

Grace (Chen) Favor

The doctrines of Grace are so called because these five (5) major theologies, often identified as the five (5) points of biblical Calvinism, contain the purest expression of the saving grace of Aluahym. Each of these five (5) doctrines—radical depravity, sovereign election, definite atonement, irresistible call, and preserving grace—supremely display the sovereign grace of Aluahym. These five (5) headings stand together as one (1) comprehensive statement of the saving purposes of Aluahym. For this reason, there is really only one (1) point to the doctrines of grace, namely, that Aluahym saves sinners by His grace and for His glory. These two (2) realities—Aluahym’s grace and glory—are inseparably bound together. Whatever most magnifies Aluahym’s grace, most magnifies His esteem. And that which most exalts Aluahym’s Grace is the truth expressed in the doctrines of Grace.

Grace is not a pass from Sin or a ticket to Sin, but a Gift to walk Righteously in obedience to the Torah that is written within on your Heart, which is how we show our Love and is our act of Worship.

What is Grace?

The dictionary provides two (2) basic definitions for Grace.

1. Elegance or beauty of form, manner, motion or action.
2. Mercy; Clemency; Pardon

Chen is the Hebrew Strong's #: 2580 meaning: Favor (used 69 times throughout the Tanakh (Old Testament)).

Charis is the Greek Strong's #: 5485: a Gift or Barakah (Blessing) brought to man by **OWYאז** (Yahusha) HaMashiach. Meaning: Favor, Gratitude, Thanks, a Favor, Kindness (Charis is used 157 times in the Brit Hadashah (New Testament)).

Favor, Grace, Elegance

- Favor, acceptance: with men **Proverbs 13:15; Proverbs 22:1; Ecclesiastes 9:11**
- Favor of form and appearance of a woman **Proverbs 31:30; Proverbs 11:16; Nahum 3:4**
- Favor of a doe **Proverbs 5:19**
- Favor as a precious stone **Proverbs 17:8**
- Favor of ornaments **Proverbs 1:9 Proverbs 4:9; Proverbs 3:22**
- Favor of speech, lips **Psalms 45:3; Proverbs 22:11**
- Favor of words **Ecclesiastes 10:12**
- Favor with **אזאז** (Yahuah) **Zechariah 4:7** (twice in verse); **Zechariah 12:10**
- Chiefly in phrases: find favor in the eyes of: men **Genesis 30:27; Genesis 32:6; Genesis 33:8,10,15; Genesis 34:11; Genesis 39:4; Genesis 47:25,29; Genesis 50:4; Numbers 32:5**

- Find favor of all; **Deuteronomy 24:1; Ruth 2:2,10,13; 1 Samuel 1:18; 1 Samuel 16:22; 1 Samuel 20:3,29; 1 Samuel 25:8; 1 Samuel 27:5; 2 Samuel 14:22; 2 Samuel 16:4; 1 Kings 11:19; Esther 5:8; Esther 7:3**
- Find favor of **אֲיָהּ** (Yahuah) **Genesis 6:8; Genesis 18:3; Genesis 19:19; Exodus 33:12,13** (twice in verse); **Exodus 33:16,17; Exodus 34:9; Numbers 11:11,15; Judges 6:17; 2 Samuel 15:25; Proverbs 3:4**
- Find favor absolute (with man) **Proverbs 28:23**
- Find favor with **אֲיָהּ** (Yahuah) **Jeremiah 31:2; Esther 8:5** (i.e. of the king)
- Give favor in the eyes of man **Genesis 39:21; Exodus 3:21; Exodus 11:3; Exodus 12:36**
- Give favor absolute of man **Psalms 84:12**
- Give favor of **אֲיָהּ** (Yahuah) **Proverbs 3:34**
- Obtain favor in the eyes of **Esther 2:15**
- Obtain favor in the eyes of the king **Esther 5:2; Esther 2:17.**

The word 'Grace' literally means: Favor (unmerited) by continuing to Tabernacle), i.e.. Favor surrounding you continually. **חַנּוּן** Chen (Chane) Strong's #2583 comes from the verbal root Chanan meaning to bend or stoop in kindness to another as a superior to an inferior (Strong's 2603).

The word "Grace" in biblical understanding means; forgiveness, repentance, regeneration, and salvation, can mean something as broad as describing the whole of **אֲיָהּ** (Yahuah)'s activity toward man or as narrow as describing one segment of that activity.

An accurate, common definition describes Grace as the unmerited favor by which **אֲיָהּ** (Yahuah) tabernacles (Dwells) with his chosen continually in his Temples (Our Bodies). In the Tanakh (Old Testament) the term that most often is translated Grace is Chen. In the Brit Hadashah (New Testament) the Greek word Charis, plural Charites, Latin Gratia is used.

"Grace" is the English translation of the Greek χάρις (Charis) meaning "that which brings delight, joy, happiness, or good fortune." The Greek word for Grace is "Charis" and is used about 150 times in the Brit Hadashah (New Testament). The word refers to favor that **אֲיָהּ** (Yahuah) gives freely without expecting something in return. **אֲיָהּ** (Yahuah) provides his Chen (Favor (unmerited)/Grace) to us not because of anything we have done to earn it and not because of anything **אֲיָהּ** (Yahuah) desires to get from us.

Chen (Favor (unmerited)/Grace), means showing favor, divine enabling. When used in reference to **אֲיָהּ** (Yahuah), it is the benevolent action of Him reaching us in our need, and placing upon us his Barakah (Blessing). Both Hebrew and Greek words refer to **אֲיָהּ** (Yahuah) freely extending Himself (His Favor/Grace), reaching towards his people because He desires to Barak (bless) them and be near them. Chen (Favor (unmerited)/Grace) is receiving the Power of Mashiach and love of **אֲיָהּ** (Yahuah), through the immersion of the Ruach HaKodesh. While mercy is an act of being spared from judgment, by not receiving what we deserve. **אֲיָהּ** (Yahuah) gives Chen (Favor (unmerited)/Grace) and has Mercy and that is why

we ought to “Be Thankful” Give Thanks to **אֱלֹהֵינוּ** (Yahuah) for His goodness.

What we do deserve is the wrath of **אֱלֹהֵינוּ** (Yahuah) (**John 3:36**), instead He refrains from giving us what we truly deserve, which shows his mercy extended to us, that we could not earn Chen (Favor (unmerited)/Grace) of Mashiach. **Ephesians 2:8**

For by Power of Mashiach's Chen (Favor (unmerited)/Grace) you are saved through Amunah (faith); and that not of yourselves: it is the gift of **אֱלֹהֵינוּ** (Yahuah)”. Chen (Favor (unmerited)/Grace) is the very character of **אֱלֹהֵינוּ** (Yahuah)’s nature, abounding and overflowing outwardly in acts of pity, mercy, compassion and liberal giving.

All **אֱלֹהֵינוּ** (Yahuah) encourages us to do is that we receive his Chen (Favor (unmerited)/Grace) and walk by (live by) it, Chen (Favor (unmerited)/Grace) is of the Power of Mashiach. Because **וְיֵשׁוּעַ** (Yahusha) is **אֱלֹהֵינוּ** (Yahuah)’s Chen (Favor (unmerited)/Grace). To understand Chen (Favor (unmerited)/Grace), you need to understand **וְיֵשׁוּעַ** (Yahusha). Not only understand with the mind but also with the heart and submit to follow him where he leads you. When you submit, the Ruach HaKadesh will teach you everything you need to know about Chen (Favor (unmerited)/Grace) **1 John 2:27**.

The Chen (Favor (unmerited)/Grace) of **אֱלֹהֵינוּ** (Yahuah) is the engine that drives the life of a successful believer. In the Brit Hadashah (New Testament), Chen (Favor (unmerited)/Grace) means **אֱלֹהֵינוּ** (Yahuah)’s love in action towards men who merited judgment and punishment instead.

Chen (Favor (unmerited)/Grace) means **אֱלֹהֵינוּ** (Yahuah) moving Shamyim (Heavens) and Earth to save sinners who could not save themselves. Chen (Favor (unmerited)/Grace) means **אֱלֹהֵינוּ** (Yahuah) sent His only Son to descend into Sheol, so he could raise him up and sit him at his right hand, so that we guilty ones might be reconciled to **אֱלֹהֵינוּ** (Yahuah) and received eternal life.

אֱלֹהֵינוּ (Yahuah) has made him to be sin for us, who knew no sin, that we might be made the righteousness of **אֱלֹהֵינוּ** (Yahuah) in him” **2 Corinthians 5:21**.

"This righteousness is given through Amunah (faith) in **וְיֵשׁוּעַ** (Yahusha) HaMashiach to all who believe. There is no difference between Hebrew and Gentile, for all have sinned and fallen short of the esteem (glory) of **אֱלֹהֵינוּ** (Yahuah), and all are justified freely by his Chen (Favor (unmerited)/Grace) through the redemption that came by **וְיֵשׁוּעַ** (Yahusha) HaMashiach" **Romans 3:22-24**.

"In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of **אֱלֹהֵינוּ** (Yahuah)’s Chen (Favor (unmerited)/Grace)". **Ephesians 1:7**

"For it is by Chen (Favor (unmerited)/Grace) you have been saved, through Amunah (faith) and this is not from yourselves, it is the gift of **אֱלֹהֵינוּ** (Yahuah), not by works, so that no one can boast. For we are **אֱלֹהֵינוּ** (Yahuah)’s handiwork, created in **וְיֵשׁוּעַ** (Yahusha) to do good works, which **אֱלֹהֵינוּ** (Yahuah) prepared in advance for us to do". **Ephesians 2:8-10**

"For the Torah (law) was given through Moshah (Moses); Chen (Favor (unmerited)/Grace) and truth came through **וְיֵשׁוּעַ** (Yahusha)". **John 1:17**

"For if, by the trespass of the one (1) man, death reigned through that one (1) man, how much

more will those who receive **אֱלֹהִים** (Yahuah)'s abundant provision of Chen (Favor (unmerited)/Grace) and of the gift of Righteousness reign in life through the one (1) man, **וְיֵשׁוּעַ** (Yahusha)!" **Romans 5:17**

אֱלֹהִים (Yahuah) is Gracious (Favorable). These are the words that **אֱלֹהִים** (Yahuah) proclaimed to Moshah (Moses): “**אֱלֹהִים** (Yahuah), **אֱלֹהִים** (Yahuah) Aluah (God), merciful and gracious, long suffering, and abounding in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin”. **Exodus 34:6-7**

King David also wrote that **אֱלֹהִים** (Yahuah) is Gracious (Favorable): “**אֱלֹהִים** (Yahuah) is Gracious (Favorable) and full of Compassion, slow to anger and great in Mercy. **אֱלֹהִים** (Yahuah) is good to all, and His tender Mercies are over all His works”. **Psalms 145:8-9**

The apostle Peter called **אֱלֹהִים** (Yahuah) “the Aluahym (God) of all Chen (Favor (unmerited) /Grace)”. **1 Peter 5:10**

Why does **אֱלֹהִים** (Yahuah) give us His Chen (Favor (unmerited)/Grace)? First (1st), we have to realize that “all have sinned and fall short of the esteem (glory) of **אֱלֹהִים** (Yahuah)”. **Romans 3:23**

Those sins carry the death penalty. **כֹּפְרֵי מוֹת** “For the wages of sin is death.” Sin, which is Torahlessness (lawlessness) (**חֲסֵד**), earns a wage—and that wage is death. But Mashiach has paid that penalty for us through His sacrifice. It is through Mashiach's sacrifice, His shed blood, that **אֱלֹהִים** (Yahuah) gives us His Chen (Favor (unmerited)/Grace).

Notice **Romans 3:24**: “Being justified freely by His Chen (Favor (unmerited)/Grace) through the redemption that is in **וְיֵשׁוּעַ** (Yahusha) HaMashiach.”

It is through Mashiach that we receive **אֱלֹהִים** (Yahuah)'s Chen (Favor (unmerited)/Grace); and if we didn't receive that Chen (Favor (unmerited)/Grace), we would die in our sins and never have an opportunity to live for eternity with him.

Ephesians 1:5-6 shows that it was **אֱלֹהִים** (Yahuah)'s plan all along to be gracious to mankind in forgiving them of sins and predestining humans for adoption and acceptance by Him: “Having predestined us to adoption as sons by **וְיֵשׁוּעַ** (Yahusha) HaMashiach to Himself, according to the good pleasure of His will, to the praise of the esteem (glory) of His Chen (Favor (unmerited)/Grace), by which He made us accepted in the Beloved.”

To whom does **אֱלֹהִים** (Yahuah) give His Chen (Favor (unmerited)/Grace)? Chen (Favor (unmerited)/Grace) is a free gift. It cannot be earned, but neither can one automatically receive it. Notice some examples of those who receive **אֱלֹהִים** (Yahuah)'s Chen (Favor (unmerited)/Grace).

- Those who have Amunah (faith): “Therefore, having been justified by Amunah (faith), we have Shalom (Peace) with **אֱלֹהִים** (Yahuah) through our Adon **וְיֵשׁוּעַ** (Yahusha) HaMashiach, through whom also we have access by Amunah (faith) into this Chen (Favor (unmerited) /Grace) in which we stand, and rejoice in hope of the esteem of **אֱלֹהִים** (Yahuah)”. **Romans 5:1-2**

- Those who are humble: **1 Peter 5:5** says, “**אֱלֹהִים** (Yahuah) resists the proud, but gives Chen (Favor (unmerited)/Grace) to the humble.” James also confirmed this: But He gives more Chen

(Favor (unmerited)/Grace). Therefore He says: אַחַדְעֵל (Yahuah) resists the proud, but gives Chen (Favor (unmerited)/Grace) to the humble. **James 4:6**

•Those who are forgiven: “In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His Chen (Favor (unmerited)/Grace)”. **Ephesians 1:7**

Of course, it is אַחַדְעֵל (Yahuah) who always determines who will receive His Chen (Favor (unmerited)/Grace): “What shall we say then? Is there unrighteousness with אַחַדְעֵל (Yahuah)? Certainly not! For He says to Moshah (Moses), ‘I will have mercy on whomever I will have Mercy, and I will have compassion on whomever I will have compassion’”. **Romans 9:14-15**

What then is man’s responsibility? **אֲחִישָׁא (Yahusha)** died in our stead by paying the death penalty (Judgment) required of the Torah by us, and through His Chen (Favor (unmerited) /Grace) He forgave us.

Acts 15:11 says, “But we believe that through the Chen (Favor (unmerited)/Grace) of the Adon **אֲחִישָׁא (Yahusha)** we shall be saved in the same manner as they.” אַחַדְעֵל (Yahuah), through His Chen (Favor (unmerited)/Grace), gives us the Barakah (Blessing) of having our sins forgiven and eventually receiving eternal life. But we now have to change direction in our walk of life, leaving behind our old and sinful ways of life.

We can never earn אַחַדְעֵל (Yahuah)’s Chen (Favor (unmerited)/Grace), as **Ephesians 2:8-9** points out: “For by Chen (Favor (unmerited)/Grace) you have been saved through Amunah (faith), and that not of yourselves, it is the gift of אַחַדְעֵל (Yahuah), not of works, lest anyone should boast.” With that in mind, notice verse 10: “For we are His workmanship, created in **אֲחִישָׁא (Yahusha)** HaMashiach for good works, which אַחַדְעֵל (Yahuah) prepared beforehand that we should walk in them.” After a person repents of sin and is immersed and receives the Ruach HaKodsh, he or she must begin to live by those “good works” which mean obedience to the Commandments as a new creature, whose mind is now focused on serving אַחַדְעֵל (Yahuah) and fellow man.

Torah (Law) and Chen (Favor (unmerited)/Grace).

There is often misunderstanding concerning the Torah (law) of אַחַדְעֵל (Yahuah) and the Chen (Favor (unmerited)/Grace) of אַחַדְעֵל (Yahuah). The (2) two are actually interconnected. It is not a matter of Torah (law) or Chen (Favor (unmerited)/Grace), but rather Torah (Law) and Chen (Favor (unmerited)/Grace).

This is how Paul explains this subject in **Romans 6:1-2**: “What shall we say then? Shall we continue in Sin that Chen (Favor (unmerited)/Grace) may abound? Certainly not! How shall we who died to sin live any longer in it?” In verses **14-15**, he further explains: “For sin shall not have dominion over you, for you are not under Torah (law) (under the judgment of the Torah) but under Chen (Favor (unmerited)/Grace).

What then? Shall we Sin because we are not under Torah (law) (under the judgment of the Torah), but under Chen (Favor (unmerited)/Grace)? Certainly not!” Notice **James 2:17- 20**: “Thus also Amunah (faith) by itself, if it does not have works, is dead. ... But do you want to know, O foolish man, that Amunah (Faith) without works is dead?” So, just as the Chen (Favor (unmerited)/Grace) of אַחַדְעֵל (Yahuah) is necessary for salvation, so, too, are the good works (obedience to his Commandments), “which אַחַדְעֵל (Yahuah) prepared beforehand that we

should walk in them". **Ephesians 2:10**

What is Grace and what will be its result?

As we've seen, Grace is the loving favor and graciousness of our Creator. It is a wonderful gift that should motivate us to live in the way that pleases **אֲיָהוָה** (Yahuah). What will become of those who live by **אֲיָהוָה** (Yahuah)'s Chen (Favor (unmerited)/Grace)?

They will be saved, and they will be in **אֲיָהוָה** (Yahuah)'s Kingdom! In due time, Mashiach will return to gather his Bride and the after 1000 years we will return with him to establish the Kingdom of **אֲיָהוָה** (Yahuah) on this earth. The world will then learn of the Mercy and Chen (Favor (unmerited)/Grace) of **אֲיָהוָה** (Yahuah), and they will accept His ways. "Therefore, since we are receiving a kingdom which cannot be shaken, let us have Chen (Favor (unmerited) /Grace), by which we may serve **אֲיָהוָה** (Yahuah) acceptably with reverence and righteous fear". **Hebrews 12:28**

Because the Hebrew language is vastly different from English, we need to examine the Hebrew meaning of this word to see if one or both English definitions are appropriate definitions for the Hebrew word translated as Grace.

And Yishaq (Isaac) departed from there and encamped (pitch a tent (Dwell) in the Valley of Gerar and settled there. **Genesis 26:17**

This verb means "to Pitch a Tent" or "to Camp (Dwell)." The noun derived from this verb is mahhaneh, Strong's # 4264).

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

The tents were set up in a sort of circle and these tents serve as a "wall" separating the inside of the camp from the outside. At this point it would be helpful to examine the pictographic Hebrew script that was used to originally write the word Chen. The first (1st) letter is the letter Chet, which was written as **ח** and is a picture of a wall and having the meaning of "separation" as the wall separates the inside from the outside. The second (2nd) letter is the letter nun, which was written as **נ** and is a picture of a sprouting seed having the meaning of "continuing" as the seed continues a lineage to the next generation. When these two (2) letters are combined they mean "the wall that continues." The tents are a wall that continues around the camp (dwelling place).

A second (2nd) verbal root derived from the parent root Chen is (Chanan, Strong's #2603), spelled exactly the same except with the addition of the letter **נ** at the end. This verb is often translated as "to be gracious" or "have mercy," however these are abstract terms and do not help us understand the meaning of this verb from an Hebraic perspective, which always relates words to something concrete. One (1) of the best tools to use to find the more concrete meaning of a word is to look at how that word is paralleled with other words in poetical passages.

Be Gracious (Favorable) to me, O **אֲיָהוָה** (Yahuah), for I am languishing; heal me, O **אֲיָהוָה** (Yahuah), for my bones are troubled. **Psalms 6:2**

Hear, O **אֲיָהוָה** (Yahuah), and be merciful to me! O **אֲיָהוָה** (Yahuah), be my helper!" **Psalms 30:10**

But you, O אַחַדְיָהוּ (Yahuah), be Gracious (Favorable) to me, and raise me up, that I may repay them! **Psalm 41:10**

Be merciful to me, O Aluahym, be merciful to me, for in you my soul takes refuge; in the shadow of your wings I will take refuge, till the storms of destruction pass by. **Psalm 57:1**

Turn to me and be Gracious (Favorable) to me; give your strength to your servant, and save the son of your maidservant. **Psalm 86:16**

Through this process we find that this Hebrew verb is paralleled with such ideas as healing, helping, being lifted up, finding refuge, strength and salvation (literally rescued). From a concrete Hebraic perspective, Chanan means all of this, which we can sum up with "providing protection." Where does one run to for protection? The camp, and now we see how Chanan, the camp (Dwelling place and Chanan the protection, are related. Now we need to see how these words are related to the parent root Chen.

A Gift is as a precious stone in the eyes of him that has it... **Proverbs 17:8** (Chen) is translated as "Precious," something of Beauty and Value.

A Gracious (Favorable) woman gets honor, and violent men get riches. **Proverbs 11:16**

In this verse the "Grace," or "Beauty," of the woman is contrasted with the strength of a man.

Favor is deceitful, and Beauty is vain, but a woman who fears אַחַדְיָהוּ (Yahuah) is to be praised. **Proverbs 31:30**

Again, this Hebrew word is being paralleled with "Beauty." This "Beauty" is something that is Precious and Graceful, which is exactly how the Hebrews would have seen the "Camp (Dwelling) of protection," a Graceful and Precious place."

2 Corinthians 12:9 But he said to me, "My Chen (Favor (unmerited)/Grace) is sufficient for you, for my power is made perfect in weakness." Therefore I will boast all the more gladly of my weaknesses, so that the power of Mashiach may rest upon me.

Romans 6:14 For Sin will have no dominion (Control, Authority) over you, since you are not under Torah (law) (under the requirements of Judgment of the Torah for Sin), but under Chen (Favor (unmerited)/Grace).

Romans 11:6 But if it is by Chen (Favor (unmerited)/Grace), it is no longer on the basis of works; otherwise Chen (Favor (unmerited)/Grace) would no longer be Chen (Favor (unmerited)/Grace).

James 4:6 But he gives more Chen (Favor (unmerited)/Grace). Therefore it says, "אַחַדְיָהוּ (Yahuah) opposes the proud, but gives Chen (Favor (unmerited)/Grace) to the humble."

1 Corinthians 15:10 But by the Chen (Favor (unmerited)/Grace) of אַחַדְיָהוּ (Yahuah) I am what I am, and his Chen (Favor (unmerited)/Grace) toward me was not in vain. On the contrary, I worked harder than any of them, though it was not I, but the Chen (Favor (unmerited)/Grace) of אַחַדְיָהוּ (Yahuah) that is with me.

Hebrews 4:16 Let us then with confidence draw near to the throne of Chen (Favor (unmerited)/Grace) i.e..the throne of אַחַדְיָהוּ (Yahusha) who is Chen (Favor (unmerited) Grace, that we may receive mercy and find Chen (Favor (unmerited)/Grace) to help in time of

need.

John 1:16 And from his fullness we have all received, Chen (Favor (unmerited)/Grace) upon Chen (Favor/Grace)

Titus 2:11-14 For the Chen (Favor (unmerited)/Grace) of **אֱלֹהִים** (Yahuah) has appeared, bringing salvation for all people, training us to renounce unrighteousness and worldly passions, and to live self-controlled, upright, and Righteous lives in the present age, waiting for our blessed hope, the appearing of the esteem of our great Aluahym and Savior **וְיֵשׁוּעַ** (Yahusha), who gave himself for us to redeem us from all Torahlessness (Lawlessness) and to purify for himself a people for his own possession who are zealous for good works.

Romans 3:24 And are justified by his Chen (Favor (unmerited)/Grace) as a gift, through the redemption that is in **וְיֵשׁוּעַ** (Yahusha) HaMashiach,

Romans 3:20-24 For by works of the Torah (law) no human being will be justified in his sight, since through the Torah (law) comes knowledge of Sin. But now the righteousness of **אֱלֹהִים** (Yahuah) has been manifested apart from Torah (law), although the Torah (law) and the Prophets bear witness to it—the righteousness of **אֱלֹהִים** (Yahuah) through Amunah (Faith) in **וְיֵשׁוּעַ** (Yahusha) HaMashiach for all who believe. For there is no distinction: for all have sinned and fall short of the esteem of **אֱלֹהִים** (Yahuah), and are justified by his Chen (Favor (unmerited)/Grace) as a gift, through the redemption that is in **וְיֵשׁוּעַ** (Yahusha) HaMashiach,

2 Timothy 2:1 You then, my child, be strengthened by the Chen (Favor (unmerited)/Grace) that is in **וְיֵשׁוּעַ** (Yahusha) HaMashiach,

Titus 2:11 For the Chen (Favor (unmerited)/Grace) of **אֱלֹהִים** (Yahuah) has appeared, bringing salvation for all people,

John 1:14 And the Word became flesh and dwelt among us, and we have seen his esteem, esteem as of the only Son from the Father, full of Chen (Favor (unmerited)/Grace) and truth.

Ephesians 2:1-22 And you were dead in the trespasses and sins in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. But **אֱלֹהִים** (Yahuah), being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Mashiach, by Chen (Favor (unmerited)/Grace) you have been saved— ...

Jude 1:4 For certain people have crept in unnoticed who long ago were designated for this condemnation, unrighteous people, who pervert the Chen (Favor (unmerited)/Grace) of our Aluahym into sensuality and deny our only Master and Adon (Lord), **וְיֵשׁוּעַ** (Yahusha) HaMashiach.

2 Timothy 1:9 Who saved us and called us to a Kadosh calling, not because of our works but because of his own purpose and Chen (Favor (unmerited)/Grace), which he gave us in **וְיֵשׁוּעַ** (Yahusha) HaMashiach before the ages began,

Numbers 6:25 May **אֱלֹהִים** (Yahuah) make his face to shine upon you and be gracious (Favorable) to you;

2 Timothy 4:22 אַחַדְכֶם (Yahuah) be with your ruach. Chen (Favor (unmerited)/Grace) be with you.

John 1:17 For the Torah (law) was given through Moshah (Moses); Chen (Favor (unmerited)/Grace) and truth came through **וְיֵשׁוּעַ** (Yahusha) HaMashiach.

Colossians 4:2-6 Continue steadfastly in prayer, being watchful in it with thanksgiving. At the same time, pray also for us, that אַחַדְכֶם (Yahuah) may open to us a door for the word, to declare the mystery of Mashiach, on account of which I am in prison— that I may make it clear, which is how I ought to speak. Walk in wisdom toward outsiders, making the best use of the time. Let your speech always be gracious (favorable), seasoned with salt, so that you may know how you ought to answer each person.

2 Corinthians 9:8 And אַחַדְכֶם (Yahuah) is able to make all Chen (Favor (unmerited)/Grace) abound to you, so that having all sufficiency in all things at all times, you may abound in every good work.

Romans 6:1-4 What shall we say then? Are we to continue in sin that Chen (Favor (unmerited)/Grace) may abound? By no means! How can we who died to sin still live in it? Do you not know that all of us who have been immersed into **וְיֵשׁוּעַ** (Yahusha) HaMashiach were immersed into his death? We were buried therefore with him by immersion into death, in order that, just as Mashiach was raised from the dead by the esteem of the Father, we too might walk in newness of life.

2 Corinthians 8:7 But as you excel in everything—in Amunah (faith), in speech, in knowledge, in all earnestness, and in our love for you—see that you excel in this act of Chen (Favor (unmerited)/Grace) also.

Ephesians 4:7 But Chen (Favor (unmerited)/Grace) was given to each one of us according to the measure of Mashiach's gift.

Galatians 2:19-21 For through the Torah (law) I died to the Torah (law), so that I might live to אַחַדְכֶם (Yahuah). I have been crucified (Put to Death) with Mashiach. It is no longer I who live, but Mashiach who lives in me. And the life I now live in the flesh I live by Amunah (faith) in the Son of אַחַדְכֶם (Yahuah), who loved me and gave himself for me. I do not nullify the Chen (Favor (unmerited)/Grace) of אַחַדְכֶם (Yahuah), for if righteousness were through the Torah (law), then Mashiach died for no purpose.

Acts 4:33 And with great power the apostles were giving their testimony to the resurrection of the Adon (Lord) **וְיֵשׁוּעַ** (Yahusha) HaMashiach, and great Chen (Favor (unmerited)/Grace) was upon them all.

Hebrews 13:9 Do not be led away by diverse and strange teachings, for it is good for the heart to be strengthened by Chen (Favor (unmerited)/Grace), not by foods, which have not benefited those devoted to them.

Romans 5:20 Now the Torah (law) came in to increase the trespass, but where Sin increased, Chen (Favor (unmerited)/Grace) abounded all the more,

Hebrews 12:15 See to it that no one fails to obtain the Chen (Favor (unmerited)/Grace) of אַחַדְכֶם (Yahuah) that no “root of bitterness” springs up and causes trouble, and by it many

become defiled;

Acts 20:32 And now I commend you to אַיָּאָל (Yahuah) and to the word of his Chen (Favor (unmerited)/Grace), which is able to build you up and to give you the inheritance among all those who are sanctified.

1 Peter 5:5 Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for “אַיָּאָל (Yahuah) opposes the proud but gives Chen (Favor (unmerited)/Grace) to the humble.”

John 3:16-17 “For אַיָּאָל (Yahuah) so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For אַיָּאָל (Yahuah) did not send his Son into the world to condemn the world, but in order that the world might be saved through him.

Genesis 6:8 But Noah found Chen (Favor (unmerited)/Grace) in the eyes of אַיָּאָל (Yahuah).

Galatians 1:15 But when he who had set me apart before I was born, and who called me by his Chen (Favor (unmerited)/Grace),

Psalms 103:1-22 Barak (Bless) אַיָּאָל (Yahuah), O my soul, and all that is within me, Barak (bless) his Kadosh name! Barak (Bless) אַיָּאָל (Yahuah), O my soul, and forget not all his benefits, who forgives all your iniquity, who heals all your diseases, who redeems your life from the pit, who crowns you with steadfast love and mercy, who satisfies you with good so that your youth is renewed like the eagle's. ...

1 Peter 3:7 Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the Chen (Favor (unmerited)/Grace) of life, so that your prayers may not be hindered.

Ephesians 2:4-5 But אַיָּאָל (Yahuah), being rich in mercy, because of the great love with which he loved us, even when we were dead in our trespasses, made us alive together with Mashiach by Chen (Favor (unmerited)/Grace) you have been saved.

Ephesians 1:1-23 Paul, a follower of אָוּיָּאָל (Yahusha) HaMashiach by the will of אַיָּאָל (Yahuah), To the believers who are in Ephesus, and are faithful in אָוּיָּאָל (Yahusha) HaMashiach: Chen (Favor (unmerited)/Grace) to you and Shalum (Peace) from אַיָּאָל (Yahuah) our Father and the Adon (Lord) אָוּיָּאָל (Yahusha) HaMashiach. Baruk (Blessed) be the Aluahym and Father of our Adon (Lord/Master) אָוּיָּאָל (Yahusha) HaMashiach, who has Baruk (Blessed) us in Mashiach with every spiritual Barakah (Blessing) in the heavenly places, even as he chose us in him before the foundation of the world, that we should be Kadosh and blameless before him. In love he predestined us for adoption as sons through אָוּיָּאָל (Yahusha) HaMashiach, according to the purpose of his Will, ...

2 Peter 1:2 May Chen (Favor (unmerited)/Grace) and Shalum (Peace) be multiplied to you in the knowledge of אַיָּאָל (Yahuah) and of אָוּיָּאָל (Yahusha) HaMashiach our Adon (Lord/Master).

Hebrews 2:9 But we see him who for a little while was made lower than the Malakym (angels), namely אָוּיָּאָל (Yahusha), crowned with esteem and honor because of the suffering of death, so that by the Chen (Favor (unmerited)/Grace) of אַיָּאָל (Yahuah) he might taste death for

everyone.

1 Peter 4:10 As each has received a gift, use it to serve one another, as good stewards of אַחַדְכֶם (Yahuah)'s varied Chen (Favor (unmerited)/Grace):

Titus 2:11-12 For the Chen (Favor (unmerited)/Grace) of אַחַדְכֶם (Yahuah) has appeared, bringing salvation for all people, training us to renounce unrighteousness and worldly passions, and to live self-controlled, upright, and live righteously in the present age,

Acts 15:11 But we believe that we will be saved through the Chen (Favor (unmerited)/Grace) of the Adon (Lord/Master) אֲדֹנָי (Yahusha) HaMashiach, just as they will.”

John 8:34-36 אֲדֹנָי (Yahusha) answered them, “Truly, truly, I say to you, everyone who commits sin is a slave to sin. The slave does not remain in the house forever; the son remains forever. So if the Son sets you free, you will be free indeed.

1 Peter 5:10 And after you have suffered a little while, the Aluahym of all Chen (Favor (unmerited)/Grace), who has called you to his eternal esteem in Mashiach, will himself restore, confirm, strengthen, and establish you.

Titus 2:13 Waiting for our Baruk (Blessed) hope, the appearing of the esteem of our great Aluahym and Savior אֲדֹנָי (Yahusha) HaMashiach,

Romans 4:16 That is why it depends on Amunah (faith), in order that the promise may rest on Chen (Favor (unmerited)/Grace) and be guaranteed to all his offspring—not only to the adherent of the Torah (law) but also to the one who shares the Amunah (faith) of Abraham, who is the father of us all,

1 Peter 1:1-25 Peter, a follower of אֲדֹנָי (Yahusha) HaMashiach,, To those who are elect exiles of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, according to the foreknowledge of אַחַדְכֶם (Yahuah) the Father, in the sanctification of the Ruach, for obedience to אֲדֹנָי (Yahusha) HaMashiach, and for purification by his blood: May Chen (Favor (unmerited) /Grace) and Shalum (Peace) be multiplied to you. Baruk (Blessed) be the Aluahym and Father of our Adon (Lord/Master) אֲדֹנָי (Yahusha) HaMashiach! According to his great mercy, he has caused us to be reborn from above to a living hope through the resurrection of אֲדֹנָי (Yahusha) HaMashiach from the dead, to an inheritance that is imperishable, undefiled, and unfading, kept in Shamyim (Heavens) for you, who by אַחַדְכֶם (Yahuah)'s power are being guarded through Amunah (faith) for a salvation ready to be revealed in the last time. ...

Romans 6:16 Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?

Acts 20:24 But I do not account my life of any value nor as precious to myself, if only I may finish my course and the ministry that I received from the Adon (Lord/Master) אֲדֹנָי (Yahusha) HaMashiach, to testify to the message of the Chen (Favor (unmerited)/Grace) of אַחַדְכֶם (Yahuah).

Ephesians 1:7 In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his Chen (Favor (unmerited)/Grace),

Ephesians 1:6 To the praise of his glorious Chen (Favor (unmerited)/Grace), with which he has Baruk (blessed) us in the Beloved.

Ephesians 3:1-21 For this reason I, Paul, a prisoner for **OWYAZL** (Yahusha) HaMashiach on behalf of you Gentiles, assuming that you have heard of the stewardship of **AYAZL** (Yahuah)'s Chen (Favor (unmerited)/Grace) that was given to me for you, how the mystery was made known to me by revelation, as I have written briefly. When you read this, you can perceive my insight into the mystery of Mashiach, which was not made known to the sons of men in other generations as it has now been revealed to his Kadosh apostles and prophets by the Ruach. ...

2 Corinthians 12:8-9 Three (3) times I pleaded with **AYAZL** (Yahuah) about this, that it should leave me. But he said to me, “My Chen (Favor (unmerited)/Grace) is sufficient for you, for my power is made perfect in weakness.” Therefore I will boast all the more gladly of my weaknesses, so that the power of Mashiach may rest upon me.

Romans 1:7 To all those in Rome who are loved by **AYAZL** (Yahuah) and called to be believers: Chen (Favor (unmerited)/Grace) to you and Shalum (Peace) from **AYAZL** (Yahuah) our Father and the Adon (LordMaster) **OWYAZL** (Yahusha) HaMashiach.

John 6:63 It is the Ruach who gives life; the flesh is no help at all. The words that I have spoken to you are Ruach and life.

Romans 6:4 We were buried therefore with him by immersion into death, in order that, just as Mashiach was raised from the dead by the esteem of the Father, we too might walk in newness of life.

Titus 3:5-7 He saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Ruach HaKodesh, whom he poured out on us richly through **OWYAZL** (Yahusha) HaMashiach our Savior, so that being justified by his Chen (Favor (unmerited)/Grace) we might become heirs according to the hope of eternal life.

2 Corinthians 5:17-18 Therefore, if anyone is in Mashiach, he is a new creation. The old has passed away; behold, the new has come. All this is from **AYAZL** (Yahuah), who through Mashiach reconciled us to himself and gave us the ministry of reconciliation;

Acts 6:8 And Stephen, full of Chen (Favor (unmerited)/Grace) and power, was doing great wonders and signs among the people.

Romans 8:11 If the Ruach of him who raised **OWYAZL** (Yahusha) from the dead dwells in you, he who raised **OWYAZL** (Yahusha) HaMashiach from the dead will also give life to your mortal bodies through his Ruach who dwells in you.

Romans 8:15-16 For you did not receive the Spirit of slavery to fall back into fear, but you have received the Ruach (Spirit) of adoption as sons, by whom we cry, “Ab! Father!” The Ruach himself bears witness with our ruach (spirit) that we are children of **AYAZL** (Yahuah),

Galatians 2:20 I have been crucified (put to Death) with Mashiach. It is no longer I who live, but Mashiach who lives in me. And the life I now live in the flesh I live by Amunah (faith) in the Son of **AYAZL** (Yahuah), who loved me and gave himself for me.

Galatians 5:4 You are severed from Mashiach, you who would be justified by the Torah (law);

you have fallen away from Chen (Favor (unmerited)/Grace).

1 Corinthians 2:12 Now we have received not the spirit of the world, but the Ruach of who is from **אֱלֹהִים** (Yahuah), that we might understand the things freely given us by **אֱלֹהִים** (Yahuah).

Romans 8:9 You, however, are not in the flesh but in the Ruach, if in fact the Ruach of **אֱלֹהִים** (Yahuah) dwells in you. Anyone who does not have the Ruach of Mashiach does not belong to him.

Romans 5:15 But the free gift is not like the trespass. For if many died through one (1) man's trespass, much more have the Chen (Favor (unmerited)/Grace) of **אֱלֹהִים** (Yahuah) and the free Gift by the Chen (Favor (unmerited)/Grace) of that one (1) man **וְיֵשׁוּעַ** (Yahusha) HaMashiach abounded for many (ALL? No Many, but only a Few are Chosen).

Zechariah 4:6-7 Then he said to me, “This is the word of **אֱלֹהִים** (Yahuah) to Zerubbabel: Not by might, nor by power, but by my Ruach, says **אֱלֹהִים** (Yahuah) of hosts. Who are you, O great mountain? Before Zerubbabel you shall become a plain. And he shall bring forward the top stone amid shouts of ‘Chen (Favor (unmerited)/Grace), Chen (Favor (unmerited)/Grace) to it!’”

2 Peter 3:18 But grow in the Chen (Favor (unmerited)/Grace) and knowledge of our Adon (Lord) and Savior **וְיֵשׁוּעַ** (Yahusha) HaMashiach. To him be the esteem both now and to the day of eternity. Aman.

Revelation 22:21 The Chen (Favor (unmerited)/Grace) of the Adon (Lord/Master) **וְיֵשׁוּעַ** (Yahusha) HaMashiach be with all. Aman.