

## Faith Of Jesus vs. Faith In Jesus - 35 min

In this message I will compare King James Version's use of the term, "faith of Jesus", to the Amplified and New International Versions' substitution of the phrase, "faith in Jesus". I disagree with the need of this blanket substitution. It is not wrong, but neither is it necessary. I choose to take somewhat of a both and approach here.

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I kind of look at it like this. The KJV uses the phrase the truth will make you free. The Amplified and the NIV use the phrase set you free. These two phrases are considered synonymous. Nevertheless, all analogies fall apart if carried out far enough. I have a teaching on equalities, sameness and oneness, but I need to just move on. Let me just say this; equalness is defined based on the strength of what things have in common, despite their differences. Where set free and made free fall apart is the following. If a junkyard dog is bound by a rope, or a lion is bound by a cage and then the cage is removed or the rope is cut, both animals are set free. Nevertheless, the lion may continue to walk in circles, within the imaginary boundaries of the cage, or the dog may only advance to the imaginary boundaries of the rope. Yet, if you grab the other end of the rope, and pull the dog past the imaginary boundaries, although he is kicking and screaming, he will be made free, as long as he holds on to the truth that he is only limited by the boundaries of his mind. The point is, set free is a subset, or part of to made free. If one is set free he is not necessarily made free, but if one is made free he is set free.

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Likewise, conversion is a subset or part of discipleship. If one is a disciple he is a convert, but if one is a convert he is not necessarily a disciple. Accordingly, faith in Jesus is a subset of faith of Jesus. If you have the faith of Jesus, that is Jesus's faith, you automatically have faith in Jesus. Let me explain.

### Galatians 2:16 KJV

Knowing that a man is not justified by the works of the law, but by the -faith of Jesus Christ-, even we have believed in Jesus Christ, that we might be justified by the -faith of Christ-, and not by the works of the law: for by the works of the law shall no flesh be justified.

### Galatians 2:16 AMP

Yet we know that a man is justified or reckoned righteous and in right standing with God not by works of the Law, but [only] through -faith- and [absolute] reliance on and adherence to and trust -in Jesus Christ- (the Messiah, the Anointed One). [Therefore] even we [ourselves] have believed on Christ Jesus, in order to be justified by -faith in Christ- and not by works of the Law [for we cannot be

justified by any observance of the ritual of the Law given by Moses], because by keeping legal rituals and by works no human being can ever be justified (declared righteous and put in right standing with God). [Psalms 143:2.]

Galatians 2:16 NIV

We know that no one is made right with God by obeying the law. It is by -believing in Jesus Christ-. So we too have put our -faith in Christ Jesus-. That is so we can be made right with God by believing in Christ, not by obeying the law. No one can be made right with God by obeying the law.

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Compare faith of Christ to works of the law. Clearly works of the law indicates that works belongs to the law. The law is the one who possesses the works. Yet, faith of Christ, where Christ is the one who possesses the faith, is translated to mean faith in Christ, where we are the ones who possess the faith. In both cases, "of Christ, or of the law", "of", is used to indicate possession. Interesting! Furthermore, God gave every man the measure of faith (Romans 12:3). Where did that faith come from? It came from God or Jesus.

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Philippians 3:9 KJV

And be found in him, not having mine own righteousness, which is of the law, but that which is through the -faith of Christ-, the righteousness which is of God by faith:

Philippians 3:9 AMP

And that I may [actually] be found and known as in Him, not having any [self-achieved] righteousness that can be called my own, based on my obedience to the Law's demands (ritualistic uprightness and supposed right standing with God thus acquired), but possessing that [genuine righteousness] which comes through -faith in Christ- (the Anointed One), the [truly] right standing with God, which comes from God by [saving] faith.

Philippians 3:9 NIC

I want to be joined to him.

For me, being right with God does not come from the law. It comes because I -believe in Christ-. It comes from God. It is received by faith.

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Here we contrast faith of Christ with righteousness of God. Clearly righteousness of God indicates that the righteousness belongs to God. God is the one who possesses the faith. Yet, faith of Christ is translated to mean faith in Christ. We are the one who possess the faith. Why does not Christ possess the object of the phrase (faith)? Instead we are the possessors. Interesting!

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Romans 3:22 KJV

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 AMP

Namely, the righteousness of God which comes by -believing- with personal trust and confident reliance -on Jesus Christ- (the Messiah). [And it is meant] for all who believe. For there is no distinction,

Romans 3:22 NIV

We are made right with God by putting our -faith in Jesus- Christ. That happens to all who believe. It is no different for the Jews than for anyone else.

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In addition to the above argument that, prepositionthe "of", implies possession in both uses, here we can examine faith in Jesus vs. all that believe.

Furthermore, the text literally says that there is no difference between at least two things and possibly three. What three things are there.

- 1) Righteousness of God.
- 2) Faith of Jesus vs. (Faith in Jesus).
- 3) Believe in Jesus.

When we regularly read the scripture, we often say, every time I read the scripture I see something new. This is by design. I need you to turn with me to Proverbs 1:1-6.,/

-Here begineth the reading of God's holy word.

Proverbs 1:1-6.

1. The proverbs of Solomon the son of David, king of Israel;
2. To know wisdom and instruction; to perceive the words of understanding;

3. To receive the instruction of wisdom, justice, and judgment, and equity;
  4. To give subtlety to the simple, to the young man knowledge and discretion.
  5. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: 6. To understand a proverb, and the interpretation; the words of the wise, and their dark sayings.
- Here endeth the reading of God's holy Word.

Instead of, and in addition to, dark sayings, the Amplified and NIV use the word riddles. Thus saying that a dark saying is a riddle. In short the definition of a proverb is a parable, or a riddle. Guess what? Proverbs does not give you the answer to its parables or riddles. This is because sages intentionally wrote words of wisdom in parables and in riddles, to force you to think. If you were to read a proverb and then said, "I do not understand the parable", know that it was by design. If you were a lazy reader, the parable would not easily yield up its meaning to you. Proverbs are generally written in pairs of verses. The first verse would have a meaning that is obvious. The second verse would have a meaning that is obvious. Nevertheless there would be a meaning that lies inbetween the two verses that you would have to study or hunt for to receive. The premise is that knowledge discovered is more powerful than knowledge given. This type of wisdom is often referred to as a rama word, as Jesus said to Peter, "You could not have possibly known that unless God revealed it to you"; or as my mentor, Andrew Wommack, has said on various occasions, "Nobody is preaching this but me". Of course unlike Elijah, the statement has to be true, at least as far as you know.

Now back to there is no difference between. If we use the Amplified translation, then, there is no difference between "faith in Jesus" and "all that believe" in Jesus, is self explanatory. This simply makes us masters of the obvious. Partly, in light of the above scriptures', possessive use of the preposition "of", I do not believe the text is making this obvious statement.

There is no difference between "faith of Jesus" and "faith in Jesus". How do we get to this conclusion.

Romans 11:12 says:

11 For the scripture saith, Whosoever believeth on him shall not be ashamed.

12 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.

Here Romans 3:22-23 says:

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;

These two scriptures can be put together in at least two ways.

1) For there is no difference between the Jew and the Greek, for all have sinned, and come short of the glory of God.

2) This analysis is taken from the use of "by" in Romans 3:22 and it places the emphasis on their righteousness rather than emphasizing their sins.

- a. For, there is no difference between the Jew and the Greek, because all are saved from their sins by the righteousness of God.
- b. There is no difference between the Jew and the Greek, because, the method getting to the righteousness of God is the same.

Both concepts 1 and 2 are the same. Nevertheless, Romans 3:22 says that the route or path to their righteousness is, "faith in Jesus" or "faith of Jesus". Therefore, there is no difference between faith in Jesus and faith of Jesus. This is a both and approach. You cannot get to the righteousness of God by self-righteous, because all have sinned and come short of the glory of God. Therefore, the only way that you can get there is through or by Jesus.

We can have confidence in this analysis because when examining the Strong's concordance we notice that there is no definition for the preposition, "of", in many verses. Nevertheless, when comparing scripture to scripture we notice that in Colossians 1:15 the KJV and the AMP say, "the firstborn of all creation". Yet, the NIV says "the firstborn over all creation". Therefore, because the preposition "of", does not have a translation, we end up with firstborn creation. The preposition "of", is subjective. Nevertheless, the preposition "of", as possessive conflicts with other scriptures. Jesus is not a member of the group of things created. Therefore, the translation of the preposition, "of", to the preposition, "over", is justified.

Likewise, when the bible talks about the faith of Abraham, the preposition, "of", as possessive, does not conflict with other scripture. Therefore, the translation of the preposition, "of", to the preposition, "in", is subjective or at the discretion of the translator. This again is a both and approach. Either translation is acceptable, because neither translation conflicts with other scripture. Part of the spectrum of knowledge is to recognize our limitations. For what saith the word?

Romans 12:3

For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

There is no difference between "faith of Jesus" and "faith in Jesus" agrees with the context.

God gave us the measure of faith when we had no faith, not our faith, but his faith. For, where did that faith that he gave us come from, who did it belong to. By using that faith that he gave us we obtained salvation. This is what Romans 3:22 tells us.

The righteousness of God is imputed to us. It is not our righteousness but God's righteousness. Likewise, the faith of Jesus is not our faith, but Jesus's faith. It too is imputed to us. Interesting verse indeed!

Finally, the possessive use of "faith of Jesus" seems to imply the faith, that Jesus had, that God would keep his promise to Abraham. The use of the preposition, "of", in verse 3, when saying "faith of God", may justifiably be changed to "faithfulness of God" due to a possible logical dilemma. Yet, I choose not to use a blanket change, of the "faith of Jesus", to faith in Jesus, because Jesus did have a faith in God keeping his promises. Therefore, it is not a logical dilemma for us having the "faith of Jesus". If it is not broken, do not fix it. Sometimes it is better to use a both and philosophy, rather than an either or philosophy.

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In the following verses, again the subject of the faith is Jesus. Therefore again, the preposition "of", is changed to, the preposition "in". Nevertheless, unlike some of the previous scriptures, there is no usage of the preposition "of", as possession, immediately preceding the test phrase "faith of Jesus".

Galatians 2:20 KJV

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the -faith of the Son- of God, who loved me, and gave himself for me.

Ephesians 3:12 KJV

In whom we have boldness and access with confidence by the -faith of him-.

James 2:1 KJV

My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons.

James 2:1 AMP

MY BRETHREN, pay no servile regard to people [show no prejudice, no partiality]. Do not [attempt to] hold and practice the faith of our Lord Jesus Christ [the Lord] of glory [together with snobbery]!

Despite the Amplified bible continuously changing, "faith of Jesus", into, "faith in Jesus", in James 2:1 it remained unchanged in the Amplified bible. Thus either the translators overlooked this verse, or they recognized that, "faith of Jesus", is a valid concept. He that has an ear, let him hear.

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In the following verses there is no attempt to change faith of Abraham to faith in Abraham.

Romans 4:12 KJV

And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that -faith of our father Abraham-, which he had being yet uncircumcised.

Romans 4:16 KJV

Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the -faith of Abraham-; who is the father of us all,

Strangely enough there is no attempt to change faith of Abraham to faith in Abraham. Here faith of Abraham rightly illustrates that the faith belongs to Abraham.

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Notice in the following verses, again the subject of the faith is neither Jesus nor God. Therefore, the preposition "of", is not changed to the preposition "in".

Philippians 1:27 KJV

Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the -faith of the gospel-;

2 Timothy 2:18 KJV

Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the -faith of some-.

Titus 1:1 KJV

Paul, a servant of God, and an apostle of Jesus Christ, according to the -faith of God's elect-, and the acknowledging of the truth which is after godliness;

The subject of the faith in these verses is the gospel, some people or God's elect. Therefore, the preposition "of" was not changed to "in". I fail to see a valid, Hebrew vs. English grammatical argument to justify this type of inconsistency in translation.

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Here is the verse that I really want to lift up. This entire argument was leading to this climax!

Galatians 3:22 KJV

But the scripture hath concluded all under sin, that the promise by -faith of Jesus Christ- might be given to them that believe.

Galatians 3:22 AMP

But the Scriptures [picture all mankind as sinners] shut up and imprisoned by sin, so that [the inheritance, blessing] which was promised through -faith in Jesus Christ- (the Messiah) might be given (released, delivered, and committed) to [all] those who believe [who adhere to and trust in and rely on Him].

Galatians 3:22 NIV

But Scripture announces that the whole world is a prisoner because of sin. It does so in order that what was promised might be given to those who believe. The promise comes through -faith in Jesus Christ-.

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Here this verse says that the route of the promise getting to us is by the faith of Jesus Christ in us. -OR-;

Here this verse says that the route of the promise getting to us is by the faith of Jesus Christ in all those who believe in Jesus Christ. -OR-;

Here this verse says that the route of the promise getting to us is by the faith of Jesus Christ in all those who have faith in Jesus Christ.

No matter how we say it, when Jesus's faith gets in us, then we receive the promises of God.

When we were God's enemies we had no faith. God gave us Jesus's faith in order for us to get saved. That faith that he gave us was the measure of faith. That same faith, is what we use to access the promises of God. That same faith is what we use to speak to the mountains, fig trees and the storms in our lives. It is that same faith that convinces the mountains, fig trees and storms in our lives, that it is Jesus that is speaking to them. They cannot tell the difference between us speaking to them and Jesus speaking to them, for we speak in his name, with his authority. It is for that reason that we can say that we do not need any more faith, all it takes is faith the size of a mustard seed. With that much, of his faith, not our faith, but his faith, that all spiritual blessings were given to us when we first got saved. It is with that faith that we can access all the promises of God. Therefore, we can say with confidence is there anything too hard for God. Because we have Jesus's faith, not our own faith, we can say is there anything too hard for us. We can say most assuredly, I can do all things through Christ, because I have his faith. It is because we have Jesus's faith we can say the things that he did we can do also. Yes, we have faith in God, but we also have the faith of Jesus, and being that Jesus is God, we have the faith of God, for faith is the substance of things hoped for.

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Thus far we have talked about "faith in Jesus" vs. "faith of Jesus". Yes, the bible says we have faith in Jesus, but it also says that all who believe in Jesus, have the faith of Jesus. It is not either or, but rather both and. For, All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: Now, I will take a moment to take a closer look at that faith that we have.

Hebrews 11:1-3

- 1 Now, faith is the substance of things hoped for, the evidence of things not seen.
- 2 For, by it the elders obtained a good report.
- 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.

Romans 8:24-25

- 24 For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?
- 25 But if we hope for that we see not, then do we with patience wait for it.

Here we see that faith is, or has two attributes. Faith is substance, and faith is evidence, but not as ye suppose. Each of these statements represent a paradox. A paradox is a statement that demands an explanation, otherwise on the face of it, it is false. Let me take a slight detour to introduce a third paradox, for the Word says it takes two or three witness to establish a thing.

Colossians 1:15

Christ is the image of the invisible God, the firstborn of every creature:

How can you have an image (shape or form) of something that is invisible. The purpose of introducing this paradox is not to explain it, but rather to paint a picture of what a paradox looks like. Now back to faith is substance.

On a level of common sense, faith is an idea. Faith is something that exists in our minds. Faith is the substance of things to come. Faith is the absence of substance. Faith is something that has no physical existence as of yet. Its existence is in the future (things to come).

On another level God calls us to be Holy, to be set apart, to think differently. Common sense is the absolute minimum. We are called to transcend common sense. The Hebrew language is known to be the first language of creation. It provides us with great clues concerning God's original purpose. In ancient Hebrew, the term for word and thing is identical, namely dabar. This clearly shows that

your words, once they are spoken, will eventually become things. The words you speak will materialize as events, circumstances, reports and results.

The original purpose for this dynamic law was to use words in a creative way to generate overflow and abundant life, and to fill the whole earth with it. This means that words were designed to be spoken to bring abundant life and overflow to you, and through you, to be multiplied to the ends of the earth.

It is this sense of the word *dabar*, that God calleth those things which be not as though they were. God used words to speak things into existence when creating the universe. In the sense that words are things, words have power. Of course we cannot speak things into existence as far as creating the universe. God created the universe in six days and then he sat down. In one sense God is not creating anything else, neither can we. Nevertheless, the concept that words are things are part of the language that God has given us. For, we were created in the image of God. We were created with the attributes of God, not the form or shape, and one of those attributes is language. We are expected to use words to cause concepts or ideas to materialize in our lives. As a man thinketh so he is.

In the same sense that words are things, faith is substance. In the sense that God used words to create the universe, God used faith to create the universe, because faith is substance. This is a both and approach, rather than an either or approach. Faith is substance, words are things, thus words are substance. With the idea that faith is substance let's look again at Hebrews 1:3.

"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 not appear."

One way of interpreting this verse is "Through our faith, we understand that the worlds were formed by the word of God." Another way of seeing the same verse is "Through God's faith, we understand that the worlds were formed by the word of God. This is because faith is substance. Words are substance. Thoughts are substance. There is no difference between words and things. The words replace the thing, until the thing comes into existence. Faith replaces the thing until the thing comes into existence. As a man thinks so he is. You do not have to struggle to believe something that already exists. The world's definition of create is to take something out of your mind and bring it into the physical world. The bible's definition of create is take something out of the spiritual world and bring it into the physical world.

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We have just talked about the paradoxical nature of faith is substance, and we used the Greek word *dabar* and the creation process, spoken of in verse 3, to help us understand this paradox. Now I will talk about the paradoxical nature of faith is evidence.

Hebrews 11:1

1 Now, faith is the evidence of things not seen.,

In the same sense that words are things according to Strong's Concordance faith is evidence. Evidence of things unseen. In the same sense that faith is the substance of things hoped for, or things not yet in existence in the physical realm, things not yet manifested, faith is the evidence and the spiritual manifestation of things not yet manifested in the physical realm.