

**The Faith Of Christ**  
**Last Day of Unleavened Bread**  
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Faith is one of the big three. Let's go to 1 Corinthians 13 and verse 13 to just see this. We're familiar with the big three. Paul talks about these. He's obviously leading up to the subject of love, but the fact is he mentions three that endure—three characteristics, three attributes that we must have.

**1 Corinthians 13:13.** *And now [abides] ... (KJV)*

We'll stop here a minute. The Greek word for "abides" is Strong's #3306 and it is "meno" (men'-o). It means *to stay (in a given place, in a given state) or to endure.*

So, Paul is saying that there are three things which are there and which stay, which endure. He said:

*13b) ... faith, hope, [love], these three [They endure.]; but the greatest [as we all know] is [love]. (KJV)*

The fact is that we cannot please God without faith. The Bible tells us that; Hebrews 11:6. If you have a marker you may want to place it here because we'll be coming back to Hebrews 11 from time to time. This is very plain and something that we need to take to heart.

**Hebrews 11:6.** *But without faith it is impossible to please him: ... (KJV)*

Impossible! It's impossible to please God.

*16b) ... for he that [comes] to God must believe that he is, and that he is a rewarder of them that diligently seek him. (KJV)*

The Jewish New Testament says:

**Hebrews 11:6.** *And without trusting, it is impossible to be well pleasing to God, ... (CJB)*

So, the conclusion we can draw is that if we don't have faith, we can't please God. And if we can't please God, we're not going to be in the Kingdom. It's as simple as that. We must have faith.

There are numerous examples of faith listed here in Hebrews 11. Verse 7 talks about Noah's faith; verse 8, Abraham's faith; verse 20, Isaac's faith; verse 21, Jacob's faith; verse 22, Joseph's. Then verse 23 talks about the faith of Moses. Now note verse 29

though because, if you're reading this, it jumps out. Verse 29, I'll read it out of the New Living Translation.

**Hebrews 11:29.** *It was by faith that the people of Israel went right through the Red Sea as though they were on dry ground. But when the Egyptians followed, they were all drowned. (NLT)*

Now that happened before daylight on this very day many, many thousands of years ago. They were drowned. There were dead bodies all over, washing up on the shore from that event.

It says though that by faith, "The people of Israel went through the Red Sea." Now it took some faith, yes, to walk through these walls of water as you went down there. The waters were who knows how high above your head and it's just being held up there miraculously. Yes, that took some faith.

But is this verse saying that the faith of the Israelites held the water back? And is it saying that the lack of the faith of the Egyptians caused the water to tumble in and kill them all? Is that what this verse means? A bigger question is, "Does Israel even belong in the faith chapter? When you look at their legacy, as we're going to see today, their legacy is a complete lack of faith. They had no faith at all. Yet, we're told here that "by faith, Israel went through the Red Sea."

So what we're going to do in the sermon today is we're going to answer and explain Hebrews 11:29. We're going to show how this relates to the Passover, to the Days of Unleavened Bread as we're here on the last day. Then the second thing we're going to do is to see that we must have the faith **of** Jesus Christ in order to be saved, in order to be in the Kingdom of God, and in order to marry, in order to be the Bride of Jesus Christ. The title of the sermon is:

### The Faith of Christ

#### **1. We have to ask the question in reference to Hebrews 11:29: Whose faith was it that allowed Israel to cross the Red Sea?**

Was it Israel's faith? Or was it somebody else's faith?

Let's go to Exodus 14 and begin in verse 10. I'll read this out of the New King James. Pharaoh at this point is pursuing the Israelites with the Egyptian army (a very well-qualified, well-trained army).

**Exodus 14:10.** *And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were ... (NKJV)*

Full of faith? Not worried at all? It says, no.

10b) ... [they were] very afraid, and the children of Israel cried out to the [Eternal].

11) Then they said to Moses, "Because there were no graves in Egypt, have you taken us away to die in the wilderness? Why have you so dealt with us, to bring us up out of Egypt?"

12) Is this not the word that we told you in Egypt, saying, 'Let us alone that we may serve the Egyptians'? For it would have been better for us to serve the Egyptians than that we should die in the wilderness." (NKJV)

So, these verses tell us that Israel was extremely afraid—petrified. The book of Revelation tells us something about being fearful. Let's go to Revelation 21 and look at verse 8. Israel was "sore afraid." We jump all the way to the book of Revelation and let's see what Christ says about fear.

**Revelation 21:8.** *But the fearful, and [the] unbelieving [those without faith, those who don't believe God], and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which [burns] with fire and brimstone: which is the second death. (KJV)*

So, by having fear, fear implies we don't believe God and we don't believe Him to keep His promises as we read in Exodus with Israel. Fear implies we are essentially calling God a liar when He says, "I will take care of you," and then we have fear and we doubt that. And when we, in essence, call God a liar, that is akin to blasphemy. That is why God calls what happened here that we just read in Exodus 14 at the Red Sea—their fear and their lack of faith—God calls it a rebellion.

Let's go to Psalm 106 beginning in verse 6 to see that. Israel didn't trust God. They didn't believe what He said. They accused Moses and, therefore, were accusing God. And they were basically calling God a liar. Notice how it's phrased here in Psalm 106:6. I'll read it out of The New King James.

**Psalm 106:6.** *We have sinned with our fathers, we have committed iniquity, We have done wickedly.*

7) *Our fathers in Egypt did not understand Your wonders; they did not remember the multitude of Your mercies, but rebelled by the sea — the Red Sea. (NKJV)*

The Hebrew word for "rebelled" in the King James, is translated "provoked." It is Strong's #4784. And in English "marah," pronounced (maw-raw'). It means *(figuratively) to rebel (or resist) or to be disobedient.*

So being disobedient, to rebel and to resist were the result of this lack of faith they had and the fear that they had. With that in mind, let's go to Numbers 14 and we'll begin in verse 1. The context of this chapter is that Israel had just heard the report by the spies who were sent into the Promised Land to spy out the land. The spies came back. They were giving their report. We know that story but notice a few verses here.

**Numbers 14:1.** *And all the congregation lifted up their voice, and cried; and the people wept that night. (KJV)*

We know the report. It was a negative report saying that there were giants there that would just make mincemeat of them, etc.

*2) And all the children of Israel murmured against Moses and against Aaron: and the whole congregation said unto them, ... (KJV)*

This is a familiar refrain that we just read in Exodus 14.

*2b) ... Would to God that we had died in the land of Egypt! or would to God we had died in this wilderness! (KJV)*

In verse 5, notice the reaction of Moses and Aaron. In verse 6, Joshua and Caleb tore their clothes, while all the others are weeping and whining and scared to death. Verse 9 is what Moses and Aaron, Joshua, and Caleb said.

*9) Only rebel not [because of fear and a lack of faith] against the [Eternal], neither fear [you] the people of the land; for they are bread for us: their defense is departed from them, and the Lord is with us: fear them not. (KJV)*

Don't be afraid!

*10) But all the congregation [were ready to] stone them with stones. ... (KJV)*

If God didn't intervene, they would be dead. God stopped it by:

*10b) ... the glory of the Lord appeared in the tabernacle of the congregation before all the children of Israel. (KJV)*

I'm sure there was a light. The tabernacle started glowing. Maybe there was smoke coming out of it. Who knows exactly what happened, but obviously there was something that happened that arrested the notion that they should be stoning Moses and Aaron and Joshua and Caleb.

In verse 29, God is speaking here.

**Numbers 14:29.** *Your carcasses shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, (KJV)*

"You're going to die and be buried in the sand here. Your children will come through. I am doing this because you said they were going to die. Well, you are going to die, but your children are going to survive."

So, let's go back to Hebrews 11:29. We could spend hours talking about Israel's faithlessness, but the fact is Israel's legacy is one of a total lack of faith which led to fear, not trusting in God, and ultimately led to rebellion. So, in Hebrews 11:29 it says:

***Hebrews 11:29.*** *By faith they passed through the Red Sea ... (NKJV)*

How can we explain this? What's the answer to this? Clearly it says faith is what allowed Israel to pass through the Red Sea, but equally clearly it wasn't the faith of the Israelites. It wasn't their faith because they didn't have any. So whose faith was it? We're going to see that it was the faith of Moses that saved Israel. Let's begin unraveling this mystery here by going back to Hebrews 11 to look at verse 23 picking up the context.

***Hebrews 11:23.*** *By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child; and they were not afraid of the king's commandment. (KJV)*

Now if Moses was only three months old, Moses' faith couldn't save him. He was just an infant, but we see here it was the faith of his parents that saved him when he was put in the basket and then started floating down the river.

*24) By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; (KJV)*

Let's look into this just for a minute because there is more to it than meets the eye. Moses was likely born in the year 1526 BC, plus or minus a few years. We know this because the best guess currently of the Exodus is about 1446 BC. Exodus 7:7 tells us Moses was 80 years old at the time of the Exodus. So, if we go back 80 years it brings us to about 1526 BC. If those dates are correct—and, of course, we have to punctuate this with the fact that someday we will find out when we talk to Jesus Christ and get the exact dates—but if these dates are correct, the Pharaoh, at the time of Moses' birth, was most likely Thutmose I. What is interesting is Thutmose had a daughter, a princess, named Hatshepsut. If this dating is correct, Hatshepsut was the daughter, was the princess, who likely adopted Moses and made him as her son.

Why does this matter? What's critical about this? The reason it is critical is because Hatshepsut after the death of her father became Pharaoh—a female pharaoh. She was one of seven women to be pharaoh during that entire Egyptian Kingdom. But Hatshepsut had no male heir. Therefore, it is possible that she, in taking the baby Moses, was grooming him to be the next Pharaoh after she died. So potentially, not only Moses, as we just read here, refused to be called “the son of Pharaoh's daughter,” he also refused to be groomed as the next Pharaoh himself.

*25) Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; (KJV)*

Boy, this is an understatement because can you imagine the treasure he gave up walking away from that possibility—the massive inheritance as the son of Pharaoh’s daughter, what he gave up? And if speculation is correct, he gave up being the next Pharaoh, the most powerful man on the face of the earth at that time. He walked away from that. But either way, Moses’ priority was God. Not riches. Not title. Not elevation. Not pride. Not vanity. He wanted to follow God. Verse 27:

*27) By faith he forsook Egypt, ... (KJV)*

Notice this.

*27b) ... not fearing the wrath of the king: for he endured, as seeing him who is invisible.*

*28) Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. (NKJV)*

Verse 29, I’ll read out of the NLT.

*29) It was by faith that the people of Israel went right through the Red Sea as though they were on dry ground. But when the Egyptians tried to follow, they were all drowned.*

The context here of these verses is the faith of Moses. Therefore, I think we can safely conclude that the faith that allowed Israel to walk through on dry ground was certainly not the faith of the Israelites. It was indeed the faith of Moses.

So how did Moses’ faith save Israel? For that we need to go to Exodus 13 to see the details. Let’s put ourselves in the context of Israel coming out of Egypt. It’s important to remember that Moses was not physically leading Israel. What was physically leading Israel? It was the pillar of the cloud—a cloud in the shape of a pillar by day and a pillar of fire by night. That’s what was leading Israel. Moses was just following the cloud. Moses was just following the fire. God was there through the pillar of fire and the pillar of cloud. Verse 17:

***Exodus 13:17.*** *And it came to pass, when Pharaoh had let the people go, ... (KJV)*

Notice this.

*17b) ... God led them not through the way of the land of the Philistines, ... (KJV)*

But God is doing the leading. He didn’t take them the most popular way, the easiest way, although that was nearby.

*17 continued) ... for God said, Lest peradventure the people repent when they see war, and they [want to] return to Egypt: (KJV)*

So we're going to take them away from the Philistines.

*18) But God led the people about, through the way of the wilderness of the Red sea: and the children of Israel went up harnessed out of the land of Egypt.*

*.....*  
*20) And they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness. (KJV)*

This is right as you would start going into no man's land, uninhabitable land.

*21) And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:*  
*22) He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. (KJV)*

So the Israelites followed the pillar, be it cloud or be it fire and Moses followed along too. He was following wherever that pillar went because God was leading them. Now, chapter 14:1:

**Exodus 14:1.** *And the Lord spoke unto Moses, saying,*  
*2) Speak unto the children of Israel, that they turn and encamp before Pi-Hahiroth, (KJV)*

Now Pi-Hahiroth is a chain of mountains.

*2b) ... encamp before Pi-Hahiroth, between Migdol and the sea, over against [that actually means opposite of] Baal-Zephon: ... (KJV)*

Now Baal-Zephon is a mountain about 1500 feet high and it was across the Red Sea on the other side of the Red Sea, but it was named after the Egyptian god Typhon. Typhon was the Destroyer. Now this location didn't happen by accident. This mountain was where they sacrificed to Typhon. Israel was on the other side of the Red Sea, on the western side. The point is they were going to the place where the Egyptian god was worshipped who was the Destroyer. It's going to be interesting to see who got destroyed. It wasn't Israel. It was the Egyptians. God, obviously, did that by plan and by purpose. So here they are camped by the sea.

The point is Egypt is north and northwest, the Red Sea is directly to the east, and the Pi-Hahiroth mountain chain is to the west and south. Israel is coming down (south) into the tip of a "V". To the east is the water, on the west and south are the mountains, and as a military tactician this is the last place you want to be. As Israel did a 180 and looked over their shoulder, guess who was coming after them? They were trapped.

Absolutely trapped! Then across the Red Sea is this mountain dedicated to this god, the Destroyer.

*3) For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness [has] shut them in.*

*4) And [God says to Moses] I will harden Pharaoh's heart, that he shall follow after them; and I will be honored upon Pharaoh, and upon all his host; that the Egyptians may know that I am the [Eternal]. And they did so.*

Notice what happens here. God tells Moses that He's going to gain honor over Pharaoh, but He doesn't tell Moses how it's going to happen. Moses is looking around. Here are the mountains and here is the sea and when he looks behind him, there's Pharaoh. God's saying, "This is what I'm going to do, but I'm not going to tell you right now what it is."

Now put ourselves in this situation. Imagine the faith that it took of Moses to control the crowd, to control this mass of people. If he showed any weakness or lack of faith, it would be all over with, but he didn't. Moses didn't do that. It's easy to follow the pillar of cloud or the pillar of fire when it's moving in a direction you think it should. That's easy to do. To follow the short route, the route of the Philistines which is where you think it should, but all of a sudden it starts to swing south. I think most of us when starting to head towards the Red Sea and getting hemmed in by the mountains, we might start scratching our heads and begin to wonder "What's God doing here? What's going on here? This isn't tactically a very good thing to do." Pharaoh is giving chase. And guess what? The Israelites start complaining which culminates in verse 10.

*10) And when Pharaoh drew [near], the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the [Eternal].*

*11) And they said unto Moses, Because there were no graves in Egypt, [have you] taken us [here] to die in the wilderness? ... (KJV)*

"Why have you done this? It's all your fault. It's all God's fault." They went on to say, "Aren't there enough graves out here? Were there no graves in Egypt that we could be buried in? Why are you taking us out here in all this sand and rocks?" The Expositor's Bible Commentary said:

The Israelites mocked in the most satirical tone possible since Egypt specialized in graves and had about ¾ of its land area available for grave sites.

If you know the topography of Egypt, the pyramids being a gigantic example of gravesites and so they were mocking Moses saying, "Aren't there enough graves in Egypt? Is that why you drag us out here in the middle of the wilderness?"

In verse 13, God hasn't told Moses yet what's going to happen, but Moses says three things in verse 13. This is a direct parallel of what we should be doing if we want salvation, when we're under pressure, when we're under trials.

**Exodus 14:13.** *And Moses said unto the people, ... (KJV)*

1. **"Fear [you] not." Don't be afraid.**
2. **"Stand still."**
3. **"See the salvation of the [Eternal], which He will show to you today."**

We have a phrase in West Texas called "hide and watch." That's exactly what God said. "Don't be afraid. Hide and watch and see what I'm going to do." Up to this point, God didn't tell them what He was going to do. They didn't know what God was going to do and Moses didn't know what He was going to do. He says:

*13b) ... for the Egyptians whom [you] have seen today, [you're not going to see them again forever.*

*14) The Lord [will] fight for you, and [you] shall hold your peace. (KJV)*

The Hebrew "hold your peace," means *to be silent or to be quiet*. "And just watch what I'm going to do. That's all I'm asking you to do," God says, "is just watch. Shut up. Be quiet. Watch and don't be afraid."

So at this point Moses didn't know how God was going to deliver them but he had complete faith that God was going to do that. Even though he didn't know how, he knew God was going to keep His promises. And it wasn't until verse 15 that God reveals to Moses how salvation will come, how it's going to happen. Let's read verse 16.

**Exodus 14:16.** *But lift up [your] rod, and stretch out [your] hand over the sea, and divide it: ... (KJV)*

Now God tells him how it's going to be done.

*16b) ... and the children of Israel shall go on dry ground through the midst of the sea. (KJV)*

And, of course, we know the rest of that story. Now to answer the question about Hebrews 11:29, "By faith Israel passed through the Red Sea." Whose faith was it? It certainly wasn't Israel's, but it was the faith of Moses. The indication is that God didn't reveal to Moses how He was going to save Israel. He just told Moses, "I'm going to do it," and Moses believed Him and didn't waver and was strong for the people's sakes. God responded and finally told Moses how he was going to do it. When God told Moses to head towards the Red Sea without saying why, taking him down into the tip of

this “V”, and when God said, “I want you to head that way instead of going the easy way,” it began a test of faith for Moses. “Are you going to trust Me? Or are you not going to trust Me?” And Moses remained faithful despite what he saw. The mountains were getting closer on one side; the sea is getting closer on the other side; and Pharaoh was getting closer behind them. All the evidence suggested that they would be dead men. But in 2 Corinthians 5:7, what does it say?

**2 Corinthians 5:7.** *(For we walk by faith, not by sight:) (KJV)*

That’s exactly what Moses did. And when Moses told the Israelites that they were about to see the salvation of the Eternal, Moses didn’t have any doubt. He said, “You watch. See the salvation of God. I don’t know how it’s going to happen, but we’re going to see the salvation of God. I have that faith.” The point is the faith of the Israelites didn’t save them from Pharaoh because they had no faith. Their faith was inadequate and it was lacking. They were saved by the faith of Moses.

We’re going to see that this is a perfect analogy for us as we have had Passover and have gone through the days of Unleavened Bread that the lesson for us is in and of ourselves, our faith—any faith that we can humanly conger up—will not save us because human faith is inadequate. Human faith is lacking. Human faith wavers just like the physical faith of the nation of Israel and the people. When times got tough, they had not faith. They picked up rocks; and they wanted to stone Moses. So this realization that any faith we have, whether it’s the Israelites or us today, is not going to save us, this leads us to the second point.

**2. The second point is: It is the faith of Christ that will save each one of us at the end of the day.**

It’s the faith of Christ.

Now let’s see how that’s going to happen. Let’s go to Galatians 2 where we’ll be breaking into the context. We know that the Gospel was opened up to the Gentiles. Peter had the vision of the sheet coming down with unclean and common animals. God was telling Peter, “I’m going to call Gentiles, people you previously viewed as ‘unclean.’ I’m going to call them to the gospel.”

Then Peter started preaching that and he started fellowshiping with Gentiles. But then, a group of Jews came from Jerusalem to where Peter was and when those Jews came who didn’t understand this, Peter withdrew himself from the Gentiles and went to eat with the Jews. He separated himself. When Paul saw that, he called Peter out publicly. Paul called Peter out publicly! For those who believe that Peter was the head of the church, this doesn’t set too well or work too well because Paul is calling Peter in this instance. Now beginning in verse 14:

**Galatians 2:14.** *But when I saw that they walked not uprightly according to the truth of the gospel, ... (KJV)*

And that truth was revealed through Peter that God was going to call all nations ultimately and was calling some at that time. As a result, when Christ said that we should love our neighbors as ourselves, we should love all people as we love ourselves. Going on in verse 14, Paul says:

*14b) ... I said unto Peter before them all, If [you], being a Jew, [live] after the manner of Gentiles, and not as do the Jews, why [do you compel] the Gentiles to live as do the Jews [by being separate]? (KJV)*

“Why are you separating yourself from them and making them separate from the Jews who are here visiting?” It was Jewish tradition that it was unlawful to have dealings with Gentiles, and certainly not to break bread with them. You just didn’t do that. If the Pharisees came walking into a crowded market and the sleeve of Gentile rubbed up against their sleeve, they would have to go home and wash because they were not to touch the unclean thing. They interpreted that to mean they had to go wash. It was that bad. Verse 16, I’m going to read out of the New King James. Pay attention very carefully to verse 16. Notice what it says.

***Galatians 2:16.*** *knowing that a man is not justified ... (NKJV)*

Justified is a term that means to be in a right standing with God, not having your sins attributed to you.

*16) knowing that a man is not justified by the works of the law but by faith in Jesus Christ, even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified. (NKJV)*

So there you have it. All you have to do is have faith in Christ. Everything is fine. Just have faith in Christ. Everything will be okay and you will be saved. Now this sums up modern Christianity—that we are justified (not having our sins imputed to us) by the intellectual conviction that Christ became flesh (God became flesh), He lived on this earth and He died for our sins. The majority of Christians believe this and you can see that through paintings, statues, stained glass windows. If we just have faith in Christ, we will be saved—the faith that He walked this earth, that He died for our sins, that He was the Son of God. It doesn’t make any difference what we do. We just have to have faith in Christ.

The problem here in verse 16 is that the word “in” doesn’t exist. It’s not there. It just isn’t there. The Greek literally reads “justified by faith Christ.” The word “in” was inserted. The New King James Version is a very poor translation because one little two letter word changes the meaning of everything.

Now let’s read verse 16 out of the King James.

**Galatians 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. (KJV)*

The Wycliffe Translation translates it exactly the same. The New Revised Standard Version and the Holman Bible in the margins say “the faith **of** Christ.” The Complete Jewish Bible says this:

**Galatians 2:16.** *even so, we have come to realize that a person is not declared righteous by God on the ground of his legalistic observance of Torah commands, but through the Messiah’s trusting faithfulness.... (CJB)*

The Messiah’s faith. Now some are going to say, “Faith in or faith **of**, what’s the difference? It’s all semantic.” And they’ll dismiss it as just semantics, but it is not. There is an enormous difference between faith in Christ and having the **faith of Christ**.

It is a huge, huge difference because faith in Christ depends upon us. It begins with us—with human beings having faith in Christ. It means *our faith in Christ, any faith we can humanly work up*.

But the faith **of** Christ means *the faith that Christ had in Him when He walked this earth—His faith*. And that faith begins with Christ. It doesn’t begin with a human being. This is a huge, huge difference. Christ’s faith begins with Christ. It is inherent in Him. And it is impossible to have the faith **of** Christ without the holy spirit, without Christ living in us. And when Christ lives in us, then we can have His faith—not a human faith, not an Israelite faith, but the faith that Christ actually had when He was on the face of this earth. The faith **of** Christ can be in us through the holy spirit as a result of baptism, as a result of what we memorialize on Passover evening and the commitment we made at our baptism. There is a huge difference. Human faith begins with a human. The **faith of Christ** begins with a spirit-being, Christ, and is from the holy spirit.

Now at present, there are literally several billion people on the face of this earth who believe that Christ came to the earth and He lived and He died. And they believe that with every fiber of their being. This includes mainstream Christianity, but it also includes Islam because Islam believed that Christ was a prophet, that He was born, He lived and He died. They have absolute faith, Muslims and Christians that Christ walked this earth. They have zero doubt from the fact that they have faith in Christ and the fact that He lived and He walked this earth.

But does that justify them in God’s eyes? Does that justify the Muslims simply because they believe in Christ, believe that He existed? Or does it justify the Christians that believe, “Hey, I can do anything I want. I just have to believe in Christ”? The answer is absolutely not! That faith doesn’t justify anybody.

We said the faith **of** Christ begins with Christ but the faith in Christ begins with us— huge difference. How can things that begin with us save us? How can things that begin with us reconcile us to God? It can't happen because that begins with a human being. Paul gives us the answer; let's go to Galatians 5:19. God always gives us answers to questions that come up. And the Bible is so simple when you put all the pieces together, but that only happens through the revelation of God's holy spirit. I'm reading out of the King James.

**Galatians 5:19.** *Now the works of the flesh ... (KJV)*

The NIV says, "the acts of the sinful nature." So, the works of the flesh or the works of our sinful nature:

*19b) ... are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, (KJV)*

That's out of the King James. Lasciviousness means *lewdness*.

*20) Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,*

*21) Envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. (KJV)*

The point is these are works of the flesh. I don't know how people who believe "once saved always saved" can read this and still think once saved always saved but millions of people apparently do.

These are the works of the flesh. The Greek word for "works" is Strong's #2041 and it's the Greek word "ergon" (er'-gon) and it means *deed, doing or labor*. Paul says the deeds of the flesh, the doing of the stuff that the flesh does, the labor of the flesh gives you everything we just read; those are the works of the flesh.

But in verse 22, Paul doesn't use the word "works" here. He says":

*22) But the fruit of the Spirit is love, joy, ... (KJV)*

We should have joy. We should develop joy. We should take joy wherever we can and even joy in our trials.

*22b) ... peace, longsuffering, gentleness, goodness, ... (KJV)*

Uh-oh! Look what's here.

*22 continued) ... faith, (KJV)*

Faith is a fruit of the spirit. Not a work of human beings. Verse 23:

*23) Meekness, temperance: against such there is no law. (KJV)*

Instead of works, Paul uses the word, as I said, “fruit,” which is Strong’s #2590. It’s the Greek word “karpos” (kar-pos') and it means *fruit (as plucked), fruit as you would pick it off the vine); ripe, fully developed; ready to consume; ready to eat.*

Sometimes I have heard people say, “Works of the flesh, works of the spirit....” They lump it altogether. That’s not what this says. We have to ask the question: Why does Paul use the phrase “works of the flesh” versus the phrase “fruits of the spirit”? It’s done intentionally. It’s not a mistranslation or an accident.

The works of the flesh we can do on our own. We do these every day—the works of the flesh. We do so constantly. We do these in our minds. We do these in our deeds. We do these in our words. We don’t need any help producing the works of the flesh. These just come naturally to a human being. The works of the flesh begin with us and they end with us. Think about that. The works of the flesh begin with us and they end with us.

The key is spiritual fruit cannot be grown on its own. It can’t happen. Spiritual fruit can’t be grown on its own. And we see here, since faith is a fruit of the spirit, faith can’t be grown; faith can’t happen unless it comes from God’s spirit. It can’t come from a human being or trying to work up faith. It can’t be grown on its own. It takes the holy spirit in us to produce the fruit of faith. It’s the same with love, the same with joy, and the same with all the other fruits of the spirit. We cannot conger up faith through our own will power. And that is the lesson of Ancient Israel. They didn’t have faith. They couldn’t do it.

I remember when I had been in the church about three years maybe. And the church was very strong in some areas that if you went to a doctor, you were going to go into the lake of fire. This young lady in her twenties, who had a couple kids and whose husband wasn’t in the church, got a pain in her lower right abdomen right where the appendix is. She called me just beside herself because she was tied in knots. She was having this pain. She was thinking of her children. She was thinking of her husband. On the one hand, she wanted to obey God and she says, “I just don’t have the faith to go to God, but if I go to the doctor, then I’m going to wind up in the lake of fire.” She was just in a state. This happened in the ‘60s. She was just in turmoil.

What she was doing was trying to work up human faith on her own. It wasn’t there. She had been in the church just a very, very short period of time. In a sense, Ancient Israel was doing the same thing. They saw all this (the mountains, the Red Sea, the Egyptian army) and they couldn’t work up faith on their own. In fact, they had so little of it that they were ready to stone Moses. They were ready to bow down in front of the Egyptians again and say, “Please spare our lives.” So that’s the lesson of Ancient Israel: You can’t by your own will power work up faith. None of us can do that.

If faith is one of the fruits of God's spirit, it is clearly something that we cannot work up on our own. We just cannot do that. Even though countless billions have faith in Christ, it doesn't mean that they have the faith that God wants. Because the faith that God wants comes from the holy spirit. But they don't have the holy spirit, and so therefore, they can't have the faith that God wants. Therefore, they can't have true faith because true faith is a fruit of God's spirit.

Now, let's go back to Galatians 2:16.

**Galatians 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. (KJV)*

We are not justified by faith in Christ. We are justified by having the faith of Christ which is the faith Christ had. And that faith enabled Christ to overcome the temptation of the devil during the forty days and forty nights in the wilderness. That faith enabled Christ not to give in at Gethsemane. And that faith enabled Christ not to quit when He was on the cross they were looking up at him saying, "Save yourself. Save yourself!" He didn't quit. He didn't cave in—the faith of Christ.

This is proven by the analogy that Christ used just before His death. We read this on Passover evening; John 15:1, we'll begin in verse 1. We read this, but read this with the notion of understanding the difference between faith in Christ and the faith of Jesus Christ. Christ is explaining to the disciples that they don't understand yet. They will; after the holy spirit comes, they will understand.

**John 15:1.** *I am the true vine, and my Father is the husbandman.  
2) Every branch in me that [bears] not fruit he [takes] away: and every branch that [bears] fruit, he [purges] it, that it may bring forth more fruit. (KJV)*

He purges it by trials, by tests, and sometimes by suffering.

*3) Now [you] are clean through the word which I have spoken unto you.  
4) Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can [you], except [you] abide in me. (KJV)*

"With regard to faith, if you're not connected to Me, if you don't have My spirit, you don't have faith. You don't have the faith that you need."

*5) I am the vine, [you] are the branches: He that [abides] in me, and I in him, the same [brings] forth much fruit: ... (KJV)*

One of which is faith! Now here is the key:

*5b) ... for without me [apart from Me, you] can do nothing. (KJV)*

Apart from God we can't do anything. I think this is something all of us have learned to one degree or another. If we're not connected to the Father and the Son, no matter what we do, it's going to blow up in our face. It is not going to succeed.

*6) If a man abides not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.*

*7) If [you] abide in me, and my words abide in you, [you] shall ask what [you] will, and it shall be done unto you. (KJV)*

Because we know then we have the mind of Christ and we're asking according to God's will.

*8) Herein is my Father glorified, that [you] bear much fruit; so shall [you] be my disciples. (KJV)*

So Christ is saying, "If you (we who are called) maintain your contact with Me (the vine) you will bear much fruit. But if that contact is severed, you're going to wither and die and you're going to be burned up." The point is that no amount of effort by the branch (we who are called) is going to produce fruit because the fruit comes from the vine that is Jesus Christ. So the branch (we who are called) in and of itself cannot bear fruit. That fruit through God's spirit has to, by analogy, come up through the vine and allow the branch the bear fruit. If we're separated from the vine, there is no fruit.

And that is the same with us regarding faith. We can't work up faith on our own apart from God's spirit. We just can't do it, but if we are connected—the branch is connected to the vine—that will give us the faith **of** Christ, the faith Christ had that allowed Christ to go through what He went through as we are memorializing during these days. And that's what Christ meant when He was talking in John 5. Let's turn there. The context of John 5 is that Christ had just performed a miracle at the Pool of Bethesda by healing a man who had been lame for thirty-eight years. We'll begin and break into that context in verse 19.

**John 5:19.** *Then answered Jesus and said unto them, [Truly, truly, I say unto you, The Son can do nothing of himself, but what he [sees] the Father do: for what things soever he [does], these also [does] the Son likewise. (KJV)*

Christ said, "Even Me." He's a human on this earth. He said, "I can't do anything without the Father. I can't do anything" because that spirit came from the Father into Him when He was overshadowed as He was conceived. Again, He says in verse 30:

*30) I can of [Myself] do nothing: ... because I seek not [My] own will, but the will of the Father which [has] sent me. (KJV)*

Just as Christ could do nothing apart from the Father, we can do nothing of relevance, nothing that lasts, nothing that's important apart from the holy spirit which is the spirit of God and the Father.

So in order to be the Bride of Christ, we must have the faith **of** Christ. We must have the faith that He had when He walked this earth. If we want to be His bride, we must develop and have that faith. That's the message of the second point.

Now, let's conclude. I want to quote from an article that Herbert Armstrong wrote in 1952 and it's called "What is Faith?"

When Jesus walked the earth in human flesh, He possessed faith. He said, plainly "Of *myself* I can do NOTHING!"

We just read that.

Few realize that what He did ... He did not do in any supernatural power of His own ... [but] literally through FAITH, setting us a beautiful example! ... And, aside from perhaps a few things such as ability to read men's minds and hearts, Jesus exercised no POWER during his earthly life that you and I cannot exercise TODAY [by having the faith that He had]!

So whether it was Ancient Israel at the Red Sea or whether it's any of us, in and of our physical selves, we can do nothing. That includes the fruit of the spirit of faith. We can't do it in and of ourselves. Human faith in Christ cannot save us, will not save us, but the faith **of** Christ, Christ's faith living in us does save us and it does so by the power of the holy spirit.

I won't take time today, but every Passover we read John 14 and 15 or certainly excerpts from that. This was less than twenty-four hours before Christ was going to give up His life. He talked in those two chapters about how after He left this earth meaning after He died, He would send another "helper," another "comforter." The Greek word for that is "parakletos." He told them and He tells us today that it is the holy spirit. He was saying, "I'm going to go. You don't understand it, but I'm going to go. But I'm going to send you a comforter that will take My place. And I need you to be at a certain place on Pentecost for that to happen."

Yes, they were obedient, but this comforter is something they didn't earn. They didn't earn the comforter through works. It was an outright gift from God to those twelve. It was a gift. Then this gift began to accelerate and accelerate and accelerate as time went on in the early New Testament years. That gift was given over and over and over again to God's people—the parakletos, the comforter. What we see is that the faith that can save us is a product of the parakletos. It's a product of the holy spirit in us. Remember in John 14:23, Christ said, "We will come and make our abode in you. The holy spirit is with you, but We will come and actually live in you." And by living in us,

then we can have the same faith that Christ had that allowed Him to trust God and to do what He did—give His life for all of us.

Since we cannot have the faith required of us without the holy spirit, this following verse makes complete sense. Let's go to Ephesians 2:4; we'll get to verse 8, a famous scripture, in just a second.

***Ephesians 2:4.*** *But God, who is rich in mercy, for his great love wherewith he loved us, (KJV)*

To offer His Son.... I just can't imagine God the Father watching His Son go through this! We, as parents, look at having your child go through this while you have to stand by watching is just unbelievable to me.

*4) But God, who is rich in mercy, for his great love ... (KJV)*

He did it out of His great love—watching Christ die.

*5) Even when we were dead in sins, [has] quickened us [made us alive] together with Christ, (by grace [you] are saved;)*

*6) And [has] raised us up together, and [has] made us sit together in heavenly places in Christ Jesus:*

*7) That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus.*

*8) For by grace are [you] saved through faith; and that not of yourselves: it is the gift of God: ... (KJV)*

Now the Living Bible says this:

***Ephesians 2:8b.*** *... you have been saved through trusting Christ. And even trusting is not of yourselves; it too is a gift from God. (TLB)*

The trusting, the faith is a gift from God through the holy spirit. It is not something we have earned. It is not something we deserve by any way. It is not something we have worked on our own to build up our own human kind of faith. So, it is obvious here that grace is a gift but faith is a gift too. It comes when we receive the holy spirit. It is part of the fruits that come from someone who exercises the holy spirit. We grow in faith just like we grow in love, just like we grow in joy by exercising that spirit.

So, we see here—I'm repeating it again—the faith **of** Christ is the faith Christ had when He walked on this earth. And that same faith can be in us, but it begins with Christ. Not us. And it is a gift of God and Christ to us. Let's go to Revelation 14:12, which talks about the patience of the saints. Christ tells us:

***Revelation 14:12.*** *Here is the patience ... (KJV)*

The Greek word for “patience” means *endurance or patient waiting*.

And we’re doing both right now. We’re waiting for Christ to come because with mankind’s problems, we get in there and say we should do this, or they should do that, the government or the president should do this. No, nothing is going to work. The only solution is the return of Jesus Christ. We have to patiently endure until He returns.

So it tells us:

***Revelation 14:12.*** *Here is the patience [the endurance] of the saints: here are they that keep the commandments of God, and [Notice!] the faith **of** Jesus. (KJV)*

We keep the faith of Jesus. Now the Complete Jewish Bible, the Revised Standard Version, the American Standard Version, Young Literal, Darby, Weymouth, and even Noah’s Webster’s 1833 Dictionary all translate this as “the faith **of** Christ.” Not faith in Christ, but the faith **of** Christ.

So, the message when we read about the Days of Unleavened Bread and look at the example of Ancient Israel, what they went through and coming through the Red Sea, the example of Ancient Israel is a complete lack of faith. That is an example we want to avoid. We don’t want to follow them because only Moses’ faith saved them.

Rather what we need to do is to look to Jesus Christ. We look to Jesus Christ on the Passover as the alpha and the omega, the author and the finisher of our faith, our lives. So, we need to look to Him.

And we need to use the great power of the holy spirit to grab hold of the faith that Christ had when He was on this earth that gave Him the ability to endure what He endured, to die on the cross and to be resurrected. As we go forward from here, let’s remember and learn again through the example of Ancient Israel that we can’t do anything of ourselves. We just can’t. If it’s not tied into what God wants, if it’s not coming through the holy spirit, if it’s not trying to please God and Jesus Christ, anything other than those, we can’t accomplish anything meaningful or lasting in our lives. We just can’t. We can do nothing of ourselves. The only good we can accomplish is by the power of God through God’s holy spirit.

And we are going to need the faith **of** Christ to endure what is coming down the road. We read, we get pictures, we get inklings of what is going to happen and it’s probably a good thing we don’t know what’s going to happen tomorrow or next year or the year after that. We don’t know. God’s going to give it to us in little bite-size chunks, but if we have the faith **of** Christ, we can endure what comes in the future. And that enduring and whatever suffering we go through is nothing—absolutely nothing—compared to becoming the bride of our Savior. No matter what we have to endure in this life and what we see people around us in God’s church enduring, the suffering they go through, that is nothing compared to being there with a crown on our heads and being in front of Jesus Christ, and being married to Jesus Christ. When the words are said, “Well done,

good and faithful servant,” let’s understand that to be there, we must have the faith **of** Christ.