10; 31:10; 41:4, 10; 51:1; 55:1; 56:1; 57:1; 86:3, 16; 142:1
- ix) David prayed for God to withhold grace to any treacherous people—Psalm 59:5
- x) The psalmist asked for God to be gracious to those with him—Psalm 67:1
- xi) The psalmist recognized a set time for God to show grace to Zion—Psalm 102:13
- xii) The psalmist asked God to graciously give him the Law—Psalm 119:29
- xiii) The psalmist asked God to be gracious to him—Psalm 119:58, 132, 170
- xiv) The psalmist recognized his complete dependence upon God alone for His grace—Psalm 123:2-3;
- xv) Daniel sought grace for Jerusalem—Daniel 9:20
- d) In the Gospels
 - i) Mary—Luke 1:28, 30
 - ii) Jesus—Luke 2:52
 - iii) People loving those who love them, doing good to those who do good to them, and lending to those from whom they hope to receive back, should no be looked upon with grace-favor-credit—Luke 6:32-34
 - iv) A slave who does what he is commanded should receive no thanks-grace-favor-credit—Luke 17:9
- e) In Acts
 - i) Great grace was upon the apostles—Acts 4:33
 - ii) God toward King David—Acts 7:46
 - iii) Barnabas observed God's grace functioning in Syrian Antioch—Acts 11:23
 - iv) Paul and Barnabas were persuading the Jews and God-fearing proselytes of Pisidian Antioch to continue in the grace of God—Acts 13:43
 - v) Jesus was bearing witness to the word of His grace by granting signs and wonders done through Paul and Barnabas—Acts 14:3
 - vi) Paul and Barnabas had been commended to the grace of God to their work by the congregation in Syrian Antioch—Acts 14:26
 - vii) Paul and Silas were commended to the grace of God by the congregation in Syrian Antioch—Acts 15:40
 - viii) Paul commended the Ephesian elders to God and to the word of His grace—Acts 20:32
 - ix) God graciously gave (spared) to Paul all the lives of Paul's unsaved shipmates—Acts 27:24
- f) In the Epistles
 - i) Because God the Son humbled himself, God the Father has graciously given Him the name that is above every name—Philippians 2:9
 - ii) Believers find favor with God if they suffer wrongfully because of their conscience toward God—1st Peter 2:19-20

- 2) Related to salvation
 - a) Prophets
 - i) Zechariah 4:7; 12:10
 - b) Acts
 - i) Jewish people can be saved through the grace of the Lord Jesus, just like the Gentiles—Acts 15:11
 - ii) Apollos greatly helped those who had trusted through grace—Acts 18:27
 - c) Epistles
 - i) Pauline
 - (1) Those who trust God are declared righteous through the redemption that is in Christ Jesus—Romans 3:24
 - (2) Works assumed to assist in salvation are an obligation to be paid, not grace—Romans 4:4
 - (3) God's promise to Abraham was not through the Law but through trust, so that it might be according to grace—Romans 4:16
 - (4) God's grace and the gift by the grace abounded to many through the grace of Jesus Christ—Romans 5:15
 - (5) Those who are receiving the abundance of grace will reign in life through Jesus Christ—Romans 5:17
 - (6) Grace super-abounded as sin abounded—Romans 5:20
 - (7) Grace will reign through righteousness to eternal life through Jesus Christ—Romans 5:21
 - (8) God the Father freely gives all things with Christ to believers—Romans 8:32
 - (9) There is a remnant of Jewish believers according to the election of grace—Romans 11:5
 - (10) Grace and works are antithetical as grounds for salvation—Romans 11:6
 - (11) God the Father effectively called the Galatians believers in the grace of Christ—Galatians 1:6
 - (12) If righteousness before God comes through obedience to the law, then we set aside God's grace, and Christ died for nothing—Galatians 2:21
 - (13) God's glorious grace is to be praised because of its transforming work freely bestowed upon them in Christ—Ephesians 1:6
 - (a) Compare with Mary in Luke 1:28
 - (14) The riches of God's grace are the standard of redemption (the forgiveness of our sins)—Ephesians 1:7
 - (15) We have been rescued spiritually by grace through faith—Ephesians 2:5, 8
 - (16) The exceeding riches of God's grace (demonstrated in His kindness toward us in Christ) will be on display throughout eternity—Ephesians 2:7
 - (17) God the Father freely forgave the Ephesians believers in Christ—Ephesians 4:32
 - (18) God the Father gives grace to enable people to trust in Christ—Philippians 1:29
 - (19) Salvation involves hearing and knowing well the grace of God in truth—Colossians 1:6
 - (20) God the Father has made people alive together with Christ, having freely forgiven all their trespasses—Colossians 2:13
 - (21) God the Son freely forgave the Colossians believers—Colossians 3:13

- (22) God the Father rescued us according to His own grace that was given to us in Christ Paul received super-abundant grace from Jesus Christ at salvation—1st Timothy 1:14
- (23) Jesus before time began—2nd Timothy 1:9
- (24) God's grace has appeared, bringing salvation to all people (in some manner)—Titus 2:11
- (25) Believers are justified by God's grace—Titus 3:7
- (26) Jesus, by the Father's grace, experienced death for everyone—Hebrews 2:9
- ii) Jewish
 - (1) Old Testament prophets prophesied concerning the grace that came to us—1st Peter 1:10
 - (2) Believers, both husband and wife, are fellow heirs of the grace of life—1st Peter 3:7
- 3) Related to sanctification and service, etc.
 - a) **Sufficient** grace
 - i) God's grace to the maturing—Psalm 84:12
 - ii) God's grace to the humble—Proverbs 3:34
 - iii) Those who have been justified by trust permanently stand in grace—Romans 5:2
 - iv) The presence of sin does not guarantee an increase of grace—Romans 6:1
 - v) Those who trust are not under law but under grace—Romans 6:14
 - vi) Being out from under law and now under grace is no excuse to sin—Romans 6:15
 - vii) Corinthians believers received grace from God in Christ Jesus after their salvation so that they would be enriched in speech and knowledge to confirm the testimony of Christ—1st Corinthians 1:4-6; 2nd Corinthians 9:14
 - viii) God's grace to enable the Macedonian congregations to give sacrificially—2nd Corinthians 8:1
 - ix) God's grace is available to enable the Corinthians to give generously—2nd Corinthians 9:8
 - x) Christ's grace to us is enough for us as we suffer—2nd Corinthians 12:9
 - xi) Timothy was commanded to be strengthened in the grace that is in Christ Jesus—2nd Timothy 2:1
 - xii) Believers may come with confidence to the throne of grace to receive grace at the right time—Hebrews 4:16
 - xiii) God gives more grace to humble believers—James 4:6; 1st Peter 5:5
 - xiv) Believers anticipate the grace that awaits them at the return of Jesus—1st Peter 1:13
 - xv) Believers stand in the true grace of God—1st Peter 5:12
 - xvi) Grace is multiplied to us in our fuller knowledge of God the Father and of Jesus our Lord—2nd Peter 1:2; 3:18
 - b) **Serving** grace
 - i) Paul testified to the good news of the grace of God—Acts 20:24
 - ii) Paul received grace from Jesus Christ for serving among the Gentiles—Romans 1:5; Ephesians 3:2, 7, 8;
 - iii) Paul spoke or wrote to believers through the grace given to him—Romans 12:3; 15:15
 - iv) Paul skillfully laid the foundation of Jesus Christ according to the grace of God—1st Corinthians 3:10

- v) Paul labored exhaustively by God's grace—1st Corinthians 15:10
- vi) Paul conducted himself in the world in integrity and godly purity of motive by the grace of God—2nd Corinthians 1:12
- vii) Paul was called to be an apostle by God the Father through His grace—Galatians 1:15; 2:9
- viii) Those who are served share in grace with those who serve—Philippians 1:7
- ix) Believers need grace in their hearts to sing appropriately to Christ—Colossians 3:16
- x) Jesus is glorified in believers in accordance with grace—2nd Thessalonians 1:12
- xi) Believers receive good hope by grace from Jesus Christ—2nd Thessalonians 2:16
- xii) The heart of the believer can be established by grace—Hebrews 13:9
- xiii) Believers are stewards of the variegated grace of God—1st Peter 4:10
- c) Suffering grace
 - i) God the Father gives grace to enable believers to suffer for Christ's sake—Philippians 1:29
- d) Blessings or wish-prayers
 - i) Grace acknowledged as coming from both God the Father and God the Son—Romans 1:7; 1st Corinthians 1:3; 2nd Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philippians 1:2; Colossians 1:2; 1st Thessalonians 1:1; 2nd Thessalonians 1:2; 1st Timothy 1:2; 2nd Timothy 1:2; Titus 1:4; Philemon 1:3; 2nd John 1:3
 - ii) Grace acknowledged as coming only through Jesus Christ—Romans 16:20, 24; 1st Corinthians 16:23; 2nd Corinthians 13:14; Galatians 6:18; Ephesians 6:24; Philippians 4:23; 1st Thessalonians 5:28; 2nd Thessalonians 3:18; Philemon 1:25; Revelation 22:21
 - iii) Grace acknowledged as coming from both God the Father and the Holy Spirit—Revelation 1:4
 - iv) Sometimes the source of grace is not mentioned—Colossians 4:18; 1st Timothy 6:21; 2nd Timothy 4:22; Titus 3:15; Hebrews 13:25; 1st Peter 1:2
- e) Thanksgiving
 - i) Romans 6:17; 1st Corinthians 10:30; 15:57; 2nd Corinthians 2:14; 8:16; 9:15; 1st Timothy 1:12; 2nd Timothy 1:3; Hebrews 12:28;
 - ii) Grace causes thanksgiving to abound to the glory of God—2nd Corinthians 4:15
- f) Joy
 - i) Titus 1:7
- g) Reference to a gift
 - i) 1st Corinthians 16:3; 2nd Corinthians 1:11; 8:4, 6, 7, 9, 19;
- h) Grace-gifts
 - i) Paul longed to give the Roman congregation a grace-gift so that they could be firmly established—Romans 1:11
 - ii) The grace-gift through Jesus Christ at salvation differs from Adam's sin: Adam sinned, many died; Christ died, many experience grace, and are justified, and receive eternal life—Romans 5:15, 16; 6:23
 - iii) God's grace-gift to Israel is irrevocable—Romans 11:29
 - iv) Gifts (charisma) differed according to the grace given to the believers—Romans 12:6; Ephesians 4:7;
 - v) The Corinthians congregation was no lacking in any grace-gift—1st Corinthians 1:7
 - vi) Grace-gifts were unique to each individual—1st Corinthians 7:7; 12:4, 9, 28, 30, 31; 1st Peter 4:10

- vii) Grace-gifts could be neglected, and could need rekindling—1st Timothy 4:14; 2nd Timothy 1:6
 - i) Revelation from God
 - i) 1st Corinthians 2:12
 - j) Other
 - i) Paul's intended visit to Corinth was considered a second benefit—grace—2nd Corinthians 1:15
- 4) Others aspect of grace concerning Jesus Christ
 - a) God's grace was upon Jesus—Luke 2:40
 - b) Jesus spoke words of grace—Luke 4:22
 - c) Jesus was full of grace—John 1:14
 - d) There is an accumulation of grace available to be received through Jesus—John 1:16
 - e) Grace came in a unique manner through Jesus Christ—John 1:17
- 5) Warnings concerning grace:
 - a) Paul pleaded with Corinthians believers to not receive God's grace in vain—2nd Corinthians 6:1
 - b) Paul warned the Galatians believers that they have fallen away from grace if they seek to be justified by keeping the law—Galatians 5:4
 - c) The speech of believers must give grace to the listeners—Ephesians 4:29; Colossians 4:6
 - d) Believers may fall short of the grace of God—Hebrews 12:15
 - e) Unbelievers alter God's grace into unbridled debauchery—Jude 1:4

Part 3—Other observations:

- 1) There seems to be a distinction between pre-cross and post-cross demonstrations of grace in relationship to the duration of grace.

Part 4—Definitions of grace

- 1) An encompassing definition: the freedom of a stronger person (a superior) to consider a weaker person (an inferior) pleasing to his purpose and to actively demonstrate goodwill to them.
 - a) The stronger acts voluntarily, but he may be moved by the dependence or the request of the weaker party.
 - b) This favor cannot coexist with anger or judgment.
 - c) Such favor is usually temporary, for a specific situation only.
 - d) There is always the possibility that this favor may be withdrawn.
 - e) Both parties do not mutually practice this favor.
- 2) Specific definition: God's freedom to actively consider certain people as pleasing to His purpose, and, acting solely from His own graciousness, He actively demonstrates goodwill to whomever He chooses.
 - a) This favor may be temporary or permanent.
 - b) God never seeks the favor of humans

Word groups used as the basis for this study

1) Old Testament

- a) *Grace*—noun—hen הן [# 2580] (70 x total) {15 x refers to God}
- i) Law (Genesis – Deuteronomy)—27 x [8 x refers to God]
(1) Genesis 6:8; Exodus 33:12-13, 16-17; 34:9; Numbers 11:11, 15
 - ii) Prophets (Joshua, Judges, Samuels, Kings, Isaiah, Jeremiah, Ezekiel, Minor Prophets)—17 x {5 x refers to God}
(1) Judges 6:17; 2nd Samuel 15:25; Jeremiah 31:2; Zechariah 4:7; 12:10
 - iii) Writings (Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra-Nehemiah, Chronicles)—26 x (2 x refers to God)
(1) Psalm 84:12; Proverbs 3:4
- b) *Gracious*—adjective—hanun חנון [# 2587] (13 x total) {all refer to God}
- i) Law—2 x
(1) Exodus 22:27; 34:6
 - ii) Prophets—2 x
(1) Joel 2:13; Jonah 4:2
 - iii) Writings—9 x
(1) 2nd Chronicles 30:9; Nehemiah 9:17, 31; Psalm 86:15; 103:8; 111:4; 112:4; 116:5; 145:8
- c) *To show grace*—verb—hanan חנן [# 2603] (90 x total) {41 x with God as the subject}
- i) Law—10 x {7 x refers to God}
(1) Genesis 33:5, 11; 43:29; Exodus 33:19 (2x); Numbers 6:25; Deuteronomy 3:23
 - ii) Prophets—19 x {15 x refers to God}
(1) 2nd Samuel 12:22; 1st Kings 8:33, 47, 59; 9:3; 2nd Kings 13:23; Isaiah 26:10 (?); 27:11; 30:18; 30:19 (2x) [Hebrew duplication]; 33:2; Hosea 12:4; Amos 5:15; Malachi 1:9
 - iii) Writings—61 x { x refers to God}
(1) 2nd Chronicles 6:24; Job 8:5; 9:15; 33:24; Psalm 4:1; 6:2; 9:13; 25:16; 26:11; 27:7; 30:8, 10; 31:9; 41:4, 10; 51:1; 56:1; 57:1; 59:5; 67:1; 86:3, 16; 102:13; 119:29, 58, 132; 123:2-3; 142:1
- d) *Supplication/request for grace*—noun—tehinnah תחינה [# 8468] (25 x total) {23 x refers to God} [δέησις in LXX]
- i) Prophets—15 x {13 x refers to God}
(1) Joshua 11:20; 1st Kings 8:28, 30, 38, 45, 49, 52 (2x), 54; 9:3; Jeremiah 36:7; 37:20; 42:9
 - ii) Writings—10 x {10 x refers to God}
(1) 2nd Chronicles 6:19, 29, 35, 39; 33:13; Ezra 9:8; Psalm 6:9; 55:1; 119:170; Daniel 9:20

2) New Testament

- a) *Grace*—noun—charis χάρις [#5485] (156 x total)
- i) Gospels—12 x
(1) Luke 1:20; 2:40, 52; 4:22; 6:32-34; 17:9; John 1:14, 16 (2x), 17
 - ii) Acts—16 x

- (1) 2:47; 4:33; 7:10, 46; 11:23; 13:43; 14:3, 26; 15:11, 40; 18:27; 20:24, 32; 24:27;
25:3, 9
- iii) Epistles—126 x
- (1) Pauline Epistles—102 x
- (a) Romans—25 x
(i) 1:5, 7; 3:24; 4:4, 16; 5:2, 15 (2x), 17, 20, 21; 6:1, 14, 15, 17; 11:5, 6 (4x);
12:3, 6; 15:15; 16:20, 24
- (b) First Corinthians—10 x
(i) 1:3, 4; 3:10; 10:30; 15:10 (3x), 57; 16:3, 23
- (c) Second Corinthians—18 x
(i) 1:2, 12, 15; 2:14; 4:15; 6:1; 8:1, 4, 6, 7, 9, 16, 19; 9:8, 14, 15; 12:9; 13:14
- (d) Galatians—7 x
(i) 1:3, 6, 15; 2:9, 21; 5:4; 6:18
- (e) Ephesians—12 x
(i) 1:2, 6, 7; 2:5, 7, 8; 3:2, 7, 8; 4:7, 29; 6:24
- (f) Philippians—3 x
(i) 1:2, 7; 4:23
- (g) Colossians—5 x
(i) 1:2, 6; 3:16; 4:6, 18
- (h) First Thessalonians—2 x
(i) 1:1; 5:28
- (i) Second Thessalonians—4 x
(i) 1:2, 12; 2:16; 3:18
- (j) First Timothy—4 x
(i) 1:2, 12, 14; 6:21
- (k) Second Timothy—5 x
(i) 1:2, 3, 9; 2:1; 4:22
- (l) Titus—4 x
(i) 1:4; 2:11; 3:7, 15
- (m) Philemon—3 x
(i) 1:3, 7, 25
- (2) Jewish Epistles—23 x
- (a) Hebrews—8 x
(i) 2:9; 4:16 (2x); 10:29; 12:15, 28; 13:9, 25
- (b) James—2 x
(i) 4:6 (2x)
- (c) First Peter—10 x
(i) 1:2, 10, 13; 2:19, 20; 3:7; 4:10; 5:5, 10, 12
- (d) 2nd Peter—2 x
(i) 1:2; 3:18
- (e) Jude—1 x
(i) 1:4
- (3) John's Epistles—1 x
(a) 2nd John 1:3
- (4) Jude's Epistle—1 x
(a) Jude 1:4
- iv) Revelation—2 x
(1) 1:4; 22:21

- b) *Gift*—Noun—charisma χάρισμα [# 5486] (17 x total)
 - i) Epistles—17 x
 - (1) Pauline Epistles—16 x
 - (a) Romans 1:11; 5:15-16; 6:23; 11:29; 12:6; 1st Corinthians 1:7; 7:7; 12:4, 9, 28, 30, 31; 2nd Corinthians 1:11; 1st Timothy 4:14; 2nd Timothy 1:6
 - (2) Jewish Epistles—1 x
 - (a) 1st Peter 4:10
- c) *Forgive/give freely*—verb—charizomai χαρίζομαι [# 5483] (23 x total)
 - i) Gospels—3 x
 - (1) Luke 7:21, 42, 43
 - ii) Acts—4 x
 - (1) 3:14; 25:11, 16; 27:24
 - iii) Epistles—16 x
 - (1) Pauline Epistles—16 x
 - (a) Romans 8:32; 1st Corinthians 2:12; 2nd Corinthians 2:7, 10 (3x); 12:13; Galatians 3:18; Ephesians 4:32 (2x); Philippians 1:29; 2:9; Colossians 2:13; 3:13 (2x); Philemon 1:22
- d) *Highly favored*—verb—charitoo χαριτόω [# 5487] (2 x total)
 - i) Gospels—1 x
 - (1) Luke 1:28
 - ii) Epistles—1 x
 - (1) Pauline Epistles—1 x
 - (a) Ephesians 1:6