### God’s Grace

**1. Terminology**

The term “grace” describes the Lord’s benevolent attitude toward all His creation – how He blesses and enriches it. The Hebrew word for grace is חֵן (*hain*). An example of its adjectival form is found in Exodus 34:6, where it is translated “gracious.”[[1]](#footnote-1) We also encounter almost 200 times the word חֶסֶד (*хесед*), which refers to God’s benevolent attitude toward people, especially His own. It can carries the connotations “faithfulness,” “faithful love,” and “kindness.” The special feature of this word is that it accentuates the consistency of the Lord’s love, i.e., His dedication and devotion to do good for His people in line with His covenant with them.[[2]](#footnote-2)

The New Testament term for grace is χάρις (*haris*), which has two basic meanings: grace as “unmerited favor” and “power for living.” The first definition is reflected in the following passages: Ephesians 2:8; Galatians 5:4; and Romans 4:16, where the theme is God’s gift of salvation in Christ. The second meaning, spiritual power, is found in Acts 4:33, Hebrews 4:16, Acts 14:26, and 1 Corinthians 1:4-5; 15:10. The Lord’s grace brings life transformation and success in ministry. It enriches believers’ spiritual life and makes them new people.

The concept “grace” can be conferred by various terms that can serve as synonyms. Sometimes, the Greek term ἔλεος (*eleos*), which usually translates “mercy,” can overlap in meaning with χάρις (*haris*), i.е., as “unmerited favor” or “power for living.” We encounter ἔλεος (*eleos*) with the meaning “unmerited favor,” for example, in Ephesians 2:8, where it refers to the unmerited gift of salvation. With the meaning “power for living,” we cite 1 Corinthians 7:25 and 2 Corinthians 4:1, where God’s grace, i.e., ἔλεος (*eleos*), enables Paul to accomplish his ministry.

Therefore, we can define “grace” as Yahweh’s benevolence to His creation and disposition to do good to His creatures. He expresses His benevolence to people by granting them: (1) unmerited favor, especially in regard to salvation, and (2) power for attaining success in life and ministry. We add that “power for living” is also unmerited favor from God, so the two meanings overlap.

**2. Biblical Data**

**а. Old Testament**

We will start our survey of the biblical teaching on Yahweh’s grace from the beginning – the creation of the world. The fact is that the Lord was under no obligation to create anything. Our existence itself is a display of His benevolence and should inspire gratitude on our part. His grace extends to even more “trivial” aspects of creation: “You open Your hand and satisfy the desire of every living thing” (Ps 145:16; also see Ps 104:10-27; 36:6; Matt 6:26).[[3]](#footnote-3)

Furthermore, the Lord not only created people, but also provided them with an amazing place to live – the Garden of Eden, which is appropriately also called “Paradise.” In this way, Yahweh showed his generosity and His desire to endow humanity with every blessing. Even after people sinned, God promised to send a Savior, the Seed of the woman (Gen 3:15). In addition, God provided Cain, even after his evil deed, protection from harm from others in his wanderings (Gen 4:14-15).

In addition, in the book of Genesis it is interesting to note that Noah obtained חֵן (*hain*), i.е., “grace,” before the Lord (Gen 6:8). In spite of the fact that Noah was “a righteous man, blameless in his time” (Gen 6:9), God’s benevolence toward him was based on grace, not on Noah’s personal righteousness.

It is well known that Yahweh’s covenant with Abraham was by grace. He chose Abraham’s family and separated them for Himself not because of their worthiness, but according to His good pleasure (Neh 9:7; Isa 41:8). In spite of the many times that Israel strayed from the Lord’s covenant, He remained faithful to His gracious Word and promised Israel a glorious future (Ezek 36-37).

In Israel’s early years, when they were traversing the wilderness, the Lord provided them with every necessity. He gave them meat and manna (Ex 16), a pillar of cloud shaded them by day, and a pillar of fire warmed them at night (Ex 13:21-22). Over the forty years of wandering, their clothes did not wear out, and neither did their footwear (Deut 29:5). He even promised protection from disease (Ex 15:26). God abundantly demonstrated His care and kindness.

When Yahweh revealed Himself to Moses on Mount Sinai, He proclaimed “the name of Yahweh before him” (Ex 33:19), that is, He described to Moses His nature. As noted above, God ascribes to Himself such descriptive terms as רַחוּם (*rahum*), “compassionate,” and חַנּוּן (*hainum*) “gracious” (Ex 34:6). In addition, just as in the case of Noah, Moses also “found favor” before Him (Ex 33:17).

God’s graciousness to Israel also found expression in a special blessing, which the high priest spoke over the people. It reveals Yahweh’s concern for His people’s welfare and His desire to bless them:

Yahweh bless you, and keep you. Yahweh make His face shine on you, and be gracious to you; Yahweh lift up His countenance on you, and give you peace (Num 6:24-26).

Finally, still another display of Yahweh’s grace to wandering Israel was to grant them the Promised Land – a land “flowing with milk and honey” (Lev 20:24), i.е., a place of prosperity. When bringing in the first fruits of the harvest, Israel was to “rejoice in all the good which Yahweh your God has given you and your household” (Deut 26:11). In the book of Deuteronomy, the Lord warned Israel not to regard their inheritance as their due. It was quite the opposite: “{It is} not because of your righteousness {that} Yahweh your God is giving you this good land to possess, for you are a stubborn people” (Deut 9:6).

Although the entire Old Testament narrative abounds with cases of God’s graciousness to His people, we may devote special attention to David and Solomon in this regard. The Lord chose David and established him as king over all Israel. Along with this, He promised David an eternal reign. God Himself tells of His benevolent attitude toward David:

Now therefore, thus you shall say to My servant David, “Thus says Yahweh of hosts, ‘I took you from the pasture, from following the sheep, to be ruler over My people Israel. I have been with you wherever you have gone and have cut off all your enemies from before you; and I will make you a great name, like the names of the great men who are on the earth.... When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom…. I will establish the throne of his kingdom forever’” (2 Sam 7:8-16).

In response to the grace shown him, David acknowledges his unworthiness: “Who am I, O Yahweh God, and what is my house that You have brought me this far?” (1 Chr 17:16). Even when David sinned with Bathsheba, God’s continued to show him grace. David’s son and successor, Solomon, was also a recipient of Yahweh’s benevolence. The Lord gave him the amazing invitation: “Ask what I shall give you” (2 Chr 1:7).

After the construction and dedication of Solomon’s temple, we read this summary statement of all the good Yahweh had done for His people: the king “sent the people to their tents, rejoicing and happy of heart because of the goodness that Yahweh had shown to David and to Solomon and to His people Israel” (2 Chr 7:10).

God’s grace is a common theme in a book that David heavily contributed to – the Psalms. There, we often encounter the term חֶסֶד (*hesed*). This word means “grace” or “kindness,”[[4]](#footnote-4) and describes God’s generous disposition to His creation. As noted before, the term also connotes “consistency in love” and “faithfulness.”[[5]](#footnote-5)

It is remarkable to note the repetition of the word חֶסֶד (*hesed*) in every verse of Psalm 136 in the phrase “His lovingkindness is everlasting.” This psalm recounts the history of Yahweh’s benevolence both to creation and to the nation of Israel. Erickson writes, “This was a very prominent, if not the most prominent, reason given when the people of Israel praised God or when they were commanded to praise him.”[[6]](#footnote-6)

The expression “His lovingkindness is everlasting,” which emphasizes the constancy of God’s grace, is found in other psalms of praise as well, namely in Ps 100:5; 106:1; 107:1. In these latter passages, we see a more elaborate celebration of the Lord’s goodness, where we read: “Oh give thanks to Yahweh, for He is good (טוֹב); for His lovingkindness is everlasting.”

The term טוֹב (*tov*), “good,” frequently describes Yahweh’s character, such as in the following examples:

- O taste and see that Yahweh is good (טוֹב) (Ps 34:8).

- Surely God is good (טוֹב) to Israel, to those who are pure in heart! (Ps 73:1).

- For You, Lord, are good (טוֹב), and ready to forgive, and abundant in lovingkindness to all who call upon You (Ps 86:5).

- Yahweh is good (טוֹב) to all, and His mercies are over all His works (Ps 145:9).

- Praise Yahweh, for Yahweh is good (Ps 135:3).

Psalm 103:2-5 describes in more detail how God’s manifold grace may appear in our lives:

Bless Yahweh, O my soul, and forget none of His benefits; who pardons all your iniquities, who heals all your diseases; who redeems your life from the pit, who crowns you with lovingkindness and compassion; who satisfies your years with good things, {so that} your youth is renewed like the eagle.

Correspondingly, the psalmist expects that “surely goodness and lovingkindness will follow me all the days of my life, and I will dwell in the house of Yahweh forever” (Ps 23:6). Yet, even better than enjoying the earthly benefits of God’s grace is knowing the Giver of that grace, which may be implied in the words, “Your lovingkindness (חֶסֶד - *hesed*) is better than life” (Ps 62:4).

God’s grace also inspires confidence in prayer. In other words, those who appeal to Yahweh expect an answer in light of His gracious nature: “Do return, Yahweh; how long {will it be?}, and be sorry for Your servants. O satisfy us in the morning with Your lovingkindness” (Ps 90:13-14); “Help me, O Yahweh my God; Save me according to Your lovingkindness” (Ps 109:26); “Answer me, O Yahweh, for Your lovingkindness is good; according to the greatness of Your compassion, turn to me” (Ps 69:16; also see Ps 31:16; 119:124).

Psalm 18 offers a dramatic rendition of how the Lord answers those who call on Him:

Then the earth shook and quaked; and the foundations of the mountains were trembling and were shaken, because He was angry.… He bowed the heavens also, and came down With thick darkness under His feet.… He sent out His arrows, and scattered them, and lightning flashes in abundance, and routed them.… He sent from on high, He took me; He drew me out of many waters.… He brought me forth also into a broad place; He rescued me, because He delighted in me (Ps 18:7-19).

The magnitude of God’s grace (חֶסֶד - *hesed*) is measured by superlatives such as: “great” (Ps 31:19; 117:2) and “above the heavens” (Ps 108:4). It is especially directed toward those who fear Him (Ps 31:19) and walk uprightly (Ps 84:11). Finally, as stated above concerning the term חֶסֶד (*hesed*), it is often employed in relation to God’s faithfulness to the covenant, such as in Ps 98:3; 103:17-18.

The Old Testament prophetic books add their testimony to Yahweh’s goodness and grace. Jeremiah, in appealing to the Lord, affirms that God “shows lovingkindness (חֶסֶד - *hesed*) to thousands” (Jer 32:18, сf. Jer 9:24). Nahum affirms, “Yahweh is good (טוֹב), a stronghold in the day of trouble, and He knows those who take refuge in Him“ (Nah 1:7). Joel concurs, “He is gracious (חַנּוּן - *hanun*) and compassionate (רַחוּם - *rahum*), slow to anger, abounding in lovingkindness and relenting of evil” (Joel 2:13). Jonah repeats these words (see Jon 4:2).

In this well-known Scripture passage, Yahweh invites all who thirst, “Ho! Every one who thirsts, come to the waters; and you who have no money come, buy and eat. Come, buy wine and milk without money and without cost” (Isa 55:1). On the other hand, Isaiah recounts the situation with Ahaz, who doubted God’s goodness and refused His gracious invitation: “’Ask a sign for yourself from Yahweh your God; make {it} deep as Sheol or high as heaven.’ But Ahaz said, ‘I will not ask, nor will I test Yahweh!’” (Isa 7:11-12).

In the books of the prophets, more attention is given to Yahweh’s goodness to His people rather than in a general sense. For example, in Isaiah 63:7 we read, “I shall make mention of the lovingkindnesses (חֶסֶד - *hesed*) of Yahweh, the praises of Yahweh, according to all that Yahweh has granted us, and the great goodness toward the house of Israel.” A similar theme is found in Isaiah 63:11-14.

The following passages from the prophet Jeremiah focus on God’s goodness yet to be manifest in Israel’s future restoration:

- For I will set My eyes on them for good, and I will bring them again to this land; and I will build them up and not overthrow them, and I will plant them and not pluck them up (Jer 24:6).

- For I know the plans that I have for you,' declares Yahweh, 'plans for welfare and not for calamity to give you a future and a hope (Jer 29:11).

- “My people will be satisfied with My goodness,” declares Yahweh (Jer 31:14).

- I will rejoice over them to do them good and will faithfully plant them in this land with all My heart and with all My soul (Jer 32:42)

In the prayer of Nehemiah, he rehearses all the goodness and grace Yahweh has shown to His chosen people, Israel:

You, in Your great compassion, did not forsake them in the wilderness; the pillar of cloud did not leave them by day, to guide them on their way, nor the pillar of fire by night, to light for them the way in which they were to go. You gave Your good Spirit to instruct them, Your manna You did not withhold from their mouth, and You gave them water for their thirst. Indeed, forty years You provided for them in the wilderness {and} they were not in want; their clothes did not wear out, nor did their feet swell. You also gave them kingdoms and peoples, and allotted {them} to them as a boundary. They took possession of the land of Sihon the king of Heshbon and the land of Og the king of Bashan. You made their sons numerous as the stars of heaven, and You brought them into the land which You had told their fathers to enter and possess. So their sons entered and possessed the land. And You subdued before them the inhabitants of the land, the Canaanites, and You gave them into their hand, with their kings and the peoples of the land, to do with them as they desired. They captured fortified cities and a fertile land. They took possession of houses full of every good thing, hewn cisterns, vineyards, olive groves, fruit trees in abundance. So they ate, were filled and grew fat, and reveled in Your great goodness (Neh 9:19-25).

Several of Yahweh’s names reflect His benevolence.[[7]](#footnote-7) Genesis 22:14 speaks of Him as יהוה יֵרָאֶה (*Yahweh aire*), which translates, “Yahweh who sees.” The sense here is that God knows people’s needs and is disposed to meet them. In addition, in Psalm 22:1 God’s name is יהוה רֹעִי (*Yahweh roi*), i.е., “God our shepherd.” He cares for His own as a shepherd does his sheep. The expression יהוה רֹפֵא (*Yahweh rophe*) derives from the Hebrew verb רָפָא (*rapha*), or “heal” (see Ex 15:26). Therefore, Yahweh is our healer. The word נֵס (*nec*), i.е., “banner,” contributes to the name יהוה נִסִּי (*Yahweh necci*) and connotes that Yahweh gives us victory (see Ex 17:15). The expression יהוה שָׁלוֹם (*Yahweh shalom*) means “Yahweh our peace” (see Judg 6:24). However, the word שָׁלוֹם(*shalom*) has a wide spectrum of meaning, which includes not only peace, but also health, security, prosperity and wholeness. God seeks our well-being in every sense: in spirit, soul, and body.

**b. New Testament**

Tozer observes that although the concept of grace is certainly not absent from the Old Testament, it is a far more common theme in the New Testament.[[8]](#footnote-8) The Gospels relate God’s grace displayed in the person of Jesus Christ. The apostle John testifies that the incarnate Son of God was “full of grace” (Jn 1:14) and introduced a new era into human history – the era of grace: “For the Law was given through Moses; grace and truth were realized through Jesus Christ” (Jn 1:17). Through Christ, God’s grace is extended to all believers in Him: “For of His fullness we have all received, and grace upon grace” (Jn 1:16).

We see in Christ’s earthly ministry a display of grace: “Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every kind of sickness among the people” (Matt 4:23). Even when Jesus was tired, He was nevertheless ready to help those who appealed to Him (Lk 9:11).

Jesus not only demonstrated God’s grace, but also spoke about it. He recounted how the Father “causes His sun to rise on {the} evil and {the} good, and sends rain on {the} righteous and {the} unrighteous” (Matt 5:45). The God who feeds the birds and adorns the grass will certainly care for those who rely on Him (Matt 6:25-33). Furthermore, the Father is represented as a master of a vineyard, who graciously gives a full day’s pay to those who labored only an hour (Matt 20:8-15).

Those who receive grace from the Lord often recognize it and return Him thanks. For example, Elizabeth, upon learning of her pregnancy, rejoiced and said, “This is the way the Lord has dealt with me in the days when He looked {with favor} upon {me,} to take away my disgrace among men” (Lk 1:25). The opportunity Mary received to become the mother of our Lord came to her by grace. The angel Gabriel announced, ”Greetings, favored one! The Lord {is} with you…. you have found favor with God” (Lk 1:28-30). Mary eagerly acknowledged, “For He has had regard for the humble state of His bondslave…. For the Mighty One has done great things for me” (Lk 1:48-49). Finally, we reference the case of the centurion, who also acknowledged his unworthiness to receive the Lord’s grace: “I am not worthy for You to come under my roof” (Lk 7:6).

The book of Acts provides us with examples of the Lord’s favor as well. In fulfillment of His promise, Jesus poured the Holy Spirit out upon His disciples, and Peter offered this gift of grace to all who desired to receive it (Acts 2:1-38). Simeon, however, failed to appreciate the gracious nature of this gift and offered the apostles money to obtain the power to administer the Spirit, for which he was severely reproved (Acts 8:18-20).

Furthermore, the gospel preached by the apostolic Church announced salvation through grace. The gospel is called, in fact, the “word of grace” (Acts 14:3; 20:24, 32). Peter once reminded the church leaders that “we believe that we are saved through the grace of the Lord Jesus” (Acts 15:11, сf. 13:43). Acts 18:27 even hints that grace in needed to enable one to believe.

The Lord’s grace not only provides forgiveness, but also transforms lives. When Barnabas came to Antioch, he “witnessed the grace of God” (Acts 11:23), which means a visible life change occurred among believers there. Other passages record a similar experience of life-transforming grace among believers in Jesus (see Acts 4:33; 6:8; 14:26; 15:40).

Finally, God’s favor extends even to unbelievers. When Paul and those travelling with him were in danger of shipwreck, God promised protection not only to Paul, but also to “all those who are sailing with you” (Acts 27:24). As a result, all parties reached shore safely (see Acts 27:44).

In the General Epistles, we see again the Lord’s eagerness to pour out His grace in abundance. These epistles greet us with such salutations as: “May grace and peace be yours in the fullest measure” (1 Pet 1:2; cf. 2 Pet 1:2); “May mercy and peace and love be multiplied to you” (Jude 2); and, “Grace be with you all” (Heb 13:25).

Such greetings arise from an understanding of “the kindness of the Lord” (1 Pet 2:3). He is the source of all good (Jam 1:17) and the “Spirit of grace” (Heb 10:29). He is the “God of all grace” (1 Pet 5:10) and the rewarder of those who seek Him (Heb 11:6). However, He gives grace to the humble (1 Pet 5:5; Jam 4:6), i.е., to those who recognize their need for Him. Unfortunately, as Jude observes, some people “turn the grace of our God into licentiousness” (Jude 4). It is therefore necessary to stand in the “true grace of God” (1 Pet 5:12).

A key verse in our study of Yahweh’s grace is 1 Pet 1:13, where we read, “Therefore, prepare your minds for action, keep sober {in spirit,} fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ.” Although by grace the believer in Christ receives immediate justification before God and entrance into His kingdom, the work of grace does not finish with this. The Father’s will is to conform us into the image of His Son. This is possible only by grace, not by human effort. Yet, this process is complete only at Christ’s Second Coming, which requires patience on our part.

Other passages in Peter’s writings also speak of grace as a future acquisition, that is, as our inheritance (1 Pet 3:7, 1:10?). At the same time, he considers grace as a power active in the lives of believers at the present time, promoting both their ministry (1 Pet 4:10) and their sanctification (2 Pet 3:18, сf. Heb 13:9). James assures us that grace is sufficiently strong to give us victory in life – “He gives a greater grace” (Jam 4:6). It is always available to us at the “throne of grace” (Heb 4:16). Although most passages in the General Epistles regard the Lord’s grace as a present or future phenomenon, we also find mention of its appearance in the past – the gracious act of Christ redemptive sacrifice (Heb 2:9).

Paul’s epistles overflow with references to the Lord’s grace. First, his apostolic greetings express a desire for the epistles’ recipients to be recipients of God’s grace (2 Thes 1:2; 1 Tim 1:2; 2 Tim 1:2; Col 1:2 and others). Paul also often closes his letters with a similar blessing of grace (Col 4:18; 2 Tim 4:22; Gal 6:18).

Furthermore, in Paul’s epistle to the Galatians he urges believers to remain in the grace of the Lord and not seek justification before Him by works: “You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace” (Gal 5:4). Salvation by works is “another gospel” (Gal 1:6). Moreover, he argues, “I do not nullify the grace of God, for if righteousness {comes} through the Law, then Christ died needlessly” (Gal 2:21). Paul even relates that God’s calling us to salvation is an action of His grace (Gal 1:15).

Paul features this topic again in his treatise to the Romans. In Romans 3:26, he defines grace as an undeserved gift: “…being justified as a gift by His grace through the redemption which is in Christ Jesus” (Rom 3:24). Such a definition enables Paul to contrast salvation by grace with salvation by works: “But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace” (Rom 11:6). If people seek to earn their salvation, they thereby nullify the grace of the Lord – one cannot earn a gift. Grace must be received by faith (Rom 4:16).

In addition, Paul also contrasts the curse received through Adam with the salvation granted in Christ (Rom 5). Although we inherit death and condemnation through Adam, we obtain life and justification through Christ by God’s gracious favor toward us. In Christ, grace triumphs over sin (Rom 5:20-21). Furthermore, Paul teaches that grace is active in our sanctification as well. On the one hand, salvation by grace does not mean that believers can freely sin (Rom 6:1, 15), while on the other hand, only by God’s grace can one overcome sin (Rom 6:14).

For Paul, God’s grace not only brings salvation, but also equips believers to serve the Lord (Gal 2:9; Rom 1:5; 12:3, 6; 15:15; 1 Cor 3:10). In order to progress in ministry, one must cooperate with the grace of God (1 Cor 15:10).

In his second epistle to the Corinthians, Paul speaks of grace more as a source of power for Christian living (2 Cor 6:1; 8:1; 9:14. Also see 2 Tim 2:1). Nonetheless, he does not fail to ascribe salvation to God’s grace as well (2 Cor 6:1; 4:15). We especially highlight 2 Corinthians 8:9: “You know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake He became poor, so that you through His poverty might become rich.” Paul makes a more atypical application of grace to financial blessings from God (2 Cor 9:8). Finally, through a vision from Jesus, Paul learned that God’s grace is more active when people are placed in a position of personal weakness: “My grace is sufficient for you, for power is perfected in weakness” (2 Cor 12:9).

A classic passage for the theme of salvation by grace is Ephesians 2:4-9:

But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly {places} in Christ Jesus, so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and that not of yourselves, {it is} the gift of God; not as a result of works, so that no one may boast (also see Eph 1:7).

This passage emphasizes that salvation by grace eliminates all human boasting, which is a key element in Yahweh’s plan. Other passages connecting grace with salvation include the following:

- …who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity (2 Tim 1:9).

- …so that being justified by His grace we would be made heirs according to {the} hope of eternal life (Tit 3:7).

Other passages in Paul’s epistle to the Ephesians remind us that the grace of the Lord is “freely bestowed on us in the Beloved” (Eph 1:6) and provides power for living and ministry, both for Paul personally (Eph 3:4-8), and for the Church at large (Eph 4:7).

**3. Conclusions**

We will conclude with comments made by various Christian thinkers regarding the Lord’s gracious disposition to us. Grudem stresses God’s favor in the sense of an undeserved gift, or “his favor toward those who deserve no favor.”[[9]](#footnote-9) Pieper affirms the same: “The grace of God is goodness in so far as man in no wise has deserved it.”[[10]](#footnote-10)

Mueller writes about grace, “From the viewpoint of God divine grace must be viewed, not as necessary, but as free, because God was not moved by any necessity inherent in His essence to save guilty mankind, but alone by His mercy and compassion.”[[11]](#footnote-11) Pink adds that the Lord’s grace is “eternal,” “free,” and “sovereign.”[[12]](#footnote-12) Finally, Tozer describes this aspect of Yahweh’s nature with the words, “God is kindhearted, gracious, good-natured and benevolent in intention.”[[13]](#footnote-13)

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