

In the following text, the apostle Paul describes “faith” as a “work” and “love” as a “labor” for which he gives thanks because it is displayed among the Thessalonians.

1 Thessalonians 1:2-3 -- *We give thanks to God always for all of you, making mention of you in our prayers; constantly bearing in mind your work of faith and labor of love and steadfastness of hope in our Lord Jesus Christ in the presence of our God and Father. (See also James 2:22)*

3. WHY IT INSURES FAILURE

A dire consequence of thinking that faith can stand by itself without works is shown by the apostle Peter: If “Faith Alone” is sufficient, why does Peter say the Christian has to add to it? Not only is one to add to faith diligently (**work**), but the qualities themselves (also **works**: studying to add knowledge, persevering, controlling self, etc.) must be constantly increased (**worked at**) to insure that one is not useless or unfruitful (**being useful and fruitful is a work**). With this, one also has to be diligent (**work**) to make certain of God’s calling them, and thus practice (**work at**) these things, insuring their entrance into the eternal kingdom.

2 Peter 1:5-11 -- *Now for this very reason also, applying all diligence, in your faith supply (moral excellence, knowledge, self-control, perseverance, godliness, brotherly kindness, love)... for if these qualities are yours and are increasing, they render you neither useless nor unfruitful in the true knowledge of our Lord Jesus... Therefore, brethren, be all the more diligent to make certain about His calling and choosing you; for as long as you practice these things, you will never stumble; for in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be abundantly supplied to you.*

4. WHY IT RESULTS IN LOST SOULS.

The unity of Faith and Works is one of the hard teachings of Paul that Peter wrote about, warning that the unstable and unlearned distort them to their own destruction.

2 Peter 3:15-16 -- *And regard the patience of our Lord to be salvation; just as also our beloved brother Paul, according to the wisdom given him, wrote to you, as also in all his letters, speaking in them of these things, in which are some things hard to understand, which the untaught and unstable distort, as they do also the rest of the Scriptures, to their own destruction.*

For those that believe in the doctrine of “faith only” most of their studying (work) is to prove why they do not have to do anything (like study). So why did God give man the Bible anyway if most is to be ignored or discounted? Look at how many passages and how much evidence has to be trashed in order to throw out the teaching on baptism:

The New Testament states that it is a *command* of God (Acts 2:38; 10:28); that it *washes away sin* (Acts 22:16); that from it one rises up *into a new life* (Romans 6:4-6); that it is the way one *gets into Christ* (Galatians 3:27); that it is *how one gets forgiveness of sins* (Acts 2:38), and without exception, everyone who is converted in the book of Acts thought it was necessary to do for salvation (See also 1 Peter 3:21, Mark 16:16). Thus a major doctrine on how one purifies himself in order to be able to come to God, to be reconciled to Him, and to gain help from Him in prayer is cast aside. Because it is labeled a “work” it is summarily dismissed and souls are lost in sin.

5. WHY IT MAKES FOR UNRIGHTEOUS PEOPLE.

The world is lost because it is made up of unrighteous people. Not just ignorant, but unrighteous people who do not do the things that are right that God demands. John wrote that one has to DO righteous things in order to be righteous.

1 John 3:7 -- *Little children, let no one deceive you; the one who practices righteousness is righteous, just as He is righteous.*

6. WHY IT IGNORES CONTEXTUAL EXEGESIS

This gets to the heart of why people have come to believe that work is not necessary for salvation. They have picked “proof-texts” whose interpretation ignores the “context.” Here is an example:

Romans 4:3 -- *For what does the scripture say? “And Abraham believed God, and it was reckoned to him as righteousness.”*

Paul seems to be saying that one just has to believe as Abraham did and he is reckoned as righteous. But lets provide a previous context and bullet it to break it down.

Romans 3:26-28 -- *For the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus. Where then is boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith. For we maintain that a man is justified by faith apart from the works of the Law.*