

A Different Take On: Faith in Jesus

Introduction

‘Faith’ is an intrinsic Christian term, used in a variety of ways. The word comes from the NT where Jesus used it. It was also widely used by the writers of that section of the Bible, appearing 304 times.

Today, we use it in one way to indicate that the Christian religion is a faith, meaning that we can’t see ‘God’¹ but we believe he’s there. It’s also used to describe the strength of conviction of a believer and of supernatural belief of a person that they’ll be healed when someone prays for them. In fact, the term is so widely and commonly used that it has become a ‘throwaway’ expression, one that seems to have no strong conviction behind it. A Christian asked to define ‘faith’ would most probably ‘fumble’ for words and then give a simplistic answer.

Here are a few uses of the term which have come from prophetic messages:

*“If you encounter an unpleasant surprise, stay calm and do what you can to get past it. You will have to dig deep to find the strength and resolve to deal with what seems like adding insult to injury, but you are well able to survive and even thrive. Keep your **faith in me** to bring you through every circumstance,” says the Lord.”²*

*“You have been through a rough patch, but I say to you: Hang in there, **keep the faith**, the end of your suffering is near. Be sensitive to my leading, and do what I show you to do. Fear and dread only make things worse, so keep a positive attitude and look with hope to the future,” says the Lord.”³*

*“I am preparing you for the next season. I am strengthening you with the power of my word [to you] that will elevate you and create a strong foundation for **your faith** to work upon. Come now and put to rest all hinderances of the past. Give them to Me; I will take care of them. Position yourself to receive that which I am doing. Walk with Me. Go with Me, and you will be blessed, says the Lord.”⁴*

The above prophetic messages were given to the recipient in her own vernacular, so it therefore uses the expressions that she would use as a Christian leader. You can see from the use of the term in them that ‘faith’ has many uses, and therefore numerous definitions.

Faith in Christ

‘Christ’ is dominantly used in the epistles to separate the work that Jesus did as The Son, from the earthly work of Jesus of Nazareth. The focus of the first believers was to be in the Messiah (‘Christ’ in Greek), not the historical man. That’s an important concept to take hold of.

‘Faith in Christ’ then is the same as we say “faith in Jesus” today.

(1) Philippians 3:9

One Christian use of ‘faith’ occurs in the expression ‘faith in Christ’, which appears 7 times in the NKJV version of the NT.⁵ However, the Greek text (πίστεως Χριστοῦ)⁶ can also be translated as ‘faith of Christ’. So which one is correct, as the difference between them profoundly changes what it means to have faith, and that’s critical for believers.

For example:

1 – ‘God’: I use this term in inverted commas because ‘God’ is the generic term people use, while I don’t any more. I have an intimate relationship with the members of the Trinity, so I refer to each of them by name, out of relationship. From my oneness with them, I collectively refer to them as The Trinity.

2 – Marsha Burns “Small Straws in the Soft Wind” (Sept. 13, 2024) ft111.com/smallstraws.htm [ARCHIVE: ft111.com/straws2024.htm]

3 – Marsha Burns “Small Straws in the Soft Wind” (Sept. 14, 2024) ft111.com/smallstraws.htm [ARCHIVE: ft111.com/straws2024.htm]

4 – Marsha Burns “Small Straws in the Soft Wind” (Sept. 8, 2024) ft111.com/smallstraws.htm [ARCHIVE: ft111.com/straws2024.htm]

5 – Acts 24:24; Romans 3:22; Galatians 2:16; 3:22, 26; Colossians 1:4; 2:5 (NKJV)

6 – See www.logosapostolic.org/interlinear-nt/philippians/03.htm

Philippians 3:9 (NKJV) – *and be found in Him, not having my own righteousness, which is from the law, but that which is through **faith in Christ**, the righteousness which is from God by faith;*

“Faith in Christ” is the accepted expression which is repeated many times around the world each week from pulpits. However, some versions translate the verse from the original Koine Greek as ‘faith of Christ’ instead. Here’s an example:

Philippians 3:9 (YLT⁷) – *not having my righteousness, which [is] of law, but that which [is] through **faith of Christ** – the righteousness that is of God by the faith,*⁸

It’s also rendered that way in the Wycliffe Bible⁹ and Douay-Rheims 1899 American Edition¹⁰ of the Bible, as do 11 other English translations on Bible Gateway¹¹.

So, here’s a question: Why do all the other 50 versions on the Bible Gateway webpage¹² use ‘faith in Christ’ or something similar? How can there be such dichotomy¹³ when Christian doctrine is cemented in place by verses like this one?

The answer is simple, but hidden from most Christians: Translators interpret the Bible according to their personal worldview, their theology, their presumption of the writer’s intention, and the ancient manuscript chosen to be used for translating, among other reasons.¹⁴ That variation in translator’s technique of translating produces the variety of English Bibles that we have. It really shows (again) that *sola scriptura* (i.e. ‘Bible alone’ as a source of knowledge) is not how we should get our perfect spiritual knowledge, because the text is manipulated by the human mind – it’s not perfect or inerrant.

As an example of the translator’s input, here’s the verse translated/interpreted from the perspective of Father’s loving heart by François Du Toit:

Philippians 3:9 (MIRROR) – *So here I am; found in Christ. I was looking in the wrong place all along. My own duty-and-guilt-driven religious endeavor snared me in the cul-de-sac maize of self-righteousness, sponsored by the law of works. The **faith of Christ** reveals my identity; righteousness defines who God believes that I really am. This righteousness is sourced in God and endorses the authority of faith. (Faith is a fairy tale if Jesus is not the substance of it.)*

Let’s check out more incidents of “faith in Christ” so we can get an answer to the topic’s question.

(2) Galatians 2:16

The confusion in the translation continues in other books of the NT.

Galatians 2:16 (NIV) – *know that a person is not justified by the works of the law, but by **faith in Jesus Christ**. So we, too, have put our **faith in Christ Jesus** that we may be justified by **faith in Christ** and not by the works of the law, because by the works of the law no one will be justified.*

Galatians 2:16 (BRG) – *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.*

“Faith of Jesus Christ” is found in KJV21, DARBY, DRA, GNV, JUB, KJV, AKJV, NMB, NRSVUE, RGT, WYC & YLT.

7 – Young’s Literal Translation

8 – www.biblegateway.com/passage/?search=Philippians%203%3A9&version=YLT

9 – www.biblegateway.com/passage/?search=Philippians%203%3A9&version=WYC

10 – www.biblegateway.com/passage/?search=Philippians%203%3A9&version=DRA

11 – www.biblegateway.com

12 – www.biblegateway.com/verse/en/Philippians%203%3A9

13 – Two parts, or in this case, 2 options.

14 – READ: ‘Introduction’ in George Ricker Berry’s “King James Version Interlinear Greek-English New Testament” archive.org/details/berrysinterlinea0000unse/page/n7/mode/2up

Galatians 2:16 (MIRROR) – *As Jews we should be the first to know that righteousness is not a reward for good behavior according to the requirements of the Law. We have pursued righteousness for generations under the system of personal performance but failed miserably. Jesus Christ embodies God's belief concerning mankind's redeemed righteousness; this is the only valid basis of our belief. Our best intentions to do good cannot add any weight to our righteousness. We have no advantage over any other person. Jew and Gentile alike were equally disqualified by the law; now we are equally justified because of Jesus and for no other reason.*¹⁵

On this MIRROR verse, the author comments:

“Paul uses the objective Genitive - “faith of”. “He is the author and finisher of faith; he is both the origin and conclusion of faith”¹⁶; “from faith to faith”¹⁷. It is God’s persuasion in the merit of his Son’s achievement that awakens faith in mankind.^{18»19}

(3) Romans 3:22

And again in this verse:

Romans 3:22 (NKJV) – *even the righteousness of God, through **faith in Jesus Christ**, to all [a]and on all who believe. For there is no difference;*

Romans 3:22 (MIRROR) – *Jesus is what God believes about you. In him the righteousness of God is on display in such a way that everyone may be equally persuaded about what God believes about them, regardless of who they are; there is no distinction.*²⁰

François’ comment:

“The faith of...Genitive Case = ownership.”²¹

(4) Revelation 14:12

The conflicting translations are also here:

Revelation 14:12 (CSB) – *This calls for endurance from the saints, who keep God’s commands and their **faith in Jesus**.*”

Revelation 14:12 (ASV) – *Here is the patience of the saints, they that keep the commandments of God, and the **faith of Jesus**.*

“Faith of Jesus” can be found in KJ21, BRG, DARBY, DLNT, DRA, GNV, JUB, KJV, AKJV, NKJV, etc.

Revelation 14:12 (MIRROR) – *This calls for the patient steadfastness of those who have discovered their wholeness in Christ - to treasure the completeness of God’s finished work and the **faith of Jesus**.*²²

The confusion produced by translators is noted in the following footnote to Revelation 14:12:

“Greek ‘faith of Jesus’. The construction may mean either ‘faith in Jesus’ or ‘faithful to Jesus’. Either

15 – François Du Toit “The Mirror Study Bible” [Galatians 2:8]

Scripture taken from THE MIRROR. Copyright © 2012. Used by permission of The Author. Mirror Bible: www.mirrorword.net

16 – Hebrews 12:2

17 – Romans 1:17

18 – Romans 4:25

19 – COMMENT: François Du Toit “The Mirror Study Bible” [Galatians 2:16]

Scripture taken from THE MIRROR. Copyright © 2012. Used by permission of The Author. Mirror Bible: www.mirrorword.net

20 – François Du Toit “The Mirror Study Bible”

Scripture taken from THE MIRROR. Copyright © 2012. Used by permission of The Author. Mirror Bible: www.mirrorword.net

21 – COMMENT: François Du Toit “The Mirror Study Bible” [Romans 3:22]

Scripture taken from THE MIRROR. Copyright © 2012. Used by permission of The Author. Mirror Bible: www.mirrorword.net

22 – François Du Toit “The Mirror Study Bible”

Scripture taken from THE MIRROR. Copyright © 2012. Used by permission of The Author. Mirror Bible: www.mirrorword.net

translation implies that Ἰησοῦ (Iēsou) is to be taken as an objective genitive; the difference is more lexical than grammatical because πίστις (pistis) can mean either 'faith' or 'faithfulness'.²³

(4) Elsewhere

Finally, elsewhere in the NT François Du Toit comments on God's faith and Jesus' faith. For example:

Galatians 2:8 (MIRROR) – *Your salvation is not a reward for good behavior. It was a grace thing from start to finish; you had no hand in it. Even the gift to believe simply reflects his faith.*²⁴

In his comment on Ephesians 2:5:

“Again, as in Ephesians 2:5 Paul says, χάριτί ἐστε σεσωσμένοι chariti este sesoosmenoi, "By grace you are, having been saved from the "I am not-lie" by the gift of faith"; grace reveals who we are and the faith of God persuades us of it. We did not invent faith; it was God's faith to begin with. It is from faith to faith says Paul in Romans 1:17. Jesus is both the source and conclusion of faith.”²⁵²⁶

In his comment on Hebrews 5:14, he includes the following:

“righteousness revealed by the faith of God in the finished work of Christ.”²⁷

Faith in Jesus

The same issue occurs with 'faith in Jesus' in the NT. For example:

Romans 3:26 (NIV) – *he did it to demonstrate his righteousness at the present time, so as to be just and the one who justifies those who have faith in Jesus.*

'Faith of Jesus' is used in this verse for the following translations: DARBY, DRA, GNV, JUB, NRSVUE, WYC & YLT.

There's no need to continue examining 'faith in Jesus' references as the point of dual translation has been well documented in the 'faith in Christ' section.

As the evidence is that πίστεως Χριστοῦ can be translated 'faith in Christ' or 'faith of Christ', does the difference change the inference of the sentence or it's impact on the spiritual life of a believer?

If it's the faith of Jesus that brings about our benefits and not our faith in him or in what he's done, they're dynamically different in their impacts on us.

To help tease this out, here's what Mike Parsons has to say on it:

“So, we are not saved by our faith in God but by the faith that comes from God. The meanings are slightly different. The faith of God means God has enough faith for our salvation, and the faith from God means He gives us the faith to come to the realisation of how He feels about us. It's often translated as “our faith in God,” but it isn't actually our faith—we didn't create it; it was freely given to us by God.

God has an amazing way of looking at us, filled with wonderful thoughts, and each one of those

23 – www.biblegateway.com/passage/?search=rev+14%3A12&version=NET#en-NET-30925

24 – François Du Toit “The Mirror Study Bible” [Galatians 2:8]

Scripture taken from THE MIRROR. Copyright © 2012. Used by permission of The Author. Mirror Bible: www.mirrorword.net

25 – Hebrews 12:2

26 – François Du Toit “The Mirror Study Bible” [Galatians 2:8]

Scripture taken from THE MIRROR. Copyright © 2012. Used by permission of The Author. Mirror Bible: www.mirrorword.net

27 – COMMENT: François Du Toit “The Mirror Study Bible” [Hebrews 5:14]

Scripture taken from THE MIRROR. Copyright © 2012. Used by permission of The Author. Mirror Bible: www.mirrorword.net

thoughts is good. In English, it's usually translated as "faith in," but in Greek, it's more accurately "faith of" or "faith from." That small change in wording can make a huge difference to our experience, understanding, and daily walk with God.

One perspective drives us to constantly strive to have enough faith, often leaving us afraid we don't. The other invites us to simply receive faith from Him and rest in the fact that His faith is enough for us. We don't need to strive."²⁸

Mike Parsons also comments on the same dichotomy of 'in' or 'of' in Galatians 2:20²⁹, writing:

*"The King James Version gets this right: "I am crucified with Christ; nevertheless I live, yet not I, but Christ lives 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." It's all about the unconditional love of God and the gift of life through Jesus. Through Him, the world can rediscover its lost identity as children of God."*³⁰

It's telling again in this instance, like the verse in Philippians, that the literal translations and those versions produced quite some time ago, use 'of' and not 'in'.

Conclusion

So, whose faith saves me and sustains me? Is it my faith in God or God's faith in me, given to me? Definitely the latter. Am I relying on the small measure of faith that I possess, or am I trusting in God's faithfulness, which is enormous? God is faithful to do what He promised. He predestined us to be in a restored face-to-face relationship of love, and this has always been his intention for each of His children.

I'll use Mike Parsons statement to conclude:

*"So, does "in" or "of" really matter? Absolutely, it does. It makes a huge difference in how we live our daily lives. One places the burden of faith on us; the other reveals faith as a gift, enabling us to rest in God's grace and faithfulness. So, who do you think is more faithful—Jesus or us? I know the answer to that, and I'm sure you do too."*³¹

Comment

For me, I prefer not to use 'faith' at all because the over-use of it has diminished the clarity of its real meaning. That adopted change in me has been part of my deprogramming and reprogramming to align my thoughts with the reality of life in the Kingdom. So, rather than use 'faith', I always use 'trust'. The reason for that choice is that I absolutely trust the Trinity with my life, with its situations and circumstances, as well as their oversight of my present and my future. 'Trust' says it all for me.



Mike Parsons "Faith IN Christ, or Faith OF Christ? What's the difference?" [LINK](#)



Mike Parsons "Faith IN Christ, or Faith OF Christ?" [LINK](#)



Mike Parsons "Faithless? Discover the Truth About Grace and Salvation" [LINK](#)

28 – Mike Parsons (13-9-2024) "Faith IN Christ, or Faith OF Christ? What's the difference?"

freedomarc.blog/2024/09/13/357-faith-in-christ-or-faith-of-christ-whats-the-difference

29 – 'faith of the Son of God' appears in KJV, AKJV, KJ21, BRG, DRA, JUB, NMB, RSVUE, WYC & YLT.

30 – Mike Parsons (13-9-2024) "Faith IN Christ, or Faith OF Christ? What's the difference?"

freedomarc.blog/2024/09/13/357-faith-in-christ-or-faith-of-christ-whats-the-difference

31 – Mike Parsons (13-9-2024) "Faith IN Christ, or Faith OF Christ? What's the difference?"

freedomarc.blog/2024/09/13/357-faith-in-christ-or-faith-of-christ-whats-the-difference

Believe It or Not!

The choice is yours

Whatever you choose to believe won't negatively impact Father's relationship with you

Laurence
14-9-2024
(www.CanberraForerunners.org)

COPYRIGHT

*This document is **free** to copy, republish and distribute, but only 'as is'. It is free to quote from at length.
All Canberra Forerunners' documents are licensed under
[Creative Commons Attribution-NonCommercial-NoDerivs 3.0 Unported License](https://creativecommons.org/licenses/by-nc-nd/3.0/)
Quotes are the copyright of their authors.*

(Readers will need to look up for themselves any scriptures alluded to in this document)