

through faith

Through Faith Defined

Introductory paragraphs are practically identical to chapters entitled “by faith” and “through faith”. Biblical definitions to both ‘by faith’ and ‘through faith’ are vital to this Theme Study. In fact, its content with deductions is either proved or disproved based on these definitions. Confusion and contradiction stem from beginning to end of the scriptures if these terms aren’t clearly defined and demonstrated. It is impossible to scripturally interpret much of the Bible unless viewing it from the perspective of one or the other of these two. It is impossible to discern these truths using modern translations and even when the KJB is solely used, words and terms must be discerned.

In showing definition and distinction between God justifying the circumcision ‘by faith’ and the uncircumcision ‘through faith’, this chapter is dedicated to defining ‘through faith’.

Romans 3:30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith.

- through faith

Definitions for both ‘by faith’ and ‘through faith’ are found in Hebrews 11. A verse that is a common denominator to both definitions is verse 6.

Hebrews 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.

- 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

Under the Introduction to the Theme Study, faith is defined as a compound substance of hope and evidence (Heb 11:1). It was also illustrated that faith is never one-sided, which is demonstrated in verse 6. On the one side you have he, the believer that diligently seeks God. On the other side, you have God who faithfully rewards the diligent believer. It was also pointed out, in the Introduction, that there are consequences when expectations aren’t met.

The KJB translators meticulously used the terms ‘through faith’ and ‘by faith’ throughout this chapter. Honing in on defining ‘through faith’, the expression is used five (5) times in chapter 11, with something in common to each and that being simply a believing acceptance on behalf of those mentioned.

We will first zero in on Hebrews 11:11, where we find this principle, as with 'by faith', demonstrated in the OT.

Hebrews 11:11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

- Through faith also Sara herself received strength to conceive seed
- because she judged him faithful who had promised

As with 'by faith', the 'faith of God' (she judged him faithful who had promised) is referenced, but notice a drastic distinction... Sara wasn't rewarded for something she would do via obedience, but for something she believed! From this example, immediately 'through faith' can be defined.

KJB definition: 'Through faith' – believing (trusted) a faithful God for a reward promised.

We also see this definition illustrated in Hebrews 11:3, where understanding is based solely on something believed from observance.

Hebrews 11:3 Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

- Through faith we understand
- that the worlds were framed by the word of God
- so that things which are seen were not made of things which do appear

One's deduction that there is a Creator isn't based on one's obedience, but on something solely accepted from a message being broadcasted daily!

Psalms 19:1-3 The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language, where their voice is not heard.

- The heavens declare the glory of God; and the firmament sheweth his handywork
- Day unto day uttereth speech
- night unto night sheweth knowledge
- There is no speech nor language, where their voice is not heard

As with 'by faith', there are consequences and evidence associated with disbelief... "The fool hath said in his heart, There is no God. Corrupt are they, and have done abominable iniquity: there is none that doeth good." **Psalms 53:1**

- The fool hath said in his heart, There is no God
- Corrupt are they
- and have done abominable iniquity
- there is none that doeth good

The KJB translators made effort in translation to convey a particular thought in using either 'by' or 'through', in being consistent within a theme that runs throughout the Bible. The emphasis of 'by faith', points to the faithfulness of individuals demonstrated by action through obedience, while the emphasis of 'through faith', points at the confidence individuals had in a faithful God when simply trusting Him for reward then or future.

- v3 Through faith we understand that the worlds were framed by the word of God,...
- v11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.
- v28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

The context or emphases of verses 13, 33 - 39 isn't righteousness or justification, but promises and a better resurrection based on a God who rewards those who seek him.

- v13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.
- v33 Who through faith subdued..., wrought..., obtained..., stopped...,
- v34 quenched..., escaped..., were made strong..., waxed..., turned...
- v35 Women received..., others were tortured, that they might obtain a better resurrection:
- v39 And these all, having obtained a good report through faith, received not the promise:

Through Faith Illustrated

This can be proven in the lives of Shadrach, Meshach, and Abednego, when faced before a fiery furnace for not bowing down and worshiping an image set up by king Nebuchadnezzar. Held here in contrast is a warning to Israel, of personal righteousness, given by Ezekiel regarding who or who wouldn't survive pending judgment. The two can then be held in contrast in showing difference between 'by faith' and 'through faith', as upheld in a KJB.

Shadrach, Meshach, and Abednego

Daniel 3:15-18 Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image

Noah, Daniel, and Job

Ezekiel 14:13-14 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the staff of the bread thereof, and will send

which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

- If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king.
- But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up

famine upon it, and will cut off man and beast from it: Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord GOD.

- when the land sinneth against me by trespassing grievously
- then will I stretch out mine hand upon it
- Though these three men, Noah, Daniel, and Job, were in it
- they should deliver but their own souls by their righteousness

Shadrach, Meshach, and Abednego, contemporaries of Daniel, didn't plead a case of possible deliverance based on personal righteousness, which is a byproduct of 'by faith'! Many of a saint were persecuted and/or died while trusting a faithful God as recorded in Hebrews 11. Shadrach, Meshach, and Abednego simply expressed confidence in a faithful God of reward regardless if that reward would be visualized sooner or later; this is a byproduct of 'through faith'.

A Certain Lame Man

Another example of consistency, seen in a KJB regarding the use of 'through faith', which would somewhat parallel Sara's experience, is found in Acts 3. Peter and John encounter a lame man at the temple's gate and through no act of obedience on behalf of Peter, John or the lame man, Peter heals him. Peter's response to the Jews, that stood in wonder to this miracle, is remarkable to this discussion!

Acts 3:12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

- Ye men of Israel
- why marvel ye at this? or why look ye so earnestly on us
- as though by our own power or holiness we had made this man to walk?

Acts 3:16 And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

- through faith in his name
- hath made this man strong

This action of 'through faith' was immediately followed with a call for these men of Israel to repent, an action of 'by faith', in setting up the stage for Christ's return. At this juncture, Christ's return was based on Israel's repentance!

Acts 3:19-20 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you:

- Repent ye therefore, and be converted
- And he shall send Jesus Christ, which before was preached unto you

A critical element seen in 'by faith', as contrasted with a few examples of 'through faith', is the obedience factor motivated by belief.

Here are the side-by-side comparisons of definitions:

KJB Definition: 'By faith' - A believing diligence (faithfulness) towards a faithful God of reward.

KJB definition: 'Through faith' – Believing (trusted) a faithful God of reward.

Having established a pattern of rhyme and reason for usage of the terms 'by faith' and 'through faith' in Hebrews 11, as found in a KJB, here is comparison of Hebrews 11:11 to a NIV:

Hebrews 11:11 (KJB) Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

- Through faith also Sara herself
- because she judged him faithful who had promised

Hebrews 11:11 (NIV) And by faith even Sarah, who was past childbearing age, was enabled to bear children because she considered him faithful who had made the promise.

- And by faith even Sarah
- she considered him faithful who had made the promise

The ultimate objective of this website and Theme Study, is proving the doctrine of justification discerning between God justifying the circumcision 'by faith' and the uncircumcision 'through faith'. God's faithfulness never changes, but God's means and method, of His righteousness, towards man has. This essential distinction can only be proved when you leave words alone, as they stand in a KJB.

Here is a list of how some other popular versions start out with same text:

- **ASV** - By faith even Sarah herself received power to conceive seed when she was past age
- **DARBY** - By faith also Sarah herself received strength for [the] conception of seed
- **ESV** - By faith Sarah herself received power to conceive
- **HCSB** - By faith even Sarah herself, when she was unable to have children
- **NASB** - By faith even Sarah herself received ability to conceive
- **NKJV** - By faith Sarah herself also received strength to conceive seed
- **NWT*** - By faith also Sarah received power to conceive offspring
- **RSV** - By faith Sarah herself received power to conceive
- **WEB** - By faith, even Sarah herself received power to conceive
- **WYC** - By faith also that Sara barren, took virtue in conceiving of seed
- **YLT** - By faith also Sarah herself did receive power to conceive seed

*Jehovah Witnesses' Bible

Bible-sense - Things that are different aren't the same.

It is now up to the reader and student of the scriptures to determine if there is rhythm & reason, behind the other translations, in why something is translated as such as it was and if there is doctrinal implication behind that reasoning?

Other chapters that deal with this distinction, in more detail, leading to that end objective are:

- Justify by faith
- Justify through faith
- Circumcision justified by faith
- Uncircumcision justified through faith