

## Faith in Christ or Faith of Christ?

Romans 3:22 **Even the righteousness of God which is by faith of Jesus (Ιησου Iesous: genitive) Christ (Χριστου Christos: genitive) unto all and upon all them that believe: for there is no difference:**

Galatians 2:16 **Knowing that a man is not justified by the works of the law, but by the faith of Jesus (Iesous: genitive) Christ (Christos: genitive), even we have believed in Jesus Christ, that we might be justified by the faith of Christ (Christos: genitive), and not by the works of the law: for by the works of the law shall no flesh be justified.**

Galatians 2:20 **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 (υιου huios: genitive) of God, who loved me, and gave himself for me.**

Galatians 3:22 **But the scripture hath concluded all under sin, that the promise by faith of Jesus (genitive) Christ (genitive) might be given to them that believe.**

Ephesians 3:12 **In whom we have boldness and access with confidence by the faith of him (αυτου autos: genitive).**

Philippians 3:9 **And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ (genitive), the righteousness which is of God by faith:**

Colossians 2:12 **Buried with him in baptism, wherein also ye are risen with him through the faith of the operation (ενεργεια ενεργεια: genitive) of God, who hath raised him from the dead.**

To translate the Greek genitive case for nouns into English, there are two primary choices. You can either add of before the noun or add s to the end of the noun. In order for any of the above to be translated “faith in” there would have to be present the Greek word for “in” which is εν and there are none. The King James Version has it right on all of these and virtually all modern translations have substituted the word “in” for “of” and the difference may be subtle but also is very important. Faith has two aspects, objective and subjective. Our faith is objective and His faith is subjective; He is the object of our faith. It would be foolish for us to have faith in One Who did not keep faith or to be faithful to One Who was not faithful. Christ demonstrated His faith when “He humbled Himself, and became obedient unto death, even the death of the cross” (Philippians 2:8b). Our faith, as important as it is to salvation, is secondary to the faith of Christ. His faith, demonstrated by the Cross, is what paid the price for our sins by the offering of Himself. Our faith is what appropriates that payment for our sins personally. We can put our faith in Him only because He is so faithful.

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