



Happy Hour

GRACE

1 P E T E R 5 : 8 - 1 1

8 Discipline yourselves, keep alert. Like a roaring lion your adversary the devil prowls around, looking for someone to devour.

9 Resist him, steadfast in your faith, for you know that your brothers and sisters in all the world are undergoing the same kinds of suffering.

10 And after you have suffered for a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, support, strengthen, and establish you.

11 To him be the power forever and ever. Amen.

GRACE

Grace (, τῶν *chesed*; “grace, mercy, steadfast love, compassion”; , חֵן *chen*; “grace, graciousness, kindness”; χάρις, *charis*; “grace, favor, graciousness, goodwill”).

- *Grace refers to the condition of being given or shown favor, especially by someone in a position to exercise goodwill by meeting a particular need.*
- *Grace can also refer to the manifestation of such a disposition of kindness in the form of material benefaction, including the giving of gifts, the approval of one’s request, the granting of freedom or mercy, and the deliverance or salvation from evil or harm.*

GRACE



χάρις (*charis*). n. fem. **favor, grace, kindness, goodwill, gracious deed or gift.** *The condition of goodwill and resulting act of kindness.*



χαρίζομαι (*charizomai*). vb. **to give graciously; to forgive.** *To perform an action prompted by favor, kindness, and goodwill toward someone else.*



χαριτόω (*charitoō*). vb. **to bestow favor on someone.** *To give someone a benefit out of favor and kindness.*



χάρισμα (*charisma*). n. neut. **something graciously given; a gift.** *Something that is freely given on account of favor and kindness.*

REDEMPTION

- *Redemption relates to deliverance from a situation or from enemies. Most often, this involves paying a price to “buy back” the person or thing that is being ransomed. The word most frequently expresses the process of delivering someone from slavery or exchanging a ransom for something that belongs to God, such as a firstborn child in a family.*

SALVATION

- Because salvation is a comprehensive term, it inevitably involves many aspects of God's gracious work. The associated terms reflect the fact that salvation is often *from* something. Thus forgiveness is involved, as salvation is from judgment.
- In turn, the idea of judgment introduces forensic imagery, bringing into focus the doctrines of justification and righteousness. In that salvation is also from sin, sanctification is brought into the picture. Since salvation is often *to* or *for* something, it is also connected with reconciliation, which in turn brings us to union, both with God and within the body of believers.
- The fact that salvation is by grace and through faith connects it with these two important biblical doctrines. Since it cost the life of God's Son, it involves redemption.

AMAZING GRACE

Amazing grace! How sweet the sound
That saved a wretch like me!
I once was lost, but now am found;
Was blind, but now I see.

'Twas grace that taught my heart to fear,
And grace my fears relieved;
How precious did that grace appear
The hour I first believed!

Through many dangers, toils and snares,
I have already come;
'Tis grace hath brought me safe thus far,
And grace will lead me home.

The Lord has promised good to me,
His Word my hope secures;

He will my Shield and Portion be,
As long as life endures.

Yea, when this flesh and heart shall fail,
And mortal life shall cease,
I shall possess, within the veil,
A life of joy and peace.

The earth shall soon dissolve like snow,
The sun forbear to shine;
But God, Who called me here below,
Will be forever mine.

When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we'd first begun.

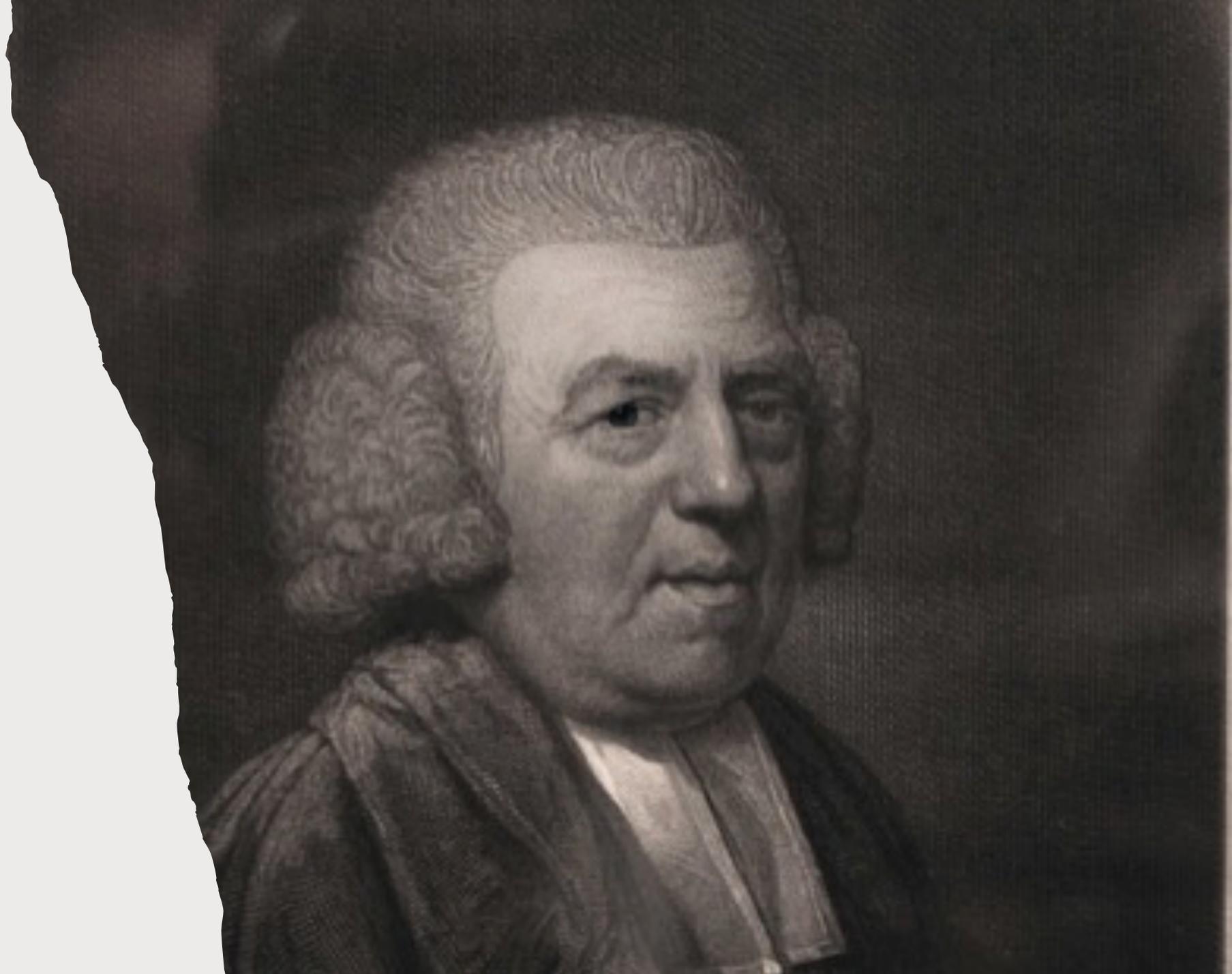
JOHN
NEWTON

1725 – 1807

Reformed Slave Trader

Abolitionist

Hymn Author





AMAZING GRACE

AMAZING GRACE IS SWEET, BUT SWEET IS
A COMPARATIVE TERM.

THE OPPOSITE OF SWEET IS SOUR.

SO, BEFORE WE ACKNOWLEDGE THE
SWEET, WE MUST ACNKOWLEDGE THE
SOUR.



Scriptures in the Old and New Testament

ADDITIONAL RESOURCES FOR
YOUR PERSONAL STUDY

GRACE IN THE OLD TESTAMENT

The Lord shows grace towards His people in the Old Testament. A common way of describing human graciousness toward another person is “to find favor in [their] eyes.”

Divine Grace

Examples of God’s grace in the Old Testament:

- (Gen 6:8) Noah “found favor (,יָחַן) in the eyes of the Lord” (HCSB).
- (Exod 33, 34) Moses found favor in the eyes of the Lord so that He did not judge the idolatrous children of Israel. As the Lord was preparing to rewrite His commandments on tablets of stone, He passed before Moses and said, “Yahweh is a compassionate and gracious God, slow to anger and rich in faithful love and truth” (Exod 34:6 HCSB).
- (Pss 86:15; 103:8; 111:4; 112:4; 116:5; 145:8) The Psalms are filled with praise of God’s grace and graciousness. Grace was a major theme in Israel’s worship.
- (Jer 31:2) The Lord looked back on His favor toward Israel in the wilderness after coming out of Egypt, implying He would do the same thing in graciously bringing His people out of Babylon.
- (Zech 12:10) Zechariah foretold of a time when the Lord would “pour out a spirit of grace and prayer on the house of David and the residents of Jerusalem, and they will look at Me whom they have pierced” (HCSB). This passage is cited in Rev 1:7 along with Dan 7:13.

GRACE IN THE OLD TESTAMENT

Human Favor and Graciousness

In the Old Testament, many individuals' primary hope was to find favor (i.e. grace) with a more powerful person:

- (Gen 33:8, 10) Jacob found favor with Esau.
- (Gen 39:4) Joseph found favor with Potiphar.
- (Gen 47:25) The people of Egypt found favor with Joseph, who saved their lives.
- (Ruth 2:10) Ruth found favor with Boaz as Naomi had prayed (Ruth 2:2). Ruth became the great-grandmother of King David (Ruth 4:21–22; Matt 1:5–6).
- (1 Sam 20:3) David found favor with Jonathan the son of Saul, who sought to kill David.
- (Esth 2:17) Esther found favor with King Ahasuerus, who made her queen of the Persian Empire.

GRACE IN THE NEW TESTAMENT

In addition to the Old Testament aspects of grace, the New Testament focuses upon:

Grace in relation to salvation.

Spiritual gifts being referred to as “graces.”

The literary use of grace in beginning or ending of many New Testament letters.

The Grace of God and of Christ

God and Christ are described in terms of their graciousness throughout the New Testament:

- (1 Pet 5:10) The Father is called “the God of all grace” (HCSB).
- (Eph 1:7) Speaks of “the riches of His grace,” the recognition of which should be to “the praise of His glorious grace” (HCSB).
- (John 1:14) Describes Jesus as “full of grace and truth” (HCSB).
- The majority of Paul’s letters end with “the grace of our Lord Jesus” (e.g., Rom 16:20; 1 Cor 16:23; Phlm 25).
- (2 Thess 1:12) God and Christ are linked in regard to their χάρις (*charis*), “the grace of our God and the Lord Jesus Christ” (HCSB).

GRACE IN THE NEW TESTAMENT

Salvation as an Act of Grace

For both Jews and Gentiles, salvation was a gracious act: “For you are saved by grace through faith, and this is not from yourselves; it is God’s gift—not from works, so that no one can boast” (Eph 2:8–9 HCSB).

- (Titus 2:11–13) Paul instructs young believers on the island of Crete: “For the grace of God has appeared with salvation for all people, instructing us to deny godlessness and worldly lusts and to live in a sensible, righteous, and godly way in the present age, while we wait for the blessed hope and appearing of the glory of our great God and Savior, Jesus Christ” (HCSB).
- (2 Cor 12:9) Paul says that the Lord taught him, “My grace is sufficient for you, for power is perfected in weakness” (HCSB).
- (Acts 20:32) At Miletus, Paul told the Ephesian elders, “I commit you to God and to the message of His grace, which is able to build you up and to give you an inheritance among all who are sanctified” (HCSB).
- (2 Pet 3:18) Peter concludes his second letter with these words: “But grow in the grace and knowledge of our Lord Jesus Christ” (HCSB).

GRACE IN THE NEW TESTAMENT

Grace Gifts

The term χάρισμα (*charisma*)—meaning “graces” or “gifts of grace”—is often connected with “spiritual gifts” (πνευματικῶν, *pneumatikōn*; 1 Cor 12:1; 14:1). The term χάρισμα (*charisma*) is found in connection with the listings of spiritual gifts in Rom 12:6, 1 Cor 12:4, and 1 Pet 4:10. Salvation is also referred to as the χάρισμα (*charisma*) of God in Rom 6:23.

Divine and Human Favor, Giving, Gratitude, and Graciousness

Instances of individuals finding favor in the New Testament include:

- (Luke 1:30) Mary found favor (χάρις, *charis*) with God.
- (Luke 2:52) Jesus found favor with God and humanity.
- (Acts 2:47) In the days following Pentecost, the new church in Jerusalem found “favor with all the people” (HCSB).

GRACE IN THE NEW TESTAMENT

(Acts 7:10) In Stephen's sermon, he refers to Joseph finding favor with Pharaoh.

- (Acts 24:27; 25:3, 9) Describes Festus' desire to do a favor (χάρις, *charis*) for the Jews in the way he handled Paul's case.
- (2 Cor 1:15) Paul refers to his previous intention to visit the Corinthian church, both when he went to and came from Macedonia as a "double grace" (δευτέραν χάριν, *deuteran charin*; HCSB).
- (2 Cor 8:4, 6, 7, 19) In parallel to the sacrificial response to God's grace among the churches of Macedonia (2 Cor 8:1), Paul appeals to the Corinthians to give a gracious offering (χάρις, *charis*) to meet the pressing needs of the church in Jerusalem.
- (Col 4:6) Paul says that when someone speaks about Christ, their speech "should always be gracious (χάρις, *charis*), seasoned with salt, so that you may know how to answer every person" (HCSB).
- (Col 3:16) Singing with grace in your heart toward the Lord means to appreciate all He has done.