

Behold  the Lamb
Publications

*The Mystery
of
Justification*

by Leroy Surface

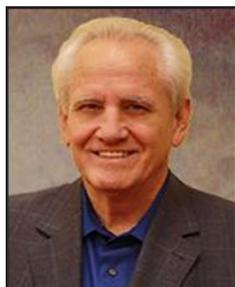
“Say what God says”

In the spring of 1991, I came to the end of a desperate search for “the truth” which Jesus said “will make you free” ^{John 8:32}. I found the answer in a comparison which the Apostle Paul gave between the blood of animals and the blood of Jesus Christ: *“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”* ^{Hebrews 9:14}. When I understood the purpose of Christ’s blood was to *“sanctify the people”* ^{Hebrews 13:12}, and to *“purify their hearts”* ^{Acts 15:8-9}, my heart was washed from sin in a moment of time, and I went *“free from sin”* ^{Romans 6:18} to serve the living God. The theme of our campmeeting that year was *“The cross and the blood of Jesus Christ.”*

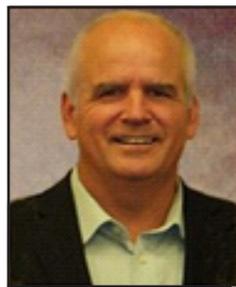
In the spring of 1992, the Lord began speaking to me to “say what I say.” Most of my ministry until that time had been as a “watchman,” preaching against the sins of the church from the dreams and visions which God gave me. I soon discovered, however, that my entire ministry was to change, and I was commanded to say what God said in the scriptures, and as Paul instructed, *“...let God be true, but every man a liar”* ^{Romans 3:4}.

The glorious church suffered a great falling away at the end of the first century A.D., and from the 4th century until the 16th century was swallowed up in gross darkness with an “antichrist figure” as its head. The reformation of the 16th century delivered millions of souls from the darkness of that evil religious system with its revelation of “justification by faith,” but somehow along the way it lost the understanding of what

“justification” is. For 500 years, the church has labored under a half truth, which has held the people in bondage to sin because tradition has blinded the minds of its teachers to discern the truth. The “truth” I speak of is clearly spoken by the apostles in the scriptures ^{KJV}, but modern translations of the bible have often twisted and



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changed the truth of God into a lie ^{Romans 1:25-26}. The orthodox doctrine, which teaches we are *“justified,”* but nothing changes except *“the way God sees us”* is dangerously wrong. It doesn’t matter who believes it, or teaches it, *“Let God be true, and every man a liar.”* In this message, Brother Surface simply lays out what the Apostle Paul said about justification under the New Covenant of grace. Nothing more, nothing less.

The Mystery of Justification

by *Leroy Surface*

Introduction

“...the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.” Colossians 1:26-27

Seventeen times in the writings of the apostle Paul, he referred to a “mystery.” He spoke of “*the mystery of godliness,*” “*the mystery of iniquity,*” “*the mystery of Christ,*” and “*the mystery of the gospel,*” just to name a few. He spoke of a “*mystery, which from the beginning of the world hath been hid in God*” Ephesians 3:9, and another mystery which “*...hath been hid from ages and from generations, but now is made manifest to his saints*” Colossians 1:26. The apostle spent his lifetime revealing these “mysteries” to the Gentiles, as he preached to them “*the unsearchable riches of Christ*” Ephesians 3:8. These “mysteries” were only mysteries because they had never been preached. Once they were revealed by the apostles of Christ, they were no longer “mysteries,” but rather what Paul called “*the simplicity that is in Christ*” II Corinthians 11:3.

Since the first generation of the church, unscrupulous ministers have repeatedly come in, bringing strange teachings and doctrines of devils in the guise of “revealing mysteries.” In recent generations some have enriched themselves writing books

about “mysteries” I recall the great “mystery” of the “Hebrew codes” of just a few years ago. This was a mystery that could not have been discovered without the aid of a modern computer, and was not in fact a “mystery” at all, but a gigantic hoax which built upon finding certain sequences of letters in the Hebrew alphabet used to form the words of the Old Testament. Everything they found was not by design of our creator, but of coincidence of the Hebrew alphabet.

I remember a book that cause a great stir among the people of God a generation ago. The book was titled, “Eighty Eight Reasons why Jesus must return in 1988.” Churches across America filled up in the fall and winter of that year, because every “reason” was so thoroughly documented, it seemed impossible it could be wrong, but as it happened, all “eighty eight reasons” were soon proven to be wrong. It was no different with the “blood moons” phenomenon of a half dozen years ago, which was no phenomena at all. Considering the fact that most Jewish holy days fall on the “full moon,” these sequences have followed a set pattern since the creation of the heaven and earth.

If a “mystery” is “mysterious,” it is not a mystery of God. In fact, the “mysteries of the gospel” are clearly written in the scriptures, not to “conceal,” but to “reveal” the truth. Paul said, *“If our gospel be hid, it is hid to them that are lost: In whom the god of this world (Satan) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them”* II Corinthians 4:3-4. Satan is *“the god of this world,”* and he has succeeded in blinding the minds of millions of people in the churches with his mysteries II Thessalonians 2:7 and fables II Timothy 4:4 to the extent they cannot see the truth.

A Mystery Revealed

“For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.” Isaiah 64:4

The prophet Isaiah was the first to speak of a mystery that men “...have not heard, nor perceived by the ear, neither hath the eye seen...**since the beginning of the world.**” The apostle Paul referred to this mystery in his epistle to the Romans, saying, “...according to the revelation **of the mystery, which was kept secret since the world began, but is now made manifest...**” Romans 16:25-26. To the Ephesians, he spoke of “...the fellowship of **the mystery, which from the beginning of the world hath been hid in God...**” Ephesians 3:9.

This “mystery” which “since the beginning of the world” had not been “heard,” nor “perceived by the ear” nor “seen by the eye” was simply what man was when God created him in His own image and likeness. Adam’s own children were born into a sin cursed world to fallen parents who had once been “just a little lower than god” Psalms 8:4-5. Perhaps only a dozen years before, the earth had been a paradise, but now it was overgrown with weeds, thorns and thistles. Their children could not possibly understand the godly nature their parents had possessed when in the image and likeness of God, because now they were fallen to a place barely above the beasts of the field, and ruled by a sinful nature. David tried to explain the mystery, but could not. The apostle Paul pulled back the veil and revealed the mystery very simply with these words: “But now we see not yet all things put under him (Adam). **But we see Jesus...**” Hebrews 2:8-9. Jesus Christ is the revelation of what God predestined man to be. Paul explained it to Timothy in this way:

“...according to the power of God; Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, **But is now made manifest by the appearing of our Saviour Jesus Christ....**” II Timothy 1:8-10

That which had not been “heard...perceived...nor seen...since the beginning of the world (since the entrance of sin)” Isaiah 64:4, is the subject of the Apostle John’s first epistle:

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) That which we have seen and heard declare we unto you” John 1:1-3

The apostles had seen, heard, and handled the Lord Jesus Christ. He was the flesh and blood manifestation of God’s “*eternal purpose.*” He is God’s pattern of what every child of God is made to be. This is no mystery; it is revealed in Jesus Christ.

The Mystery of Justification

Of the seventeen “mysteries” Paul spoke of in his epistles, “justification” is not one of them. Everyone, whether a believer or not, knew what justification was. Even those who had never heard of Jesus Christ understood that anything that was “*justified*” was “*just.*” It was either proven to be right, or it was “made right.” The Greek word “*dikaioō,*” which was translated “*justified,*” is defined by Strong’s Greek Dictionary as “*to render just or innocent.*” According to the “*American Heritage Dictionary,*” one of the definitions of the English word “*render*” is “*To cause to become; make.*” This gives us the best possible understanding of the word “*justified*” as “*made righteous.*”

Paul did not speak or write in theological Greek. There was, in fact, a Greek theology which began to be taught by Plato in about 380 B.C. He was the one who gave us the word “theology” which means “the study of God.” Plato, however, along with the other great philosophers of his day, believed in many gods. They developed their theology, which is what we call “philosophy,” to the highest level, but Paul warned the believers not to receive it in the least. He said to the believers at Colossae,

“Beware lest any man spoil you through philosophy (the love of wisdom) and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.”

Colossians 2:8

In spite of the apostles warning, we live in a modern church era in which a “philosophy” about Jesus of Nazareth has taken the place of the gospel of Christ. The meaning of justification, which was not a mystery in the first generation church under the ministries of Paul and the other apostles of Christ, has been lost for centuries, and has become another “...*mystery which hath been hid from ages and from generations...*” Colossians 1:26. My purpose in this short message is to “tear back the veil” and reveal what the apostles of Christ actually said about justification.

“For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.” 1 Corinthians 1:21

Justified Freely

*“Being justified freely by his grace **through the redemption that is in Christ Jesus.**”* Romans 3:24

Compare this verse on “*justification*” with what Paul told the Ephesians about “*salvation.*”

*“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.**”* Ephesians 2:8-9

We are “*justified freely,*” which only confirms what Paul said to the Ephesians; “*Not of works....*” We are “*justified...by His grace,*” which is the same as he told the Ephesians, “*by grace are you saved **through faith....***” We know by the scriptures that we are also “***justified by faith** without the deeds of the law (not of works)”* Romans 3:28.

Comparing what Paul called “*saved*” in Ephesians 2:8 with what he called “*justified*” in Romans 3:24, we understand that each of these are speaking of our complete salvation from sin, which was promised before Jesus was born to Mary Matthew 1:21. Justification cannot be only the “first part” of a two or three part salvation plan. In fact, justification is the finished product. It is not the “goal,” but the “result” of “***the redemption that is in Christ Jesus.***”

“...justified freely by His grace...” Justification is freely given. It is *“the gift of righteousness”* which comes with *“abundance of grace”* Romans 5:17. The fact that a thing is freely given does not make it a thing of little value. Our justification came to us at the greatest of all costs; the life blood of the Son of God, which He shed for us on the cross. We could not be justified without the shedding of His precious blood.

Modern thought, which has existed a little over five hundred years, says we are *“justified,”* and nothing has changed. It is based on the belief, which is not a fact, but only an assumption, that our justification is the same as that which Abraham received when he *“believed in the LORD; and he counted it to him for righteousness”* Genesis 15:6. It is true that Abraham was justified without any change in his character. His “faith” (he believed what God said) was his righteousness. The difference between Abraham and us, however, is found in what Christ has done for us and in what God has said. Abraham lived almost two thousand years before Christ died for us. Our justification, which changes everything about the one justified, could not be accomplished before the incarnation of Christ, and cannot be received without believing what God has said. Christ came into the world to *“take away the sin of the world”* John 1:29 by the sacrifice of His own body and blood on the cross at Calvary Hebrews 10:10. Do we really believe that?

“...through the redemption that is in Christ Jesus.” It is very clear, according to this verse, our justification required the shedding of the blood of Jesus Christ. Paul wrote to the Ephesians concerning this very thing:

“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”

Ephesians 1:7

Our justification could not be accomplished without *“the redemption that is in Christ Jesus.”* Our redemption required the incarnation of Christ, and His death on the cross to “take away the sin of the world” John 1:29. This verse presents *“redemption”* as *“the forgiveness of sins.”* It is in the

definition of the Greek word “*aphesis*,” which was translated as “*forgiveness*,” that we find the key to understanding both our redemption and our justification.

Aphesis: “*freedom; (figuratively) pardon:*”

In every place the English word “*forgiveness*” is used in the New Testament, the correct meaning is “*freedom*,” and only figuratively does it mean “*pardon*.” This same Greek word was also translated as “*deliverance*,” as “*liberty*,” and in every place with the exception of Romans 3:25 as “*remission*.” “*Freedom from sin*” is the result of “*redemption through His blood*.”

In these few words of Romans 3:24, Paul has revealed three things which tell us almost everything we need to know about justification.

1. “*Being justified freely...*”
2. “*...by His grace...*”
3. “*...through the redemption that is in Christ Jesus.*”

Justified by Faith

Only four verses later in this same chapter, Paul reaches his conclusion about justification:

“Therefore we conclude that a man is justified by faith without the deeds of the law.” Romans 3:28

With this verse, the apostle adds a fourth necessary ingredient for our justification. We are “*justified by faith*.” In his epistle to the Galatians, however, Paul expands on our understanding of justification by faith. It is, according to the apostle, not “*our faith*,” but “*the faith of Christ*” Galatians 2:16 by which we are justified. The apostle Paul, while speaking to Peter, gave us a clear understanding of what it means in the New Covenant to be “*justified by faith*.”

“We who are Jews by nature, and not sinners of the Gentiles, 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.” Galatians 2:15-16

Notice, “*we have believed in Jesus Christ.*” This is our part. We must believe “*Jesus is the Christ.*” If we know “*Who*” Christ is, “*What*” He came into the world to do, and that “*He did it to perfection*” when He offered His own body and blood on the cross, as “*The Lamb of God which taketh away the sin of the world*” John 1:29. This is “*the faith of Christ,*” which is again,

1. “*Who Christ is...*”
2. “*What He came into the world to do...*”
3. “*He accomplished it all through His death on the cross.*”

Our justification is 100% the work of God, which is accomplished by “*His faith,*” by “*His grace*” and by “*His blood.*” These are the three necessary ingredients which must be in place before any person will be justified in the manner of the New Covenant of grace.

What Abraham Found

“What shall we say then that Abraham our father, as pertaining to the flesh, hath found?” Romans 4:1

Abraham was not the first to discover “*justification by faith.*” The scripture says of Abel, the second son of Adam;

“By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous...” Hebrews 11:4

Certainly Abel was the first man to be “*justified by faith,*” and it was God who bore witness of the faith of Abel, that “*he was righteous.*”

After Abel, there was Enoch Hebrews 11:5 and Noah Hebrews 11:7, and Abraham, verse 8, followed by over a dozen others who were mentioned by name, all of which were “*justified by faith*” before Christ came into the world to bring to us the “*better*”

thing” Hebrews 11:40 that is provided for the believer through the sufferings, death, and resurrection of Jesus Christ.

In answer to the question asked in the scripture concerning *“what Abraham found,”* he discovered he could not receive the promise by his abilities and efforts, but by *“faith alone.”* We have a scriptural record of Abraham which covers twenty four years of his life with God before this discovery at the age of ninety nine years. Paul did not write of Abraham’s experience in the fourth chapter of Romans to establish what justification is, but only to confirm the conclusion the apostle had already reached in the third chapter; *“Therefore we conclude that a man is justified by faith without the deeds of the law.”* Romans 3:28

Peace with God

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.” Romans 5:1

We have already established the fact that we are justified by *“the faith of Christ,”* which is the truth of *“Who Christ is,”* and *“What He did for us on the cross.”* When we, who live almost two thousand years after the death and resurrection of Jesus Christ, are *“justified by faith,”* we have peace with God *“through our Lord Jesus Christ.”* This is something Abraham did not have. Abraham’s *“peace with God”* was due to the fact that he *“believed God”* Genesis 15:6, and he *“obeyed God”* Hebrews 11:8. Our *“peace with God”* is *“through our Lord Jesus Christ.”* This, Abraham could not have.

“And, having made peace through the blood of his cross...”

Colossians 1:21

“For he is our peace...” Ephesians 2:14

Justified by His Blood

“Much more then, being now justified by his blood, we shall be saved from wrath through him.” Romans 5:9

Perhaps more than any other, this verse proves the fact that *“justification by faith”* under the new covenant is *“much*

more” than that which Abraham could receive. We, who have trusted in Jesus Christ have received the *“better thing”* Hebrews 11:40 which God has prepared for us *“through the redemption that is in Christ Jesus”* Romans 3:14.

“Much more then...” The words *“much more”* are used five times in the fifth chapter of Romans, proving once for all that *“the redemption that is in Christ Jesus”* is *“much more”* than “the fall,” that *“grace”* is *“much more”* than the Law, and in verse nine, our justification is *“much more”* than that which Abraham received.

“...being now justified by His blood...” The word “now” speaks of “this present time,” as opposed to all time before Christ died for us. The word *“by”* was translated from the Greek word *“en,”* which shows we who believe are justified *“in”* the blood of Jesus Christ. The apostle John gave tribute to Jesus Christ in his introduction to his book of Revelation, saying, *“Unto him that loved us, and washed us from our sins in his own blood...”* Revelation 1:5. Abraham was not “washed in the blood of Jesus,” thus he was not *“justified by His blood.”* Can you see how Paul proves our justification is “much more” than that which Abraham received?

Abraham was *“justified by faith”* and his character was not changed, because his heart was not purified. We are *“justified by faith,”* and everything changes. Paul explains how this is when he says *“...through faith in His blood.”* Romans 3:25.

The Promise Fulfilled

“And we declare unto you glad tidings, how that the promise which was made unto the fathers (Abraham, Isaac, and Jacob), God hath fulfilled the same unto us their children, in that he hath raised up Jesus again” Acts 13:32-33

Abraham, Isaac, and Jacob all *“died in faith, not having received the promises”* Hebrews 11:13. God promised Abraham a child through his barren wife Sarah, and Abraham received that promise. God promised the land of Canaan to them for their inheritance, and He fulfilled that promise when Joshua

led the children of Israel across the Jordan River into the land of promise. There was a much greater promise than either of these, which God could not fulfill upon the children of Israel because of the *“hardness of their heart.”* God had *“sworn by Himself”* when He made promise to Abraham of a *“seed”* in whom *“all the nations of the earth shall be blessed”* Genesis 22:16-18. When Christ came into the world to *“take away the sin of the world”* John 1:29, and *“make an end of sins”* Daniel 9:24, he was fulfilling God’s promise to Abraham. Paul explains *“the promise”* which God had fulfilled *“through this man”* Jesus:

“Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:” Acts 13:38

Notice the term *“forgiveness of sins.”* Paul used the Greek word *“aphesis,”* which actually means *“freedom”* (see the definition on page 7 of this message). *“Through this man (Jesus Christ) is preached unto you freedom from sin.”* In the next verse, the apostle explains how *“freedom from sin”* is the simple result of *“justification.”*

And by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses.”

Acts 13:38-39

“By (in) Him...” Jesus is *“the Christ”* whom the angel Gabriel told Daniel would come to *“make an end of sins...”*

Daniel 9:24-25.

“...all that believe...” Christ died for all, but not everyone He died for will believe or trust in Him. The apostle John said, *“He came unto his own, and his own received him not. But as many as received him, to them gave He power to become the sons of God, even to them that believe on his name”* John 1:11-12.

“...are justified from all things...” See how inclusive this declaration of the apostle is; *“all that believe....justified from all things.”* There is no one or no circumstance that is left out. Are you addicted to drugs, alcohol, pornography, and any such thing? Christ has come to deliver you from sin, and that

“deliverance” is called “salvation.” Paul called it “...justified from all things from which ye could not be justified by the Law of Moses.”

Studies have shown that 68% of men in the churches are addicted to pornography. Jesus Christ suffered and died on the cross to free you from that ungodly and filthy lust. Someone has told you not to worry, that you are “justified in the sight of God,” and He will receive you. Rather than believe a lie and be damned II Thessalonians 2:11-12, why not simply believe the truth and go free? John 8:32-36. Remember, it is “**By Him...all that believe...are justified from all things... from which ye could not be justified by the Law of Moses.**”

“Therefore by the deeds of the law there shall no flesh be justified in his sight.” Romans 3:20

Justified: Freed from Sin

*“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. **How shall we, that are dead to sin, live any longer therein?**”* Romans 6:1-2

“...we, that are dead to sin...” The entire sixth chapter of Romans is dedicated to the fact that a child of God is both “*dead to sin*” and “*alive unto God*” Romans 6:11. The apostle will explain in detail exactly how this can be. He begins with several things that every believer must know if they are to enjoy the absolute “freedom from sin,” which is the promise of the gospel.

“Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” Romans 6:3

“Baptism into His death” cannot be accomplished through the ordinance of water baptism, which is at best a “shadow” of the true baptism. Paul explained this to the Colossians without speaking of baptism; “*And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present*

you holy and unblameable and unproveable in his sight" Colossians 1:21-22. Notice, we who believe were reconciled "*in the body of His flesh **through death.***" This is the "*wisdom of God*" I Corinthians 1:23-24, which is so far beyond the reason of man that it appears to be absolute foolishness to the carnal mind. We who have "*believed unto righteousness*" Romans 10:10 were made one with Christ on His cross, and "*through death*" with Him, we are "*reconciled*" Romans 5:10 to God" and "*justified*" from sin.

*"Knowing this, that our old man is **crucified with him**, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."*

Romans 6:6-7

"...crucified with Him..." The word "*with*" in this verse was translated from the Greek word "*sun (soon),*" which is "*a primary preposition denoting union*" (Strong's Greek Dictionary). According to the apostle Paul, "*...our old man is crucified **in union with Christ.***" Our old man of sin died on the same cross at the same time Christ died, because we were "*baptized into His death.*" It is no wonder Paul felt compelled to tell the Corinthians, "*For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God*" I Corinthians 1:18.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." I Corinthians 1:21

"...he that is dead is freed from sin." I have titled this message "The Mystery of Justification." It is a "*mystery*" only because it has not been preached for generations. It is a "*secret*" which has been hidden in plain sight since the day Paul penned his epistles, but tradition has blinded the eyes of most teachers to the great truth of "*justification by faith.*" That being said, the KJV translators hid the most simplistic definition Paul gave of justification in their translation of this verse. It is a great truth they gave us in this translation, "*...he that is dead (crucified with Christ) is **freed from sin.***" This is

a wonderful truth, but what the apostle actually said is “...*he that is dead* (crucified with Christ) ***is justified from sin.***” In this we see perfectly that “*freed from sin*” and “*justified from sin*” are saying the same thing. They are the equivalent of one another. We also understand the saying of the apostle, “*Being justified freely by his grace through the redemption that is in Christ Jesus*” Romans 3:24.

Made Righteous

“*Know ye not that the unrighteous shall not inherit the kingdom of God?*” I Corinthians 6:9

The modern concept of “*justification by faith*” can be a very deceptive doctrine. The idea that we are “*justified*” and nothing changes except the way God sees us is foolish and very dangerous. One prominent minister says a believer could be in the act of adultery at the moment of the rapture, and Christ would receive them “if their faith is in the cross.” What an absurd statement! The apostle Paul did not speak in generalities. He gave a list of those who “*shall not inherit the kingdom of God.*” He said, “*Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God*” I Corinthians 6:9-10. Another preacher said Paul was mistaken, because he “*contradicted the doctrine of grace.*” It is only the corrupted doctrine of lascivious grace that would pretend to allow any of these into the kingdom of God. The unrighteous must be “*made righteous*” before they can enter, which means they must be “*justified.*”

“*Washed, Sanctified, and Justified.*”

“*And such were some of you: but ye are washed, but ye are sanctified, but ye are justified...*” I Corinthians 6:11

The scriptural order of things concerning our redemption is often very different than what we have been taught. Notice the order which the apostle Paul gives in this text. He says, “...*but ye are*

washed, but ye are sanctified, but ye are justified...” This is the proper order, because our justification, which is “received by faith,” is wrought “*by His blood*” Romans 5:9. The modern thought, that in redemption we are “*justified*” and “nothing changes” is only a little over 500 years old, and was never heard of by the apostles of Jesus Christ, and cannot be found in their epistles κϒν. The correct order according to the scriptures is “*washed; sanctified; and justified,*” thus everything changes when a man or woman believes the truth and trusts in Christ.

The holy blood of Jesus Christ is the active ingredient in each of these, “*washed...sanctified...justified.*” Well did the apostle say, “*and without shedding of blood is no remission*” (freedom from sin).

1. Washed: “*Unto him that loved us, and washed us from our sins in his own blood...*” Revelation 1:5.

2. Sanctified: “*Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate*”

Hebrews 13:12.

3. Justified: “*Much more then, being now justified by his blood...*” Romans 5:9.

Justified by the Obedience of One

*“For as by one man's disobedience many were made sinners, so by the obedience of one shall many be **made righteous** (justified).”* Romans 5:19

Notice the words “*as by*” and “*so by*” which I have placed in bold. With the use of these words, the apostle gives an amazing comparison between the fall of humanity, which came through Adam, and the redemption of humanity, which came through Jesus Christ. The Greek word translated “*as*” actually means “*just as*” or “*exactly like.*” The Greek word for “*so*” means “*in this way.*” The comparison actually begins in verse 12 with these words; “*Wherefore, as (exactly as) by (through) one man sin entered into the world, and death by sin...*” Romans 5:12, and concludes in the last part of verse 19, “*...so (in this way also)*

by (through) the obedience of one shall many be made righteous.”

We were not there when Adam disobeyed God and brought the curse of sin upon God’s creation. We did not consent to be born in sin, and it is not the fault of the sinner that he is a sinner. Every sinner before the day Christ died for us was the victim of Adam’s disobedience. God took no pleasure in the destruction of sinners, but neither would he cohabit with sin. The righteous judgment of God was to save sinners, not to destroy them. For this, He sent Christ into the world to die on the cross as *“the Lamb of God, which taketh away the sin of the world”* John 1:29. The *“sin”* that entered through Adam’s disobedience was *“taken away”* through the death and shed blood of Jesus Christ, the Lamb of God. This wonderful *“taking away”* of sin is for *“whosoever believeth in Him”* John 3:16. Those who die in sin will be eternally lost, because they did not trust in Christ to take their sin away.

“...by the obedience of one shall many be made righteous.”

What a beautiful thought for those who have suffered the ravages of sin. *“Freed from sin”* Romans 6:7 and *“made righteous”* are the true definition of *“justified.”* The word *“made”* in this verse means *“to place down (permanently)”* Strong’s Greek Dictionary. Righteousness is a gift Romans 5:17 from God to those who *“believe unto righteousness”* Romans 10:10.

We were not there when Jesus Christ died on the cross to *“take away the sin of the world”* John 1:29. We did not consent to His death, nor did we ask that He die for us. He did so because He loved us. Christ died for all, and all who believe receive eternal life. The judgment of God was that if the first man’s disobedience made many sinners, there must be a second man to *“make many righteous,”* as many as will simply believe and trust in Him. That *“second man”* is Jesus Christ, the Son of God, who came into the world for this purpose, that through His death and shed blood, as many as believe, would be ***“made righteous.”*** That is what justification is under the New Covenant of grace!

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