

Qualifying 'By Faith' Justification

Paul's Definition of Justification 'by faith' For Today:

A man is justified by faith...

Romans 3:26-31 To declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus. 27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law. 29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30 Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. 31 Do we then make void the law through faith? God forbid: yea, we establish the law.

Note. The righteousness of the circumcision under the law was the law... "which shall justify the circumcision by faith."

without the deeds of the Law.

Romans 10:4-10 For Christ is the end of the law for righteousness to every one that believeth. 5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. 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:) 7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Under the Old Testament, man was justified by faith. No man, either before the law or under the law, was justified by faith believing in Jesus! Man, both then and now, are justified 'by faith'. The difference is in the **means** and **method** of that 'by faith'! Paul clearly discerns the difference between man being justified 'by faith' then and 'by faith' now. Justification 'by faith' today, as opposed to justification 'by faith' then, is 'of faith', in believing in Jesus. Paul's commentary concerning 'by faith', surrounding Romans 3:30, is both definition of and proving what God, justifying the uncircumcision 'through faith', is!

The NIV, along with any other translation, that states God is justifying the uncircumcision, by the same faith, as the circumcision... IS WRONG! Not only is it wrong... it's heresy! The **means** and **method** of God saving man today is exactly the opposite! By grace, through faith and without works via the finished work of the Lord Jesus Christ.

Here, we'll demonstrate Paul's argument another way.

Romans 3:19-28 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. 20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. 21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22 Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: 23 For all have sinned, and come short of the glory of God; 24 Being justified freely by his grace through the redemption that is in Christ Jesus: 25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. 27 Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. 28 Therefore we conclude that a man is justified by faith without the deeds of the law.

- Now we know that what things soever the law saith, it saith to them who are under the law (Then)
- that every mouth may be stopped, and all the world may become guilty before God (Now Jew & Gentile)
- Therefore by the deeds of the law there shall no flesh be justified in his sight (Now!)
- for by the law is the knowledge of sin (Then & Now)
- But now the righteousness of God without the law is manifested (Now!)
- Even the righteousness of God which is by faith 'of' Jesus Christ unto all and upon all them that believe (Now!)
- To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus
- Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith (Now!) (Now!)
- Therefore we conclude that a man is justified by faith without the deeds of the law (Now!)

Whenever Paul declares that one is justified 'by faith', it MUST be qualified in context! Paul's declaration that a man is justified 'by faith', without the deeds of the law, is defined in Romans 10 as being... "For Christ is the end of the law for righteousness to every one that believeth. 5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. 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:) 7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) 8 But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." **Romans 10:4-10**

Being justified by faith in Christ Jesus = Not being justified by the deeds of the Law

Not being justified by the deeds of the Law = Righteousness which is 'of faith'

Righteousness which is 'of faith' ≠ Righteousness which is of the Law

God justifying the uncircumcision 'through faith' = Righteousness which is 'of faith'

In other words... if one testifies as to being saved 'by faith' today, that statement in of itself is virtually meaningless unless qualified! The early Acts Jewish Christians (the circumcision) were saved 'by faith', but had to believe and **be baptized**, in the name of Jesus Christ for the remission of sins (Mk 16:16; Acts 2:38). Righteousness, which is 'of faith', is faith **on** faith! One's faith in the faith of Christ... "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that **believe**: for there is no difference:" **Romans 3:22**

The contrast between then and now, relating to the **means** and **method**, in obtaining the righteousness of God, is clearly pointed out in **Romans 3:28**... *Therefore we conclude that a man is justified by faith without the deeds of the law.*

Under the law, the **means** of obtaining the righteousness of God was the law. The **method** was '**by faith**'! But now, at this time, the **means** of obtaining the righteousness of God is by the faith of Jesus Christ. The **method** is **of faith**; faith on faith. One's faith in the faith of Jesus Christ!