

## What Is the GRACE LIFE ?

Over the years, I've heard slogans about **grace** .... but, by far, the most common, is about living '**the grace life**', that is, being a '**grace lifer**'.

The **only verse** I see that even **resembles** the phrase .... '**the grace life**' .... is found (you may be surprised) .... **not** in Paul .... (who is often called the Apostle of Grace) .... but in **Peter**. Hummmmm, well, what about that?

Notice the phrase .... and the **context** surrounding the phrase ....

both the **instruction** .... and the **benefit from obeying it**:

**1 Peter 3:7** Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of **the grace of life**; that **your prayers be not hindered**.

I never encountered even one '**grace believer**' ... who thought **that verse** applied to them **today**. They were all quick to **discard it** .... all the while, picking up a series of words, and **deleting** one of them for their **own use**.

**The grace OF life (from Peter) .... has been turned into 'the GRACE LIFE' (as if it was from Paul).**

To add insult to injury, yet **another verse from Peter** .... that is often quoted by '**grace believers**' as if it was **from Paul** ....

is the instruction to **grow in grace**:

**2 Peter 3:18** But **grow in grace**, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.

I can't help but wonder .... why so many '**grace believers**' take such **great pains** .... to **disassociate with Peter** .... while taking '**his**' **grace!**

A lot of **focus** is made ... out of the way that Paul opens every one of his epistles with **grace and peace** saying that it is God's official proclamation to the world today .... but, the odd thing is, I've never heard it mentioned that **Peter opened all of his epistles with grace and peace, too.**

If **1 Peter 1:1** didn't say "Peter" the introduction would sound like Paul (especially in Eph 1):

**1 Pet 1:1-4** Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, **Galatia**, (Paul also wrote to the Galatians) Cappadocia, **Asia**, and **Bithynia**,

2 Elect according to the foreknowledge of God the Father,  
through sanctification of the Spirit,  
unto obedience and sprinkling of **the blood of Jesus Christ:**  
**Grace unto you, and peace**, be multiplied.

3 Blessed be the God and Father of our Lord Jesus Christ,  
which according to his abundant mercy hath begotten us again  
unto a lively hope **by the resurrection of Jesus Christ from the dead,**  
4 To an **inheritance** incorruptible, and undefiled,  
and that fadeth not away, **reserved in heaven for you,**

From the sound of that ... it's **no wonder** that James, Peter, and John, shook hands **over grace** (Gal 2:9) with Paul and Barnabas:

**2 Pet 1:1-2** Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:  
2 **Grace and peace** be multiplied unto you through the knowledge of God, and of Jesus our Lord,

Furthermore, John **also** sent **grace and peace** in 2 of his books:

**2 John 1:3** **Grace be with you**, mercy, **and peace**, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

**Rev 1:4** John to the seven churches which are in **Asia: Grace be unto you, and peace**, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

I've heard 'grace preachers' make a divide between what-they-call

**Peter's prophesied-grace for Israel ....**

**that will come at the end .... when Christ appears**

**and Paul's so-called mystery-grace .... that is for us .... in the but-now:**

**1 Pet 1:6-13** Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and **glory at the appearing of Jesus Christ:**

8 Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving **the end of your faith, even the salvation of your souls.**

10 Of which salvation the prophets have enquired and searched diligently, who **prophesied of the grace that should come unto you:**

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and **the glory that should follow.**

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

13 Wherefore gird up the loins of your mind, be sober, and **hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;**

**Trying to contrast .... grace-to-come with present-grace**

**and creating 2 programs for each of them with separate recipients,**

**like 1 for Israel to receive future (prophesied) grace ....**

**and 1 for the Body-of-Christ to have present (mystery) grace ....**

may be a problem, if anyone ever **carefully reads** the often-quoted verse:

**Eph 2:7** That **in the ages to come he might shew the exceeding riches of his grace** in his kindness toward us through Christ Jesus. (Well now, not only did Peter **prophesy of grace-to-come, but Paul did, too!**)

They **constantly manufacture contrasts** between **Israel and 'us' right-in-the-face of scripture** that states **otherwise**. **Peter, not Paul**, was the **1st person** to say there is **no difference between us and them** .... in the verse, 'us' being Israel, and 'them' being them Gentiles.

**Peter also** said we are all saved by faith through grace .... **the same way**:

**Acts 15:9, 11** And (God) **put no difference between us and them, purifying their hearts by faith <pistis>**. (no Greek word for 'by' here)  
 11 But we believe **that through <dia> the grace <charis> of the Lord Jesus Christ we (Israel) shall be saved, even as they (Gentiles)**.

Peter said there is **no difference** .... and Paul said there is **no difference**.

**So why would we keep making a difference? We shouldn't:**

**Rom 10:12** For **there is no difference between the Jew and the Greek**: for the **same Lord** over **all** is rich **unto all that call upon him**.

Now here, we should look at another point where 'grace preachers' **make an incorrect divide**. They say that Israel and the Gentiles were saved **2 different ways** .... based on **Rom 3:30**.

The problem is **NOT** with the KJV .... there is **nothing** wrong with it. The problem **IS** with a **false doctrine** that 'grace preachers' have **created**.

We have to look at the Greek preposition words for **clarification**:

**Rom 3:30** Seeing it is one God,  
 which **shall justify the circumcision (Israel) by <ek> faith,**  
 and **uncircumcision (the Gentiles) through <dia> faith.**

Where we just read in **Acts 15:9, 11** .... it was 'by' faith (with **no** Greek word for 'by') .... and **through <dia> grace** .... for both us and them.

To **solve** this issue that 'grace preachers' (not God) **have made** ....

we have to **EXAMINE** the Greek prepositions **<ek>** and **<dia>**.

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Now **both prepositions** in **Rom 5:1** are translated the **same** as **Rom 3:30** however, here, the verse is talking - **not** about Israel - but about **everyone**, **regardless** of whether they are Jew or Gentile.

Neither Israel nor the Gentiles are **separated** .... or **different**.

They are **both** justified the **same way**, as Peter testified in **Acts 15:9, 11**:

**Rom 5:1** Therefore being **justified by <ek> faith**,  
we have peace with God **through <dia>** our Lord Jesus Christ:

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Next is the verse that **knocks their paradine completely out** ....  
because it specifically shows that **the heathen (that's the Gentiles)**  
**are justified <ek> faith** .... which is the preposition that was used  
**of the circumcision as 'by' in Rom 3:30**, but is translated 'through' here:

**Gal 3:8** And the scripture, foreseeing that  
God would **justify the heathen through <ek> faith**, preached be-  
fore the gospel unto Abraham, saying, In thee shall all nations be blessed.

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Yet another verse, that **proves them wrong** is **Rom 3:22** .... where  
**<dia>**, that was translated 'through' in **Rom 3:30** .... is translated 'by' here:

**Rom 3:22** Even the righteousness of God which is  
**by <dia> faith <pistis>** of Jesus Christ (no Greek word for 'of')  
**unto all and upon all them that believe: for there is no difference:**

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Furthermore, '**<ek> <pistis>**' is translated '**OF faith**' .... in **Rom 4:16**.

The point is that <ek> is translated by 3 prepositions

'by' (Rom 3:30; 5:1)  
 and 'through' (Gal 3:8)  
 and 'of' (Rom 4:16) ....

and <dia> is translated both

'by' (Rom 3:22)  
 and 'through' (Acts 15:11, Rom 3:30; 5:1) ....

therefore, their doctrine **is not correct**. The wise person would check it out.

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Next, we'll get back to our subject of '**grace**' as we look at its Greek word.

The Greek word <**charis**> is used 156 times in the KJV (96 of them in Paul).

It is translated

- grace - 130 times
- thank or thanks - 11 times
- favour - 6 times
- pleasure - 2 times
- 7 miscellaneous times.

It is defined as good-will, loving-kindness, favour .... which affords joy.

A similar Greek word <**charisma**> is used 17 times in the KJV.

It is translated

- free gift - 2 times
- gift - 15 times.

It is defined as a favor which one receives without any merit of his own ....

**the gift of divine grace.**

Peter and Paul **both** wrote of **God's gift of grace** .... and **God's grace**:

**1 Pet 4:10** As every man hath received **the gift <charisma>**,  
 even so minister the same one to another,  
 as good stewards of the manifold **grace <charis>** of God.

**Rom 5:15** But not as the offence, so also is **the free gift <charisma>**.  
 For if through the offence of one many be dead,  
 much more **the grace <charis>** of God,  
 and the gift by **grace <charis>**,  
 which is by one man, Jesus Christ, hath abounded unto many.

**Both** Peter and Paul indicated that believers are

**established .... by the gift .... of God's grace:**

**1 Pet 5:10** But the God of all **grace <charisma>**,  
 who hath called us unto his eternal glory by Christ Jesus,  
 after that ye have suffered a while,  
 make you perfect, **stablish <sterizo>**, strengthen, settle you.

**Rom 1:11** For I long to see you,  
 that I may impart unto you some spiritual **gift <charisma>**,  
 to the end ye **may be established <sterizo>**;

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A **close comparison** of Peter and Paul .... actually show **similarities**  
 more than **contrasts**. We have already seen a few of them:

- They **both** began their epistles by sending **grace and peace**.
- They **both** wrote of **the grace that will come** in the ages to come.
- They **both** said there is **no difference** between Jew and Gentile.
- They **both** spoke the **the gift of God's grace**.
- They **both** show saints to be **established by God's gift of grace**.

**Here is the 'mother of them all'.**

We see **both** Peter and Paul proving that saints **stand** in the **grace of God:**

**1 Pet 5:12** By Silvanus, a faithful brother unto you, as I suppose,  
 I have written briefly, exhorting, and testifying that  
**this is the true grace <charis> of God**  
**wherein ye stand <histemi>**.

**Rom 5:2** By whom also we have access **by faith <pistis>**  
**into this grace <charis>**  
**wherein we stand <histemi>**,  
 and rejoice in hope of the glory of God.

I am **not** diminishing the fact that Paul was given **the dispensation of the grace of God**. I am very much aware of:

**Eph 3:2** If ye have heard of **the dispensation of the grace of God** which is given me to you-ward:

Jesus gave Paul the ministry of testifying the gospel of the grace of God:

**Acts 20:24** But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify **the gospel of the grace of God**.

Paul taught that saints are not ruled by the law, but by grace:

**Rom 6:14** For sin shall not **have dominion over** **<kurieuo>** (rule) you: for ye are not under the law, but **under grace**.

**After** being justified by faith, believers are **not** ruled by the law anymore:

**Gal 3:22-25** But the scripture hath concluded all **under sin**, that the promise **by faith** of Jesus Christ might be given to them **that believe**.

23 But before faith came, we were kept **under the law**, shut up unto the faith which should **afterwards** be revealed.

24 Wherefore the law was our schoolmaster to bring us unto Christ, that we might be **justified by <ek> faith**.

22 But after that faith is come, we are **no longer under a schoolmaster**.

Paul did **not** write anything about '**the grace life**' .... but he **did** say to live by **faith**. So maybe now, we should call it '**the faith life**' instead:

**Rom 1:17** For therein is the righteousness of God revealed from faith to faith: **as it is written**, The just shall **live by <ek> faith**.

Paul used an **Old** Testament quote in Romans, and here again in Galatians:

**Gal 3:11** But that no man is justified by the law in the sight of God, it is evident: for, The just shall **live by <ek> faith**.

What?! There Paul goes **again** .... **mixing** prophecy with mystery! Wow!

Since Paul's statements about the just living by faith .... are **framed on both sides** by Habbakkuk and Hebrews, I guess '**gracers**' will still live '**the grace life**' so they can **claim** to be purely '**Pauline**' (but in error).

Living '**the faith life**' is how it has always been for saints through the ages:

**Hab 2:4** Behold, his soul which is lifted up is not upright in him: but the just shall **live by his faith**.

That's also how it will always be. Notice the preposition 'by' is from <ek>:

**Heb 10:38** Now the just shall **live by <ek> faith**: but if any man draw back, my soul shall have no pleasure in him.

In the next verse, the preposition 'of' is from <ek>.

Faith is how we get to be children of Abraham:

**Gal 3:7** Know ye therefore that they which are **of <ek> faith**, the same are the children of Abraham.

Next, the preposition 'by' is from the Greek <dia> (as it was in **Rom 3:22**).

Faith is also how we get to be children of God:

**Gal 3:26** For ye are all the children of God **by <dia> faith** in Christ Jesus.

Anyone, Jew or Gentile, had to have faith, not works, to be in God's family:

**Rom 4:16** Therefore it is **of <ek> faith**, that it might be **by <kata> grace <charis>**; to the end the promise might be sure to **all** the seed; not to that only **which is of <ek> the law**, but to that also **which is of <ek> the faith** of Abraham; who is the father of us **all**,

God's children are such, because of their faith and God's gift of grace (because none of them deserve it, because their works could never earn it):

**Gal 3:18** For if the inheritance be **of <ek> the law**, it is no more **of <ek> promise**: but God gave it to Abraham **by <dia> promise**.

Next, we will look at another place where 'grace preachers' have built a doctrine on the preposition 'of' .... by saying that it is **'Christ's faith' .... the faith of Christ .... rather than 'our faith'** that justifies believers.

So as we read through **Gal 2:16**, be **careful** to watch the prepositions where they appear .... and where they do **not** appear. You will see that the preposition 'of' is **not** there in the Greek. Therefore, it is **error** to make **a specific teaching** on it being **'Christ's faith' .... instead of ours:**

**Ga 2:16** Knowing that a man is not justified  
 by **<ek>** the works  
 of the law (no preposition for 'of'),  
 but **by <dia>** the faith **<pistis>**  
 of Jesus **<Iesous>** (no preposition for 'of') **Christ <Christos>**,  
 even we have believed **in <eis>** Jesus Christ,  
 that we might be justified  
**by <ek>** (in the phrase before, 'by' was <dia>) **the faith <pistis>**  
**of Christ <Christos>** (no preposition for 'of'),  
 and not **by <ek>** the works  
 of the law (no preposition for 'of'):  
 for **by <ek>** the works  
 of the law (no preposition for 'of') shall no flesh be justified.

'Grace preachers' have **created a paradine**, and **assigned** 'whose' faith it is, based on a preposition ('of') that is not even present in the Greek.

Again, the KJV is **not wrong .... they are wrong ....**

and they are **mishandling God's word .... and not rightly dividing ....**

regardless of whether they realize it and are doing it intentionally .... or if they have been listening to a teacher who preaches it, without doing their own investigation (which was what I was guilty of for several years).

**2 Cor 4:2** But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

Here is another verse where 'grace preachers' commit the **same fault**.

They say this verse teaches that we live **by Christ's faith (not our faith)**:

**Gal 2:20** I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh  
**I live by <en> the faith <pistis> of the Son <huios> (no preposition for 'of') of God <theos>**, who loved me, and gave himself for me.

I am **not** saying that Christ was not faithful. He certainly **was** faithful:

**Heb 2:17-18** Wherefore in all things it behoved him to be made like unto his brethren, that **he might be** a merciful and **faithful** high priest in things pertaining to God, to make reconciliation for the sins of the people.  
 18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

**Christ is faithful:**

**2 Thess 3:3** But **the Lord is faithful**, who shall stablish you, and keep you from evil.

**Christ will always be faithful:**

**Rev 19:11** And I saw heaven opened, and behold a white horse; and he that sat upon him was called **Faithful** and True, and in righteousness he doth judge and make war.

**Not only do we stand in grace .... but we also stand in faith:**

**Rom 11:20** Well; because of unbelief they were broken off, and thou **standest by faith**. (no Greek word for 'by') Be not highminded, but fear:

**2 Cor 1:24** Not for that we have dominion over your faith, but are helpers of your joy: for **by faith <pistis> (no Greek word for 'by') ye stand**.

Not only do we **stand** by faith .... we **also walk** by faith:

**2 Cor 5:5-7** Now he that hath wrought us for the selfsame thing is God, who also hath **given unto us the earnest of the Spirit.**

6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we **walk by faith**, not by sight:)

Not only do we **walk** by faith .... we **also live and walk** in the Spirit:

**Gal 5:24-25** And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we **live in the Spirit**, let us also **walk in the Spirit.**

**Rather than defending our position 'under grace' where there is no judgment for our sin .... we should focus on living and walking in the Spirit, so we would not sin:**

**Gal 5:13, 16** For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

16 This I say then, **Walk in the Spirit**, and ye shall not fulfil the lust of the flesh.

**It is important to function by God's Spirit .... and not our own selves:**

**Rom 8:13-14** For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

14 For as many as are **led by the Spirit of God**, they are the sons of God.

**We ought to concentrate our efforts on living a life to please God:**

**2 Cor 5:14-15** For **the love <agape> of Christ <Christos>** (no preposition for 'of' .... yet 'of' is made into a big issue by 'grace preachers') constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

**Life comes from God's Spirit .... from God's Word:**

**John 6:63** It is **the spirit that quickeneth**; the flesh profiteth nothing: **the words that I speak unto you, they are spirit, and they are life.**

I recently received a letter from a 'grace preacher' who told me

- He enjoyed **the grace life** (*contrived from 1 Pet 3:7 that says 'the grace OF life'*)
- I failed to live with him **under grace** (*Rom 6:14*)
- He wished me **God's speed** (*from 2 John 1:10-11*)

.... in my progress as I seek to **grow in the grace**

and knowledge of our Lord Jesus Christ. (*from 2 Pet 3:18*)

I am surprised that 'grace preachers', who boldly proclaim that James, Peter and John, have nothing to do with us today, often use **phrases and expressions** they wrote .... when dealing with people .... off the camera.

Ask yourself who you think has been **faithful** with the KJV (bishop/pastor).

Ask yourself who has to most investment to lose in this difference.

My position is with the KJV. We can and should listen to **faithful men**

teach us (2 Tim 2:2), but it is then our responsibility to study for ourselves

to be approved by God (2 Tim 2:15), not by men, schools, or charts.

'Gracers' .... rejoicing in '**the grace life**' .... really like to use this next verse .... but without the context that follows it:

**Rom 5:20-21, 6:1-2** Moreover the law entered, that the offence might abound. But where sin abounded, **grace** did much more abound:

21 That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

**But then comes the instruction to stop sinning .... not just cry 'Grace!':**

**Rom 6:1-2** What shall we say then?

Shall we continue in sin, that **grace** may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

It is grace that **teaches us to live godly:**

**Tit 2:11-12** For the **grace** of God that bringeth salvation hath appeared to all men,

12 **Teaching us** that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

God feels the same way about sin today .... as He did the day Christ died on the cross for our sins .... **He hates it!** The problem is, that **WE don't**. We have a lax attitude toward our sins. We plead '**the grace life**' so no one will say anything to us about our sins. This is to our shame. God gave us grace .... the gift of grace .... that spared us from the wages of sin. We need to live '**the faith life**' and be led by the Spirit in response, showing our appreciation for His grace.

It is not '**the grace life**' that pleases God (that is, His gift to us) ....

but '**the faith life**' (our gift to Him). It's time we do our part:

**Heb 11:6** But **without faith it is impossible to please him:** for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Rather than the slogan, "Just **grace** it!"

maybe it ought to be "Just **faith** it!"

*This is David Dowell, saying, "Just **think** about it!"*

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