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"CHARIS" - A STUDY ON THE WORD FOR
"GRACE" IN THE NEW TESTAMENT.

A Thesis
Presented to the Faculty of
Concordia Seminary,
St. Louis, Mo.

by

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In partial fulfillment of the
Requirements for the Degree of
Master of Sacred Theology.

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Introduction

"Charis" (*χάρις*), "Grace", is rightly called "one of the most blessed Scriptural concepts." ¹ The word "grace" fittingly summarizes the essence of the entire Gospel of Jesus Christ. Salvation by Grace is the chief doctrine of Scripture. Eph. 2.8.9; Rom. 4.16. This Grace is revealed in the Gospel, and hence the Gospel is called "the Gospel of the grace of God." Acts 20.24.

"Grace" is the distinctly Christian concept. If we were to express, in one word, that which distinguishes Christianity from all other religions, that which distinguishes the divinely revealed religion from all human religious philosophies, that word is *χάρις*, "Grace". In all non-Christian religious systems, because they are man-made, and represent man's attempt at a reconciliation with God other than that which He in his grace has granted us in Jesus, the true concept of "grace" is lacking. God may be represented as gracious, but that is due to a supposedly good quality in man. But such a grace is no grace, as Paul clearly points out.

The Scriptural concept of "grace" is also very important for us to keep clear and unalloyed. The doctrine of "Grace" is intimately bound up with all the chief doctrines of the Bible, and all other doctrines can be maintained pure and clear only in the same degree that we maintain the purity and clarity of the cardinal Christian concept of Grace. The doctrine of the Trinity, of the Incarnation, of Election, of Redemption, and all others are most closely connected with the Grace of God. Consequently this doctrine has played an important role in the History of the

¹ Lenski, Romans, p.254

Christian Church. The Pelagian and Semi-pelagian doctrines, seeking to answer confused minds on the relation of nature and grace, are merely, so to say a rehabilitation of all the heathen religious systems. So we see that this is the chief topic, the chief doctrine of all religious teaching, and the difference between the divine and the human, the Christian and non-Christian religion is ^{gauged by their doctrine of Grace.} (according to the true concept of) *χρῆσις*, "Grace."

But, the scope of this present study is not to be distinctly doctrinal, or historical, tracing the doctrine of grace and its various ^{variations} ~~abperations~~, through history, much as such a study would be interesting and instructive. That would take us too far afield. It is our purpose to confine ourself to an examination of the word *χρῆσις* itself, and to trace its use in the New Testament. Seeing the importance of the Doctrine of Grace, it is essential that we study the divinely revealed record, to see how the word is used. This must ever be the basis for all doctrine, the foundation work on which the body of doctrines is built up.

Before the fall, man was endowed with all the grace of God, had a perfect knowledge of God. But by his fall, he has rejected this grace, he has lost his perfect knowledge, he became estranged from God. His speech, language, also became corrupt. He could no longer speak and understand God's language. His language was no longer that of God, but became corrupt. After Babel it was so terribly confused that man could not even understand his neighbor. The confusion of tongues ~~causes~~ ^{causes} man even now a great deal of labor and study, to understand the language and the thoughts of his brethren of another country, or of another age. (Comparative Philology)

But God did not leave himself without a witness. He "revealed" Himself to man, so that man might again know him, and so the purpose of creation be realized. God has given sinful man

a testimony, a communication of himself, and has chosen man's own imperfect vehicles of speech, the Hebrew and the Greek languages, as the depository of his divine revelation. It is for us only to read and believe. But to come to a clearer and fuller knowledge of the revelation of God, it behooves us to "study", to examine closely the words of divine revelation. Therefore, to try to gain a clear picture of the concept of "Grace", we want to examine the word *χρῆσις*, as it is used by God in his revelation to us. Of course, we are mindful that all of the scriptural teaching on "Grace" cannot be exhausted by the analysis of ~~any~~ one word or expression. For we see Grace in all of God's dealing with mankind, in all of the Bible History. Grace is connected with all the attributes of God, is but a part of his divine character, but the most essential and distinguishing feature of the true and living God.

On the Meaning of *χρῆσις*.

Hayes points out that "the language of the Holy Ghost" in our New Testament, the Greek language, was the language of the common folk in all the world of that time. Greek had become a world language, an international language. "The babel of tongues had been supplanted by the best of the ancient forms of speech".¹ Robertson calls it "The most perfect vehicle of human speech thus far devised by man"² and the chief glory of the Greek language is that in the fulness of time God chose it as the medium to transmit to the world the Gospel of Grace. And our New Testament is the most widely read and highly prized of any book written in the Greek language.

1 Hayes, Gr. Culture, p. 82

2 Robertson, The Minister - , p.28

Robertson speaks of the Greek New Testament as ^{written in} "the noblest of all languages and the greatest of all books." § 1.

Our word *χαρις* is also considered one of the greatest words in the New Testament. "Perhaps no one word carries more meaning for Paul's messages than this word". § 2.

The word *χαρις* has been in use since the days of Homer. It is derived from the verb *χαριζειν*, to "rejoice", to cause joy (*χαρη*). Hence the correspondence between the common Greek salutation *χαριετε* or *χαριενυ*, and the Christian *χαρις*, is more than a verbal coincidence. (cf. on Salutation in Paul's Epistles, later).

It has been pointed out that in the Hebrew, Greek and Latin, only a few words have sprung from the naturalized root. In the Hebrew, only two verbs, one substantive and one adjective. In Greek, the verbs *χαριζειν*, *χαρισθην*, *χαριζεσθαι* and *χαριεντιζεσθαι*; two substantives, *χαρισμα* and *χαρις*.; and two adjectives, *χαριεις* and *χαριστηριος*. Similarly in Latin and English. The need was little. Few words were enough to convey the meaning attached to the idea. But though the extension of the idea was small, its intension was large. There were many distinct meanings of the one word. So the various lexicographers list the word *χαρις* in many different meanings and senses.

In the New Testament, the word *χαρις* retains nearly all the classical senses, and takes on, under the influence of Christian teaching, certain new shades of meaning. This is brought out in Paul's epistles especially.

The word *χαρις* occurs over 170 times in the New Testament. It is not a new word, but is one common in secular Greek, but in both places, in many more shades of meaning than can be represented

§ 1 *ibid.*, p.108

§ 2 Robertson, *Word Pictures*

by the one word "grace" in English. The various meanings of *χάρις* were simply taken over by the writers of the New Testament. And this very elasticity of the word made it possible to receive still another, a new and distinctly Christian meaning.

French says, very well "There has often been occasion to observe the manner in which Greek words, taken up into Christian use are glorified and transformed, seeming to have waited for the adoption of them to come to their full rights, and to reveal all the depth and the riches of meaning which they contained, or might be made to contain. *χάρις* is one of these. It is hardly too much to say that the Greek mind has in no word uttered itself and all that was at its heart more distinctly than in this; so that it will abundantly repay our pains to trace briefly the steps by which it came to its highest honors." ¹

So then *χάρις* is first of all, from *χαίρειν*, that which causes joy to the hearers or beholders of it. So it is used frequently. Then, as to the Greek, nothing was so joy-inspiring as grace, or beauty, *χάρις* came to imply the presence of this. That is something like the Hebrew *חן*. Similar use is *hinted* at in Lk. 4.22 and Eph. 4.29. Later *χάρις* did not necessarily signify the grace or beauty of a thing, as a quality of it, but the gracious or beautiful thing itself. So "favor". Then also in the sense of a gift, and then also in the sense of "thanks" or "thankfulness", for the gift or favor. That quality which is attracted by the favor. It is perhaps a fusion of these latter, in the sense of a gift, and the favor of God, that it was taken up and expanded, enlarged, built up by the sacred writers, to signify the divine

¹ French, *Synonymes* - , p. 156

attribute of God, "Grace".

In its relation to $\epsilon\tilde{\nu}\delta\epsilon\omicron\varsigma$, French says " $\chi\alpha\rho\acute{\iota}\varsigma$ obtained its highest consecration; not indeed to have its meaning changed, but to have that meaning ennobled, glorified, lifted up from the setting forth of an earthly to the setting forth of a heavenly benefit, from signifying the favor and grace and goodness of man to man, to setting forth the favor, grace and goodness of God to man, and then, of necessity, of the worthy to the unworthy, of the holy to the sinful. Such was the meaning to which it had never raised itself before, and this not even in the Greek Scriptures of the elder covenant; for the Hebrew word which most nearly approaches in meaning to the $\chi\alpha\rho\acute{\iota}\varsigma$ of the New Testament, namely $\gamma\omega\tilde{\nu}$, is not translated by $\chi\alpha\rho\acute{\iota}\varsigma$, one occasion only excepted (Esther 2.9) but usually by $\epsilon\tilde{\nu}\delta\epsilon\omicron\varsigma$. (Gen. 24.12; Job 6.12; Dan. 1.9 etc.) " "

So even in its use in the LXX of the Old Testament, $\chi\alpha\rho\acute{\iota}\varsigma$ is not to be confused with the $\chi\alpha\rho\acute{\iota}\varsigma$ of the New Testament. The Hebrew word for Grace, $\gamma\omega\tilde{\nu}$ (LXX, $\chi\alpha\rho\acute{\iota}\varsigma$) has no special idea of redemption connected with it. It denotes God's attitude of good will toward man in his weakness and humility, practically the same meaning that $\chi\alpha\rho\acute{\iota}\varsigma$ has in classical literature. $\gamma\omega\tilde{\nu}$ (LXX, $\chi\alpha\rho\acute{\iota}\varsigma$) in the Old Testament denotes "Anmut", "favor", "beauty", and never, as in the New Testament anything belonging to God's plan of salvation; it has no special soteriological meaning. The word in the Old Testament that comes nearest to the New Testament conception of $\chi\alpha\rho\acute{\iota}\varsigma$ is $\epsilon\tilde{\nu}\delta\epsilon\omicron\varsigma$ which is the LXX translation for $\gamma\omega\tilde{\nu}$. The LXX translated $\gamma\omega\tilde{\nu}$ with $\epsilon\tilde{\nu}\delta\epsilon\omicron\varsigma$ rather than $\chi\alpha\rho\acute{\iota}\varsigma$, for in the profane literature $\epsilon\tilde{\nu}\delta\epsilon\omicron\varsigma$ had a religious significance, whereas $\chi\alpha\rho\acute{\iota}\varsigma$ did not. ² In the New Testament use, $\chi\alpha\rho\acute{\iota}\varsigma$ transcends $\epsilon\tilde{\nu}\delta\epsilon\omicron\varsigma$. (cf. discussion later.)

1. Tranch, Synonyms p 157.
 2. Cremer, Worterbuch, p. 1124

So in the Greek language, and in the heathen literature, $\chi\alpha\rho\iota\varsigma$ has received a variety of meanings. From the original sense of "causing joy" it has come to mean also the "attractiveness", the "charm" which induces favorable notice. Going deeper, it deals with the inner man in terms of "kindness", "good-will", which is evoked by the "attractiveness". This is similar to the Hebrew use of

לָחַץ (לָחַץ , לָחַץ) "to find favor" with God.

But $\chi\alpha\rho\iota\varsigma$ in the sense of "undeserved, unearned favor" ^{has} ~~is~~ a distinctly Christian sense, not found in either the classical writers or in the Greek Old Testament. We find that it was chiefly Paul who expanded the concept of $\chi\alpha\rho\iota\varsigma$, as favor toward man contrary to his desert. He took the word, which was in common usage in profane literature, and ennobled, enriched it, by putting a fuller, and truly Christian content into it. The same thing is being done now, in the translation of Bible into heathen languages, and in the writing of Christian literature. We must take the concept, which in the vernacular, most nearly approaches that of "Grace", and use it in a richer and fuller sense. And so in the course of time, a word which in heathen literature expresses the gracious relation of a superior to an inferior, though never undeserved, through a new Christian usage, is vested with a richer, grander meaning, even as $\chi\alpha\rho\iota\varsigma$ in the early Christian era.

The various lexicographers of the New Testament Greek, in their dictionaries, minutely classify the various uses of the word in the New Testament. To list such a classification would not serve much of a purpose here. The greatest benefit will be derived from an examination of the various passages in the New Testament, where $\chi\alpha\rho\iota\varsigma$ is used.

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We will then proceed to consider the use of the word in the various books of the New Testament, ~~considering~~^{studying} first its use in the Gospels, then in the Epistles of Paul, and finally in the Catholic Epistles.

striking at first glance, that in the Gospels, which are a record of the life and teachings of our Lord Jesus Christ, the word for "grace", *charis*, is almost lacking.

The word *charis* is entirely lacking in the first two Gospels, Matthew and Mark. It occurs only eight times in Luke, and three in John's Gospel.

None of Paul's relations to the apostle Paul, it is only natural that we should find the word *charis* used in his Epistles, but he does not use it in its strictest and fullest sense, as it was used by Paul. We shall proceed to consider the usage in Luke's Gospel.

The Gospels.

The first reference is found in the Angel's greeting to Mary, in Lk. 1:28-30. The Angel addressed Mary with *charis* (*grace*), "Hail, highly favored", or "much greeted" as Dr. Margit has it. The *charis* is most exact, with its marginal translation "indeed with grace". The word play on *charis* and the Perf. Pt. of *charizo* (*gratified*) in the original form of greeting in Greek. "Gratified" (*charizomai*) and *charis* are more apt than "Hail", *chaire*, has its root in *charis* and so refers to the unmerited favor or grace bestowed by God. This verb occurs only here and in Eph. 1:6 in the New Testament, and the noun *charis* (*grace*) in Greek signifies a strong feminine noun, gender: "gratified with grace." The passive voice is used here, thus making God the sole agent. It refers to a special gift of grace. The verb *charizomai* is ambiguous. The Angel addressed her not as Mother but Dispenser of Grace, - as the Catholic

"Grace" in the Gospels.

It is rather striking at first glance, that in the Gospels, which are a record of the life and teachings of our Lord Jesus Christ, the word for "grace", *χάρις*, is almost lacking.

The word *χάρις*, is entirely lacking in the first two Gospels, Matthew and Mark. It occurs only eight times in Luke, and three in John's Gospel.

Because of Luke's relation to the Apostle Paul, it is only natural that we should find the word *χάρις* used in his Gospel. But he does not use it in its strictest and fullest sense, as it was used by Paul. We shall proceed to consider the usage in Luke's Gospel.

The Synoptics.

The first reference is found in the Angel's greeting to Mary, in Lk. 1.28-30. The Angel addressed Mary with *χαίρει, κεχαριστημένη*, "Hail, highly favored", or "much graced" as AV. Margin has it. The RV. is most exact, with its marginal translation "indeed with grace". Notice the word play on *χαίρει* and the Perf. Pt. of *χαριτοῦν*. *χαίρει* is the common form of greeting in Greek. "Greeting", and "Sei gegreissset" are more apt than "Hail". *κεχαριστημένη*, has its root in *χάρις* and so refers to the unmerited favor or grace bestowed by God. This verb occurs only here and in Eph. 1.6 in the New Testament, and the termination *τῶν* (*χαριῶν*) in Greek signifies a strong factitive sense, hence: "endowed with grace." The passive voice is used here, thus making God the sole agent. It refers to a special gift of grace. The Vulgate "gratia plena" is ambiguous. The angel addresses her not as Mother and Dispenser of Grace, - as the Catholic

error has it, - but as a daughter and recipient of Grace. (Pass. Part)
 Non ut mater gratia^z, sed ut filia gratia^z. - (Bengel). In v. 30
 χάρις is used, the noun that lies in the participle of v. 28, and
 points to a parallel rendering of κεκρηταιμένη, and implies an
 abiding state, abiding grace, even as in v. 28. εὗρες γὰρ χάριν
 παρὰ τῷ θεῷ "Thou hast found favor with God." Here χάρις is
 combined with the verb ἐβρίκειν a literal translation of the
 Hebrew phrase וְנָתַתְּ חֶסֶד and means the "undeserved favor", grace in
 the sense of a divine motive. This divine grace is always "found",
 not earned. It falls into our lap, we do not work for it. It is
 a gift, pure and simple. The Aorist tense is used. Mary found
 this favor with God long ago. It was all arranged in God's plan
 far in advance.

This is the only passage in Luke where χάρις is used in its
 richest and fullest sense, and even here, most interpreters take it
 to mean merely a certain charm or loveliness, favor, in a less degree.
 Goodspeed translates "you have gained God's approval." To this
 Lenski says, "It is all true that χάρις has in it sweetness, charm
 loveliness, joy, delight, the note of kindness, and in fact much else
 that is delightful; but these are only the by-products, the odor of
 the rose, not yet the rose itself. Any and all of these resultant
 ideas are due to the essential idea, that of unmerited favor and
 gift of favor." ¹

In Lk. 2,40 and 2,52 the word χάρις is used with reference
 to the childhood of Jesus. In v. 40 it is said that "the child
 grew, and waxed strong in spirit, filled with wisdom, and the grace
 of God was upon him", καὶ χάρις θεοῦ ἦν ἐπ' αὐτόν; and in v. 52 is
 described as increasing in wisdom and stature, "and in favor with God

1 Lenski, Commentary ad loc.

and man," *καὶ χάριτι παρά θεῶν καὶ ἀνθρώπων*. Here we see *χάρις* used in a wider sense of God's favor, not in the narrower, and more common scriptural sense of "undeserved favor" for sinners, for Christ was sinless; and this favor came from men as well as from God. It is the general sense of favor, rather than of a special gift. "The approval of God", "God's blessing", as Goodspeed has it.

In Lk. 4.22 we see *χάρις* used in still another way. The occasion is Jesus' visit to the Synagogue in Nazareth, where he stood up to read. The scroll of the prophet Isaiah was handed to him, from which he read and then expounded. The result was that all "wondered at the gracious words which proceeded out of his mouth" *ἔθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ*. Some think here that *χάρις* is used in the sense of "attractiveness," - pointing to a similar usage in Col. 4.6. ("Let your speech be alway with grace".) Plummer and Goodspeed render it "winning words" (*λόγοις τῆς χάριτος*). Plummer says that the very first meaning of *χάρις* (from *χαίρω*) is "comliness" "winsomeness"; and thinks that the winsomeness of language is especially signified in these passages. The Vulg. has in "verbis gratia¹", The R.V. more literally, "words of grace". This seems to be the better understanding of it, as the Expositor's New Testament points out, although most take *χάρις* not in the strict Pauline sense. But in view of the text on which Jesus had just preached, about the Grace of God, the 'religious and Pauline' sense of *χάρις* is probably the right one. "Words about the grace of God." Words of grace, about grace: such was Christ's speech, then and always, - that is Luke's idea".¹

1 Expositor's Greek N. T. ad loc.

J. Weiss (in Meyer) takes it as "grace of manner", but admits Luke may have meant it in the other sense, as Acts 14.3; 20.24. So also Robertson ² says that the Gen. case *χάριτος* means that the words came out of Jesus' mouth in a steady stream (Pres. *ἐκπορευομένου*), and were marked by fascination and charm. "winning words", as the context makes plain; though also gracious, in the Pauline sense of grace. There is no antithesis between 'graceful' and 'gracious' in the words of Jesus." So we may take *τοῖς λόγοις τῆς χάριτος* in the sense of Words of grace, about God's grace and at the same time these words about grace are also very gracious, winsome, coming from the mouth of the author of Grace.

The word is used in still another sense in Lk. 6, 32-34, where three times the same expression occurs *ποία ὑμῖν χάρις ἐστίν* "What thank have ye?" The context speaks of doing good to our neighbors, which includes also our enemies, for if we love and do good only to such as return the favor, "What thank have ye?"

χάρις here stands for *μισθός*, which is found in Matthew's account, Mt. 5.46. -"as if to avoid a word of legal sound, and substitute an evangelical term instead" ², though *μισθός* is retained in v.23, and is put on a par with *χάρις* in v. 35. So it is used in the sense of "thanks", "reward", "favor", "merit", - not from men, but from God, as the following verse indicates.

The word is used in the same sense of "thanks" in Lk. 17.9

μη̄ ἔχει χάριν τῷ δούλῳ "doth he thank that servant?", *χάριν* being an old Greek idiom, for 'to have gratitude toward one.'

² Robertson, Word Pictures, ad loc.

² Expositor's New Testament, ad loc.

1 Tim. 1.12; 2 Tim. 1.3; Heb. 12.28.

The verb form *χαρίζομαι* is also used in two places in this Gospel, shedding some light on the meaning of the root *χάρις*. In Lk. 7.21 we read of John's disciples coming to Jesus to ask whether he was the Messiah, and when they came to Jesus, he was performing many miracles of healing, among them also this, that *καὶ τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν* "he gave sight". Luke uses *χαρίζομαι* "to give as a free gift", from *χάρις* "grace". Cf. Gal. 3.18. Jesus was "granting a boon", a gift, a grace to the blind. This was a welcome word to Luke, as containing the idea of Grace. So in Lk. 7. 42,43 in the parable of the creditor and his two debtors, we read *ἀμφοτέροις ἐχαρίσατο*. "he frankly forgave them both" v.42; and when Simon was asked, which of the debtors loved him the most, the answer was, *ὡς τὸ πλεῖον ἐχαρίσατο* "to whom he forgave the most." Luke uses *χαρίζομαι* in the sense of a gift of forgiveness of a debt, as a warmer word than *ἀφίεναι* 'to remit', and welcomed as containing the idea of grace.

Though the word *χάρις*, in its fullest sense of Favor Dei is practically wanting in the Synoptics, that does not mean that the concept of Grace, is lacking, or foreign to the teaching of Jesus, as over against the teaching of Paul's Epistles.

The Gospels, we must remember, are not, as the Epistles of the Apostles, doctrinal treatises on Christ's teaching, but are chiefly historical records of the events of Jesus life, and of his preaching. The concept of the Kingdom of God is dominant in Christ's preaching, and is the basis of the Grace of God in Christ. Each Gospel is written with a different emphasis, so that in Matthew the relation of Grace and law; in Mark Grace and Faith; in Luke Grace and Repentance, are emphasized. ¹ The Kingdom of

1 Homann, Begriff der Gnade in den Synoptischen Evangelien.

God is the greatest blessing, and no man can attain it by his own works. It is a gift of God to man. Lk. 12.32. "It is your Father's good pleasure to give you the kingdom", which we have only to receive as children (Mk. 10.15) and ask for as disciples (Mt. 6.10) (cf. also Lk. 22.29; Mt. 20.23; Mt. 25.34)

Man's inability to believe, and his weakness of faith are repeatedly emphasized. Mt. 6.30; 8.26; 14.31; 12.39; 13.58; 16.23; 17.17-20; Mk. 6.6; Lk. 17.5.6; 16.31; 24.25; 22.32, and especially Mt. 17, 14-21 in the parable of the lunatic healed. Jesus points to the evil nature of man's heart, Mk. 7, 14-23. The will of man is ever against God, as Jesus pointed out in the parable of the wicked husband-man. Mt. 21.33-43.

But God wants man, completely, and wants him to do His will. Man however, cannot do what God demands. Mk. 10.26. ^{On the part of} ~~by~~ God it is possible. He has made it possible for man, by sending a Mediator. Lk. 4.18; 19.10. The Pharisees rejected him. Forgiveness of sins was blasphemy to them. Mt. 9.3. They could not believe in the Son of God, for they did not believe in the inability of their own work - righteousness. So they neglected the essential, Mt. 23.23, the Grace of God. Sinners and Publicans will enter heaven before the Pharisee. Mt. 21.31; 22, 1 ff.

Modern theologians similarly like to deny Grace in its fullest sense, by denying that original sin and total corruption are correlatives of the forgiveness of sins in the Gospels. So Holtzmann and Feine ². Instead of basing Forgiveness on grace, they think it is based on a faith in a seed, a "leise Regung zum

² New Testament Theology 1, 219.2; 1, 188.2 quoted in Homann, "Begriff der Gnade".

Guten", or at least an ability to develop something good in man. But referring to the chapter of Parables, Luke 15, we see that the sheep that is lost, is utterly helpless; the lost coin, is utterly helpless; the Prodigal Son was "Lost". There is joy in heaven over one sinner who repents, for repentance is the fruit of God's grace. Grace exceeds justice, as seen in the parable of the fig tree. Lk. 13, 6-9.

Everything depends on God. (~~Mt. 5.11. "for my sake"~~) not on man's effort. Having done all, we are still "unprofitable servants", Lk. 17.7ff. The merciful King forgives the debt out of pure grace, Mt. 18.23ff. In the parable of laborers in the vineyard, Mt. 20.1ff all appeal to merit is rejected. The concept of Reward is indeed present in ^{the} Synoptics. "The labourer is worthy of his hire" Lk. 10.7; Mt. 24, etc. Peter asked Jesus about his reward, and Jesus promises him his reward, Mt. 19.27-30. But the Lord does not tolerate a demand for a reward. The Kingdom of God is everywhere presented as a gift of Grace. Mt. 19.29 "for my name's sake." (Mk. 10.30; Lk. 18.30; 6.38; Mt. 24.16ff; 25.21ff.) As Holtzmann says "So wird die Gnade zum Lohn, der Lohn zur Gnade".¹⁾ In carrying out the concept of reward in the Synoptics, it is completely destroyed. The ^scheme of reward is used, but it has an entirely different meaning. In the parable of the laborers in the vineyard, as Holtzmann says "Er tötet den Lohnbegriff, in dem er ihn anwendt. Er prä^gt den Lohn in Gnade um." ²⁾

So we see that the concept of Grace, in the Synoptics, is not only latent, but very much stressed. But though Grace is clearly taught in the Synoptics, the word *χαρις* is not employed to convey this thought.

1 Holtzmann Theol. 1, 260.2 quoted in Homann

2. *ibid.*

John's Gospel.

Passing on to the fourth Gospel, we find the word for Grace used in a fuller sense. "Grace" is put into the forefront of the Gospel, it occupies a prominent position in the Prologue. However, it may be added, the word *χάρις* occurs only in the Prologue of this Gospel, ch. 1.1-18, and nowhere else in all of John's writings, except in the salutations, 2 Jn. 3; Rev. 1.3; 22.21.

In the first verses of this Gospel we read of the Divine Logos, the Son of God, Jesus, who was also the Creator, and the Light of the world. Even before his manifestation in the flesh, he was working on mankind by his grace, 1.9. But although he was the agent in Creation, his own received him not. Those who used the grace given, received him and became Sons of God, v. 12. "God gives, but man must use his gift, which faith appropriates".² This gift of grace, Sonship, is attributed to Divine Power, the will of God, v. 13, and made possible by the Incarnation, whereby God, the Word, dwelt among us. v. 14.

In Jn. 1, 14-17 the word *χάρις* occurs three times. In v. 14 Jesus, the Divine Logos incarnate, is described as "full of grace and truth." *πλήρης χάριτος καὶ ἀληθείας*. The general sense here forbids us to take the phrase as expressing merely that he is 'gracious and true'. It must mean that he brought with him to mankind the objective gifts of absolute truth, and 'the perfect assistance of enabling grace.' His glory consisted in these moral qualities that existed in him. "Grace and Truth" is a common combination in the Old Testament. (Gen. 24.27.49; 32.10; Ex. 34.6;

² Westcott, quoted in Jauncey, The Doctrine of Grace. p. 40

Ps. 40, 10, 11; 61.7) The Character of divine revelation is summed up in them. "Grace" is the revelation of God as Love, 1 Jn. 4.8.16; Truth, the revelation of God as Light. 1 Jn. 1.5.

Christ himself was fully endowed with these powers and graces, and out of, ἐκ, his fullness, τὸ πλῆρες αὐτοῦ we all have received, and "Grace for grace" καὶ χάριν ἀντὶ χάριτος v. 16. Not Grace instead of Old Testament Grace; ~~More~~ simply grace added to grace, ^{but} new grace, even as the former had been received, continuous, unmerited grace. "Grace is multiplied for God's children in a constant shower of undeserved gifts!"¹ It is a "constant succession of graces".² Ever and anon fresh grace appears over and above that already received. "Grace used is grace gained". "To have realized and used one measure of grace was to have gained a larger measure in exchange for it." God rewards grace with grace, and that all, in, Christ, - out of his fulness. "Where in the history of mankind can we find anything resembling this, that men who had eaten and drunk with their Master should glorify Him, not only as a Revealer of God, but as the Prince of Life, as the Redeemer and Judge of this world, as the living power of its existence, and that a choir of Jews and Gentiles, Greeks and Barbarians, wise and foolish, should along with them immediately confess that out of the fulness of this one man they have received grace for grace?" (Harnack, ad Jn. 1.16)

So the New Covenant is superior to the old, v. 17 in that "grace and truth came by Jesus Christ" ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο. In contrast to the demands of the law, Jesus brought "grace", the unearned favor of God to guilty sinners, help

1 Lenski, ad 1 T. 12.

2 American Rev. tr. note.

from God, not only the law of his justice; and "truth"; the reality, not its mere shadow or image, symbolized in the law. He not only shows him the way, but is the way and gives the means for the journey. Note the articles with "grace" and "truth", "The grace" and "the truth", that which in the full sense is grace and truth.

These are the only instances of the use of *χάρις* in John's Gospel, whereas we note the John likes to use the concept "truth" which occurs twenty-five times in the Gospel, and twenty times in his epistles. Robertson also tells us that Paul had made 'grace' a "Christian commonplace" before John wrote.³ But we do not see John making such extensive use of the word, though he does use it in its distinctly Christian, rich content. Nor does he fail to stress the concept of grace in his Gospel. In Jn. 4.10 when Jesus speaks to the Samaritan woman, he speaks of a 'gift' *δωρεά*, of God, the highest and best gifts, such as are comprehended in the objective sense of *χάρις*. (Acts. 2.38; Rom. 5. 15.17; 2 Cor. 9.15.) John speaks of man's will alone as standing in the way of salvation. Jn. 5.40., and of God's gift of salvation, Jn. 10.27-28. In the parable of the vineyard, He shows how the Christian derives his life from Christ, Jn. 15, 1-8, without whom he can do nothing. "He does not say, 'without ~~Me~~ you can do but little; but 'without ~~Me~~ ye can do nothing'" - Augustine. So John faithfully depicts salvation as a free gift; and he uses the word for "grace", *χάρις*, in a more objective, and inclusive sense than it is used in the Synoptics.

³ Robertson, Word Pictures, ad loc.

The Acts of the Apostles.

The book of Acts is, historically, a transition from the story of Jesus to that of St. Paul, and so in its use of the word for grace, *χάρις*, we see it approaching more the use in Paul's Epistles. It becomes more prominent in its use, although still not as much as [in] Paul's writings. The author of Acts, Luke, hereby also shows his affinity to Paul.

In Acts 2.38 the author speaks of receiving the gift of the Holy Ghost, *δωρεά*, - which refers to a definite gift bestowed, usually the gift of grace. (cf. Jn. 4.10, above.)

In Acts 2.47 the word *χάρις* is used in the general, Hebraistic sense of "favor". The early Christian church is described here, as "having favor with all the people." The life of the church is compared with that of its Lord, as growing in wisdom and stature, and also, like Christ, "in favor" with man and God. This usage is common in the Old Testament as well as in the New, and is found again in ch. 7.10 and 7.46 of this book, of finding favor both before God and man. "Win approval", "respected by all the people" is the way Goodspeed translates this use of the word.

In ch. 4.33 after Peter and John had been released by the Sanhedrin, and had reported their wonderful escape to their own company (v.25) they prayed and all received the gift of the Holy Ghost (v.31), and (Te, not resultant) "great grace was upon them all" *χάρις τε μεγάλη ἦν ἐπὶ πάντας αὐτοὺς*. Here *χάρις* is used absolutely, as the Grace of God, - undeserved favor of God upon condemned sinners.

A similar use is found in ch. 6.8 in describing Stephan. He is here described as a man "full of grace and power", *πληθύνων χάριτος καὶ δυνάμεως*. . There is a variant reading here, some

having "faith", for "grace" - so the AV. translation. But the best manuscripts, X. B. C. D., the Vulgate, American Rev. and English R. V., Moffatt, have "grace". Jn. v. 5 Stephan is called a man "full of faith and the Holy Spirit", here "grace and power". God's grace gave him power; he was "greatly strengthened by God's favor" as Goodspeed translates it.

In ch. 11.23 we see grace portrayed as a visible quality of character. Barnabas was sent by the church of Jerusalem to Antioch, to follow up the work of preaching which was begun there by men of Cyprus & Cyrene. And when he came there he saw "the grace of God", and rejoiced. *καὶ ἰδὼν τὴν χάριν τὴν τοῦ θεοῦ ἔχαρει.* Note how Luke has a play on the words *χάρις*, and *ἔχαρει*. The verb has the same root as *χάρις*. (Similar to Lk. 1.28) "Grace brings gladness." He "saw the favor God had shown them".¹ The Grace of God which had been given them was manifest in their lives.

In ch. 13.43 we read of Paul and Barnabas at Antioch in Pisidia, where they persuaded the Jews and proselytes who followed them, to "continue in the grace of God." *ἠρρομένους τῇ χάριτι τοῦ θεοῦ* Here grace of God is used to describe their state of salvation.

In ch. 14.3 ; and 20.32 we have the expression "word of his grace", *ἐπὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ*, as a synonym for "the Gospel", the good tidings of salvation through Jesus Christ. *χάρις* is used as being the distinguishing characteristic of that good news. (cf. Jn. 1.17) This is more fully expressed in ch. 20.24, where we find the expression "the Gospel of the grace of God" *τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ.* God has his grace proclaimed in the

¹ Goodspeed, tr.

Gospel of Christ. The Gospel is the Grace of God.

In two other passages, ch. 14.26 and 15.40 the apostles are "recommended", commended, committed, "to the grace of God" *παραδεδόται τῇ χάριτι τοῦ θεοῦ*. In 14.26 we read of how the apostles returned to Antioch, from whence they had been commissioned to the "grace of God." The Grace of God had been with them on their journey. They had fulfilled the work to which they had been set apart by the Holy Spirit. Now they had a wondrous story to tell.

In ch. 15.11 Peter, in addressing the convention at Jerusalem, says, "we believe that through the grace of the Lord Jesus Christ we shall be saved." *διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πιστεύομεν & σωθῆναι*. Through the active and free gift of grace, help, to us, we are saved. Here Peter expresses himself in thoroughly Pauline terms. The Judaizers had no hope in Peter. His doctrine of grace is "as clear as a bell" †, against salvation by ceremony and ritualism. Goodspeed's translation "mercy" for *χάρις* here, is confusing ~~with~~ the use of mercy as against Grace in New Testament.

The use of the word in ch. 18.27 has been subject to ^a difference of interpretation, dependent in the order of words. The brethren in Achaia had been encouraged to receive Apollos, and so when he was come to those regions, he served the people faithfully. He 'helped them much which had believed through grace', *συνεβλήθητο παρὰ τοῖς πεπρωμένοις διὰ τῆς χάριτος*. Some join "grace" with "helped", referring to the grace conferred on Apollos. The Rev. Version gives as alternate reading "helped much through Grace them which

† Robertson, Word Pictures, ad loc.

very much like the above, in the sense of "favor". ^{The Jews} ~~Reptus~~
"desired favor against him" εἰτούμενοι χάριν κατ' αὐτοῦ, "as a
special favour" ², also in a non-religious sense, of general
favor.

So we see, in the book of Acts, the word χάρις used more
frequently in its full Christian sense of Favor Dei, (6 times) and
the gift of grace to the Christians (gratia infusa) (2 times),
together with the other general usage.

The Epistles of Paul.

We now come to the most important part of the New Testament
for our study of the use of the word χάρις, - the writings of
the Apostle Paul. On the language of St. Paul we have built up
our use of the word "grace" in all contemporary languages as well.

We naturally ask, where did Paul get his doctrine of grace?
And we cannot deny that he greatly developed it, and wrote much
on it. But Grace was not a new thing to the Christian Church, as
we saw before. "The Church sprang from the Synagogue fully armed
in this regard." ² Paul took this concept of Grace, and adopting
the word from profane literature, richly developed and ennobled it.
His own experiences helped him to unfold the riches of God's grace.
The word figures twice as often in his writings as in all the
New Testament besides, and the prominence and emphasis of its use
are due largely to St. Paul. "Grace" is God's unmerited love and
favor toward sinners, revealed and operative in Jesus Christ.

² Moffatt and Goodspeed

² Church Quarterly Review, quoted in Jauncey p. 25

The Salutations.

Before we enter the discussion of the various passages in his epistles, we may briefly consider the use of the word in the Salutations to all his Epistles, both at the beginning and end of his letters.

Paul at the beginning of his Epistles, greets his readers in the formula "Grace be to you, and peace from God our Father and from the Lord Jesus Christ", *χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ χριστοῦ*. This greeting occurs thirteen times in practically the same form. (Rom. 1.7; 1 Cor. 1.3; 2 Cor. 1.2; Gal. 1.3; Eph. 1.2; Phil. 1.2; Col. 1.2; 1 Thess. 1.1; 2 Thess. 1.2; 1 Tim. 1.2; 2 Tim. 1.2; Tit. 1.4; Phil. 3.) except that in 1 and 2 Timothy and Titus, to *χάρις καὶ εἰρήνη*, *ἔλεος* is added, as a second ~~number~~ ^{member}. These are not commonplace salutations, but are old words, 'deepened and spiritualized'.² Though Paul's salutation is short, it is rich and gracious, and pitches the letter at once on a high plane.

χάρις is taken from the common Greek salutation *χαίρειν* which is common in papyri letters, and also found in the New Testament. (Acts 15.23; 23.26; James 1.1) Paul replaces this old form with *χάρις*, one of the greatest words of the New Testament. *χάρις* is here "a heightened and deepened form of the customary Greek *χαίρειν*"² and means the Favor Dei, the undeserved favor of God, as existing in his heart, together with all the gifts of that

² Robertson, Word Pictures, ad loc
² Jauncey p. 48

favor. Furthermore, the root meaning of $\chi\alpha\rho\iota\varsigma$, is that of gladdening, joy-bringing (fr. $\chi\alpha\rho\iota\omega$) and so the correspondence between the common Greek salutation $\chi\alpha\rho\iota\varsigma$, or $\chi\alpha\rho\iota\epsilon\iota\tau\epsilon$ and the Christian $\chi\alpha\rho\iota\varsigma$, Grace to you, is more than a mere verbal coincidence. As Dr. Pieper points out, the position of $\epsilon\tilde{\iota}\delta\epsilon\omicron\varsigma$ in some of the epistles, gives $\chi\alpha\rho\iota\varsigma$ the meaning of "gütige Gesinnung in Gott",¹ the same meaning it has in its shorter forms of $\chi\alpha\rho\iota\varsigma$ $\kappa\alpha\iota$ $\epsilon\tilde{\iota}\rho\eta\eta\upsilon\gamma$. "Die $\chi\alpha\rho\iota\varsigma$ ist für Paulus zunächst Gottes persönliche Gesinnung".²

$\epsilon\tilde{\iota}\rho\eta\eta\upsilon\gamma$ is combined with $\chi\alpha\rho\iota\varsigma$, as the result of $\chi\alpha\rho\iota\varsigma$. $\chi\alpha\rho\iota\varsigma$ $\kappa\alpha\iota$ $\epsilon\tilde{\iota}\rho\eta\eta\upsilon\gamma$ is a combination of the Greek salutation $\chi\alpha\rho\iota\epsilon\iota\tau\epsilon$ and the Hebrew וְשָׁלוֹם . In the New Testament $\epsilon\tilde{\iota}\rho\eta\eta\upsilon\gamma$ is the spiritual state which is the result of the gracious relation between God and man. This establishment of peace was one of the main functions of the Messiah, according to Old Testament belief. Lk. 2.14.

In the Pastoral letters $\epsilon\tilde{\iota}\delta\epsilon\omicron\varsigma$ is added, as second ~~members~~ ^{member}. We must distinguish "grace" from "mercy", The latter in divine pity, and ~~signifies~~ ^{signifies} misery, the consequence of sin and guilt; whereas "grace" ~~removes~~ ^{precludes} guilt. Grace then is first, and mercy second. "Grace, and not mercy, pardons; mercy, and not grace, binds up and heals".³ So Bengel says aptly: "Gratia tollet ceilpam, misericordia miseriam",⁴ French writing on the distinction between $\chi\alpha\rho\iota\varsigma$ and $\epsilon\tilde{\iota}\delta\epsilon\omicron\varsigma$ says:⁵ "St. Paul sets $\chi\alpha\rho\iota\varsigma$ and $\epsilon\tilde{\iota}\delta\epsilon\omicron\varsigma$ over against one another in directest antithesis, showing that they mutually

¹ Pieper, ^{Christliches Dogmatik.} Vol. II, 6

² ibid

³ Lenski, ad Rom. 3.24, p. 254

⁴ French, Synonymes, p. 159

⁵ French, Synonymes, p. 158

exclude one another, it being of the essence of that which is owed to *χάρις* that it is unearned and unmerited, as Augustine urges so often: Gratia nisi gratis sit, non est gratia. But while *χάρις* has their reference to the sins of men, and is that blessed attribute of God which these sins call out and display, His free gift in their forgiveness, *ἔλεος* has special and immediate regard to the misery which is the consequence of these sins. We may say then, that the *χάρις* of God extends to men as they are guilty; his *ἔλεος*, as they are miserable."

In his closing greetings of the epistles Paul likewise uses the expression *ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ θεοῦ πατρὸς ἡμῶν.* (Rom. 16.20; 1 Cor. 16.23; 2 Cor. 13.14; Gal. 6.18; Eph. 6.24; Phil. 4.23; Col. 4.18; 1 Thess. 5.18; 2 Thess. 3.18; 1 Tim. 6.21; 2 Tim. 4.22; Tit. 3.15; Phil. 25) (13 times) and Hebr. 13.25. The formula occurs in much abbreviated form in Col., Eph., Hebr., 1 and 2 Tim. and Titus. In the 2 Cor. 13.14 the formula occurs in form of a full Trinitarian benediction. *χάρις*, even as in the opening greeting to the epistles, refers to the attribute of God, but especially also its active nature, signifying its working in the lives of the Christians, "with you."

From Paul's use of "*χάρις*" in the salutations of his epistles, we see how seriously Paul meant to proclaim the Gospel of the Grace of God. "Grace is the first word of greeting and the last word of farewell in St. Paul's letters; for him it includes the sum of all blessing that comes from God through Christ."¹

¹ J. P. Davis, Dictionary of Bible. P. 575

The Epistles Before the Captivity.

I and II Thessalonians.

Turning now to the Epistles themselves, we shall examine his earliest writings first. In his earliest epistles, the two addressed to the Thessalonians, comparatively little use is made of the word *χρῆσις*. This is explained by the nature of the epistles. Eschatological problems are the chief topic, and he is most concerned about imparting instruction and comfort on that point. So "grace" does not stand out as prominently as in his other writings, although it is obviously assumed throughout. In the First Epistle, the word is used only in the Salutations, at the beginning and close of the letter. After greeting them, "Grace be unto you", (1.1) he reminds them of their election, and that the Gospel came with power in the Holy Ghost, (1.5). They had received Grace, So he thanks God that His Word, the word of Grace, works in them (2.13) to believe. He encourages them to grow in grace (love. 3, 12.13) reminding them that God has given his Spirit for sanctification (4.7). He then concludes his Epistle with the prayer, "The Grace of our Lord Jesus Christ be with you" (5.28). Here *χρῆσις* refers not merely to the Favor of God, but the "actual working of the inward gift of grace to accomplish their perfection in holiness." ¹

In the Second Epistle, after the greeting (1.2) Paul gives thanks for the evidence of the work of grace in them, in faith, love and sufferings. (v. 3.5.6.), and he attributes this to the "Grace of our God and the Lord Jesus Christ" (v. 12). *κατὰ τὴν*
χρῆσιν τοῦ θεοῦ ἡμῶν. He prays that grace may be fulfilled both in them and in Christ. The idea is the merciful favor of God, to

1 Jauncey p. 48

the exclusion of human merit. In the second chapter, Paul states v. 13-15 that God had from the beginning chosen them to salvation, and called them by the Gospel, for the purpose of glorification. He then encourages them to stand fast, for the Lord, has given them that consolation and "good hope through grace", *καὶ δούσ παρά κλησίαν αἰωνίαν καὶ ἐπιδοσ ἀγαθὴν ἐν χάριτι.* 2.16 The *ἐν, χάριτι* is better translated "in grace", as the element of God's gift, and is to be construed with "hath given". Out of God's unlimited and undeserved Grace he has given us freely.

In the following Epistles, 1 and 2 Cor., Romans and Galatians, we find the chief field for the use of *χάρις*. And this again has its natural explanation. Due to the judaizing influence on his congregations, and the practical questions of the Corinthian congregation, and the controversies, it is only natural that Paul had to stress the one chief doctrine of Christianity. As mentioned before, if this is violated in the slightest degree, we "fall from grace", our Christianity becomes a sham.

I Corinthians.

After the opening greeting with "grace" the word ~~was~~ occurs in ch. 1.4. where Paul thanks God for the "Grace of God which is given you *εὐχαριστω. ἐπι τῇ χάριτι τοῦ θεοῦ τῇ δωδείῃ ὑμῶν.* Even in Corinth Paul finds something to thank God for. The ground for his thanksgiving is worthy of study. It is the Grace of God. He thanks God *ἐπι*, for "giving the cause which occasioned the thanks. On the basis of *ἐπι*, God's Grace is not in general, but is given *δωδείῃ,* (Aorist Pass. Pt.) "was given"¹ (rather than A.V.) at conversion (v.6). It was given, as the tense indicates.

1 R. V.

"has been bestowed" ¹, (Contrast the present participial¹ of continuous bestowing in ch. 15.57) Paul marks this gift expressly as a gift by adding *δοθείον*. The tense indicates the past fact of God's giving, summarizes all his giving. This gift of grace is described as "enriching" them, in all respects. Nor was there anything in them to merit it. In v. 26-31 he shows that it was mainly those little gifted who were called, and their defects were made good by the riches of the grace of Jesus Christ, "who of God is made unto us wisdom, and righteousness and sanctification and redemption". So Paul refers here to the actual conference of grace at the time the Corinthians became *κλητοὶ ἁγίου*. The sphere of his giving of grace is "in Jesus Christ". All divine gifts, from beginning to end, all grace, are connected with Jesus Christ. Grace is the highest and most comprehensive of all God's undeserved gifts, and here means all that God has so freely given them.

While God's grace is given to all Christians, constituting them such, (ch. 1.4) ~~to~~ ^{to} Paul a special, a singular grace was given, according to which we worked as Apostle. Of this we read ch. 3.10 "According to the grace of God which is given unto me". *κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι*. (cf. similar contrast, Eph. 3.2-9 4,7-16) This refers to Paul's special endowment of grace for his apostolic work (cf. Rom. 1.5 "Grace and Apostleship) For Paul's special gift as a founder cf. 1 Cor. 15.10; 2 Cor. 3.5ff; Rom. 1.165; 15.15ff. The Grace of God is placed in the foreground. That is the real motive power in the work of the church at all times. By this grace, his work was done. God's grace was given to him;

1 Moffatt

and he taught by God's grace. He was not possessor of only a single gift of grace. He was exceptionally gifted. Therefore the Grace of God had selected him to found so many congregations. We next find $\chi\acute{\alpha}\rho\iota\varsigma$ used in Ch. 10.30, in the sense of "thankfulness".

In the preceding chapter (9.27) he warns against apostasy, a falling from grace. This is repeated in the 16th chapter (10.12).

The Epistle is written to such as have received grace, "called saints", "God's husbandry", "Temple of God" etc. They will be tempted, but God always gives grace to bear it (10.13). He then speaks of the Christian conduct toward the weak in faith, warning them that they may do harm by an inconsiderate use of their liberty.

"For if I by grace be a partaker", is the way the A.V. translates it (ch. 10.30), $\epsilon\tilde{\iota} \epsilon\gamma\omega \chi\acute{\alpha}\rho\iota\tau\iota \mu\epsilon\tau\epsilon\chi\omega$. The R.V. is better, "if I with thanksgiving partake" (similarly Moffatt and

Goodspeed, P. E. K., Lenski, and other commentators.) The $\chi\acute{\alpha}\rho\iota\varsigma$ cannot here mean Grace of God, in view of the following. It is here used as "thanks", "thanksgiving", - with an unsullied conscience, so that I can sincerely give thanks for my food. cf. Rom. 14.6; 1 Tim. 4.4-5.

Thereupon we come to the 12th chapter with its discussion on the Charismatic gifts in general. $\chi\acute{\alpha}\rho\iota\sigma\mu\alpha$ is a substantive, from $\chi\acute{\alpha}\rho\iota\sigma\tau\epsilon\iota\sigma\tau\alpha\iota$, and signifies a gift of grace, a favor which one receives without any merit of his own. ¹ In the New Testament it is used only by Paul, with the single exception of 1 Pet. 4.10, in the sense of a gift of divine grace. The word is not found in the LXX, but in other versions of the Old Testament. It denotes any good gift of God's benevolent love ($\chi\acute{\alpha}\rho\iota\varsigma$) to man,

1 Thayer

any divine grace or favor. Here especially, a special power, or gift committed to the Christians, without which no man can confess faith in Jesus (v.3). In this chapter the *χαρίσματα* represent special endowments of supernatural energy, resembling in some degree the inspiration of the Prophets and Psalmists in the Old Testament. In its energy, and its universality, it is peculiar to the Christian Church of the Apostolic age.¹

In ch. 15.10 "But by the grace of God I am what I am", *χαρίτι δὲ θεοῦ εἰμι ὅ εἰμι*. Paul attributes his conversion and all his spiritual growth to God's grace given to him. God's grace was a favor utterly undeserved, that called Paul from bitter persecution of, to service in, the church. *χαρίτι θεοῦ*, without the article, stresses the quality of each noun. Grace in its fullest sense - Favor Dei, to an unworthy, condemned sinner. By Grace God removed all guilt and implanted a new life in him, and elevated him to the apostleship. Only God's grace can do that.² He continues "And his grace which was bestowed upon me was not in vain" *καὶ ἡ χάρις αὐτοῦ ἣ εἰς ἐμὲ οὐ κενὴ ἐγενήθη*. And this grace, *ἡ χάρις*, refers to the previous grace mentioned, did not prove empty. "not found vain" R.V., "did not go for nothing" Moffatt and Goodspeed. *ἐγενήθη* is weightier than the English "was". This indicates that Paul might have resisted it. "Not in vain" then, points to the fact that Grace is not irresistible. The expression "which was bestowed upon me" puts too much stress on the *εἰς ἐμὲ*. It is merely a phrase attached to *χάρις*.

1 Vincent, ad loc.

2 Lenski, ad loc.

like an adjective. "his grace to me." And, Paul says, "I labored more abundantly than they all; yet not I, but the grace of God which was with me." οὐκ ἐγὼ δὲ ἀλλὰ ἡ χάρις τοῦ θεοῦ ὡν ἐμοί. The Grace of God, which was with him, really did the work, Paul was the instrument.

At the close of the epistle, in ch. 15.57 he uses χάρις in the sense of "thanks". "Thanks" be to God who giveth, τῷ θεῷ χάρις τῷ δίδοντι. (cf. notes on 1.4). And in ch. 16.3 is used in the sense of "bounty", "liberality", "gift" referring to the collection. Compare this with the use in 2 Cor. 8.4-7.

II Corinthians.

Passing on to the the Second Epistle to the Corinthians, Paul is speaking of the χάρισμα in ch. 1.11, referring to an external gift, deliverance from danger and suffering. So he is approaching the general sense of χάρις, - favor. Then he describes his life, in contrast to a life of "fleshly wisdom", "By the grace of God, we have had our conversation in the world." ἀλλὰ ἐν χάριτι θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ. ch. 1.12. He conducted himself as under the influence of God's grace, trusting solely in it, and guided by it in his conversation in this world. He was walking in constant view of the guiding and accompanying all powerful grace of God.

Paul uses χάρις in a strange way in ch. 1.15, where ~~Paul~~ he is speaking of his original plan to visit Corinth twice, on his way to Macedonia and return. The A.V. translates so "I was minded to come unto you before, that ye might have a second benefit". εἰς δεύτεραν χάριν ἔρχομαι. Some Mss. have the reading χαρὰν "joy" instead of χάριν. (so W. H. Marg.) thinking that Paul meant to afford them a second joy, or pleasure by his coming. So Moffatt "let you have a double delight".

Goodspeed "to give you a double pleasure." But *χαρίς* is better attested than *χαρίαν*, and it must not be reduced to mean a mere ^{re} "Freundlichkeits beweis", a favor, shown by Paul. The translation "benefit", is improved upon in the R. V. Marg., where they have it as it literally should be "grace". For it is not referring to a mere pleasant experience through Paul's visit, but a divine bestowal of grace. He comes as an apostle, to dispense God's grace wherever he goes. Refer to Rom. 1,11, where Paul desires to see them, to impart a spiritual gift (*χαρίσμα*), and when he plans to visit in Rome, he also plans to get some "fruits" there, Rom. 1, 13-15, by the Preaching of the Gospel. He does not visit to dispense personal favors.

In ch. 2.14 *χαρίς* is used in ^{the} sense of "thanks" *τῷ θεῷ χάρις*. "thanks be to God." In ch. 4.15 Grace is described as "abundant". "All things are for your sakes, that the abundant grace might through the thanksgiving of many redound to the glory of God." *ἵνα ἡ χάρις πλεονέκῃ διὰ τῶν πηριόνων τῆν εὐχαριστίαν περισσεύσῃ εἰς τῆν δόξαν τοῦ θεοῦ*. This beautifully describes the richness of God's grace toward sinful mankind. (cf. Ch. 1.11) Literally it is "grace having abounded", or as R.V. has it "being multiplied". Grace is the divine gift of spiritual energy, shown in the labor, suffering and triumph of the apostles. This is not multiplied in itself but by being put into more hearts by faith.

In ch. 6.1 Paul again speaks of receiving the grace of God in vain. "that ye receive not the grace of God in vain". *μή εἰς κενὸν τῆν χάριν τοῦ θεοῦ δεξασθε ἑμαυτοὺς*. He did not doubt in the least that they had received it. Note again, that Grace may be received in vain. It is offered independent of man's faith and obedience, But will not profit without these.

In the chapters 8 and 9 of this Epistle we come to Paul's

matchless admonition regarding Christian giving. These are most important words for all people who want to give, and for all pastors who want to encourage their people to give, in a Christian and God-pleasing manner. In Chapter 8, *χάρις* is used seven times, ch. 8, v. 1,4,6,7,9,16,19, in connection with the collection for the poor in Jerusalem. The play on words is subtle. In v. 1, Paul speaks of the "Grace of God", as the source of liberality. "Grace" is here the undeserved Favor Dei, with all it bestows. "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia." *τῆς χάριτος τοῦ θεοῦ τῆς δεδομένης ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας*. Paul knows only one principle for giving, and that looks to ~~the~~ free-will giving. Paul does not come with the law; scolding the Corinthians, - as he might well be expected to do, when compared with the church in Macedonia. But he writes two whole chapters on this subject, in order to make their participation in this charity a product of the Gospel spirit. So he starts with a reference to the Macedonians, and praises them. He wants to tell them about the great things the Macedonians have done. But he calls all these fruits, "the grace of God". The rich Gospel grace is the only stimulation for it all. Nowadays we like to try the law, when we feel the Gospel is not effective enough. That soon affects also our giving. But here, Paul says, everything is due to the grace of God, which was working "in", , the churches of Macedonia. The grace of God "was given", *δεδομένην*. It is all "from God." All their contributions, and good works, are God's unmerited favor to them; an undeserved gift to them, fruits of his operative grace. Not something they gave to Him, or to the poor in Jerusalem, and so to Him. They are "the treasure he and his grace deposit in our basket. Blessed is he who has his basket overflowing full of such gifts of God! Those who refuse to give turn their basket

away when God wants to place another gift into it. Ah, they keep their gift, and lose the gift to themselves which their gift might have been. Poor, where grace would make them rich in good works.¹

In v. 4 Paul says they were "begging of us with much urging, this grace and this fellowship of the ministry of the saints", ^{δεόμενοι} ἡμῶν τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους. ^{Χάρις} here is not "favor" as Moffatt and many commentaries have it. Not a favor from Paul. Note both nouns "grace", and "fellowship" have the articles. "The grace" - grace of God. They wanted "the grace", and (καὶ is explicative) what they considered the grace of God; "fellowship" in giving. They looked at their gift as a "grace", a gift of God to them; not a favor from Paul, nor their favor to the saints in Jerusalem, but God's favor to them.

In v. 6 Titus is to finish in them "the same grace also" ἐπιτελέσθαι εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. "This grace" is the grace of God. The entire matter of the collection is to be for the Corinthians, as for the Macedonians, a bestowal of God's unmerited Grace, their own spiritual enrichment. This bestowal, which has begun for them, Paul wants fully completed. Titus began, and is to continue and finish this grace from God for their own enrichment. Lenski, in the connection adds a good word about collecting money, which we here append.² "Here we have the right view of the work of the ministry in collecting money. When we induce the congregations to give as these Macedonians gave, and as the Corinthians had begun to give and were to finish

1 Lenski, ad loc.

~~2 Lenski, ad loc.~~

2 Lenski, ad loc.

giving, we act as God's means for bestowing additional measures of God's grace upon them, - we are helping them to new measures of priceless grace. In other words, we are enriching them, not impoverishing them. As to more and more bestowals of God's grace, read the salutations to the epistles, in which the writers wish for their Christian readers "grace from God our Father" etc. (See 1,2). Grace does not exhaust itself in the one gift of righteousness when faith is kindled. Even greater measures of grace are to become ours. But in this work of helping a congregation to be thus enriched by God's grace the minister who does not first of all secure this enrichment for himself by the right kind of giving with his own heart and his own hand will be but a poor helper, if a helper to any degree."

In v. 7 Paul again admonishes them "that ye abound in this grace also," *ἵνα καὶ ἐν χάριτι τῆς χάριτος περισσεύητε.* Here again, the grace of God, as in v. 1. Note how the word runs through all these verses. "It simply must have the same meaning throughout, and this cannot be the favor which the human giver bestows on the poor saints at Jerusalem."¹

He again states the grace of God in v. 9, in a brief but pertinent way. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that he through his poverty might be rich." *γινώσκετε χάρις τῆς χάριτος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι...* This is *χάρις* in the fullest sense of the term, wholly undeserved favor. Paul recalls Christ's grace to their minds. It is this grace of Jesus that wants them to be rich. (*ὅτι* is epexegetical and defines grace: "you know that he wants you to be rich.") "You know" this; (*γινώσκετε*). The Corinthians had experienced it personally, Paul wants them to have much more. Lenski adds "How so many keep on regarding this passage as a reference to the mere example which Christ sets

¹ Lenski, ad loc

for the Corinthians passes understanding. In no way whatever is Paul here pointing the Corinthians to Christ's example and asking them to follow it. The very idea of comparing God's (v. 1) or Christ's grace (mark the word) with the contributions we make for poor Christians is prepost^erous and impossible. Unworthy sinners who ought to be punished may receive grace from God or Christ, but saints who are sinners can never receive grace from other saints who are also sinners. That thought never entered Paul's mind. Four times we have had χάρις (v. 1,4,6,7.), four times as receiving God's grace, i.e. a new measure of favor from God, each time in the sense that when we respond to God by bestowing gifts of charity this is a new measure of his grace to us. Now Paul calls it "the grace of our Lord Jesus Christ", his unmerited favor to us, and describes it. The Corinthians had this grace, but are to desire and to receive a new measure of it, just as did the Macedonians, even as it is the purpose of Jesus to make us literally rich in this grace of his. This is the sense of what Paul says, and never that we are to copy Christ's example of grace.")

In v. 16 he says χάρις ᾧ τοῦ θεοῦ, "Thanks be to God", using the same word in the sense of "gratitude", so also in ch. 9.15.

In v. 19 he speaks of the brother "who was also chosen of the churches to travel with us with this grace". εὐνεκδοχῆς ἡμῶν ἐν τῇ χάριτι ταύτῃ. The K. V. gives a marginal rendition of "gift"; even as Moffatt "on the business of administering this fund". So many of the commentators, take this to refer to the gift, the collection for the saints at Jerusalem. But hear what Lenski says of this: "Commentators and dictionaries refer to the grace and favor which the givers bestow on the poor saints at Jerusalem, hence Paul and his helpers administer this kind human

1- Lenski, ad loc.

favor for these givers. How they can do so, we cannot understand, when the word "grace" is used five times in succession evidently in the same sense, and two of those times (v. 1 and 9) so decisively, once with reference to God, once with reference to Christ. In the consciousness that he and his helpers are ministering this grace as a gift from God and Christ to the givers Paul writes twice this plain passive: "being administered by us", which certainly means that God and Christ were employing them to minister, not that the givers were employing them. The brother about whom Paul here writes had the high honor of being elected by the churches as Paul's fellow traveler in this divine work which administered such grace of God to all these churches." ¹

Every man is encouraged to give willingly and cheerfully, "for God loveth a cheerful giver" (9.7). Paul then continues 2 Cor. 9.8 "And God is able to make all grace abound toward you," *δουράται δὲ ὁ θεὸς πάντα χάριν περισσεύειν εἰς ὑμᾶς.*
"All grace" is every gift, temporal and spiritual, omitting not a single gift of grace. Here also that they may have the means to show grace and mercy to the poor saints, but not only that. Lenski ² says, "We fail to see how anyone can restrict "every grace" to earthly possessions, God giving these so that we can give to others. What we need most of all is "every grace" - for our hearts, even to do any proper giving. Here "every good work" extends far beyond giving. Paul wants the Corinthians to see that giving is only one of these good works. In speaking about this one, it is quite necessary to view it in connection with all the many others, all alike products of abundant grace freely bestowed upon us. To give we must first receive, namely receive grace from God. So every good work implies the necessary previous reception of grace. He

1 Lenski, ad loc.

2 *ibid.*

who lacks the work proclaims that he has refused the grace of which that work should be the flower and the fruit."

This state of the Christians is traced back to "the exceeding grace of God in you." *την ὑπερβαλλόντων χάριν τῶ θεοῦ ἐφ' ἑμῶν. 9.14*

And then Paul concludes this chapter with a "thanks be to God"

χάρεις τῷ θεῷ.

(cf. 9, 11.12) - using the same word in the

sense of gratitude, for this "unspeakable gift" *ἐπὶ τῇ ἀνεκιδηγήτῳ*

αὐτοῦ δωρεῶν.

This inexpressible, indescribable gift is

Christ himself, and salvation in him. In these last two chapters Paul speaks of our giving, and all our good works, as nothing but a part of God's grace, parts of this divine unmerited Grace. That is what he calls God's indescribable gift. In ch. 12.9 in answer

to Paul's prayer, he is told by God "My grace is sufficient for thee." *ἀρκεῖ σοι ἡ χάρις μου.* Here God's grace is pictured as

a divine power, which is active, "actual grace", Grace granted in answer to prayer, to overcome some physical handicap. For "Grace" as a source of strength, see also 2 Tim. 2.1.

Galatians.

As we come to Paul's Epistle to the Galatians, we see his use of *χάρις* unfolding in its richness.

At the opening salutation 1.3, he says that Grace has as its source God the Father, and Jesus Christ, the Lord, and as its end: deliverance from this present world, according to God's will. Paul does not withhold his wish for this divine grace and its resultant peace even from those whom he is about to upbraid.

In ch. 1.6 he says "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another

Gospel". *μετατίθεσθε ἀπὸ τοῦ κηδεύοντος ὑμῶν ἐν χάριτι*

Χριστοῦ εἰς ἕτερον εὐαγγέλιον.

They are

assumed to have been partakers of it, but some were falling.

This is then, contrary to that error which holds "once in grace, always in grace". (So also ch. 5.4) The *ἐν χάριτι* is evidently not equal to *εἰς τὴν χάριν* "into the grace," as the A.V. has it. Rather, as R.V. "in the grace", or Moffatt "by Christ's grace". It records the spirit of God, the Grace of God which prompted the call. God, of his Grace, in Christ Jesus sent forth the Gospel to the Galatians by Paul. The call is due to God's Grace, and is issued through the Gospel, the Word, by the mouth of Christ's messengers.

Speaking of his own case he says that he was called for his work "by His grace." ch. 1.15 *καλεῖσθαι διὰ τῆς χάριτος αὐτοῦ*. This was proved by his work and finally admitted by the leaders at Jerusalem, he says in ch. 2.9, when they "perceived the grace that was given unto me," *καὶ γινόντες τὴν χάριν τὴν δοθεῖσάν μοι*. "Grace", *χάρις*, here included all the manifestations of divine grace in Paul, his mission, his special endowment, success in preaching, - all showing that he was worthy of fellowship. He is careful to speak of it as a gift, (*δοθεῖσάν μοι*) of God. Luther: "He calleth grace here, whatsoever he had received of God, to wit, that of a persecutor and waster of the church he was made an apostle, was taught by Jesus Christ, and enriched with spiritual gifts." ¹

Paul now enters on his subject of Justification by faith, without the deeds of the law, i.e., by Grace, not by human effort. In 2.21 he says: "I do not frustrate the grace of God, for if right-

¹ Middleton, translation of Luther's Galatians.

eousness came by the law, then Christ is dead in vain", οὐκ ἀδελαν
 την χάριν τοῦ θεοῦ. By Paul's teaching he does not frustrate "grace"
 as righteousness by the law would. Christ died so that men might
 live before God by his grace, in spite of the broken law. If men
 could keep the law and live, there were no need of grace, and the
 death of Christ would have been a worthless sacrifice. The basic
 meaning of χάρις is that which gives joy (χαρά) Its higher
 Christian meaning is based on the emphasis of its freeness, in a
 gift or favor, the free, spontaneous, absolute loving kindness of
 God toward sinners. Hence it is often contrasted with ideas of
 debt, law, work and sin. Here the gift of grace in the offering of
 Christ.

In ch. 3.18 we have the very χάρις ἐσθλα used, where
 he speaks of Abraham. "For if the inheritance be of the law, it
 is no more of promise, but God gave it to Abraham by promise."
 Τοῦ δε ἁρπαγῆ δι' ἀπαγγελίας κεχαρίσται τοῦ θεοῦ. χάρις ἐσθλα,
 denotes not merely a gift, but a free gift bestowed by the Grace
 of God, without reserve. (cf. Lk. 7.21) and ἀπαγγελίας marks
 a promise as a spontaneous offer, not an undertaking based on
 terms of mutual agreement. The inheritance is not due by right,
 but is freely promised by God. The law was a temporary measure to
 show the need of promise. If law could give life, then righteousness
 could be gained thereby. But the law was deficient. It could not
 reconcile with God. That could only be obtained through Jesus
 Christ, who came for that purpose. (ch. 4, 4-5)

In Gal. 5.4 Paul sets ^{faith} ~~faith~~ the antithesis of law and
 grace. "Christ is become of no effect unto you, whosoever of you
 are justified by the law; ye are fallen from grace." τῶν χάριτος
 ἐξέπεσθε. If you cling to the law, you fall from grace. (Note

again, the possibility of falling from grace.) The antinomy of this entire epistle is between grace (faith) and the works of the law. Works are regarded as the necessary fruits of grace. But he who accepts legalism as a way of righteousness, rejects Christ, the supreme expression of God's grace. Paul uses strong language here, and carries logic to the end of its course. By seeking righteousness before God by the observance of the law, they had severed their connection with Christ, as Luther says "ye are no longer in the kingdom of grace". He is not here speaking of occasional sin, but of substituting the law for Christ, as a means of salvation. For a similar phrase, see 2 Pet. 3.17.

Romans.

In the Epistle to the Romans, we reach the climax in the New Testament use of the word *grace*. Here Paul deliberately works out the arguments brought forth in Galatians red-hot under the stress of controversy. It is therefore the chief epistle for our study.

At the outset, 1, 5 and 7, he attributes all grace to God, through Jesus. The first cause of Grace is God the Father, for it has its source the "moving cause" in his mercy; and the meritorious cause is our Lord Jesus Christ, in particular his incarnation and atonement. But as we see from other passages in St. Paul (e.g. 1 Cor. 12) He works always through His Spirit, the efficient cause.¹ He says v. 5 "By whom we have received grace

¹ Jauncey, p. 56

and apostleship" *δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολήν*. This means both the common grace, which makes them Christians, and the special grace of apostleship, the *καὶ* connecting the two nouns has the form of "and in particular". Stoeckhardt considers the two "Grace and Apostleship" a *hendiadys*, referring to Paul's special gift of grace, the apostolic office (Eph. 3.8). But Lenski calls attention to the *ἡμῶν* "Our Lord", which, in the Greek, immediately precedes the *ἐλάβομεν* "we received." He claims the two "we's" are the same. "Through our Lord, we have received grace and apostleship, "we, the believers, we, the church." The same thought is found in Eph. 4.11. Hence it is not the literary plural, that "he" had received apostleship, as it would be a strange repetition, in one sentence of salutation, of what he, a "called apostle" states in v. 1. Paul here combines himself with the Romans, "we received," "ye are called", even as he. Hence "grace and apostleship are not hendiadys, nor joined by expegetical *καὶ*, "grace, namely apostleship". Paul, joining with the Romans, says "we received grace from our Lord, "and also "apostleship", an office which "our Lord" established for his church.

In v. 11 Paul uses the term *χάρισμα* a gift of *χάρις*, a favor received without merit on the part of the recipient. *ὡς τὸ μεταδῶ χάρισμα ἑμὴν πνευματικόν*. Paul uses this term in both the ordinary and in a special technical sense. Here he calls it, a spiritual gift *πνευματικόν*, and uses the singular *χάρισμα*, not the plural *χάρισμα*, so he refers to the entire gift of divine grace with which God has enriched him.

We now come to the most important passage of the Epistle, Rom. 3. 21-26, which gives Paul's most comprehensive statement of the relation of God's grace and man's redemption from sin through

that grace which was active in Christ's death for men. "Here we have God's attitude, dynamic power, and method all in one tremendous statement".¹ Paul here shows how Grace is in harmony with God's righteousness. God's Righteousness without the law is manifested in Christ, and by faith in him. For there is no difference, all have sinned, and come short of the demands of the law. v. 24.

"Being Justified freely by his grace through the redemption that is in Christ Jesus."

*δικαιοσύνην δωρεάν τῆ αὐτοῦ χάριτι
 διὰ τῆς ἀποδοτείας τῆς ἐν Χριστῷ Ἰησοῦ.* Here

justification is clearly defined in three distinct steps: 1) it is free; 2) by God's grace, and 3) through Christ's redemption.

It is in the first place "free", *δωρεάν*, "gratuitously", by way of gift, gratis. The "spontaneous out flowing of divine compassion." It is "for nothing", costs the sinner nothing. In Galatians we are told that if it comes through the law, then Christ died "for nothing". But now Righteousness comes as a gift "for nothing". Nor could it be otherwise, for no merit exists in the whole world. Gratuity must be absolute. cf. Rom.

5, 17; Eph. 2, 8; Mt. 10, 8; Rev. 21, 6; 22, 17. How this "gratuitously"

is to be understood is shown in the second place by the dative of means: "by his grace" *τῆ αὐτοῦ χάριτι*. *δωρεάν* signifies that we supply nothing, *χάριτι* that it is all freely supplied by

God. God's grace is the motive for our justification. It is not only a gift, *δωρεάν*, but one wholly undeserved. *χάρις* is the undeserved favor of God. We deserved only the very opposite the verdict "guilty". But the verdict "justified" is possible only

¹ Anderson, p. 378

as wholly undeserved, not of justice, but of pure and abounding grace. And in the third place, this Grace of God is not absolute, but is a grace in Christ, for Christ's sake, a grace, gained through his vicarious atonement. *δὴ τῆς ἀποδυστάσεως.* It takes effect through Christ's redemption. It is "not a mere fiat, but based on a redemption" ¹ in payment for a ransom in Christ's death. Scripture excludes man's merit from grace. Rom. 11.6. But Christ's merit and God's grace are not exclusive, rather very intimately bound up together.² Grace, God's grace, therefore cannot be conceived of without the atonement earned by Christ. This is a very important feature of God's Grace, and it is this feature which is distinctly "Christian" in the conception of "Grace". Dr. Pieper correctly points to this fact that the heathen like to believe in God, but without the cost of Redemption. The same tendency we find among ^{some} Christian leaders. "The grace of God has too often been interpreted apart from the ethical consistency of God in all his dealings with man. The grace of God has been in many minds, nothing more than a certain gentleness of manner that characterized God in conducting diplomatic relations with his children on earth" ³ But Christ here teaches that we are saved, and that God let it cost his dear Son suffering, hell and death. That is the way of salvation, the way of grace. The grace, expressed in the death of Christ is as loving as it is righteous. Rom. 5.8. So Paul mightily shows how God's Grace,

1 Crit. Commentary ad loc, quoted in Pieper II, 18.

2 Pieper, *Christliche Dogmatik*.

3 Anderson, p. 379

which is free and undeserved, to guilty sinners, is in harmony with His Righteousness.

In Chapt. 4, the case of Abraham is adduced as a proof of justification by grace. And he quotes Scripture which say that Abraham believed God, and that was counted to him for righteousness. "Now to him that worketh is the reward not reckoned of grace, but of debt," τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα. Here "grace" κατὰ χάριν is contrasted to κατὰ ὀφείλημα. These are directly antithetical expressions, representing mutually exclusive conception. Justification was a "gift", and was not "merited", by him. Abraham was not a workman receiving wages, but a suppliant receiving a gift. Not grace, but debt is the standard of compensation given. The laborer for hire represents legal method of salvation, but he who does not work for hire, the Gospel method. Wages cannot be given as a gift. And grace is out of the question when wages are in question. The two are mutually exclusive. So he says v. 16 "Therefore it is of faith, that it might be by grace", διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν. Abraham's faith, implies a free favor on God's part. One is a complement of the other. Χάρις on God's part is the correlative of ΠΙΣΤΙΣ on man's part. Faith lays hold of what God's grace offers. That regarding God is "grace", and that regarding us is "certainty", or *trust*, faith. The former is worded as God's purpose, κατὰ χάριν; the latter, a result attained by that purpose, ἐκ πίστεως, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν.

In ch. 5.2 he states that this beginning of grace, ushers us into a state of grace, wherein we now stand. "By whom also we have access by faith into his grace wherein we stand." καὶ τὴν προσεγγίην ἐκῆκαμεν (τῇ πίστει) εἰς τὴν χάριν τρυφήν ἐν ᾗ ἐστῆκαμεν. Since we have peace with God

through Christ, we also have had, and still have access to this grace. Christ has introduced us to our standing as Christians. Here "grace" is conceived of as a field into which we are brought. cf. Gal. 1.6; 5.4; 1 Pet. 5.12. The state of justification is described as preeminently a matter of grace.

In the passage on original sin 5.12-21, we see the word *χάρις* used four times, v. 15,17,20,21. Adam's sin affected his descendants. His sinful nature, and death, are transmitted, (*διηλλθεν*, "made its way") to every member of the human race. Even before the law, death was at work, v. 15. "But not as the offense (*παράπτωμα*), so also is the free gift (*χαρίσμα*). For if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, both abounded unto many" *πολλῶν μᾶλλον ἢ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῆ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς*

τοῦ πολλοῦ ἐπερίσσειαι. Grace is more abundant than the original taint. Grace is repeated here (*χαρίσμα, χάρις, δωρεὰ*). Grace is God's pure and unmerited favor. Grace is always transitive, active, not a mere feeling, but a power that reaches out to save. This double grace, and gift of grace, did abound for many. God's grace is a much larger and a much greater power than the transgression (*παράπτωμα*) of man. It is a two-fold grace, a grace which gives (*χάρις*) and a grace ~~which~~ in which the gift is contained (*χαρίσμα*). that is here active. What a contrast to transgression. God rather gives grace than punishment. This is again emphasized in v. 17 "For if by one man's offense death reigned by one; much more they which receive abundance of grace, and the gift of righteousness shall reign in life by one, Jesus Christ. *πολλῶν μᾶλλον οἱ τῶν περισσειῶν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης.* Unlimited grace and Righteousness

is made ours. The abundance of grace is much greater than the original guilt. Notice the articles "the abundance, the grace, the gift; and the balanced words in contrast: Transgression; Grace; Death; Life; One, Adam; One, Jesus. He continues, v. 20. "More-

over the law entered, that the offense might abound. But where sin abounded, grace did much more abound" *οὐδ' ὅτι ἐπληθύνθη ἡ ἁμαρτία, ὑπερπεπληθύνθη ἡ χάρις.* Grace is even greater than the original sin and all other offenses of the law added. Where sin abounds, grace rises in higher power to meet it. Even as Grace is independent of works, so it is also not bound by man's guilt. The flood of grace surpasses the flood of sin, great as this was and is. So "That as sin both reigned unto death, even so might grace reign through righteousness, unto eternal life by Jesus Christ our Lord," *οὕτως καὶ ἡ χάρις βασιλεύσῃ.* Where sin formerly ruled, in that heart and will, now grace may reign (*βασιλεύσῃ.*).

The effect of the Righteousness of God is salvation, and newness of life, sanctification. Paul reasons: "Shall we continue in sin, that grace may abound?" *ἐπιμένωμεν τῇ ἁμαρτίᾳ, ἵνα ἡ χάρις πλεθυνῇ;* Paul answers in a decided negative, *μη γένοιτο.*

The reception of grace, binds and enables the recipient to avoid sin, and to grow in grace. *πλεθυνῇ,* Aor. subj. - "To set free the superfluity of grace. Note the articles again, (as in 5, 20-21), "the sin", "the grace"; speaking of them as powers. In v. 14 and 15 he repeats the assertion that we "are not under the law, but under grace", *οὐκ ἐσμέν ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν.*

Here Paul states the antithesis of law and grace, even as in Gal. 5.4. Grace is here the general Favor Dei, including all that comes to us from God's grace through Christ. The power of grace exceeds the power of law in its relation to sin. Grace is the power that can effect ethical results the law cannot, and

reconciliation with God, which the law did not. The law stands condemned because it failed to satisfy the demands of righteousness. Grace is justified by its power to do what the law could not do. The law only increases and condemns sin; grace removes the curse and dominion of sin. In 6.17 and 7.25 *χάρις* is used as "thanks", in the expression "God be thanked," *χάρις δὲ τῷ θεῷ*, showing that the longed for deliverance has been achieved.

In the eleventh chapter, the chapter on the election of grace, *ἐκλογὴν χάριτος* (v.5), he says v.6 "And if by grace, then it is no more of works: otherwise grace is no more grace". *εἰ δὲ χάριτι, οὐκ ἐστὶ ἐξ ἔργων, εἴπερ ἡ χάρις οὐκ ἐστὶ γίνεται χάρις.* In v. 5 the emphasis is on *κατ' ἐκλογὴν χάριτος*. - the existence of a remnant is due to an election of grace. It is God's choice, motivated by his unmerited love alone. v.6 is an expression of *χάριτος*, of v. 5. Grace is sharply contrasted to works. God's grace is independent of man's works. They are mutually exclusive. Man can do nothing to merit, or to claim a right to be included in, the remnant. *gratia nisi gratis sit, gratia non est.* (Augustine). "Else grace is no more grace", literally "becomes", *γίνεται*. It no longer comes into manifestation as what it really is, it "gives up its special character" (Meyer). Else grace loses its character of grace. Everything centers on the meaning of "grace". Grace is the divine favor, unmerited. We not only merit nothing, but we merit the very opposite of God's favor. We must be careful to avoid misconceptions in this respect. Avoid "irresistible" grace, which limits grace in its universality; as well as "synergistic" grace, which expects something from man by way of co-operation. Both errors seek to explain "why some, not others." But both seek to explain it in

misconceptions of grace, hence their conclusions must be erroneous. Grace, which is universal, is also sufficient to save all. Why, then are not all saved, if it is available to all? Because so many

obstinately refuse, is Paul's answer. Rom. 10.21. But grace "must be kept independent of works. In ch. 12, v.3 and 6 he contrasts the universality of grace and the disparity of graces

(*χαρίσματα*) The special gift of grace Paul had was his apostleship v.3. This privileged and obliged him to teach the Gentiles. But no man is to think highly of himself, because it is all according to God's pleasure. We should avoid self-exaltation, but serve each other in the measure of the gift given to each.

"Having therefore gifts differing according to the grace that is given to us," *ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσάν ἡμῖν - διὰ φρόνα*. Every *χάρισμα* is a gift of the Holy Spirit, given to the believer for the good of the church. Here *χάρισμα* is used in a wider sense; all gifts that enable us to live any part of our Christian life. These charismatic gifts are given (*δοθεῖσάν*), according to "grace", *κατὰ τὴν χάριν*.

What greater emphasis could there be on the unmerited, free nature of grace, as a gift." In ch. 15.15^{le} again refers to "the grace that is given to me of God", *διὰ τὴν χάριν τὴν δοθεῖσάν μοι ἐκ τοῦ θεοῦ*.

As in 1.5 and 12.3 he refers to the grace of apostleship as the authority for his admonition. He writes not wantonly, but in the exercise of a divine calling, and a divinely given competency for it. It was a grace that he never deserved. God in his goodness made this gift to him, when he was made an apostle. So they should read in it not Paul's voice, but the voice of God's grace, which was using him as an unworthy instrument. This concludes the epistles of Paul before his captivity, the most fruitful section of Paul's writings for our study.

The Epistles of the Captivity.

In this group of Epistles, the subject of grace, and the use of the word χάρις are not so prominent as in the preceding, for the controversy is past.

Ephesians.

After the opening salutation, Paul speaks of their election that God has chosen them, according to "good pleasure of his will" so that they might praise and magnify his "grace". ch. 1.6 "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

εἰς ἔκδοξον δούξης τῆς χάριτος αὐτοῦ ἧς ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ.

The εἰς, denotes result here. Out of more grace God has made us worthless, condemned sinners, his own children, This Grace of God appears in its full glory in that God from eternity planned our sonship. This is not mere sovereign "Willkür", but evidence of his love and boundless grace. It belongs to the characteristic of grace that it is motivated by nothing outside of itself, but entirely in itself. The first two nouns are without articles, and are practically a compound, "praise-glory", which centers in the attribute of God, grace. Glory is an attribute of Grace; that in which grace displays itself. Grace is the Favor Dei, together with all its works and gifts. Not merely God's favor, "Gnädige Gesinnung", but also in its activity. It reveals also the divine character. "In praising God for what He does, we learn to praise Him for what he is." ¹ Grace is an operative attribute of God, and wholly undeserved by anyone who receives it. ^{blessings} In fact as we

1 Vincent ad loc.

mentioned before, Grace ^{presupposes} ~~connotes~~ guilt in the recipient, as distinct from mercy, which connotes misery, the result of guilt.

So grace means pardon. (Rom. 3.24) The supreme result of God's eternal will is the manifestation and recognition of his grace, as

Chrysostom briefly puts it: " ἴνῃ ἡ τῆς χάριτος αὐτοῦ δοξὰ δεικνύται."

"It expresses the setting forth on God's part, and the joyful confession on man's part, of what the Divine grace in these eternal counsels is in the quality of its splendor, its magnificance."

That is further shown in v. 7. But before that, we have the phrase ἡς ἐχαρίτωσεν, "wherein he hath made as accepted" the A.V. has. Better, as R. V. marg. has "wherewith he induced us", or "with which he freely gifted us, graced us." This verb,

χαρίτωσεν, is the same as in Lk. 1.28, and is found in only these two places in the New Testament. It has as meaning 1) to make one agreeable, possessed of Grace, or 2) to bestow grace on one. In both instances the latter sense is preferred by Bengel, Alford, Lightf, Meyer and others, as in harmony with the general sense of χάρις in Paul's epistles. "Grace is an act of God". All temporal and eternal blessings of God flow from this source; grace, the free gift and favor of God, given in Christ.

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." κατὰ τὸ πλεονέκτημα τῆς χάριτος αὐτοῦ. In the entire Scripture, the word sweetest to the sinner is "grace". Here it is pictured in its fulness, its source in eternity, in God's eternal acts. χάρις is the big word here. God's free gift, bestowed on those who have not claim or merit in themselves. Paul constantly magnifies its "freeness" and unmerited nature. Here, he stresses the mighty measure of the gift, grace in its quality of richness. We meet

similar expressions in the Old Testament, cf. Ps. 130.7 "plenteous redemption", Ps. 69.13 multitude of divine mercies, Ps. 69.16; 63.7; But nowhere so frequently, or with such insistence, as with Paul. cf. Rom. 2.4; 9.23; 11.33; Eph. 2.4.7; 1.18; Col. 1.27; Phil. 4.19; 2 Cor. 8.9; Rom. 10.12; Eph. 3.8. That our redemption cost so great a price is supreme evidence of the riches of divine grace.

In ch. 2.5 Paul adds "grace", to "mercy" and "love" v.4.

"But God, who is rich in mercy, for his great love wherewith he loved us, v.5. Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved) $\chi\acute{\alpha}\rho\iota\tau\iota\ \acute{\epsilon}\gamma\tau\epsilon\ \gamma\epsilon\theta\omega\sigma\mu\acute{\epsilon}\nu\omicron\iota$. This parenthesis was necessary. Christ was raised by God's omnipotence (1,19-23) but our spiritual quickening was not due to ^{mere} omnipotence, but to the power of "Grace". This, against Calvinistic error. So he also used the means of grace, word and baptism. "Omnipotence does not work in the spiritual domain, grace and grace alone does".¹ The Periphrastic Pf. denotes instantaneous act of rescue, plus resultant state of safety.² They were saved, and continued to be so. The Passive, signifies that God is the sole agent. Monergism, not Synergism. The $\chi\acute{\alpha}\rho\iota\tau\iota$ is emphatical, hence placed first, "by grace it is, that you are saved." Nothing but grace could give life to the dead. It is all of grace, because we were dead. This is a magnificent conception of the wealth of grace bestowed on us.

1 Lenski ad loc.

2 ibid

In ch. 2.7 he again repeats the thought: "That in the ages to come he might shew the exceeding riches of his grace." τὸ

ὑπερβύλλουσι πλεονάζοντες τῆς χάριτος αὐτοῦ, similar to Ch. 1.7.

"Who can describe all that God has in store for us?" ¹ With ch. 2.8 the parenthetical expression of v.5 is taken up again, and carried

out in detail. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." τῇ χάριτι ἐστε

σωθέντες διὰ πίστεως. καὶ τοῦτο οὐκ ἐστὶν ὑμῶν, ἀλλὰ τὸ δῶρον.

This may truly be called "exceeding riches", for we are saved by

God's grace. Repetition is emphatic. Note the article "by the grace," that is, the Grace of God, mentioned in v. 5 and 7. The

emphasis is on this dative. Grace is the explanation of their own salvation. The past act of rescue, and the resultant state

of salvation (periphrastic pf.) is entirely due to God. (Passive voice, God the sole agent). διὰ πίστεως, is the instrument,

or means. Paul never says διὰ τῆς πίστεως, as if faith were the cause for ground of our salvation. It is χάριτι, not

the explanatory πίστεως, that has the first place in Paul's thoughts. "Faith is not something that we on our part produce

and furnish toward our salvation, but is produced by God in our hearts to accomplish his purpose in us." ²

In ch. 3. vv. 2.7 and 8 Paul speaks of the dispensation of grace which was given to him for their benefit. "If ye have heard

1 Lenski ad loc

2 ibid

of the dispensation of the grace of God which is given me to you-

ward" v.2 τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς.

In v. 7 it is called a δωρεάν, gift; here a dispensation, οἰκονομίαν.

This shows the ultimate purpose of the "grace", the good of others.

He is to transmit it to his charge, as a good steward. The R. V.

margin has "stewardship". Lenski thinks it is better to understand

it not in the passive sense, as a "Dispensation", but in an

active way, an "administration". The Ephesians had heard of the

administration of the office God had given him. Grace, here is

the office of the apostle. (Acts. 9.15; 22.21; 26,17-18; Gal. 2.8).

It was entirely God's own gracious arrangement, "Grace of God",

objective genitive: God granting the office. So also Stoeckhardt.

God's "grace" was given to him "for you", to serve you, the

Ephesians. God's grace "put Paul to work". It is not bestowed

on Paul for his own sake, but with a view to them. In v.7 we

are again brought back to v.2, which is here expanded. "Whereof

I was made a minister, according to the gift of the grace of God,

given to me." οὗ ἐργάτης διάκονος κατὰ τὴν δωρεάν τῆς χάριτος τοῦ θεοῦ τῆς

δοθείσης μοι. In v.2 he calls the office the "grace" of God, here, a

"gift of the grace", genitive of opposition, an identity. The gift

consisting of grace, the particular grace of ministry. In both

cases it was wholly undeserved by him, who till the time of the

gift was a bitter persecutor of the Gospel and the church. This

his unworthiness, he stressed in v. 8 "Unto me, who am less than

the least of all saints, is this grace given". Again, the grace

is a gift, pure and simple. Paul cannot stress this enough.

In ch. 4.7 Paul uses χάρις in the sense of gifts of

grace, χάρισμα, as the following verses show. "But unto

every one of us is given grace according to the measure of the

gift of Christ." ἐνὶ δεῖ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις
 κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. Note the
 article ~~ἡ~~ χάρις, the one Grace of God, but which manifested
 itself in different forms, differing according to the "measure of
 the gift, δωρεᾶς, of Christ. All Christians are one in faith and
 spirit, but they have different gifts in this unity. Saving grace
 is alike to all, but to each believer the "endowment" differs.
 This refers not to "forgiveness, life and salvation", but, as in
 ch. 3.2 and 7, a χάρισμα in the widest sense, some
 endowment with which to serve the church.

In ch. 4.29 Paul uses χάρις in a different sense, a
 more general sense of "favor", "benefit", in speaking of the words
 which proceed from the mouth of a Christian. "Let no corrupt
 communication proceed out of your mouth, but that which is good
 to the use of edifying, that it may minister grace unto the
 hearers". ἵνα δεῖ χάριν τοῖς ἀκούουσιν. χάρις may be in
 a general sense of "benefit", "Wohltat erweisen", "Nutzen bringen"¹
 or also a spiritual benefit, assistance in spiritual growth. The
 subject is λόγος, word. Paul does not say we are to give
 grace, nor even our word, but it is to give, δεῖ, grace, edifying,
 divine grace. "Our mouth is to be merely the channel."²

1. Stoeckhardt ad loc

2 Lenski ad loc

Colossians.

Passing on to the Epistle to the Colossians, we find considerably less use of *χάρις*. It occurs in three passages, 1.6; 3.16; and 4.6. besides the Salutations. Ch. 1.6 they are addressed as those who have heard the gospel, and consequently, who "knew the grace of God in truth", *καὶ ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ*. Here "grace" is the same as in the salutation, v.2, God's undeserved unmerited favor towards guilty sinners.

The Grace of God is mentioned in opposition to the doctrines and ordinances of false teachers. Let them listen to nothing that is not pure grace. Here Grace is connected with "truth". Grace and truth are opposites of all religious untruth and unreality. That is true faith, to know the grace of God in truth, to know, from the Gospel, in truth, truly, that God is gracious, for Christ's sake. This grace of God is then also well used, as it was in their case. In v. 8 the Apostle refers to their "love in the spirit" a fruit of that grace, and he prays for an increase of grace in them v. 9-11. Beholding the work of God's grace in them, he sums it up in the phrase v. 12. "made us meet to be partakers" ... (*gratia gratium faciens*).

Paul's use of *χάρις* in ch. 3.16 is somewhat difficult to determine. He says "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." *ἐν τῇ χάριτι ᾧ δοῦντες ἐν τοῖς καρδίαις ἑμῶν τῷ δεῶ*. The commentators vary in the meaning of *χάρις* in this connection. Some take *χάρις* to mean, singing "about grace", or singing in a lovely, gracious manner. Luther: "geistlichen lieblichen Lxdern." Others feel that this meaning,

which is similar as to that in ch. 4.6, is not warranted by the emphatic position of $\chi\acute{\alpha}\rho\iota\tau\iota$ in the phrase; or the $\tau\acute{\omega}$ $\delta\epsilon\upsilon\acute{\omicron}$ or the article $\tau\eta$ $\chi\acute{\alpha}\rho\iota\tau\iota$, and think it is best understood in the sense of "thankfulness", on account of the reference to thankfulness in the preceding and following verses, vv.15.17; (So, DeWette, Soden, Haupt, Expositors New Testament, Moffatt tr., and P. E. Kretzmann.) "The mercy of God is the theme of their grateful singing, even when this is not accompanied with a single word of thanksgiving from their mouths. In most cases, however, the sincere gratitude of the heart cannot be retained in silence."¹ But it seems better to hold, with Vincent, Lenski, Robertson, and as the Expositor's New Testament also admitted possible, that $\epsilon\nu$ $\tau\eta$ $\chi\acute{\alpha}\rho\iota\tau\iota$ refers to the Grace of God. The grace of God made us what we are, and in which we live. It is in this connection, $\epsilon\nu$, that makes us sing. And this singing is in our hearts, $\epsilon\nu$ $\tau\alpha\iota\varsigma$ $\kappa\alpha\rho\delta\iota\acute{\alpha}\varsigma$ $\delta\eta\mu\acute{\omega}\nu$, not only in our lips and mouth. This phrase does not refer to silent singing, but to truly spiritual singing. Psalms and hymns were to be sung aloud. Paul is speaking also of congregational singing. (cf. "in one body" v.15). Both Robertson and Lenski add important admonitions for church choirs and any liturgical service, in this connection. They say we should pay close attention to the phrases: $\epsilon\nu$ $\tau\eta$ $\chi\acute{\alpha}\rho\iota\tau\iota$; $\epsilon\nu$ $\tau\alpha\iota\varsigma$ $\kappa\alpha\rho\delta\iota\acute{\alpha}\varsigma$, and above all $\tau\acute{\omega}$ $\delta\epsilon\upsilon\acute{\omicron}$. Without God's Grace in our hearts, there can be no real worship. Choirs ^{should} take note of this. How can a Jew, or a Unitarian, an unbeliever, lead, or even sing in a choir, $\tau\acute{\omega}$ $\delta\epsilon\upsilon\acute{\omicron}$? As Robertson correctly points out, whether with instrument, or voice,

1 P. E. Kretzmann, Popular Commentary, ad loc.

or both, it is all for naught, if the adoration is not in the heart.

In ch. 4.6 Paul admonishes them to "Let your speech be alway with grace," seasoned with salt" *ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἀδύτι ἡγρυμμένος*. Here "grace" is used, as in Lk. 4,22 and Eph. 4.29, in the sense of "winsomeness of language", "gracious", "pleasant". Some think divine grace is meant, but that does not seem warranted from the context. Rather, by the sweetness and courtesy of their conversation they are to impress the heathen favorably. The intercourse of Christians with unbelievers should be characterized by pleasant courtesy. Their speech should be in a kindly spirit, and duly seasoned. "Put your message attractively, and yet pointedly" is the way Goodspeed freely translates. "Let your talk always have a saving salt of grace about it" is Moffatt's version. In both Latin and Greek, salt is used to express pungency and wittiness of speech, "the spice of attic salt" (wit). Horace speaks of a poet, who "rubbed the city with abundant salt", by his satire causing laughter. (*Satires, 1, 1, 3*)² Lightfoot cites Plutarch, as using grace and salt together. "Men call salt *χάριτας* . . . graces, because, mingled with most things it makes them agreeable and pleasant to the taste." ¹ A similar admonition to becoming speech was found in Eph. 4.29.

1 quoted in Vincent, ad loc.

2

Philemon

In the Epistle to Philemon, Paul uses *χάρις* only in the salutations, and for this, see remarks at the beginning of the discussion on Paul's epistles.

Philippians.

In the Epistle to the Philippians, besides its use in the salutations, the word *χάρις* is used only in ch. 1.7 where Paul speaks of the Philippians as "partakers of my grace".

συμκοινωνοὺς μου τῆς χάριτος. The R.V. has it more exactly "partakers with me of grace", Moffatt "share with me in the grace divine," literally, "co-sharers in the grace", (objective genitive). Paul expresses confidence, that they, like him, are partakers of grace, literally "the grace". This is the Grace of God, and the great gift of God's grace, which Paul always keeps in the foreground. 1 Cor. 15.10. It was this Grace of God that was using him, after an imprisonment, at the trial, in the defense and confirmation of the Gospel. Their fellowship in it was that they believed and held to this same Gospel. There is no need to limit it to the grace of apostleship, or the grace granted in trials and sufferings. Their love and kindness to him are proof that they share with him in the grace of God. They are partakers of the same grace as he, have received the same blessings of the mercy of God through Christ's vicarious death. It was a matter of satisfaction and comfort to the apostle in his darkest moments, to see evidence of the Grace of God in them, that they with him will obtain the end of faith, the salvation of souls.

The Pastoral Letters.

The prominence of χάρις in the epistles before the captivity, (Corinthians, Galatians and Romans) has receded considerably in the last group under discussion, and recedes still more in these epistles.

I Timothy.

In ch. 1.12 he uses χάρις in the sense of "thanks," as also in 2 Tim. 1.3 χάρις ἔχω "I thank God". χάρις is in a prominent position. He hints thereby that he is especially indebted to God for this gift of the Gospel, for the forgiveness of sins, and for his grace which strengthened him for his ministry.

In v. 14 he dwells on the greatness of grace and mercy to him a sinner. "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." ὑπερπλεόναντες δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.

Grace is the undeserved favor of God to a guilty sinner, as is here emphasised. (cf. Rom. 5.20) This was especially true in Paul's case, for he ^{had been} ~~was~~ before a persecutor, and blasphemer of the church. But the greater the transgression, the greater the grace. Great and terrible as Paul's sin was, grace went *ὑπέρ*, beyond, in abundance "flooded my life"¹. Paul is fond of compounds with

ὑπέρ, which with few exceptions, are found only in his writings. In the pastoral letters three times. (here 1 Tim. 2,2; and 2 Tim. 3.2) The only reason for his having obtained this grace is that God wanted to show his superabundance of grace in him. Paul stood in need of

1 Moffatt's translation

a special measure of grace, because of his life of sin. This does not mean that God showed his grace to Paul in an irresistible manner. God's grace is not a variable quantity, sometimes small, sometimes great, as though some who receive only little are therefore not converted, and others are converted because they receive more. Some sinners yield to the slightest touch of grace, whereas others need all of its blessed power poured on them. "Jerusalem and Judas resisted all grace".¹ The fact that God's grace was successful in Paul is indicated in the phrase, which defines faith as *μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.*

It was "accompanied by faith". Faith and love were in company with grace, were wrought by this grace. Grace comes from the Lord. Faith and love were in Paul's heart. To combine these two with "grace of God" by *μετὰ*, means that both faith and love came into Paul's heart, kindled by God's grace in Christ Jesus.² "Together with faith and love, that union with Christ Jesus brings." (Goodspeed) "Along with faith and love that Jesus Christ inspires." (Moffatt.)

In ch. 4.14 the word *χάρισμα* is used, of the gift of grace given in the ordination of Timothy, for the discharge of the duties of his office, the fruitful use of which is to serve his own salvation, and that of his hearers (v.16). This word *χάρισμα* is a distinctly Pauline word, used only three times outside of Paul, and not in the LXX or classical Greek. It is here described as "given" by God, a special gift of grace, given at time of his ordination.

1 Lenski ad loc

2 Lenski ad loc

II Timothy.

In 2 Tim. 1.9. Paul reminds Timothy that salvation is not according to our own work or merits, but "according to his own purpose and grace, which was given us in Christ Jesus before the world began."

ἄλλὰ κατὰ ἰδίαν προθέσιν καὶ χάριν τῆν δοθεῖσαν ὑμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων.

This phrase, *προθέσιν καὶ χάριν* occurs only here in the Pastoral letters. (though, cf. Rom. 12.3,6; 15.15;; 1 Cor. 3,10; Eph. 3.8; 4.7) We could take both as a hendiasys, "according to his gracious purpose". But the emphasis is on *χάρις*, so that every idea of merit is rejected. God had to proceed "in accordance with his own purpose and grace". Nothing but God's own *προθέσιν* served as his ~~name~~, and that means nothing but God's *χάρις*. His purpose is always gracious and universal, since it is here combined with *χάρις*, the undeserved Favor Dei to guilty sinners. Man's merit does not come into consideration. It is God's own free counsel of grace, free love and favor. This grace in which his divine purpose to man expresses itself, was formulated before times eternal, and given to us in Christ Jesus, for his redemption earned it for us. It was ready and present from eternity, but revealed in the fulness of time. v. 10.

In 2 Tim. 2.1 ^{χάρις} appears with the imperative, *ἐνδυναμού* to express the strengthening power of grace. "Be strong in the grace that is in Christ Jesus". *ἐνδυναμού ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ.* The meaning of *χάρις* here is "Grace" *κατ' ἐξοχήν*, the unmerited Grace of God in Christ. cf. 1 Cor. 1.4. Timothy was to become strong. But this he could do only in Grace, which is in Jesus. The unmerited Grace of God, revealed in Jesus, is the only source, not only of comfort, but also of strength to conquer all enemies. This power lay "in Christ", he is the dynamo for power to those who

are in touch with him through grace.

Titus

In the epistle to Titus, are two of the most important passages on "Grace" in the New Testament, (2.11; 3.7) "For the grace of God that bringeth salvation hath appeared to all men."

ἔνεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτηρίας πᾶσιν ἀνθρώποις. (2.11)

Here the Scripture teaches universal grace in the clearest terms (πᾶσιν ἀνθρώποις) (cf. Jn. 3.16; 1 Jn.2.2) The grace of God is his love for the fallen race, which is in the highest degree unmerited. It means that man was guilty, deserving death. But Grace comes with the opposite. How? Rom. 3.24 harmonized grace with God's righteousness, justice. This Grace was made manifest, ἐνεφάνη, to bring with it salvation to all men. This manifestation is the Incarnation of Jesus, whence this is fittingly chosen as the Epistle lesson for Christmas. Luther would limit ἐνεφάνη to the preaching of the Gospel, but it refers to Christ's coming. Before his coming there was darkness. In the fulness of time, God's grace, in Christ appeared. In Jesus, God's grace, so to say, removed the darkness, came out of hiding, and became evident. God's grace is here described in its essential power (σωτηρίας) and range (πᾶσιν ἀνθρώποις) God's grace includes Christ's ransom, by blood. It is not ^an abstract concept, but a living power (σωτηρίας), bringing salvation. "both appeared to save all men" (Moffatt). No man is excluded from this (πᾶσιν ἀνθρώποις). The emphasis is on πᾶσιν. No rank or class of mankind is outside of the saving influence of God's grace. It is for all. This is directly contrary to Calvin's doctrine of limited grace.

In ch. 3.7 he again states that "being justified by his grace, we shall be made heirs according to the hope of eternal

life." *δικαιωθέντες τῇ ἐκείνου χάριτι.* This is the essence of Christianity, and Paul uses *χάρις* in its fullest sense. Verses 4 to 8 give a balanced statement of the whole matter. God's attitude is one of kindness (*χρηστότης*) v.4. all-comprehending love; and he is moved by his special "love towards" man (*φιλανθρωπία*) v.4., which is manifested in Christ. This is perfectly gratuitous (v.5) and conveyed in the means of Grace. Result is justification and sonship (v.7) and the ultimate aim, eternal life. The means, is faith, exercised in good works. (v.8). "This is practically the most complete summary of the matter in such short compass, in the whole of the New Testament." 1

Hebrews.

Having considered the epistles of Paul, we come to the Epistle to the Hebrews, before concluding with the Catholic Epistles. Though this epistle was likely not written by Paul, it shows some relation to the apostle, - also in the use of *χάρις*. In ch. 2.9 the author speaks of Christ Jesus, "that he by the grace of God "should taste death for every man." *χάριτι θεοῦ ὑπέβη πάντας* *θεύματα θανάτου.* Here the death of Christ is claimed to be the crowning instance of grace. *χάριτι θεοῦ*, without article, implies the very nature of God is surety for its saving efficiency. It is God's grace to men, not to Jesus. In this way God's grace was revealed to men, since Christ tasted death on behalf of all, to earn salvation for all. Rom. 5.8; Gal.2.21.

1 Jauncey, p.72

There is Glory in humiliation (cf. J n. 1.14) To be called the High Priest of our confession, involving humiliation and death, was also to be crowned with glory and honor. The Jews stumbled at the idea of a crucified Messiah (Gal.3.13) Here the writer points out the glory in humiliation. Some Mss. have *χωρίς* for *χωρὶς* which reading is adopted by Weiss and others, meaning "apart from God". This is Nestorian doctrine, claiming that Jesus suffered apart from his divinity, referring to Mk. 15.34 to Jesus Word on the cross "My God, my God, why hast thou forsaken me?" But this is not correct, as Lenski adds: "The plea that the more difficult reading, the one textually least explainable, is probably the correct reading, has only too often prolonged the life of even senseless readings."

In ch. 4.16 is contained an exhortation to "approach the throne of grace with confidence." *πρὸς ἐσχάμεθα οὐδὲ μετὰ ταπεινότητος τὸ θρόνον τῆς χάριτος.* The word "Throne" is especially appropriate for the idea of grace, for God, as King, seated in royal majesty dispenses his grace, upon the guilty. The purpose of our coming to the throne of grace, is "that we may obtain mercy and find grace to help in time of need." *ἵνα λάβωμεν ἔλεος καὶ χάριν εὐφραν ἐῖς εὐκαίρον βοήθειαν.* "Grace and mercy" are constantly conjoined, also in Paul's letters, especially in Salutations. The two phrases are identified here, as synonymous. (cf. also discussion on *ἔλεος* and *χάρις* at the beginning of the discussion on Paul's Epistles.)

In Chapter 6 is contained a warning against apostacy. Grace is not to be trifled with, but to be used well.

In the 10th chapter, v. 29 he speaks of the case of the apostate who has tasted all the blessings of the Christian religion. He has in fact trodden under foot the Son of God, and in his mind

"counted the blood of the covenant unholy", and so is willful assault, "done despite unto the Spirit of Grace", *καὶ τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας*. He has "insulted" the Spirit through whom the grace of God was manifested and conveyed to him. This is blasphemy against the Holy Ghost. Verse 29 is the antithesis to Moses law, v. 28. The Spirit of Grace is the distinct gift of Christ, the universal antithesis to the law. To blaspheme this gracious Spirit, who brings the assurance of God's pardon, and gifts of grace, is to renounce all part in salvation Eph. 4.7. This describes the terrible condition of the man, who in conversion received the grace of God, and then rejects it. In the 12th chapter the author urges sanctification. In v. 15, he continues to exhort his readers "Looking diligently lest any man fail of the grace of God" *ἐπισκοποῦντες μή τις ὑπέρωσεν ἀπὸ τῆς χάριτος τοῦ Θεοῦ*. Lest any man literally "fall behind", or be in a continuous state (Pres. Pt) of falling behind, and thus be separated from the saving grace of God. As if they were travelling together on some long journey, in a large group, he says: take heed that no man is left behind. "I do not seek this only, that ye may arrive yourselves, but also that ye should look diligently after the others" ¹. That one should turn aside should be a matter of grave concern to all.

In 12.28 is a disputed use of *χάρις*. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

Ἐχαμεν χάριν Many translate, as in Lk. 17.9, "let us be thankful", Vincent, Goodspeed, Expositor's New Testament, Lenski, and others, using *χάρις* in the sense of gratitude. But *χάρις*

¹ Chapostam, in Expositor New Testament

is used by the writer in 4.16 of God's favor, and since v. 15 is still in view, it seems better to render it as the A.V. has it "let us have grace", in the sense of realizing it. It is given us, but we must make it our own. It is God's grace by which we serve God acceptably.

In ch. 13.9 he says "Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace not with meats." *καλόν γὰρ χάριτι βεβαιωθεῖσθαι τὴν καρδίαν, οὐ βρωμάδιον.* Here he contrasts "grace" with meats as means of strengthening the heart. True progress is not to be made with meats, outward observances of customs, but by a spiritual, divine influence from without. Not by listening to the teaching about meats, but by approaching the throne of grace (4.16). Only the Grace of God in the Gospel can bring about a Strengthening.

So we see the use of *χάρις* in this epistle, quite the same as that of St. Paul, though expressed somewhat differently.

The Catholic Epistles.

James.

Passing on to the Catholic Epistles, we come first to the Epistle of James. *χάρις* occurs only twice in the epistle, both times in the same verse, ch. 4.6. In the opening verse, James uses the common Greek form of greeting, *χαίρειν*, "greeting" instead of the Pauline form. But in the first chapter, v. 17, he tells how God is the giver of "every good and perfect gift," whether physical or spiritual, temporal or eternal, teaching that all depends on the

gift of God's grace. In the second chapter is his teaching on Justification in 2.14-26. He attacks the barren faith v. 20. Can such a faith, (*ἡ πίστις*), note the force of the article, v. 26) save? Such a faith, even as the "works of the law are dead works, is a dead faith. Both are equally useless. In ch. 4.6 he says "But he giveth more grace". *μεῖζον δὲ δίδωμι χάριν*, literally "greater grace". The state of grace is to be a state of increasing grace. God continually pours out grace on his children, undeserved favor of all kinds. These words point to the nature of divine grace, which is illimitable. "Wherefore he saith", God resisteth the proud, but giveth grace unto the humble, - *τῆν πενίαν δὲ δίδωμι χάριν* James quotes Prov. 3.34 from the LXX, changing "Lord" to "God". Humility is the fruit of grace, the proper attitude for the Christian, who knows that he is called and saved alone by Grace, who lives by Grace, and receives only Grace upon Grace. Grace used is only grace gained.

I Peter.

In the first words of greeting Peter addresses his readers as "elett", - those who had received the first beginning of grace, evidenced by their faith and baptism, through the word of the Holy Ghost, and then ch. 1.2 addresses them with the hope of continual growth in grace, "Grace unto you, and peace, be multiplied. (cf. salutations, under Paul's epistles pp. 24) In vv. 3-5 he then contributes the work of salvation to the "mercy" of God (*ἐλεος*), rather than "grace". No attribute of God can be severed by hard and fast rule from the rest, and so the work of salvation may arise from mercy, or grace. Human words are inadequate to express divine realities.

In 1.10 he speaks of the prophets of the Old Testament time, "who prophecied of the grace that should come unto you,"

οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύοντες.

The εἰς ὑμᾶς is addressed to the Christian readers. The prophets prophecied of the "grace unto you", literally, meaning either, the "grace which you have experienced", or as the A.V. has it, "the grace that should come unto you." The grace here meant, is not that which they were in possession of, but rather that which should be theirs at Christ's second coming. So Stoeckhardt: "Doch wir duerfen die für die Christen bestimmte χάρις auch nicht auf die gegenwärtige Gnade beziehen, die von ~~vorn~~malich in Vergebung der ~~Su~~nden besteht, wie dies zumeist geschieht, sondern dem Kontext gemäss ~~nur~~ auf die Gnade, die mit der *σωτηρία* identisch ist, auf das vollendete Heil, das allein in der ~~fre~~tra, unverdienten ~~Gun~~st Gottes gegen die armen Suender seinen Grund hat. Indem ~~gan~~zen Abschnitt hat der Apostel das künftige Hoffn~~ungs~~-gut der Christen vor Augen. So redet er ~~dann~~ auch v. 13 von der Gnade, die uns bei der ~~offen~~barungs, Jesu Christi engengebracht wird."¹

In v. 13 he says "hope to the end for the grace that is to be brought unto you." *πελείως ἐλπίζετε ἐπὶ τὴν φερομένην ὑμῶν χάριν ἐν ἀποκαθ' ἕψει Ἰησοῦ Χριστοῦ.* This is, as is generally recognized, the future salvation, which God gives us in grace, as is determined by the phrase following: *ἐν ἀποκαθ' ἕψει Ἰησοῦ Χριστοῦ.*

In ch. 2.19 and 20 *κέρως* is used in the sense of "thank worthy", and "acceptable". "For this is thank worthy, if a man for conscience toward God endure grief, suffering wrongfully."

1 Stoeckhardt 1 Peter br. p.43

ΤΟΥΤΟ γὰρ χάρις "Thankwothy", namely "to God," as v.20 has it, "This is acceptable to God", ΤΟΥΤΟ χάρις παρὰ θεοῦ. This is an abbreviation of the Old Testament idiom, to find favor with God. The patient suffering of the Christians is a χάρις a God-given grace.

In his admonition regarding the treatment of wives Peter speak of them as "being heirs together of the grace of life" ch.3.7, καὶ συνκληρονόμοις χάριτος ζωῆς. This has falsely been taken to ^{be} a gift, which husband and wife conjointly possess, which has not even been granted to angels; that of bringing into being new creatures, new life. So Grace, as a gift, a faculty granted by God, a χάρισμα. But this is not to the point. The Life here referred to is eternal life. As Christians both male and female have the hope and faith in salvation, are alike inheritors of salvation. χάρις is salvation. The heavenly inheritance is not distributed according to customs prevalent on earth, which give the wife no rights of her own.

In ch. 4.10 we have the words χάρισμα and χάρις used in the same sentende, and in the same sense. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of Gdd" ἕκαστος καθὼς ἔλαβεν χάρισμα εἰς ἑαυτοῦς ἡὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος θεοῦ.

A. χάρισμα is a definite gift, received by Christians, for the good of others. God has granted the Christians many spiritual gifts of grace, of which Peter here speaks. The sum total of all the χαρίσματα is "the manifold grace of God.". Grace is not merely "favor Dei",

but the gift which is the sum of all graces, the donum gratiae, gratia gratis data. χάρις denotes not Grace according to which God forgives sins, but a gift, an ability granted to man, according to which he can speak and do what is right.¹

In ch. 5.5 in an admonition to humility, he again quotes from the LXX of Prov. 3.24. (See to James 4.6)

In 5.10 God is called "the God of all grace", ὁ θεὸς πάντων χάριτος. That is, the God, rich in Grace, χάρις is the favor Dei, God's love to sinners. His grace will supply all our needs. It is the source of the Christian's strength. God is immeasurably rich in his mercy and grace to man.

He concludes his letter saying, 5.12 "I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand." παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ. Their state is a state of grace, no doubt about it. They have been received into God's favour, and obtain his continual help. Peter witnesses that the grace they possess is truly God's grace, though sufferings are a passing incident here.

II Peter.

From his opening salutation, he passes right into an exhortation to grow in spiritual grace 1.2 "Grace and peace be multiplied", same as in his first epistle. Grace of God, his free love and favor we are urged to accept in the Gospel. Peace is established between God and man by the perfect satisfaction of Christ. Therefore these two gifts should be multiplied in us.

¹ So Pieper, and P. E. Kretzmann.

In 3,18, after warning against apostacy, which is a far worse state than that of the heathen (2.20-22) he encourages the Christians to "Grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." *καὶ ἰσχύεσθε ἐν χάριτι*. They should grow in the Grace of him, as the author, and the knowledge of him as the object. To increase in grace is the Christian's happiness, the conviction that we possess the Grace of God in Christ Jesus. By becoming more firmly established in this conviction, we also grow in the knowledge of our Lord Jesus Christ.

I, II, and III John.

In these epistles *χάρις* is not used, except in 2 Jn. 3 the apostolic blessing: "Grace be with you, mercy and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love." *ἔσται μετ' ἡμῶν χάρις, εἰδένος, εἰρήνη*
καὶ ἀγάπη πατρὸς. *Χάρις* is the well spring, in the heart of God, which remits the sentence of damnation; *εἰδένος* its outpourings, pouring out the riches of God's favor on the world; and *εἰρήνη*, is the blessed ^l affect of God's love.

Jude.

The word *χάρις* does not occur in this epistle. The epistle is addressed to those who are in grace, the "sanctified" and "called" "Grace" is even omitted from the salutation, and "love" inserted, as the highest fruit of grace.

Revelation.

In this book *χαρις* occurs only in the salutations, at the beginning and close of the book, 1.4 and 22.21, and have been treated at another place. The greeting at the opening comprises the summary of the Gospel; Grace, free favor and love of God in Redemption, through the mercy of the Father, the atonement of the Son, and the sanctification of the Spirit. Peace is the effect of grace, which follows reconciliation of the sinner with God. Rom. 5.1.

It is noteworthy that not only this book of Revelation, but thereby also the Bible, closes with the apostolic blessing regarding the Grace of God. *ἡ χάρις τοῦ κυρίου Ἰησοῦ μετὰ πάντων.* No better expression could be found, which ^useems up to the essence of the entire scripture, and which in one word *χαρις* leaves us all the blessings of God in Christ Jesus.

Conclusion.

Having thus examined the use of the word $\chi\alpha\rho\iota\varsigma$ throughout the books of the New Testament, we may in conclusion briefly summarize some of the outstanding points this review of the word has brought out.

1) The word $\chi\alpha\rho\iota\varsigma$ was in use in the classical Greek literature, to denote a variety of concepts, such as grace, beauty, loveliness, favor and also thanks.

2) This word was adopted by the New Testament writers, and used in practically all the meanings it had in classical literature.

3) But it was used in a distinctly Christian sense, to denote the "Favor Dei" "propter Christum", the loving attitude of God, unmerited and undeserved favor of God toward sinful, guilty mankind, whereby he forgives sins and grants the very opposite of ~~his~~ ^{our} desert, namely, salvation. It is used in this sense in by far the majority of passages.

4) This use of $\chi\alpha\rho\iota\varsigma$ is not found in the Greek classical literature, nor even in the Greek Old Testament (LXX). There $\epsilon\upsilon\lambda\omicron\gamma\iota\alpha$ is used, as in profane literature, to translate $\epsilon\upsilon\lambda\omicron\gamma\iota\alpha$. General favor in a non-religious sense; whereas $\epsilon\upsilon\lambda\omicron\gamma\iota\alpha$ which more closely approximates the New Testament use of $\chi\alpha\rho\iota\varsigma$ is translated by $\epsilon\upsilon\lambda\omicron\gamma\iota\alpha$.

5) So the Greek word $\chi\alpha\rho\iota\varsigma$ is in the New Testament usage brought into the highest and richest form of its usefulness as a human linguistic expression of the conception of the highest attribute of God.

6) The Apostle Paul was chiefly instrumental in bringing the use of *χρῆσις* to this position. His use of *χρῆσις* is predominantly that of *χρῆσις δωρεῆς*

7) Still Paul did not coin a new word, nor teach a new doctrine. He enriched and ennobled a word in common use to fittingly summarize in one word God's plan of salvation, as a gift of God's love, the antithesis of such conception as law, works, and sin, as proclaimed throughout Scriptures.

This New Testament use of "Grace" is now universally accepted and widely used in Christian literature. "Grace" is the distinctive characteristic of the Christian religion. It is a doctrine of supreme importance. And although not everything that is taught on the subject of "Grace" in Scripture is contained in the passages where the word *χρῆσις* is used, still we have seen the fundamental concepts of the Christian doctrine of Grace, the "sola gratia" and "gratia universalis" clearly brought out in the use of the word.

It is of supreme importance that we properly understand and appreciate the scriptural concept of "Grace". As Dr. Engelder writes "It lies at the center of the body of Christian doctrine. All other articles lead up to or are based on it. And the perversion of any doctrine has its roots in the perversion of the doctrine of grace." Dr. Piéper puts it thus: "In order to retain the purity of the Christian doctrine, it is not merely helpful, but absolutely necessary to know and to maintain that justifying and saving grace is Favor Dei propter Christum." ¹

1 Th. Engelder, "Theology of Grace" in C.T.M. II, 382

May we ever treasure and guard this Gospel of Grace. We must cling to it in its purity to avoid the pitfalls of error, of the various doctrines that do not edify, the doctrines of those who even as in Paul's day, try to confuse the grace of God, the "Favor Dei", and the "gratia***infusa" as the cause of justification, thereby (falling from "grace," and reverting to heathenism. "Grace" is the Christian stronghold against heathenism. Nowhere in non-Christian religions can this be matched. God grant that we may ever cling to His Grace, and by His grace continue to keep the issue clear in bringing the Gospel of Grace to all the world, so sadly in need of it.

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