

Grace, a Free Ride to Heaven?
Appendix vi
"AMAZING CHARIS"
 a class handout by Gaylon West

In English, *Am. Heritage Dict.*: “**grace** (gr³s) *n.* **4.a.** A disposition to be generous or helpful; goodwill. **b.** Mercy; clemency. **5.** A favor rendered by one who need not do so; indulgence. **6.** A temporary immunity or exemption; a reprieve.
8. Theology. **a.** Divine love and protection bestowed freely on people. **b.** The state of being protected or sanctified by the favor of God. **c.** An excellence or a power granted by God.”

In the language of KOINE GREEK (N.T. “grace”):

Strong’s definition #G5485 χάρις charis - **From** χαίρω chairō [“cheerful”]; *graciousness* (as *gratifying*), of manner or act (abstract or concrete; literal, figurative or spiritual; especially the divine influence upon the heart, and its reflection in the life; including *gratitude*): -

[gw-list of words it can or has been translated:] **acceptable, benefit, favour, gift, grace (-ious), joy liberality, pleasure, thank (-s, -worthy).**

Excerpts from ISBE on “grace” (Greek “*Cháris*”) [Please note that the segments quoted are from the sections dealing with the meaning of the word in the first century and does not intend to be the “theology” of the writer]:

The Word *Cháris*

In the English New Testament the word “grace” is always a translation of (χάρις, *cháris*), a word that occurs in the Greek text something over **170 times**. In secular Greek of all periods it is **also a very common word** and in both Biblical and secular Greek it is used with **far more meanings than can be represented by any one term in English** [note: **the various English words that can translate the word BUT none include “unmerited favor” in the Strong’s list above-gw**].

Primarily

(a) The word seems to denote pleasant external appearance, “**gracefulness**” “loveliness”; compare the personification in the Graces.” Such a use is found in **Luke 4:22**, where ‘**wondered at the charm of his words**’ is a good translation; and similarly in **Colossians 4:6**.

(b) Objectively, *charis* may denote the impression produced by “**gracefulness**,” as in **3 John 1:4** ‘greater **gratification** have I none than this’ (but many manuscripts read *chará*, “joy,” here [the root word of “grace”, see above-gw]).

(c) As a mental attribute *charis* may be translated by “graciousness,” or, when directed toward a particular person or persons, by “favor.” So in [Luke 2:52](#), “Jesus advanced ... in favor with God and men.”

(d) As the complement to this, *charis* denotes the emotion awakened in the recipient of such favor, i.e. “gratitude.” So [Luke 17:9](#) reads literally, ‘Has he gratitude to that servant?’ In a slightly transferred sense *charis* designates the words or emotion in which gratitude is expressed, and so becomes “thanks” (some 10 times, [Romans 6:17](#), etc.)’.

(e) Concretely, *charis* may mean the *act* by which graciousness is expressed, as in [1 Corinthians 16:3](#), where the King James Version translates by “liberality,” and the Revised Version (British and American) by “bounty.” ...

ISBE continues in its next section:

Naturally, the various meanings of the word were simply taken over from ordinary language by the New Testament writers [note: this word “grace” is not a heavenly coined word for the New Testament- gw].

In (e) above, *charis* may mean “a gift.” In [1 Corinthians 16:3](#); [2 Corinthians 8:19](#) it is the money given by the Corinthians to the Jerusalemites. In [2 Corinthians 9:8](#) it is the increase of worldly goods that God grants for charitable purposes. In [2 Corinthians 1:15](#) it is the benefit received by the Corinthians from a visit by Paul. In a more

spiritual sense *charis* is [or refers to- gw] the endowment for an office in the church ([Ephesians 4:7](#)), more particularly for the apostles ([Romans 1:5](#); [Romans 12:3](#); [Romans 15:15](#); [1 Corinthians 3:10](#); [Ephesians 3:2](#), [Ephesians 3:7](#)). So in [1 Corinthians 1:4-7](#) margin *charis* is expanded into “word and all knowledge,” endowments with which the Corinthians were especially favored. In [1 Peter 1:13](#) *charis* is the future heavenly blessedness that Christians are to receive; in [1 Peter 3:7](#) it is the present gift of “life.”

When “*charis* is the word for God's favor”...

When *charis* is used with the meaning “favor,” nothing at all is implied as to whether or not the favor is deserved. So, for instance, in the New Testament, when in [Luke 2:52](#) it is said that “Jesus advanced ... in favor with God and men,” the last possible thought is that our Lord did not *deserve* this favor. Compare also [Luke 2:40](#) and [Acts 2:47](#) and, as less clear cases, [Luke 1:30](#); [Acts 7:46](#); [Hebrews 4:16](#); [Hebrews 12:15](#), [Hebrews 12:28](#).

Does Jesus use the word “*charis*” in His teaching?-gw

ISBE makes the point that in the Greek accounts of Jesus’ ministry, He never uses the word “*charis*” (grace) in His teaching.* However, I would point out that “God’s grace” is implied (in its true meaning) in Matthew 7:21-

22 [“he that does the will of the Father”] and in the “Great Commission”; i.e., “Believing the gospel and obeying it (including baptism and all that He commanded) and you are in God’s favor”! *Note: This really is untrue. Whereas Jesus does use "charis", it is not translated as "favor." It is translated as "thanks."

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What does it mean, “Shall we sin that grace might abound?” in Romans 6:1?

Robertsons Word Pictures (of the Greek in Romans 6)

Shall we continue in sin? (*epimenōmen tēi hamartiāi*). Present active deliberative subjunctive of *epimenō*, old verb to tarry as in Ephesus ([1Corinthians 16:8](#)) with locative case. The practice of sin as a habit (present tense) is here raised.

That grace may abound (*hina hē charis pteonasēi*). Final clause with ingressive aorist subjunctive, to set free the superfluity of grace alluded to like putting money in circulation. Horrible thought (*mē genoito*) and yet Paul faced it. There are occasionally so-called pietists who actually think that God’s pardon gives them liberty to sin without penalty.

If we expect God’s grace or favor to cover us in habitually sinning, then we are making God’s favor to extend beyond its boundaries to include sinning lifestyles which of course He abhors (Isaiah 59:1). "God forbid" says the apostle.

