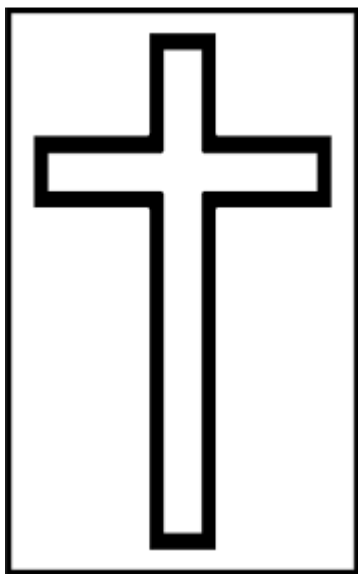


# The Relationship of Grace and Faith

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Restoration Movement Literature

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A very important phrase in Colossians 1:6 is commonly missed: "...knew the grace of God in truth." The concept of grace is greatly misunderstood subject in theology today. Many scholars and denominations take varying definitions of grace and run amuck with them, most commonly, "saved by grace alone" (John Calvin, present-day Ligonier Ministries – R.C. Sproul, and Concordia University Irvine, all take this view, for example). Is this correct, or does the Bible define grace differently? And does it matter?

The word "grace" appears 114 times in the New Testament in various contexts and with various meanings. There is no one straight-line definition for grace that fits in every verse. It is interesting that the word "grace" never appears in Matthew or Mark, and only once in Luke. It appears only four times in the Gospel of John (twice in one verse). So during the entire earthly life and teachings of Jesus, "grace" is only mentioned five times (but never once by Jesus). The other 109 times occur throughout the rest of the New Testament text.

<b>The Five Times "Grace" is Mentioned in the Gospels</b>		
<b>#</b>	<b>Scripture Reference</b>	<b>Phrase</b>
1	Luke 2:40	"And the child grew and became strong; he was filled with wisdom, and the <b>grace</b> of God was on him."
2	John 1:14	"The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of <b>grace</b> and truth."
3	John 1:16 (twice in this verse)	"Out of his fullness we have all received <b>grace</b> in place of <b>grace</b> already given." (also see Romans 5:17)
4	John 1:17	"For the law was given through

	Moses; <b>grace</b> and truth came through Jesus Christ.”
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Interestingly, Jesus Himself never talks about grace; it is a topic only His Apostles and the other New Testament writers mention.

All of the above references derive from the Greek word for grace, “charis”, which can be translated, “grace, favor, or kindness” (Strong’s #5485). Sometimes Jesus’ words are described as graceful (i.e., Luke 4:22) but Jesus Himself never talks about “grace” as doctrine or practice.

Analyzing the four references to grace we see in the Gospels, it is obvious that Luke 2:40 and John 1:14 are not representing a doctrine of grace, but rather a favorable attribute of Jesus; the first as Jesus as a growing child, and the second as describing Jesus’ inherent favor that He has as God’s Son (“...from the Father, full of grace...” – John 1:14).

However, John 1:16+17 give us the first inkling of an idea of what grace as a doctrine might be: first, we as Christians “received grace” (vs. 16), and second, grace and truth are contrasted with the Law of Moses (vs. 17).

Where else do we find similar Scriptures about grace as a concept?

Romans 4:16 – “For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all,”

The two doctrines are complementary, not identical, and certainly not contradictory. Grace is God’s gift; faith is our proper reception of it on His terms. Romans 4:16 does not say “by grace” but “by faith...with grace”.

Romans 5:20 – “The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more,”

Paul here contrasts the fact that the Law increases transgression (as when there is more Law to break, the increased transgression of that Law is both natural and expected) but where sin increased, “grace” abounded all the more... (Referring to God’s kindness)

Romans 6:14 – “For sin shall not be master over you, for you are not under law but under grace.”

This verse confirms for us what Romans 3:20+28, Galatians 2:16, 3:2, 5, and 10 say – that Christians are not under the Law of Moses, but now are under “grace”.

Romans 6:15 – “What then? Shall we sin because we are not under law but under grace? May it never be!”

Paul tells us here that “grace” does not give us license to sin. (Also see Romans 6:1-4 for a similar thought earlier in the same chapter)

Galatians 2:21 – “I [Paul] do not nullify the grace of God, for if righteousness comes through the Law, then Christ died needlessly.”

This verse tells us that Paul’s doctrine does not nullify the grace of God because he is not preaching adherence to the Law of Moses for salvation, but adherence to Christ. Also see commentary on Colossians 2:12 below for more information on Paul’s teaching here.

Galatians 5:4 – “You have been severed from Christ, you who are seeking to be justified by law; you have fallen from grace.”

Paul reaffirms what we have already read above – we cannot be justified by following the Law of Moses (it only brings death – 2 Corinthians 3:7) – but only through Christ (also see John 14:6 and Acts

4:12). Paul also reaffirms that if we seek to be justified by the Law of Moses, then we will “fall” from grace. Also see commentary from Colossians 1:23 later in this work for more information on a Christian’s potential “falling”.

Finally, the verse we are discussing in detail – Colossians 1:6 – “which has come to you, just as in all the world also it is constantly bearing fruit and increasing, even as it has been doing in you also since the day you heard of it and understood the grace of God in truth;”

What can we conclude?

<b>A Summary of the Descriptions of Grace in New Testament</b>		
<b>#</b>	<b>Scripture Reference</b>	<b>Description of Grace</b>
1	John 1:16	Christians have “received grace” (also see Romans 5:17)
2	John 1:17	The Law of Moses is contrasted with “grace and truth”
3	Romans 4:16	“by faith...with grace, so that the promise will be guaranteed...”
4	Romans 5:20	“...where sin increased, grace abounded all the more”
5	Romans 6:14	Christians are “not under law but under grace”
6	Romans 6:15	Grace is not a license to sin (also see Romans 6:1-4 for same)
7	Galatians 2:21	Paul’s doctrine does not nullify grace because righteousness does not come from following the Law of Moses
8	Galatians 5:4	If we seek to be justified by the Law of Moses, we fall from grace, severed from Christ
9	2 Corinthians 3:7	The Law of Moses only brings death (“ministration of death”)
10	Colossians 1:6	“you heard of it and understood the grace of

First, do the above verses fit a doctrine of “saved by grace alone”, held by many ministries, scholars, and schools?

John 1:17 says “grace and truth”; grace is not alone. Romans 4:16 says we are saved by faith with grace”, not grace alone. Jesus speaking by Paul’s testimony in court in Acts 26:18 ends with, “...who have been sanctified by faith in Me.” Again, the phraseology is saved “by faith”. Galatians 5:4 tells us that grace is something that we can fall from, equivocated to being “severed with Christ” (both phrases in same verse). Finally, Colossians 1:6 says that grace is something we can understand, because Paul said the church in Colossae understood it (“you heard of it and understood the grace of God in truth”).

It is clear that there are no verses in the Bible anywhere that express “grace alone” whatsoever; past that, there are verses that say “by faith with grace” (Romans 4:16), or “grace and truth” (John 1:17). Simply put, grace is never “alone” in Scripture, literally or contextually.

However, there are quite a few verses that say “by grace” which are worthy of further investigation, so we can understand what Paul is saying that the church in Colossae “...understood the grace of God in truth” – 1:6):

Romans 3:24 – “being justified as a gift by His grace through the redemption which is in Christ Jesus;”

Romans 3:24 helps us understand that “grace” is the gift of the God the Father sending His Son (John 3:16), Jesus, who came willingly (John 10:18) to be our propitiation for sin (1 John 4:10 – following 1 John 2:2).

Romans 5:15 – “But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many.”

Romans 5:15 tells us the gift is “free” because we did not do anything to have Jesus come to give His life as atonement for our sins. The Father planned it before the beginning of time (Ephesians 1:4+5), and Christ came without invitation or even guarantee of acceptance (in fact, He was rejected by His own people and crucified – and knew that was coming (Isaiah 53:1ff) – but He came anyway). I would say that is grace! (“God’s kindness”)

Romans 11:6 – “But if it is by grace, it is no longer on the basis of works, otherwise grace is no longer grace.”

Paul is contesting the Judaizer’s claims (which began back in Acts 15 and endured throughout the 1<sup>st</sup> century and beyond) that the a person had to obey the Law of Moses first before following Jesus as Savior. Paul is saying that grace is not grace if we live under the “ministration of death” (2 Corinthians 3:7) because Christ’s grace is all-sufficient (2 Corinthians 12:9 – “My grace is sufficient for you”) and fulfilled the Law (Matthew 5:17, Romans 10:4); the Law’s purpose is completed (Hebrews 7:12) and personal adherence to it is no longer required (Romans 3:20+28, Galatians 2:16, 3:2, 5, 10).

1 Corinthians 15:10 – “But by the grace of God I am what I am, and His grace toward me did not prove vain; but I labored even more than all of them, yet not I, but the grace of God with me.”

Grace appears three times in this verse. Remember, “charis” in the Greek can mean “grace, favor, or kindness” (Strong’s #5485). In the

above verse, “favor” or “kindness” can be substituted in any of the above and the verse is explained: God’s favor and kindness on Paul allowed Him to hear the Gospel (for “faith comes by hearing” – Romans 10:17), be commissioned as an Apostle (Acts 9:15), to the glory of God (1 Corinthians 10:31).

Galatians 1:6 – “I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel;”

Again, one of grace’s Greek definitions is “kindness”. We were called by the kindness of Christ, for He came to die for us before we were born, before we could choose to love Him back: “But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us” (Romans 5:8).

Ephesians 2:5 – “even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved),”

Ephesians 2:8 – “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;”

The above two verses are the only verses that say explicitly that we are “saved by grace”. However, we are absolutely not saved exclusively by grace, or grace alone – there are in fact twelve things Scripture names that “save” us, grace included! See list a few lines below:

2 Thessalonians 2:16 – “Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace,”

Titus 3:7 – “so that being justified by His grace we would be made heirs according to the hope of eternal life.”



Many will take the above verses and runaway with the “by grace you have been saved” part and say, “See, there it is! We are saved by grace!” However, Scripture names twelve (12) different things we are “saved” by or through:

Jesus saves – Matthew 1:21, 8:25, 14:30, John 3:17, 10:9, 12:47, Acts 2:47, Acts 4:12, Romans 5:9+10, 1 Timothy 1:15, 2 Timothy 1:9, Titus 3:5, Hebrews 5:7, 7:25, James 4:12, Philippians 1:28 (“God”)

Grace saves: Acts 15:11, Ephesians 2:5+8

The Gospel saves: 1 Corinthians 15:2

We save ourselves: Matthew 16:25, Mark 8:35, 13:13, Luke 9:24, Acts 2:40, 1 Timothy 4:16, 2 Thessalonians 2:10

We save others: Jude 1:22, 1 Corinthians 9:22, 1 Timothy 4:16, James 5:20

Faith saves: Mark 16:16, Luke 7:50, John 3:16, Acts 16:31, Romans 10:9, 1 Corinthians 1:21, 2 Thessalonians 2:13, James 1:21

Confession saves: Acts 2:21, Romans 10:9, Romans 10:13

Baptism saves: Mark 16:16, Acts 2:38-40, 1 Peter 3:21

Obedience/Faithfulness saves: 2 Thessalonians 2:10, 1 Timothy 2:15, 1 Timothy 4:16

The Sanctifying Work of the Spirit saves: 2 Thessalonians 2:13

Words save: Acts 11:14, 1 Corinthians 1:18

Hope saves: Romans 8:24

It is absolutely ignorant to say, “We are saved by grace alone” simply by the Scriptural evidence above. Instead, we must recognize that God is no respecter of persons (Acts 10:34), and shows no favoritism (Romans 2:11), so what He says saves, saves every person the same, and

we must take heed (Hebrews 2:1) of each. Let us no longer cherry-pick “what we are saved by” except through faithfulness in Christ, which encompasses all of these things.

Hebrews 2:9 – “But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone.”

This again is an echoing of Romans 5:8 – “But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us”. It is being demonstrated to us over and over again that “grace” is not a thing that saves by itself, but rather describes (an adjective) how great God’s love is for us because He sent His Son (John 3:16) to die in our stead (1 John 2:2, 4:10).

Hebrews 13:9 – “Do not be carried away by varied and strange teachings; for it is good for the heart to be strengthened by grace, not by foods, through which those who were so occupied were not benefited.”

The phrase “by grace” means “by God’s kindness or favor”. The author of Hebrews is reminding the readers that God’s grace is sufficient (2 Corinthians 12:9), for man shall not survive on bread alone (Matthew 4:4 and Luke 4:4, quoting Deuteronomy 8:3).

Finally, can we get a more complete picture if we see “by grace” with “by faith”?

Habakkuk 2:4b – “...the righteous will live by faith” (quoted in Romans 1:17, Galatians 3:11, and Hebrews 10:38).

This verse shows that “faithfulness” has always been expected of God (to the Law in the Old Testament, to Christ in the New).

Acts 15:8+9 – “And God, who knows the heart, testified to them giving them the Holy Spirit, just as He also did to us; <sup>9</sup> and He made no distinction between us and them, cleansing their hearts by faith.”

God was “cleansing their hearts by faith”. Otherwise, God cleanses those who do not neglect (Hebrews 2:3) the free gift (or, grace) God has given them in Christ Jesus., but rather they act in faith, (i.e. faithfulness).

Acts 26:18 – “to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.”

To summarize: “that they may receive forgiveness of sins... who have been sanctified by faith in Me.” The Calvinist would say that sanctification, justification, etc. only comes through “irresistible grace” (the fourth tenet of “TULIP”, Calvinism’s acronym). However, Paul (and the rest of the Bible) says that we are sanctified by faith, or faithfulness, to Christ.

Romans 3:27 – “Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.”

What is the “law of faith”? Faithfulness to Christ, for He is Lord. And we cannot boast, because only Jesus Christ made this law of faith possible; we did not.

Romans 3:28 – “For we maintain that a man is justified by faith apart from works of the Law.”

Martin Luther could not harmonize this verse with James 2:24 – “...not by faith alone”, but the harmony is simple: we are not justified by obeying the Law of Moses, but obeying Christ.

Romans 3:30 – “since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.”

Otherwise, the same God who gave the Law also fulfilled the Law in Christ.

Romans 4:16 (also quoted above, as this verse contains both “grace” and “faith”) – “For this reason it is by faith, in order that it may be in accordance with grace, so that the promise will be guaranteed to all the descendants, not only to those who are of the Law, but also to those who are of the faith of Abraham, who is the father of us all,”

Paul says here, “...by faith... in accordance with grace...” The two doctrines are complementary, not identical, and certainly not contradictory. Grace is God’s gift; faith is our proper reception of it on His terms.

Romans 5:1+2 – “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God.”

According to Paul, we are “justified by faith”. In this, “we have peace with God through our Lord Jesus Christ, through whom also we have obtained our introduction by faith into this grace...” Jesus and His sacrifice is the grace that makes our faith, or faithfulness, possible unto our salvation.

Romans 9:30 – “What shall we say then? That Gentiles, who did not pursue righteousness, attained righteousness, even the righteousness which is by faith”.

Righteousness comes “by faith”, not grace. Grace - Jesus and His sacrifice – gives the opportunity for our faith (faithfulness) to bring righteousness.

Romans 9:32 – “Why? Because they did not pursue it by faith, but as though it were by works. They stumbled over the stumbling stone,”

The Israelites thought they were “in” because they had Abraham as their ancestor and were God’s chosen people. They never understood they were God’s chosen people to deliver Messiah (“the stumbling block” – 1 Corinthians 1:23, Galatians 5:11), not unto salvation; no, that depended on their “faith” (or, their obedience – which they failed at), as Paul puts it above. All the same, everybody on earth is God’s chosen people unto salvation, but it is their individual choice to live “by faith” (or, by faithfulness) that “justifies” them (Romans 3:28, 5:1, Galatians 2:6, 3:24, James 2:24).

Romans 10:17 – “So faith comes from hearing, and hearing by the word of Christ.”

If we are “justified by faith” (Romans 3:28, 5:1, Galatians 2:6, 3:24, James 2:24), then how do we receive faith? From hearing the Gospel, just as Paul says above in Romans 10:17. This is key! We are not “elected” unto salvation (this was also the error of the Israelites that now follows the Calvinist); rather, by faith we choose whether or not we will accept and obey the Gospel preached to us! Each time in the book of Acts, for example, God sent a preacher (even for the Apostle Paul – the evangelist Ananias – Acts 9 and 22) so people could “hear” the Word. It is not received any other way! God even supernaturally transported Philip in Acts 8:39-40 to Azotus so the people there could “hear” the Word even faster. This would not be necessary if God just “elected” people and supernaturally and irresistibly put faith and repentance in

their hearts, as the Calvinists proposes. No, it is “faith” that justifies, and Scripture attests that faith only comes by hearing, and hearing by the preaching of the Word of God!

Romans 16:26 – “but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith”

Faith is faithfulness, as evidenced here – “...obedience of faith”. Faith is not just believing; James 2:14-26 affirms this. All of Scripture harmonizes here. We are not saved by obedience to the Law of Moses, but faithfulness to Jesus Christ, who fulfilled the Law! (Matthew 5:17)

2 Corinthians 5:7 – “for we walk by faith, not by sight”

This writer is reminded of the old hymn, *Trust and Obey*: “When we walk in the Lord, in the light of His Word...” The old hymn summarizes it as well – faith is trusting AND obeying, “...for there is no other way to be happy in Jesus, but to trust and obey”.

Galatians 2:16 – “nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.”

The Apostle Paul could not be more clear – we are not justified by works of the Law but by faith, or faithfulness, in Christ Jesus! He repeats this exact point twice in this verse. Works and Faith are harmonized by Paul; he does the “leg work” for us. Why there is a debate today on this subject riddles the mind except for Satan loves to introduce half-baked Gospels and arguments in God’s Kingdom to divide us, harm us, and

weaken us. Let us take the Apostle at His Word and deflect back the darts of our enemy!

Galatians 2:20 – “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”

The testimony of Paul in his own life speaks when he says, “I live by faith”... No one lives by just believing something; no, Paul’s life exemplifies faithfulness to Christ. In the Greek, “pistis” means faith or faithfulness; there is no divorce in the word in the Greek. Let us not divorce our understanding in English!

Galatians 3:2 – “This is the only thing I want to find out from you: did you receive the Spirit by the works of the Law, or by hearing with faith?”

Galatians 3:5 – “So then, does He who provides you with the Spirit and works miracles among you, do it by the works of the Law, or by hearing with faith?”

The two above verses see Paul affirming what he wrote in Romans 10:17 – “...faith comes by hearing...” He asked the church at Galatia a question twice to be certain they understood the truth! The question was, “Did you receive the Spirit by the works of the Law, or by hearing with faith?” Every Christian agrees – by hearing with faith! Otherwise, we are not elected unto salvation; instead, God has elected everyone to “hear” about the Gospel, and then it is up to us whether or not to “believe” or “be faithful” unto the instructions of it.

Galatians 3:8 – “The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, “ALL THE NATIONS WILL BE BLESSED IN YOU.””

How were the Gentiles justified? By faith! How does faith come? By hearing! (Romans 10:17)

Galatians 3:12 – “However, the Law is not of faith; on the contrary, “HE WHO PRACTICES THEM SHALL LIVE BY THEM.””

Paul is quoting Leviticus 18:5 to make the point that faithfulness to God’s commands in any dispensation is how “faith is lived out” (Galatians 2:20). This is identical to when Paul and the writer of Hebrews (again, another sign it was Paul) quotes Habakkuk 2:4 – “the righteous shall live by faith”. In any dispensation, God expects obedience: in the time of Moses, that was the Law; in the time of Christ, we now must obey Christ!

Galatians 3:22 – “But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.”

We can be certain through the above and below context by the same author (Paul) that he never means “just believing a fact”. James 2:14-26 confirms that the rest of Scripture speaks to the same effect. Therefore, “the promise by faith in Jesus Christ might be given to those who believe” (or, those who are faithful to Christ in whom the promise is given).

Galatians 3:24 – “Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith.”

God gave the Israelites the Law of Moses specifically to point them to Christ; that is why there are 336+ prophecies in the Old Testament



narrowing down who Messiah would be when He came, so that when He came, He would be absolutely recognizable: Jesus is the Messiah! Paul ends the thought with saying, “so that we may be justified by faith”. Only in Jesus is there faith, and only in that faith (faithfulness) is justification.

Galatians 5:5 – “For we through the Spirit, by faith, are waiting for the hope of righteousness.”

We are awaiting the hope of righteousness (“the redemptions of our bodies” – Romans 8:23) “by faith”, or by faithfulness. This is the same idea Jesus uses in Revelation 2:10 telling the church in Smyrna “to hold fast” (keep living by faith) to inherit the crown (salvation).

2 Thessalonians 2:13 – “But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.”

In this verse, Paul says that “for salvation through sanctification by the Spirit and faith in the truth”. We know the Holy Spirit is our seal unto salvation (sanctification – “set apart” for salvation) – 2 Corinthians 1:22, Ephesians 1:13, 4:30. We know we receive the Holy Spirit at our baptism (Acts 2:38). And we know that “faith in the truth” gets us there, or “obedience to the truth Christ and His Apostles taught” (Matthew 28:20).

1 Timothy 1:4 – “nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith.”

How do we further the administration (plan) of God? Not by paying attention to untruths (myths, legends) or keeping track of our

genealogy (like the Israelites foolishly did, thinking their ancestry from Abraham would save them) but rather “by faith”, or faithfulness to Christ.

Hebrews 4:2 – “For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.”

The writer of Hebrews says that they received the Word of God through preaching (“hearing” – Romans 10:17), but just like the readers of Hebrews, it was up to them to respond “by faith” (or, obedience to the instructions of the Gospel). The writer did obey but some did not because they did not obey or live “by faith” to the Word of God they heard.

James 2:17+18 – “Even so faith, if it has no works, is dead, being by itself. But someone may well say, “You have faith and I have works; show me your faith without the works, and I will show you my faith by my works.””

Literal fact – “faith without works is dead”. James, in Scripture, says so! So how do we harmonize faith with works? Simple, we are not justified by works of the Law (or, obeying the Law of Moses), but by obedience to Christ! (or, “the works of Him who sent Me” – John 9:4).

James 2:24 – “You see that a man is justified by works and not by faith alone.”

This verse is referenced many times in this work to show that “belief” by itself simply cannot save; James, in Scripture, says so. However, the “works” that “justify” are the ones done in obedience to Christ, the “law of faith” (Romans 3:27).

1 Peter 1:5 – “who are protected by the power of God through faith for a salvation ready to be revealed in the last time.”

Peter echoes Paul in Colossians 1:23, 1 Corinthians 1:18, 2 Corinthians 2:15, and Philippians 1:28 in that the salvation “ready to be revealed in the last time” is not present, but coming; we will receive it all at once with the other faithful (Hebrews 11:39+40). We must “work out our salvation with fear and trembling” because we receive it upon our deaths based on a faithful-to-Christ life (Revelation 2:10). The reader is invited to also view the commentary on Colossians 1:23 for much more detail on this subject.

2 Peter 1:1 – “Simon Peter, a bond-servant and apostle of Jesus Christ, to those who have received a faith of the same kind as ours, by the righteousness of our God and Savior, Jesus Christ:”

Peter affirms what Paul (Ephesians 4:5) and Jude (Jude 1:3) both say – there is one faith, “a faith of the same kind as ours”. There is only one faith, one Lord, one baptism. This faith is faithfulness to the one and only High Priest and King – Jesus!

It is interesting to note that just like there is no “grace alone” verse anywhere in Scripture, there is no “faith alone” mentioned in Scripture either (except James 2:24 that says, “not by faith alone”).

So we can be certain that “grace alone” and “faith alone” simply are not Scriptural doctrines. So then, what is “grace” with “faith”?

Simply put, God’s “grace” is God’s favor or kindness towards us, specifically in sending His Son to die and rise from the dead for us (John 3:16). “Faith” is our response to this grace/gift/favor/kindness. Either we are faithful towards Him and with Him, or we are faithless and “fall from grace, severed from Christ” (Galatians 5:4).

Donald G. Hunt in his book *The Unfolded Plan of God* (pages 146-150) outlines this difference brilliantly like this:

<b>“The Two Sides of Salvation”</b>		
Information taken from Donald G. Hunt’s <i>The Unfolded Plan of God</i>		
<b>#</b>	<b>God Does the Providing – “Grace”</b>	<b>Man Does the Partaking – “Faith”</b>
1	God saw the problem	Accept the message preached
2	God formulated and executed a plan	Respond to God’s instructions
3	God draws all men if they will come	Remain faithful to the God who saved Him

Otherwise, “grace” is “God did the providing”, and faith is of “the man who does the partaking.” Grace and faith are complementary doctrines, one co-dependent on the other, unto a man’s salvation.