

## In (Gaining) Favour with G-d and Man

<sup>52</sup>And Yeshua increased in wisdom and stature, and in favour with God and man. (Luke 2:52, Strong's 5485 KJV)

<sup>52</sup>And Yeshua grew both in wisdom and in stature, gaining favor both with other people and with God (CJB)

### Introduction

The L-rd *Yeshua* by His *Ruach* has impressed upon Kol Simcha that we are to function in *His favor* (*favour* in the KJV). The Greek word translated favor in Luke 2:52 is *charis*, which means literally favor or gift or joy. For example, the word translated "Gifts of the Spirit" is the Greek word *charismata*. *Charis* also means joy and grace. In Spanish, the word for grace is '*gracia*' meaning joyfulness (e.g., "Que gracioso tu eres." When trying to convey how funny, comical, and/or happy one is.). The Bible Translators used "*favor*" in Luke 2:52, incorporating the greater meaning of *charis*: "*the divine influence upon the heart, and its reflection in the life; including gratitude.*" It is interesting to note that *Miryam* also functioned in favor with *Elohim*: "<sup>28</sup>Approaching her, the angel said, 'Shalom, favored lady! יהוה is with you!' <sup>29</sup>She was deeply troubled by his words and wondered what kind of greeting this might be. <sup>30</sup>The angel said to her, 'Don't be afraid, Miryam, for you have found favor with Elohim.'" (Luke 1:28-30). She was not conscious of her state of favor with Him at the time of *Yeshua*'s conception, yet from this time forward, she would be very well aware and cognizant of her continual state of favor with *Elohim*. There will come a time when favor alone will be her comfort and her strength, Luke 2:19 tells us that *Miryam* "...treasured all these things, pondering them in her heart" demonstrating 'the divine influence upon the heart, and its reflection in the life; including gratitude.' What a beautiful picture of what our congregation is privileged to walk in! Can we really grasp the magnitude of this gift from יהוה upon our lives?

The corresponding Hebrew word for favor is *chen* (חן) and *chanan* (חנן). *Chen* (Strong's 2580) derived from Strong's 2603 means graciousness, i.e. subjective (kindness, favor) or objective (beauty). It is translated ] favour, grace (-ious), pleasant, precious, [well-] favoured in the KJV. *Chanan* (2603) is a primitive root [compare 2583 *Chan*]; properly, to bend or stoop in kindness to an inferior; to favor, bestow; causatively to implore (i.e. move to favor by petition). It is translated in the KJV as beseech, very fair, (be, find, shew) favour (-able), be (deal, give, grant (gracious (-ly), intreat, (be) merciful, have (shew) mercy (on, upon), have pity upon, pray, make supplication.). My son's name Ian is the Scottish version of John which comes from the Hebrew *Yochanan* meaning יהוה is *chanan*. According to Wikipedia:

"John is the English form of *Iohannes*, the Latin form of the Greek name *Ἰωάννης* (*Ioannes*), itself derived from the Hebrew name *יְחִזְקִיָּהוּ* (*Yochanan*) meaning "YAHWEH is gracious"

The concluding paragraph of the *Amidah* says: ♪*"Sim shalom tovah u'b'racha, chen vachessed v'rachamim, aleinu ve-al kol Yisrael amecha."* ♫. In English: "Grant peace everywhere goodness and blessing, grace, lovingkindness and mercy to us and unto all Israel, Your people." Again, according to Wikipedia:

**Sim Shalom** (Hebrew: שים שלום "Grant Peace") is a blessing that is recited at the end of the morning *Amidah* in the Ashkenazic tradition. There is a different version of this prayer, *Shalom Rav* (שלום רב) for the evening *Amidah*. In the Sefardic, Chasidic Sefardic, and Nusach Ari-rites, *Sim Shalom* is said at all prayer services.

### The Set Time Has Come

Psalm 102:13 states: "*Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come*" The NASB renders the same verse: "*You will arise and have compassion on Zion; For it is time to be gracious to her, For the appointed time has come.*" The appointed time has come for יהוה to rise up to show mercy to Zion but also for us here is Kol Simcha. In *Shemot*, both in *Parashat Shemot* two weeks ago and this week's, *Parashat Bo*, our Jewish people also functioned in favor. Scripture states: "<sup>21</sup>And I (יהוה) will give this people favour (*chen*) in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty: (Exod 3:21,

*KJV*) <sup>3</sup>“And יהוה gave the people favour (*chen*) in the sight of the Egyptians. Moreover the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people. (Exod 11:3 *KJV*) <sup>36</sup>And יהוה gave the people favour (*chen*) in the sight of the Egyptians, so that they lent unto them such things as they required. And they spoiled the Egyptians. (Exod 12:36 *KJV*)

We have an appointed time to receive and accept His favor (*chen* and *charis*) and the set time is now. We are to gain favor with Him and favor with the people around us. Our future depends on this. Our success depends on this. How do we gain and exercise this favor? Fortunately, Scripture details this for us:

<sup>1</sup>“My son, don't forget my teaching, keep my commands in your heart; <sup>2</sup>for they will add to you many days, years of life and peace. <sup>3</sup>Do not let grace and truth (*chesed v'emet*) leave you - bind them around your neck; write them on the tablet of your heart. <sup>4</sup>Then you will win **favor (*chen*) and esteem in the sight of God and of people.** <sup>5</sup>Trust in ADONAI with all your heart; do not rely on your own understanding. <sup>6</sup>In all your ways acknowledge him; then he will level your paths.” (Prov. 3:1-6)

We are to be excited and love His favor. It is more important than money and fame. It is more important than hardly anything I know at this time. Again, Scripture states: “A good name is to be more desired than great wealth, Favor (*chen*) is better than silver and gold.” (Prov. 22:1) Favor saved our people in Persia. The one thing Esther claimed gave her the power to accomplish her destiny (“for such a time as this”) was favor (*chen*).

<sup>15</sup>Now when the turn of Esther, the daughter of Abihail the uncle of Mordecai, who had taken her for his daughter, was come to go in unto the king, she required nothing but what Hegai the king's chamberlain, the keeper of the women, appointed. And Esther obtained favour (*chen*) in the sight of all them that looked upon her. (Esther 2:15, *KJV*)

<sup>2</sup>And it was so, when the king saw Esther the queen standing in the court, that she obtained favour (*chen*) in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre. (Esther 5:2, *KJV*)

<sup>8</sup>If I have found favour (*chen*) in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath said. (Esther 5:8, *KJV*)

<sup>3</sup>Then Esther the queen answered and said, If I have found favour (*chen*) in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: (Esther 7:3, *KJV*)

## **Favor leads to Delight**

In preparing this message, I had been looking for the *Ruach's* inspiration when He gave me the words “delight” and “favor” in the weeks leading to today. I knew the word translated delight in Psalm 37:4 (“*Delight yourself in יהוה; And He will give you the desires of your heart.*”) was the Hebrew word *anag* (ענג). However, little did I know that when the *KJV* translated the Hebrew word *ratzon* (Strong's 7522, רָצוֹן) it used the English favor but they could have just as well used delight. Strong's Concordance states: 7522 ratsown (raw-tsone'); or ratson (raw-tsone'); from 7521; delight (especially as shown). It is translated in the *KJV* to (be) acceptable (-ance, -ed), delight, desire, favour, (good) pleasure, (oneself, voluntary) will, as ... (what) would. I want to delight in the Lord, I want to delight in the wife of my youth, and in my children and the ministry he has given me. But only when I walk in favor (*chen*) then will I also walk delight (*ratzón*). Then I will have the desires of my heart...

<sup>12</sup>For thou, יהוה, wilt bless the righteous; with favour (*ratzón*) wilt thou compass him as with a shield. (Ps 5:12)

<sup>5</sup>For his anger endureth but a moment; in his favour (*ratzón*) is life: weeping may endure for a night, but joy cometh in the morning. (Ps 30:5)

<sup>7</sup>יהוה, by thy favour (ratzón) thou hast made my mountain to stand strong: thou didst hide thy face, and I was troubled. (Ps 30:7)

<sup>3</sup>For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour (ratzón) unto them. (Ps 44:3)

<sup>1</sup>יהוה, thou hast been favourable (ratzón) unto thy land: thou hast brought back the captivity of Jacob. (Ps 85:1)

<sup>17</sup>For thou art the glory of their strength: and in thy favour (ratzón) our horn shall be exalted. (Ps 89:17)

<sup>4</sup>Remember me, O יהוה, with the favour (ratzón) that thou bearest unto thy people: O visit me with thy salvation; (Ps 106:4)

<sup>35</sup>For whoso findeth me (wisdom) findeth life, and shall obtain favour of יהוה. (Prov 8:35)

<sup>27</sup>He that diligently seeketh good procureth favour (ratzón): but he that seeketh mischief, it shall come unto him. (Prov 11:27)

<sup>2</sup>A good man obtaineth favour (ratzón) of יהוה: but a man of wicked devices will he condemn. (Prov 12:2)

<sup>9</sup>Fools make a mock at sin: but among the righteous there is favour (ratzón). (Prov 14:9)

<sup>22</sup>Whoso findeth a wife findeth a good thing, and obtaineth favour (ratzón) of יהוה. (Prov 18:22)

Treasure his favor. It is what we need in Kol Simcha. It is not to be taken for granted. It is part of the revival. It is His pleasure to give it to us. It WILL take us to the next level. It will cause us to delight in Him. It will keep us in the center of His Will. It will result in our joyful salvation. It will help us live up to our name: Kol Simcha—the voice of joy and gladness. We shall not only call the Shabbat a “delight” but we ourselves will be His delight. Kol Simcha, a delightful congregation... Sing with me:

♪“Sim shalom tovah u’b’racha, chen vachessed v’rachamim, aleinu ve-al kol Yisrael amecha.” ♪