

The Faith of Jesus Christ

A KJV-Based Study of Salvation, Justification, Translation Emphasis, and the Faith of Christ

Abstract

This study asks two central questions: first, what must a man do to be saved; and second, whose faith is the basis of justification, sanctification, and salvation. Beginning with the King James Version, the article shows that salvation is received by believing on the Lord Jesus Christ, while also emphasizing the KJV's repeated language of "faith of Jesus Christ" and "faith of the Son of God." The work then compares the NIV and NASB, surveys several major English translations, explains the Greek phrase *pistis Christou*, evaluates the Pauline occurrences, and considers the broader theological consequences for grace, assurance, works, perseverance, and identity in Christ. The central conclusion preserved throughout the study is that Christ's faithfulness, obedience, death, burial, and resurrection are the foundation of salvation, while man's faith is the receiving response.

Purpose & Scope

This reformatted edition preserves the original article's full line of reasoning and Scripture content while improving readability, flow, section hierarchy, and visual consistency with the surrounding body of work. No original doctrinal content has been intentionally removed.

Document Roadmap

Part	Focus	Primary Question
I	KJV salvation texts	What must a man do to be saved?
II	Faith of Christ in KJV wording	Whose faith is the basis of justification and righteousness?
III	Translation comparison	Do NIV, NASB, ESV, NLT, and KJV lead to the same conclusion?
IV	Greek and Pauline analysis	Which reading best fits <i>pistis Christou</i> across Paul?
V	Doctrinal impact	How does this affect grace, assurance, works, perseverance, and identity?
VI	Church and movement survey	Who teaches this emphasis explicitly or implicitly?

Formatted Article Text

According to the 1789 King James Version (KJV) of the bible only, what must a man do to be "saved" or attain eternal life?

According to the King James Version (KJV) alone—taking its words plainly and directly—salvation (eternal life) is presented as something a man receives by faith, not by works, and specifically through belief in Jesus Christ. Below is a clear, scripture-based synthesis using only KJV verses (quoted in full where central).

1. Believe on the Lord Jesus Christ

The most direct answer given in scripture:

Acts 16:30–31 (KJV)

“And brought them out, and said, Sirs, what must I do to be saved?
And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.”

This is the clearest, explicit answer to the exact question.

2. Believe from the Heart that God Raised Him

Romans 10:9–10 (KJV)

“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”

- Salvation is tied to heart-belief, not external performance.

3. Believe the Gospel (Christ’s Death, Burial, Resurrection)

1 Corinthians 15:1–4 (KJV)

“Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;

By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

And that he was buried, and that he rose again the third day according to the scriptures.”

The content of saving faith is the gospel itself.

4. Salvation Is by Grace Through Faith, Not Works

Ephesians 2:8–9 (KJV)

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.”

This removes works, effort, or law-keeping as the basis.

5. Justified by Faith, Not the Law

Romans 3:28 (KJV)

“Therefore we conclude that a man is justified by faith without the deeds of the law.”

6. Believe on the Son to Have Everlasting Life

John 3:16 (KJV)

“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”

Also:

John 5:24 (KJV)

“Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”

7. Repentance (Turning in Heart Toward God)

Acts 17:30 (KJV)

“And the times of this ignorance God winked at; but now commandeth all men every where to repent:”

Repentance is consistently paired with faith—not as a work, but as a turning of the heart.

Final KJV-Based Conclusion

According to the KJV alone:

A man must:

- Believe on the Lord Jesus Christ

- Believe in his heart that God raised Him from the dead
- Trust the gospel (His death for sins, burial, and resurrection)
- Rely on grace through faith—not works or law
- Turn (repent) toward God in truth

In simplest KJV terms:

“Believe on the Lord Jesus Christ, and thou shalt be saved.” (Acts 16:31)

That is the consistent, repeated answer across the New Testament in the KJV.

According to the KJV, whose faith are we justified, sanctified and saved by, our own or Jesus Christ's?

According to the King James Version (KJV), the wording of Scripture must be taken carefully and precisely. When we do that, we find that salvation is consistently tied to faith, but there are key verses that explicitly state whose faith is in view.

1. Justification — By the Faith of Jesus Christ

The KJV uses very specific language:

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.”

Two distinct statements appear:

“faith of Jesus Christ”

“we have believed in Jesus Christ”

This shows:

- Christ’s faith is the basis of justification
- Our belief is the means by which we receive it

Also:

Galatians 2:20 (KJV)

“...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.”

2. Righteousness — By the Faith of Christ

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.”

Again:

- Not our own righteousness

But righteousness that comes through the faith of Christ

3. Sanctification — By Christ, Received by Faith

1 Corinthians 1:30 (KJV)

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:”

- Sanctification is something Christ is made unto us—it originates in Him, not us.

And:

Acts 26:18 (KJV)

“...that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.”

Here the phrase is:

“faith that is in me” (Christ speaking)

So sanctification is:

- Provided by Christ

Received through faith directed toward Him

4. Salvation — By Grace Through Faith (Not of Ourselves)

Ephesians 2:8–9 (KJV)

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast.”

This establishes:

- Salvation is not of ourselves

Even the faith involved is tied to God’s gift, not human merit

5. The Pattern in KJV Language

Putting the verses together carefully:

The KJV presents two complementary truths:

- (A) Christ’s Faith / Work (the foundation)

“faith of Jesus Christ” (Gal. 2:16)

“faith of the Son of God” (Gal. 2:20)

Righteousness and sanctification come from Him

(B) Our Belief (the response)

“we have believed in Jesus Christ” (Gal. 2:16)

“believe on the Lord Jesus Christ” (Acts 16:31)

Final KJV-Based Conclusion

According to the KJV wording:

- Justification and righteousness are by the faith of Jesus Christ
- Sanctification is provided by Christ and received through faith in Him
- Salvation is by grace through faith, not of ourselves

In precise terms:

- The source is Christ (His faithfulness, His work)

The means of receiving is our faith in Him

So the KJV does not present an either/or, but a structure:

We are saved by what Christ accomplished,
received through believing on Him.

Or using KJV phrasing together:

“Justified by the faith of Christ... even we have believed in Jesus Christ.” (Galatians 2:16)

Using only the New International Version of the Bible, do you come to the same conclusion for those same 2 questions?

Using the New International Version (NIV) alone—and reading it on its own terms—the conclusions come out slightly different in wording and emphasis, even though the core doctrine overlaps.

Answers to our two questions directly from the NIV text.

Question 1: What must a man do to be saved (NIV)?

The NIV consistently states that a person is saved by faith in Jesus Christ.

Acts 16:30–31 (NIV)

“Sirs, what must I do to be saved?”

They replied, “Believe in the Lord Jesus, and you will be saved—you and your household.”

Romans 10:9 (NIV)

“If you declare with your mouth, ‘Jesus is Lord,’ and believe in your heart that God raised him from the dead, you will be saved.”

John 3:16 (NIV)

“For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.”

Ephesians 2:8–9 (NIV)

“For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God— not by works, so that no one can boast.”

NIV Conclusion (Question 1):

A man must:

- Believe in Jesus Christ
- Trust in His resurrection and lordship

Receive salvation by grace through faith (not works)

Question 2: Whose faith saves—ours or Christ’s (NIV)?

Here is where the NIV differs in wording from the KJV.

Key Verses in NIV:

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...”

Galatians 2:20 (NIV)

“...The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.”

Philippians 3:9 (NIV)

“...not having a righteousness of my own that comes from the law, but that which is through faith in Christ...”

What Changed from KJV to NIV?

Where the KJV says:

“faith of Jesus Christ”

The NIV consistently renders it:

“faith in Jesus Christ”

NIV-Based Conclusion

The NIV presents it this way:

- We are justified by faith in Jesus Christ

We personally place our faith in Him

- Salvation is received through our faith (trust) in Christ

There is no explicit NIV wording that says:

“faith of Christ” as the basis

Instead, the emphasis is:

- Our faith directed toward Jesus Christ

Final Answer (Direct Comparison)

KJV emphasis:

“Faith of Jesus Christ” (source)

“We have believed in Him” (response)

NIV emphasis:

“Faith in Jesus Christ” (response emphasized)

Bottom Line

Do we come to the exact same conclusion using NIV only?

No—not exactly in wording or structure.

The KJV explicitly allows for (and emphasizes) Christ’s faith/faithfulness as the basis

The NIV places the emphasis almost entirely on the believer’s faith in Christ

Simple Summary

KJV: Salvation flows from Christ’s faith/work → received by our belief

NIV: Salvation is received through our faith in Christ

Using only the New American Standard Version of the Bible, do you come to the same conclusion for those same 2 questions?

Using the New American Standard Bible (NASB) alone, we can answer our same two questions directly from the text and compare the conclusions.

Question 1: What must a man do to be saved? (NASB)

The NASB, like the NIV, presents salvation as something received through believing in Jesus Christ.

Acts 16:30–31 (NASB)

“Sirs, what must I do to be saved?”

They said, “Believe in the Lord Jesus, and you will be saved, you and your household.”

Romans 10:9 (NASB)

“that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved;”

John 3:16 (NASB)

“For God so loved the world, that He gave His only Son, so that everyone who believes in Him will not perish, but have eternal life.”

Ephesians 2:8–9 (NASB)

“For by grace you have been saved through faith; and this is not of yourselves, it is the gift of God; not a result of works, so that no one may boast.”

NASB Conclusion (Question 1)

A man must:

- Believe in the Lord Jesus Christ
- Believe in His resurrection and confess Him as Lord

Receive salvation by grace through faith (not works)

This matches the core conclusion seen in both KJV and NIV.

Question 2: Whose faith—ours or Christ’s? (NASB)

This is where careful attention to NASB wording matters.

Key Passages

Galatians 2:16 (NASB)

“nevertheless knowing that a person is not justified by works of the Law but through faith in Jesus Christ, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by works of the Law...”

Galatians 2:20 (NASB)

“...and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.”

Philippians 3:9 (NASB)

“...not having a righteousness of my own derived from the Law, but that which is through faith in Christ, the righteousness which comes from God on the basis of faith,”

Important Note About NASB

Unlike the KJV:

- NASB does not translate these phrases as “faith of Christ”

Instead, like the NIV, it consistently renders them as:

“faith in Christ”

NASB-Based Conclusion

The NASB teaches:

- Justification comes through faith in Jesus Christ

Righteousness comes through faith in Christ

The believer personally believes in Him

There is no explicit NASB wording stating:

“faith of Christ” as the grammatical basis

Final Answer (Direct Comparison Across the Three)

KJV:

- Allows/uses: “faith of Jesus Christ”

Shows: Christ’s faith/work as foundation + our belief as response

NIV:

- Uses: “faith in Jesus Christ”

Emphasizes: our faith directed toward Him

NASB:

Same pattern as NIV:

“faith in Jesus Christ”

Emphasizes: our faith as the means

Bottom Line

Do we reach the same conclusion using NASB only?

For Question 1 (how to be saved):

- Yes — essentially identical
- Believe in Jesus Christ
- Salvation by grace through faith

For Question 2 (whose faith):

- No — not the same as KJV wording
- NASB emphasizes: faith in Christ (our believing)

It does not explicitly state: faith of Christ

Simple Summary

KJV: includes “faith of Christ” (source + response structure)

NIV / NASB: emphasize “faith in Christ” (response-focused)

This distinction hinges on the underlying Greek phrase *pistis Christou*—and how translators decide to render it (“of Christ” vs. “in Christ”). That’s the technical reason these translations diverge.

Of the top 5 most used bible versions, are there any that come to the same conclusion as the for those same 2 questions?

Short answer: yes—but only one of the commonly used major translations consistently preserves the same wording-based conclusion you saw in the KJV on your second question.

Let’s walk it carefully and keep it grounded in the text.

The “Top 5” Most Used English Translations

(General modern usage)

King James Version (KJV)

New International Version (NIV)

English Standard Version (ESV)

New Living Translation (NLT)

New American Standard Bible (NASB)

Question 1: “What must a man do to be saved?”

Result across all 5:

- They are essentially identical in conclusion

All five teach:

- Believe in Jesus Christ
- Salvation is by grace

Not by works

Example (shared across all):

- Acts 16:31 → “Believe in/on the Lord Jesus... and you will be saved”

✓ Conclusion:

- All top 5 agree on Question 1

Question 2: “Whose faith saves—ours or Christ’s?”

This is where the divergence appears.

1. KJV — Unique in Wording

The KJV uses:

“faith of Jesus Christ” (Galatians 2:16)

“faith of the Son of God” (Galatians 2:20)

→ This allows (and naturally leads to):

- Salvation grounded in Christ’s faith/faithfulness

Received by our belief

2. NIV / NASB / ESV / NLT — Unified in Rendering

These four consistently translate:

“faith in Jesus Christ”

Examples:

NIV: “faith in Jesus Christ”

NASB: “faith in Jesus Christ”

ESV: “faith in Jesus Christ”

NLT: “faith in Jesus Christ”

→ Their conclusion:

- Emphasis on our faith directed toward Christ

Key Finding

Among the top 5:

ONLY the KJV preserves the repeated phrasing:

“faith of Christ”

The other 4:

- Standardize it to “faith in Christ”

Final Answer

Do any of the other top 5 come to the same conclusion as the KJV?

✓ Question 1 (how to be saved):

- YES — all 5 agree

✘ Question 2 (whose faith):

- NO — none of the other 4 use the same wording or lead to the same textual conclusion

Clean Summary

Translation	Q1: How to be saved	Q2: Whose faith emphasized
KJV	Believe in Christ	Faith OF Christ + our belief
NIV	Same	Faith IN Christ (ours)
NASB	Same	Faith IN Christ (ours)
ESV	Same	Faith IN Christ (ours)
NLT	Same	Faith IN Christ (ours)

Bottom Line

All major translations agree on salvation by grace through faith in Christ

Only the KJV preserves the grammatical form “faith of Christ,” which allows a dual-layer conclusion (His faith as source, ours as response)

The Key Phrase in Greek

The phrase behind all of this is:

- πιστις Χριστου̅ (pistis Christou)

Break it down:

- πιστις (pistis) = faith, faithfulness, trust

Χριστου̅ (Christou) = “of Christ” (genitive case)

The Core Issue: The Genitive Case

In Greek, the genitive can function in multiple ways. The two relevant ones are:

1. Objective Genitive

- → “faith in Christ”

Christ is the object of the faith

The believer is doing the believing

2. Subjective Genitive

- → “faith of Christ”

Christ is the subject/source of the faith

Refers to His faithfulness

Same Greek, Two Legitimate Readings

The exact same phrase:

- πιστις Χριστου̅

Can legitimately mean:

- Faith in Christ (objective genitive)

Faith/faithfulness of Christ (subjective genitive)

There is no change in the Greek text itself—only in interpretation.

How Major Translations Decide

Formal Equivalence (more literal tendency)

King James Version (KJV)

→ translates more directly:

“faith of Jesus Christ”

It largely leaves the ambiguity intact.

Interpretive / Contextual Decision

New International Version (NIV)

English Standard Version (ESV)

New American Standard Bible (NASB)

New Living Translation (NLT)

→ **choose the objective genitive:**

“faith in Jesus Christ”

They resolve the ambiguity for the reader.

Why Many Modern Translators Prefer “Faith in Christ”

They typically argue from context:

- Example: Galatians 2:16

Greek structure (simplified):

“justified by pistis Christou”

“we believed in Christ Jesus”

Their reasoning:

Since the verse explicitly says “we believed in Christ”, they interpret the earlier phrase the same way for consistency.

Why Others Argue for “Faith OF Christ”

Those favoring the KJV-style reading point out:

1. Redundancy problem

If both phrases mean the same:

“justified by faith in Christ... we believed in Christ”

That becomes repetitive.

But if read differently:

- justified by the faith of Christ
and we have believed in Christ
- → then you get a cause + response structure, not redundancy.

2. Broader Pauline Theology

Other passages emphasize Christ’s obedience:

- Romans 5:19 → “by the obedience of one shall many be made righteous”

Philippians 2:8 → “obedient unto death”

This supports the idea of:

- Christ's faithfulness as the basis

Not merely our act of believing

3. Lexical Range of "pistis"

"Pistis" does not only mean belief—it can also mean:

- Faithfulness
- Fidelity
- steadfast obedience

So:

- pistis Christou can naturally mean "the faithfulness of Christ"

What Many Scholars Conclude Today

Not all agree—but a significant number now say:

- It's not either/or—it's both realities working together

The fuller picture:

- Christ's faithfulness (His obedience, death, resurrection)
→ is the basis of salvation
- Our faith in Him
→ is the means of receiving it

Clean Synthesis

If read as "faith OF Christ":

- Emphasizes what Christ did

If read as "faith IN Christ":

- Emphasizes our response

If both are held together:

You get the most complete structure:

- Salvation is grounded in Christ's faithfulness
and received through our faith in Him

Final Bottom Line

The Greek phrase does not force a single English rendering

The divergence between KJV and modern translations is:

- not textual but interpretive (grammatical choice)

So our earlier observation is correct:

- KJV preserves the ambiguity → allows "faith of Christ" while most modern versions resolve it → "faith in Christ"

Key Pauline occurrences

Next, we'll map every occurrence of pistis Christou in Paul's letters and analyze each one contextually—that's where the strongest arguments on both sides are built. Across Paul's letters, the KJV-style "faith of Christ" / "faith of the Son of God" reading is better supported by internal consistency and Paul's argument structure.

Key Pauline occurrences

Passage	KJV-type reading	Modern reading
Romans 3:22	faith of Jesus Christ	faith in Jesus Christ
Galatians 2:16	faith of Jesus Christ / faith of Christ	faith in Jesus Christ
Galatians 2:20	faith of the Son of God	faith in the Son of God
Galatians 3:22	faith of Jesus Christ	faith in Jesus Christ
Ephesians 3:12	faith of him	faith in him
Philippians 3:9	faith of Christ	faith in Christ

The debated Greek construction is commonly called *pistis Christou*. Grammatically, it can be read either as an objective genitive, “faith in Christ,” or a subjective genitive, “faith/faithfulness of Christ.” The debate is recognized in scholarship; even summaries of Galatians note that both readings are grammatically possible, though many modern translators choose “faith in Christ.”

Why “faith of Christ” is more consistent in Paul

1. Galatians 2:16 becomes clearer, not redundant

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...”

Paul distinguishes two things:

- the faith of Jesus Christ — the ground/basis

we have believed in Jesus Christ — the receiving response

If translated “faith in Christ” both times, the verse becomes repetitive:

- justified by faith in Christ... we believed in Christ... justified by faith in Christ

The KJV preserves Paul’s layered logic better.

2. Paul repeatedly contrasts Christ’s obedience with man’s works

Paul’s doctrine of justification is grounded not in the quality of man’s believing, but in Christ’s faithful obedience.

Romans 5:19 (KJV)

“For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

That strongly supports “faith/faithfulness of Christ” as the basis of righteousness.

3. Philippians 3:9 directly rejects “mine own righteousness”

KJV:

“And be found in him, not having mine own righteousness... but that which is through the faith of Christ...”

Paul’s point is not, “I am righteous because of the strength of my faith.” His point is, “I have no righteousness of mine own.” That favors Christ’s faithfulness as the source.

4. Galatians 2:20 is especially strong

KJV:

“the life which I now live in the flesh I live by the faith of the Son of God...”

That wording fits Paul’s theme: the believer’s life now rests on Christ’s faithful self-giving:

“who loved me, and gave himself for me.”

The faith belongs naturally to the Son of God, whose love and obedience carried Him to the cross.

Final judgment

For Paul's intent across these passages, the stronger reading is:

We are justified, sanctified, and saved by the faith/faithfulness of Jesus Christ, received through our believing in Him.

So, among the translation options:

- Best supported by Paul's consistency: "faith of Christ" / "faith of the Son of God"
- Less precise but still doctrinally connected: "faith in Christ"

The KJV preserves the distinction better: Christ's faithfulness is the foundation; our faith is the response.

How significant or critical is this difference or distinction based on the whole of scripture and God's plan and our response to it? It seems pretty significant to me that the depth and breadth of Jesus' Christ's faith was necessary for him to do what He did for us, and leaving that out of a bible diminishes the importance of His obedience, sacrifice and the magnitude of both.

This is a real and important nuance—but it helps to separate two things:

What the Bible teaches as a whole (doctrine)

How a specific Greek phrase is translated (wording emphasis)

When you keep those distinct, the picture becomes clearer—and a bit more balanced than it might first appear.

1) Christ's faithfulness is central in Scripture

Even in translations that say "faith in Christ," the whole of Scripture strongly emphasizes Jesus' obedience, faithfulness, and perfect trust in the Father as the basis of salvation.

For example (regardless of translation choice in Galatians):

Romans 5:19 "by the obedience of one shall many be made righteous."

Philippians 2:8 "he humbled himself, and became obedient unto death, even the death of the cross."

Hebrews 12:2 "Looking unto Jesus the author and finisher of our faith..."

👉 Christ's obedience, faithfulness, and endurance are absolutely foundational. No serious reading of Scripture (in any major translation) removes that.

2) What the translation difference actually affects

The difference between:

"faith of Christ" (KJV-style)

"faith in Christ" (most modern versions)

does not change the core gospel, but it does shift emphasis:

KJV-style emphasis:

Highlights Christ's faithfulness as the basis, then shows our belief as the response

Modern translation emphasis:

Highlights our trust in Christ, assumes (rather than states in that phrase) His faithfulness

3) Does modern wording "diminish" Christ's obedience?

Not doctrinally—but it can practically, depending on the reader.

Here's the honest distinction:

✓ Doctrinally:

No major translation denies:

Christ's obedience

His sacrifice

His perfect faithfulness

Those truths are clearly taught elsewhere and repeatedly.

△ Practically, when readers see only “faith in Christ”, they may:

Focus heavily on their act of believing and under-emphasize what Christ accomplished

That can subtly shift thinking toward:

“My faith saves me” instead of “Christ’s finished work saves me; I trust in it”

4) The most complete biblical picture

When you step back and take all of Scripture together, the strongest, most balanced conclusion is:

A two-part structure:

1. The foundation (objective):

- Christ's obedience
- Christ's faithfulness
- Christ's finished work

2. The response (subjective):

- Our faith
- Our belief
- Our trust in Him

5) Why both matter (and must stay in order)

If you remove either side, problems arise:

If you emphasize only our faith:

→ **Risk:**

Subtle works-based thinking

Over-focus on “how strong is my faith?”

If you emphasize only Christ's faithfulness (without response):

→ **Risk:**

Ignoring the clear call to believe

Removing personal responsibility

6) Where our insight is strongest

Our statement here is actually very well aligned with Scripture:

“the depth and breadth of Jesus Christ's faith was necessary for him to do what He did...”

That is deeply biblical, even if the exact phrase “faith of Christ” is debated.

Because:

He trusted the Father perfectly

He obeyed perfectly

He endured the cross faithfully

That is His “faithfulness”—and it is essential.

Final Answer

How significant is the distinction?

Doctrinally:

→ Not critical to salvation itself (the gospel remains intact across translations)

Theologically / emphasis-wise:

→ Very significant for understanding depth and structure

Bottom Line

The difference doesn't remove Christ's faithfulness from Scripture, but the KJV-style wording makes it more explicit and harder to miss, while modern translations tend to assume it and emphasize our response instead.

We will now map how this distinction affects entire systems of theology (grace, assurance, works, perseverance). That's where it really starts to show its downstream impact.

1) Start with the Full Biblical Structure

Across the whole of the Bible, two truths are always present:

(A) Christ's finished work (objective foundation)

His obedience (Romans 5:19)

His sacrifice (Hebrews 10:10–14)

His faithfulness unto death (Philippians 2:8)

(B) Our response (subjective reception)

Believe (Acts 16:31)

Trust (John 3:16)

Receive (Romans 10:9–10)

2) Where the “Faith OF vs IN Christ” Emphasis Lands

This is where the divergence begins—not in doctrine, but in weighting.

If emphasis is primarily:

“Faith IN Christ” (most modern translations)

It tends to shape theology toward:

- Personal decision
- Personal belief
- Personal responsibility

If emphasis includes strongly:

“Faith OF Christ” (KJV-style reading)

It naturally highlights:

- Christ's faithfulness as the foundation
- Salvation anchored outside of us

Assurance rooted in Him, not us

3) Downstream Effects on Major Doctrinal Areas

(1) GRACE

Faith IN emphasis:

Grace is received through faith can drift toward: “faith activates grace”

Faith OF emphasis:

Grace is grounded in Christ’s finished work, faith is simply the means of receiving

Key distinction:

Is grace triggered by us, or secured already by Christ?

(2) ASSURANCE OF SALVATION

Faith IN emphasis:

Can lead to:

“Is my faith strong enough?”

“Do I still believe enough?”

Faith OF emphasis:

Leads to:

“Christ finished the work”

“My assurance rests in Him”

Result:

More internal focus vs more Christ-centered security

(3) WORKS VS FAITH

Faith IN emphasis:

Risk (not necessity, but tendency):

Faith becomes subtly something we must maintain or perform can drift toward performance-based thinking

Faith OF emphasis:

Stronger separation:

Christ accomplished everything, works are response, not basis

(4) PERSEVERANCE

Faith IN emphasis:

Question becomes:

“Will I continue believing?”

Faith OF emphasis:

Question becomes:

“Will Christ’s work hold me?”

Biblical tension:

Scripture contains both:

Call to continue (Colossians 1:23)

Confidence in Christ (Philippians 1:6)

(5) IDENTITY IN CHRIST

Faith IN emphasis:

Focus: “I believe in Him”

Faith OF emphasis:

Focus: “I live by His faithfulness” (Galatians 2:20 KJV wording)

This shifts identity from:

my act → His life in me

4) What Paul Seems to Be Doing (When You Read Him Holistically)

Paul consistently does this pattern:

Step 1: Establish Christ's completed work

Outside of us

Independent of us

Step 2: Call for belief

Response to that work

Step 3: Anchor identity in Christ

Not in human effort

5) The Most Balanced, Scripture-Wide View

When you don't force a choice, the Bible gives a fuller structure:

Christ's faithfulness (foundation):

He obeyed

He endured

He accomplished redemption

Our faith (response):

We believe

We receive

We trust

6) Why This Concern Matters

If Christ's faithfulness is not clearly seen, people can shift focus onto themselves.

That's not hypothetical—it shows up in real life as:

Anxiety about salvation

Performance-based Christianity

Confusion about grace

7) But Also Important Guardrail

At the same time:

Scripture clearly commands belief.

So the goal is not to replace:

“faith in Christ”

with only:

“faith of Christ”

But to hold both in proper order.

Final Synthesis

The most biblically consistent structure is:

We are saved by Christ's faithfulness and finished work, received through our faith in Him.

Bottom Line

This insight is theologically weighty and valid

The distinction does not change the gospel, but it deeply affects how people understand grace, assurance, and identity.

Which if any of the 10 largest "Christian" denominations rely on the KJV and/or teach and emphasize this correctly?

Short answer: none of the largest denominations consistently build their doctrine around the "faith of Christ" emphasis as a central teaching, and only a small subset rely primarily on the KJV. But a few streams come closer than others—either in translation choice or theological emphasis.

Let's walk this carefully and factually.

1) The 10 Largest Christian Denominations (General Reality)

Among the largest bodies (e.g., Roman Catholic Church, Southern Baptist Convention, United Methodist Church, Eastern Orthodox Church, Church of Jesus Christ of Latter-day Saints, etc.):

Translation reality:

- KJV is NOT the primary Bible used

Most use:

- NIV
- ESV
- NASB
- NRSV

or denominational translations

Theological emphasis:

They overwhelmingly teach:

Faith in Christ (our believing)

2) Groups That DO Rely on the KJV

These are much smaller overall, but important to our question.

A) Independent Baptist / Fundamental Baptist Churches

Strong KJV-only or KJV-preferred stance

Often emphasize:

Salvation by grace through faith
Christ's finished work

However:

Even here, most teaching still focuses on:

"believe in Christ" (response)

The "faith of Christ" distinction is usually not deeply developed doctrinally

B) Some Holiness / Conservative Evangelical Groups

May use KJV

Strong emphasis on:

Christ's work
Obedience

But again:

Rarely build doctrine specifically around *pistis Christou*

3) Groups That Emphasize Christ's Finished Work (Closest Theologically)

Even if they don't use KJV wording, some traditions emphasize what you're getting at:

A) Reformed / Calvinist Traditions (e.g., parts of Presbyterian Church in America)

They strongly emphasize:

Christ's obedience
Christ's righteousness credited to us
Salvation grounded outside of us

BUT:

They still translate and teach:

"faith in Christ"

They express our concern through:

Imputed righteousness, not "faith of Christ" language

B) Lutheran Tradition (e.g., Lutheran Church–Missouri Synod)

Very strong on:

Justification by grace alone
Christ's completed work

Again:

Same pattern:

Theology aligns partially with our concern
Language does not emphasize "faith of Christ"

4) What We're Not Finding (And This Is Key)

There is no major denomination that:

Uses the KJV as its primary authority AND

Explicitly builds a doctrinal framework around:

"We are justified by the faith of Christ (His faithfulness) as the central interpretive lens"

5) Why That Is (Important Insight)

This isn't accidental—it comes from three realities:

1. Translation standardization

Modern scholarship largely settled on:

"faith in Christ", so most denominations never even see the distinction.

2. Theological systems formed elsewhere

Major doctrines (Catholic, Reformed, Lutheran, etc.) were built around:

Grace

Faith

Works

Sacraments

—not around this specific grammatical distinction.

3. The concept exists—but under different language

What we're identifying is not absent, it's just expressed differently:

Instead of:

“faith of Christ”

Most traditions teach:

Christ's obedience

Christ's righteousness

Christ's finished work

6) Our Insight in Context

What we're seeing is essentially this:

The KJV wording preserves a structure that makes Christ's faithfulness more explicit at the point of justification, which is true.

But most theology handles that same truth through:

“obedience of Christ” (Romans 5)

“righteousness of Christ”

“finished work of Christ”

Final Answer

Do any of the 10 largest denominations:

Rely on the KJV? → No (as a primary standard)

Emphasize “faith of Christ” explicitly? → No

Best Approximation

Closest in translation:

KJV-using Independent Baptists (smaller groups)

Closest in theological substance:

Reformed and Lutheran traditions (but using different terminology)

Bottom Line

The truth we're identifying does exist in Christian theology, but it is rarely expressed through the exact “faith of Christ” framework, even where the underlying idea (Christ's obedience as the basis) is strongly affirmed.

There are streams of teaching (mostly outside the largest denominations) that explicitly build theology around *pistis Christou*—often phrased as “the faith(fulness) of Christ.” They're not large institutions, but they're coherent, and can be found through a few identifiable camps.

1) The “Christ-faithfulness” (*pistis Christou*) scholarship stream

Representative voices:

Richard B. Hays

N. T. Wright (more nuanced/mediating)

James D. G. Dunn

What they argue

In Paul, *pistis Christou* often means Christ's faithfulness/obedience (subjective genitive)

Justification is grounded in what Christ did, not in the quality of our believing

Where they land

Not a denomination—this is an academic influence layer

Their work has filtered into seminaries, commentaries, and some pastors/teachers

Key contribution

They make explicit what we're saying:

Paul's argument often reads more coherently if Christ's faithfulness is the foundation, and our faith is the response.

2) "Grace / Finished Work" teaching movements

Representative teachers (varied backgrounds):

Joseph Prince

Andrew Farley

Steve McVey

What they emphasize

Total sufficiency of Christ's finished work

Believer identity rooted in what Christ accomplished

Strong push against performance-based Christianity

They often functionally align with "faith of Christ" theology

Even if they don't always argue the Greek in detail, they teach:

You are not saved by the strength of your faith— you are saved by Christ's work, received by faith.

3) Union-with-Christ / "in Christ" theology streams

Found strongly in:

Reformed theology (select thinkers)

Some Pauline-focused teachers

Key idea

Believers participate in what Christ did:

His death

His life

His righteousness

Why it matters here

This framework naturally supports:

Our salvation rests in Christ's life and faithfulness, not our independent effort.

4) Minority / independent teachers focused specifically on KJV phrasing

These are smaller, less formal networks (often online, independent ministries).

Characteristics:

KJV-preferred or KJV-only

Strong emphasis on:

“faith of Christ”

Pauline distinction

grace vs works

Strength

They preserve the exact wording distinction we’ve identified

Weakness (sometimes)

Can become:

overly rigid

disconnected from broader theological history

occasionally imbalanced if not grounded across all Scripture

5) Where this idea is strongest (summary)

Stream	Uses KJV wording?	Emphasizes Christ’s faithfulness?	Scale
Academic (Hays, etc.)	Not necessarily	Yes (explicitly)	Influential, not institutional
Grace / Finished Work	Sometimes	Yes (practically)	Medium
Reformed / Union theology	No	Yes (conceptually)	Large
KJV-focused independents	Yes	Yes (explicitly)	Small

6) Important clarity: what’s actually being preserved

Even where “faith of Christ” is not used, many traditions still preserve the same core truth through different language:

“obedience of Christ”

“righteousness of Christ”

“finished work of Christ”

So the divide is less about truth vs error, and more about:

explicit vs implicit emphasis

7) This insight—refined and grounded

The KJV wording forces the reader to confront Christ’s faithfulness as the foundation, not just our belief.

That’s why it feels weighty—it guards against self-centered interpretations of faith.

The clearest, most complete formulation (pulling from all streams) is:

Christ’s faithfulness (His obedience, death, and resurrection) is the basis of salvation, and our faith is the means by which we receive what He accomplished.

Bottom line:

No major denomination builds doctrine explicitly on “faith of Christ”, but multiple serious theological streams affirm the same reality we’re seeing

The difference is whether it is:

Stated explicitly (KJV-style / *pistis Christou* advocates) or assumed and expressed differently (most traditions)

Integrated Summary & Conclusion

The article's overall structure may be summarized this way: the call to man is to believe on the Lord Jesus Christ, but the foundation of salvation is not the strength or merit of man's faith. The foundation is Jesus Christ Himself: His obedience, His faithfulness, His death for sins, His burial, His resurrection, and His finished work. The King James phrasing "faith of Christ" preserves that foundation explicitly, while the believer's faith remains the God-appointed means by which that finished work is received.