

## The Faith of Jesus

One of the most neglected teachings that is vital to our understanding in the recovery from sin is this subject of “the faith of Jesus”.

It is so important – an understanding of this subject that it is one of the four “principle subjects” on which God’s messengers should dwell. {EW 63}

Some of our viewers may be aware of various Scriptures which mention the faith of Jesus:

- Galatians 2:20: “I am crucified with Christ...and the life I now live is by *the faith of Jesus* who loved me and gave Himself for me.”
- Revelation 14:12: “Here is the patience [endurance] of the saints here are they that keep the commandments of God and *the faith of Jesus*.”
- Philippians 3:10: “And be found in him, not having mine own righteousness.., but that...through *the faith of Christ*, the righteousness which is of God by faith.

The Scripture passages for our concentration in this session will be Romans 3. But before we look at it, let us ask the question—what is meant by this phrase, “The Faith of Jesus”?

The faith of Jesus is actually a creative principle that Romans 4:17 expresses—“calls those things that be not as though they are.”

From the inspired writings 1888 Materials p.212, 217 we find this statement.

“What constitutes the Faith of Jesus that belongs to the Third Angel’s Message? Jesus becoming our **sin-bearer** that He might become our **sin-pardoning Saviour**: He was treated as we deserve to be treated. He came to our world and took our sins that **we might take His righteousness.**” [So the faith of Jesus is involved in our receiving the righteousness of God as we will shortly see from our Scripture passage.]

So faith of Jesus is akin to the gospel of Christ.  
Now to Romans 3:

First few verses—

What advantage hath the Jews?

*They were given the oracles of God.*

but vs.3 says –What if some did not believe?

*Shall their unbelief make “the faith of God”  
without effect?*

{most modern versions say ‘faithfulness of God’, but whether  
faith or faithfulness, each come from the same root word.}

Skipping to verse 9,

We are all under sin, Jew or Gentile

(which deals with the nature of man)

Then from 10-18,

[Briefly state this is true both objectively and subjectively

In Adam whole race  
placed under  
condemnation

By our own sin  
we come short of  
the glory of God

Paul is establishing this principle because we need to have it  
straight in our minds to form arrive at a correct  
understanding of the gospel.

{We will see it appear later in the chapter}

[Read Fred Bischoff’s Faith definition at bottom of next page]

*No person will be justified or acquitted by attempting to keep the law*

vs. 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.

*our obedience*

vs. 21 But now the righteousness of God without the law is manifested, being  
witnessed by the law and the prophets.

*being what God promised in the writings of Moses and the prophets*

## Vs. 22 – 26 Chiastic Structure

There are literary devices in Scripture known as “chiasms”, which are “hidden” literary mountains used by Bible writers to hide themes of matching parallel thought inside the Hebrew and Greek texts. Chiasms were developed to draw the discerning reader’s attention to the mountain’s pinnacle, the apex truth or focus of the passage, chapter or even book. Paul uses this chiasm also known as envelope construction, here in these verses, so that the discerning reader will recognize and apply this truth inspired of Holy Spirit.

A – Faith of Jesus brings Righteousness of God

-unto unbelievers

-upon believers

B – All Sinned [in Adam] /

All come short of God’s Righteousness in their own experience

**C – Through Redemption in Christ**

**All are justified freely by His grace**

B – Christ is set forth an “atoning victim” for sin

as a (mercy seat) through [His] faith in His blood

to declare His Righteousness

A – To declare His Righteousness that

God might be Just and Justifier of him [you and me]

out of the Faith of Jesus<sup>1</sup>

“The “faith of Jesus” at present appears to me (from SOP testimonies and from the Bible passages in which it occurs) to describe primarily the gospel truth revealed in that of which Jesus Christ came to testify, God’s view of sinners, which embodies His method of restoring them to His image (which the law or commandments of God describe). Jesus was primarily the Son of God, revealing to us the Father. The “faith of Jesus” is secondarily the dependence of a human being on God, which He also demonstrated for us. As “the last Adam”<sup>1</sup> He lived as one of us, by faith in His Father. Jesus was secondarily the Son of man, recovering Adam’s fall. -Fred Bischoff

1. The Greek actually reads out “of the faith of Jesus”, not those who believe in Jesus as most translations have it, including the KJV.

**C**  
All Justified by  
His grace

**B**  
All sinned

**B**  
Christ our atoning victim  
for sin (mercy seat)

**A**  
Faith of Jesus  
-brings righteousness

**A**  
Faith of Jesus  
-allows God to justify man

So, then the faith of Jesus...

vs. 27 - it excludes boasting, by the law of faith

vs. 28 - it prevents justification by our deeds

vs. 29 - includes the Gentile, not just the Jews

vs. 31 - It establishes the Law of God

Then in Chapter four, the Faith of Jesus lays the foundation how God could credit Abraham with righteousness.

Though we don't have the time to discuss it, there is a video clip which You can watch that will reveal that what Paul does in chp 4 is actually Amazing—he actually shows how God rewrites Abraham's history in O.T., and thus our history too.

The link for the video clip is: <https://youtu.be/FETy-0S3X6A>

Or you can type in to You tube: Freedom From Guilt and Shame - Hidden Half of the Judgement Part I