

## Righteousness out of Faith

Thrice in our New Testaments (Rom 1.17, Gal 3:11 and Heb 10:38) we read, **the righteous shall live by faith**, and this is the way nearly all translations have it. However, that is not the order of the words in the Greek. Literally it is, "The righteous out-of faith shall live." Some may argue that one translation is just as valid as the other. There is nothing in the Greek sentence which requires that "out-of faith" come after the word, "live" as most of our translations have it. The Young Literal Translation, Rotherham Bible, New Jerusalem Bible, New Living Translation and the Concordant Publishing Concern NT's all have it as the Greek writes it. Can we be sure these scholars are correct? Yes we can. There are several other NT verses which use the same phraseology and which make it very clear how Rom 1.17 should be translated.

Some might ask what is the point of all this. Actually, the point is the dramatic difference in meaning between the two translations. While there is no doubt that we must live by faith, that is not what this verse in Rom 1.17 is saying. Rom 1:17 is saying that only those who are righteous by means of faith shall actually be given life and live. Over and over again we will see below that we are to have the righteousness that comes out-of-faith. When we add the first part of Rom 1.17 to the above, we will see it is *out of faith unto faith*, indicating that this *righteousness out-of-faith* is a process which takes time.

Let's look at all the verses which talk about this concept.

Each scripture below is laid out in three translation versions plus a comment as follows:

1. NASB,
2. Greek,
3. A word/phrase-for-word translation of the Greek,
4. A comment, if any.

Before going much further I need to explain the word/phrase-for-word translation of the Greek, and I will use the following example as an illustration.

If I take the first part of Rom 1.17, and space out the Greek to correspond with the English written below we have the following:

δικαιοσυνη	γαρ	Θεου	εν	αυτω	αποκαλυπτεται	εκ	πιστεως
εις	πιστιν,						
righteousness	for	of-God	in	it	is-being-revealed	out-of	faith
into	faith						

From this you can see that English words joined by a hyphen represent the translation of the single Greek word above it.

While spacing it out like this makes this much more readable, it would however make this article very long, and so, such spacing will not be done in the rest of this article. Nevertheless, it can easily be worked out which group of English words belongs to which Greek word.

We should also note, that in every case where the word 'justified' is used, we must remember that this is the same Greek word as the word 'righteous' except the first is a verb, the latter a noun. We could however substitute "made-righteous" where the word "justified" occurs.

In everyone of these following verses we will see that we are required to have the righteousness which comes out of faith.

1. **Rom. 5:1** ¶ Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ,

**Rom. 5:1** Δικαιωθεντες ουν εκ πιστεως ειρηνην εχωμεν προς τον Θεον δια του Κυριου ημων Ιησου Χριστου,

**Rom. 5:1** Having-been-justified therefore out-of faith peace may-we-be-having toward

the God through the Lord of-us Jesus Christ

**Comment:** Remembering that being justified is the same as being made righteous, we see that it says: "Therefore having being made righteous out-of faith..."

2. **Rom. 10:6** But the righteousness which is of faith saith thus, Say not in thy heart, Who shall ascend into heaven? (that is, to bring Christ down:)

**Rom. 10:6** ἢ δε εκ πιστεως δικαιοσυνη οὕτως λεγει Μη ειπης εν τη καρδια σου Τις αναβησεται εις τον ουρανον; τουτ' εστιν Χριστον καταγαγειν·

**Rom. 10:6** The but out-of faith righteousness thus is-saying Not you-should-say in the heart of-you Who will-ascend into the heaven this is Christ to-lead-down

**Comment:** Again the Greek gives the very clear emphasis by ordering the words as: "But, the, out-of faith, righteousness." The positioning of the words *out-of faith*, between *the* and *righteousness* emphasises from where the righteousness comes.

3. **Rom. 9:30** ¶ What shall we say then? That the Gentiles, who followed not after righteousness, attained to righteousness, even the righteousness which is of faith:

**Rom. 9:30** Τι ουν ερουμεν; οτι εθνη τα μη διωκοντα δικαιοσυνην κατελαβεν δικαιοσυνην, δικαιοσυνην δε την εκ πιστεως·

**Rom. 9:30** What therefore shall-we-say That nations the-(ones) not pursuing righteousness took-down-on righteousness righteousness but the-(one) out-of faith

**Comment:** Here very specifically, we are told of a righteousness, the (one) out-of faith.

4. **Gal. 2:16** yet knowing that a man is not justified by the works of the law but through faith in Jesus Christ, even we believed on Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law: because by the works of the law shall no flesh be justified.

**Gal. 2:16** ειδοτες δε οτι ου δικαιουται ανθρωπος εξ εργαων νομου εαν μη δια πιστεως Ιησου Χριστου, και ημεις εις Ιησουν Χριστον επιστευσαμεν, ινα δικαιωθωμεν εκ πιστεως Χριστου και ουκ εξ εργαων νομου, οτι εξ εργαων νομου ου δικαιωθησεται πασα σαρξ.

**Gal. 2:16** having-known but that not is-being-justified man out-of works of-law if-ever not through faith of-Christ Jesus also we into Christ Jesus we-believed in-order-that we-might-be-justified out-of faith of-Christ and not out-of works of-law because out-of works of-law not will-be-justified every flesh

**Comment:** Again we are to be justified (made righteous) out-of faith but note too, we are told it is through the faith OF Christ NOT faith IN Christ in the Greek.

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

**Heb. 11:7** Πιστει χρηματισθεις Νωε περι των μηδεπω βλεπομενων ευλαβηθεις κατεσκευασεν κιβωτον εις σωτηριαν του οικου αυτου, δι' ης κατεκρινεν τον κοσμον, και της κατα πιστιν δικαιοσυνης εγενετο κληρονομος.

**Heb. 11:7** To-faith having-been-divinely-warned Noah about the-(things) not-as-yet being-looked-at having-been-held-well he-constructed ark into salvation of-the household of-him through which-[faith] he-judged-down the world and of-the according-to faith righteousness he-became heir

**Comment:** The Greek here is very specific. It literally says, " and of-the, according-to faith, righteousness he-became heir. The placing of "according-to faith" between "of-the" and "righteousness" highlights strongly that it is "the righteousness according to faith" which is being spoken about.

6. **Gal. 3:8** And the scripture, foreseeing that God would justify the Gentiles by faith,

preached the gospel beforehand unto Abraham, *saying*, In thee shall all the nations be blessed.

**Gal. 3:8** προιδουσα δε η γραφη οτι εκ πιστεως δικαιοι τα εθνη ο Θεος προευηγγελισατο τω Αβρααμ οτι ενευλογηθησονται εν σοι παντα τα εθνη·

**Gal. 3:8** Having-seen-before but the scripture that out-of faith is-justifying the nations the God declared-beforehand-as-good-news to-the Abraham that Will-be-blessed-within in you all the nations

**Comment:** The Greek here literally says: that out-of faith the God is justifying (making righteous) the nations.

7. **Gal. 3:24** So that the law is become our tutor *to bring us* unto Christ, that we might be justified by faith.

**Gal. 3:24** ωστε ο νομος παιδαγωγος ημων γεγονεν εις Χριστον, ινα εκ πιστεως δικαιωθωμεν.

**Gal. 3:24** As-and the law pedagogue of-us has-become into Christ in-order-that out-of faith we-might-be-justified

**Comment:** Literally: that out-of faith we might be justified.

8. **Phil. 3:9** and be found in him, not having a righteousness of mine own, *even* that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith:

**Phil. 3:9** και ευρεθω εν αυτω, μη εχων εμην δικαιοσυνην την εκ νομου, αλλα την δια πιστεως Χριστου, την εκ Θεου δικαιοσυνην επι τη πιστει,

**Phil. 3:9** and I-might-be-found in him not having my righteousness the-(one) out-of law but the-(one) through faith of-Christ the-(one) out-of God righteousness upon the faith

**Comment:** Twice we are given that righteousness is to be from faith. Note again that it is faith OF Christ in the Greek NOT faith IN Christ as our NASB translation (and most others) has.

9. **Rom. 3:22** even the righteousness of God through faith in Jesus Christ unto all them that believe; for there is no distinction;

**Rom. 3:22** δικαιοσυνη δε Θεου δια πιστεως Ιησου Χριστου εις παντας τους πιστευοντας, ου γαρ εστιν διαστολη·

**Rom. 3:22** righteousness but of-God through faith of-Jesus Christ into all the-(ones) believing not for it-is distinction

**Comment:** Again we have the righteousness (of God) being through faith but here we are also told that this faith is the faith OF Jesus not faith IN Jesus.

10. **Rom. 4:11** and he received the sign of circumcision, a seal of the righteousness of the faith which he had while he was in uncircumcision: that he might be the father of all them that believe, though they be in uncircumcision, that righteousness might be reckoned unto them;

**Rom. 4:11** και σημειον ελαβεν περιτομης, σφραγιδα της δικαιοσυνης της πιστεως της εν τη ακροβυστια, εις το ειναι αυτον πατερα παντων των πιστευοντων δι' ακροβυστιας, εις το λογισθηναι αυτοις την δικαιοσυνην,

**Rom. 4:11** and sign he-received of-circumcision seal of-the righteousness of-the faith of-the in the uncircumcision into the to-be him father of-all the-(ones) believing through uncircumcision into the to-be-reckoned to-them the righteousness

**Comment:** The expression, the righteousness of the faith, says it clearly what this article is saying.

11. **Rom. 3:26** for the demonstration, *I say*, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus.

**Rom. 3:26** εν τη ανοχη του Θεου, προς την ενδειξιν της δικαιοσυνης αυτου εν τω νυν καιρω, εις το ειναι αυτον δικαιον και δικαιουντα τον εκ πιστεως Ιησου.

**Rom. 3:26** in the forbearance of-the God toward the showing-within of-the righteousness of-him in the now appointed-time into the to-be him righteous and justifying the-(one) out-of faith of-Jesus

**Comment:** Again we have justifying being done out-of the faith OF Jesus (and not faith IN Jesus).

12. **Rom. 4:13** For not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith.

**Rom. 4:13** *Ου γαρ δια νομου ή επαγγελια τω Αβρααμ η τω σπερματι αυτου, το κληρονομον αυτον ειναι κοσμου, αλλα δια δικαιοσυνης πιστεως.*

**Rom. 4:13** Not for through law the promise to-the Abraham or to-the seed of-him the heir him to-be of-world but through righteousness of-faith

**Comment:** Again it speaks of faith's righteousness.

13. **Rom. 3:30** if so be that God is one, and he shall justify the circumcision by faith, and the uncircumcision through faith.

**Rom.** *ειπερ εις ο Θεος, ος δικαιωσει περιτομην εκ πιστεως και ακροβυστιαν δια της πιστεως.*

**Rom. 3:30** if-even one the God who will-justify circumcision out-of faith and uncircumcision through the faith

**Comment:** Justification is out-of faith or through the faith.

14. **Rom. 4:5** But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.

**Rom. 4:5** *τω δε μη εργαζομενω, πιστευοντι δε επι τον δικαιουντα τον ασεβη, λογιζεται ή πιστις αυτου εις δικαιοσυνην,*

**Rom. 4:5** to-the-(one) but not working believing but upon the-(one) justifying the irreverential is-being-reckoned the faith of-him into righteousness

**Comment:** Here we are told plainly faith is reckoned as righteousness.

15. **Rom. 4:9** ¶ Is this blessing then pronounced upon the circumcision, or upon the uncircumcision also? for we say, To Abraham his faith was reckoned for righteousness.

**Rom. 4:9** *ο μακαρισμος ουν ουτος επι την περιτομην η και επι την ακροβυστιαν; λεγομεν γαρ, Ελογισθη τω Αβρααμ ή πιστις εις δικαιοσυνην.*

**Rom. 4:9** The happiness therefore this upon the circumcision or also upon the uncircumcision We-are-saying for It-was-reckoned to-the Abraham the faith into righteousness

**Comment:** As above faith is reckoned as righteousness.

16. **Rom. 3:28** We reckon therefore that a man is justified by faith apart from the works of the law.

**Rom. 3:28** *λογιζομεθα γαρ δικαιουσθαι πιστει ανθρωπον χωρις εργαων νομου.*

**Rom. 3:28** We-are-reckoning for to-be-being-justified to-faith man apart-from works of-law

**Comment:** The emphasis once again is on being made righteous to faith.

17. **Gal. 5:5** For we through the Spirit by faith wait for the hope of righteousness.

**Gal. 5:5** *ήμεις γαρ Πνευματι εκ πιστεως ελπιδα δικαιοσυνης απεκδεχομεθα.*

**Gal. 5:5** We for to-spirit out-of faith hope of-righteousness we-are-eagerly-awaiting

**Comment:** Again the righteousness we hope for is out-of faith.

18. **Acts 13:39** and by him every one that believeth is justified from all things, ...

**Acts 13:39** *εν τουτω πας ο πιστευων δικαιουται.*

**Acts 13:39** in this-(One) everyone the believing is-being-justified

**Comment:** Here justification (being made righteous) is on the basis of believing (faith).

Now we come back to the three verses mentioned at the beginning of the article where there is obviously some debate since some translations have one thing while others have another. If we use the order in which the words are given in the Greek we see the same truth being told in these verses as in the verses discussed above. The three verses are Rom 1:17, Gal 3:11 and Heb 10:38.

19. **Rom. 1:17** For therein is revealed a righteousness of God from faith unto faith: as it is written, But the righteous shall live by faith.

**Rom. 1:17** δικαιοσυνη γαρ Θεου εν αυτω αποκαλυπτεται εκ πιστεως εις πιστιν, καθως γεγραπται Ὁ δε δικαιος εκ πιστεως ζησεται.

**Rom. 1:17** righteousness for of-God in it is-being-revealed out-of faith into faith according-as it-has-been-written The but righteous-(one) out-of faith will-live

**Comment:** Though most translations have the righteous shall live by faith, it will be seen that the literal version is in keeping with the rest of scripture set out above, i.e it is a righteousness which comes out of faith.

20. **Gal. 3:11** Now that no one is justified by the Law before God is evident; for, "THE RIGHTEOUS MAN SHALL LIVE BY FAITH."

**Gal. 3:11** ὅτι δε εν νομω ουδεις δικαιουται παρα τω Θεω δηλον, ὅτι Ὁ δικαιος εκ πιστεως ζησεται,

**Gal. 3:11** That but in law no-one is-being-justified beside the God evident because The righteous-(one) out-of faith he-will-live

**Comment:** The same comment here as immediately above.

21. **Heb. 10:38** But my righteous one shall live by faith: And if he shrink back, my soul hath no pleasure in him.

**Heb. 10:38** ὁ δε δικαιος μου εκ πιστεως ζησεται, και εαν ὑποστειληται, ουκ ευδοκει ἡ ψυχη μου εν αυτω.

**Heb. 10:38** the but righteous-(one) of-me out-of faith will-live and if-ever he-should-draw-self-under not is-thinking-well the soul of-me in him

**Comment:** This is the only verse where there may be some serious discussion about the position of the clause "out-of faith". Literally it says "but the righteous of me out-of faith shall live. The *out-of-faith* clause could be associated with either "live" or with "righteous (one)". However, there is overwhelming evidence presented above for it to be associated with "righteous (one)" rather than with "live". Consistency of necessity associates it with "righteous (one)".

Gal. 3:6-7 says: "Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. Therefore, be sure that it is those who are of faith who are sons of Abraham." This verse also specifically tells us belief is reckoned as righteousness.

The conclusion can not be clearer.

It is the *out-of-faith* righteousness which will allow us to live.