hline

**[Law](law.html) and Grace**

By Rabbi Dr. Hillel ben David (Greg Killian)

hline

In this [study](study.html) I would like to explore the relationship between [law](law.html) and grace. [First](one.html) let's find the definition for "grace". The word, grace, is [first](one.html) used in Genesis 6:8:

***Genesis 6:8*** *But Noah found grace in the* [*eyes*](body.html) *of* [*HaShem*](hashem.html)*.*

-----------------------------------------------------

2580 chen, khane; from 2603; graciousness, i.e. subj. (kindness, favor) or objective (beauty):-favour, grace (-ious), pleasant, precious, [well-] favoured.

----------------- Dictionary Trace --------------

2603 chanan, khaw-nan'; a prim. root [comp. 2583]; prop. to bend or stoop in kindness to an inferior; to favor, bestow; causat. to implore (i.e. move to favor by petition):-beseech, X fair, (be, find, shew) favour (-able), be (deal), give, grant (gracious [-ly]), intreat, (be) merciful, have (shew) mercy (on, upon), have pity upon, [pray](prayer.html), make supplication, X very.

The [Midrash Rabbah](orallaw.html) contains some [insights](insights.html) on this verse:

[***Midrash***](orallaw.html) ***Rabbah - Genesis XXVIII:8*** *8. R. ‘Azariah said in R. Judah's* [*name*](name.html)*: All acted corruptly in the* [*generation*](toldot.html) *of the Flood: the dog [copulated] with the wolf, the fowl with the peacock; hence it is written, For all flesh had corrupted their way, etc. (Gen. VI, 12).[[1]](#footnote-1) R. Julian [Lulianus] b. Tiberius said in R.* [*Isaac*](isaac.html)*'s* [*name*](name.html)*: Even the earth acted lewdly; wheat was sown and it produced pseudo-wheat,[[2]](#footnote-2) for the pseudo-wheat we now find came from the age of the deluge. R. Johanan said: We learnt[[3]](#footnote-3): The judgment of the* [*generation*](toldot.html) *of the Flood lasted* [*twelve*](twelve.html) *months: having received their punishment, are they to enjoy a portion in the* [*World*](futures.html) *to Come?[[4]](#footnote-4)-Said R. Johanan: The Holy* [*One*](one.html)*, blessed be He, will boil up in Gehenna every single drop which He poured out on them, produce it and pour it down upon them. Thus it is written, What* [*time*](time.html) *they wax hot, they vanish (Job VI, 17), which means, they will be destroyed absolutely by scalding water. As well their love (Eccl. IX, 6)-i.e. they loved* [*idolatry*](idolatry.html)*; As their hatred (ib.): they hated the Holy* [*One*](one.html)*, blessed be He, and provoked His jealousy; Is long ago perished, neither have they any more a portion in the* [*world*](worlds.html) *[to come] on account of everything that was done [by them] under the* [*sun*](hachama.html) *(ib.).[[5]](#footnote-5) FOR IT REPENTETH ME, etc. R. Abba b. Kahana observed: FOR IT REPENTET H ME THAT I HAVE MADE THEM AND NOAH-surely not![[6]](#footnote-6) Even Noah, however, was left not because he deserved it, but because he found grace: hence, BUT NOAH FOUND GRACE IN THE* [*EYES*](body.html) *OF THE LORD.[[7]](#footnote-7)*

***Genesis 6:5-9***[*HaShem*](hashem.html) *saw how great man's* [*wickedness*](wicked.html) *on the earth had become, and that every inclination of the thoughts of his* [*heart*](body.html) *was only evil all the* [*time*](time.html)*.* [*HaShem*](hashem.html) *was grieved that he had made man on the earth, and his* [*heart*](body.html) *was filled with pain. So* [*HaShem*](hashem.html) *said, "I will wipe mankind, whom I have created, from the* [*face*](body.html) *of the earth--men and animals, and creatures that move along the ground, and birds of the air--for I am grieved that I have made them." But Noah found favor in the* [*eyes*](body.html) *of* [*HaShem*](hashem.html)*. This is the account of Noah. Noah was a righteous man, blameless among the people of his* [*time*](time.html)*, and he* [*walked*](walking.html) *with God.*

Notice, in Genesis 6:5-9, that Noah found [HaShem](hashem.html)'s grace, but, he was a righteous man. This is the opposite of those who did not find [HaShem](hashem.html)'s grace: they were evil all of the [time](time.html). So, grace is associated with righteous behavior.

All of the following Torah verses use this [Hebrew](hebrew.html) word, grace. Lets look at each of them so that we can gain some [insight](insights.html) as to how this word is used:

***Genesis 17:27- 18:5*** *On that very day* [*Abraham*](avraham.html) *took his son Ishmael and all those born in his* [*household*](househld.html) *or bought with his money, every* [*male*](male+female.html) *in his* [*household*](househld.html)*, and* [*circumcised*](circumcz.html) *them, as God told him.* [*Abraham*](avraham.html) *was ninety-*[*nine*](nine.html) *years old when he was* [*circumcised*](circumcz.html)*, And his son Ishmael was* [*thirteen*](thirteen.html)*;* [*Abraham*](avraham.html) *and his son Ishmael were both* [*circumcised*](circumcz.html) *on that same day. And every* [*male*](male+female.html) *in* [*Abraham*](avraham.html)*'s* [*household*](househld.html)*, including those born in his* [*household*](househld.html) *or bought from a foreigner, was* [*circumcised*](circumcz.html) *with him.* [*HaShem*](hashem.html) *appeared to* [*Abraham*](avraham.html) *near the great trees of Mamre while he was* [*sitting*](mashal.html) *at the entrance to his tent in the heat of the day.* [*Abraham*](avraham.html) *looked up and saw* [*three*](three.html) *men* [*standing*](mashal.html) *nearby. When he saw them, he hurried from the entrance of his tent to meet them and bowed low to the ground. He said, "If I have found favor in your* [*eyes*](body.html)*, my lord, do not pass your servant by. Let a little water be brought, and then you may all wash your* [*feet*](heel.html) *and rest under this tree. Let me get you something to* [*eat*](eating.html)*, so you can be refreshed and then go on your way--now that you have come to your servant." "Very well," they answered, "do as you say."*

In the above verses, we find that [Abraham](avraham.html) receives [HaShem](hashem.html)'s grace right after he had obeyed [HaShem](hashem.html) and [circumcised](circumcz.html) himself and his whole [household](househld.html). The following verses indicate that [Abraham](avraham.html) obeyed the [law](law.html):

***Genesis 26:1-6*** *Now there was a* [*famine*](famine.html) *in the land--besides the earlier* [*famine*](famine.html) *of* [*Abraham*](avraham.html)*'s* [*time*](time.html)*--and* [*Isaac*](isaac.html) *went to Abimelech king of the Philistines in Gerar.* [*HaShem*](hashem.html) *appeared to* [*Isaac*](isaac.html) *and said, "Do not go down to Egypt; live in the land where I tell you to live. Stay in this land for a while, and I will be with you and will bless you. For to you and your descendants I will give all these lands and will confirm the oath I swore to your* [*father*](fathers.html)[*Abraham*](avraham.html)*. I will make your descendants as numerous as the* [*stars*](mazaroth.html) *in the* [*sky*](heaven.html) *and will give them all these lands, and through your offspring all* [*nations*](nations.html) *on earth will be blessed, Because* [*Abraham*](avraham.html) *obeyed me and kept my requirements,* [*my commands, my decrees and my laws*](law.html)*." So* [*Isaac*](isaac.html) *stayed in Gerar.*

Here, we see that [Abraham](avraham.html) was justified by grace trough faith, but, he still obeyed [HaShem](hashem.html)'s requirements. [Commands](cmds613.html), decrees, and Torah. [HaShem](hashem.html) seems to give grace to those who are obedient to [HaShem](hashem.html)'s Torah, yet even the Torah observant, like [Abraham](avraham.html), do not deserve the grace. Grace comes by faith, but faith is demonstrated by righteous actions.

***Genesis 19:15-21*** *With the* [*coming*](coming.html) *of dawn, the* [*angels*](angels.html) *urged Lot, saying, "Hurry! Take your wife and your* [*two*](two.html) *daughters who are here, or you will be swept away when the* [*city*](city.html) *is punished." When he hesitated, the men grasped his* [*hand*](fourteen.html) *and the* [*hands*](fourteen.html) *of his wife and of his* [*two*](two.html) *daughters and led them safely out of the* [*city*](city.html)*, for* [*HaShem*](hashem.html) *was merciful to them. As soon as they had brought them out,* [*one*](one.html) *of them said, "Flee for your lives! Don't look back, and don't stop anywhere in the plain! Flee to the mountains or you will be swept away!" But Lot said to them, "No, my lords, please! Your servant has found favor in your* [*eyes*](body.html)*, and you have shown great kindness to me in sparing my life. But I can't flee to the mountains; this disaster will overtake me, and I'll die. Look, here is a town near enough to run to, and it is small. Let me flee to it--it is very small, isn't it? Then my life will be spared." He said to him, "Very well, I will grant this request too; I will not overthrow the town you* [*speak*](mashal.html) *of.*

***Genesis 30:25-30*** *After Rachel gave* [*birth*](birth.html) *to* [*Joseph*](joseph.html)*,* [*Jacob*](israelja.html) *said to Laban, "Send me on my way so I can go back to my own homeland. Give me my wives and children, for whom I have served you, and I will be on my way. You* [*know*](daat.html) *how much work I've done for you." But Laban said to him, "If I have found favor in your* [*eyes*](body.html)*, please stay. I have learned by divination that* [*HaShem*](hashem.html) *has blessed me because of you." He added, "*[*Name*](name.html) *your wages, and I will pay them."* [*Jacob*](israelja.html) *said to him, "You* [*know*](daat.html) *how I have worked for you and how your livestock has fared under my care. The little you had before I came has increased greatly, and* [*HaShem*](hashem.html) *has blessed you wherever I have been. But now, when may I do something for my own* [*household*](househld.html)*?"*

In Genesis 19 we see [HaShem](hashem.html)'s grace being bestowed on Lot. This is interesting because the last verses of chapter 18 indicate that [HaShem](hashem.html) is going to protect the righteous of Sodom:

***Genesis 18:20-33*** *Then* [*HaShem*](hashem.html) *said, "The outcry against Sodom and Gomorrah is so great and their* [*sin*](sin.html) *so grievous That I will go down and see if what they have done is as bad as the outcry that has reached me. If not, I will* [*know*](daat.html)*." The men turned away and went toward Sodom, but* [*Abraham*](avraham.html) *remained* [*standing*](mashal.html) *before* [*HaShem*](hashem.html)*. Then* [*Abraham*](avraham.html) *approached him and said: "Will you sweep away the righteous with the* [*wicked*](wicked.html)*? What if there are fifty righteous people in the* [*city*](city.html)*? Will you really sweep it away and not spare the place for the sake of the fifty righteous people in it? Far be it from you to do such a thing--to kill the righteous with the* [*wicked*](wicked.html)*, treating the righteous and the* [*wicked*](wicked.html) *alike. Far be it from you! Will not the Judge of all the earth do right?"* [*HaShem*](hashem.html) *said, "If I find fifty righteous people in the* [*city*](city.html) *of Sodom, I will spare the whole place for their sake." Then* [*Abraham*](avraham.html)[*spoke*](mashal.html) *up again: "Now that I have been so bold as to* [*speak*](mashal.html) *to the Lord, though I am nothing but* [*dust*](rock.html) *and ashes, What if the* [*number*](nchart.html) *of the righteous is* [*five*](five.html) *less than fifty? Will you destroy the whole* [*city*](city.html) *because of* [*five*](five.html) *people?" "If I find* [*forty*](forty.html)*-*[*five*](five.html) *there," he said, "I will not destroy it." Once again he* [*spoke*](mashal.html) *to him, "What if only* [*forty*](forty.html) *are found there?" He said, "For the sake of* [*forty*](forty.html)*, I will not do it." Then he said, "May the Lord not be angry, but let me* [*speak*](mashal.html)*. What if only* [*thirty*](thirty.html) *can be found there?" He answered, "I will not do it if I find* [*thirty*](thirty.html) *there."* [*Abraham*](avraham.html) *said, "Now that I have been so bold as to* [*speak*](mashal.html) *to the Lord, what if only* [*twenty*](twenty.html) *can be found there?" He said, "For the sake of* [*twenty*](twenty.html)*, I will not destroy it." Then he said, "May the Lord not be angry, but let me* [*speak*](mashal.html) *just once more. What if only* [*ten*](ten.html) *can be found there?" He answered, "For the sake of* [*ten*](ten.html)*, I will not destroy it." When* [*HaShem*](hashem.html) *had finished* [*speaking*](mashal.html) *with* [*Abraham*](avraham.html)*, he left, and* [*Abraham*](avraham.html) *returned home.*

So, Lot is considered righteous, therefore he receives grace.

***Genesis 32:3-6***[*Jacob*](israelja.html) *sent messengers ahead of him to his brother* [*Esau*](edom.html) *in the land of Seir, the country of* [*Edom*](edom.html)*. He instructed them: "This is what you are to say to my master* [*Esau*](edom.html)*: 'Your servant* [*Jacob*](israelja.html) *says, I have been staying with Laban and have remained there till now. I have cattle and* [*donkeys*](chamor.html)*, sheep and goats, menservants and maidservants. Now I am sending this message to my lord, that I may find favor in your* [*eyes*](body.html)*.'" When the messengers returned to* [*Jacob*](israelja.html)*, they said, "We went to your brother* [*Esau*](edom.html)*, and now he is* [*coming*](coming.html) *to meet you, and* [*four*](four.html) *hundred men are with him."*

We all remember the story of [wicked](wicked.html) [Esau](edom.html) trying to kill his righteous brother, [Jacob](israelja.html). Again, in the above verses, we see that the righteous find grace.

***Genesis 33:1-11***[*Jacob*](israelja.html) *looked up and there was* [*Esau*](edom.html)*,* [*coming*](coming.html) *with his* [*four*](four.html) *hundred men; so he divided the children among Leah, Rachel and the* [*two*](two.html) *maidservants. He put the maidservants and their children in front, Leah and her children next, and Rachel and* [*Joseph*](joseph.html) *in the rear. He himself went on ahead and bowed down to the ground* [*seven*](seven.html) *times as he approached his brother. But* [*Esau*](edom.html) *ran to meet* [*Jacob*](israelja.html) *and embraced him; he threw his* [*arms*](body.html) *around his* [*neck*](body.html) *and* [*kissed*](mashal.html) *him. And they wept. Then* [*Esau*](edom.html) *looked up and saw the women and children. "Who are these with you?" he asked.* [*Jacob*](israelja.html) *answered, "They are the children God has graciously given your servant." Then the maidservants and their children approached and bowed down. Next, Leah and her children came and bowed down. Last of all came* [*Joseph*](joseph.html) *and Rachel, and they too bowed down.* [*Esau*](edom.html) *asked, "What do you mean by all these droves I met?" "To find favor in your* [*eyes*](body.html)*, my lord," he said. But* [*Esau*](edom.html) *said, "I already have plenty, my brother. Keep what you have for yourself." "No, please!" said* [*Jacob*](israelja.html)*. "If I have found favor in your* [*eyes*](body.html)*, accept this gift from me. For to see your* [*face*](body.html) *is like seeing the* [*face*](body.html) *of God, now that you have received me favorably. Please accept the present that was brought to you, for God has been gracious to me and I have all I need." And because* [*Jacob*](israelja.html) *insisted,* [*Esau*](edom.html) *accepted it. Then* [*Esau*](edom.html) *said, "Let us be on our way; I'll accompany you." But* [*Jacob*](israelja.html) *said to him, "My lord knows that the children are tender and that I must care for the ewes and cows that are nursing their young. If they are driven hard just* [*one*](one.html) *day, all the animals will die. So let my lord go on ahead of his servant, while I move along slowly at the pace of the droves before me and that of the children, until I come to my lord in Seir."* [*Esau*](edom.html) *said, "Then let me leave some of my men with you." "But why do that?"* [*Jacob*](israelja.html) *asked. "Just let me find favor in the* [*eyes*](body.html) *of my lord." So that day* [*Esau*](edom.html) *started on his way back to Seir.*

***Genesis 34:1-12*** *Now Dinah, the daughter Leah had borne to* [*Jacob*](israelja.html)*, went out to visit the women of the land. When* [*Shechem*](city.html) *son of* [*Hamor*](chamor.html) *the Hivite, the ruler of that area, saw her, he took her and violated her. His* [*heart*](body.html) *was drawn to Dinah daughter of* [*Jacob*](israelja.html)*, and he loved the girl and* [*spoke*](mashal.html) *tenderly to her. And* [*Shechem*](city.html) *said to his father Hamor, "Get me this girl as my wife." When* [*Jacob*](israelja.html) *heard that his daughter Dinah had been defiled, his sons were in the fields with his livestock; so he kept quiet about it until they came home. Then* [*Shechem*](city.html)*'s father Hamor went out to talk with* [*Jacob*](israelja.html)*. Now* [*Jacob*](israelja.html)*'s sons had come in from the fields as soon as they heard what had happened. They were filled with grief and fury, because* [*Shechem*](city.html) *had done a disgraceful thing in Israel by* [*lying with Jacob's daughter*](israelja.html)*--a thing that should not be done. But Hamor said to them, "My son* [*Shechem*](city.html) *has his* [*heart*](body.html) *set on your daughter. Please give her to him as his wife. Intermarry with us; give us your daughters and take our daughters for yourselves. You can settle among us; the land is open to you. Live in it, trade in it, and acquire property in it." Then* [*Shechem*](city.html) *said to Dinah's father and brothers, "Let me find favor in your* [*eyes*](body.html)*, and I will give you whatever you ask. Make the price for the bride and the gift I am to bring as great as you like, and I'll pay whatever you ask me. Only give me the girl as my wife." Because their sister Dinah had been defiled,* [*Jacob*](israelja.html)*'s sons replied deceitfully as they* [*spoke*](mashal.html) *to* [*Shechem*](city.html) *and his father Hamor.*

In this story, we have a [wicked](wicked.html) man who [wants](needs.html) grace from Dinah's family. He does not find grace, but rather death. Again, we see a link between righteousness and grace, or rather the opposite: the [wicked](wicked.html) find no grace.

***Genesis 39:2-5***[*HaShem*](hashem.html) *was with* [*Joseph*](joseph.html) *and he prospered, and he lived in the house of his Egyptian master. When his master saw that* [*HaShem*](hashem.html) *was with him and that* [*HaShem*](hashem.html) *gave him success in everything he did,* [*Joseph*](joseph.html) *found favor in his* [*eyes*](body.html) *and became his attendant. Potiphar put him in charge of his* [*household*](househld.html)*, and he entrusted to his care everything he owned. From the* [*time*](time.html) *he put him in charge of his* [*household*](househld.html) *and of all that he owned,* [*HaShem*](hashem.html) *blessed the* [*household*](househld.html) *of the Egyptian because of* [*Joseph*](joseph.html)*. The blessing of* [*HaShem*](hashem.html) *was on everything Potiphar had, both in the house and in the field.*

Here, righteous [Joseph](joseph.html) finds grace.

***Genesis 39:19-23*** *When his master heard the story his wife told him, saying, "This is how your slave treated me," he burned with anger.* [*Joseph*](joseph.html)*'s master took him and put him in prison, the place where the king's prisoners were confined. But while* [*Joseph*](joseph.html) *was there in the prison,* [*HaShem*](hashem.html) *was with him; he showed him kindness and granted him favor in the* [*eyes*](body.html) *of the prison warden. So the warden put* [*Joseph*](joseph.html) *in charge of all those held in the prison, and he was made responsible for all that was done there. The warden paid no attention to anything under* [*Joseph*](joseph.html)*'s care, because* [*HaShem*](hashem.html) *was with* [*Joseph*](joseph.html) *and gave him success in whatever he did.*

Righteous [Joseph](joseph.html) again finds grace.

***Genesis 47:23-30***[*Joseph*](joseph.html) *said to the people, "Now that I have bought you and your land today for Pharaoh, here is* [*seed*](flower.html) *for you so you can plant the ground. But when the crop comes in, give a* [*fifth*](five.html) *of it to Pharaoh. The other* [*four*](four.html)*-fifths you may keep as* [*seed*](flower.html) *for the fields and as* [*food*](food.html) *for yourselves and your households and your children." "You have saved our lives," they said. "May we find favor in the* [*eyes*](body.html) *of our lord; we will be in bondage to Pharaoh." So* [*Joseph*](joseph.html) *established it as a* [*law*](law.html) *concerning land in Egypt--still in force today--that a* [*fifth*](five.html) *of the produce belongs to Pharaoh. It was only the land of the* [*priests*](priests.html) *that did not become Pharaoh's. Now the Israelites settled in Egypt in the region of Goshen. They acquired property there and were fruitful and increased greatly in* [*number*](nchart.html)*.* [*Jacob*](israelja.html) *lived in Egypt seventeen years, and the years of his life were a hundred and* [*forty*](forty.html)*-*[*seven*](seven.html)*. When the* [*time*](time.html) *drew near for Israel to die, he called for his son* [*Joseph*](joseph.html) *and said to him, "If I have found favor in your* [*eyes*](body.html)*, put your* [*hand*](fourteen.html) *under my thigh and promise that you will show me kindness and faithfulness. Do not bury me in Egypt, But when I rest with my* [*fathers*](fathers.html)*, carry me* [*out of Egypt*](thebirth.html) *and bury me where they are buried." "I will do as you say," he said.*

In the above story, all of the hungry people find grace, and righteous [Jacob](israelja.html) finds grace.

***Genesis 49:33 - 50:6*** *When* [*Jacob*](israelja.html) *had finished giving instructions to his sons, he drew his* [*feet*](heel.html) *up into the bed, breathed his last and was* [*gathered*](gather.html) *to his people.* [*Joseph*](joseph.html) *threw himself upon his* [*father*](fathers.html) *and* [*wept*](mashal.html) *over him and* [*kissed*](mashal.html) *him. Then* [*Joseph*](joseph.html) *directed the physicians in his service to embalm his father Israel. So the physicians embalmed him, Taking a full* [*forty*](forty.html) *days, for that was the* [*time*](time.html) *required for embalming. And the Egyptians* [*mourned*](mourning.html) *for him* [*seventy*](seventy.html) *days. When the days of* [*mourning*](mourning.html) *had passed,* [*Joseph*](joseph.html) *said to Pharaoh's court, "If I have found favor in your* [*eyes*](body.html)*,* [*speak*](mashal.html) *to Pharaoh for me. Tell him, 'My father made me swear an oath and said, "I am about to die; bury me in the tomb I dug for myself in the* [*land of Canaan*](city.html)*." Now let me go up and bury my father; then I will return.'" Pharaoh said, "Go up and bury your father, as he made you swear to do."*

[***Exodus***](exodus.html) ***3:20-22*** *So I will stretch out my* [*hand*](fourteen.html) *and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go. "And I will make the Egyptians favorably disposed toward this people, so that when you* [*leave*](thebirth.html) *you will not go empty-handed. Every woman is to ask her neighbor and any woman living in her house for articles of silver and gold and for clothing, which you will put on your sons and daughters. And so you will plunder the Egyptians."*

[***Exodus***](exodus.html) ***11:1-4*** *Now* [*HaShem*](hashem.html) *had said to Moses, "I will bring* [*one*](one.html) *more* [*plague*](plagues.html) *on Pharaoh and on Egypt. After that, he will let you go from here, and when he does, he will drive you out completely. Tell the people that men and women alike are to ask their neighbors for articles of silver and gold." (*[*HaShem*](hashem.html) *made the Egyptians favorably disposed toward the people, and Moses himself was highly regarded in Egypt by Pharaoh's officials and by the people.) So Moses said, "This is what* [*HaShem*](hashem.html) *says: 'About midnight I will go throughout Egypt.*

Here, all of [HaShem](hashem.html)'s people find grace.

[***Exodus***](exodus.html) ***12:35-36*** *The Israelites did as Moses instructed and asked the Egyptians for articles of silver and gold and for clothing.* [*HaShem*](hashem.html) *had made the Egyptians favorably disposed toward the people, and they gave them what they asked for; so they plundered the Egyptians.*

[***Exodus***](exodus.html) ***33:12-17*** *Moses said to* [*HaShem*](hashem.html)*, "You have been telling me, 'Lead these people,' but you have not let me* [*know*](daat.html) *whom you will send with me. You have said, 'I* [*know*](daat.html) *you by* [*name*](name.html) *and you have found favor with me.' If you are pleased with me,* [*teach*](teacher.html) *me your ways so I may* [*know*](daat.html) *you and continue to find favor with you. Remember that this* [*nation*](nations.html) *is your people."* [*HaShem*](hashem.html) *replied, "My Presence will go with you, and I will give you rest." Then Moses said to him, "If your Presence does not go with us, do not send us up from here. How will anyone* [*know*](daat.html) *that you are pleased with me and with your people unless you go with us? What else will distinguish me and your people from all the other people on the* [*face*](body.html) *of the earth?" And* [*HaShem*](hashem.html) *said to Moses, "I will do the very thing you have asked, because I am pleased with you and I* [*know*](daat.html) *you by* [*name*](name.html)*."*

Here they not only find grace, but [HaShem](hashem.html) indicates that He "knows" them by [name](name.html).

[***Exodus***](exodus.html) ***34:8-14*** *Moses bowed to the ground at once and worshiped. "O Lord, if I have found favor in your* [*eyes*](body.html)*," he said, "then let the Lord go with us. Although this is a stiff-necked people,* [*forgive*](forgive.html) *our* [*wickedness*](wicked.html) *and our* [*sin*](sin.html)*, and take us as your* [*inheritance*](inherit.html)*." Then* [*HaShem*](hashem.html) *said: "I am making a* [*covenant*](covenant.html) *with you. Before all your people I will do wonders never before done in any* [*nation*](nations.html) *in all the* [*world*](worlds.html)*. The people you live among will see how* [*awesome*](awesome.html) *is the work that I,* [*HaShem*](hashem.html)*, will do for you. Obey what I* [*command*](cmds613.html) *you today. I will drive out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites and Jebusites. Be careful not to make a treaty with those who live in the land where you are going, or they will be a snare among you. Break down their altars, smash their sacred stones and cut down their Asherah poles. Do not worship any other god, for* [*HaShem*](hashem.html)*, whose* [*name*](name.html) *is Jealous, is a jealous God.*

Righteous Moses finds grace.

[***Numbers***](nchart.html) ***11:10-15*** *Moses heard the people of every family* [*wailing*](mashal.html)*, each at the entrance to his tent.* [*HaShem*](hashem.html) *became exceedingly angry, and Moses was troubled. He asked* [*HaShem*](hashem.html)*, "Why have you brought this trouble on your servant? What have I done to displease you that you put the burden of all these people on me? Did I conceive all these people? Did I* [*give them birth*](birth.html)*? Why do you tell me to carry them in my* [*arms*](body.html)*, as a nurse carries an infant,* [*to the land*](city.html) *you promised on oath to their* [*forefathers*](fathers.html)*? Where can I get meat for all these people? They keep wailing to me, 'Give us meat to* [*eat*](eating.html)*!' I cannot carry all these people by myself; the burden is too heavy for me. If this is how you are going to treat me, put me to death right now--if I have found favor in your* [*eyes*](body.html)*--and do not let me* [*face*](body.html) *my own ruin."*

Righteous Moses, again, finds grace.

[***Numbers***](nchart.html) ***32:4-7*** *The land* [*HaShem*](hashem.html) *subdued before the people of Israel--are suitable for livestock, and your servants have livestock. If we have found favor in your* [*eyes*](body.html)*," they said, "let this land be given to your servants as our possession. Do not make us cross the* [*Jordan*](stages.html)*." Moses said to the Gadites and Reubenites, "Shall your countrymen go to war while you sit here? Why do you discourage the* [*Israelites*](gen-jew.html) *from going over into* [*the land*](city.html)[*HaShem*](hashem.html) *has given them?*

In this section, the [tribes](tribes.html) of Gad and Reuben find grace. Remember that these are the righteous children of those who [left Egypt](thebirth.html).

***Deuteronomy 24:1-4*** *If a man* [*marries*](marriageact.html) *a woman who becomes displeasing to him because he finds something indecent about her, and he writes her a certificate of divorce, gives it to her and sends her from his house, And if after she leaves his house she becomes the wife of another man, And her second husband dislikes her and writes her a certificate of divorce, gives it to her and sends her from his house, or if he dies, Then her* [*first*](one.html) *husband, who divorced her, is not allowed to marry her again after she has been defiled. That would be detestable in the* [*eyes*](body.html) *of* [*HaShem*](hashem.html)*. Do not bring* [*sin*](sin.html) *upon the land* [*HaShem*](hashem.html) *your God is giving you as an* [*inheritance*](inherit.html)*.*

In this passage, grace is denied to the [wicked](wicked.html).

After looking at each of these passages, it appears that the righteous find grace, not because they deserve it, but rather because [HaShem](hashem.html) is favorably disposed towards those who obey Torah.

I have listed the rest of the verses in the TaNaK which contain our word "grace":

RUT 2:2, RUT 2:10, RUT 2:13, 1SA 1:18,

1SA 16:22, 1SA 20:3, 1SA 20:29, 1SA 25:8, 1SA 27:5, 2SA 14:22, 2SA 15:25 2SA 16:4,

1KI 11:19, EST 2:15, EST 2:17, EST 5:2,

EST 5:8, EST 7:3, EST 8:5, PRO 3:4, PRO 5:19, PRO 11:16, PRO 13:15, PRO 17:8, PRO 22:1, PRO 28:23, PRO 31:30, PRO 1:9, PRO 3:22, PRO 3:34, PRO 4:9, PRO 22:11, ECC 9:11, ECC 10:12, JUD 6:17, PSA 45:2, PSA 84:11, JER 31:2, ZEC 4:7, ZEC 12:10, NAH 3:4

Okay, now lets examine the Nazarean Codicil to see how grace is used. The [first](one.html) use of "grace", in the Nazarean Codicil, is found in:

[***Luke***](luke.html) ***1:30*** *And the* [*angel*](angels.html) *said unto her,* [*Fear*](fear.html) *not, Mary: for thou hast found favour with God.*

Strong’s defines ‘grace’ as:

5485 charis, khar'-ece; from 5463; graciousness (as gratifying), of manner or act (abstr. or concr.; lit., [fig](bethphag.html). or [spiritual](physical.html); espec. the divine influence upon the [heart](body.html), and its reflection in the life; including gratitude):-acceptable, benefit, favour, gift, grace (-ious), joy liberality, pleasure, thank (-s, -worthy).

---------------- Dictionary Trace -------------

5463 chairo, khah'-ee-ro; a prim. verb; to be "cheer" ful, i.e. calmly happy or well-off; impers. espec. as salutation (on meeting or parting), be well:-farewell, be glad, God speed, greeting, hail, joy (-fully), rejoice.

In this verse, righteous Mary receives [HaShem](hashem.html)'s grace. It was not because of what she had done, but because [HaShem](hashem.html) chose her. She did not abandon the Torah because of this grace, but rather [taught](teacher.html) it to her son, and encouraged Him to [walk](walking.html) in the ways of Torah.

Lets look at some more verses which deal with grace:

***Acts 2:42-3:1*** *They devoted themselves to the apostles'* [*teaching*](teacher.html) *and to the fellowship, to the breaking of bread and to* [*prayer*](prayer.html)*. Everyone was filled with* [*awe*](fear.html)*, and many wonders and miraculous* [*signs*](signs.html) *were done by the apostles. All the believers were together and had everything in common. Selling their possessions and goods, they gave to anyone as he had need. Every day they continued to meet together in the* [*temple*](temple.html) *courts. They broke bread in their homes and* [*ate*](eating.html) *together with glad and sincere hearts, Praising God and enjoying the favor of all the people. And the Lord added to their* [*number*](nchart.html) *daily those who were being* [*saved*](salvation.html)*.* [*One*](one.html) *day Peter and John were going up to the* [*temple*](temple.html) *at the* [*time*](time.html) *of* [*prayer*](prayer.html)*--at* [*three*](three.html) *in the afternoon.*

In these verses, the ones who find grace are the ones who devote themselves to the Apostles' [teaching](teacher.html), which includes going to the [Temple](temple.html) to [pray](prayer.html) [three](three.html) times a day.

***John 1:15-23*** *John testifies concerning him. He cries out, saying, "This was he of whom I said, 'He who comes after me has surpassed me because he was before me.'" From the fullness of his grace we have all received* [*one*](one.html) *blessing after another. For the* [*law*](law.html) *was given through Moses; grace and truth came through* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*. No* [*one*](one.html) *has ever seen God, but God the* [*One*](one.html) *and Only, who is at the Father's side, has made him* [*known*](daat.html)*. Now this was John's testimony when the* [*Jews*](gen-jew.html) *of* [*Jerusalem*](city.html) *sent* [*priests*](priests.html) *and Levites to ask him who he was. He did not fail to confess, but confessed freely, "I am not the* [*Mashiach*](mashiach.html)*." They asked him, "Then who are you? Are you Elijah?" He said, "I am not." "Are you the Prophet?" He answered, "No." Finally they said, "Who are you? Give us an answer to take back to those who sent us. What do you say about yourself?" John replied in the words of Isaiah the prophet, "I am the voice of* [*one*](one.html) *calling in the desert, 'Make straight the way for the Lord.'"*

Notice, in the above verses, that [law](law.html) and grace are together in the sentence, not as opposites, but as complements to each other. The [One](one.html) who brought us grace was himself, completely, obedient to the Torah.

***Acts 13:42-44*** *As Paul and Barnabas were leaving the* [*synagogue*](synagog.html)*, the people invited them to* [*speak*](mashal.html) *further about these things on the next* [*Sabbath*](sabbath.html)*. When the congregation was dismissed, many of the* [*Jews*](gen-jew.html) *and devout* [*converts*](aliens.html) *to Judaism followed Paul and Barnabas, who talked with them and urged them to continue in the grace of God. On the next* [*Sabbath*](sabbath.html) *almost the whole* [*city*](city.html)[*gathered*](gather.html) *to hear the word of the Lord.*

In the above verses, we see Paul and Barnabas urging the saints to "continue" in the grace of [HaShem](hashem.html). Notice what they are doing, that they should continue doing: They are studying [HaShem](hashem.html)'s word in the [synagogue](synagog.html) on the [Sabbath](sabbath.html). They are not meeting on Sunday, they are, repeatedly, meeting on the [Sabbath](sabbath.html).

***Acts 14:1-3*** *At Iconium Paul and Barnabas went as usual into the* [*Jewish*](gen-jew.html)[*synagogue*](synagog.html)*. There they* [*spoke*](mashal.html) *so effectively that a great* [*number*](nchart.html) *of* [*Jews*](gen-jew.html) *and* [*Gentiles*](gen-jew.html) *believed. But the* [*Jews*](gen-jew.html) *who refused to believe stirred up the* [*Gentiles*](gen-jew.html) *and poisoned their minds against the brothers. So Paul and Barnabas spent considerable* [*time*](time.html) *there,* [*speaking*](mashal.html) *boldly for the Lord, who confirmed the message of his grace by enabling them to do miraculous* [*signs*](signs.html) *and wonders.*

Here we see grace associated with those who usually go to the [Jewish](gen-jew.html) [synagogue](synagog.html).

***Acts 15:1-22*** *Some men came down from Judea to Antioch and were* [*teaching*](teacher.html) *the brothers: "Unless you are* [*circumcised*](circumcz.html)*, according to the* [*custom*](orallaw.html)[*taught*](teacher.html) *by Moses, you cannot be* [*saved*](salvation.html)*." This brought Paul and Barnabas into sharp dispute and debate with them. So Paul and Barnabas were* [*appointed*](settimes.html)*, along with some other believers, to go up to* [*Jerusalem*](city.html) *to see the apostles and elders about this question. The* [*church*](church.html) *sent them on their way, and as they traveled through Phoenicia and Samaria, they told how the* [*Gentiles*](gen-jew.html) *had been converted. This news made all the brothers very glad. When they came to* [*Jerusalem*](city.html)*, they were welcomed by the* [*church*](church.html) *and the apostles and elders, to whom they reported everything God had done through them. Then some of the believers who belonged to the party of the Pharisees stood up and said, "The* [*Gentiles*](gen-jew.html) *must be* [*circumcised*](circumcz.html) *and required to obey the* [*law*](law.html) *of Moses." The apostles and elders met to consider this question. After much discussion, Peter got up and addressed them: "Brothers, you* [*know*](daat.html) *that some* [*time*](time.html) *ago God made a choice among you that the* [*Gentiles*](gen-jew.html) *might hear from my lips the message of the* [*gospel*](mishna1.html) *and believe. God, who knows the* [*heart*](body.html)*, showed that he accepted them by giving the Holy Spirit to them, just as he did to us. He made no distinction between us and them, for he* [*purified*](purity.html) *their hearts by faith. Now then, why do you try to test God by putting on the* [*necks*](body.html) *of the disciples a yoke that neither we nor our* [*fathers*](fathers.html) *have been able to bear? No! We believe it is through the grace of our Lord* [*Yeshua*](yeshua.html) *that we are* [*saved*](salvation.html)*, just as they are." The whole assembly became silent as they listened to Barnabas and Paul telling about the miraculous* [*signs*](signs.html) *and wonders God had done among the* [*Gentiles*](gen-jew.html) *through them. When they finished, James* [*spoke*](mashal.html) *up: "Brothers, listen to me. Simon has described to us how God at* [*first*](one.html) *showed his concern by taking from the* [*Gentiles*](gen-jew.html) *a people for himself. The words of the prophets are in agreement with this, as it is written: "'After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it, That the remnant of men may seek the Lord, and all the* [*Gentiles*](gen-jew.html) *who bear my* [*name*](name.html)*, says the Lord, who does these things' That have been* [*known*](daat.html) *for ages. "It is my judgment, therefore, that we should not make it difficult for the* [*Gentiles*](gen-jew.html) *who are turning to God. Instead we should write to them,* [*telling them to abstain from food polluted by idols, from sexual immorality, from the meat of strangled animals and from blood.*](food.html) *For Moses has been preached in every* [*city*](city.html) *from the earliest times and is read in the* [*synagogues*](synagog.html) *on every* [*Sabbath*](sabbath.html)*."*

In the above passage, we see that [salvation](salvation.html) comes through grace, but we still have to obey parts of the [law](law.html) immediately, and we will learn the rest of the [law](law.html) of Moses when we go to the [synagogue](synagog.html) on the [Sabbath](sabbath.html).

***Acts 18:24-28*** *Meanwhile a* [*Jew*](gen-jew.html) *named Apollos, a native of Alexandria, came to Ephesus. He was a learned man, with a thorough* [*knowledge*](knowledge.html) *of the Scriptures. He had been instructed in the* [*way of the Lord*](walking.html)*, and he* [*spoke*](mashal.html) *with great fervor and* [*taught*](teacher.html) *about* [*Yeshua*](yeshua.html) *accurately, though he* [*knew*](daat.html) *only the* [*baptism*](forty.html) *of John. He began to* [*speak*](mashal.html) *boldly in the* [*synagogue*](synagog.html)*. When Priscilla and Aquila heard him, they invited him to their home and explained to him the way of God more adequately. When Apollos wanted to go to Achaia, the brothers encouraged him and wrote to the disciples there to welcome him. On arriving, he was a great help to those who by grace had believed. For he vigorously refuted the* [*Jews*](gen-jew.html) *in public debate, proving from the Scriptures that* [*Yeshua*](yeshua.html) *was the* [*Mashiach*](mashiach.html)*.*

Here we see grace associated with those who [spoke](mashal.html) in the [synagogue](synagog.html), Apollo; and those who attended the [synagogue](synagog.html), Priscilla and Aquila. Priscilla and Aquila are attending the [synagogue](synagog.html), even after they [knew](daat.html) the way of [HaShem](hashem.html) more adequately than Apollo. The [Sabbath](sabbath.html) and the [synagogue](synagog.html) were important to those who were saved by grace.

***Romans 3:21-24*** *But now a righteousness from God, apart from* [*law*](law.html)*, has been made* [*known*](daat.html)*, to which the* [*Law*](law.html) *and the Prophets testify. This righteousness from God comes through faith in* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html) *to all who believe. There is no difference, For all have* [*sinned*](sin.html) *and fall short of the glory of God, And are* [*justified*](justification.html) *freely by his grace through the* [*redemption*](redemption.html) *that came by* [*Mashiach*](mashiach.html)[*Yeshua*](yeshua.html)*.*

Notice, in the above verses, that grace is related to [justification](justification.html), NOT sanctification. We receive [HaShem](hashem.html)'s grace in order to be justified, not for sanctification. Since we [sin](sin.html), we need grace in order to escape the condemnation that our [sins](sin.html) bring upon us. This grace does not preclude Torah observance for sanctification. The [law](law.html) and the prophets testify about this righteousness. If we want to "hear" this testimony we have to look to the Torah and to the Prophets.

***Romans 4:1-10*** *What then shall we say that* [*Abraham*](avraham.html)*, our* [*forefather*](fathers.html)*, discovered in this matter? If, in fact,* [*Abraham*](avraham.html) *was justified by works, he had something to boast about--but not before God. What does the Scripture say? "*[*Abraham*](avraham.html) *believed God, and it was credited to him as righteousness." Now when a man works, his wages are not credited to him as a gift, but as an obligation. However, to the man who does not work but trusts God who justifies the* [*wicked*](wicked.html)*, his faith is credited as righteousness. David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works: "Blessed are they whose transgressions are forgiven, whose* [*sins*](sin.html) *are covered. Blessed is the man whose* [*sin*](sin.html) *the Lord will never count against him." Is this blessedness only for the* [*circumcised*](circumcz.html)*, or also for the uncircumcised? We have been saying that* [*Abraham*](avraham.html)*'s faith was credited to him as righteousness. Under what circumstances was it credited? Was it after he was* [*circumcised*](circumcz.html)*, or before? It was not after, but before!*

Now, we can see that [Abraham](avraham.html) was [justified](justification.html) by grace BEFORE he was [circumcised](circumcz.html), BUT, he still [circumcised](circumcz.html) himself and his whole [household](househld.html). He even [circumcised](circumcz.html) [Isaac](isaac.html), sometime later, on the [eighth](eight.html) day, just as the [law](law.html) requires.

***Romans 4:13-16*** *It was not through* [*law*](law.html) *that* [*Abraham*](avraham.html) *and his offspring received the promise that he would be heir of the* [*world*](worlds.html)*, but through the righteousness that comes by faith. For if those who live by* [*law*](law.html) *are heirs, faith has no value and the promise is worthless, Because* [*law*](law.html) *brings wrath. And where there is no* [*law*](law.html) *there is no transgression. Therefore, the promise comes by faith, so that it may be by grace and may be guaranteed to all* [*Abraham*](avraham.html)*'s offspring--[not only to those] who are of the* [*law*](law.html) *[but] also [to those] who are [of the faith] of* [*Abraham*](avraham.html)*. He is the father of us all.*

Notice that the words in the brackets are NOT part of the text. These words reflect the theology of the translator. The above verses also compare [law](law.html) and grace. The [law](law.html) brings wrath. We are never justified by the Torah, [justification](justification.html) always comes by grace through faith. Grace from [HaShem](hashem.html) is clearly linked to faith and to [justification](justification.html). But, lest you think that [Abraham](avraham.html) did not obey the Torah, consider:

***Romans 5:1-2*** *Therefore, since we have been justified through faith, we have peace with God through our Lord* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, Through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God.*

Here we see that grace is clearly associated with [justification](justification.html). The [law](law.html) is never used for [justification](justification.html).

***Romans 5:12-18*** *Therefore, just as* [*sin*](sin.html) *entered the* [*world*](worlds.html) *through* [*one*](one.html) *man, and death through* [*sin*](sin.html)*, and in this way death came to all men, because all sinned-- For before the* [*law*](law.html) *was given,* [*sin*](sin.html) *was in the* [*world*](worlds.html)*. But* [*sin*](sin.html) *is not taken into account when there is no* [*law*](law.html)*. Nevertheless, death reigned from the* [*time*](time.html) *of* [*Adam*](adam.html) *to the* [*time*](time.html) *of Moses, even over those who did not* [*sin*](sin.html) *by breaking a* [*command*](cmds613.html)*, as did* [*Adam*](adam.html)*, who was a pattern of the* [*one*](one.html) *to come. But the gift is not like the trespass. For if the many died by the trespass of the* [*one*](one.html) *man, how much more did God's grace and the gift that came by the grace of the* [*one*](one.html) *man,* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*, overflow to the many! Again, the gift of God is not like the result of the* [*one*](one.html) *man's* [*sin*](sin.html)*: The judgment followed* [*one*](one.html)[*sin*](sin.html) *and brought condemnation, but the gift followed many trespasses and brought* [*justification*](justification.html)*. For if, by the trespass of the* [*one*](one.html) *man, death reigned through that* [*one*](one.html) *man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the* [*one*](one.html) *man,* [*Yeshua*](yeshua.html)[*Mashiach*](mashiach.html)*. Consequently, just as the result of* [*one*](one.html) *trespass was condemnation for all men, so also the result of* [*one*](one.html) *act of righteousness was* [*justification*](justification.html) *that brings life for all men.*

The ones who need grace, are the ones who trespass [HaShem](hashem.html)'s [law](law.html), and we [know](daat.html) that we are not to [sin](sin.html) in order for grace to abound.:

***James 2:14-24*** *What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith* [*save*](salvation.html) *him? Suppose a brother or sister is without clothes and daily* [*food*](food.html)*. If* [*one*](one.html) *of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his* [*physical*](physical.html)[*needs*](needs.html)*, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead. But someone will say, "You have faith; I have deeds." Show me your faith without deeds, and I will show you my faith by what I do. You believe that there is* [*one*](one.html) *God. Good! Even the* [*demons*](demons.html) *believe that--and shudder. You foolish man, do you want evidence that faith without deeds is useless? Was not our ancestor* [*Abraham*](avraham.html) *considered righteous for what he did when he* [*offered his son Isaac on the altar*](isaac.html)*? You see that his faith and his actions were working together, and his faith was made complete by what he did. And the scripture was fulfilled that says, "*[*Abraham*](avraham.html) *believed God, and it was credited to him as righteousness," and he was called God's friend. You see that a person is* [*justified*](justification.html) *by what he does and not by faith alone.*

James indicates that those who obey [HaShem](hashem.html)'s word, which is found in the Bible, will be justified by their faith.

\* \* \*

This [study](study.html) was written by

Rabbi Dr. Hillel ben David

(Greg Killian).

Comments may be submitted to:

Rabbi Dr. Greg Killian

12210 Luckey Summit

San Antonio, TX 78252

Internet address: [gkilli@aol.com](mailto:gkilli@aol.com)

Web page: <http://www.betemunah.org/>

(360) 918-2905

Return to [The WATCHMAN](http://www.betemunah.org) home page

Send comments to Greg Killian at his email address: [gkilli@aol.com](mailto:gkilli@aol.com)

1. Not only human beings.-Hence the Flood destroyed all. Cf. Sanh.- 108a. [↑](#footnote-ref-1)
2. Jast. (darnel or rye-grass). [↑](#footnote-ref-2)
3. ‘Ed. II, 10. [↑](#footnote-ref-3)
4. But it is stated in Sanh. X, 3 that they have no portion in the World to come. [↑](#footnote-ref-4)
5. Infra, XXXIII, 7; Lev. R. VII, 6; Eccl. R. IX, 4. [↑](#footnote-ref-5)
6. By disregarding the punctuation it appears that even Noah was included. [↑](#footnote-ref-6)
7. Cf. supra, XXVI, 6; Sanh. 108a. [↑](#footnote-ref-7)