

## THE FAITH OF CHRIST

The following treatise is on “the faith of Christ.” **Without exaggeration, I could not address a more relevant subject for each of us than this.** This subject is of paramount importance, as it clearly pinpoints the truth that salvation is 100% **the work of Christ** without any human works whatsoever. We will be examining **13 verses** that focus on “*the faith of Christ*,” which is the rock-solid foundation of the redemption that He has bestowed on all the elect. These verses contain the English possessive that denotes ownership and corresponds to the Greek genitive (or its Hebrew equivalent). Thus, when Christ gives an individual **His faith – His personal possession – He is thereby granting them salvation.** This is why He is called *Faithful* (or “full of faith”) in a number of citations. We will also discover that the Lord Jesus Christ personally **obeyed, repented, believed, confessed, died, and rose again** “...*from the foundation of the world...*” in order to secure eternal life for His chosen people.

### #1. Romans 3:3

The first passage that we want to consider is Rom 3:3 states,

*“For what if some did not believe? shall their unbelief make **the faith of God** without effect?”*

This verse contains two related Greek words for “lack of faith” to determine if they are capable of nullifying **the faith of God**:

The first word for “lack of faith” in Rom 3:3 is translated as “...*did not believe* [apisteo:G569].” The point is succinctly made in 2 Tim 2:13,

*“If we believe not [apisteo:G569], yet he abideth **faithful**: he cannot deny himself.”*

The second word for “lack of faith” is translated as “**of unbelief**” [apistia:G570], and it is found in two passages that also deal with the nation of Israel. I will begin with Heb 3:7 and read down to Heb 4:3 because the context here is **extremely** important, as it underscores how critical “**the faith of Christ**” is!

*“Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, {8} Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: {9} When your fathers tempted me, proved me, and saw my works forty years. {10} Wherefore I was grieved with that generation, and said, They do alway err in their heart; and they have not known my ways. {11} So I swear in my wrath, They shall not enter into my rest.) {12} Take heed, brethren, lest there be in any of you an evil heart **of unbelief** [apistia:G570], in departing from the living God. {13} But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. {14} For we are made partakers of Christ, if we hold the beginning of our **confidence** stedfast unto the end; {15} While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation. {16} For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. {17} But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? {18} And to whom swore he that they should not enter into his rest, but to them that believed not? {19} So we see that they could not*

whose carcasses fell in the wilderness? {18} And to whom sware he that they should not enter into his rest, but to them that believed not? {19} So we see that they could not enter in because **of unbelief** [apistia:G570]. {4:1} Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. {2} For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, **not being mixed with faith in them that heard it.** {3} For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

In this passage, God is issuing a most severe warning to us, as Heb 4:2 explains:

*“For unto **us** was the gospel preached, as well as unto **them**: but the word preached did not profit **them**, not being mixed with **faith** in them that heard it.”*

Likewise, the word **will not profit us either** unless it is “*mixed with **faith**” – the faith of Christ!*

## # 2. Romans 3:22

The immediate context of Rom 3:22 approaches the theme of “*the faith of Christ*” from a different vantage point than the immediate context of Rom 3:3 - nonetheless, they both arrive at the same conclusion – **the sinfulness of man**:

*“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.** {20} **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.** {21} But now the righteousness of God **without the law** is manifested, being witnessed by the law and the prophets; {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;”***

## # 3. Romans 3:26

We must now consider yet another reference for the “*faith of Christ*,” which is quite difficult to grasp in the Authorized Version (or the King James Version) of the English Bible but is readily seen in the original Greek. It reads as follows in Jay P. Green’s **Literal Translation**: “*for the showing forth of his righteousness in the present time, for his being just and justifying him that [is] of [the] **faith of Jesus.**”* Notice the last three words which are crucial: “*faith of Jesus.*” As you can see, this is very clear in the original Greek, but unfortunately this one of the places where the translators of the Authorized Version could have done a better job because they translated the noun “*faith*” into the verb “*which believeth*,” according to Rom 3:26:

*“To declare, I say, at this time his righteousness: that he might be just, and the justifier of him **which believeth** [pistis:G4102] **in Jesus.**”*

That Greek word *pistis* (G4102) occurs 244 times in the New Testament, and 239 times it is translated as “*faith*” and once as “*fidelity*.” What is not so clear to those of us who are acquainted with English sentence structure is the **first part** of the verse. In other words, the Lord Jesus Himself is “*just*” (or “*Righteous*,” which is one of His names according to 1 John 2:1), and He possesses the power to make someone “*just*” (or “*righteous*”), which is why He is called “*the justifier*” (*dikaioo*:G1344) Those individuals who are “made righteous,” are the **elect** who are the “... [ones] of [the] **faith of Jesus**” – **not** “... *which believeth in Jesus.*” Or we could say that they have been given the “*faith of Christ.*”

## #4. Galatians 2:16

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This is also affirmed in Gal 2:16, where we read:

*“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.”*

In this verse the phrase “*the faith of Christ*” is mentioned twice to accentuate its monumental significance. The distinction that God is setting forth in this passage has to do with salvation “*by the works of the law*” (which is repeated three times) versus salvation by “*the faith of Christ*.” The reason a person **cannot** be justified (or saved) by the works of the law is summed up in the sobering words of Jam 2:10,

*“For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.”*

#### # 5. Galatians 2:20

The next verse we want to investigate is Gal 2:20, which says:

*“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.”*

It is helpful to look at the immediate context, found in verses 16-21:

*“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. {17} But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid. {18} For I **build** again the things which I **destroyed**, I make myself a transgressor. {19} For I through the law am dead to the law, that I might live unto God. {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 of God**, who loved me, and gave himself for me. {21} I do not frustrate the grace of God: **for if righteousness come by the law, then Christ is dead in vain.**”*

There are at least two main observations that we can make with regard to this citation:

(1) Verse 18 is speaking about “building” and “destroying.” This is referring to “building” upon the foundation of the “*works of the law*” that can **never** result in salvation. The Law of God (the Bible) is designed to highlight man’s sinfulness, as Rom 7:6-8 and 12-14 affirm:

*“But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter. {7} **What shall we say then? Is the law sin? God forbid.** Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, **Thou shalt not covet.** {8} **But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead...** {12} Wherefore the law is holy, and the commandment holy, and just, and good. {13} **Was then that which is good made death unto me? God forbid.** But sin, that it might appear sin, working death in me by that which is good; **that sin by the commandment might become exceeding sinful.** {14} For we know that the law is spiritual: **but I am carnal, sold under sin.**”*

(2) This brings us to the next point that man is constantly trying to pin the blame on God for sin; this was just quoted in Rom. 7:12a. “*Was then that which is good made death unto me? God*

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#### # 6. Galatians 3:22

In Gal 3:10-22, we will continue to follow Paul's patient explanation to the church in Galatia that salvation can never be achieved through the "*the works of the law*":

*"For as many as are of the works of the law are **under the curse**: for it is written, **Cursed is every one that continueth not in all things which are written in the book of the law to do them.** {11} But that no man is justified by the law in the sight of God, it is evident: for, *The just shall live by faith.* {12} **And the law is not of faith: but, The man that doeth them shall live in them.** {13} Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, *Cursed is every one that hangeth on a tree:* {14} That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. {15} Brethren, I speak after the manner of men; Though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. {16} Now to Abraham **and his seed** were the promises made. He saith not, **And to seeds, as of many; but as of one, And to thy seed, which is Christ.** {17} And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. {18} **For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.** {19} Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator. {20} Now a mediator is not a mediator of one, but God is one. {21} **Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.** {22} **But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe."***

The promise was made to the Lord Jesus Christ (the "Seed" with a capital "S") by God the Father that He would have a people for Himself. Repeatedly, in both the Old and New Testaments we find the familiar refrain as Jer 32:38 maintains,

*"And they shall be my people, and I will be their God."*

In order for Christ to pay for the sins of His people, He had to become a curse for them, as Gal 3:13 announces:

*"Christ hath redeemed us from **the curse of the law, being made a curse** for us: for it is written, **Cursed is every one that hangeth on a tree:**"*

This greatest of all events took place prior to the Creation of our universe when He died, was annihilated, and rose victoriously from the dead, and was visibly demonstrated in 33 AD.

#### # 7. Ephesians 3:12

The next citation that contains the phrase "*the faith of Christ*" appears in Eph 3:12. I will start with verse 8 to pick up the context:

*"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; {9} And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: {10} To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, {11} According to the eternal **purpose** which he*

...  
now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, {11} According to the eternal **purpose** which he purposed in Christ Jesus our Lord: {12} In whom we have boldness and access with confidence **by the faith of him [Christ].**”

The Greek word for “purpose” (prothesis:G4286) in verse 11 is also found in 2 Tim 1:9,

“Who hath saved us, and called us with an holy calling, **not according to our works, but according to his own purpose** [prothesis:G4286]and grace, **which was given us in Christ Jesus before the world began.**”

## # 8. **Philippians 3:9**

As always, let’s look at the context of Php 3:9, starting with verses 3-8:

“For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. {4} Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: {5} **Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee.** {6} **Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.** {7} But what things were gain to me, those I counted loss for Christ. {8} Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. {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, the righteousness which is of God by faith:**”

In this passage, Paul outlines his eminent qualifications in verses 5-6 for being

“...an Hebrew of the Hebrews”: “**Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee.** {6} **Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.**”

He leads up to what his chief problem was in the phrase, “... touching **the righteousness which is in the law, blameless,**” which is also repeated in verse 9: “... not having mine own righteousness, **which is of the law.**” This underscores man’s wicked motivation in thinking that he can somehow gain access into Heaven by his own works. However the Bible insists that man is hopelessly incapable of obeying God’s laws perfectly, as the following citations clearly illustrate:

Tit 3:5 beautifully captures God’s perspective with regard to authentic, Biblical salvation:

“**Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;**”

## #9 **Revelation 14:12**

In Rev 14:12 we read,

*Here is the patience of the saints: here **are they that keep** [tereo:G5083] the commandments of God, and **the faith of Jesus.**”*

Rev 14:12 defines the expression: “the patience of the **saints.**” They are those who keep “the commandments of God (which is the Bible)” and keep “the faith of Jesus” because God is working in them “... to will and to do of His good pleasure,” according to Php 2:13. We have

commandments of God (which is the Bible)” and keep “*the faith of Jesus*” because God is working in them “... *to will and to do of His good pleasure,*” according to Php 2:13. We have understood that the hallmark of a genuine believer is obedience to the Scriptures, as John 15:10 insists, in which

*“If ye keep [tereo:G5083] my commandments, ye shall abide in my love; even as I have kept my Father’s commandments, and abide in his love.”*

It is worth noting that the Greek word rendered as “*patience*” (*hupomone:G5281*) in Rev 14:12 is also related to the Scriptures themselves, as the following passages explain:

Rev 3:10 declares, “*Because thou hast kept **the word of my patience** [hupomone:G5281], I also will keep thee from the hour of temptation [or trial], which shall come upon all the world, to try them that dwell upon the earth.*”

Rom 15:4 further adds, “*For whatsoever things were written aforetime were written for our learning, that we through **patience** [hupomone:G5281] **and comfort of the scriptures** might have hope.*”

### # 10 Romans 4:5

The next reference that we want to investigate is Rom 4:5, and I will read verses 1 through 6, and 13-16:

*“What shall we say then that Abraham our father, as pertaining to the flesh, hath found? {2} For if Abraham were justified by works, he hath whereof to glory; but not before God. {3} For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. {4} **Now to him that worketh is the reward not reckoned of grace, but of debt. {5} But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. {6} Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works...{13} For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. {14} For if they which are of the law be heirs, faith is made void, and the promise made of none effect: {15} Because the law worketh wrath: for where no law is, there is no transgression. {16} 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,”***

There are many important truths in this portion of Scripture, but I will try to summarize the main ones briefly:

- If somebody **works** for their salvation they are entitled to a wage – which is **death!**
- When someone does **not** work for their salvation they are **not** entitled to a wage; but if they are given the **gift** of salvation, it is because of underserved grace!
- The promise of **faith** was given to Abraham when he was **physically** uncircumcised.
- God had **spiritually** circumcised Abraham in his heart, or soul, which means that He had saved him prior to his **physical** circumcision.

- God had **spiritually** circumcised Abraham in his heart, or soul, which means that He had saved him prior to his **physical** circumcision.
- The verb “*believe*” stems from the noun “*faith*,” and, as we have been learning in this series, salvation is by “*the faith of Christ*.”
- The promise that Abraham should be heir of the “*New Heavens and New Earth*” was not accomplished by keeping the law, but through the “*righteousness of faith*” – or the “*righteousness of Christ*” – since Christ is “*full of faith*” – or “*Faithful*.”
- Keeping the law for salvation nullifies faith (and hence, grace) since the law is designed to **condemn** man for his sinfulness.

### #11 James 2:1

Jam 2:1 states:

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

After delineating what “*respect of persons*” entails in Jam 2:1-7, God gives a concise summary of why a genuine Christian should not be a respecter of persons in verse 9, which interestingly is sandwiched between two profoundly significant Biblical themes in verses 8 and 10:

*“If ye fulfil **the royal law according to the scripture, Thou shalt love thy neighbour as thyself**, ye do well: {9} But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. {10} **For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.**”*

Jam 2:10 echoes what is described in Rom 3:19: “*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.**”*

In Jam 2:14-26 God has placed a lengthy and complicated exposition concerning “*the faith of Christ*” that we must now address because it impinges on all 13 verses that we are examining in this series and especially on Abraham, who figured prominently in our discussion of Romans 4:5. In Jam 2:14-26 we read:

*“What doth it profit, my brethren, **though a man say he hath faith, and have not works? Can faith save him?** {15} If a brother or sister be naked, and destitute of daily food, {16} And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? {17} **Even so faith, if it hath not works, is dead, being alone.** {18} Yea, a man may say, Thou hast faith, and I have works: **shew me thy faith without thy works, and I will shew thee my faith by my works.** {19} Thou believest that there is one God; thou doest well: the devils also believe, and tremble. {20} But wilt thou know, O vain man, **that faith without works is dead?** {21} **Was not Abraham our father justified by works,** when he had offered Isaac his son upon the altar? {22} **Seest thou how faith wrought with his works, and by works was faith made perfect?** {23} And the scripture was fulfilled which saith, **Abraham believed God, and it was imputed unto him for righteousness:** and he was called the Friend of God. {24} **Ye see then how that by works a man is justified, and not by faith only.** {25} Likewise also was not **Rahab the harlot justified by works,** when she had received the messengers, and had sent them out another way? {26} For as the body*

*Friend of God. {24} **Ye see then how that by works a man is justified, and not by faith only.** {25} Likewise also was **not Rahab the harlot justified by works**, when she had received the messengers, and had sent them out another way? {26} For as the body without the spirit is dead, **so faith without works is dead also.**"*

On the surface, one might surmise from these citations that “**works**” are an essential ingredient of “**faith**.” Consider the import of these following verses:

**Verse 14** states, “*What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?*”

**Verse 17** declares, “*Even so faith, if it hath not works, is dead, being alone.*”

**Verse 18** teaches, “*Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.*”

**Verse 20** insists, “*But wilt thou know, O vain man, that faith without works is dead?*”

**Notice** how God uses **Abraham** as an illustration of how **faith** and **works** seemingly go hand in hand in verses 21-23: “*Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? {22} Seest thou how faith wrought with his works, and by works was faith made perfect? {23} And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.*”

**Verse 24** further reinforces that idea, “*Ye see then how that by works a man is justified, and not by faith only.*”

**In verse 25**, God utilizes **Rahab** as further evidence of justification by works: “*Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?*”

This notion that “works” are a requirement for “faith” dramatically underscores **why** it is absolutely vital to compare “... *spiritual things with spiritual*” (1 Cor 2:13) and also to “... *search the scriptures daily, whether those things were so.*” (Acts 17:11) When we follow God’s instructions for studying the Bible we run into two major problems with regard to the necessity of man’s “work” and “faith” in the matter of salvation:

The first problem is that there are many verses that contradict this notion, such as Gal 2:16:

*“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.**”*

The second problem is that **faith is a work**, as the following citations so clearly indicate:

1 The 1:3 states, “*Remembering without ceasing your **work of faith**, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;*”

2 The 1:11 maintains, “*Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the **work of faith** with power:*”

Keep in mind that the same Greek words that are rendered in English as “**work**” (*ergon*:G2041) and “**faith**” (*pistis*:G4102) are used over and over again in Jam 2:14-26. The way to understand the examples of “good works” on the part of both Abraham and Rahab (or any believer for that matter) is explained by Eph 2:8-10:

*“For by grace are ye saved through faith [Christ]; and that not of yourselves: it is the gift*

*“For by grace are ye saved through faith [Christ]; and that not of yourselves: it is the gift of God: {9} Not of works, lest any man [tis:G5100] should boast. {10} For we are his workmanship, **created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.**”*

We have also determined from both 1 The 1:3 and 2 The 1:11 that **faith is work**, but whose work is it? It can **only** be the work **of** Christ (or Christ’s work), according to the subsequent passages:

John 6:28-29 further emphasizes that the noun “*faith*” (or the verb “*believe*” which stems from faith) has to do with Christ’s work:

*“Then said they unto him, What shall we do, that we might work the works [ergon:G2041] of God? Jesus answered and said unto them, **This is the work [ergon:G2041] of God**, that ye **believe** [pisteuo:G4100] on him whom he hath sent.”*

The Greek word rendered “*man*” [tis:G5100] in Jam 2:14, also appears in verses 16 and 18. Please keep in mind that this indefinite pronoun is translated in a wide variety of ways, so the context is very significant. It is used in Acts 13:38-41 along with the same words for “**work**” (ergon:G2041) and “**believe**” (pisteuo:G4100) that we just noted in John 6:28-29.

In Acts 13:38-41 we read: “*Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: {39} And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. {40} Beware therefore, lest that come upon you, which is spoken of in the prophets; {41} Behold, ye despisers, and wonder, and perish: for I work **a work [ergon:G2041] in your days, a work [ergon:G2041] which ye shall in no wise believe [pisteuo:G4100], though a man [tis:G5100] declare it unto you.**”*

Acts 13:38 is actually a quotation from Hab 1:5: “*Behold ye among the heathen, and regard, and wonder marvellously: **for I will work [pa'al:H6466] a work in your days, which ye will not believe, though it be told you.**”*

The same Hebrew word translated as “... *for I will work*” in Hab 1:5 also appears as “*working*” in Psa 74:12, “*For God is my King of old, **working [pa'al:H6466] salvation in the midst of the earth.**”*

Lastly, Isa 63:1-5 describes that all the work of salvation was completed by Christ **alone**: “*Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. {2} Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? {3} I have trodden the winepress **alone**: and of the people **there was none with me**: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. {4} For the day of vengeance is in mine heart, and the year of my redeemed is come. {5} And I looked, and **there was none to help**; and I wondered that there was **none to uphold**: **therefore mine own arm brought salvation unto me**; and my fury, it upheld me.”*

## **#12 Habakkuk 2:4**

Hab 2:1-4 reads as follows:

*“I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. {2} And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. {3} For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. {4} Behold, his soul [which] is lifted up [aphal:H6075] is not upright [yashar:H3474] in him: but the just shall live by his faith [emunah:H530].”*

God makes a marked distinction in Hab 2:4 between genuine Christians who live by the faith of Christ as opposed to those who are not “upright” (yashar:H3474), or “pleasing,” to God. Such individuals possess a “dead” soul which is “lifted up” (aphal:H6075) in **pride** – or “presumptuous,” according to Num 14:36-45, where the word is rendered as “but they presumed” (aphal:H6075) in verse 44:

*“And the men, which Moses sent to search the land, who returned, and made all the congregation to murmur against him, by bringing up a slander upon the land, {37} Even those men that did bring up the evil report upon the land, died by the plague before the LORD. {38} But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still. {39} And Moses told these sayings unto all the children of Israel: and the people mourned greatly. {40} And they rose up early in the morning, and gat them up into the top of the mountain, saying, **Lo, we be here, and will go up unto the place which the LORD hath promised: for we have sinned.** {41} And Moses said, **Wherefore now do ye transgress the commandment of the LORD? but it shall not prosper.** {42} **Go not up, for the LORD is not among you; that ye be not smitten before your enemies.** {43} For the Amalekites and the Canaanites are there before you, and ye shall fall by the sword: because ye are turned away from the LORD, therefore the LORD will not be with you. {44} **But they presumed** [aphal:H6075] to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp. {45} Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.”*

### #13 1 Samuel 26:23

The background of 1 Sam 26:23 has to do with Saul and his 3000-man army pursuing David and his 600-man band. David and Abishai sneak into Saul’s camp, when they were all in a deep sleep, which God had orchestrated. Abishai attempts to convince David that God has set this up, and asks David to allow him to kill King Saul with one fatal blow with his spear. David responds that vengeance is God’s domain, yet to show that they could have easily killed Saul, they steal his *spear* and a *cruse of water*, that were laying by his side. Then from a safe distance they shout to King Saul and to all his army, pointing out what they had done. Saul is moved at David’s compassion, and promises to not pursue him any more. In proclaiming his innocence and respect for Saul – as the *Lord’s anointed* – David announces in 1 Sam 26:23:

*“The LORD render to every man his righteousness **and his faithfulness** [emunah:H530]: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD’S anointed.”*

In the New Testament, there are three main parts of speech relating to faith. One of these is the verb form “to believe” (pisteuo:G4100), which is derived from the noun “faith” (pistis:G4102). Additionally, there are two adjectives: “spikenard” (pistikos:G4100), which also stems from “faith” (pistis:G4102) and “faithful” (pistos:G4103), which is related to the word “persuade” (peitho:G3982).

word “persuade” (peitho:G3982).

Rev 1:5 contains the adjective “*who is the faithful:*”

*“And from Jesus Christ, **who is the faithful** [pistos:G4103] witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,”*

Now we want to turn our attention to five other aspects of salvation that Christ undertook in order to secure the redemption of His people: Christ “repented,” Christ “obeyed,” Christ “confessed,” Christ “died,” and He “rose” from the dead - **on behalf of each of the elect.**

### ***Christ “Repented” on Behalf of the Elect***

In Luke 3:3 we read about John the Baptist, who came preaching “*the baptism [or washing] of repentance for the remission [or forgiveness] of sins.*” In verses 8-10 God gives us more information:

*“Bring forth therefore fruits worthy of **repentance**, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. {9} And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. {10} And the people asked him, saying, **What shall we do then?**”*

Once again we have to be on guard because of the language that God employs in Luke 3:10b, “... *What shall we do then?*” Furthermore, God permits John to answer this question, by giving the people, publicans, and soldiers respectively “things to do” which further confuses the issue. We have to always keep in mind that “repentance” is actually synonymous with salvation, and salvation has to do with “faith.” We have correctly understood that “faith” is a work – **the work of Christ.** Jer 31:18-19 is a wonderful illustration of God’s work in a person’s life to initiate redemption as well as sanctification:

*“I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: **turn thou me** [shuwb:H7225], **and I shall be turned** [shuwb:H7225]; for thou art the LORD my God. Surely after **that I was turned** [shuwb:H7225], **I repented** [nacham:H5162]; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.”*

### ***Christ “Obeyed” on Behalf of the Elect***

Rom 5:19 teaches,

*“For as by one man’s [Adam] disobedience many were made sinners, so by **the obedience** [hypakoe:G5218] of one [Christ] shall many be made righteous.”*

Heb 5:8 also adds, “*Though he were a Son, yet learned he **obedience** [hypakoe:G5218] by the things which he suffered;*”

### ***Christ “Confessed” on Behalf of the Elect***

Just as Christ “believed,” “obeyed,” and “repented” for His chosen sheep, He also “confessed” on their behalf, as we read in 1 Tim 6:13:

*“I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good **confession** [homologia:G3671];”*

### ***Christ “Died” on Behalf of the Elect***

When we say that Christ “**died**,” we mean that He was **annihilated** and **rose from the dead** before the foundation of the world, according to the following passages:

Pro 8:23-26 states, “I was **set up** [(offered or poured out) *nacak:H5258*] from everlasting, from the beginning, or ever the earth was. {24} When there were no depths, I was brought forth; when there were no fountains abounding with water. {25} Before the mountains were settled, before the hills was I brought forth: {26} While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.”

Mat 25:34 announces, “Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom **prepared for you from the foundation of the world:**”

Heb 4:3 concurs, “For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: **although the works were finished from the foundation of the world.**”

Rev 13:8 further adds, “And all that dwell upon the earth shall worship him, whose names are not written in the book of life of **the Lamb slain from the foundation of the world.**”

And Rev 17:8 teaches, “The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life **from the foundation of the world,** when they behold the beast that was, and is not, and yet is.”

### ***Christ “Rose” From The Dead On Behalf Of His Elect***

Referring parabolically to the resurrection of the Lord Jesus Christ, Luke 16:31 reveals,

“And he [Abraham] said unto him [the rich man], If they hear not Moses and the prophets, neither will they be persuaded, **though one rose from the dead.**”

1 Cor 15:20, and 23 also teach: “But now is Christ risen from the dead, [and] become the firstfruits of them that slept. ... {23} But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.”

### ***The Parable Of The Pharisee And The Publican***

We read in Luke 18: 9-14,

“And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others: {10} Two men went up into the temple to pray; the one a Pharisee, and the other a publican. {11} The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. {12} I fast twice in the week, I give tithes of all that I possess. {13} And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. {14} I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.”

### ***The Attitude of the Heart in Prayer***

## ***The Attitude of the Heart in Prayer***

Prayer is speaking to God, and the prayers of each of these two men are very telling. We read in Luke 18:11:

*“The Pharisee stood and **prayed thus with himself**, God, I thank thee, **that I am not as other men are**, extortioners, unjust, adulterers, or even as this publican.”*

Sadly, the Pharisee’s prayer reflects a lack of understanding of his own sinfulness, a “holier-than-thou” attitude, and a blindness to the holy perfection that God requires with respect to obeying the Law of God. Please note the judgmental attitude the Pharisee had toward the Publican, and here he began boasting about his ability to “keep the law” according to his own interpretation: *“I fast twice in the week, I give tithes of all that I possess.”* In the process he ends up breaking the “royal law” of love, as defined by Rom 13:10:

*“Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.”*

### ***Standing Afar Off***

An entirely different picture emerges with respect to the Publican. Here we see a broken man spiritually. This is quite apparent from the language that he is “standing” – like the Pharisee – only he is standing “*afar off*” as he approaches His Creator in prayer with great fear and trepidation.

### ***Not Lift Up so Much as His Eyes***

The phrase “... would not lift up so much as his eyes unto heaven, but smote upon his breast” takes on far greater significance when compared with Psa 40:12:

*“For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me.”*

Undoubtedly, God had given this man “*a broken and a contrite heart.*”

### ***God Be Merciful to Me [the] Sinner***

This is also confirmed by his next statement: “*God be merciful to me [the] sinner*” (as it reads in the original Greek). We do know that during the “day of salvation” “... **faith cometh by hearing, and hearing by the word of God.**” Furthermore, we have concluded that the “faith” in view is the “*faith of Christ.*”

### ***Justified by the Faith of Christ Alone***

Luke 18:14a affirms that Christ had indeed chosen the Publican for salvation and had atoned for his sins prior to the Creation of this universe:

*“I tell you, this man went down to his house **justified** rather than the other*

### ***The Principle of Humility***

In Luke 18:14b, God enunciates a profound principle, “... *for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.*” Over and over again, God repeats this principle as Isa 57:15 so beautifully maintains with regard to the Publican and each of God’s elect:

*“For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, **with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite***

*dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. ”*

### ***Spikenard Broken and Poured Out***

I would like to conclude this study on the “*faith of Christ*” with the touching account of Mary (Martha’s and Lazarus’ sister) who anointed the Lord with “*ointment of spikenard*.” We read in John 12:1-3:

*“Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. {2} There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. {3} Then took Mary a pound of **ointment of spikenard**, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment. ”*

Mark 14:3 supplies these important details

*“And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of **ointment of spikenard** very precious; and she brake the box, and poured it on his head. ”*

What makes this account even more compelling is the fact that this perfume was very expensive – costing about 10 months worth of wages – since it was unadulterated perfume, which is derived from crushing millions of flowers to extract the pure essence of the flowers drop by drop. The word “*spikenard*” is a compound Greek word composed of “*spike*” (*pistikos*:G4101) and “*nard*” (*nardos*:G3487). Apparently, this perfume is derived from a very fragrant East Indian plant called “*nard*,” but the Greek word rendered as “*spike*” is very closely related to the word for “*faith*” – the “*faith of Christ*” – that we have been studying in this series; furthermore, it only appears in the two verses I just quoted.

This wonderfully fragrant aroma is an exceptional “word picture” of the pure, unadulterated “*faith of Christ*” which is indeed the “*savour of life unto life*” (2 Cor 2:16) and the **only foundation** for genuine salvation.