

justify through faith

Definition Comparisons

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

- Seeing it is one God
- which shall justify the circumcision by faith
- and uncircumcision through faith

In chapter titled, "through faith", definition is given to 'through faith', as believing (trusted) a faithful God for a reward promised.

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

This definition is just the opposite, of one given for 'by faith', as a diligent faithfulness, on behalf of the one believing God, which is an essential part of the equation in understanding justification 'through faith'.

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

Under the Theme Study's Introduction, it is pointed out in chapter titled "What is Faith", that the majority of relationships fit under the category of 'by faith'. In other words, whatever ties one human being has with another, regardless if simply a casual encounter to the most intimate of relations, a certain degree of trust is based on the actions or reactions of the other.

Also pointed out in same chapter, illustration is given to the occasional demonstration where one person is the recipient of a favor or gift to be received, from another person, solely based on the generosity of the giving individual. The recipient, of the generosity behind the favor or gift to be received, was based solely on the benevolence of the giver and not on the credentials or deserving merit of the beneficiary. Though not having done anything to deserve the favor or gift, the recipient demonstrates 'faith' that the promising individual would carry through with promise made!

It is safe to say that the majority of one's life, lives within the realm of 'by faith' relationships, with an encounter or so of being beneficiaries of things promised though not deserved or earned. It is to this latter experience to which Justification 'through faith' falls under.

The topic of this chapter is justification 'through faith'. What exactly does one being justified 'through faith' looks like? This is important, in both demonstration and contrast,

so we can recognize the difference between God justifying the circumcision 'by faith' and the uncircumcision 'through faith'.

Examples Of 'Through Faith' In a King James Bible

What follows are several examples of how the term 'through faith' is used in a KJB, capped off with contrast given of recipients under the kingdom gospel. It needs to be made clear that the scriptures referenced do not fall under the subject of 'justification'.

This is somewhat a recap of chapter titled, "through faith".

A Certain Lame Man

Acts 3:1-16 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour. 2 And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; 3 Who seeing Peter and John about to go into the temple asked an alms. 4 And Peter, fastening his eyes upon him with John, said, Look on us. 5 And he gave heed unto them, expecting to receive something of them. 6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. 7 And he took him by the right hand, and lifted him up: and immediately his feet and ankle bones received strength. 8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. 9 And all the people saw him walking and praising God: 10 And they knew that it was he which sat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. 11 And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. 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? 13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. 14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; 15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. 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.

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 Jew's, that stood in wonder to this miracle, defines the usage of the expression 'through faith', found in verse 16.

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**

It is obvious that this encounter with the lame man, before 'men of Israel', reveals that God wasn't displaying His power and mercy on behalf of any who claimed it was deserved! The most that the lame man was anticipating from Peter and John was alms. As pointed out in chapter titled, "by faith", this episode was followed immediately by Peter's exhortation, to these men of Israel, to repent and be converted paving the way for the return of Christ to their nation.

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; 20 And he shall send Jesus Christ, which before was preached unto you:

- **Repent ye therefore, and be converted, that your sins may be blotted out**
- **And he shall send Jesus Christ, which before was preached unto you**

The lame man was on the receiving end of blessing 'through faith', in his name, demonstrated on behalf of the Apostles before a nation called to repentance that's mandated before the return of Christ.

The Faith Chapter

The other two occurrences of the usage of 'through faith' being brought into view here are found in Hebrews 11, verses 3 & 11.

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...**

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

Faith, demonstrated on behalf of us who recognize the actions of a Creator, as well as on Sara's part in judging Him faithful who had promised, is simple acceptance in trusting His power and faithfulness and not ours. As we are but observers, having no part in creation, Sara had no power in revitalizing her youth for conception and childbearing.

Before showing the relationships, these passages have with justification 'through faith', we will now offer up a contrast.

Contrast Between By Faith & Through Faith

The Baptism of Repentance for the Remission of Sins

John's Baptism

Luke 3:3-9 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; 4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. 5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; 6 And all flesh shall see the salvation of God. 7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. 9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

- preaching the baptism of repentance for the remission of sins
- O generation of vipers, who hath warned you to flee from the wrath to come?
- Bring forth therefore fruits worthy of repentance
- every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire

Luke 7:27-30 This is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. 28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. 29 And all the people

that heard him, and the publicans, justified God, being baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

- And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John
- But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him

The circumcision, being justified 'by faith', is seen in 'all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.' The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Confession of sins, repentance and baptism for the remission of sins, was an essential part of the kingdom gospel. Believing John's gospel concerning the kingdom and submitting to John's baptism was an act of faithful obedience towards a faithful God of reward. When the Pharisees and lawyers rejected John's gospel, they in essence 'rejected the counsel of God against themselves'!

To this can be added the pre and post cross ministries of the disciples/Apostles:

Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

What Does Justification Through Faith Look Like?

Righteousness Which is of the Law Versus Righteousness Which is of Faith

The question then steers back to our subject as to what a justification 'through faith' looks like? It has been shown that 'through faith' is faith on faith or faith on faithfulness. One's faith in God's faithfulness, in contrast to one's faithfulness in God's faithfulness, as illustrated in a 'by faith' justification. Under law, the Israelite had to live unto righteousness in contrast to today where the Gentile, who was once outside the covenant promises of Israel, believes unto righteousness...

Romans 10:5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

- For Moses describeth the righteousness which is of the law
- That the man which doeth those things shall live by them

Romans 10:6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

- But the righteousness which is of faith speaketh on this wise

Romans 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

- For with the heart man believeth unto righteousness

Justification 'through faith' which is 'of faith', parallels Sara's confidence in God as she judged him faithful who had promised a child when barren. We are barren of the Spirit of Christ until given new birth by grace, through faith without works (Eph 2:8-9).

Ephesians 2:8-9 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 9 Not of works, lest any man should boast.

- For by grace are ye saved through faith
- and that not of yourselves
- it is the gift of God:
- Not of works, lest any man should boast

Detail given to the uncircumcision, being justified 'through faith', is given in chapter titled, "uncircumcision justified through faith".