

July 18, 2026

### **Think About It?**

How were saints under the Old Testament saved? Rejection of the KJB & failure to rightly divide the word of truth have created much confusion & contradiction over this question that unfortunately has led to much heresy regarding salvation then & now. Show me someone who can't answer this question and I'll show you somebody who falls into one of the categories just stated.

Simply put, before, as well as under the Mosaic Covenant (law), a just man was one who was righteous before the LORD; imputed righteousness was based on faithful obedience.

Before the Law, both Abel & Noah demonstrated this principle as Noah actually became the heir of the righteousness which was 'by' faith after the flood. 'By' faith = faithful obedience.

### **Abel**

**Heb 11:4 (KJB)** By faith Abel offered unto God a **more excellent sacrifice than Cain**, by which **he obtained witness that he was righteous**, God testifying of **his gifts**: and by it he being dead yet speaketh.

### **Noah**

**Gen 6:9 (KJB)** These *are* the generations of Noah: Noah was a **just man** *and* perfect in his generations, *and* Noah walked with God.

**Heb 11:7 (KJB)** By faith Noah, being warned of God of things not seen as yet, **moved with fear, prepared an ark** to the saving of his house; by the which he condemned the world, and **became heir of the righteousness which is by faith**.

### **Salvation & Imputed Righteousness Without the Law**

In his epistle to the Romans, Paul deals extensively in showing the distinction between salvation under law from that of salvation without law. Romans 10 couldn't be any more descriptive!

**Rom 10:1-13 (KJB)** Brethren, my heart's desire and prayer to God for **Israel is, that they might be saved.** <sup>2</sup> For I bear them record that they have a zeal of God, but not according to knowledge. <sup>3</sup> For they being ignorant of **God's righteousness**, and going about to establish their own righteousness, have not submitted themselves unto the **righteousness of God.** <sup>4</sup> **For Christ is the end of the law for righteousness to every one that believeth.** <sup>5</sup> For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. <sup>6</sup> 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*;) <sup>7</sup> Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) <sup>8</sup> 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;** <sup>9</sup> 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.** <sup>10</sup> **For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.** <sup>11</sup> For the scripture saith, Whosoever believeth on him shall not be ashamed. <sup>12</sup> 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. <sup>13</sup> For whosoever shall call upon the name of the Lord **shall be saved.**

Paul referencing salvation four times in this passage (vs 1, 9, 10, 13) qualifies that he is contrasting salvation under the law with that of God's provision for salvation without the law...  
***"For Christ is the end of the law for righteousness to every one that believeth."***

Does Paul contrast justification & imputed righteousness elsewhere in this epistle leading up to chapter 10? He absolutely does!

## **Past Truth**

**Rom 2:6-16 (KJB)** Who will render to every man according to his deeds: <sup>7</sup> To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: <sup>8</sup> But unto them that are contentious, and **do not obey the truth, but obey unrighteousness**, indignation and wrath, <sup>9</sup> Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; <sup>10</sup> But glory, honour, and peace, to every man that worketh good, to **the Jew first, and also to the Gentile:** <sup>11</sup> For there is no respect of persons with God. <sup>12</sup> For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; <sup>13</sup> **(For not the hearers of the law are just before God, but the doers of the law shall be justified.** <sup>14</sup> For when

**the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:** <sup>15</sup> Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing or else excusing one another;) <sup>16</sup> In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

The following points can be taken from above passage:

- A. Each Jew & Gentile would be judged based on their actions.
- B. Not the hearers of the law were justified, but the doers of the law.
- C. Gentiles were judged by actions based on their conscience.

Yes, a Gentile outside of the nation of Israel & Mosaic Covenant could still be justified in the eyes of God... "For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision. <sup>26</sup> Therefore **if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?" Rom 2:25-26 (KJB)**

## Present Truth

**Rom 3:19-30 (KJB)** 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. <sup>20</sup> 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. <sup>21</sup> **But now the righteousness of God without the law is manifested**, being witnessed by the law and the prophets; <sup>22</sup> **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:** for there is no difference: <sup>23</sup> For all have sinned, and come short of the glory of God; <sup>24</sup> **Being justified freely by his grace through the redemption that is in Christ Jesus:** <sup>25</sup> 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; <sup>26</sup> To declare, *I say*, **at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.** <sup>27</sup> Where *is* boasting then? It is excluded. **By what law? of works? Nay: but by the law of faith.** <sup>28</sup> Therefore **we conclude that a man is justified by faith without the deeds of the law.** <sup>29</sup> *Is he* the God of the Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also: <sup>30</sup> Seeing *it is* one God, **which shall justify the circumcision by faith, and uncircumcision through faith.**

The following points can be extracted from above passage:

- A. The law saith to them who are under the law that every mouth may be stopped and all the world may become guilty before God; both Jew & Gentile
- B. By the deeds of the law there shall no flesh be justified in his sight (present truth)
- C. The righteousness of God without the law is now manifested
- D. The righteousness of God is by the faith of Jesus Christ
- E. The righteousness of God is upon all them that believe
- F. Justification is freely by grace through the redemption that is in Christ Jesus set forth *to be* a propitiation through faith in his blood for the remission of sins that are past
- G. The law of works replaced by the law of faith
- H. Concluding that a man is justified by faith without the deeds of the law

### **Essential Elements Behind Obedience to the Law**

***Loving & fearing the LORD*** (Deut 6:3-5) were **essential elements** behind keeping the commandments that determined both individual & national righteousness under the Mosaic Covenant... “And **the LORD commanded us to do all these statutes, to fear the LORD our God**, for our good always, that he might preserve us alive, as *it is* at this day. <sup>25</sup> And **it shall be our righteousness, if we observe to do all these commandments before the LORD our God, as he hath commanded us.” Deut 6:24-25 KJB)**

### **The Caveat**

Yes, there's a qualification seen in verses 29 & 30. The law didn't disappear in turning the pages from Malachi to Matthew nor at Pentecost. The principle that applied to justification under law still applied to the circumcision as the kingdom gospel to Israel was still in play.

That's different post...